

Session #3583

Panel 201 Memory, Preservation, and Identity in Asia: Fermented Food As Inter-Medium

Session Abstract:

This panel seeks to examine the ways people preserve, reinterpret, and confront their memories via fermented food as an intermediary across borders in Asia. Fermentation is an anaerobic process which gives fermented foods their unique and desirable taste, aroma, texture and appearance. Fermentation is at the core of food traditions around the world, and continues to affect social-cultural dynamics as well as to re/construct collective memory and identity.

Fermentation could be both beneficial and controversial. It helps to preserve food, as well as to preserve memory and tradition. However, it also contains risk and controversy when it comes to nutritious values. It often raises debates concerning the uniqueness and originality. It divides people by setting up ethnic boundaries, yet sometimes on the contrary bridges the gap by crossing the borders. It is framed very often as a tradition, but many times just newly invented or reinvented.

This panel is an effort to foster conversations to understand human fermented food cultures across borders in the fields of cultural anthropology and food studies. We investigate case studies including Pollack Roe Cuisines from Japan and South Korea, Japanese Yakult in Taiwan, ancient and contemporary fermented food in India, Sambal Belacan in multi-ethnic Malaysia, Makgeolli in South Korea. The perspectives we adopt are from historical and social-cultural contexts, as well as from contemporary digital humanist perspectives.

Changhyun Oh (Presenter), Mokpo National University

Organized Panel Session Abstract:

This study investigates contestation and reconstruction of ethnic taste, memory, and the ways they are intermingled in commodity-strategies of Korean old-style fermented food, pollack eggs. The East Sea (Sea of Japan in Japan) between Korea and Japan was once a bountiful fishing ground where numerous Alaska pollocks (Myeontae in Korean) came down with the cold current from Okhotsk Sea in winter. Pollack and its eggs thus reveals an intriguing story of a global commodity chain. Pollack and its eggs are mostly consumed in East Asia, namely Koreans and Japanese. Pollack and its eggs attract people of different ethnicity; while the Japanese prefer more about pollack eggs (Myeongran in Korean, 明卵 in Chinese characters), the Koreans serve pollack on their dining table and feel more cultural affection for it. It is believed in Korea that fermentation of pollack eggs and its unique taste has been once created by Koreans and then introduced to the

Japanese. One Japanese merchant returned to Japan from Korea after WWII and established a well-known Japanese brand, Karasi-Mentaiko. Due to the enormous influence of this brand, the taste of pollack roe in Korea now is reversed and rather similar to that of Japan.

This paper tries to examine the contests of Pollack Roe Cuisines in Korea and Japan. How do people preserve traditional food culture in modern times? What memories are preserved or framed related to Pollack Roe Cuisines? What kind of discourse or statement will people use when selling and consuming Pollack Roe Cuisines?

Fong-Ming Yang (Presenter), Taylor's University

Organized Panel Session Abstract:

The fermented sauce Sambal Belacan is a “social lubricant” in the multi-ethnic Malaysian society composed of Chinese, Indian, and Malay. This study aims to discuss how Sambal Belacan in Malaysia is consumed in everyday life and how fermentation is a way of organizing social relations around food authenticity, ethnic diversity, and cultural identity. The making and tasting of Sambal Belacan in Malaysia usually involves various social relationships from domestic domain to the food industrial production. There is an eternal debate between traditional homemade taste or industrialized new recipes about Sambal Belacan. It is a sauce consumed in the popular dish Nasi Lemak appreciated across socio-cultural boundaries among Chinese, Indian, and Malay.

This paper thus has three major topics to explore: 1) How do Sambal Belacan producers remain “authentic” while encountering changing tastes of Malaysian consumers ? 2) How does banal fermented food symbolize a desirable taste in a multicultural society such as Malaysia? 3) How does fermentation underline the construction of identity, attachment, as well as emotions between different ethnic groups?

Salini Rajendran (Presenter), Taylor's University

Organized Panel Session Abstract:

This article investigates the future need for digital preservation to protect and preserve the knowledge of fermented food production and its diversity in the context of history, tradition, and culture, which could become tangible resources in a digital world and be made globally accessible.

India is a populated country with a diverse cultural and culinary heritage. Indian traditional holistic approach to health and culinary practices was primarily aimed at overall wellness. Based on Indian concepts, meals were supposed to have all six tastes: sweet, sour, salty, spicy, bitter, and astringent. The studies of ancient Indian meals suggest that they were not only nutritionally balanced but also in terms of taste and texture. In addition to natural and fresh home-prepared foods,

several methods of processing food for storage and preservation were used for maintaining a healthy diet. Fermentation has been used to preserve food because it is more appealing and nutritious. Dosa, idli, curd, kali, lassi, jalebi, and dahi are traditional Indian dishes that are still eaten in India today. Many of these fermented Indian foods are still popular cuisines today.

However, there is still a huge lack of comprehensive documentation on the production, processing, storage, and quality aspects of several important traditional fermented foods. As a result, some of these popular traditional fermented foods are ending due to increased urbanization and traditional culture not being passed down to the next generation, either due to a lack of interest on the part of the younger generation or a lack of time.

Chien-Yuan Chen (Presenter), National Chung Hsing University

Organized Panel Session Abstract:

Since introduced to Taiwan in 1964, the Japanese fermented milk drink, Yakult, has gradually secured a huge market share and the Taiwanese memories concerning nutrition, health, childhood and the past that is accompanied by rapid economic growth help to construct Yakult in Taiwan as a unique drink. This drink and its sour-sweet flavor appear in the Taiwanese collective memories, such as a nutrition supplement in school, comfort food from parents, and free drinks with lunchboxes. Yakult in Taiwan thus has five different roles to play: This drink once appeared as milk, child drink, nutrition supplement, probiotic drink and recreational drink from street tea shops.

Drawing data from interviews, major newspapers, historical documents and relevant resources, this paper aims to trace the Yakult history in Taiwan and examine how this drink has echoed social changes of Taiwan society as well as changing public concerns over health and human body of the Taiwanese during the past six decades.

Sana HO (Presenter), Soochow University

Organized Panel Session Abstract:

This paper examines Korean traditional rice wine Makgeolli, focusing on the transitions and conflicts of values between generations. Makgeolli is a traditional alcoholic beverage in Korea. It used to be drunk in bowls amongst farmers and thus also called nongju (farmer's liquor). Makgeolli is about 6-8% alcohol by volume, made by fermenting grains such as rice, barley, wheat and malt and mixed with water, which gives it a milky, off-white color, and sweetness.

As a traditional alcoholic beverage with long history, Makgeolli enjoyed great popularity but then also suffered from declining. It was promoted by its health and nutritious benefits. Makgeolli is made by fermentation and is unfiltered and

contains high levels of lactic acid and lactobacillus bacteria which is much higher than the level in yogurt and dietary fiber. People believe that this helps to aid digestion, improve immune function and slow the ageing process. Once the most consumed alcohol in the country, Makgeolli suffers as younger generations of Koreans turned away from the “drink of peasants” and toward foreign specialties like beer. However, after the pandemic, Makgeolli seems to fit in the values of MZ generations and transformed into new trendy cultural heritage. Through examining the case of Makgeolli, we may understand how fermented Makgeolli have confronted and transformed generational conflicts of value through time.

[Session #3608](#)

[Panel 202 Memorializing Marcos and Remembering Martial Law in the Philippines through Physical and Digital Spaces](#)

Session Abstract:

This panel investigates and problematizes the memory and memorialization of martial law in the Philippines and former president and dictator Ferdinand Marcos. He led for much of the 1960s to 1980s, plundering and immersing the country in political and economic turmoil until he was ushered out of power through the EDSA Revolution of 1986. Since the Marcos family’s demise in Philippine politics, they have slowly but surely regained popularity and power, culminating in the election of Ferdinand Marcos Jr. as president in 2022. The panel brings together academics and heritage practitioners to investigate the contours of the memory politics involved in the Marcos resurgence, mainly in two ways. First is through a temporal investigation of memorialization during the Marcos presidency from 1965 to 1986 and how the nostalgia for these imagined “golden years” aided the Marcos resurgence. Second is through analyzing how this memory politics manifested in built forms such as war memorials and museums and digital spaces such as the internet and social media. Such multimodal exploration of memory and memorialization elicits new appreciations of how memories and their manifestations could serve as tools to achieve political aims.

John Lee Candelaria (Presenter), Hiroshima University

Organized Panel Session Abstract:

Much has been revealed about how former president and dictator Ferdinand Marcos claimed incredible heroics during World War II in the Philippines. According to his accounts, his guerrilla exploits were responsible for delaying the Fall of Bataan, and he led a guerrilla unit named “Ang Manga Maharlika.” Ultimately, these feats made him the country’s most bemedaled war hero, which he took to new heights as he ran for president and won in 1965. What existing analyses of the Marcos war myth leave out is that Marcos himself undertook a gargantuan effort to codify his heroics in stone by advocating and even personally

leading the building of World War II memorials in the country. This study analyzed national war memorials and shrines built during his tenure as president from 1965 to 1986 to assess what discourses of war memory became apparent in this memorial-building frenzy. The analysis of these memorial sites illustrates the tendency of Marcos-built war memorials to focus on war heroism and transform soldierly death as a sacrifice while sidelining the capacity of war memorial sites to serve as genuine spaces for grief. The war memorials also allowed Marcos to veneer his fraudulent claims with nationalism, historical consciousness, and championing veterans' rights. These findings are particularly relevant in light of the long-standing propaganda to paint Marcos as a hero and benevolent leader and the resulting political renaissance of the Marcos family in the Philippines. Ultimately, war memorialization through built heritage remains an arena for memory politics in the present.

Maria Sofia Amparo Santiago (Presenter), Museum Collective

Organized Panel Session Abstract:

This paper explores how select museums in Manila approach memorialization, censorship, and exhibitions-making of the recent history of the Philippines, marking the years 1965-1986. It samples specific exhibitions, collections, and programs of (1) the Bantayog ng Mga Bayani, a memorial museum of the heroes and martyrs of the dictatorship, (2) the Ayala Museum, a corporate foundation-run museum, and (3) the Arete, a university museum to investigate these institutions' efforts in preserving historical facts while aligning with the 2022 definition of museums as noted in the International Committee of Museums (ICOM) code. A key argument in this paper is that these institutions provide necessary stability in cultivating and sharing best practices of preserving historical truths if they consciously abide by their mission-vision, values, and objectives. It is also asserted that the methods/practices explored in the hybrid museum format during the pandemic could promote accessibility and historical appreciation of history to a broader public. The paper also explores Philippine museum practice during a political and information crisis. At a time when Philippine history is under siege and the country's institutional foundations are questioned, the paper sheds light on the significance of documenting these varying but complementary perspectives amidst the challenges, as they aid in creating and understanding the complete picture of a country's complex past.

Fernan Talamayan (Presenter), National Yang Ming Chiao Tung University

Organized Panel Session Abstract:

Three decades after Ferdinand Marcos' passing, the former dictator's specter still haunts Philippine politics. Only this time, those who invoke his name and supposed legacies do so to crystallize biases and validate the worldview of both Marcos loyalists and populist supporters. While the scholarship about the late Marcos has

established the atrocities and horrors of his regime, social media content consumption platforms, specifically YouTube, herald stories of Marcos-led progress and prosperity. To this end, this study analyzes YouTube channels that create and circulate positive recollections of the Marcos years. Six channels are investigated, namely Sangkay Janjan TV, Jevara PH, Tinig PH, Mr. Riyoh Channel, Mr. Riyoh Next Chapter, and Bagong Lipunan. These channels are not only selected because of their relatively large following but also due to the number of views their videos amass (ranging from 100,000 to 2,000,000). After transcribing and translating 2,516 minutes of YouTube content (214 videos), a qualitative data analysis aided by MAXQDA was carried out to identify and map the essential features of the contemporary Marcos propaganda. By examining the connections between how YouTube vloggers frame and structure Marcos-related memories and how YouTube viewers interact with pro-Marcos content, the study confirmed that the nostalgia induced by the imagined golden age produces affective viewer responses, advancing not only the return of the living Marcoses to Philippine national politics but also the populist desire for Marcos-brand authoritarianism.

Joselito Jr. Ebro (Presenter), University of the Philippines Diliman

Organized Panel Session Abstract:

The increase in groups advocating conservation, preservation, and recollection of urban built spaces creates a limitless archive that promotes history and amnesia. However, since users of space perceive architecture based on experience, sharing personal experiences prevalent in social media nostalgia groups may or may not confirm the representations of reality. So how is collective memory in these digital spaces produced? This paper aims to provide an initial exploration of the intersections between architecture and memory in digital spaces by analyzing the shared experiences manifested by Filipinos on the Epifanio De Los Santos Avenue (EDSA), a main thoroughfare in Metro Manila rendered historical as the setting of popular uprisings that unseated multiple presidents. What kinds of EDSA representations are formed in these digital spaces? Why do these people long for an actual space in the past? How do these representations relate to reality? The paper utilizes critical discourse analysis in investigating social media posts and comments, as well as interviews with nostalgia group participants, which shows how Filipinos long for a distant experience far from what they currently have. However, such collective views and posts are prone to political manipulations and propaganda, as exemplified in previous national elections.

[Session #3627](#)

[Panel 203 "Oppression of the Rising Sun: Asia Under Imperial Japan."](#)

Session Abstract:

In the late 19th and early 20th century, the nation of Japan began their search for autarky. Through this mission Japan would begin to focus on Imperialization, colonization, and occupation of various peoples and territories that would eventually become subject to what would be known as “The Greater East Asia Co-Prosperity Sphere”. During this period of occupation, Imperial Japan would continue to subjugate these territories to various acts of control in order to not just make them submit in order to force assimilation in order to improve overall manpower, ability for fueling their continued expansion, and raise the Empire of Japan to the major world power of the East. Within this Panel, we will be covering various methods by which Imperial Japan would execute their goal of assimilation for the sake of their expanding Co-Prosperity Sphere as their search for autarky increased.

Zong-Rong Lee (Presenter), Academia Sinica

Organized Panel Session Abstract:

During the early Showa era (1918-1931), the Japanese military government embarked on territorial expansion for East Asia in response to critical national crisis. Following the outbreak of the Second Sino Japanese War (1937-1945), Japan was in dire need of military goods and resources, and thus pushed its colony Taiwan to develop their arms industry through series of campaigns promoted by the Government General of Taiwan. Although scholars on the colonial economic history have ample case studies of industrial development on this aspect, research focused on the business community’s response to the top-down government-initiated policy is still rare. In this study we hand collect the data and construct a panel data drawn from the business directory of Taiwan Corporate Annals published during 1931 to 1942, and apply statistical method of event-history analysis to examine the factors affecting the firms to enter the military industries. With 250 firms across 11 years of observation, our results show that, business controlled by Zaibatsu capital and stateowned enterprises of colonial government are more likely to enter military-related new industries. Moreover, business with retired bureaucrats as their board members are also more likely to enter such industries as well. Other organizational factors, such as the size, location and initial industry, are also found to be influential. These results suggest that corporate response to the top-down coercive policy was not universal and the military industrialization was partly promoted by the business networks heavily controlled by strong colonial state and powerful Zaibatsu capital.

Anthony Sudol (Presenter), School of Oriental and African Studies, University of London

Organized Panel Session Abstract:

In May of 1910, Terauchi Masatake, Japan’s Minister of War, was given the mission

to seal Japanese control over Korea. With a previous series of Japan-Korea Treaties being signed starting in 1876, slowly giving Japan the ability to force the acting Korean Government to submit to the will of Imperial Japan. These treaties would set Japan into a position of progressively tighter hegemony over the Government of Korea, its people, and culture. In May of 1910, Terauchi Masatake would be given the mission of finalizing control over the Korean peninsula for Imperial Japan, by August the same year Japan would annex Korea with the affirmation of the Japan-Korea treaty of 1910, the most domineering treaty of the series. Signed by Korea's Prime Minister Ye Wanyon, and Masatake, who would become the first Japanese governor-general of Korea.

With each iteration of the Japan-Korea treaty being established greater control, restriction, and assimilation over Korea and its culture would be formed. During the period of annexation, the progressive systemic attempt at cultural genocide over Korea began to rapidly escalate. Through control over language, media Motion Pictures with Laws and Censorship Regulations, destruction of documents, among countless other methods and actions.

This paper is to highlight the graduated systematic methods in which Imperial Japan would attempt to commit cultural genocide over Korea, with a particular focus on the annexation period of 1910 to 1945.

Sydney Ehrlich (Presenter), School of Oriental and African Studies, University of London

Organized Panel Session Abstract:

Imperial Japan, East Asia's rising sun and hopeful western power, cast its rays onto the region in the mid- 1800s. A demolishing force of power determined to colonize and implicate its views and cultural structure as an act of superiority. The government's efforts to unify Japan moved into Taiwan, Korea, and China, leaving the people in horrific suppression and turmoil as forced assimilation took hold. Through the eyes of Taiwan, Korea, and China, the research on Japan's outreaching oppression will analyze literary works written during that time and film productions created to look back into the era. By using these works, viewers can understand the national differences between oppression and generational struggles leading up to the Empire's demolition at the end of the Second World War. Upon the colonial release, the people set off to reconnect and rebuild their nations, not only reinforcing their own culture but also painting Japan in a horrendous light. However, even though the occupied nations produced written works and filmography expressing their hardships and mocked the Japanese mindset. The modern world now idolizes the Japanese people and the national culture on a global stage, drinking in the thriving pop culture and way of life. It's worth pondering the lingering effects of the oppressive state Japan subjected East Asia to

and how they are still relevant to the modern world's fascination with the former empire.

Chunwoong Park (Presenter), Jeonbuk National University

Organized Panel Session Abstract:

By addressing how ethnicity and socio-economic background differently worked for social class mobility in colonial Korea under Japan's rule, this research explicates structured social paths in which Korean and Japanese practicing lawyers were produced. Separated from the examinations to produce lawyers in metropole Japan, the Colonial Korea Bar Examination (Chōsen bengoshi shiken) provided many practicing lawyers in colonial Korea where systematic education of law remained limited until the end of Japan's rule. As passing the examination was enough to be qualified as a practicing lawyer, both Japanese and Koreans with various socio-economic backgrounds endeavored to pass it. From the archives including the official gazette, classified attorney registration documents, and newspapers, I collected the candidates' age, ethnicity, family income, and education level, and constructed a profile of them. Two findings are significant. While it was similar that most candidates were the court-clerks of the colonial judiciary, Korean candidates were more educated and younger than their Japanese counterparts. Whereas candidates from a well-off family were the majority and tended to complete formal education, those from a relatively poor family came through various exams equivalent to a certain level of education in colonial Korea.

[Session #3650](#)

[Panel 204 Chinese Texts in Motion: Experiments in Reading Translation and Collaborative Authorship](#)

Session Abstract:

This panel probes the creation and circulation of textual multiples within China and beyond. Reading shapes how we engage with the world. This panel interrogates the implications of different reading practices: from translation to new models of collaborative authorship. From the obsession with translated romance novels at the beginning of the 20th century to the cultural experiments of the Great Leap, participatory modes of readership have shaped China's literary terrain and its very history. Moving into the 20th century, machine-translation and computer-generated text present new opportunities for collaborative authorship. Papers draw on translation studies in theorizing how a comparative approach to reading multiple translations can illuminate our critical practice as researchers and teachers of Chinese literature world literature, as well the role translation plays in criticism and aesthetic judgement.

Qian Liu (Presenter), University of Warwick

Organized Panel Session Abstract:

Much as reading in general can have an impact on reader's interpretation of reality, reading translated works can similarly be a way of understanding the world, which then leads readers to act upon their newly gained sentiments and ideals. The large number of foreign literary works translated into Chinese at the beginning of the twentieth century, particularly translated love stories, had profound influence on Chinese readers' perception of romance, marriage, and life. Chinese readers, including common readers, writers, and translators, were obsessed with reading translated love stories which shed light on the way romantic love was conceived and expressed in the West. They often took what they read in novels like *La Dame aux Camélias* and *Immensee* to be principles of love in real life, and some even followed the life paths of the protagonists. This phenomenon can be best contained using the term *Bovaryism*, defined by Jules de Gaultier as 'the human ability to conceive of oneself as other than one is'. Like Flaubert's *Emma Bovary*, Chinese readers at the turn of the century often misread messages conveyed by translated love stories, and were so absorbed by romantic stories that the boundary between literature and life became blurred. Chinese writers actively engaged with translated love stories to create their own literary works, some of which were autobiographical, while others parodied the perceived romantic love found in translated love stories.

Harlan Chambers (Presenter), Illinois Wesleyan University

Organized Panel Session Abstract:

The experiment to produce new, collaborative histories of factories, agrarian cooperatives, and military units was a brief albeit intensive initiative within the scope of the Great Leap Forward, particularly from 1958-1959. Drawing from Soviet precedents, cultural workers across the People's Republic of China sought to remake popular media to facilitate mass writing experiments, publishing their efforts in regional journals from Anhui, Guizhou, Henan, Hunan, and Jilin. This paper surveys critical and practical experiments in mass writing from this period to situate and interrogate efforts to mobilize ethnic minorities through mass writing in Hunan.

In the first part, I broadly consider mass writing of history as an experiment to transform writing in popular mediums of serialized publication, primarily from 1958-1959. I seek to delineate the major theoretical and practical features of this writing both in comparison to other cultural experiments of the Great Leap Forward and to precedents in Soviet cultural work. Second, I focus on a mass writing experiment undertaken in newly established autonomous regions for ethnic minorities in western Hunan. Drawing from archival research on the mobilization of ethnic minorities and cultural workers' efforts to combat Han chauvinism, I

consider the possibilities and limitations of mass history writing as a transformative political practice. What were the practical obstacles to this initiative? What kind of historical narrative did this “collectivized” form produce? I draw from a wide range of archival records and printed sources to investigate this fraught and fleeting effort to create new historical narrators and narrative.

Hangping Xu (Presenter), University of California, Santa Barbara

Organized Panel Session Abstract:

Yu Xiuhua rose to her celebrity status when her poem “Crossing China to Sleep with You” went viral in 2014 on Chinese social media platforms, causing what can be called a cultural event, which director Fan Jian documents in his 2016 film *Still Tomorrow*. As a female poet who lives with cerebral palsy in rural China, Yu was often labeled by media representations as a “brain-paralyzed peasant poet.” Such a sensationalist labeling strategy exploits her various minority identities. Focusing on the rise of Yu as a “crip” trickster figure, the talk advances a critical account of Chinese internet poetry as transmedial performance. By discussing the politics of translation, the talk also considers Chinese crip poetry as world literature. It cross-examines various English translations of Yu’s sensationally received poem in order to demonstrate a comparative reading practice that strives for an intertextual dialogue among various translations of a given poem. Such a multiplication of translated textuality puts into motion a poem’s rhetoricity and the cultural work that it performs. This comparative approach to translation ultimately invites us to articulate a critical pedagogy of teaching translated literature, namely, cataloging multiple translations of the same text and cross-analyzing the formal and performative tension that they present enables a reading experience and practice that is more cross-culturally vital and ethical.

Todd Foley (Presenter), New York University

Organized Panel Session Abstract:

Theorists of translation—ranging from Goethe, Schleiermacher, Benjamin and Venuti—have for centuries argued for an emphasis on “foreignization” over “domestication.” Yet in the practical world, and particularly in the practice of translation from Chinese to English, the opposite usually ends up being preferred. Why is this? One way of answering this question, I propose, might be through an examination of *19 Ways of Looking at Wang Wei*, a collection of different translations of the same classical Chinese poem, stitched together by Eliot Weinberger’s snippy critical commentary. While this slim volume has been heralded as a superlative “primer on translation,” my reading attempts to show that Weinberger’s commentary is illuminating not so much in terms of its critical insights, but rather in its demonstration of a domesticating impulse on the level of criticism. Weinberger’s assessments seem consistently based on two assumptions:

on the one hand, the presumption of the critic's "true" access to the original, and on the other hand, an authoritative set of culturally/historically/linguistically situated literary and aesthetic values that the poem in its translation must live up to. Overall, what the collection presents is really only one way of looking at Wang Wei, and it is a way that implicitly demands conformity and domestication.

Kate Costello (Presenter), University of Oxford

Organized Panel Session Abstract:

This paper interrogates the future of computer-generated literature and literary translation in the era of neural networks. From the cult success of Taiwanese author Hsia Yu's 2007 bilingual poetry volume co-written with a machine-translation system to the bestseller status of a poetry collection released by Microsoft's empathetic chatbot Xiaolce in 2017, computer-generated literature has moved from experimental to mainstream at a startling pace. Translation is the force that spurs this movement forward, whether from language to language or from image to text. Readers are faced with an increasing quantity of computer-generated text, both natural language generation (NLG) and translation, often without disclaimers about their authorship. This paper explores the creation, dissemination, and reception of this new breed of literary texts. How do computer-generated texts engender new readerships and forms of participation? How do the text's human agents negotiate questions of literariness and creative labor when the very concept of authorship has gone up in flames? What does the future of computer-generated text have to tell us about the agency of the human translator?

[Session #3702](#)

[Panel 205 The Arts and Cultural Practices in Japan and Singapore: Focusing on Migrant Narratives](#)

Session Abstract:

This session aims to examine the significant issues from the perspective of art and culture as a forum for the voice of the minorities in the society through diverse examples of practice by immigrants in Asian cities. We will examine the cases in Japan, where cultural and ethnic homogeneity has been a prerequisite, but multicultural conviviality has become a social issue in recent years with the increase in foreign residents; and Singapore, where the cosmopolitan policy is being actively promoted against the backdrop of multi-ethnicity and multiculturalism. Our focus will be women migrants in Asia and the significance of intersectional practices through culture and art.

Dr. Yamaguchi will focus on the historical practices of Zainichi Koreans, an old-comer in Japanese society, examining the significance of the movement to

cultural exchange facilities in Osaka in the 1980s, to coexist with the local community. Dr. Yang will analyze the narratives of immigrant women performers in the artistic practice "Tokyo Shadow Puppet Theater," and address how the transnational family and gender norms of migrant women are represented in the artistic practice. Dr. Minamida will focus on a poetry movement by migrant workers in Singapore from the perspective of cultural democracy, clarifying its influence on social change and government cultural policy in Singapore, which is pursuing a strong cosmopolitan policy. The discussant, Dr. Takahata, specializes in urban sociology and has in-depth knowledge of influx and integration of immigrants and multicultural conviviality in local communities.

Yuka Yamaguchi (Presenter), Japan Society for the Promotion of Science

Organized Panel Session Abstract:

This presentation focuses on the activities of those who proactively seek to document and disseminate the history of immigrants who have fallen through the cracks of national history of Japan and Korea through the movement to establish a cultural exchange facility by the Zainichis (Koreans in Japan) in the 1980s.

Even after their liberation in 1945, the Zainichis faced not only ethnic discrimination, but also poverty, educational disparities, and ideological divisions within the Zainichi community, against the backdrop of the Cold War. Many of the first-generation people perceived themselves as temporary residents in Japan who would eventually return to their homeland. Hence, much of their "history" has been largely unrecorded. However, many Zainichi history studies have shown that new movements by younger generation has been active since the 1980s, to acquire minority rights living in the Japanese society, and to seek coexistence with the Japanese people.

This presentation will focus on the movement to establish a Zainichi museum and cultural exchange facilities in Osaka in the 1980s, and activities to preserve and present their history by challenging ethnic discrimination in the Japanese society. It will highlight the process of establishing "Sei-kyu Cultural Hall," one of the largest facilities in the Zainichi residential area established by Shin Gi-Soo, a second-generation Zainichi filmmaker and historian, and examine its pioneering grassroots multicultural coexistence effort in Japan. This hall also offered cooking and literacy classes, becoming an important place of empowerment for Zainichi women.

Chunting Yang (Presenter), Tokyo University of the Arts

Organized Panel Session Abstract:

This presentation aims to discuss the performance of the shadow puppet theater,

the "Tokyo Shadow Puppet Theater: My Lullaby," an artistic practice that the Tokyo Metropolitan Theatre in Toshima Ward (Japan) started in April 2022. Through an analysis of the narratives of migrant women performers and the shadow puppet productions, we will understand how the transnational family and gender norms of migrant mothers are represented in artistic practice.

Migration and immigration research that introduces a gender perspective, has become a field of interest along with the trend of "feminization of migration," which has been widely seen in the Asian region since the mid-1980s. In Japan, there have been a number of case studies of migrant women who came to Japan as "international marriages," "rural brides," or "entertainers."

This presentation will focus on cultural and artistic practices that represent migrant women at the intersection of dual minorities of ethnicity and gender, and will reveal an invisible part (shadow) of the multicultural aspect of the Japanese society by focusing on the family and gender norms internalized by migrant women between their home country and the country of migration.

Akemi Minamida (Presenter), Shizuoka University of Arts and Culture

Organized Panel Session Abstract:

This study examines how the poetry movement of migrant workers in cosmopolitanizing Singapore has stimulated the art scene and social change while strategically avoiding governmental control.

The Migrant Workers Poetry Competition was launched in Singapore, in 2014, to showcase the "voices" of migrant workers through poetry. The competition was organized in "solidarity" with foreign experts, migrant workers, and NGOs, and can be seen as a cultural democracy movement.

From this perspective, this presentation positions cultural policy as "a field," where citizens and governments negotiate the national culture and values. We will examine the impact of the Migrant Workers Poetry Competition and other poetry movements on society, and the government's view of the art scene and national integration. This study will use data from the local English newspaper, The Straits Times, anthologies and interviews from September 2022. Furthermore, by focusing on the "poetry" of "female" domestic workers, this study will examine whether cultural and social changes toward female domestic workers have emerged. Migrant female domestic workers are at the issue of the intersectionality of minorities as "foreigners," "women," "low-wage workers," and "isolated," and may be positioned as the ultimate socially vulnerable group in Singapore.

There hasn't been much research on migrant poetry movement in Singapore (Mendoza, 2019). This study will contribute to understanding the arts by migrant

workers and cultural democracy in Singapore.

Session #3714

Panel 206 Documenting Questionable Signs: Rethinking Evidentiality in Research on Contemporary China

Session Abstract:

Everyday life in contemporary China is imbued with scandalous gossips, whispers of rumors, questionable hearsay, subtle innuendos, and uncanny urban legends. Granted that these informal modes of communication are attempts to make collective sense of the incomprehensible and the uncertain, they yield rich insights into the uncertain conditions of modernity in Chinese societies marked by rapid urbanization and economic development. Despite their importance for the understanding of social lives, however, they pose particular challenges for scholarly research due to the difficulty of verifying their truth values as evidentiary data. Furthermore, their informal, ambiguous, and incredulous quality often manifests in various expressions of social, moral, and legal anxieties—such as those we witness in moralizing tales about how words can incite chaos and violence, as well as various efforts to sanitize public discourses. In this context, we ask: what are productive and ethically responsible ways for scholars to engage with these informal communications that sit uncomfortably with the logic of evidentiality? This panel brings together scholars conducting ethnographic research on various discursive practices in contemporary China, including those pertaining to medical treatment (Zhang), social work (Chen), urban development (Zhan), borders (Kim), and local memory (Chang). We consider the pragmatic work that informal communication enables in order to move beyond the idiom of evidence in approaching words and images with unsettled meanings. In doing so, we reflect on the theoretical, methodological, and ethical implications of documenting questionable signs and fixing them in the form of academic texts.

Dodom Kim (Presenter), Rice University

Organized Panel Session Abstract:

The border that separates Shenzhen and Hong Kong shapes the micropolitics and everyday life in the former in significant ways. In particular, the border's historical fluidity and porousness have critically conditioned not only physical movement and discourses of mobility in the region but also the atmosphere of suspicion and paranoia that underpins the Shenzhen's liminal position as China's economic and political frontier. In this presentation, I examine the rumors of illicit flows and harsh surveillance that capture the anxiety attached to crossing the border. I specifically focus on the explicit warnings and implicit cues that allow rumors to remain afloat rather than be transformed into verifiable facts or textualized

evidence. By analyzing how rumors are made to function as ambiguous signs of the political atmosphere, I delineate the politics of ambiguity that vulnerable bodies mobilize in order to ensure the border's productivity. With this presentation I further consider the ethical and theoretical stakes of the scholarly enterprise that emphasizes "shedding light" on the unseen and "giving voice" to the unheard, which are at odds with the politics of ambiguity pursued by many people in contemporary China.

Yang Zhan (Presenter), Hong Kong Polytechnic University

Organized Panel Session Abstract:

This presentation conceptualizes storytelling as epistemic labor that is critical to the everyday meaning-making and future-making of Chinese rural migrants. Compared to stories told by scholars and migrants-turned-writers and artists, those told by migrants in a quotidian setting are largely overlooked because of their lack of representational value. However, narratives of success, fortune, and the future that circulate on China's urban fringe are essential in three ways: 1) Stories, rather than numbers and calculations, help rural migrants make sense of their economic reality; 2) Storytelling allows rural migrants to cope with unexpected events; and 3) Stories are often imbued with moral sentiment through which moral boundaries and group identities are established. Overall, epistemic labor makes the present sensible, reality tolerable, and the future imaginable under conditions of hyper-uncertainty in which spatial instability negates routinized time and linear accumulation is denied by dramatic market fluctuations and unpredictable displacement. Epistemic labor proves that migrant agency not only resides in eventful resistance, but also in constant negotiations.

Chaoxiong Zhang (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

Fieldwork in drug addiction treatment settings is imbued with whispers of rumors and hearsay flying around. Although they are often very informative and provide a valuable lens to understand drug users' everyday moral experience, they also impose significant challenges. One of these challenges is how we should, as ethnographers, respond to these problematic communications and unverified messages when we are engaged with them. Should we avoid or step in? The responses we make could hugely impact our relationship with people we met in our fieldwork and, thus, the availability and validity of the research results. This paper attempts to reflect on responding as both ethics and methods by uncovering two moments of self-involvement in scenarios wrapped in rumors, tattling, and shifei (moralized troubles or quarrels). In these two scenarios, I was required to respond directly to the questions "Do you trust me" and "Can you understand us?" respectively. By reflecting on the embodied and experiential knowledge generated

from my own responses, this paper also aims to further understand an “anti-empathic” relationship between the researcher and the people they encounter in the field.

Yun Chen (Presenter), University of Michigan

Organized Panel Session Abstract:

Considering the rapid social changes, how is the personhood of recovering drug addicts enacted in contemporary urban China? As a contested arena imbued with various logics of practice (e.g., moral education, risk management, legal punishment, social assistance, self-realization, etc.), recovering from drug addiction never follows a single template. Moreover, under China’s social governance regime in which illicit drug use is a target of intensive social monitoring, a user’s recovering status is signified often more by the making and maintenance of paper trails required by various institutional schemes of tracking than by that person’s own narratives and embodied experiences of living an ex-addict/no-drug life. Anthropologists have long attended to the roles of gossip, innuendo, or other forms of informal communication in understanding the life worlds of drug users. As an ethnographer observing anti-drug social work services in street-level bureaucratic contexts in China, I argue that seemingly formal procedures of tracking and documenting recovering addicts are permeated with no fewer informal (and sometimes fraught) semiotic tactics, as frontline social workers under administrative pressures and ethical dilemmas often pragmatically “do their job” by making (up) the right documents for the right places. However, different and sometimes conflicting signs of recovering that are inscribed on paper, voiced in narratives, and/or surfaced on bodies may cause real-life conundrums for users, and even render “recovery” an ever-unreachable ideal. Moving beyond evaluating the “truthfulness” of these signs, this presentation takes them as ethnographic objects and focuses on their formations, interrelatedness, and impacts on (re)making the “recovering-addict.”

Jung-a Chang (Presenter), Incheon National University

Organized Panel Session Abstract:

Since the enactment of the National Security Law, “public opinion” in Hong Kong can no longer be found in “public opinion surveys.” Just three years ago, signs conveying the thoughts of the people—whether as “truth,” representation, or slogan—were ubiquitous. Now, such critical expression and activities are limited to Hong Kongers living abroad, many of whom have recently withdrawn from what they perceive as a hopeless situation. What then is “Hong Kong” right now and what does it mean to “stay put in Hong Kong”? What are the lives like of those who have chosen to stay? As a researcher, what are the avenues for “participant research” and what can be learned on a now pacified social media, featuring little

more than food photography, and in hard-to-come-by interviews with Hong Kong residents who quietly live in fear of imprisonment? How does one uncover and document the memories and quiet resistance of Hong Kong residents without being stigmatized as a “foreign agent”? How should the ideas and methodology of archiving change in the era of disappearance?

Through these questions, I reflect on Hong Kong research in a new era as an anthropologist that has studied Hong Kong through field research for twenty years. While the new era offers a tremendous challenge to the traditional methods of Hong Kong research, it also affords an opportunity to fundamentally reflect on the field of Area Studies.

[Session #3759](#)

[Panel 207 Documenting and Preserving Disaster Experience in a Memorial Space](#)

Session Abstract:

Unforeseen natural and social catastrophes are increasing every year with the advent of climate change, armed conflicts, and social disruptions in the world. The Global Assessment Report (GAR2022) by the UN Office for Disaster Risk Reduction (UNDRR) revealed that 350 to 500 disasters took place every year over the past two decades. In this light, memorials are becoming increasingly important public spaces where the community can partake in the memorialization, documentation, and communal recovery from these catastrophes.

This session will address key memorial spaces in Korea that commemorate significant historical and social disasters incurred in the twentieth century. The Jeju 4.3. Peace Memorial, the War Memorial of Korea, and the 4.16 Memorial Exhibition Hall each commemorate the victims of massacres, internecine war, and social disasters. Museum specialists will discuss the philosophical guidelines behind establishing these institutions, the nature and types of documentation, the exhibition narratives, and audience participation and its effects. The various discourses surrounding the methods of remembering, documenting, and memorializing catastrophic events will be explored in this session from field specialists.

Youngkwan Ban (Presenter), Jeju 4.3 Peace Foundation

Organized Panel Session Abstract:

The process of incorporating the Jeju 4.3 Incident from being a ‘suppressed silence’ to be part of Korea’s history began with the collection of various material evidence that preserved its memory. The collection included government, military, media and film documents, testimonies of survivors, court judgments, and burial remains, forming and reforming a network of various social relationships through time. This paper will discuss the undertakings on the part of the Jeju 4.3 Peace Foundation in efforts to preserve and secure the memory of the past, and offer

possibilities of future memory formation.

Won-Joo Suh (Presenter), War Memorial of Korea

Organized Panel Session Abstract:

This paper introduces a case study of the 2022 annual exhibition at the War Memorial of Korea, the 'Imjin War', or a Korea-Japan war from 1592 to 1598, and the impact of its remembrance in Korean history.

Today, political and diplomatic conflicts between nations are often caused by the logic of domestic politics which is conscious of public opinion. However, public opinion based on sentimental nationalism is closely related to the perception of one's own history and the perspective of neighboring countries formed as a result of history education. As museums play an important role in the process of collectively remembering and reconstructing history through exhibitions and education programs, museums are not free from responsibility for public perception of history.

The museum is a 'place of memory'. In general, museums 'summon memories' through the historicity of artifacts or 'create memories' through the symbolism given to objects. In this regard, war and military museums preserve significant artifacts and documents in relation to war and military history; excavate related memories; and deliver them to the public. Consequently, the role of the war museums is to revive the memories of war to the present day, help visitors understand the nature of war and the value of peace; and take action to protect peace. In this sense, through the annual exhibition in 2022, the War Memorial of Korea examined how the war and its memories in Korea changed the fate of the Korean Peninsula 430 years ago.

Cheeyun Kwon (Presenter), Hongik University

Organized Panel Session Abstract:

This study focuses on the April 16 Memorial Exhibition Hall that commemorates the victims of the Sewol Ferry Incident of 2014. 304 among 476 on board were lost during this incident, the majority being highschool students in their teenage years. This tragedy shook the nation in its entirety and many suffered from posttraumatic symptoms as a consequence.

An in-depth interview of five donors of artworks to this memorial hall who had suffered from the trauma revealed that all of them experienced positive changes as the result of their social interaction with other participants, families of victims, and visitors. Through self-disclosure and social support, they experienced positive changes in self-perception, life outlook, and relation to others. These changes ultimately correspond to the model of posttraumatic growth proposed by Tedeschi and Calhoun. As such, memorial spaces can act as healing spaces where the

community can overcome the trauma and achieve posttraumatic growth through the act of participation.

Session #3761

Panel 208 Bridging over Mutual Estrangement : China-India Cultural Exchange Practice

Session Abstract:

As ancient Asian civilizations and neighbors, China and India share a long history of communication and cooperation. With the rise of the political and economic influence of the two countries, bilateral relations have attracted the attention of the international community, but there are also many problems left over from history and obstacles between the two countries, which have become a huge gap between the two countries and hindering the bilateral relations. As young scholars of literature, history, and political science from China and India, we have a mission to recover, document and interpret the historical memories of the civilization exchanges between China and India from ancient to modern times. We also have expectations to enrich the academic and cultural exchanges between the two countries with their academic research practices in different disciplines.

The members of the panel may go beyond the narrative of great power struggle and geopolitical game to review the history of the normalization of people-to-people exchanges between China and India from the perspective of mutual understanding and friendly consultation, analyze and document the past and present exchanges between China and India from a multi-layered perspective across national, local and personal dimensions. In the context of increasingly fierce competition between major powers and the persistence of non-traditional security issues such as climate change, epidemics, and terrorism, it is particularly important to find problems and seek solutions from the experience of bilateral exchanges.

Nishit Kumar (Presenter), Centre for Contemporary China Studies

Organized Panel Session Abstract:

Before the advent of the Covid-19 pandemic, 2020 was shaping up to be a record year for

Indian student recruitment and enrolment in China. In 2019, Chinese higher education institutions enrolled 23,198 Indian students. China ranked fifth in the world as a destination for Indian students, after only Canada, the United States, Australia and the UK. In contrast, estimated data from the Ministry of External Affairs (MEA) shows that only 6,436 Indian students are enrolled in a Chinese university in 2022. This paper attempts to explore the reasons behind this sharp decline in the number of Indian students opting for China as a destination to

study, and the principal research question is whether the decline is Covid-19 induced or is the reason a part of larger foreign policy shifts.

The Covid-19 pandemic has exposed the fragility of the international education market everywhere, but Chinese universities have been particularly affected by it. Due to the Chinese Government's Covid-related travel restrictions and "dynamic zero-covid" policy, many commencing international students were likely caught overseas and were never able to take up their studies in China in the physical mode. This paper aims to understand the impact of Covid19 on Indian medical students in China and its consequences. Further, it explores the role of medical education as an actor in emerging bilateral relations between India and China. It seeks to explore how India acted and reacted vis-à-vis China during the pandemic. The method used in this study is primarily analytical and exploratory.

Shanky Chandra (Presenter), Department of Chinese Studies, Doon University

Organized Panel Session Abstract:

Entering the 21st century, the goal of foreign language education has changed from satisfying the desire for cultural and social requirements to focusing on improving bilateral understanding. In recent years, foreign language teaching has become even more crucial in international relations than it was at the beginning. The study of foreign languages allows scholars to gain a deeper understanding of a country's cultural and historical context. As a consequence, both political leaders and foreign language teachers should consider how language education can be used to improve bilateral relations. In India, Chinese language education has a long history. A systematic program was first started at Visva-Bharati University in 1932. Since then, many Indian universities have offered full-time Chinese language courses. As India's relationship with China has grown in recent years, Chinese language education has gained popularity. Following the COVID outbreak and border clashes, Chinese language learning has seen a dramatic decline in opportunities and interest. In August 2020, The National Education Policy (NEP) has dropped Mandarin or 'Chinese' from its list of examples of foreign languages that can be taught in schools. This has also led to a decline in Chinese language education in India.

Yutao Tong (Presenter), Beijing Foreign Studies University

Organized Panel Session Abstract:

Since China's reform and opening up and India's economic liberalization, the two countries' foreign policy decision-making mechanism has undergone structural changes, and the subjects influencing foreign policy decision-making are increasingly diversified. In this process, the local governments, especially the governments of border provinces, actively participate in foreign policy making. As far as Sino-Indian relations are concerned, Yunnan Province, a border province in

southwest China, has played a very important role in this. Over the years, Yunnan Province has not only actively promoted sub-regional economic cooperation between China and India but also played a constructive role in promoting people-to-people exchanges between the two countries. This paper focuses on the role Yunnan has played in China-India relations since the 1990s and analyzes the difficulties and advantages faced by sub-national diplomacy. At a time when bilateral relations are facing difficulties, sub-national people-to-people exchanges are particularly important.

Han Wei (Presenter), Nanjing University

Organized Panel Session Abstract:

The China studies in India had a start in the early 20th century with its focus on the Sinology covering Chinese history and cultures. In the post-independence years, the traditional Sinology has begun to be marginalized and give way to an inter-disciplinary and comprehensive study dealing with different subjects regarding modern China. In the past 30 years, Indian scholars engaging in the researches on Chinese politics, economy, military affairs, foreign affairs, social problems have published a lot of books and articles. India's China Studies should be observed in the background of its disciplinary development of area studies. This article tries to delve into India's China Studies by looking back its status in India's area studies and compare it with India's studies on other areas.

Bin Duan (Presenter), Nanjing University

Organized Panel Session Abstract:

This article mainly examines the historical process from the interruption of trade between China and India to the resumption of normal trade exchanges after the 1962 Sino-Indian border war. Economic and trade exchanges and people to people and cultural exchanges have always been important ties to maintain friendly relations between countries. As an important part of promoting the normalization of China-India relations, in the context of the stalemate on the border issue in 1980s, China has vigorously promoted bilateral economic and trade exchanges and people to people and cultural exchanges to achieve the normalization of bilateral relations. After a series of efforts, the people to people and trade exchanges and trade between China and India that were interrupted after the 1962 border war resumed in the late 1980s, which injected new impetus into the normalization process of bilateral relations. It also made China and India develop towards a more resilient, complex and multi-level relationship, avoiding turbulence and even irreversible deterioration caused by a single border issue. At the end of the cold war, the normalization of economic, trade and people to people relations between the two countries was the result of the convergence of the interests of the two countries' reform and modernization strategies, as well as a rational choice to ease

bilateral relations and jointly respond to changes in the international and regional patterns.

[Session #3774](#)

[Panel 209 Religion & Cold War in East Asia](#)

Session Abstract:

The Cold War of the mid-to-late twentieth century is popularly understood as “a period of geopolitical tension between the United States and the Soviet Union and their respective allies” involving military buildups as well as proxy wars, espionage, a space race, and sports rivalries, per Wikipedia. However, rather than separable from “secular” concerns, religion too was integral to such political and military affairs, including in Cold War East Asia. By centering East Asia, research such as that featured in this panel contributes to the documentation and memory of this religious Cold War, to preserve and reflect the reality that religion was integral to the ideological, political, and military rivalries of that era. In particular, these papers shed light on the various modes and contexts in which religion was mobilized against communism. John Grisafi’s research demonstrates an early example of Cold War thinking shaping realities for religion in the post-World War II world, wherein the United States Army made decisions on religion in South Korea based on such political concerns. Sandra Park continues the discussion of religion in US-Korea relations, showing how American missionaries weaponized Christian evangelism in the Korean War. Jonathan Feuer looks at the role of South Korea’s own Buddhist chaplaincy in the Vietnam War, who built connections with their South Vietnamese coreligionists in a struggle for religious freedom in a Cold War world. Finally, Daigengna Duoer shows how Buddhism was evoked via ritual in Taiwan to protect the nation from communism while supporting nationalism.

John Grisafi (Presenter), Yale University

Organized Panel Session Abstract:

Upon liberation from Japanese colonial rule in 1945, Japanese rule gave way to two new regimes in Korea, divided along emerging Cold War lines by a US military occupation in the South and Soviet military occupation in the North, each working with their respective Korean allies. South of the 38th parallel, the US Army Military Government in Korea (USAMGIK) implemented their own vision of religion-state relations for a modern, democratic state. Though based in principle on a hands-off approach of “benevolent neutrality” and the promotion of religious freedom, USAMGIK policy was in fact a subjective one driven by visions of the post-World War II order and the emerging Cold War. The US-occupied South responded to Japanese laws and policies in an inconsistent, opportunistic, and piecemeal fashion in accordance with political objectives, and enacted religious

policies intended to build a US-style democratic republic that would oppose communism while effectively sponsoring Christianity as a bulwark against communism. Using US government, military, and missionary archival records as well as publications from South Korea and the US, this paper examines the governance of religion in post-liberation, early Cold War South Korea under US occupation from 1945-1948. With an emphasis on how Cold War politics and US assumptions of their own norms as universal led to a religions policy consistently motivated by political ideology and international security, this paper shows that even government approaches to religion intended to be neutral and benevolent are not so in practice.

Daigengna Duoer (Presenter), University of California, Santa Barbara

Organized Panel Session Abstract:

In March 1951, a 14-day Buddhist ritual performed to “protect the nation from Communism” was carried out in Taipei. Led by the Chinese Buddhist master Nanting (1900-1982) and the Inner Mongolian tulku, the 7th Changkya Khutukhtu (1890-1957), the event was attended by Chiang Kai-shek as well as many other elite politicians of the ROC government. The ritual was called the “Ritual of the Nation-Protecting Benevolent King” (huguo renwang fahui) and involved teachings on the Renwang huguo bore jing, a Buddhist text that uniquely has the rulership as the intended audience. Although this kind of ritual was performed several times in China at the height of the second Sino-Japanese War, this specific one from 1951 was no longer couched in the languages of “protecting the nation from Japanese imperialism,” but in the Cold-War languages of “protecting the nation from Communism” and “finding salvation for the suffering brothers and sisters on the mainland.” Focusing on this Buddhist ritual and the public discourses around it, this paper investigates the affective functions of the ritual for Taiwan in the Cold War and discusses the roles that Buddhism played in Taiwan’s White Terror Period (1947-1987) under the KMT. Using periodicals and newspapers, this paper reveals that the ritual became not only arenas for official anti-Communism discourses while positioning Chiang Kai-shek as a “nation-protecting benevolent king”, but they also became opportunities for Buddhists in exile, such as the 7th Changkya Khutukhtu, to insert their agency in preserving their religious lineages outside of the PRC.

Sandra Park (Presenter), George Washington University

Organized Panel Session Abstract:

During the Korean War (1950-53), American missionaries in the Department of Army Civilians weaponized Christian evangelism as a means to win the war by other means. What sprang up as a pilot wartime ministry limited to a handful of transitory sites of enemy prisoner of war (POW) detention quickly commanded

global attention as the politics of Christian conversion intensified the explosive anti-repatriation movement among North Korean POWs behind the barbed wire. Because the Korean War was a “hot” war, growing American belief in Christianity as the most potent weapon against communism encountered a real, embodied testing ground—enemy prisoners. The POW camps, in essence, became an unexpected field site for testing the efficacy of the Cold War Christian creed against Asian communist movements, and the ministry inspired marvel for Christians across the evangelical-mainline divide. However, American policymakers in Washington soon expressed puzzlement and alarm. Newspapers spotlighting the POW ministry under the aegis of US military power in Korea actually threatened to expose the United States’ flouting of the Geneva Convention, which provided no space in a POW camp for converting captives to the religion of their captors. Reading US military, missionary, and government archives, this paper examines the centrality of the Korean War to emerging Cold War ideas of a spiritual war against communism, while also paying close attention to the contradictions inherent in the American doctrine of “religious freedom.”

Jonathan Feuer (Presenter), University of California, Los Angeles

Organized Panel Session Abstract:

The South Korean Buddhist military chaplaincy was established in late 1968 because of South Korea’s entrance into the U.S-Vietnam War. Military commanders, politicians, and Buddhist leaders alike perceived a need for military officers who could understand the religious beliefs of the majority-Buddhist Vietnamese. However, the establishment of the Buddhist chaplaincy was also the fruit of a relationship between South Korean and South Vietnamese Buddhist leadership since the South Vietnam Buddhist Crisis of 1963. The Korean Buddhist community ardently sided with their Buddhist “brothers” in Southeast Asia, whom they viewed as victims of religious discrimination and political suppression. Vietnam represented the frontlines of a Buddhist war for religious freedom in the Cold War world, confronting dictatorship, colonialism, and communism. I argue that the transnational relationship between the two countries’ Buddhisms, headed by Buddhist chaplains, challenges mainstream memories of South Korea’s participation in the Vietnam War. Scholars have deemed South Korean soldiers “mercenaries,” aiding the Cold War, and a neo-colonialist project of the United States. Much has been made of South Korea’s role as a “savior” to the Vietnamese, who were seen as suffering in the same poverty and conflict as Koreans had during the Korean War. From the Buddhist perspective, however, South Vietnamese Buddhists were often models for Korean Buddhist leadership. They set a standard for modern Buddhist social participation within Vietnam and, with the Korean Buddhist community as their strongest ally, rallied international support through pioneering Buddhist organizations. The Korean-Vietnamese

Buddhist exchange further propelled modernization in Korean Buddhism.

Session #3785

Panel 210 Who Moves the Past: Rescuing the “Silenced” from East Asian History

Session Abstract:

In this panel we invite a revisitation of the common question “Who owns the past?”, casting it in terms of memory and mobility—Who moves the past? Who decides what memory could be fixated or erased? How does the movement of memory disintegration increasingly and necessarily being included in scholarly research design? Finally, how does who moves the past shape who owns the future? Our panel strives to answer these questions by excavating the untold memory regarding emotion, migration, and documentation. We seek to respond to the political and institutional framing of the past and rescue the “silenced” from history.

Our panel begins with Yixin XU’s analysis of the film *Hi, Mom!* (Jia, 2021) and her insight that the movie manufactured laughter to substantialize the post-Maoist experience of familial happiness and maternal love, which, however, adheres to a stereotypical picture of motherhood and deprives the real ownership of memory in the Maoist era. Huiyan ZHANG brings our discussion to the 1950s Hong Kong orphan films, exploring the invention of a narrative to erase the immigrants’ diasporic trauma, metaphorically present Hong Kong as a self-nurturing orphan, and eventually create a cultural memory that facilitated the construction of the “pure” Hongkonger identity in the next generation. Yujie PU examines a group of unknown Chinese healers, whose activities have largely escaped the attention of Chinese medical historians; however, through the legal documents recording their diagnosis and treatment of “mad” suspects in the eighteenth-century local courts, the group is saved from the erased memory.

Yixin Xu (Presenter), University of California, Riverside

Organized Panel Session Abstract:

Hi, Mom! (Jia, 2021) is a commercial comedy that honors the director’s mother by depicting the protagonist’s mother’s youth. It topped the box office of the 2021 Chinese New Year Film Season, thanks to the manufactured laughter that meets the consumers’ need for festive pleasure and invites the audience to re-experience familial warmth, despite that the COVID-related policy has prevented most families from reuniting. A younger version of Jia’s mother is recalled in this film, which reconstructs Jia’s memory of a mother-daughter interaction in the Maoist era and publicizes the personal experience through visual representation. The narration, however, tells the story from the daughter’s perspective and hardly acknowledges the mother’s individuality as a young woman who lived in a politically repressed

atmosphere. The harmless nostalgia and affectionate remembrance appeal to the audience who lament not returning home for a cultural event, but it also downgrades the mother to a desexualized and impassive signifier. The recreation of personal memory thus could not be achieved because it 1) preserves the historical scene but disregards the political trauma; 2) commits to the stereotypical portrayal of maternal love, which contains devotion, selflessness, forgiveness, and other motherly virtues except for subjectivity. It is the contemporary who retells the history, instead of the unrecorded past. This film serves as a commercial product that embodies the holiday spirit, providing manufactured amusement and fabricated memories to substantialize joy and love. However, the laughter only imitates the experience of happiness and invalidates the real owner of the past.

Huiyan Zhang (Presenter), University of Hong Kong

Organized Panel Session Abstract:

Hong Kong experienced a sharp increase in immigration from mainland China in the 1950s, and many poor immigrants were forced to leave their youngest children behind to ease the strain of daily life. The abundance of abandoned newborns contributed to the popularity of orphan movies in 1950s Hong Kong. This paper examines the representation of quotidian life in the orphanage by focusing on two orphan films, *The Orphan Girl* (Meigu 梅姑 1956) and *Cinderella and Her Little Angels* (Yunshang yanhou 雲裳艷后 1959). By analyzing the musical presentation in *The Orphan Girl* and the visual illustration of *Cinderella and Her Little Angels*, my study argues orphanages with warm and happy atmospheres were used as an alternative symbol of families, which inspired orphans to be optimistic, to aspire for education, and eventually to serve Hong Kong society. The beautification of orphanages in the two films was created for the purpose of erasing the trauma of migration and the original national identity of immigrants, as well as metaphorically presenting Hong Kong as a self-nurturing orphan. When this metaphor about Hong Kong was frequently used in the following decades by scholars to demonstrate a pure Hongkonger identity, it was demonstrated that the production of orphan films created a cultural memory that paved the way for the construction of local identity among the public, though at the expense of silencing those common immigrants.

Yujie Pu (Presenter), University of Illinois, Urbana-Champaign

Organized Panel Session Abstract:

This paper investigates the unknown Chinese healers who appeared in the eighteenth-century court and their role in the trials of madness (1644-1912). Unlike the celebrated doctors who left medical texts for historians to consult, the healing activities of ordinary doctors were rarely recorded. A treasure trove of sources that have largely escaped the attention of Chinese medical historians is

the case reports of crimes involving “mad” suspects. The case reports usually kept the testimonies of ordinary healers, in which they confessed their healing activities concerning madness. Therefore, one benefit of the records is to furnish scholars with plenty of invaluable evidence, which will shed light on the previously invisible aspects both in society and within the group of medical practitioners.

My study argues the ubiquity of the unknown healers was a key factor for Chinese medicine to seep down into the population at large, which in turn brought impacts from the “bottom” to the juridical field of the Qing. The sentence of the “mad” suspects was contingent upon the doctor's certification of the authenticity of the illness and, if possible, the suspect's mental status at the time of the criminal act. As a result, the legal nomenclature for madness was gradually associated with a cluster of medical terms submitted by local officials, who learned from the doctors summoned to the court.

[Session #2811](#)

[Panel 211 Disclosing the Third Front: Industrial Mobilization and Everyday Life in the PRC](#)

Session Abstract:

This session contextualizes the Third Front Movement (TFM), a secret industrialization project carried out by the PRC from the 1960s to 1990s. This colossal program of investment took root in remote regions of southwest and northwest China to create a huge self-sufficient industrial base area that would serve as a crucial strategic reserve in preparing for potential nuclear warfare. The TFM is remembered from a multitude of differing perspectives.

The session encompasses three presentations from some of these perspectives. Park traces the official narrative of the TFM from the perspective of party centre. He elaborates on strategies carried out by the CCP to overcome initial challenges and construct notions of patriotism. Alternatively, Shi examines from an alltagsgeschichtlichen perspective and finds that the TFM migrants emerged as actors and “knowing subjects” on the social stage. He illustrates how, despite the explosive impacts brought by the TFM, migrants managed to stabilize their social and cultural attributes. Furthermore, Xu introduces his comprehensive oral history practice with contemporary witnesses on Shanghai's Small Third-Front complexes, which continues to generate valuable accounts on the topic. He proposes that oral history signifies an evermore indispensable method in preserving and documenting memories in the PRC history.

TFM research, compared to other PRC research topics, has only fully emerged in the past decade. The session aims to explore various forms of memory preservation and shed light on new perspectives, feasible approaches, and the latest findings surrounding PRC history by introducing TFM research.

Seonmin Park (Presenter), University of Freiburg

Organized Panel Session Abstract:

In the early 1960s, China attempted to rid damage of the Great Leap Forward by adjustment policy and revitalized the suspended Five-Year Plan (FYP) for national development. The slogan of the Third FYP was initially "eating, wearing, and using," so the main interest was the increase of consumer goods. However, the international climate surrounding China was progressively deteriorating. The CCP worried about war with the USA and the USSR. As a result, the Third Front Movement (TFM) was proposed as strategy for war preparation, and the Third FYP was considerably altered for "Be Prepared Against the War, Against the Famine, (the TFM is) for the People."

The TFM was a plan which constructed large-scale industrial complexes in China's interior. The TFM accounted for more than half of the Third FYP's overall investment. In this presentation, the policymaking process, and the initial progress of the TFM will be tracked from the perspective of the central cadres, such as Yu Qiuli and Gu Mu. Both were key figures in the economic sector and were deeply involved in the Third FYP and the TFM.

The TFM was unimagined for not only the people, but also the party center. The sudden emerging of the TFM discourse set off grave concern and widespread dispute among the cadres. Although Mao Zedong was aware of these issues, he advocated the TFM further instead of slowing down. The TFM, started with insufficient preparation, has affected the lives of millions.

Jiayu Shi (Presenter), University of Freiburg

Organized Panel Session Abstract:

This presentation will introduce a reconstruction project of the everyday experiences of a group of industrial migrants during the TFM in Yinchuan, Ningxia.

The project deals preponderantly with individual memories. Numerous studies have suggested that such memories are often neglected, alienated, and manipulated by a "transcendent" ideal of utopia and "sublime" heroic myth during PRC's high socialism. In this regard, methodology to carry out the research centres on oral history, where construction of theories and arguments will be based on the analysis of in-depth interviews with witnesses.

A series of interviews focuses on everyday activities of the TFM migrants, including toils and joys. In an alltagsgeschichtlichen perspective, the TFM migrants emerged as actors and "knowing subjects" on the social stage. The intensity and density of their social and cultural practice throughout everyday activities have

created a notable presence to the observer. These activities were notably performative and became pragmatic. They constituted “temporalities”, which served modes of life (and survival) of the TFM migrants and further enabled their community stabilisation.

The project further intends to reconstruct intergenerational and gender-specific foci by probing existing theories of social science and historiography. Its intention is not to “discover” or “invent” a multi-layered or ostensibly invisible structure of historical processes. Instead, this project serves as an immediate channel allowing research participants to (re)perceive and to (re)appropriate the irreversible change and lasting effects of the TFM on themselves and as a community.

Youwei Xu (Presenter), Shanghai University

Organized Panel Session Abstract:

Oral historical approach has become the evermore indispensable method in writing the history of the PRC. It allows researchers to converge with historical reality in the best ways possible: contextualisation and reconstruction.

I will share my experience applying oral history during my research on PRC's Small Third Front in this presentation. In the past decade I have conducted oral historical interviews with numerous contemporary witnesses, from leading cadres to prominent engineers, from intellectuals to technicians, from industrial migrants to mountain dwellers. These interviews represent great value in the preservation of memories and the writing of history. Moreover, by dint of these interview experiences, I was able to generate the correct intuition when drafting publications and supervising younger generations of researchers.

I will address questions, concerns, and doubts of oral history as the most feasible approach on a methodological perspective during this presentation and showcase some of my considerations and previous discussions.

This presentation will also showcase my newest book: “Everyday Lives in China's Cold War Military-industrial Complex: Voices from the Shanghai Small Third Front”. This book resembles a practice of reconstruction of everyday life of the past by utilising oral historical approach. During the presentation I will also introduce my methods, experience, and comment on the future of research on the Third Front.

[Session #2832](#)

[Panel 212 Decolonial Queer Knowledges in South & Southwest Asia: Theory & Praxis](#)

Session Abstract:

This panel explores the historical relationship between gender, sexuality, and colonialism, and its contemporaneous repercussions. It closely considers various decolonial approaches, in both theory and praxis, undertaken by scholars and activists, and evidenced in subaltern gender performativity in countries across South/Southwest Asia. Resisting hegemonic discourses on sex and desire in the global metropole, and coding of of heterosexuality, homosexuality, and their normative attributes, this panel deconstructs the language and ideological frameworks that inform Western-centric understandings of gender/sexuality – through the frames of “linguistic Imqueerialism” and the traumas of “third-world failure.” The neo-coloniality of LGBTQ+ and human rights frameworks and their incompatibility with non-western sociocultural and political systems are considered, with a focus on Pakistan – amidst a socio-political climate of anti-queer violence. Civilizational framings of sexuality and national anxieties thus induced are discussed and traced through policy, policing, militarization, and the framing of the “family” as a national service – in countries across Southwest Asia.

The panel foregrounds caste in South Asian queer studies and explores how subaltern gender performativity resists “Brahmanical patriarchy” and colonial logics. It explores the queer subjectivities and knowledge of Dalit women in Indian postcoloniality and traces how they express their sexuality in diametrically opposed manners. Further, the panel focusses on the all-pervasive Hindu nationalism currently prevalent in India. Building on the concepts of “crisis ordinariness” and “queer utopia,” it records how queer feminist activism responds to the debilitating effects of Hindu nationalism and foregrounds the multi-dimensionality of queer struggles in the subcontinent, offering utopian lessons.

Andrew Delatolla (Presenter), University of Leeds

Organized Panel Session Abstract:

The coding of heterosexuality and homosexuality and their normative and civilizational attributes are regarded as being related to imperial politics. While the relation between hegemony and sexuality is well versed, as are arguments concerning so-called anti-imperialist politics that criminalize gender and sexual deviance, this article explores how the normalization of coding heterosexuality and, subsequently, homosexuality in particular ways inform national anxieties. Looking at the experience across South West Asia, the article first explores the relationship between gender, sexuality, and civilization. Here, the article turns to a discussion on how this relationship becomes embedded in government political discourses and practices where the failure to engage in ‘civilized’ practices of gender and sexuality creates national anxieties that evoke traumas of, what I call, third-world failure. It traces these anxieties through policy, policing, militarization, and the

framing of the 'family' as a national service.

Jay Chester (Presenter), Nottingham Trent University

Organized Panel Session Abstract:

Sexual Orientation, Gender Identity, and Gender Expression (SOGIE) minorities in Pakistan are fighting for human rights amidst a socio-political climate of anti-queer violence whereby the state rejects LGBTQ+ frameworks and human rights. Scholars and activists attribute this to LGBTQ+ frameworks and human rights being neo-colonial projects of Western-centric gender and sex(uality) ideologies incompatible with non-western sociocultural and political systems. To achieve SOGIE emancipation, consensus emphasises a decolonial expansion of LGBTQ+ frameworks and human rights for global efficacy (Ahmed, 2019). However, this paper argues that achieving SOGIE emancipation demands the decolonisation of postcolonial national language practices; resulting in decolonised SOGIE knowledge systems which have been historically institutionalised by the colonial language and resultant governance. To demonstrate this, this paper analyses Pakistan's postcolonial national language practices as a mechanism which maintains the oppressive epistemologies imported during British colonisation, and the SOGIE governance generated from them. To achieve this, I propose a new framework, Linguistic Imqueerialism, which analyses semiotics, language(s), and national language practices to study SOGIE marginalisation. This research unfolds in two stages. Firstly, analysing the colonial import of the English language onto modern-day Pakistan, the gender and sex(uality) knowledge it transferred, and the regimes of SOGIE governance it produced. Secondly, the national language practices of postcolonial Pakistan are interrogated, exploring mechanisms whereby oppressive epistemologies and governance established through colonial language practices are maintained. Centrally, Linguistic Imqueerialism argues that the current rejection of LGBTQ+ frameworks and human rights is due to the perpetuation of colonial SOGIE epistemologies by postcolonial national language practices.

Sindhu Rajasekaran (Presenter), University of Strathclyde

Organized Panel Session Abstract:

I'm writing within the "postcolonial and queer project of claiming space" (Alexander 2008) and resisting the global metropole that sees "sex and desire as discourses of modernity" (Puar 2001). South Asian women, both historical & contemporary, are stereotyped as sexually repressed or promiscuous, and their narratives of transgressive desire remain undiscussed in the transnational queer space. To shift these perspectives, I build on the work of South Asian literary scholars who've located sexual alterity in ancient and medieval Indian texts (Vanita 2001; Menon 2018), and search for queerness in postcolonial women's narratives -

even in seemingly heteronormative texts. I look for “alternative histories of emergence” (Arondekar 2014). Particularly, I’m interested in exploring my Dalit foremothers’ queer subjectivities and knowledge. In their oral histories, I recognize memories of plural desire – “a libidinal multiplication of the effects of desire” (Cixous 1976) on all bodies irrespective of gender. Further, I find that caste has instituted varying gender norms for Indian women based on positionality – marking outcaste[1] women as amorous and unfeminine. Dalit women subversively express their sexuality in diametrically opposed manners. By foregrounding caste in South Asian queer studies, I explore how subaltern gender performativity resists “Brahmanical patriarchy” (Chakravarti, 1993) and colonial logics.

Shraddha Chatterjee (Presenter), York University

Organized Panel Session Abstract:

The contemporary moment in India is marked by Hindu nationalism. It pervades every register of social, cultural, political, psychic, and economic life, creating an atmosphere in which the violence of nationalism becomes an urgent concern. LGBTQ+ activism in India, broadly conceived, are also increasingly being forced to reconcile with the question of Hindu nationalism, with some activists taking a homonationalist stand that frames Hindu nationalism as queer friendly, and attempts to rewrite queer activism in India as one-dimensional politics.

Meanwhile, other LGBTQ+ activism are reiterating a queer politics that resists this violence. Queer feminist activism, in particular, are responding to the debilitating effects of Hindu nationalism through a framework of “crisis”. Building on Berlant’s (2011) concept of “crisis ordinariness,” and Munoz’s (2009) “queer utopia,” this paper imagines the present as a crisis riddled impasse within which pasts and futures are folded in. This paper revisits the campaign documents and newsletters of queer feminist activism in India, and engages with how the question of nationalism has been raised and/or resolved.

These revisitations become urgent in contemporary times where there is, as if, no escape from Hindu nationalism. More importantly, these campaign documents reveal an intersectional, robust, and messy queer feminist politics that situates resistance to Hindu nationalism within queer feminist praxis and worldmaking. These documents form a living archive of queer feminist activism in India, and foreground the multi-dimensionality of queer struggles in the subcontinent, offering utopian lessons that may help pull us through this “crisis ordinariness” of Hindu nationalism.

[Session #2851](#)

[Panel 213 Lost in Manchuria: Broken Dreams and Struggles for Survival](#)

Session Abstract:

Why did they go to Manchuria and what opportunities awaited them? Although some left their homes voluntarily, many were forcibly relocated. In Manchuria, they lived as soldiers, engineers, farmers, merchants, and even as sex workers. It was a complex place where multiple nationalities, ethnicities, and cultures intermingled and, often, generated tensions. Focusing on Russian, Japanese, Korean and Chinese migrants to Manchuria, this panel recreates the ways these groups tried to survive through various challenges.

Zatsepine's paper examines social transformations Russians underwent through the 1920s and the 1930s. The stories of individual sojourners or settlers depict the weakening of Russian communities that were eventually manipulated by the Japanese colonial forces. Suleski, on the other hand, brings the life experiences of early Japanese settlers in Manchukuo through translations of *Tales of Opening Manchuria* published in 1941. This is the first time this publication has been translated into English, and it reveals entangled relationships between Japanese colonists and other ethnic groups. In Manchukuo, while dealing with Japanese colonialists and other ethnic peoples, Korean women were confronted by the patriarchy that limited their ability to earn a living. Lee explores their life circumstances that pushed them into sex work. From the 1950s through the 1970s, Manchuria was transformed into a great granary. However, the contributions made by the rural Chinese youths who wrought this change are most often ignored. Sun analyzes the impact of origin, gender, time, and means of arrival to create new images of people in what was once known as Manchuria.

Victor Zatsepine (Presenter), University of Connecticut

Organized Panel Session Abstract:

This paper examines social transformation of the Russian-speaking population of northeastern China from the 1920s to the 1930s, when political regimes often changed, and no single authority fully controlled this region. Civil war in Russia, warlord politics in China and international rivalry weakened Russian-speaking community, which was established in northeastern China and on the Liaodong Peninsula since late 1890s, when Imperial Russia built railways and created its "sphere of influence". This paper argues that individual Russian sojourners or settlers tell us stories of fragmented Russian community, often at odds with the local population, other "newcomers" and with each other due to cultural, generational, political, geographic, professional and class divisions. In Manchukuo (1932-45), Japan successfully exploited these differences to serve its own expansionist policies, but failed to unify Russian settlers and emigres, who felt stranded there. Russian and Japanese colonial enterprises in northeastern China between two world wars can be partially compared and contrasted as promising and misguided dreams which affected several generations of those who got "lost in

Manchuria”.

Ronald Suleski (Presenter), Suffolk University

Organized Panel Session Abstract:

In September 1931, Japanese forces of the regional Kantō Army (Kantō gun 關東軍), with help from Japanese troops stationed in Korea, invaded Manchuria. All resistance quickly fell before the advancing Japanese, and by early 1932 Japan occupied all of Manchuria. In the summer of that year, civilian employees of the Japanese government arrived in order to identify areas where Japanese agricultural colonists (nōmin kaitakusha 農民開拓者) could be sent to farm the land. More than just farms, the goal was to build Japanese village communities in regular communication with the Japanese military units stationed nearby.

In 1941 a seminar was organized to celebrate the accomplishments of the early Japanese colonizers. Several of the men who had visited Jiamusi (佳木斯), the city about 200 miles east of Harbin where the first batch of colonists were sent, gave their recollections of those early days of Japanese settlement. The seminar transcript was published as Tales of Opening Manchuria (Manshū kaitaku monogatari, 滿洲開拓物語), in Manchukuo in 1941.

My paper will present excerpts translated from their seminar; the first time these stories have been put into English.

Jonghyun Lee (Presenter), Bridgewater State University

Organized Panel Session Abstract:

What was it like to live in Manchukuo (滿洲國) as a Korean woman and how were they forced into involuntary sex work? Manchukuo was a puppet state created by the Japanese colonial empire in 1932 in Northeast China. Many Koreans migrated to the region, fleeing from poverty and forced by the Japanese authorities that had occupied Korea since 1910. When arriving in Manchukuo, Koreans had to deal with not only Japanese, the invading forces in the region, but also with the local Chinese people. Additionally, because of their gender, Korean women endured the patriarchal oppression that provided only fringe opportunities to earn a living.

Combined with poverty, limited education and professional skills pushed many Korean migrant women in Manchukuo into involuntary sex work. However, the scholarship on the life circumstance of Korean migrant women involved in sex work is extremely scarce. Unlike the comfort women issues that have gained a wide array of attention from international scholars, these Korean migrant women instead suffer from stigma and ridicule by their involvement in sex work being perceived as voluntary.

The lives of Korean migrant women in Manchukuo and their struggles for survival

have to be understood in the context of their idiosyncratic sociopolitical, economic, and cultural circumstances where colonialism, xenophobia, and patriarchy was manifested. The current study presents the historical and feminist analysis of the life circumstances that forced Korean migrant women into involuntary sex work in Manchukuo and their struggles for survival.

Xiaoping Sun (Presenter), Saint Mary's University

Organized Panel Session Abstract:

Beidahuang (北大荒) the Great Northern Wilderness, has now become the namesake of China's largest commercial grain producer, the Beidahuang Group, which has the capacity to feed 10% of the Chinese population. Official literature celebrates the historic transformation of Beidahuang from wilderness to a major state granary as back-breaking achievements of the heroic Beidahuang People. But who are the Beidahuang People?

This categorization has become an ambiguous collective identity created through the period of state-mobilized migration to Heilongjiang for agricultural production since the 1950s. The poster image of Beidahuang People in official propaganda remains the veterans who were dispatched to the wetlands of Heilongjiang to build army farms from 1953, after the Korean War, to 1966. The most familiar image of Beidahuang People in popular culture is undoubtedly the urban youths who were sent down to Beidahuang farms during the Cultural Revolution (1966-76). However, at least one third of the veterans were transferred out in the 1960s and nearly all sent-down youths returned to cities in the late 1970s. The majority of migrants who settled down in Beidahuang are in fact rural youths who came to Beidahuang in the 1950s either through state mobilization or as famine refugees. But they often appear in passing as statistics in celebratory events and official records.

This paper, therefore, analyzes rural youth experiences in Beidahuang to illustrate how origin, gender, and time and means of arrival can break down the political construction of the Beidahuang People.

[Session #2853](#)

[Panel 214 The Political Economy of Education Reforms in Vietnam](#)

Session Abstract:

This panel examines the political economy of higher education in Vietnam by reviewing the contemporary history of reforms and the neoliberal orientation, privatization, and informality of its higher education system. The first paper (Huynh) presents an analysis of education reforms that have taken place in the country throughout its modern history. These reforms reflect, besides the historical contexts of the times, a gradual response and orientation towards

neoliberalism and globalization, especially after the open-door economic policies of Doi Moi. These neoliberal developments and orientations are highlighted in the second paper (Nguyen), where reforms and socialization policies have in the past decades played their parts in shaping a market-infused education system, which propelled educational commodification and privatization, and which heightened the risks of systemic inequalities. Going deeper into the evolution of private higher education, the third paper (Chau) argues that this sector has made significant contributions to expanding educational access to tertiary education, while at the same time grappling with questions of quality and commercialization. This evolution is also marked with the emergence of new actors with neoliberal inclinations. The final paper (de Wit) investigates the impact of corruption on higher education, where the informal dynamics and mechanisms within the systems are critical to understanding and addressing corruption, and those cannot be understood independent of the wider context of informality in cultural mindset and public governance. The panel brings critical insights into higher education reform in Vietnam, where history, neoliberalism, privatization, and informality all play important roles in their shaping.

Organized Panel Session Abstract:

This paper provides an account of the history of education reforms in contemporary Vietnam. It begins with a brief overview of education in Vietnam and the characteristics of the education system in its historical development and as a consequence of previous reform movements. The paper then analyzes the major social, historical, legal, political, and economic sources that have driven recent Vietnamese education reform movements, highlighting the complex ways that they have affected one another. Employing Rowan (2002)'s framework of school improvement, the paper proposes a niche-based understanding of the education reform landscape in the country, exploring established and potential reform spaces and actors, with a focus on their transactions within these spaces. The framework is then used to characterize and describe some major reform movements in post-war and post-economic-reform Vietnam, exploring them on macro, meso, and micro levels. It closes with a note on the persisting problems that remain despite these reform efforts, as well as some implications for the future of education reform in the country.

Quang Nguyen (Presenter), Can Tho University

Organized Panel Session Abstract:

This paper aims to trace the formation and impacts of neoliberal education in Vietnam and its implications for the country's socialist-oriented market economic transition. The autonomy and socialisation policies that aimed to solve the triple challenge of poverty, inequality, and unemployment reflect a market-infused

approach to education, whereby universal low-fee state provision of education is increasingly undermined by commodification and where possible, privatisation of education. Under neoliberal reforms endorsed by supranational institutions and national elites, some areas of education have experienced progressive achievements that help the country join the world's high human development category group to surpass other countries with similar levels of development. That being said, the present evolution in the education system has been accompanied with relatively high risks of class inequalities and educationalisation induced by neoliberal capitalism. This paper further sheds new light on as to why neoliberalism is a useful lens for understanding the political economy and nature of power in education development under the neoliberal global forces that has been profoundly impacting Vietnamese society.

Quang Chau (Presenter), University of Education, Vietnam National University Hanoi

Organized Panel Session Abstract:

Radical reforms in many political economic realms that occurred during the Đổi Mới period facilitated the emergence of non-public higher education in Vietnam. After three decades, this sector has contributed significantly to expanding higher education access, while at the same time faced with low-quality and commercialisation criticisms. Signs of enrolment stagnation and more broadly systematic crisis are emerging. This chapter, with a focus on public policy perspectives, both critically reviews the sector's development and analyses its prospects. I find that the sector's crisis stems from both external (especially unfavourable public policies) and internal factors (e.g., insufficient focus on quality improvement). However, my analyses suggest that the ongoing shift in Vietnam's higher education governance, from the state-steering to plural-market model, will likely facilitate public-private competition, and thus will help the private sector to keep expanding, at least in terms of size. In general, policies the Vietnamese state has adopted to regulate the private higher education sector share similarities with those in many other countries.

Joop de Wit (Presenter), International Institute of Social Studies

Organized Panel Session Abstract:

This paper considers the governance and administration of higher education in Vietnam. At face value Vietnam seems to be on the right track, especially when considering the huge numbers of students the education system is now able to educate. Yet, constraints and problems are emerging such as a pervasive achievement obsession, while reforms over time were always top-down. Most worrisome is that the very system of education appears to be affected by corruption where too many cases, scams or scandals have been reported in state

media so that education quality appears to be under pressure. This paper argues that it is critical to first map the informal dynamics and mechanisms where students may enter universities illegitimately through bribing, where research may be contracted out, and where promotions may be based on invoking powerful relations. Hence, this exploratory text aims to be constructive by studying such issues with a view to help frame relevant policy. It argues that malfeasance in education can only be understood against the wider context of informality in Vietnam's governance; against recent (neo-liberal) governance shifts as well as cultural legacies and informal power dynamics. Against the gloomy depiction of corrupt practices, there appears to be some reason for optimism. Policy and reforms to address educational corruption have been and are being implemented, raising hopes that things may improve – along with increased mechanisms of accountability, transparency and participation.

[Session #2883](#)

[Panel 215 Dubious Matter: Motions and Contestations of Power in East and Southeast Asia](#)

Session Abstract:

Our panel explores how dubious matter shapes the state and society in East and Southeast Asia. We examine materialities that are indeterminate, inscrutable, or incoherent. Drawing on Ingold's and Bennett's conceptualizations of materiality and its politics, we explore the effects of dubious matter and its movements across space and time. How does dubious matter destabilize concepts of national identity, family, class, and gender within and across the boundaries of the nation-state? Traversing the disciplines of archaeology, anthropology, and literary studies, our discussion of materialities and their political effects aims to cross-fertilize across different historical and geographical contexts in Asia: from burial sites in medieval China to high-rises in contemporary Singapore, and from the transnational sociomateriality of Thai-Lao literature to the corporeality of northern Thai ricelihood. We examine how nation-states and ruling classes assemble material structures for reproducing power disparities and how, in turn, the indeterminacy of matter complicates attempts at discipline and hierarchization. Our examples include the tomb murals that blur the distinctions of class, and objects falling from high-rises that expose the limits of state power. We, moreover, investigate how printed matter in Isan plays a role in the anti-colonial resistance against political sovereignty across national boundaries, and how the agender rice deity in northern Thailand defies the religious governance of Siam from World War II to postwar Thailand. In examining the trajectories of dubious matter in East and Southeast Asia, our panel aims to weave together a critique of power and the possibilities for its contestation.

Yumeng Zhang (Presenter), Cornell University

Organized Panel Session Abstract:

For decades, the agency of non-literati elites has been oversimplified by scholarship on medieval China due to the lack of textual records. Non-literati culture is often dismissed as gaudy and superficial compared with literati culture. This paper examines the inter-materiality of a non-literati's tomb mural in Laizhou (modern Shandong Province) in eleventh-century China to rethink this stereotype and offer a new interpretation of the cultural power configuration of the non-literati.

On the Laizhou tomb's stone walls, the content of the inscribed texts might appear to contradict the content of the mural images according to traditional readings. The poetry inscriptions seem to possess the refinement that belongs exclusively to the literati, yet the ornamented murals depict a luxurious, mundane life that seems to be associated exclusively with profligate merchants in the Song dynasty. In this paper, I argue that these categorical impressions of literati culture and non-literati life are stereotypes constructed by medieval literati in their textual writing. The tomb tells a much more complicated story. This paper demonstrates the local non-literati gentry's desire to formulate their own funerary culture, and articulate their aspirations, rather than simply imitating the mortuary culture of the literati. These findings also extend beyond my specific case study. Despite the paucity of textual evidence, other tangible materials have shown us how the Chinese medieval local gentry may have used tomb-making as a form of self-expression and, therefore, carved an inroad for us to discover the non-literati's desires and struggles that have been entombed for centuries.

Chairat Polmuk (Presenter), Chulalongkorn University

Organized Panel Session Abstract:

In 1936, a Thai monk of Lao origin Thongphun Khrichak traveled to the French-established Institut Bouddhique in Vientiane and discovered a manuscript on ancient Lao customs. After its publication, he noted that the book would encourage Buddhist monks in the Lao-speaking region of Northeast Thailand or Isan to learn about their cultural roots instead of following Thai customs imposed by the Thai state. Later, a Lao scholar Maha Sila Viravong fled to Thailand with other anticolonial-movement members and discovered a manuscript of the Lao epic poem Thao Hung Thao Cheuang at the Thai National Library. This work was published and canonized as Lao national literature afterwards. In the 1960s, Preecha Phinthong, an influential Isan scholar, published a Thai transcription of this literature, which was integrated into central Thai literary history, yet posited awkwardly through the category of regional literature.

In this paper, I locate these incidents of literary exchange in a broader context of Thai and Lao nation-building projects from the late 1930s to the 1960s. While

scholars have examined the vexed relationship between Thailand and Laos through the lens of political and diplomatic histories, the roles of literature and print culture remain largely unacknowledged. Drawing on conceptual frameworks of book history, I pay attention to the sociomaterial aspect of books in remapping literary relations between Thailand and Laos during the formation of nationhood in both countries involved in the institutionalizations of literature. Specifically, I examine how print culture facilitates literary exchange and fortifies cultural boundaries between Thailand and Laos.

Xinyu Guan (Presenter), Cornell University

Organized Panel Session Abstract:

More than ninety percent of Singapore's population lives in high-rise apartment blocks. My paper explores the phenomenon known as "killer litter" - objects falling from high-rise buildings, some of which injure or kill passersby. I examine how the various dubious materialities and moral panics around killer litter have shaped the family and its claims to property in contemporary Singapore. Drawing from archival materials and ethnographic observations, I trace the evolution of the category of "killer litter," and detail various historical moments where killer litter sparked crises of the family, property, and nation. While high-profile cases of large objects hitting people - pipes, flowerpots - attract media attention and cause moral panics, attempts to police and surveil killer litter encounter definitional problems. I explore how varying materialities come to the fore in different historical moments, framing killer litter in different ways: as an atavistic feature of Singaporeans not used to high-rise modernity, as willful acts of depraved individuals needing a moral education from the "Asian" family, and as an unfortunate facet of life for the urban underclass. I consider the relationship between killer litter and the discourses on "Asian values" in Singapore since the 1980s - how the state and the press frame the family as the moral unit of responsibility for preventing killer litter. I examine the debates surrounding a 1986 law that confiscates the apartments of those convicted of killer litter, which resulted in the eviction of entire families, and which called into question the institution of property ownership.

Sirithorn Siriwan (Presenter), Cornell University

Organized Panel Session Abstract:

This project examines the negotiation of femininity and corporeality of the rice deity through Tai-Thai cultural artifacts and archives in two directions. Firstly, I argue that gender configuration, especially the feminization of the rice deity, unveils the submission of femininity to the religious sovereignties of Theravada Buddhism and Hindu-Brahmanism. I call the cosmos of northern Thai rice culture - ricelihood. After the arrival of Theravada Buddhism and Hindu-Brahmanism,

genderized piousness took a firm hold upon national and regional religiosities in northern Thailand. The religious syncretism and state colonization not only legitimated the conquest of the land and religions but also created gender bifurcation in northern Thailand over the years of state and religious colonization during the 19th century.

However, the deity's illustrations as a non-demarcated body in several folktales can be understated defiance against the notion of "congenial" syncretism. Through the prism of ethnographic analysis, archival research, and new materialism, this study will also examine how the deity's non-static corporeality expresses both constraints within the notion of culture as national identity and the attempts to redefine and relocate rice arts aside from the centralized narratives of Thai ricelihood. With this, the feminized forms and material builds of the rice deity are constantly in motion, transfiguring into something anew and, meanwhile, reversing back to what is claimed to be agender and "original" that transcends beyond the confined cosmos of religions and the rice field.

[Session #2952](#)

[Panel 216 Transnational Circuits of Gender: Rethinking Korea-Vietnam Relations](#)

Session Abstract:

Recent scholarship on Korea-Vietnam has centered the unequal power relations that structure the relationship between the two countries, from South Korea's subimperial status vis-à-vis the United States to global capitalist imperatives that shape South Korean foreign direct investment in Vietnam. At the same time, occluded pathways of transnational solidarity and South-South connection provide other frameworks to understand these often-fraught histories and socialities. This panel contends that intersecting questions of gender and power—the construction of militarized masculinities, performances of domesticity, and the transformation of sexual politics—are key to understanding the pathways that connect Korea and Vietnam. Gender, we argue, figure powerfully in the cultural circuits, migratory routes, and imperial intimacies that have entangled Korea and Vietnam in the late twentieth and early twenty-first centuries, as well as the filmic and literary representations that shape how we understand Korea-Vietnam relations. Drawing from the inter-Asian turn, we connect Korea and Vietnam in order to center the ideological, economic, and political linkages that exceed the naturalized boundaries of postcolonial nations as well as "Asia" as a constructed category.

Evyn Le Espiritu Gandhi (Presenter), University of California, Los Angeles

Organized Panel Session Abstract:

According to Youngju Ryu, "Korea's Vietnam"—that is, how the Vietnam War figures in the South Korean national imagination—can be characterized by

“anti-communism, developmentalism, and patriarchy.” To this “triple alliance” this paper adds “southern nationalism,” defined vis-à-vis an imagined North. This paper read the 2014 South Korean blockbuster *Ode to My Father* alongside the 1994 US classic *Forrest Gump* in order to elaborate on the contours of “southern nationalism.” Both *Ode to My Father* and *Forrest Gump* represent key events in late 20th century national history through the life of an “everyday man.” But while there are obvious resonances in genre, form, and narrative structure, in terms of content the only world historical event that both films depict is the Vietnam War. I argue that both films articulate a distinct “southern nationalism” in order to justify South Korea and the (southern) US’s intervention into Southeast Asia to fight alongside South Vietnam. Key to my analysis is a charting of counterintuitive south-south geographies and distinct yet resonant experiences of civil warfare. This paper ends with some reflections of how “southern nationalism” has broken down in the wake of the dissolution of South Vietnam. It examines how the recent popular k-drama *Little Women*—even as it counters the anti-communist, developmentalist, and patriarchal narratives of Korea’s Vietnam by critiquing Korea’s involvement in the war, highlighting the harms of capitalism, and centering strong female characters—garnered critique from Vietnamese audiences, who bristled at representations of South Korean soldiers killing Vietnamese subjects with abandon.

My Hang Thi Bui (Presenter), Seoul National University

Organized Panel Session Abstract:

Drawing on ethnographic research on Vietnamese female migrant women who married Korean men, this study examines discourses and practices of the name marriage migrant. I argue that the name not only highlights and generalizes the gendered roles and socioeconomic hierarchy the receiving state and society have towards migrant women but further guides their actions in response to those gendered responsibilities and classifications. Notably, this attention is further observed within the close surroundings and the ethnic circle of women termed as such. Through this research, I highlight the representative and performative aspects of naming which besieges the everyday lives of migrants and offer important insights into the way through which names and discourses lead to the social reproduction of migrants regardless of ethnicity and border.

Rachel Park (Presenter), University of California, Berkeley

Organized Panel Session Abstract:

Recent scholarship on Korea-Vietnam relations has shed much light on the historical violences and the political-economic circumstances undergirding South Korea’s participation in the Vietnam War. This presentation seeks to instead emphasize the role of gender in the interpretation of South Korean wartime

experience—the extent to which the racialized and gendered Vietnamese body helped configure articulations of both Korean masculinity and femininity. I thus trace how the figure of the Vietnamese woman was used to construct South Korean gender ideals by focusing on three contemporary films that depict the Vietnam War— *R-Point* (Al p'oint'ŭ, Kong Such'ang, 2004), *Sunny* (Nim-ŭn mŏn'gos-e, Yi Chunik, 2008), and *Untold* (Kiök-ŭi chŏnjaeng, Lee-Kil Bora, 2020). In doing so, I consider how these films portray the racialized and gendered Vietnamese body as a site of signification connected to modes of seeing delineated by the parameters of war—that notions of militarized Korean masculinity and moralized Korean femininity become coherent only through their relation to conceptions of the Vietnamese female body as disposable, overly sexualized, and abject. I argue that it is precisely the dehumanizing and instrumentalist logic of war and capitalism that allows for the possibility of seeing certain bodies as imminently disposable. Ultimately, this presentation seeks to reconsider how historical forms of gendered violence in the Vietnam War continue to be crucial in maintaining hegemonic narratives of South Korea's status as subempire in relation to Vietnam and how war might be remembered otherwise by remaining accountable to those most marginalized by state violence.

Rachel Lim (Presenter), Texas A & M University

Organized Panel Session Abstract:

In 1959, the Republic of Korea (ROK) sent a taekwondo demonstration team to South Vietnam. The team's tour, whose nineteen members were all military officers, was the first time that taekwondo was performed outside of Korea and represented the global ambitions of the martial art. From 1964 to 1973, under the direction of Park Chung-hee regime, the ROK sent roughly 350,000 troops to South Vietnam. Among these troops were South Korean instructors of taekwondo, who taught both Republic of Vietnam Military Forces and United States (US) troops stationed in Vietnam. This paper examines taekwondo performances and schools in Vietnam as a transnational cultural circuit that connected South Korea, South Vietnam, and the US during the Cold War. As a gendered practice of what Seungsook Moon has called South Korea's "militarized modernity," taekwondo modeled an idealized form of Asian masculinity—disciplined, useful, and conscripted in the service of anti-communism—that contrasted against the subversive masculinity represented by the North Vietnamese Army and the Viet Cong. Ultimately, then, taekwondo performances served two gendered pedagogical functions. First, they modeled South Korea's subimperial status vis-à-vis the United States to a South Vietnamese audience. Second, in a bifurcated Cold War imaginary where Asians were both friend and foe, taekwondo provided a visual schema of the "good" ally versus the "bad" enemy." As such, taekwondo conveyed not only South Korea's rise to a militarized modernity but their unwavering

allyship to the US in a militarized Pacific.

Sydney To (Presenter), University of California, Berkeley

Organized Panel Session Abstract:

This paper examines two novels to compare how they register, following Sunny Xiang's methodology, "the tone of war." Graham Greene's *The Quiet American* (1955) is about the growing involvement of the US in Vietnam, and is published only a year after US troops had been withdrawn from Korea. Richard Kim's *The Martyred* (1964) is about

the Korean war, and is published at the height of the Vietnam War. As detective novels which tackle similar questions of love, guilt, sacrifice, inaction, and religion, a comparative analysis of these two works would provide critical leverage on a US Cold War imaginary: how Asian wars seems to be perceived only ever at a distance, how "humanitarian Orientalism" (Daniel Y. Kim) is linked to a quiet masculinity, and how refugees only seem to emerge against the backdrop of American innocence.

[Session #3019](#)

[Panel 217 Intersections of Body and Spirit in Memories of Past and Visions for the Future: Happiness, Health, Wellbeing in Asia](#)

Session Abstract:

This panel discussion will provide an overview of commonalities and differences in modern traditions promoting happiness, wellbeing, and human health, including through governmental involvement, in various nations across Asia. How are happiness, health of our corporal bodies, and wellbeing of spirit intertwined? In this interactive panel we will engage in learning-by-playing with audience participants while working through issues of deep complexity, drawing from the collective expertise of panelists in health and wellness in such Asian countries as Bhutan, China, India, and Japan.

Commonalities in altruistic happiness, wellbeing, and health based in religious and spiritual world views thrive throughout Asia. This includes similarities in religious practices such as prayer, meditation, and yoga that leads to detached and non-judgmental mindful awareness in the present; pursuit and acquisition of wisdom; compassionate treatment of others; positive and nurturing relationships; authentic love and devotion; respect and reverence for sacred natural spaces; creative engagement--through religious painting or music that focus on beauty and the present; achievement of religious meaning in life activities. Eastern views of happiness also tend to focus on individuals as an interrelated part of the greater community, earth as mother, and even the cosmos.

We will also examine differing views of happiness and wellbeing grounded in unique differing national traditions such as meditation and medicine that constitute a particular culture and worldview such as exists in Buddhism, Hinduism, Jain, Shinto, and Daoism with important lessons for governments and non-governmental organizations pursuing happiness and wellbeing for the health of citizens and humanity.

Michael Givel (Presenter), University of Oklahoma

Organized Panel Session Abstract:

In this panel discussion, I will be providing a broad theoretical overview of general cultural commonalities and differences in modern national traditions and practices promoting happiness and wellbeing in various nations across Asia.

Commonalities in the national promotion through approaches of altruistic happiness and wellbeing thrive throughout Asia. This includes similarities in religious and cultural practices such as prayer, meditation, and yoga that leads to detached and non-judgmental mindful awareness in the present; pursuit and acquisition of wisdom; compassionate treatment of others; positive and nurturing relationships and connections; authentic love and devotion; creative engagement--through flow activities like religious painting or music that focus on beauty and the present; and the achievement of religious meaning, significance, and value in life activities. Eastern views of happiness also tend to focus on the individual as an interrelated part of the greater community and even the cosmos.

I will also examine from a broad theoretical perspective commonalities in views of happiness and wellbeing that constitute a particular culture and worldview such as exists in Buddhism, Hinduism, Jain, Shinto, and Daoism. My presentation will conclude with a general theoretical overview and analysis related to present and future actions by governments and non-governmental organizations across Asia in promoting and pursuing policies and practices of happiness and wellbeing.

Kathryn Ibata-Arens (Presenter), DePaul University

Organized Panel Session Abstract:

Traditional healers and apothecaries of plant medicinals are facing a crisis in innovation in formulating natural remedies that have supported human health for millennia. Shrinking biodiversity and destruction of the sacred spaces that previously protected wild organic materials have forced adaptations but also renewed calls for proactive national policy. Through the lens of state and private sector environmental activism supporting plant medicinal biodiversity, the project provides an historical-institutional analysis of the existing global governance of traditional medicine related access and benefit sharing, paying particular attention to innovations by local stakeholders. This includes reference to the historical role

of “inclusive innovation” in sharing knowledge in the public commons (Ostrom 2009, 2015) in medicinal innovations across national boundaries.

The paper includes findings from fieldwork in China, India, and Japan (2016–2020). After addressing prior failed attempts by national governments to protect traditional medicine knowledge (TMK) by placing it in the public “commons”, this paper assesses the progress of national governments in Asia in protecting and conserving TMK and the biodiversity on which human health depends. The paper is also informed by approaches including the emerging study of inclusive innovation in the fields of political economy and economic sociology, as well as history of traditional medicine, and ethnobotany.

Melissa Pashigian (Presenter), Bryn Mawr College

Organized Panel Session Abstract:

This paper examines the ways middle class urban professionals enact compassion, altruism, and care for people, plants, and places, through the production of traditional plant-based medicines with the goal of facilitating healthy lives across geography and socioeconomic strata in Vietnam. It argues that traditional medicine producers, processors, and practitioners enact moralities of caring for people, plants, and territories within Vietnam, in an effort to promote the wellbeing of local persons, and protect the health of local lands and local plant ecologies from environmental destruction and decimation, and in response to perceived deleterious effects of globalization and foreign investment. In promoting the growing and use of traditional medicines as a route to self-sustainable wellbeing of urban, and especially rural citizens, these professionals foster new ontologies of the self and wellbeing, refashioning the individual in an ongoing relationship to the collective, and the state, through the care that they cultivate.

Chiou Hui-Fen (Presenter), Chang Gung University of Science and Technology

Organized Panel Session Abstract:

This thesis discusses the role and significance of cooperation between universities and community associations and government participation in the practice of promoting happiness and well-being. This paper focuses on the social responsibility of a medical science university in Taiwan, combining Buddhist Taoist and Christian beliefs with non-judgmental mindfulness and activities related to painting and music.

[Session #3035](#)

[Panel 218 Memories Preserved or Lost: From the Personal and the Local to the National and the Transnational in East Asia and Beyond](#)

Session Abstract:

The panel examines multiple literary genres and artistic creations (fiction, poetry, religious tales, and music) in East Asian countries, including China, Taiwan, Japan, and Korea, and how they have been influenced by a variety of traditions such as Classical Chinese poetry, Western Modernism, and Buddhism. The papers deal with topics that are original and have rarely been discussed thus far in literary and cultural studies, including modern poetry in contemporary Taiwan, a 1940's transnational Chinese-Japanese girl band, Korean and Anglo-American poetry depicting the wasteland in the wake of war, Buddhist tales of female priestesses in rural China, and a novella by a Malaysian-Chinese-Taiwanese author. Through inter-East Asian and East-West comparative perspectives, the panel creates a fruitful dialogue about how memories are preserved or lost by exploring the interactions and tensions among these genres and cultural products.

Michelle Yeh (Presenter), University of California, Davis

Organized Panel Session Abstract:

Memory is a perennial theme in poetry, and poetry can be seen as a means of preserving memory. This paper focuses on the motif of memory in the work of Ling Yu 零雨 (b. 1952), a contemporary woman poet in Taiwan. A native of Taipei, she received her BA degree in Chinese from the National Taiwan University and her MA degree in East Asian literatures from the University of Wisconsin-Madison. In 1991 she was invited by Helen Vendler to Harvard University as a visiting scholar. With a writing career going back to the 1980s, Ling Yu has published nine books of poetry and is considered one of the most original and important poets in Taiwan today. The paper will deal with three types of memory in her work: hometown, family members, and love. For Ling Yu, memory is as expansive and primordial as the sea.

Mei Nan (Presenter), Harvard University

Organized Panel Session Abstract:

Although numerous scholars have written on the singer-actress Ri Kōran 李香蘭, given her legendary life and stardom, no one—including Ri herself—has ever mentioned the existence of a 1940 transnational girl group called “Three Girls Revitalizing Asia” that Ri was a member of. The three girls were respectively Okuyama Saiko representing Japan, Bai Guang representing China, and Ri Kōran representing Manchuria, with their eponymous debut song released by Columbia Records. Situated at the intersection of East Asian media studies and cultural history, this paper investigates the failed and forgotten effort to package and promote Asia's first transnational girl group by Columbia Records in collaboration with the Japanese Empire. I argue that Japan's imperial expansions leading up to the establishment of the Greater East Asia Co-Prosperity Sphere enabled and necessitated the creation of a transnational idol group as part of its media mix

mobilization. In this paper, I will first examine the context in which “Three Girls” emerged, focusing on the intensive processes of media convergence in Japan and Manchuria in the 1930s. I will then trace the debut and disbanding of “Three Girls” in 1940, highlighting the tensions between convergence and divergence, between mass mobilization and mass entertainment. Finally, I will briefly analyze how Ri Kōran—the central member of “Three Girls”—eventually became her own Ri Kōran media mix, exceeding and at times even at odds with the imperial media mix that produced her.

Houston Saxon (Presenter), University of California, Davis

Organized Panel Session Abstract:

T.S. Eliot wrote *The Waste Land* in response to the horrors of the First World War as well as his own personal trauma. Ku Sang (구상) wrote his “Wasteland Poems” (초통의시) in response to the Korean War and the partition of the Korean peninsula. Both poets looked at their societies of spiritual and intellectual collapse. In their respective wastelands, they both drew from a wide variety of poetic and religious traditions such as Classical (Greek, Latin, and Chinese), Christian, and Buddhist as means of personal and aesthetic salvation in the modern age. Yet, curiously, these two major poets have, so far as I know, never been brought together. This essay will examine these poets use the past to come to terms with their trauma in the modern world.

Zhenyu Xu (Presenter), University of California, Davis

Organized Panel Session Abstract:

My research is about my grandmother and her own temple in rural Wenzhou. By combining ethnographic fieldwork with folkloric texts and goddess legends, this research project examines the question of whether folk religion helps women gain agency in patriarchal societies. My grandmother, Wu Caizhao, a female medium born in 1942 who lived through the Mao era, the post-Mao era, and the pandemic, inspired my research interest. She started her own temple at 19, and in the mountains of Wenzhou, Zhejiang province, she was considered a proxy for a fairy nun. In my research, I discovered that the fairy nun is Yang Bamei 楊八妹, one of the Yang Generals 楊門女將 in the Song dynasty. Yangfu Temple in Wenzhou is well known, but it is rare to find a goddess there. By preserving an alternative and often overlooked personal memory, I aim to explore the complex paths between literature and folk religion, and how my grandmother's temple connects with a broader memory of migration and female history.

Kevin Dong (Presenter), Cornell University

Organized Panel Session Abstract:

Ng Kim Chew's “Carved Back” 刻背 (2001) is a symptomatic novella that shuttles

through seemingly binary discourses such as East and West, classic Chinese characters and Anglophone Modernism, and multilayered colonial orders and singular colonized bodies. While “Sinophone Literature” (Shu-mei Shih 2013) may offer a critical uncovering of the cultural dynamics between Southeast Sea and China in the late nineteenth and early twentieth century, its impotency is also obvious when dealing with more subtle textures centered on occidental gaze and gender, namely the two main characters: Faulkner, a white male colonizer cultivated in modernism aesthetics but so fascinated by Chinese characters as to inscribe them on the bodies of illiterate coolies, and his wife, a complimentary narrator only through whose objective voice a diasporic memory is unfolded. To shed light on these nonnegligible elements, I argue that Ng’s piece is “world literature” not only because its circulation, but also because its shared theme—inscriptions as embodiments of colonial orders—and narrative strategy—the emergence of a mediated narrator—in juxtaposition to Franz Kafka’s “In the Penal Colony” and Joseph Conrad’s “The Heart of Darkness.” Bringing Kafka and Ng together, I interpellate to what extent Ng deviates from Kafka by focusing on colonial encounters that occur simultaneously between China Empire and South Sea and between East and West. Connecting Ng to Conrad, I also point out the defects of “Carved Back” in reducing the female narrator to an ungended voice that conform to the patriarchal colonial hierarchy.

[Session #3158](#)

[Panel 219 Bringing Humanity Back to Asian Studies and Academia: An Interdisciplinary Dialogue](#)

Session Abstract:

Is Asian academia on the way to achieving its academic autonomy? To many, the answer is yes, considering the educational leaps in Asia over the last two decades. Our panel is intended to challenge this over-optimistic view by spotlighting the complexities and paradoxes in Asian academia. Our findings show that while educational sectors in Asia have made substantial progress in institutional buildings and decolonizing and indigenizing initiatives, the Asian academy is far from its autonomy. Its academic dependency remains decisive regarding its excessive reliance on the Western academic center for ideas, methods and recognition. One severe consequence is a dehumanizing tendency in Asian Studies and academia, meaning that humanistic values in Asia are giving way to presumed scientific methods and superior Western thoughts.

Our panel brings scholars from different disciplines together (gender and religious studies, political science, sociology and anthropology) to critically examine this status quo and advocate bringing humanity back to social science and Asian academia. Yao Lin problematizes the trend of quantifying Chinese history among

Chinese diasporic scholars. Ting Guo discusses the relationship between decolonizing and rehumanizing religious studies in Sinophone Asia. Ling Han offers her critical perspective on doing gender studies in the increasingly big data-driven social sciences disciplines. Chengpang Lee questions the dehumanizing process in contemporary area studies by foregrounding the status quo of the so-called China Studies in Taiwan. Finally, Jinba Tenzin proposes rehumanizing social science through engaging constructively with the “native turn” in Asian academia.

Yao Lin (Presenter), New York University Shanghai

Organized Panel Session Abstract:

Political, economic and social historians of China increasingly use quantitative methods in their studies, and have yielded quite a few influential publications in this regard. This trend of quantifying Chinese history results from a combination of various factors, including the purported “scientification” and quantification of social sciences in recent decades, the incentive structure of the peer-review publication system in its current (disciplinarily and linguistically insular) shapes, and the peculiar (and politically volatile) positionality of Chinese scholars working in Western, or Western-centric global, academia. Taking several prominent (yet deeply flawed) recent studies in top political science, economics and sociology journals for example, this paper scrutinizes the structural and ideological conditions underneath the race towards quantifying Chinese history, and shows that while the phenomenon epitomizes the neoliberal and neocolonial nature of the current academic system, it also manifests how academic neoliberalism and neocolonialism are brokered, complicated and entrenched in accordance with contemporaneous political conditions beyond the ivory tower.

[Session #3326](#)

[Panel 220 Intersecting Afterlives of Empire in Global Asias](#)

Session Abstract:

Our panel proposes to examine the comparative afterlives of empire in global Asias by juxtaposing sites of inquiry that are not often placed in conversation with each other: Singapore and India, South Korea and Vietnam, Afghanistan and East Asia, as well as Taiwan and Northeast Asian America. Our goal is to collaboratively uncover methods of studying the overlapping legacies of colonial modernity that cannot be captured by the disciplinary boundaries of area studies (itself an afterlife of Cold War geopolitics that partitions multiple Asias into discrete units of analysis). How might one leverage one’s disciplinary specialization in conversation with another’s to undiscipline the ways in which shared archives, collective memories, intersecting solidarities and antagonisms have tended to be organized in discrete national, regional, and global histories that occlude their dynamic

interrelation? Our conversation invites speakers to reflect on their projects' methodological stakes that require going beyond their areas of expertise to discover new ways in which anticolonial commitments can be in dialogue with each other.

Jeehyun Choi (Presenter), University of California, Berkeley

Organized Panel Session Abstract:

Jeehyun Choi's paper traces the transnational afterlives of the Vietnam War in South Korean cultural memory. The paper examines two recent Netflix-distributed Korean drama series, *Little Women* (2022) and *Narco-Saints* (2022), alongside Vietnam War veteran Ahn Junghyo's novel *White Badge* (1985), the earliest literary account of South Korea's involvement in the Vietnam War made available in English. The drama series both use the Vietnam War as the backstory for the economic ventures of South Korean subjects, while Ahn's novel reveals that the Vietnam War was an economic investment for both the South Korean soldiers and the authoritarian state that deployed them. Framing the Vietnam War less as a military venture than as an American flagship project for jumpstarting South Korea's economic development, Choi's paper reads these cultural objects as both historicizing and participating in the development of South Korea's export economy.

Cheng-Chai Chiang (Presenter), University of California, Berkeley

Organized Panel Session Abstract:

Cheng-Chai Chiang's paper examines the afterlife of British colonialism—the criminalization of homosexuality through Article 377A of the Penal Code (imported from the Indian Penal Code)—in Singapore through a study of the city-state's theatre, which has served as an unofficial archive of queer history in Singapore. His paper probes the unfinished history of empire through an analysis of the play *Happy Endings*, the final installment of Alfian Sa'at's dramatic trilogy on contemporary gay Singapore, which was staged in 2007, the same year the Penal Code came up for review but ultimately left Article 377A on the law books. In the wake of the prime minister's announcement in August 2022 that Article 377A will be repealed, this paper revisits *Happy Endings* alongside theatrical meditations on another event that is widely seen as anticipating this historical moment—the 2018 decriminalization of same-sex relations in India—to reflect on the intersecting afterlives of empire after the putative end of a shared colonial legacy.

Christopher Fan (Presenter), University of California, Irvine

Organized Panel Session Abstract:

Christopher T. Fan's paper draws from work by historians, geographers, and political economists to reconstruct the reach of mid-century modernization theory

in Northeast Asia (following Bruce Cumings' rubric) in order to reconstruct the regional and geopolitical dynamics that led to the occupational concentration of Asian Americans into STEM fields after 1965: a process that cannot be understood via a national frame alone. While modernization theory famously underwrote US neoimperial projects in postwar Asia (and beyond), it must be situated as the legatee of Japanese colonialism's modernization discourses and policies. Through this transimperial history, post-1965 Northeast Asian America comes into view as a dialectic of human capital development. As a cultural studies scholar, my ultimate quarry is an account of contemporary Asian American fiction, so this talk will conclude with an engagement with the work of Japanese American author Ruth Ozeki, and the films of Taiwanese director Tsai Ming-liang.

Chih-ming Wang (Presenter), Academia Sinica

Organized Panel Session Abstract:

Chih-ming Wang's paper zooms through the fictional works of Khaled Hosseini (The Kite Runner [2003], A Thousand Splendid Suns [2007], and And The Mountains Echoed [2013]) to examine the tense and complex entanglements of Afghanistan and its diaspora as a way to reflect on the "post/Cold War" as a critical paradigm for rethinking our present. By situating Hosseini's Afghanistan trilogy as works on and from what Gayatri Spivak calls the "other Asia," it hopes to both present a Cold War reading in the narratives of abandonment and adoption and interrogate the Cold War legacies of Asian American studies as haunted by the partition of Asia as distinct, unrelated areas. This attempt to bring Central Asia into conversation with East Asia not only aims to perform a richer analysis of US imperialism, but also to propose an imagination of the "migrant South" to further the relational comparison between Asian America, inter-Asia, and global Asias.

[Session #3350](#)

[Panel 221 Japan's Second Generation of Migrants Coming of Age: Autoethnographic Analyses](#)

Session Abstract:

Japan has experienced the influx of newcomer migrants since the 1980s. After more than three decades, we are witnessing the rise of the second generation in the academic field. Although they have been suffering from disadvantages in educational attainment, their access to higher education has gradually widened. How can the second generation researchers contribute to innovations to migration studies? The aim of this session is to answer the question by exploring possibilities of autoethnography as a method to analyze their own experiences. It is an approach to research and writing that seeks to describe and systematically analyze

(graphy) personal experience (auto) in order to understand cultural experience (ethno). It is getting more and more visible in journals of qualitative research, but we have found no autoethnographic analysis in major journals of migration. This would be because the main interest of migration studies has been integration of migrants from the viewpoint of host societies. However, it is time to reconsider such integrationist paradigms from the point of view of migrant ethnographers, who now work to construct their own personal and cultural stories. The session is composed of three papers by Brazilian and Chinese second generation researchers, and two comments from two Korean anthropologists of migration. Their autoethnographic analyses will convincingly clarify why such perspectives are repressive to them, how they have overcome the hostile environment, and what should be done to reform integration policies.

Rafaela Yoshiy Olivares (Presenter), University of Tokyo

Organized Panel Session Abstract:

The purpose of this paper is to clarify community experiences of second-generation immigrants in Japan based on an autoethnography of the author. Previous research found that social capital was essential for immigrants to achieve social integration and upward mobility in host societies. However, in Japan, constructing both bridging and bonding social capital can be challenging for immigrants due to the smaller size of ethnic communities as well as linguistic and cultural barriers. Brazilians living in Japan, in particular, are considered to have weaker relationship with their compatriots since they move to Japan through migration merchants. Also, low public awareness of Brazilian population and their culture makes it difficult for Japanese and Brazilians to form bonds. However, the second-generation immigrants are becoming adults and an increasing number of Brazilians - including the author - are starting to take active parts in various fields while keeping strong relationship with both the Brazilian community and the host society. Therefore, this autoethnographic work will examine how second-generation immigrants develop social capital by analyzing the author's experiences in various communities before and after the pandemic. This research clarifies the process by which the author's social capital expands at the intersection of off-line and online community practices, as well as the importance of digital literacy, language skills, and cross-cultural understanding in that process. This paper also highlights the significance of creating a variety of spaces and opportunities for immigrants to embrace their authenticity and demonstrate their own strength in Japan.

Satoru Yamazaki (Presenter), Hitotsubashi University

Organized Panel Session Abstract:

When the Empire of Japan collapsed in 1945, almost all Japanese colonies

repatriated. Invasion by the Soviet Union, however, brought about war orphans left behind in Manchukuo (a former puppet state of Japan). Their return migration started since normalization of diplomatic relations between Japan and China in 1972. Now the estimated number of their grandchildren in Japan are tens of thousands, but they are invisible and have rarely been the subject of academic studies. Why have they remained invisible? The aim of this paper is to answer the question through my own autoethnographic analysis as a grandchild of a Japanese war orphan married to a Chinese. As Erving Goffman argues that passing and covering have to do with the psychological state of performers, autoethnography is the optimal method to disclose hidden emotional aspects of how I remained invisible minority. Knowing that there has been discrimination against Chinese in Japan, I stigmatized my Chinese roots and tried to pass as a Japanese. When my friends found out my Chinese roots, I covered that it was my parents and not me. As such, passing and covering my Chinese roots had a great impact on my presentation of self in everyday life, which I believed was unnoticed by observers. I think I performed well, but the price of this emotional work was constant tension. This is the aporia which the second generation of migrants would experience as long as they try to keep themselves invisible.

Rennan Okawa (Presenter), Osaka University

Organized Panel Session Abstract:

There are large differences in school outcomes for the second generation of migrants in various receiving countries. In Japan, the gap is more serious regarding access to higher education between the second generation of migrants and children of native parentage. Brazilians in Japan are one of the most disadvantaged groups whose opportunities for university education are blocked. While previous studies have focused on structural and institutional factors that kept the second generation of migrants from higher education, there are fewer studies that have paid attention their agency: how they felt, struggled with, and overcame difficulties. In this paper, the author as the 1.5 generation of Brazilian migrants conducts an autoethnographic analysis to understand the college-going experience of immigrants. I came to Japan at the age of eight and was educated there. When I finished high school, I gave up the idea of going to university in Japan because I could not afford tuition fees for private universities. I returned to Brazil but access to higher education was also blocked there. I thought my failure was my own fault, and those around me attributed it to my laziness. However, I failed because I fell between the Japanese and Brazilian education systems. Although I was located in-between the two countries, neither of them appreciated my bilingual and bicultural capacity as the 1.5 generation. A world that cannot be overcome by personal effort awaits them.

Session #3367

Panel 222 Japanese Pan-Asianism and Its Afterlives in South(east) Asia, Micronesia, Korea and Manchuria, Part Two

Session Abstract:

This panel seeks to examine the impact of early-twentieth century Japanese political thought on nationalisms in Southeast Asia, Micronesia, Korea and Manchuria. Asian nations are often presumed to follow Western models of nationalism. Indeed, Partha Chatterjee asks the question, “If nationalists in the rest of the world have to choose their imagined community from certain ‘modular’ forms already made available to them by Europe and the Americas, what do they have left to imagine?” This panel will respond to this question by examining Japanese impact on national imaginations outside of Japan.

The panel’s broad geographic focus is deliberate to reflect the topical geography of Japanese imperialism (as opposed to the Eurocentric geographical framework of “Southeast Asia,” “Micronesia” etc.) The papers analyse local case studies, or a broader phenomenon. The papers address questions such as, what elements of Pan-Asianism or Japanese imperial political philosophy have survived outside of Japan in localized forms? How did political sojourn or study in (the) Japan(ese system) influence the thinking of nationalist leaders? What were the long-term impacts of Japanese imperial ideals? How are Japanese ideas reflected in nationalist literature and postcolonial studies? What elements of Japanese imperialism have lingered in the post-colonial world? How do these relate to ultra-nationalisms and/or inter-Asia regionalism? By responding to these and other questions, this panel seeks to illustrate how Asian and Pacific Island nations embraced and developed models apart from those of the West.

Joshua Solomon (Presenter), Hirosaki University

Organized Panel Session Abstract:

This paper investigates the rhetoric directing culture control in the literary sphere of Japanese-language Manchuria. The breadth and severity of the imperial Japanese censorship regime is well known, and the subsequent imposition of culture control in Manchukuo has also been the object of some inquiry. In particular, the 1941 promulgation of the Prospectus on Literary Arts (Geibun shidō yōkō) and consolidation of diverse Japanese-language literary arts groups into the Manchurian Literary Arts Alliance (Manshū geibun renmei) are of great interest, as they represented an unprecedented centralization and unification of (mostly Japanese-language) writing infrastructure in the puppet state. However, to borrow the language of Bourdieu, while this paper recognizes the “objective probabilities” (here, political context) giving shape to the literary field, it seeks to temper our contemporary reading of the rhetoric of the imperial culture regime by balancing

it against actual literary production during the Manchukuo period. Much as how a nuanced examination of Japanese leftist recanters (tenkōsha) dispels most black and white caricatures of “reformed” leftists, this paper hopes to demonstrate variance and dissonance between some cultural producers and the official demands of the regime they labored under.

Hee Yun Cheong (Presenter), University of Massachusetts, Amherst

Organized Panel Session Abstract:

In 2017, a skull specimen labeled "RV33" was repatriated by the Berliner Society of Anthropology (BGAEU) to the Ainu community in Hokkaido. Following the "lifespan" of Ainu remains "born" in 1897, labeled and "housed" in Berlin, and then “returned” in 2017, this paper intersects with 1) global demands on human remains of colonial subjects and their circulation in Imperial institutions of Germany-Japan, 2) a co-configurations of race discourse among German and Japanese scientists, and 3) the implications of the race discourse on the Japanese Empire and beyond. How was the contemporary demand for the repatriation of human remains intertwined with the race discourse in the late 19th century? What was the place of global human remains trade in this race discourse formation?

In response to these questions, I investigate the interactions between "RV33" in the Bone Rooms of the Pathological Museum in Berlin, and the race scientists discussing the genealogy of the Ainu people. I shed light on the global network of human remains trade and its implications for colonial knowledge production. In this context, I investigate the imagery of "Japanese" and "Others" such as the “Ainu” race is co-figured by reciprocal interactions between the scientists of two empires and beyond. Finally, revisiting the rhetorics used in the repatriation process, I argue that the co-figuration has a lasting impact also on the repatriation politics of the 21st century.

Jessica Jordan (Presenter), Air University

Organized Panel Session Abstract:

Several aspects of imperial Japanese philosophy have survived outside Japan in localized forms. Japan's lasting influences in local discourses in the Mariana Islands are usually framed in comparative terms with Japan as one among several former colonizers that maintains relationships with the islands in the present day. This paper will consider Japanese colonial education programs' impacts on Islanders' worldviews and professional trajectories in order to examine the aftereffects of Japanese Pan-Asianism in Micronesia.

The Japanese empire may have had its greatest impact on Micronesian ways of thinking through their colonial education programs and study tours. The regime's formal and informal education systems helped shape the worldviews of a few generations of islanders in the early 20th c. This paper will examine three main

aspects of this influence. The first is academic materials. Textbooks designed especially for Islanders provided instructions on how to be a 'good Japanese' in school and society.

The second is vocational training which had both cultural and commercial ramifications. Japanese colonial schools shaped the nature of an entire generation's professional skills and work endeavors. This paper will include case studies of individuals whose career trajectories were influenced by Japanese colonialism.

Thirdly, the paper will examine the intersection between Japanese imperial ideology and collective memory as manifested in the racist names people remember being called during their youth. These reflect period assumptions about race as a biological concept within the imagined community of the Japanese empire.

Swapna Nayudu (Presenter), National University of Singapore

Organized Panel Session Abstract:

My paper is drawn from my study of how India came to be involved in the armistice agreement and repatriation commission set up at the end of the Korean War. I begin this paper by discussing how intellectual networks between India and the rest of Asia in the early- and mid-twentieth century developed in the context of and in response to the Empire. A strand of intellectuals in colonial India routinely expressed their anti-imperial positions in an Asian idiom. In this paper, I will discuss the global political thought of Rabindranath Tagore and Jawaharlal Nehru in this anti-imperialist and Asianist context. I will discuss how Tagore is a significant early figure in the India-Korea political relationship and how his view of Japanese imperialism and pan-Asianism shaped Nehru's view of Asia, and ultimately, India's participation in the ending of the Korean War. The paper will argue that the Korean War represents a moment of great historical significance not just for the states directly involved in the conflict, but also for states such as India.

[Session #3374](#)

[Panel 223 Preservation, Transformation, and Fragmentation in Chinese Opera](#)

Session Abstract:

This panel presents Chinese operatic genres as mediators of collective memories that have been preserved, transformed, and fragmented by the wider changing political and cultural dynamics of Chinese society. These processes of perpetuation, change, and damage are addressed through a variety of practices, operatic genres, and methods. Our papers examine how both the intangible (aesthetics, transmission

processes, and institutions) and tangible (theatres and notation systems) dimensions of Chinese operatic practice have been sustained, remoulded, or replaced, and what this means for the shifting identities of Chinese operatic genres and their communities. These dynamics are analysed with regards to Peking opera (Inouye, Li), promoted as the 'national opera' of China, but also regional operas such as lüju in Shandong province (Chen) and Cantonese opera in Hong Kong (Haywood), which have been relatively marginalised in Chinese society and scholarship. Finally, our papers present both ethnographic and textual analyses of historical and contemporary processes to reveal how the challenges, failures, and triumphs of Chinese operatic genres are an ongoing process of preservation and change. In all, we contend that just as Chinese society has experienced many crises over the past century, so too have the actors and audiences of Chinese opera been active players in experiencing and responding to these crises through their practices. In this sense, Chinese opera has been, and always will be, in motion.

Mei Li Inouye (Presenter), Centre College

Organized Panel Session Abstract:

During the 1964 National Peking Opera Festival in Beijing, Jiang Qing (also known as the wife of Chairman Mao Zedong) presented her research on the state of Peking and local opera throughout China. She referred to the proceedings of the festival as the first 'battle (zhanyi)' of a Peking opera revolution and used the term 'revolutionary modern Peking operas (jingju geming xiandai xi)' to describe the performances at the festival. During China's Cultural Revolution (1966-1976), she directed a nationwide movement to modernize Peking operas for the masses. However, some Peking opera practitioners (before and after Mao's death in 1976) accused the model works of destroying the tradition of Peking opera.

This paper asks how modernization reforms contributed to the destruction, preservation, and alteration of Peking opera practices. It will first examine the gestures and music of Peking opera that were preserved in the modernized Peking operas. It will then explore the destruction of oral transmission styles unique to the study and performance of Peking opera. Lastly, it will identify the aspirations, creative processes, and modern themes of other dramatic traditions (modern spoken drama) that were synthesized into these modernized Peking operas. By understanding the form, creative processes, and aspirations of the model works, this paper will re-address the impact of the Model Works on Peking opera as a traditional and modernized form.

Huan Li (Presenter), Southern University of Science and Technology

Organized Panel Session Abstract:

Traditional Peking opera performers did not use musical notation in their performances. Many of them were illiterate and very few could read gongche

notation (a traditional Chinese musical notation). While training, they emulated melodies performed orally by their masters, memorized tunes, and improvised onstage. However, after the founding of the People's Republic of China, cipher notation was introduced as an 'advanced' tool for teaching and preserving Peking opera at theatre schools whilst gongche notation came to be regarded as outdated. Later, the rise of 'professional' composers and the compiling of Peking opera teaching materials accelerated the popularization of cipher notation. Nowadays, the younger generation of Peking opera practitioners heavily depends on cipher notation, which has resulted in the rapid decline of improvised performances onstage. Nevertheless, the wide use of cipher notation has significantly contributed to the teaching and preservation of Peking opera music. By taking qinshi's (the lead accompanist who plays the Peking opera fiddle) accompaniment training as an example, this article examines the historical background of using cipher notation at theatre schools, different beat conceptions (in the cipher notation and in the Peking opera rhythmic system), and qinshi's opinions towards using musical notations. I argue that under the influence of cultural imperialism, cipher notation was introduced by musical experts as an advanced way to teach and transmit Peking opera music; yet, it is time to rethink cipher notation's limited effectiveness in transcribing Peking opera music.

Chen Chen (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

This paper explores how the theater of a Chinese regional opera, as an actor and embodied knowledge-making process, enunciates the stories, ideals, operations, and imaginaries of local communities. Furthermore, it problematizes the stereotype of Chinese opera theaters as 'static sites' by revealing how theaters constantly resonate with individuals through converging personal stories, memories, sentiments, demands, and desires to the very place.

The materiality and presence of theaters ensure the continuity of traditional xiqu (Chinese opera) cultural activities in Chinese society today. As one of many regional xiqu genres, Shandong lüju was involved in the national xiqu campaign (the 1950s) and cultural heritagization (the 2000s) of the People's Republic of China (PRC). In this aspect, institutionalized opera activities have molded xiqu theaters towards an 'enduring site' for constantly revamping regional cultures into the rubrics of national culture and memories coherently. However, to the lüju communities, the lüju theater intertwines with pluralistic stories and embodied meanings in their quotidian practices. As theater-going audiences, they participate in recirculating the theatrical things and onstage/offstage actions, facilitating embodied knowledge to carve the contours of their group identity and imaginaries as a whole. Drawing on ethnographic observations of the Lüju Baihua Theater, this paper illustrates that xiqu theaters traffic the shared past, multigenerational

narrations, and regional stories through resonating with local communities. Taken together, it explores the perception of theaters as actors and intriguers who are always haunting connective memories and could be engraved in everyday practices of Chinese societies.

Matthew Haywood (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

For a genre that matured little older than a century ago, Cantonese opera has a rich history. In the first half of the twentieth century, it revealed a unique capacity to absorb a wide range of influences, yet in the latter half of that century, certain models of performance became established that are considered as a traditional standard today. This tension between its hybrid history and its invention as a tradition of conventions has generated a complex discourse of authenticity in Hong Kong Cantonese opera that frequently entangles itself in contradictions. Rather than a purely aesthetic matter, these authenticity discourses assemble and recall an amalgam of memories that reflect and construct the multifaceted landscape of identity in contemporary Hong Kong.

Drawing on ethnographic evidence and scholarly literature, this paper outlines how authenticity discourses in Hong Kong Cantonese opera are assembled and performed to preserve, promote, and manufacture memories that reflect three different layers of identity. These layers include, firstly, the Cantonese-ness of Cantonese opera reflected in the early networks that forged it. Secondly, its distinction as an example of Hong Kong culture after the liberation of mainland China in 1949 that forced a historical divide in the genre's development. Finally, its connection to the Chinese nation and its potential as an instrument for decolonisation and reunification. Whilst these authenticity discourses diverge from one-another, they also represent the elasticity of Cantonese opera to embody the multi-layered nature of identity in Hong Kong which reveals its ongoing relevance to contemporary society.

[Session #3439](#)

[Panel 224 Early Pioneers of Cultural Diplomacy: Eyeopening Experiences of Foreign Visitors to States United and Hermit Kingdom.](#)

Session Abstract:

The session focuses on the three early pioneers of Korea-US diplomatic relations who have made great impact on political reform of Korea. Prof. Hahm, Hanhee, session chair, will present her study on the "Visionary of Enlightenment: the Legacy of Dr. Homer B. Herbert. Her study is to examine how Homer B. Hulbert's (1863-1949) educational philosophy affected the early modern education in Korea. After receiving an elite education in the United States, he came to Korea as a

missionary and devoted himself to the education of Korean youth. Prof. Stella Y. Xu (Professor of History, Roanoke College) will present her study on "Mrs. Ye Cha Yun: A Trailblazer as the Spouse of a Korean Diplomat in the 1890s". Her paper aims to examine Mrs. Ye Cha Yun, her experience as spouse of a Korean diplomat and her connection with the US missionary women. Mrs. Ye Cha Yun was the wife of Mr. Ye Cha Yun, the Korean chargé d'affaires in Washington, D.C. from 1890 to 1893. And Ms. Shinyoung Park will present her study on "The modern Korean elites in the United States: Weaving the fabric of the Republic". Her study attempts to identify the trajectory of early Korean elites who studied advanced degrees in U.S. colleges in their efforts to nation building. In late 1800s emperor Gojong sent a study mission and students to the United States. Later some of these promising scholars educated by Confucian teachings in their childhood were exposed and accepted new political ideologies and belief system.

Stella Xu (Presenter), Roanoke College

Organized Panel Session Abstract:

This paper aims to examine Mrs. Ye Cha Yun, her experience as spouse of a Korean diplomat and her connection with the US missionary women. Mrs. Ye Cha Yun was the wife of Mr. Ye Cha Yun, the Korean chargé d'affaires in Washington, D.C. from 1890 to 1893. Mrs. Ye is unique in many ways: she was one of the first two Korean women to travel to the United States; she was the wife of an early Korean diplomat; and more importantly, she was the first Korean baptized in the United States, an action that required tremendous courage as Christianity was still illegal to some extent in her home country and believers were persecuted for their faith. This project focuses on the life of Mrs. Ye, and her friendship with Ms. Linnie Davis. Davis was the first missionary to the US Southern Presbyterian Mission in Korea. Their friendship started when they met in Salem, Virginia, and Davis arranged and witnessed Mrs. Ye's baptism. The two women's friendship, which crossed national and racial boundaries in the 1890s, is crucial to understanding the history of that period. With this year marking the 140th anniversary of official diplomatic relations between the United States and Korea, a fuller understanding of Mrs. Ye and Linnie Davis will help scholars and a general audience have a better understanding of the history of Korea and of US-Korea relations.

Hanhee Hahm (Presenter), Jeonbuk National University

Organized Panel Session Abstract:

This study is to examine how Homer B. Hulbert's (1863-1949) educational philosophy affected the early modern education in Korea. After receiving an elite education in the United States, he came to Korea as a missionary and devoted

himself to the education of Korean youth. He later served as the most trusted advisor to King Gojong, the last emperor of Joseon and actively assisted the King's independent endeavors from the Japanese occupation. The young Hulbert first started writing a textbook concerning geography in Korean, to teach world affairs to students enrolled in the public school established in 1886. This study examines the historical and cultural significance of Dr. Hulbert's education to the youth, and the influence on Joseon society. This study also focuses on how Hulbert's western way of thinking had an impact on the students whose knowledge and practices were immersed into Confucianism. He believed that only modern education could get rid of the savagery of this country. The urgency of Korean bureaucrats, yangbans, and students, he thought, was to learn about the contemporary international affairs. Dr. Hulbert deeply realized the necessity of education that could broaden the horizons of Korean students. His view of a developed sovereignty was that of a nation that pursued equal rights for all social status. The first mission for him was to widely spread modern education based on science and rationality. His view in education that valued freedom, democracy, and human rights was certainly associated with Christianity.

Shinyoung Park (Presenter), Seoul National University

Organized Panel Session Abstract:

The study attempts to identify the trajectory of early Korean elites who studied advanced degrees in U.S. colleges in their efforts to nation building. In late 1800s emperor Gojong sent a study mission and students to the United States. Later some of these promising scholars educated by Confucian teachings in their childhood were exposed and accepted new political ideologies and belief system. Among the young scholars noteworthy in this study are Kim Kiu-sic and Syngman Rhee all who played pivotal roles in the provisional government. The foremost common trait is the fact that they served as de facto cabinet ministers that gradually paved the road to Republic after the long years in exile as independence pioneers in foreign countries. The birth of the Republic in the Korean peninsula is kind of tumultuous event. In the centennial around 1850-1950 mega changes took place in the Korean society. In later period of the Joseon Dynasty, a regime commonly referred to as hermit kingdom, the policy makers in high echelon persisted to oppose the influx of foreign influence. Some radical political elites attempted to leverage her opening to world powers and their ambition to knowing foreign land might became catalyst of change in political structures. At the turn of the 19th century the country was situated in transforming stage from monarchy to a nation state where the same people were treated differently in new political system called empire and republic later, respectively.

[Session #3455](#)

Panel 225 Roundtable in Honor of the Scholarship and Contributions of Yoonhwan Shin

Session Abstract:

Professor Yoonhwan Shin recently retired from Sogang University, where he taught for about 30 years. Over the course of his career, Professor Shin has become one of the most distinguished scholars of Southeast Asian Studies and is one of the pioneers in building Southeast Asian Studies in South Korea. An outstanding scholar, a dedicated teacher, a committed mentor for researchers, and a leader in enhancing the quality of Southeast Asian Studies, Professor Shin has nurtured future generations in Southeast Asian Studies in South Korea. We propose this roundtable in honor of Professor Shin's scholarly career.

Professor Shin received his Ph.D. in Political Science at Yale University in 1989. He wrote his dissertation, *Demystifying the Capitalist State: Political Patronage, Bureaucratic Interests, and Capitalists-in-Formation in Soeharto's Indonesia*. He then returned to South Korea and taught at Sogang University. Since then, he has published numerous books and articles about politics in Southeast Asia. One of his books was nominated for an outstanding book by the Ministry of Culture, Sports and Tourism in 2009.

He served as the Director of the Institute of East Asian Studies at Sogang University. Under his leadership, the Institute introduced an interdisciplinary M.A. program in Southeast Asian Studies as well as a journal called *TRaNS: Trans-Regional and -National Studies of Southeast Asia*, published by Cambridge University Press.

In reflecting on Professor Shin's scholarship and contributions to the field, the roundtable will provide an opportunity to discuss future directions for Southeast Asian Studies in South Korea.

Session #3483

Panel 226 Status, Exclusivity and Affiliation in Contemporary Thailand

Session Abstract:

Designated Asia's "Fifth Tiger" in the 1990s, Thailand's economy has all but stagnated following the protracted political conflict at the dawn of the new millennium, and the Covid-19 pandemic. More energy and resources are spent fighting over limited rewards. This panel focuses on important pathways elites use to maintain their position of privilege - highlighting status, creating exclusivity, and emphasizing affiliation.

The first paper looks at education as a symbol of prestige. It argues that, like

many other signals of status, academic esteem can be simulated. Using data on worldwide university rankings and research publications, it shows how wise academics and administrators can engineer an artificial but meteoric rise in a university's global ranking. An in-depth case study suggests that while detecting past schemes is feasible, future gaming of the ranking system will be much more subtle and difficult to discern.

The second paper investigates how businesses generate exclusivity through vigorous protection of their trademarks. Examining recent Supreme Court decisions, the paper shows how legal protection has been expanded to cover unregistered trademarks, using the concept of "passing off." While stronger trademark protection encourages integrity in marketing and advertising practices, it may be used as an unfair advantage by incumbents against new entrants.

The third paper reexamines strategies of family businesses, the most prominent business configuration in Thailand. It shows how family groups manage risks and maintain control over their business affiliates. An empirical analysis explores the relationship between financial performance and corporate governance during the recent pandemic-induced economic recession.

Hatsadin Kampiranond (Presenter), Digital Economy Promotion Agency (depa).
Tailnad

Organized Panel Session Abstract:

As Southeast Asia grows in prosperity, increasing amounts of resources are being directed toward the education sector. For middle-income countries, higher education is viewed as a critical ingredient for economic upgrading. This paper argues that university education in Southeast Asia is moving toward a zero-sum status competition. The ever-growing focus on university rankings and the emergence of open-access research publications are fueling an expensive contest to game the university ranking system. Using a compilation of rankings and research publication data, along with an in-depth case study, we demonstrate some fundamental mechanisms of ranking manipulation. We argue that future rigging of the system will inevitably become subtler and more difficult to detect, resulting in an ever more difficult task of measuring quality in higher education.

Pabhawan Suttiprasit (Presenter), Sukhothai Thammathiraj Open University

Organized Panel Session Abstract:

A trademark distinguishes a company's brand or logo from its competitors, contributing to consumers' recognition of and trust in certain products or services. Registered trademarks in Thailand are protected under the Trademark Act B.E. 2534. Infringement of unregistered trademark rights generally cannot be

claimed, except in the case of “passing off” – misrepresenting goods or services unfaithfully – under Section 46, paragraph two of the Trademark Act. The Supreme Court of Thailand has confirmed the prohibition of confusing brands attempting to pass off a product or service as that of a competitor’s. This study identifies the elements of bad faith that violate the passing off doctrine according to the Trademark Act. Illustrative cases provide clarification about the current situation of trademark protection law enforcement in Thailand.

Tanapond Swanpitak (Presenter), Sukhothai Thammathirat Open University

Organized Panel Session Abstract:

The increasing literature regarding business resilience has documented the vital role of family business groups during crises and uncertainty. This research focuses on how family business groups survive and grow during the Covid-19 pandemic. Controlling families build their reputation for firm performance and financing advantages via pyramidal ownership structures. Regarding the implication of pyramidal ownership structures, particularly in emerging markets, controlling families use their business groups to substitute for the low investor protection and weak institutional environment. Notably, during the Covid-19 pandemic, family business groups and their connection are vital for the survival and growth of firms. A conceptual framework of family business groups during the Covid-19 pandemic is proposed and empirically formulated in the context of emerging markets like Thailand, where family business groups are prevalent and contribute significantly to economic growth, over the period 2009-2021. Family business groups can be considered as a corporate governance mechanism enhancing firm performance during the Covid-19 pandemic in Thailand.

[Session #3510](#)

[Panel 227 Defining the Paradigms: A Roundtable on the Emerging Fields of “Chinese” Animation Studies and “Chinese” Comics Studies](#)

Session Abstract:

This roundtable invites editors and contributors from two upcoming edited volumes, *Chinese Animation: Multiplicities in Motion* and *Sinophone Comics: New Perspectives*, to share insights on constructing theoretical frameworks for the emerging fields of “Chinese” animation studies and “Chinese” comics studies. Animation and comics form an especially productive convergence for this discussion due to their frequent cross-adaptations, broad audience overlap, and the strong influence of Japanese popular media. Presumably, both fields could borrow terminologies from Chinese literature and Chinese cinema. Chinese literature, for instance, offers the paradigm of the Sinophone as an alternative to the Sinocentric paradigm of Chinese visual and literary cultural studies. The

provocative, anti-hegemonic qualities of Sinophone studies has, however, incited widespread debate regarding its exclusionary implications, which has led to counter-proposals such as David Der-wei Wang's notion of post-loyalism. Chinese cinema studies, meanwhile, has over time reframed itself as Chinese-language cinema, Chinese cinemas, transnational Chinese cinema and, Sinophone cinema.

Animation and comics have affinities with cinema and literature. Animation often shares with cinema a translocal production model, similar modes of distribution, and a reliance on time-based visual narrative. Comics, meanwhile, have asserted their place in the field of literary studies with the rise of the graphic novel. Yet animation differs from film for its non-indexical potential, wide range of practices (e.g. paper, cel, direct, stop-motion, 2D, 3D, CGI), insertion into live-action film, and applications in a diversity of media. Comics, of course, differs from conventional literature for its narration through text and image, or even through images alone.

With an eye to past and present paradigms for interrogating Chineseness in Chinese cinema studies and literary studies, and to the particularities of animation and comics, how might we define future paradigms for the fields of animation and comics studies within, or beyond, existing geopolitical, lingua-cultural, and mediatic boundaries? What might we name the fields of "Chinese" animation studies and "Chinese" comics studies, and what do these names imply? Further, what impacts might we expect from posthuman technologies, such as AI? Roundtable members will each speak for approximately five minutes, followed by open discussion with audience participation.

[Session #3542](#)

[Panel 228 Memory and Gender in East Asian Popular Culture and Literature](#)

Session Abstract:

This panel examines the questions of gender and memory in literature and films of Hong Kong, mainland China and Korea, discussing transnational memories involving Japan, North Korea and the US. It explores gendered difference in popular memory but we do not approach gender as a unified or hegemonic term but as a way of questioning and pluralizing the mainstream versions of popular memory. The first paper by Professor Kaby Kung deals with the female Hong Kong New Wave director, Ann Hui's five films including *Night and Fog* (2009) and *A Simple Life* (2011) to explore cultural memories of Hong Kong women that reflect the city's socio-political changes. The second paper by Professor Jesoon Hong examines memory, affect and gender in three Chinese films which are based on the directors' personal memories, *The Cloud in Her Room* (2020), *Farewell, My Hometown* (2021) and *Hong Kong Family* (2022). The third paper by Professor

Minhyoung Kim examines two autobiographical films by Yang Yongzhi, *Dear Pyongyang* (2005) and *Soup and Ideology* (2021) and a novel by Jung Jia, *My Father's Liberation Notes* (2022). Crisscrossing Japan, North and South Korea, it explores Korean cases of 'living as a daughter in Asia.' The last paper by Professor Richard Bonfiglio examines a Korean American writer, Patricia Park's novel, *Re Jane* (2015) to discuss the significance of this transnational memory in the construction of Jane Re's gender identity and the transnational representation of patriarchy in the United States and Korea.

Kaby Wing-Sze Kung (Presenter), Hong Kong Metropolitan University

Organized Panel Session Abstract:

As a Hong Kong New Wave director, Ann Hui has endeavored to focus on the realist aspects in her films, as she has largely focused on filming current Hong Kong social issues in their respective eras. Ann Hui's cinematic history reflects the rapid changes of society in Hong Kong's history. Different from other male New Wave directors in Hong Kong, Ann Hui has mainly chosen women as the subjects in her films. In such a light, a study of her films' representations of Hong Kong women could reflect the changing socio-cultural issues of Hong Kong. Five masterpieces by Ann Hui—*The Secret* (1979), *Starry is the Night* (1988), *Summer Snow* (1995), *Night and Fog* (2009) and *A Simple Life* (2011) will be discussed in this presentation to elucidate the representations of Hong Kong women in Ann Hui's films located in Hong Kong from the 1970s to 2010s, to provide a holistic study of how Hui's films have reflected the socio-political changes in Hong Kong in the past four decades.

Jeesoon Hong (Presenter), Sogang University

Organized Panel Session Abstract:

This study examines three recent independent films from China which deal with the directors' personal memories. *The Cloud in Her Room*, *Farewell, My Hometown* and *Hong Kong Family* share a number of similarities. The three directors, Zheng Lu Xinyuan, Wang Erzhuo and Tsang Hing Weng Eric are in their early thirties, and the three films, which were released in the last three years, are their full-length debut films. I approach the three films as "personal cinema" in both terms of their content and style. The films are based on the directors' personal memories and they are also deeply invested in stylistic personality, in other words, auteurism. The films by Zheng and Wang have strong characteristics of video art to the extent that they can be located in the intersection between film and video art. Both films deal with their attachment to and detachment from hometown and disorientation, and prioritize visual aesthetics over the unfolding of the plot. *Hong Kong Family* is an emotional and realistic drama about the director, Tsang's family and his teenage experience. Tsang's feature-debut film well epitomizes the Hong

Kong filmic tradition of emotional delicacy and subtle aesthetics. I approach memories in the films in relation to affect and gender. Autobiography has been closely associated with women, and “personal” is often read as “political” by feminist scholars in literature as well as in film studies. The three films by a female and two male directors, develop intimate and private materials into aesthetic experiments.

Minhyoung Kim (Presenter), Hankuk University of Foreign Studies

Organized Panel Session Abstract:

In the context of the 20th-century world time, Korea, like many Asian countries, was subjected to the new Western-dominated imperialism followed by serious political and social challenges. The very existence of the state and its people was endangered from Japanese colonial rule through the Korean War. As a divided country between the North and the South that has undergone a long series of dictatorships over the past several decades, Korean history necessarily involves many distinct individual narratives such as diaspora, exile, imprisonment, discrimination, and so on. We now see the long-suffering people of Korea fading away, but their children or children’s children remembering and documenting intimate memories from the viewpoint of a later age. This study explores Korean cases of ‘living as a daughter in Asia’ during the new century to discover how such daughters have faced with their parents’ political legacies and how they have constructed both their own lives and those of their parents. This study examines two autobiographical films by Yang Yonghi, *Dear Pyongyang* (2005) and *Soup and Ideology* (2021), and Jung Jia’s recently published novel, *My Father’s Liberation Notes* (2022). Yang, as the daughter of Korean-Japanese who was a lifelong pro-North Korean activist, directed several documentary films about her family history, including. Jung has continued to write about the life stories of her parents, who were members of communist Partisans before the Korean War, and recently published the novel.

Richard Bonfiglio (Presenter), Sogang University

Organized Panel Session Abstract:

In *Re Jane* (2015), Patricia Park reimagines Charlotte Brontë’s classic feminist novel, *Jane Eyre* (1847), through the eyes of a half Korean, half-American orphan living in Flushing, Queens. Like *Jane Eyre*, the novel depicts the protagonist’s process of maturation from youth to adulthood and her search for economic security and social stability. Set in New York and Seoul, the novel, however, foregrounds Jane’s liminal identity as both a Korean and American woman and introduces an additional layer of transnational memory (focused on the events of 9/11 and the 2002 World Cup in Korea) to the personal memory that typifies Brontë’s archetypal female Bildungsroman, or novel of education. This paper

explores the significance of this transnational memory in the construction of Jane Re's gender identity and the novel's transnational representation of patriarchy in the United States and Korea.

[Session #3561](#)

[Panel 229 In between Idealism and Hypocrisy: Neglected Dimensions of Confucianism in Practice before the 19th Century](#)

Session Abstract:

Tensions between the ideal ethics and the daily practice of almost all religions give birth to suspicion and criticism of hypocrisy. Historical narratives of Confucianism emphasized rational and ethical characteristics of the religion and its elite believers, scholar-bureaucrats, among East Asia. This panel aimed at revisiting several neglected dimensions of Confucianism in early modern East Asia, illustrating how Confucians encountered difficulties in attaining their sainthood in different contexts.

Chan Kin Shing attempted to review on the mortal texts in Confucian classic studies that regained concern in Ming time with a focus on weishu for the inspiration in the pursuit of diversity in the world of Neo Confucianism.

Wong Tin Kei discusses cases in the Book of Swindles to explore the highly commercialized Ming society, and reveal how Confucian scholars seemed to have endorsed such commercial activities in certain accounts.

Hung Tak Wai challenged the universalistic claim of Yangming school of thought by the demonstration of certain groups or communities which Confucians classified as beyond rectification.

Law Lok Yin examined how Chosŏn technocrats challenge the obstacles formed by Confucian norms and restrictions to pursue the hierarchical equality and social mobility to the ruling class.

Tin Kei Wong (Presenter), University of Adelaide

Organized Panel Session Abstract:

Probing into 17th-century Ming China through The Book of Swindles (c. 1617), the first collection of stories on fraud in China written by Zhang Yingyu, this paper explores an illegitimate facet of late Ming urban culture, which developed along with commercialisation that confronted Confucian ideals. This collection was written as a handbook for the unwary reader to defend against swindlers, with 84 stories of fraud and deception categorised into 24 types of swindles in terms of method, location, or perpetrator. These stories were based on factual accounts drawn from the author's firsthand experience and anecdotes he heard. Indeed, commercialisation, urbanisation and a commoditised economy led to a complex marginal space in which merchants, urbanites, peasants and government officials

could fall victim to swindles. In this collection, the fraudulent business dealers turned nearly everything, including women, examination results, and legal penalties, into commodities in exchange for money. This paper discusses how these tales reflect the way the commoditised economy changed social values and subverted Confucian ethics, and how Confucian scholars during this period surprisingly endorsed commercial practices to a certain extent.

Tak Wai Hung (Presenter), National Taiwan University

Organized Panel Session Abstract:

This proposed research aims at the investigation of the outcasts and heretics in Confucian discourses from the mid-16th to early 18th century. More focus will be given to the Confucian bureaucrats who, apart from being a scholar, had actual experience of and concern for the minority groups politically. The way these communities were described and conceptualized by Confucians would explain to us how certain groups were considered ultimately beyond rectification, and, as this research is designed to reveal, might be the starting point of a rather secularized worldview in early modern Confucianism. We believe that the growing visibility of the outcasts and heretics was closely related to the deteriorating of certain occupation categories since the mid-Ming era and the emerging globalized economy. Our discussion will start with the coastal population (fisherfolks, maritime merchants, smugglers, and pirates) and financial dealers (pawnbrokers, moneychangers, and merchant bankers) in South China who much benefited from the globalization which started in 1565. These people, long existing in China, gained enormous wealth and influence in the 16th century but suffered all kinds of discrimination from the Confucian bureaucrats. We will then turn to official and private bondservants and entertainers (music and drama performers and sex labourers), which became more common in the fast growing urbanization. Then, the last two communities to be studied are male homosexuals and believers of the Abrahamic religions (Islam and Christianity). Neither community was strictly criminalized, but both were despised by many Confucians, at least publicly.

Lok Yin Law (Presenter), Hong Kong Metropolitan University

Organized Panel Session Abstract:

The technocrats in Chosŏn court like interpreters, painters, legal officials or accountants, played a significant role in a range of services in the court to facilitate the scholar-officials. Some technocrats were from the former scholar-officials families, and some believed their ability should be recognized. They were keen to be promoted as some decision-makers in the court, but the Confucian norms restricted their mobility.

This paper argues that Chosŏn technocrats, known as middlemen, in the course of acting as service providers, had worked on their identity construction as a rising

class in the 19th century. By re-examining the petition by Chosŏn technocrats in 1861, this paper illustrates how they attempted to conquer the obstacles formed by the Confucian norms in their court service and the petition for empowering themselves. It is shown that the technocrats attempted to extricate their community from the ruling monopoly of Yangban scholar-officials.

Kin Shing Chan (Presenter), University of Tokyo

Organized Panel Session Abstract:

Compared to the popularity of studying and the similar authority to the Five Classics in the Eastern Han dynasty, the apocryphal texts on the Confucian Classics (weishu 緯書) enjoyed little respect in the post-Song intellectual world, not only for the continuous criticism by Song Confucians on the mysterious cosmology described but also for the physical deterioration of the texts themselves since early from Tang.

This paper aims to provide the details of the missing link of how the genre of surviving weishu was collected, reconstructed, and reviewed in the Ming dynasty before they received substantial concern again from the Qing scholars. While Ming scholars' reading of weishu should not be arbitrarily considered as their endorsement on the text as a reliable source on authorizing the concept of the genealogy of way (daotong 道統), the reading of these forgotten ancient writings in post-Zhu Xi time may support revising the stereotypes of Ming intellectual history, a period of time when is usually considered as dominated by Neo Confucianism.

[Session #3618](#)

[Panel 230 Discursive Reflections on Reimagining Curriculum and Education in Diverse Cultural Contexts](#)

Session Abstract:

Education, broadly defined, has significant global implications for how learners are socialized and asked to make sense of the multiplicity of identities, cultures, and expression thereof across contexts. In this panel, we explore the use of play, language, story, and discourse in educational settings. Cultivating an understanding of communication, culture, and identity construction is central to our discursive consciousness. Such consciousness shapes practice because it prods us to reflect, interrogate, and plan to support students' and community members' multiple inquiries and explorations. Hence, from an interdisciplinary lens, this panel will explore how political and pedagogical assumptions shape teaching and learning in and about Asian contexts, and how critical discourse can facilitate deeper understanding of the power structures acting upon pedagogical choices. From a study focused on the motivation of linguistically and culturally diverse US college students taking Korean courses, to one that analyzes the implications of a

colonizer-colonized narrative in China, this panel offers insights into the complexities of negotiating identities and grappling with colonial history. Aligned with identity negotiations, a study set in the Philippines delves on reflexive dialogue emerging from a learning design facilitated through play, immersion, and liminality. A similar assertion is offered on the need for learning to be experiential and embodied, since theater and performances aid memory, meaning-making, and shape the depth and breadth of learning experiences. Overall, this panel is a gathering of discursive reflections on the interplay of communication, language, and culture, all geared towards reimagining curriculum and education in diverse cultural contexts.

Minhee Eom (Presenter), University of Texas Rio Grande Valley

Organized Panel Session Abstract:

This study examined the motivation of linguistically and culturally diverse US college students taking Korean courses. The quantitative results showed that cultural factors are significant predictors of learner motivation intensity, but instrumentality and educational supports are critical for academic advancement. This study discusses the implications of facilitating cultural engagements in experiential learning that would serve as a platform for language utilization and bring about positive educational contexts. This study contributes to promoting Korean language education in Asian Studies.

Kyle Chong (Presenter), Michigan State University

Organized Panel Session Abstract:

This paper uses a critical Chinese discourse analysis to analyze the official English translation of the Chinese Communist Party's (CCP) (2021) 6th Plenum Communiqué. In this paper, I argue that the CCP's 6th Plenum Communiqué employs decolonial discourse in response to the Century of Humiliation in order to justify its neocolonial and imperial statecraft, which I describe as Janus-faced. The CCP's simultaneous colonizer-colonized narrative shows the complexities of negotiating with its colonial past, and has implications for the PRC's national curriculum by packaging its projects of dewesternization in ideological education in a singular Chinese identity, reality, and ontology that embodies the CCP's grievances and conserving its legitimacy. I do so using a decolonial lens to show how the CCP's discursive mobilization of humiliation, struggle, and parentalism show the CCP's simultaneous reaction to global and historical Sinophobic racism intersects with an embrace of Han supremacy. This paper concludes by contemplating how curriculum and education can be brought into a forced complicity with Han supremacy as a source of national cohesion.

Ana Katrina de Jesus (Presenter), University of the Philippines Los Banos

Gian Carlo de Jesus (Presenter), University of the Philippines Los Banos

Organized Panel Session Abstract:

This paper interrogates how theater in the Philippines is viewed based on the dominant business models, and argues that theater, when reframed, is a potent pedagogical tool. In a society where humanity is increasingly becoming threatened by artificial intelligence, there is a call for discursive reflection on how we can be closer to being humans. It is said that “it is chiefly through storytelling that people possess a past” (Niles, 1999). Since theater and performances are propelled by storytelling, I argue that interweaving narratives and stories to learning experiences results in embodied learning. When learning is embodied, performances aid memory, meaning-making, and shape the depth and breadth of our learning experiences. A series of iterations in a university in the Philippines led to interesting findings about the power of theater, performances, and stories in remembering, reviewing, and reimagining deeply embedded narratives. Through critical reflection and inquiry, a canvas for designing learning experiences was formulated. This canvas makes use of theater elements, such as story arc or premise, roles and relationships, props and costumes, music, stage design, among others. Teachers as designers set the stage for the embodied learning to take place. Findings suggest that contextualizing learning in narratives make the experience rich and compelling, performative and embodied, multisensorial and purposive. This suggests that reimagining the conventional classroom rituals through a reframed positioning of theater and performance allows for the accommodation of multiple, shifting voices in any learning environment, resulting in a more liberal, empowering education.

[Session #3662](#)

[Panel 231 Offerings for the Incarnations: Examinations of the Buddhist Alms for the Tibetan and Mongol Lamas during the 16th~18th Centuries](#)

Session Abstract:

Chronology, which lists political events, seems to clearly connect what happened in an era but often fails to show various aspects of people’s lives at that time. “Articles and materials” can fill in some of this gap. This tendency to pay attention to material culture also occurs in Tibetology. As the Dalai Lama lineage appeared in the late 16th century and the Gelukpa (dge lugs pa) sect took control of Tibet in the 17th century, the Gelukpa expanded its power beyond the Tibetan Plateau to Amdo and Kham regions. Not only Tibetans but also Mongolian military leaders and Manchu monarchs sent various items of Buddhist alms to the Dalai Lama and the Mongolian living Buddha, Jebtsundamba Khutuktu. Through a three-dimensional analysis of these offerings to Tibetan Buddhist leaders that have been overlooked so far, we intend to shed better light on the relationship between

Tibet and its surrounding powers.

Soyoung Choi (Presenter), Dongguk University

Organized Panel Session Abstract:

In 1578, Altan Khan from the Tümed Mongol invited Sönam Gyatso from the Gelukpa sect of Tibet, the future Dalai Lama, to Kōkōnor. Before the meeting, he requested the Ming court that they open a horse market near Kōkōnor for him to buy tea leaves, and the Ming agreed with it after a long discussion. The Khan offered these tea leaves and other invaluable materials to Sönam Gyatso and other Tibetan monks when they finally met. This tripartite exchange of goods became a pattern where the Mongols played the role of mediator and donor. After Sönam Gyatso died, a great-grandson of Altan Khan was confirmed as his incarnation. Even though he was the Dalai Lama, he acted like a patron of Tibetan Buddhism, offering a lot of alms to the monks in Tibet. These materials also came either from the border market held between Ming and the Mongols or from the “return presents” by the Ming court after the Mongols offered Ming “tributes”. The goods that the Mongols bought or got from the Ming were sent to their Tibetan teachers after their careful consideration. This talk will examine a dynamic flow of materials such as tea leaves and precious garments during the 16th-17th centuries in Eastern Eurasia through the research on the movement of Buddhist alms from the Ming to the Tibetan people via the Mongols.

Sungje Yoon (Presenter), Seoul National University

Organized Panel Session Abstract:

The Oyrads gained power in many parts of Eurasian steppe like the north and south of Tianshan, Tibet and the northern coast of the Caspian Sea in the middle of the 17th century. After Galdan(r. 1671-97) 's reign the Zunghar emerged as the most powerful polity among the Oyrads. Galdan was also famous for his birth as an incarnation of a high-rank Tibetan monk, and for his close relationship with the 5th Dalai Lama, who was the religious leader of Tibet and one of the most influential people in Inner Asian politics. In this mixture with religion in political head's life, one must observe how Galdan's religious background interacted with his politics. This presentation will focus on Galdan's offerings to the fifth Dalai Lama, since when a political and simultaneously religious figure offers gifts to another such figure, it is rational to suspect they are not just simple proofs of devotion, but have deeper meanings. The timing and kind of gifts would reveal some clues about the relation of politics and religion within and between political-religious figures such as Galdan and Dalai Lama.

Ho Jung Lee (Presenter), Sungkyunkwan University

Organized Panel Session Abstract:

Among Tibet's diverse culture, the Tibetan dress is a prominent element that distinctly reflects their unique spirit and aesthetic consciousness. In particular, the fabrics and patterns used in Tibetan clothing can reveal aspects of cultural exchanges with surrounding countries. The fabrics used in Tibetan clothing can be divided into Tibetan-specific materials and Silk(brocade) imported from abroad. I would like to focus on silk and brocade, expensive fabrics imported from India, Russia, China, Japan, and France. These fabrics have been used in the clothing of royalty, government officials, and monastic communities. Specific aspects of dress culture exchange can be confirmed through the examples of official court dress. In addition, various patterns are used in Tibetan clothing, especially showing solid nationalistic sentiment and religious symbols. The types of pattern designs can be divided mainly into geometric patterns, natural symbolic patterns, and auspicious patterns. Among them, natural symbol patterns centered on animal and plant patterns appear extensively in upper-class clothing, such as royal and official. The auspicious patterns centered on the Eight treasure pattern and Text pattern were widely used in everyday clothes and Buddhist clothing. The concepts of auspiciousness, the defeat of evil, and Buddhist reincarnation are reflected therein. Analyzing the formative characteristics of these patterns leads to grasping the status of dress cultural exchanges with other countries around them.

Jubong Choi (Presenter), Seoul National University

Organized Panel Session Abstract:

Reincarnated lamas have played an important role not only religiously but also politically in the relationship between Tibet and Mongolia. Since the end of the 16th century, some reincarnations have appeared in Mongolia. The first Mongolian reincarnation was the Fourth Dalai Lama, Yönten Gyatso (1589-1617), a great-grandson of the Tümed Mongol ruler Altan Khan. Dying at an early age in Central Tibet, he had little influence on the political world in Mongolia. On the contrary, Zanabazar (1635-1723), a great-grandson of Abatai Khan of the Khalkha Mongols, recognized as the reincarnation of Jebtsundamba by the Fifth Dalai Lama and the Fourth Panchen Lama, was renowned for a prominent political figure in Khalkha Mongolia.

Former studies on Zanabazar tended to rely mostly upon the biography of the First Jebtsundamba written by his disciple Zaya Pandita Luvsanprinlei (1642-1715). As this biography was completed after the Khalkha Mongols' submission to the Manchu state, his religious status and political role were highly likely to be overstated than they really were. In order to have a better understanding of Zanabazar's early life, it is necessary to scrutinize Tibetan and Manchu sources as well as several biographies of Jebtsundambas. This talk will reveal Zanabazar's initial stature by analyzing records on offerings and titles which indicated his spiritual and secular authority.

Daeyeon Yook (Presenter), Seoul National University

Organized Panel Session Abstract:

Ever since the Khoshud princes settled in the Amdo region in the 17th century, at the time of Güshi Khan, they have been avid patrons of the local Tibetan Buddhist monasteries. The Amdo monasteries were primarily religious institutions, but their function was not only limited to religious activities. They acted as political, economic, and military stronghold to fulfill the needs of nomadic rulers of Amdo. The case of a Khoshud prince Chagan Danjin (Tshe dbang bstan 'dzin, r.1698-1735) and Labrang Monastery is worth noting. At the beginning of the 18th century, Chagan Danjin's pasture was remote from other religious centers of Amdo. He invited Jamyang Zhepa(1648-1721/2), a celebrated monk born in Amdo region, and planned to build a religious center in his own domain, which became known as Labrang Tashikhyil. Chagan Danjin donated massive wealth to Labrang monastery. Other than many material commodities, major donations were made in the form of land and people, called flow of monks (grwa rgyun). As a result, Chagan Danjin was designated as the principal donor (sbyin bdag dam pa) of the monastery and was called the wheel-turning king (stobs kyi 'khor los sgyur ba). At the time, the Qing dynasty gained supremacy over the Amdo region. While the Khoshud princes' power as nomadic ruler gradually deteriorated over time, Chagan Danjin and his successors were able to maintain their influence as principal donor of the monastery, which lasted even after the 20th century.

[Session #3675](#)

[Panel 232 A New Understanding of Korea-Japan Wooden Tablet](#)

Session Abstract:

As can be seen from the division into Chinese character culture, Indian culture, and Arabic culture, culture is transmitted with letters, and letters are closely related to culture. Just as how Chinese characters are also considered a condition of civilization in Asia, letters are a symbol of culture and a condensed form of culture.

Korea and Japan have established their own character culture through the introduction of Chinese characters from China, but it is generally believed that the route is China, Korea and Japan. However, there were only a few historical records that gave a glimpse of what the situation was really like at that time. Due to this, there was a sense of stagnation in the study of ancient history based on literary historical documents. However, in the late 20th century, the Wooden Tablet was found to overcome this situation. The discovery of the Wooden Tablet, which has the potential to be excavated indefinitely in the future, was a great discovery to expand the possibilities of ancient history research as a historical record of ancient life.

Therefore, this section will present the relationship between the Wooden Tablet, culture, letters, and paper of the time by utilizing the Wooden Tablet found in Korea and Japan as ancient historical records.

Shigeru Hashimoto (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

Gyeongsan Sowolri Wooden slip is a very important historical material to know the land system of Silla in the 6~7th centuries. Not a few research results have already been made since it was excavated in 2019. However, there are various opinions on the purpose of the wooden slip, and there is no common understanding yet. In order to estimate the nature of the wooden slip, the presenter has already compared the contents of the slip with the Silla village Register and reviewed it by paying attention to the form of the large stick-shaped wooden slip in another study. As a result, it is highly likely that the land listed on the slip is a newly-cultivated land, and the unique form is related to the spiritual and main forces such as boundary signs or land occupation signs. In conclusion, it was presumed to be related to the state's control over newly-cultivated land. However, the deciphering could not be reviewed.

This presentation aims to review the decipherment of the slip and to understand the contents more accurately. Basically, the wooden slip recorded the place names, type of land and area of land. However, there are various opinions on the type of land with some decipherment, and some argue that the land was sold. After organizing these various decipherments related to the understanding of the contents, I would like to reinterpret the contents of the slip accurately by really deciphering the letters in the wooden slip.

Yong-gu Yun (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

The Korean Peninsula is a country located in East Asia and has been playing an important role in bringing culture to Japan by accepting it from China. No one doubts the process of spreading China's advanced culture to Japan. But they don't understand what culture has passed on and how. In response, we would like to examine the process of propagation to China, the Korean Peninsula and Japan through Mokkan, where The Analects of Confucius was recorded.

First, we looked at why The Analects of Confucius Mokkan was spread to China, the Korean Peninsula and Japan. The meaning of The Analects of Confucius Mokkan is special. The Analects of Confucius is a book about Confucianism's words and actions during his lifetime, and contains the essence of Confucius's thoughts. In other words, learning Confucius was essential to build up Confucianism skills, so acceptance of Confucius is the first step in accepting

Confucianism. Confucius of the ancient is found not only in China but also on the Korean Peninsula and in Japan. Confucius was found in common among the ancient Mokkan, allowing us to examine the true nature of the Confucian culture of East Asia. Although it is simple The Analects of Confucius Mokkan, it is very meaningful in that it can understand the flow of culture and look at the process of spreading the culture as it is modified and transformed. The Analects of Confucius Mokkan culture can be changed by social shape, but its essentials have not changed.

Yong Hyeon Lee (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

Abryang guk-small state(present : Gyeongsan) was incorporated into Silla in the early 2nd century according to literature and in the late 3rd and early 4th centuries according to archaeological data. According to data from the 6th century Silla stele, Abryang-gun, which belongs to the lower state, consisted of the ruling organization of the royal court, the chief monk with the authority of the royal court, and the figures of the main messenger.

The high building site and ritual square of the wooden excavation site were the political, religious, social, and financial spaces of the community. The state was completely strengthening the influence of the state's public authority on the organized regions by leading bank construction, mobilizing manpower, tax collecting participating in the indigenous rituals of the governor's council, investigating the amount of rice paddies, and applying document administration.

In the late 6th and early 7th century Hachal woodblocks found in Palgeosanseong Fortress in Daegu, the place of grain delivery is recorded, and you can also see the grain transmission in the Sowol-ri woodblocks. The goods were sent from Gammalgok Valley (Gammagok) to Palgeosanseong Fortress under Gammagok. This was done at the level of province Ju, a higher level of the state. Imdang Gobi is from the early 6th century, and its discovery site was the central space for the administrative administration of Abryang-gun, along with Imdang Fortress, the residence of the ruler of the local society.

SooMoon Oh (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

It is widely assumed that the year when paper manufacturing was derived is 610, but the present article critically examines it and also considers how paper manufacturing has been conducted after the enactment of Taihō Code.

According to the entry of Empress Suiko in Nihon Shoki, Damjing came to Japan with the technique of paper manufacturing in 610. This entry has been a basis for the assumption that paper manufacturing started in 610 in Japan. It is, however, not convincing to hold that paper manufacturing was not conducted before 610.

This article, then, considers a possibility that paper manufacturing was derived prior to 610.

Also, after the enactment of Taihō Code in 701, the Zushorhō, an institution for managing the production of paper, was established. Use of paper had since been growing; concomitantly, the production of paper was accelerated, and more varieties of paper became available. Paper-manufacturing techniques became widespread across the nation, and paper was produced nationwide.

[Session #3694](#)

[Panel 233 Directions in Hong Kong History](#)

Session Abstract:

Works on the history of the former British colony and current Chinese Special Administrative Region have gained extra impetus recently, especially in the wake of the 2019 anti-extradition bill protests and the subsequent promulgation of the National Security Law. Recent works tend to eulogise the city or emphasise the city's pivotal role in transnational networks.

This panel proposes to reappraise our understandings of Hong Kong history through lenses that have hitherto been underappreciated. It examines the history of the city using methods and tools from other disciplines and regional focuses, to review Hong Kong's position in the wider world. The papers look at Hong Kong's internal connectivity, external links with Southeast Asia and the wider world, and an internationally connected minority group in the city. The panel studies the development of networks across the region and the world which continue to have contemporary impact today.

Rather than being parochial, this panel seeks to speak to these broader interdisciplinary and trans-regional debates and show how the unique circumstances of Hong Kong can provide new insights and ideas, not just within the realm of Hong Kong history but further afield. The papers add new perspectives to a vibrant and growing field, with ramifications for a city undergoing turbulent changes.

Allan Pang (Presenter), University of Cambridge

Organized Panel Session Abstract:

Hong Kong has been the centre of many recent studies of international and transnational history. Economies, migrants, ideologies, and so on have served as the focus of these works. While this paper does not deny the city's pivotal role in many historical events, it proposes a shift from the Hong Kong-centred approach. It emphasises the need to look at the Hong Kong-Southeast Asia Nexus as a whole

in order to understand part of the social and cultural development across East and Southeast Asia. The presentation will focus on the interactions and exchanges between Hong Kong, Malay(sia), and Singapore via two case studies from the 1950s-1960s. The major case study will be the flow of Cantonese popular music (Cantopop). On the one hand, the case study will reveal how the rise of Cantopop in Hong Kong, a predominantly Cantonese-speaking society, was largely a result of the wider popular music networks from the 1960s onwards. On the other hand, it will illustrate how the networks facilitated the transregional identification of Cantonese popular culture among Chinese communities in all three places. The second case study will look at the connection and disconnection of historical narratives regarding China and Chinese overseas. Official localisation and re-sinicisation of historical accounts began in each place during the 1950s. Nevertheless, the process did not take place separately in each territory. This part will examine how the networks of late colonial control in British Southeast Asia and Chinese overseas publishers shaped the portrayal of Chinese identities in each place.

Doris Chan (Presenter), Nanyang Technological University

Organized Panel Session Abstract:

The post-WWII influx of Chinese immigrants to Hong Kong was further intensified because of the establishment of the PRC in 1949. By 1954, Hong Kong's population had increased four times since 1945 and reached 2.25 million. This 'Problem of People' prompted various social, political and economic repercussions, including the transition of Hong Kong's economic development, the provision of social welfare, identity politics, Cold War politics, Anglo-PRC relations, etc. However, this paper seeks to investigate this juncture of Hong Kong's history from a demographic perspective. It understands the influx of Chinese immigrants not as a 'refugee' problem, but an overpopulation problem before more effective immigration control measures and family planning were implemented and introduced in the 1970s. This paper argues that after all the unsuccessful attempts to resettle the Chinese immigrants through international channels in the early 1950s, new destinations, such as British North Borneo and the Federation of Malaya, arose as potential resettlement options for the Chinese immigrants in Hong Kong. Since the number of emigrants from Hong Kong to the outside world before 1970 remained low, one shall regard this as another unsuccessful attempt to resolve the overpopulation problem. Nevertheless, the consideration of the remaining British colonies in Southeast Asia as resettlement destinations reflected the continuing intra-colonial (and peripheral) connection in the age of decolonization and the prolonged use of imperial migration as a method to solve problems within the British Empire.

Elizabeth LaCouture (Presenter), University of Hong Kong

Organized Panel Session Abstract:

On March 31, 1988, the New York Times published an article featuring the headline “Hong Kong: A City Bent on Erasing Its Past.” In the late 1970s, government and real estate developers in the British colony began tearing down high-profile architectural relics, including the post office, the train station, and the Repulse Bay Hotel. The article, however, featured only one plan for demolition - the Ohel Leah Synagogue, built by the Sassoon family at the turn of the 20th century. How did the Hong Kong Jewish community’s plan to rebuild their synagogue become international news? As residential real estate development was taking off in Hong Kong’s mid-levels in the 1980s, the synagogue trustees sought to strike a deal with developers that would allow them to rebuild the synagogue and set aside funds for the community. Although some members of the Jewish community opposed the plan, the most vocal resistance came from outsiders - members of the city’s historic preservation board, expats and locals, who on the pages of the Hong Kong press called to save the synagogue building. Their arguments revealed legitimate concerns over historic preservation, as well as fears over government transparency and process in the shadow of the impending handover, however they also exposed deeply held antisemitic beliefs. Looking at how this diasporic community on the margins of the British empire became international news not only offers a new perspective on Jewish history, but also integrates the history of this minority community into the history of Hong Kong.

[Session #3698](#)

[Panel 234 Documenting Asian Empires: Historical Erasures and Transnational Overlaps](#)

Session Abstract:

This panel brings together scholars working across disciplines and Asian empires (i.e., China, Korea, India and Iran) to historicize the transnational overlaps and historical erasures in the making of varying historical and contemporary imperial and settler colonial regimes. Traversing varying geographies and histories, the panel considers acts of documentation and preservation in order to push a transnational anti-imperial framework to theorize empires within Asia. In order to imagine other futures, this panel argues that it is critical to unmap how histories and memories are mobilized by different nationalist and fascist agendas across Asia, and within Asian diaspora communities across North America. The intent is not to decenter Asian critiques of Euro-American empires, but rather to demonstrate the overlaps of Euro-American imperialism with differing imperial processes within Asia. Azita Ranjbar’s paper looks at recent efforts to preserve Lake Orumiyeh from the environmental crisis of desiccation as an entry point into

how histories of non-European imperialism shape environmental justice movements in Iran. Deepti Misri's paper considers the memorial aesthetics of loss in a documentary film by a Kashmiri Pandit filmmaker, to ask what other modes of affiliation outside the familial must be crafted in the service of a decolonial collective future for all Kashmiris. Finally, Nishant Upadhyay's paper explores how ideas of indigeneity from the U.S. settler state travel through academic and cultural discourses and artifacts to participate in the making of empires in India and Indian diaspora, China, and Korea.

Azita Ranjbar (Presenter), University of Colorado, Boulder

Organized Panel Session Abstract:

In recent years, protests have emerged to save Lake Orumiyeh, which has shrunk to 10% of its former size following decades of agricultural and dam development projects. Lake Orumiyeh is located in the historically contested region of Iranian Azerbaijan, which sits at the center of three former empires: Persian, Ottoman, and Russia. Iranian Azerbaijan is comprised of ethno-linguistic communities that are unevenly impacted by environmental hazards stemming from the lake's desiccation and protests to save the lake have been brutally repressed by the state. The protests are interpreted as a reflection of ethno-nationalist tensions or conflict resulting from climate change; however, these readings fail to account for how imperial pasts and colonial presents shape exposure to environmental violence.

In this paper, I unsettle where we geographically locate decolonial interventions, using the example of Lake Orumiyeh as an entry point into how histories of non-European imperialism shape environmental movements in Iran. While anticolonial scholars have established how Iran has been deeply impacted by Euro-American imperialism, Iran's encounters with non-Western empires have created different forms of coloniality not accounted for in Anglophone theory that are critical for understanding environmental violence. Through the case of Lake Orumiyeh, I demonstrate how the racialization of ethnic minority communities in Iranian Azerbaijan reflects forms of coloniality that both replicate European racial logics and the current embodiments of subaltern empires (i.e., Russia, Turkey), thereby broadening current debates on imperialism, ontology, and the environment.

Deepti Misri (Presenter), University of Colorado, Boulder

Organized Panel Session Abstract:

This paper examines the memorial aesthetics of loss offered by the Kashmiri Pandit filmmaker Madhulika Jalali's documentary film *Ghar ka Pata* (Home Address, also translatable as *Knowing Home*, 2021). I consider the film's aesthetics and politics by attending to the archival features of the film, including its striking use of family photographs and videos; interviews with family members who also

contribute their pained recollections of Kashmir; and footage of a return trip to Kashmir undertaken by the filmmaker, in pursuit of a sighting of the lost house that she seeks obsessively in images. Through these visual and narrative features, the film, in a conventional diasporic mode, reconstructs idealized memories of Kashmir as a “lost paradise”. At the same time, it attempts to construct and animate a fading sense of home for the filmmaker and future generations of her family (and by extension, future generations of Kashmiri Pandits). But while Ghar ka Pata mobilizes the family visual archive to document familial loss with great emotional and pedagogical impact, I argue that its fixation on vertical genealogical descent at the level of both blood and memory enshrines a bordered and vulnerable Kashmiri Pandit family, forbidding a complex horizontal examination of Kashmiri Pandits’ historical relationship to Kashmiri society at large. This dedication to archiving familial loss curtails other modes of affiliation outside the family that I suggest could be much more generative for a future of collective social and political justice for all those who call Kashmir home.

Nishant Upadhyay (Presenter), University of Colorado, Boulder

Organized Panel Session Abstract:

Drawing upon Jodi Byrd's conceptualization of “traces of Indianness” (2011) in the making of the empire, this paper explores how notions of “Indianness” from Turtle Island traffic through varying contemporary asymmetrical colonial processes in Asia. Ideas of the “Indian” have traveled with the US frontier wars from Mexico to Hawai'i to Nicaragua to Vietnam to the Middle East as US military expansions continues to see these disparate geographies as “Indian Country.” Yet, within Asian Studies, histories and ongoing settler colonial processes in North America and its intertwining with processes of colonialism in Asia largely remain under-examined. In this paper, I trace how notions of “Indianness” from Turtle Island travel and shape yet overlapping colonial formations in Asia. Examining discourses and cultural artifacts, the paper studies examples like the invocations of indigeneity by the Hindu right, from the Indian occupation of Kashmir to Hindu academic discourses, and to dubious claims of solidarity with Indigenous struggles in North America. In addition, I will briefly share other examples such as stereotyping of Indigenous cultures in Korean director Bong Joon-ho's film *Parasite* (2019), protestors in Hong Kong celebrating US Thanksgiving to thank Trump for his support for their struggles against the Chinese state, and the subsequent invocation by the Chinese Foreign Ministry spokesperson about US colonization of Indigenous peoples in order to deny its ongoing genocidal violence against Uyghur Muslims.

Session #3709

Panel 235 Medicine As Vehicle of Local Knowledge Production: Korea and China-the

19th to the 21st Centuries

Session Abstract:

Through the lens of medical ideas, this panel argues that local knowledge production in East Asia reveals local particularities in terms of ontology, materialism, morality, science, and the advent of modernity. Through historical and anthropological analysis of medical encounters in Korea and China with colonizing interlopers, we examine conflicting, and sometimes converging, visions of modernity. We argue that local visions of modernity in the late nineteenth and early twentieth centuries in China and Korea are better understood as constituted through drawing on local medical ideas as moral force that clashed and sometimes coalesced with ideas from the West. Similarly, in the late twentieth and early twenty-first centuries, medical pluralism in Korea and China reveals multiple ideas of how the human body is understood. Diverse conceptual models of the body, in turn, help to show particular East Asian approaches to conceiving science and cosmological knowledge. Historians Loughlin Sweeney and James Flowers will examine slices of medicine in China and Korea respectively when local conceptualizations came under challenge. In examining the question of opium in China, Sweeney challenges the view that it was essentially a drug used by the Chinese, while Flowers examines how Korean intellectuals rose to the challenge of Western science to privilege an East Asian vision of moral medical modernity. Anthropologists Yeori Park and Taewoo Kim examine sites of medical care in China and Korea respectively to theorize the ontology of the body. Park will analyze diabetes in Beijing, while Kim will theorize new materialisms in East Asia.

Loughlin Sweeney (Presenter), Yonsei University

Organized Panel Session Abstract:

Opium was of central importance to the expansion of Western informal empire in China, and became a cipher for contested questions of moral authority, racial hierarchy, scientific knowledge, civilization, and modernity. Westerners involved in the opium trade were imbued with an ethos of 'distancing' from Chinese culture and lifestyles, including the smoking of opium, and previously historians have assumed that Westerners largely adhered to these boundaries. Moreover, defenders of the opium trade argued that there was a Chinese racial predilection for opium, a contention that was undermined by the existence of Western opium-smokers. However, a small minority of Westerners did smoke opium in China, notably including medical professionals and other elites. The nature of, and response to, these transgressions is highly revealing of the era's shifting conceptions of racial hierarchy, medical science, religious morality, and ultimately the advent of modernity.

James Flowers (Presenter), Kyung Hee University

Organized Panel Session Abstract:

This paper intervenes in the fraught debate on colonial modernity in Korea by arguing that the history of medicine provides a lens through which to better understand Korea in the twentieth century. Korea stands out as an unusual case in which people insisted on and strengthened their own forms of healing such as Eastern Medicine. By doing so, Koreans influenced the Japanese colonizers to eventually accept and even promote traditional medicine. Koreans flipped the original Japanese project of scientization in Korea. Korean thinkers transposed their adherence to Confucian ideas to Eastern medicine thus creating a tool of moral activism while ensuring a robust strand of local knowledge contributing to a distinctive form of modernity. In this period, medicine became a touchstone to measure confidence in East Asian cultural ideas and practices vis-à-vis the new Western learning that threatened to overwhelm East Asians' sense of self as bearers of rich cultural-medical knowledge. The story of Korean defiance of the rising imperative to Westernize thus recalibrates the standard view of China as the main East Asian ideological battleground of how modernity should be pursued. I also argue that Eastern medicine's resilience in Korea can be better understood as a phenomenon of convergence with religious movements that embraced the idea of renewal of the world (often expressed in the popular term *kaebyok*). The approach of this paper situates these healers as actors in the East Asian region, shaping both medicine and culture beyond Korea.

Yeori Park (Presenter), University of Michigan

Organized Panel Session Abstract:

Drawing from Annemarie Mol's argument focusing on medical practice, this paper examines how different actors create multiple ontologies of diabetes. By analyzing specific Chinese government practices, traditional Chinese medicine practitioners, primary care practitioners, and patients themselves, I reveal that diabetes, often understood as a disease, encompasses multiple realities shaped by different practices. There is no single and passive object; rather, objects "come into being" through the practices in which they are manipulated. Firstly, analyzing how the Chinese government shapes diabetes, I examine into government documentation and articles related to diabetes care. Next, to analyze medical practitioners' practices in biomedical settings, I unpack ethnographic research that describes the ways in which physicians treat diabetes. In addition, I discuss my experience visiting a local community health center in Beijing where I observed treatment of elderly patients with Chinese medicine. Finally, by focusing on the fact that diabetic life requires daily care of diet and blood sugar levels causes complications that limit the mobility of the body, I examine daily care practices and how patients engage with medical technologies in Beijing. By applying Mol's argument to Chinese

medical contexts, this study reveal the ways in which multiple ontologies of certain diseases have been represented in specific geographical and cultural contexts.

Taewoo Kim (Presenter), Kyung Hee University

Organized Panel Session Abstract:

Medicine is inescapably ontological. “What” is a fundamental question in medicine as in ontology such as: what is disease?; what constitutes the body?; and which drugs can alleviate health problems? Annemarie Mol’s (2002) *The Body Multiple: Ontology in Medical Practice* eloquently depicts the reality enacted in biomedical practice. This study expands the examination of reality beyond biomedical settings and applies praxiography to the site of non-biomedical institutions, exploring further realities and bringing the plural body multiple to the stage of discussion. The common coexistence of biomedicine and East Asian medicine in China, Japan, Taiwan, South Korea and North Korea provides a valuable site to examine ontological medical pluralism and to discuss its implications for regional studies. This paper refers to Philippe Descola’s (2013) *Beyond Nature and Culture*, a monumental study of plural ontologies—naturalism, animism, totemism, and analogism—and delves into medicines’ knowledge and practice built on ontological assumptions. Specifically, it draws on anthropological fieldwork of both biomedical and Korean medical sites in South Korea, and elaborates ontological medical pluralism in East Asia as social and medical elaborations of naturalism (biomedicine) and analogism (Korean medicine). By illuminating the interconnectedness of realities and practices in plural medical settings, rather than the relationship of cultural concepts and medical systems, this study will contribute to the discussion of new materialisms and ontological East Asian studies.

[Session #3724](#)

[Panel 236 Remembering Alternatives of Health/Care: Birth Control, Atomic Flu, and Welfare in Korea and Japan](#)

Session Abstract:

Throughout the twentieth century, imperialism, capitalism, state-formation, and Cold War politics have regulated and controlled how health, medicine, and care were organized and provided in Korea and Japan. Through enforced legal frameworks and violent repression, (imperial) governments dictated how communities were included or excluded from (medical) care, allowing little or no independence for how individuals and collectives dealt with their somatic and mental health. Any attempt to offer alternatives to state-regulated health institutions and medical knowledge were quickly suppressed or criminalized. This is not to say no initiatives were undertaken to challenge and undermine existing

frameworks of (health)care and debates or to facilitate different ways of medical and mental care. Rather, the histories of such initiatives, debates, and activities have been excluded from national memory and preservation. This panel seeks to explore counter-histories and contemporary practices of health and medical care in Korea and Japan to reanimate and locate alternatives to state welfare and commercial health care.

Edwin begins the discussion by examining publications and practices by proletarian movements surrounding reproduction and contraceptives for the impoverished masses that challenged the state criminalization of birth control in imperial Japan. Derek continues the panel with an analysis of debates on health, wellbeing, and historical advancement in relation to atomic medicine in 1950s South Korea. Aaron concludes the panel with an examination of historical and contemporary debates and activities of healthcare federation Min-Iren and their investment in providing free medical services across Japan.

Edwin Michielsens (Presenter), University of Hong Kong

Organized Panel Session Abstract:

The rapid development of capitalism in Imperial Japan led to enormous economic inequality and poverty. Despite the many innovations in medicine and health treatments as well as new attitudes to hygiene and sanitization, the impoverished masses lacked the funds and means to access proper health care. In tandem with the establishment of proletarian movements in the 1920s, numerous doctors, health practitioners, and leftist activists started to appeal for accessible and affordable health care. They organized lectures, opened clinics for the poor, and published pamphlets and journals on health care issues.

In this paper, I examine publications and practices by proletarian movements during the interwar period, which deal with health care for the impoverished workers and peasants as an alternative to state and corporate health institutions. I will analyze these proletarian health care debates and practices not only within the domestic context but also how these discussions were shaped transnationally by leftist movements across the globe. Concretely, I will focus on the issues of birth control and contraceptives, which were heavily debated in relation to the “population problem” in the Japanese empire. As a result of strict abortion laws and expensive contraceptives, proletarian families were burdened with many children, which leftist activists considered to merely serve the expansion of Japanese imperialism. I argue that while the proletarian birth control politics envisioned and facilitated valuable alternatives for the impoverished masses, at the same time these ideas were troubled by gender biases, eugenics, and Malthusian rhetoric.

Derek Kramer (Presenter), Kyujanggak Institute for Korean Studies

Organized Panel Session Abstract:

In the summer of 1957, leading South Korean newspapers were peppered with articles warning of the “atomic flu.” Financed by a local pharmaceutical company, the columns linked that year’s influenza pandemic to fallout from nuclear testing in the region. While clearly contrived to sell pills, this ad campaign gave voice to a novel sense of disquiet about the future. “The reality for our country,” one article explained, “is that, conversely, cultural advancement is driving an increase in the ways to die.” In the afterglow of the Second World War, both decolonization and atomic technology were heralded as revolutionary developments that would recast the global order. Yet, as the quotation above suggests, it was not apparent if the promise of these transformations, would be realized in the states of the global periphery.

This paper examines the debates on health, wellbeing, and historical advancement that were broached by a new atomic age. In postcolonial states like South Korea, the technoscientific exchanges of the 1950s and 1960s were introducing new forms of atomic medicine, treatment, and prognosis. However, at this same time, American and Soviet weapons testing was also blanketing the peninsula fallout. With the memories of the recently ended Korean War still fresh, the threat of this pollution and these weapons was far from abstract. This paper focuses on the dialectical character ascribed to the atomic age to explore how such tensions were mediated in postcolonial settings; places where historical progress also entailed new ways to die.

Aaron Hames (Presenter), University of Hong Kong

Organized Panel Session Abstract:

Population aging often places strains on a society. For Japan, tax revenues are not keeping pace with the rising fiscal burdens levied by the social welfare and medical systems. The state has pursued conventional neoliberal reforms, moving to cut spending, deregulate labor markets, and encourage individual responsibility for aging. In the medical sphere, hospitals and clinics face increasing difficulties in an attempt to remain economically viable. The media simmers with grim predictions about the shrinking population and an end of Japanese society. However, leftist groups in Japan may entertain a different vision of the future. In this paper, I examine the perspective and activities of Min-Iren, a large federation of medical institutions with close connections to the Japanese Communist Party. A core principle of Min-Iren is to provide care regardless of ability to pay. On the ground, this leads to programs of free services, creative billing arrangements, and endless petitions drives. However, I argue that a notion of abiding underlies this approach. Despite concrete benefits for those in need in the present, Min-Iren views filling in gaps in state support and pushing for incremental change as temporary solutions. What Min-Iren care professionals and leadership describe is a

stance of patience. Eventually, a peaceful, democratic revolution will come in which the Japanese Constitution is put into practice. In this vision, Article 25, guaranteeing the right to a decent existence, will translate into guarantees of care and welfare. Instead of depopulation and a conclusion to Japanese society, Min-Iren imagines a just future.

[Session #3728](#)

[Panel 237 Documentation of Religious Singing in Taiwan](#)

Session Abstract:

Music has always been a form of documentation, be it language, cultural knowledge, historical events, or religious beliefs. Taiwan is a country with diverse ethnic groups and religious beliefs, and it has undergone major political power transformations and reforms in recent decades. Through the documentation of religious identity, ethnic identity, and national identity in religious music for Taiwanese Christian and Buddhism individuals, this panel explores various facets of religious music in Taiwan. It also discusses how religious music is documented differently, what information it carries, and how it evokes empathy amongst specific groups. The first paper examines how the experience of Rev. Dr. I-To Loh has shaped his music composition, which documents the recent history of Taiwan through his newly published hymnal. The second paper explores the documentation of Hakka identity through Hakka Hymns and the (dis)connections between these Hakka believers and the Hakka hymn anthology. The last paper discusses the composition and the music documentation of Zhen-ru, the leader of Canada and Taiwan's Bliss and Wisdom Buddhist group, used in religious activities.

Wei-Nung Wang (Presenter), Department of Music, Taipei National University of the Arts

Organized Panel Session Abstract:

This paper will discuss Rev. Dr. I-to Loh's documentation of Taiwan's recent history from the 1970s to today through his compositions in the 2021 hymnal publication <<There is East and West in Christ II>>. As a Taiwanese born and raised in Taiwan, Loh lived many years outside Taiwan due to the KMT government's political agendas. After spending 20 years in theological colleges around South-Eastern Asia, he was finally able to return in 1995. Loh has composed numerous hymns in his life. His hymns are built on the premise of 'contextualized theology,' tying western Christianity with the land and people of Taiwan. He writes Taiwanese hymns that tell Taiwan's road to democracy and insists on blending Asian music elements into his compositions. Through examining his compositions, this paper will present several hymns showing how Loh might add to or change our usual understanding of social movements in Taiwan in

recent decades. In <We Have Gone Far>, Loh and his fellow dissident's journey as outcasts by the KMT regime are recorded; in <Emanuel>, the corruption and extravaganza in Taiwan's politics are protested; in <The Eastern Star>, the Christian spirit of a thriving local enterprise is sung; and in < Hand in hand to protect Taiwan> , he urges the unity of ethnical communities living in Taiwan. Through Loh's work, this study shed lights on an individual's documentation of Taiwan's history and expression of local identity through the musical lens of a Taiwanese Hymnal composer and arranger.

Ssu-Ying Li (Presenter), Graduate Institute of Musicology, National Taiwan University

Organized Panel Session Abstract:

In this talk, I will explore the Hakka identity through the documentation of Hakka Hymns, as well as where the (dis)connections occur between Hakka believers and the Hakka hymn anthology at the Presbyterian Church in Taiwan. This church in Hsinchu City, established in 1957, is a worship place for many local Hakka residents. Although most ritualistic worship, such as prayers, sermons, and hymns singing, are performed in Mandarin or Hoklo, the sparingly few Hakka hymns sung in this church are still a significant part of the church's Hakka goers. On the other hand, the Hakka writing system that uses Chinese characters or pinyin is unfamiliar to most speakers. A native Hakka speaker often finds it hard to connect the text with the proper Hakka pronunciation just by reading it. This disconnect between script and pronunciation is caused by this unfamiliarity while singing. As the number of Hakka Christians in Taiwan is deficient compared to its Hoklo counterparts, only a few studies have focused on Hakka Christian hymns. Meanwhile, a connection emerges from the meaning of the lyrics, which include descriptions of the Hakka lifestyle and living environment, as well as the traditional Hakka tunes that are often used as the base of these hymns. This study will contribute to this area of research and spark more interest in the exploration and documentation of Hakka Christian music and identity.

Wei-Jiun Tsai (Presenter), Graduate Institute of musicology, National Taiwan University

Organized Panel Session Abstract:

There is much scholarly work on the preservation and performance of traditional Buddhist music in Taiwan, yet very little discussion on contemporary Buddhist music making. This study aims to enrich our knowledge in this area through my examination on the documentation and musicking of a religious master's music work. This presentation will illuminate how the music compositions of Zhen-ru, the leader of Canada and Taiwan's Bliss and Wisdom Buddhist group, are documented and used by her Buddhist followers in both countries. Buddhism is one of the

major religions in Taiwan, with countless different groups scattered on the island. The music in most of these groups is composed by local followers; yet the Bliss and Wisdom group is unique in a way that all music used in their religious activities is composed by Zhen-ru, a Buddhist believer from Heilongjiang Province, China, currently residing on Canada's Prince Edward Island. Zhen-ru is known for composing music in an improvised fashion, sometimes using Buddhist scriptures as her lyrics. Her followers call these compositions "Praise." Zhen-ru does not write down her compositions; instead, these songs are recorded and documented by monks of the Canadian Buddhist group, who share them with Taiwanese followers. The followers then put these recordings through a production process before playing it during religious gatherings. I'll argue that Zhen-ru's music is significant to the Taiwan's Bliss and Wisdom Buddhist community as it often acts as a medium to unite followers and create a sense of religious identity across the national boundaries.

[Session #3816](#)

[Panel 238 Documenting the Music Heritage and Memory of Modern Asia: Ethnography, Materialization and the Preservation of Cultural Heritage](#)

Session Abstract:

The Asia continent covers the widest area in the world and contains the most diverse cultures among its population. Music, dance, rituals and its soundscape form a collective memory of the people, while a selective few constituting cultural heritage of its countries, especially of those minority groups with delicate traditions. This heritage that presents the memory of the past, the present and the future stand as an invaluable source of knowledge to learn about the existence of the people and their cultures within definite spatial and temporal dimensions. In the quest for preservation through systematic documentation of music heritage and memory in Asia, some critical concerns are raised: How does the minority groups preserve their collective memory that represents their cultural identity over time? How do we prevent their fluid memory from being distorted or vanishing due to the discontinuity of human activities and also the inevitable passing of professional practitioners? How does the technological advancement of materialization help in persisting the memory in order to overcome the limitations in human biological capability?

We continue this discussion with a special investigation in three salient cases of music heritage in Asia, which comprise the Feitao Ritual of the Maonan Minority Group in Southern China, the Guru Songs of the Mongolian ethnic group in North China, and a modern Chinese drum heritage in Malaysia. Emerging issues on oral history documentation in ethnography, memory and 're-memory' in cultural heritage, and the technology for materialization through an approach of visual

anthropology will be illuminated.

Yixing Liu (Presenter), Universiti Putra Malaysia

Organized Panel Session Abstract:

The memory of a community takes different shapes among individuals as it moves across time and space, but it has a distinctly fluid, unstable nature. Therefore, oral historians employ extensive interviews with audiovisual and textual tools to materialize the collected memory and to consolidate its orality for the reason of achieving more reliable stability.

The focus of this study is the documentation of oral history through memory collection and preservation of the Feitao ritual in Guangxi province, China. Being a century-old custom of the Maonan minority group in China, the ritual literally fulfils the 'payback' for the wishes that one has made with particular, strict protocols and repertoires that also form a humanistic soundscape within the community. For a long time, the Maonan ethnic group lacks the scholarly attention, especially in exploring the origins of Feitao ritual, its transformation and the living heritage of ritual performances. As relevant knowledge is mostly preserved in the collective memory of the community, the history of the Maonan ethnic group has slowly disappeared with the decline of older generations. Therefore, the method of oral history as a substantial practice to document the cultural memory of the Maonan people is rendered. Narratives, stories and remembrance of the Feitao ritual performers captured as oral data are digitalized and transcribed as sustainable materials that significantly prevails the existence of this heritage in rural China. Critical issues on the origin of the ritual, its chronicles during the Cultural Revolution and its crisis of 're-memory' will also be discussed.

Ruiping Wu (Presenter), Kangbashi District 8 Primary School

Organized Panel Session Abstract:

With the famous Genghis Khan's Tomb as a bold feature of the glorious past, Ordos, a prefecture-level city of the Inner Mongolian Autonomous Region, also offers Guru Songs as the heritage of the Mongolian Grassland. Being little known to the world, Guru Songs have long served in Mongolian palaces in the ancient time. While the race to the inscription of intangible cultural heritage has embarked in China since the beginning of the 21st century, Guru Songs that have been reconstructed, revitalized and recontextualized over a course of three millennia have nowadays become representative to local Mongolian culture, making the Hanjing Banner of Ordos the 'home' of Guru Songs. Since being included in China's National Intangible Cultural Heritage listing in 2008, Guru Songs are assimilated into the national heritage institution with the appointment of a music practitioner as its sole 'national inheritor'. However, crises of this heritage may

emerge: Will the cultural memory of the community decay after the demise of an inheritor? Will there be a memory gap? What is problematic in the 'inheritance' process? Is the orally inherited ritual music accurately preserved as the cultural memory of the Mongolian community in the process? How does a city with an urbanization history of under 20 years find its connection to 'host' this music tradition?

This discussion problematizes the reconstitution of the endangered memory through an ethnography of this Mongolian heritage in Ordos and expects a critical inspection for the persistence of the cultural memory of the community.

Jiaxi Zhu (Presenter), Yucheng University

Organized Panel Session Abstract:

Membranophones are age-old musical instruments in numerous world civilisations in which the associated drumming culture to human memory substantially defines one's conscious being of individuality, community, ethnicity, nationality or even globality. In the development of sustainable music practices, the memory constructed in the process, especially the visuals, has significantly contributed a determining factor to the progress of cultural preservation. Nevertheless, the reliability in data retrieval of music is deemed questionable as the orality of music traditions and eyewitness memory are relatively short-lived, fragmented, and—even when being recorded conventionally—susceptible of deficits. Over time, music traditions prompt to vanish gradually when losing the collective memory due to the decease of culture-bearers or traditional practitioners.

Instead of a theoretical or historical discussion on memory studies, this paper explores from a performative perspective and inquires whether the gaps in the memory of a music heritage can be cemented with 'audiovisualizing' through an operation of mediated digital technology. By positioning the study on audiovisual anthropology, this paper discusses the audiovisual materiality in (re)shaping memory of a drum heritage in Malaysia and examines its two dimensions: the magnitude of 'audiovisualizing' in expanding the memory entity; and the means of filming a drum culture as a crucial step of digital memory construction. Collected ethnographical data are materialized as digital sound and images, while the use of data retrieval system via mediated technology may claim as a more reliable memory of music for future generations to learn and practise without the constraint of time and space.

[Session #3820](#)

[Panel 239 New Sources for the History and Historiography of Pre-Modern and Early Modern Southeast Asian History](#)

Session Abstract:

Over the two decade, hitherto underexploited sources of information, including those generated through archaeology, archival research and new literary studies approaches, have resulted in the generating of new bodies of primary information that are advancing the boundaries of Southeast Asian history. This panel brings together scholarship that examines the history and historiography of pre-modern and early modern Southeast Asia in its most recent iteration, examining the state-of-the-field of this region's past through the lens of Vietnam, the Melaka Straits Region and the Java Sea Littoral.

James Anderson (Presenter), University of North Carolina, Greensboro

Organized Panel Session Abstract:

This paper will look closely at the late tenth-century meeting at the Hoa Lư 華閭 court between Li Jue, representing the Chinese imperial presence in the South, and the Buddhist monk advisors to the powerful Vietnamese ruler Lê Hoàn (r. 980–1005). The Đại Cồ Việt ruler had several years earlier defeated Song troops at Chi Lăng 支陵 Pass (in modern-day Lạng Sơn province), when the Chinese army attempted to seize control of the former Tang dependency. Sources later recorded that, during official negotiations, Li Jue and the senior monk Đỗ Pháp Thuận 杜法順 (915–990) engaged in a literary exchange of short verse. Vietnamese records report that Đỗ Pháp Thuận was the better poet.

Khuông Việt and Đỗ Pháp Thuận's choices of the popular poetic styles, such as the ci-form, points to a shared elite cultural discourse between literate communities along the South China coast. Both Li Jue and his Vietnamese counterparts understood the literary conventions, even the literary showmanship implicit in the exchanges. Through the medium of these poems, this paper explores how differing notions of imperial and indigenous power were expressed through an intrinsically Sinitic poetic tradition by these representatives of Đại Cồ Việt and Song political orders.

Kenneth Hall (Presenter), Ball State University

Organized Panel Session Abstract:

In the last twenty years, scholars based in both Indonesian and the wider Southeast Asian academic communities have made new discoveries by use of technology and land-based and underwater archaeology to form exciting and innovative inroads into our understanding on the extent and influence of multicultural engagement in the development of maritime networking in the wider Indonesian Archipelago (Java Sea and South China Sea), c.1400–c.1700. This work is advancing our understanding of commercial interactions, shifting social structures, and the expansion and impact of knowledge exchange. This presentation will focus on these new contributions and how they are helping to

challenge and shift the field as it stands at present.

Derek Heng (Presenter), Northern Arizona University

Organized Panel Session Abstract:

Between the 1940s and 1970s, there were several important and vibrant Overseas Chinese intellectual communities resident in Singapore, Malaysia and Indonesia. These Overseas Chinese intellectuals produced a series of research publications and historiographical studies on pre-modern Maritime Southeast Asia, with a particular emphasis on the Straits of Melaka, Gulf of Siam and the west Java Sea littoral, through philological studies of textual documents, rudimentary archaeological techniques, and material cultural studies, in a concerted effort to establish collective social memory connections between their new homeland in Southeast Asia, and their original homeland of China.

This paper seeks to establish the arc of the historiography of these Overseas Chinese intellectuals at the end of WWII, through the period of the Cold War, during which time they were effectively cut off from their country of origin due to the Bandung Conference Declaration of Zhou Enlai in 1955, which effectively forced Overseas Chinese in Southeast Asia to seek residency and eventually citizenship rights in the places of sojourn they were located at, and the increasing tensions of the Cold War.

[Session #3837](#)

[Panel 240 These Troubled Villages: Contention and Conflict with Cultural Memory](#)

Session Abstract:

The analytical drive of this panel is to interrogate articulations of authorized heritage discourse (Smith, 2006) through the prism of three cultural memory and heritage projects that have commenced implementation across the Philippine archipelago. The first two projects are being implemented in partnership with the state agency for the promotion of culture and the arts while the third project derives its funding source by the European Union. Through this methodological approach, we intend to shed light on the contentious nature of documentation and the promotion of heritage as seen through the dynamics between state and non-state actors, experts and non-experts, cultural masters and their potential heirs, and among all genders.

The first project is Maaram, a series of documentaries about vanishing traditions and promotion of intangible cultural heritage. The second project is Pamasad-Pamanday, a mapping of the agung, a musical instrument of the Panay Bukidnon cultural practice. The third project is the "Ifugao Traditional Houses, Philippines: A Springboard for Re-energizing Culture and Preserving Landscape."

The three panel members are the lead implementors of the project, and are in a position to discuss the range of resistances to authorized heritage discourse in the course of implementing these projects. Aside from being prescient to conflict and contention, accord and discord (Hall 1999), we will also propose a framework for approaching heritage and cultural memory projects, one that touches on the agency of the collective and individual actors, and one that firmly engages with appropriate ethical practices that empowers the locals.

Maria Jovita Zarate (Presenter), Philippine Studies Association

Organized Panel Session Abstract:

The study interrogates the category of cultural traditions as lived experiences of state and non-state actors. Of particular interest are performative traditions that are transformed into festivals with the overarching goal of keeping alive and memorializing these into public memory. These performative cultural traditions have been captured in at least three documentaries of Maaram. This paper interrogates the problematics arising from these social practices—how it elides the agency of non-state actors, including the pursuit of authenticity as a category from where the impulse of archiving and memorialization emerges from.

Jose Taton (Presenter), Univerasity of the Philippines Visayas

Organized Panel Session Abstract:

Gongs are significant cultural materials in many folk and indigenous cultural communities in Western Visayas. The instrument serves as a musical accompaniment to mimetic music-dance traditions such as the binanog (hawk-eagle), as a device to invoke spirits during babaylan (medium) ritual performances, and as a means to call people in social occasions like funerals. However, with the destruction of gongs conflated with challenges in the acquisition and material reproduction as well as their sequestration through militarization, subsequent trading in informal markets, and heritage privatization, the gong and its histories are gradually waning from community memory. Following the current direction in materiality studies, I conceptualized the project Pamásad-Pamánday, in collaboration with indigenous youth scholars, to map and trace the existing and extant gong instruments in Western Visayas with an emphasis on investigating their social life and history, particularly the ways the items are utilized and circulated in the region and beyond. This presentation, thus, is an initial report on the project that sheds light on the fractured histories and memories of gong instruments and their associated music. I locate such fractures in the muted and/or silenced limug (voice) of the gong which is concomitant to the loss of music, ritual, and performance culture in contemporary folk and indigenous communities. Further, this also re-examines the roles of researchers and the community in materials conservation and protection and intends to open up a

wider discourse on heritage preservation among scholars in collaboration with the indigenous people

Consuelo Habito (Presenter), University of the Philippines Open University

Organized Panel Session Abstract:

The Ifugao traditional house is an integral part of the Ifugao Rice Terraces landscape. Practices that surround its construction and use are steeped in cultural and spiritual rituals. These are central to maintaining the connectedness of the Ifugao people to their ancestral ethnic heritage which has been passed on through generations.

Our work with young people in the community aims to engage them in youth capacity building opportunities (i.e. knowledge/ awareness, skills building, life-skills trainings). We also seek to sensitize the indigenous community to cultural heritage awareness and promotion. At the same time, we aim to generate greater interest and support for skills-building and identifying livelihood options that strengthen the economic resilience of Ifugao households. By enhancing the community's appreciation for Ifugao traditional houses - in terms of both functionality and physical features - we hope to revitalize cultural awareness and practices. At the same time, we aim to help sustain traditional house-building techniques, practices, and rituals to ensure that an important part of the Ifugao cultural heritage is handed down to younger generations of Ifugao craftsmen. Our goal is to strengthen the cultural resilience of the indigenous community that built this unique landscape. However, the challenges are many, ushered in mainly by the onslaught of modernity, and the asymmetrical power relationships between the indigenous locals and the institutions that are also stakeholders in the project.

[Session #2642](#)

[Panel 241 Documenting Inscriptions in China: Historical and Contemporary Perspectives](#)

Session Abstract:

This roundtable brings together young scholars to initiate a digital humanities project that documents and interprets Chinese stone-and-metal inscriptions along with their reception histories.

Panelists will discuss current digital methods in epigraphy (full-text transcriptions, geographic information systems, and various digital imaging technologies) alongside historical practices of reproduction (ink rubbings, tracing copies, and re-engravings), collection, authentication, and analysis.

Inscriptions have been a constant element in forging collective memories throughout Chinese history, and epigraphy a networked field of study for a millennium. The information age may come with unprecedented possibilities for

scholarly collaboration, yet there are lessons to be learned by considering this digital project in relation to its historical precedents. By treating the various media of pre-modern epigraphy studies as primary sources and understanding the diverse means by which they facilitated social and intellectual connections, we hone our understanding of Chinese humanities possibilities.

The session begins with a systematic introduction by the organizer, comprising an overview of different epigraphic databases and focusing on the existing Buddhist Stone Sutras project at the Heidelberg Academy of Sciences and Humanities. A discussion of the conceptual and technical issues of digitization and standardization follows. Each discussant will offer a short presentation on episodes in the history of epigraphy studies that highlights the need for a digital project like this one. Finally, we discuss the implications of the historical case studies for the systematic design of a collaborative platform and a roadmap for the project.

[Session #2656](#)

[Panel 242 Redeploying Canonical Texts and Images in East Asia, 1850s-1920s](#)

Session Abstract:

From the middle of the nineteenth to the early twentieth century, East Asia underwent a critical transition from its traditional cultural basis toward modern reformation. This panel illuminates the diversity of the East Asian quest for 'modernization,' presenting multiple modes of reformulating a common cultural patrimony in religion and art.

This panel hones in on redeploying canonical texts and images aimed at challenging to a new era. Burton-Rose explores a precursor in the mid-nineteenth century Chinese encounter with modernity by tracing the history of a publishing house and its efforts to circulate morality books in Suzhou and beyond preceding and following the Taiping Civil War (1850-1864). J Kim demonstrates the hybrid concept of 'enlightenment', which could connote modernization and religious awakening at the same time, by showing that the late Chosŏn publication for religious enlightenment was concomitant striving to achieve the state reformation. S Kim sheds light on the rise of middle-class and its powerful influence in shaping Korean modernity by exerting control over the circulation of books as well as artworks. Ido shows how Taishō era Japanese artists struggled to construct a modern image of the East, drawing on notions of Pan-Asianism by incorporating art styles oriented towards earlier Chinese exemplars.

By sketching these cross-cultural currents in the circulation of texts and visual images in the domain of religion and art, this panel contextualizes such attempts in the cultural history of East Asia and provides an open space to discuss multilayered, hybrid modes of imagining and producing modernity.

Daniel Burton-Rose (Presenter), Wake Forest University

Organized Panel Session Abstract:

In southeast China in the late imperial period major patriline provided the infrastructure of power at the local level. In contrast to an imperial discourse that portrayed them as self-interested, ideologists for the patriline described their private interests as the public good: through flourishing localities, the empire itself would flourish. This paper uses the morality books produced in the Dejian Studio in Suzhou from 1858-80s as a case study to explore this ostensible oxymoron during a major rupture in social organization: the period immediately preceding and following the Taiping occupation of the city.

Housed in the Abbey of Primordial Mystery in the commercial heart of Suzhou, the Dejian Studio was a crucial aspect of the moralist Yu Zhi's (1809-74) Confucian fundamentalist program of social reconstruction. Yu was an outsider to the major patriline of Suzhou and neighboring Wuxi, but he circulated and popularized a philanthropic program developed by members of those patriline since the late Ming. By placing Yu's publishing efforts and broader philanthropic program in an ecological of patrilineal power, this paper seeks to demonstrate how late imperial forms of power at the local level were reframed—but persisted—in the generation preceding the introduction of explicit modernizing discourses.

Jihyun Kim (Presenter), Seoul National University

Organized Panel Session Abstract:

Beginning with the Treaty of Ganghwa Island (1876), the Korean state in the late Chosŏn period strived to reform to establish its independence from Qing dynasty China. The prevailing catchphrase of this period was 'enlightenment.' This paper destabilizes the conventional demarcation between premodern and modern by showing how the 'religious' corpus of spirit-written texts was employed by civil and military elites to pursue the civilization-enlightenment discourse. They published those texts with the sanction of king Kojong (reigned 1863-1907), the reformer and founder of the Korean Empire (1897-1910).

Spirit-writing became a widespread practice in Song dynasty China, where it served as a means of producing religious scriptures and morality books. By the mid-nineteenth century, in part due to the displacements of the Taiping Civil War, Thearch Guan—the apotheosized version of the Three Kingdoms warrior Guan Yu—had emerged as one of the most popular spirit-writing deities in Qing China. This paper explores the faith and practice of spirit-writing centered on Guan Yu shrine (Kwanwang myo) in Seoul. The shrine was the locus of provoking moral restoration based on eschatology. Unintentionally emphasising the key concept of modernization, the revealed texts called 'Corpus of Enlightenment' urge enlightenment—conceived of as the religious concept universal to Three Teachings (Confucianism, Taoism, and Buddhism)—to resolve current and emerging

destruction and bring a new era of peace. Spirit-writing was a flexible means of proposing conventional religio-ethical solutions to the unprecedented crises of the late twentieth century.

Soojin Kim (Presenter), Sungkyunkwan University

Organized Panel Session Abstract:

At the turn of the twentieth century, middle-class intellectuals emerged as central players with their professionalism and career mobility in the transformation from premodern to modern society. This paper will discuss two examples of such middle-class contributions for modernization in Korea with a focus on Kang Jinhee (1851-1919) and Baek Duyong (1872-1935), who flexibly reshaped their careers depending on social environment. Activities of these two figures reveal one underexplored feature of social change in early modern Korea.

Kang, born into a family of royal physicians, started his career as an official Japanese interpreter. In this position he traveled to Japan and America, but his overseas activities were not limited to being an interpreter: Kang remained paintings capturing new civilization such as a locomotive as well as his travelogue with new findings during the two trips. After his return, Kang altered his career to professional artist whose artworks were popular among influential figures. Originally a court painter, Baek had to find a new career at the demise of Chosŏn. However, he later became famous for his store which circulated art-reproductions, masterpiece-replica, and facsimile edition of classics. Baek's reproductions thus created a new environment for art distribution and broader consumers.

By contextualizing these two figures' career mobility and social adaptability, this study will shed light on new roles of middle-class professionals, whose adaptability, commercial sense, and *totalité* of knowledge provided them with the ascendancy over the traditional but outdated yangban classes in the early stage of modern Korea.

Misato Ido (Presenter), Kyoto Institute of Technology

Organized Panel Session Abstract:

According to prevailing scholarly narratives, from the mid- to late Edo period (1600-1867) literati painters in Japan prospered through association with visiting Chinese and Korean counterparts. Regardless of geographic origin, all shared the aesthetic ideals of a common Sinocentric culture. The introduction of Western art as a distinct discipline in the Meiji period (1868-1911) encouraged the definition of a Japanese-style painting (*nihon-ga*) through the exclusion of literati ideals that transcended national units.

This paper challenges the familiar paradigm established by the pioneering critics of Japanese art Ernest Fenollosa (1853-1908) and Okakura Kakuzō (1863-1913) by

exploring how literati painters in Japan found new ways to survive modernizing and Westernizing discourse. Far from being irrelevant, literati painters familiar with Chinese models executed paintings whose utility resided in their invocation of a shared culture throughout East Asia. In the 1920s, under the doctrine of Pan-Asianism, their deployment of literati painting produced in Japan as gifts to the Korean court and Chinese government officials merited attention as a means of demonstrating “affinity” among East Asian countries. In addition, the rigorous distinction between realism and expressionism in Western painting techniques was belied by literati painters in the early Meiji period in the lineage of Tani Bunchō (1763–1841) who incorporated Western technique into Chinese-style paintings. Literati painters thus played an essential role to embody Japan as a prospering modern nation in the East through innovative visual forms.

[Session #2852](#)

[Panel 243 Authoritarian Legacies and Populism](#)

Session Abstract:

Has Asian voters become undemocratic in recent years? Once hailed as models of successful democratic transition, Asian democracies have witnessed a rise in populist ideology and persistence of authoritarian legacies in democratic elections. Yet studies have not provided a comprehensive framework to examine such ideological tendencies or how populist rhetoric is disseminated among voters and politicians. We propose a panel that addresses these key challenges to democracies in the intersection of lingering authoritarian legacies and populist ideology.

The panel brings together a leading group of scholars around the globe. It first establishes the historical origins of authoritarian legacies with a focus on former ruling parties, providing a theoretical foundation for understanding the diverging pathways of authoritarian successors after democratization (Kim and Song). Then we discuss how such authoritarian legacies are shared among ordinary voters with a text-as-data approach, using nostalgic rhetoric on Twitter as a measure of nostalgic sentiment (Kim-Leffingwell). Then two papers examine the status and development of populism and provide revised perspectives of populist ideology across elites and voters in the Philippines. One study investigates elites’ use of populist rhetoric and discusses when and why they resort to such a rhetorical device (Alicor Panao), and the second study provides a bottom-up perspective of individual support for populism and argues for a psychological foundation for the rise of populist ideology in post-authoritarian democracies (Pernia).

Ronald Pernia (Presenter), University of the Philippines

Organized Panel Session Abstract:

Although the electoral victory of Ferdinand ‘Bongbong’ Marcos Jr., the namesake

and son of the fallen Philippine dictator Ferdinand Marcos Sr. surprised many political and media analysts, existing scholarly accounts have been predictably simplistic and empirically myopic. Here we review prevailing analytical explanations of his victory to demonstrate its main arguments and reveal basic flaws. Then, we propose alternative theoretical approaches drawn from different disciplines such as in political psychology, political communication and neuroscience. Instead of being gullible electorates influenced by historical revisionism propagated in social media, we contend that Filipinos: (a) exhibit multiple memory systems that must have guided their voting pattern, (b) likely to have pro-dictator bias in their ideological predisposition as an outcome of the political legacies of its authoritarian past, and (c) possess materialist values and high preference for order and political stability. As a result, it is likely then for citizens not only to hold latent authoritarian values that persist throughout its democratic transition, but such behavior also characterize the voter attitudes in many contemporary post-authoritarian societies.

Rogelio Alicor Panao (Presenter), University of the Philippines, Diliman

Organized Panel Session Abstract:

A common strand of populism in the literature looks at citizens as manifesting cultural and economic anxieties triggered by negative emotions such as fear or anger over being left out economically and socially. Populist leaders, in turn, ride on these negative emotions, anchoring their rhetoric on outrage and fear to mobilize mass support. It is, thus, no surprise why there is almost instinctive predilection for scholarship in the Philippines to designate anything associated with Duterte as populism despite the lack of rigorous and informed empirical introspection (Panao & Pernia, 2022).

However, is Duterte really a populist? In terms of rhetorical approach, is Duterte particularly populist compared to his predecessors? What circumstances impel presidents to resort to populism as a communicative device? Drawing from data consisting of a corpus of speeches delivered by all post-EDSA presidents up to Duterte, we argue that Duterte's brand of presidential rhetoric is neither more contextually populist nor ideologically extreme than those delivered by presidents since 1987. We treat populism as a rhetorical strategy that appeals to people's conservative predispositions, whose frames are invoked conveniently during periods of crises or austerity, or when trust of government and its institutions are precarious.

The study provides an assessment of ideological orientations associated with certain presidents. Our findings demonstrate that as a rhetorical device, populism is often in reaction to economic or political factors that rock presidencies. Populist rhetoric is consistently invoked as a prelude and aftermath of national crises and historical turning points.

Taegyoon Kim (Presenter), Northwestern University

Building on a new dataset, we focus on former authoritarian parties' historical origins to examine their diverging trajectories after a democratic transition (where some parties survive and thrive while others rapidly collapse).

Sanghoon Kim-Leffingwell (Presenter), Johns Hopkins University

Organized Panel Session Abstract:

How do we measure nostalgic sentiment for former dictatorships among voters in democratic elections? In this paper, we use a social media approach to identify nostalgic rhetoric on Twitter, leveraging the Philippine presidential election in May 2022. We conduct text-as-data analysis and investigate nostalgia for Ferdinand Marcos Sr. among supporters of the namesake son, Marcos Jr. Our approach, which combines machine learning and human labeling, identifies 8% of tweets about Marcos Jr. as having nostalgic sentiment. Using these nostalgic tweets as measure for authoritarian nostalgia, we demonstrate that voters in provinces with high support for Marcos Jr. in the previous election are more likely to post nostalgic tweets. We further find that accounts that express negative sentiment are more likely to use nostalgic rhetoric. Combined results from this paper provide among the first empirical analysis of large-scale data on how voters discuss and distribute nostalgic rhetoric for a former dictatorship.

[Session #2903](#)

[Panel 244 Documenting Memories in Imperial China: The Authenticity, Identity, and Legitimacy of Selected and Reproduced Memories](#)

Session Abstract:

Memories are selected, distorted, and reproduced in the processes of documentation and transmission. This panel discusses how memories in various situations were remembered and documented on different media over long time periods in imperial China. Cases from wooden slips, literature, epitaphs, inscriptions, and catalogues are introduced to demonstrate how memories were documented and reproduced on purpose for producing authenticity, identity, and legitimacy. Examinations of recently discovered documents and archaeological remains suggest that we should observe multiple voices from various sources considering the possibilities of the selection, distortion, and reproduction of memories in the process of documentation.

The Qin-Han legal and administrative manuscripts challenge Sima Qian's recollections on Qin's unification and the Empire's treatment of elites, as well as the responses from the conquered. The lawsuit case recorded on wooden slips from the Western Jin court in the fourth century shows how memories were presented by oral testimony, written testimony, and contract document, and how

these sources of memories were evaluated and authenticated in the court. Examinations of Turfan epitaphs before and after the Tang period reveal that descendants of Gaochangguo changed inscribed memories about their ancestors' hometowns to declare new identities after the Tang rule. Descriptions of food sharing and vessel uses from classic texts, visual images, and catalogues from the Song to Qing periods demonstrate that the memories of the original purpose and functions of ancient vessels were ignored and removed in the processes of documentation and preservation, as the vessels gained a new authenticity and identity.

Hsinning Liu (Presenter), Academia Sinica

Organized Panel Session Abstract:

Clarifying what happened in the past is fundamental to hearing a case. However, what happened in the past only exists in the memory of related ones. Reciting memories in court is always selective and distorted. How did the judiciary determine which "memory" was more reliable? How did he grasp the fact by putting together and examining "memories" of various persons? An intriguing lawsuit case from 313 CE recorded on wooden slips was recently excavated from a tomb of the Western Jin period in Huangjiatan, Lingze county, Gansu province. In this case involving family relationships, property division, and heir establishment forty years ago, related persons either failed to recall or insisted on their own memories. It is noteworthy that three types of evidence were presented in this case: oral testimony, written testimony, and contract documents. I will focus on this case but I also draw on other judicial materials to explore how these three types were treated in court. Which was viewed as more persuasive? Did the judiciary use tools or techniques to investigate their authenticity? What factors affected the final judgment? This study aims to investigate how people perceived reality in early Imperial China.

Taehee Lee (Presenter), National Museum of Korea

Organized Panel Session Abstract:

Epitaphs are records of dead ancestors as well as records for living descendants. They are also private and social records. This study focuses on names of hometowns written on Turfan epitaph tablets before and after the Tang rule. Han established a fortress here, but it was during the Sixteen Kingdoms era that the Chinese community presented itself on the historical stage. The Chinese who came here to escape the war built a city-state called Gaochangguo (高昌國) in the late 5th century. Most of Gaochangguo's ruling class originated from prefectures in the Hexi (河西) area, the present Gansu province, and listed the names of their hometowns on their families' epitaphs. In 640 the Tang occupied the city-state. When Tang rule began, they erased the names of ancestral hometowns from the

cemetery names and began recording names of their current residences. In the past, the hometown was a symbol of the noble class and a source of privilege, but it could no longer play such a role. They became the people of Xizhou (西州) province, which Tang established here, but as a result their nominal link with the traditional Chinese realm was also lost. Changing the names of hometowns written on epitaphs shows how the Tang's rule affected the identities of inhabitants.

Moonsil Kim (Presenter), Rhode Island College

Organized Panel Session Abstract:

Ancient vessels in museums were originally made for cooking and storing food in kitchens, or serving, offering, and displaying food on altars and tables. Once vessels were traded and purchased by collectors, their original function as food and drink containers were suddenly or gradually forgotten while they gained new roles as antiques. This paper analyzes the Song and Qing catalogues, such as Kaogu tu 考古圖, Bogu tu 博古圖, Xiqing gujian 西清古鑑, and Xiqing xujian 西清續鑑, the kitchen and feasting scenes from Han tomb reliefs, as well as modern museum records to demonstrate how memories of the vessels' original functions had once been remembered and recorded, then removed, and eventually forgotten and ignored in the process of documentation over 1000 years in and out of China. Also, contemporary curatorial notes and experimental reports of preservations are introduced to discuss how preservation processes for enhancing vessels' new function as antiques have resulted in further losses of memories of the original functions, destruction of their use-context, and production of misinformation and misunderstandings of the objects. This examination supports the significance of documenting vessel capacity to restore the use-context, and to find the lost memories of original functions, by considering purposes and needs of those who made and used them on tables and in kitchens of the past.

Yong-ha Kim (Presenter), Columbia University

Organized Panel Session Abstract:

This paper deals with the Qin Empire's treatment of elites and the responses from the

conquered, paying particular attention to the state of Qi. Before the discovery of Qin-Han legal and administrative manuscripts, the Han historian Sima Qian's Scribal Records (Shi ji 史記) was the essential memory source depicting the triumphant Qin unification and its spectacular fall. With the manuscripts from corpora of contemporary contexts, such as Shuihudi M11, Liye, and the looted and recovered Yuelu at our disposal, it is now possible to challenge Sima Qian's recollection. As sources originating from the hands of Qin functionaries, however, the legal and administrative documents may convey memories arising from an equally jaundiced view of the Qin Empire. Thus, neither fountain of memory

should monopolize the writing of history. Instead, modern observers should listen to multiple sides of a story and attempt to approach closer the reality of the Qin unification. Accordingly, this paper uses the patchwork of evidence to reconstruct diverse strategies the Qin applied to the newly conquered elites regarding differing pre-unification situations. The term “unification” can potentially construct a linear narrative of empire formation. Contrary to previous assumptions, however, the imperial court’s decisions were not always unified, and they were attentive to regional differences employing divergent actions suitable for each circumstance. As a result, even during the anti-Qin rebellion, the elites of the former six states played roles to distinct degrees due to Qin’s flexibility of elite management. As such, this may evince that different actors maintained variegated memories of the Qin unification and had discrete stories to tell.

[Session #2944](#)

[Panel 245 Queer Intimacies in Asian Pop-Culture and Media](#)

Session Abstract:

For this panel, Queer intimacies in Asian pop-culture and media, we are presenting research centered around several pop culture mediums. These presentations will examine different aspects of Queer intimacy and how these artifacts are accepted by society. In *Illusions of Identity: Rewriting Gender and Sexuality in a Malaysian fantasy novella*, illusions of identity perpetuated by the established patriarchal and heterosexist systems are reviewed. In the paper, *Queerbaiting in K-pop*, a quantitative study reveals K-pop fan’s their feelings on K-pop companies’ strategies of creating subtly queer intimacy between two or more members of the same group for the purpose of generating more group interest and sales. In *The tragic love of Korean male prostitutes observed through the film Beastie Boys*, the Korean film is explored to discuss the similarities and differences displayed by Korean male prostitutes and men of other social statuses in Korea as well as discussing the implications of Korean male discourse in Korean melodrama. For the presentation, *Unstable Intimacy: Competing Self-Consciousness, Desires, and Fantasies in Global Boys Love Media*, existential philosophy, queer theory, and psychoanalytic and feminist film theory illustrate how self-consciousness, self-relation, desires, and fantasies are discussed in relation to a larger asymmetrical power relation that influences what imaginations and portrayals of Boys Love (a pop culture genre of fictional media) are produced and promoted. This panel has members in various industries: business, visual culture studies, and global that come together to explore aspects of Asian pop culture and media outlets.

Grace Chin (Presenter), Universiti Sains Malaysia

Organized Panel Session Abstract:

In her fantasy novella, *The Order of the Pure Moon Reflected in Water* (2020), transnational Malaysian writer Zen Cho agitates and disrupts the hegemonic discourses of gender and sexuality by using the fantasy genre and Buddhist philosophy to rewrite Malaysian heterosexist history. Fusing Chinese martial arts (wuxia) romance and the historical event of the Malayan Emergency, Cho's rebellious and revisionary *theirstory* depicts a multilayered and pluralistic landscape where queer and non-binary characters have both freedom and agency to make choices about their gender and sexual identities. Employing relevant corporeal and gender theories, my paper critically examines the representations of the queer characters with the body as the locus of my inquiry. By considering how the body is historically used to establish gender and sexuality as discursive constructs of "reality" and "power", my papers offers vital insights into the illusions of identity perpetuated by the established patriarchal and heterosexist systems. At the same time, my paper considers how Cho's novella taps into localised discourses and articulations of gender and sexual resistance, revealing in the process the ongoing ideological contestations taking place within the changing and globalising spaces of Malaysia.

Elizabeth Bland (Presenter), Mount St. Joseph University

Organized Panel Session Abstract:

Queerbaiting is a strategy that has been used in many television shows which involves baiting audiences into thinking they may see storylines that contain queer themes only to find out the storyline may not play out that way. Previous research into Korean attitudes towards queer intimacy has revealed that there remains significant hostility towards branding and advertisements with queer themes among domestic Korean consumers (Um & Kim, 2019). However, Korean entertainment companies have sometimes encouraged the image that members of same sex groups could be in relationships with one another that are not completely platonic (Zhao, 2021). These perceived queer relationships, or "ships" as international fans call them, lead to higher album sales and content views on social media sites such as YouTube and TikTok (Zhao, 2021). Having higher views on sites such as YouTube are financially beneficial due to the monetization of the site. In this paper, I will present findings from a quantitative survey of international and Korean K-pop fans exploring their feelings on K-pop companies' strategies of creating subtly queer intimacy between two or more members of the same group for the purpose of generating more group interest and sales. I hypothesize that K-pop fans internationally are accepting of same gendered pairings and encouraging of these implied intimacies, to the extent of creating content on social media site dedicated to their favorite ships. Korean fans may view the intimacies as more than friendships, they also create content centered around these ships

within groups.

Miyoung Gu (Presenter), Waseda University

Organized Panel Session Abstract:

This presentation examines how the love of Korean male prostitutes is defined and constructed by focusing on the film *Beastie boys* (Yoon Jong-bin, 2008). *Beastie Boys* realistically represents the life of male prostitutes, which is rarely addressed in Korean film discourse. Revolving around prostitutes working at a host club in Gangnam, Seoul, the most capitalist region in South Korea, the film deals with social issues such as dating violence, overly invasive obsession, and murder found in intimate relationships. The main characters, Seungwoo (played by Yoon Kye-sang) and Jaehyun (played by Ha Jung-woo), are employees of the host club. Seungwoo falls in love with a female prostitute, Jiwon, (played by Yoon Jin-seo) who visited as a guest at the host club. Seungwoo dreams of ordinary love, but money interferes with that idea and acts as a key factor in Seungwoo's distrust of Jiwon. Eventually, Seungwoo and Jiwon's utopic vision of love wasn't successful, quite contrarily, their love has a tragic ending. At the surface level, Jaehyun's love may look similar to Seungwoo's, as he is also dating prostitutes. However, for Jaehyun, who is suffering from a gambling debt, love only acts as a means of resolving his financial troubles. This research paper will explore the similarities and differences displayed by Korean male prostitutes and men of other social statuses in Korea. In assessing this comparison, one is better able to discuss the implications of Korean male discourse in Korean melodrama.

Kasidit (Gunn) Phikrohkit (Presenter), University of California, Irvine

Organized Panel Session Abstract:

Boys Love (BL) is an emerging global pop culture and genre that portrays romantic narratives of beautiful young male characters who engage in romantic and intimate relationships. BL media is predominantly consumed by young female viewers, especially in East and Southeast Asia, through online regional and global streaming platforms and social media. This paper critically articulates the ways in which BL has become a site where its community members (including actors, producers, writers, fans, and viewers) encounter and grapple with self-consciousness, self-relation, desires, and fantasies of intimacy. 'The gaze,' 'the look,' 'the female spectator,' 'scopophilia,' and the 'to-be-looked-at-ness' are positioned as a point of departure in analyzing the ontological implications behind the portrayals of selfhood, gender, and intimacy that BL media produce and put forth. Through critically examining BL fans' social media comments, actors' and writers' interviews, and film analysis of popular BL media from East and Southeast Asia; I draw on Existential Philosophy, Queer Theory, and Psychoanalytic and Feminist Film Theory to illustrate how self-consciousness, self-relation, desires,

and fantasies of different BL community members are all entangled together within a larger asymmetrical power relation that influences what imaginations and portrayals of BL intimacy, gender aesthetics, fantasies, and desires get produced and promoted. Furthermore, this paper emphasizes a global perspective by complicating how BL has become an 'Inter-Asia,' transnational, and global economy/market of competing affects and desires that reaches global BL community members at a vast speed and growing level of engagement due to media technologies and the internet.

[Session #3018](#)

[Panel 246 The Maoist Legacy: Transitional Justice and the Politics of Truth in China](#)

Session Abstract:

Upon the death of Mao Zedong in September 1976, the Chinese Communist Party leadership was confronted with the daunting task of coming to terms with the legacies Mao Zedong. Repeated cycles of political repression and rehabilitation had rendered friend and enemy distinctions obscure, victimized large parts of the population, and eroded belief in the legitimacy of the Party's leadership. Mao's successors thus had to contend with the fallout of these self-inflicted injustices without damaging the party's claim to rule. By way of looking at different case studies, the panel traces different ways of defining victims and perpetrators as well as complex layers of entitlement and explanation as the CCP turned away from the Mao era. This panel conveys the results of an in-depth analysis of the millions of cases and petitions handled by courts and party committees between 1978 and 1987 in order to right previous injustices. Despite its enormous scale and relevance to societal stability, this so-called "revision of unjust, false, and mistaken verdicts" has been virtually left unattended to by scholarly research. The project examines the CCP's strategies and the societal consequences of this major policy change, and considers it a neglected international example of transitional justice.

Daniel Leese (Presenter), Freiburg University

Organized Panel Session Abstract:

After the death of Mao Zedong in 1976, the CCP was confronted with the daunting task of coming to terms with the social and political legacies bestowed on his successors. Constant cycles of political repression and rehabilitation had rendered friend and enemy distinctions obscure, victimized large parts of the populace, and eroded belief in CCP leadership. Mao's successors thus had to contend with the fallout of these self-inflicted injustices without damaging the party's claim to rule. Simultaneously, they tried to fend off attempts at linking these legacies with the

notion of “human rights violations,” a concept that witnessed a massive international upsurge in the late 1970s. Building on the results of a five-year project conducted at the University of Freiburg, this paper places the CCP’s politics of historical justice in the larger context of transitional justice. It argues that many of the strategies adopted, such as scapegoating or projecting all hopes on the restoration of a naturalized historical community, were by no means unique. They were part of an attempt to depoliticize the process of reconciliation with reference to a higher unity. What was truly exceptional was the scope of redressing past injustices, the attention paid to social and economic forms of assistance (shanhou) for selected victim groups, and especially the attempt to control the narratives about the past. By way of linking Chinese experiences to the larger body of literature on reconciliation in post-conflict societies, this paper argues for the need to theorize normative shifts within authoritarian settings.

Man Zhang (Presenter), University of Leipzig

Organized Panel Session Abstract:

The current scholarship on the Cultural Revolution (1966-1976) exists a bizarre feature: a large number of victims, but no perpetrators. This paper captures and closely analyzes the multiplicity of narratives of those who were labeled as perpetrators of the Cultural Revolution. They refer to those who were designated as Gang of Four followers and purged from the regime following the official end of the Cultural Revolution. Using oral histories, the paper shows how those officially labeled as “perpetrators” rarely and only indirectly portray themselves as such; more often they see themselves as victims or even heroes. The study further illustrates how the Party-state has never been able to silence alternative voices on the Cultural Revolution within society, nor can it addresses the issue of responsibility for past violence by categorizing perpetrators and victims, two categories that are often confronted with a complex reality. The author argues that the processes of punishing perpetrators in post-Cultural Revolution China, or the absence thereof, have continued to influence the way the past is remembered and not remembered in present Chinese society.

Puck Engman (Presenter), University of California, Berkeley

Organized Panel Session Abstract:

Early attention to Chinese politics of history after Mao’s death focused on conspicuous gestures like the show trial against the Gang of Four and the resolution on party history. This view from above assumed rather than explored views at the grassroots, leaving a space that has been occupied in recent years by a growing interdisciplinary scholarship on popular memories, subversive historiographies, and intergenerational trauma. If earlier scholarship ascribed a passive role to society, recent work has depicted society as reactive, even

subversive, in relation to the official account of the Maoist past. The work of the Freiburg Group shifts focus to an earlier stage, in the first five years after Mao's death, when a shared narrative on the past was still taking place. This paper argues that the same policies that benefitted victims of political violence also made them invested in the emerging verdict on Maoism. It focuses on two key mechanisms. The official recognition of victimhood, through an established practice of rehabilitation and correction, was the basis for linking individual experience to a general narrative—rehabilitations created millions of stakeholders in the official story. This function is further examined through the case of restoration. The material consequences of restoration policies—broadly defined to encompass restitution, reinstatement, and compensation—went beyond symbolic recognition of victimhood, connecting political messages to concrete circumstances of everyday life. The view from below reveals the micropolitics involved in the creation and legitimization of a historical verdict on the nature, origins, and perpetrators of past violence.

Guoqing Song (Presenter), Anhui University

Organized Panel Session Abstract:

The 1967-1968 Guangxi events, which refer to killings that claimed around 100,000 ordinary civilians' lives, occurred in China's peripheral region against the backdrop of the Cultural Revolution. Though muted, Guangxi killings have received particular scholarly attention for inquiring the causes, consequences and local divergences. Compared to many remarkable insights into what and how the violence happened, what less known is how the violence was interpreted and remembered in the aftermath by the local authorities. By employing internal documents, oral histories and other sources, this paper is devoted to the historical responses to the killings. The paper reviews the changes of the historical interpretations on the killings as the political landscape changed and discusses the final official historical narrative, which was crafted and ratified in 1983 after a serious reckoning with the killings and debates in internal Party communications. Besides, the paper also attests to the Party leadership's attempt to turn the historical facts uncovered in various investigations of the events of 1967-1968 into the internal official history. As an important aspect of the process of redressing the past injustices, I argue the new local leadership's historical responses were expected to warn posterity against repeating the history and facilitate political reconciliation and social stability in the future. However, two major parties involved into the killings of 1967-1968, in particular the winning party continually challenged the official interpretation of the recent past. Without public debate on the recent past, the memory of the violence remained divided.

[Session #3122](#)

Panel 247 Industry, Work, and Development in China, North Korea, and South Korea

Session Abstract:

Industrial history in East Asia has been written through labor politics, developmental states, and other macro-contextual or ideologically-charged lenses. Given the multifaceted experiences of East Asian industrialization, it is thus helpful to offer a comparative perspective on previously overlooked dynamics, such as grassroots actors, and to think beyond national context and historical temporality. This panel brings together scholars from South Korea, Singapore, China, and the United States to examine how a distinctive set of business, social, and literary actors – urban elites, factory laborers, and international firms – contributed to the making of East Asian industrial revolutions. Lee examines how the factory tour programs in early twentieth-century Shanghai served as a medium for reformist elites to advocate for their industrialization plans, highlighting the significance of grassroots actors in China's early modernizing endeavors. Kim analyzes labor management and work practices in post-war North Korea and demonstrates that these transnational practices transcended ideological divide and became part of capitalist expansion. Zeng explores, through the case of the "masses write history" movement in Maoist China, how industrialization was written on paper and argues that literary production is a key component of China's industrial experience. DiMoia delves into East Asian business and technological connections by tracing how the South Korean firm Hanjin navigated the transpacific shipping. Together, the panel seeks to reconsider industry, work, and development in twentieth-century East Asia and provides case studies that hopefully will stimulate further discussions on the connections between industrial and business history, the history of socialism, and transnational history.

Seung-joon Lee (Presenter), National University of Singapore

Organized Panel Session Abstract:

In early-twentieth-century Shanghai, China's industrial heartland, factory buildings stood as the symbol of industrial promise. Much like contemporary Dearborn, MI, and other industrial cities in the United States, Chinese factories ran various programs of factory tours, providing the urban public with an unprecedented industrial spectacle, new entertainment, and, in the case of food processing factories, tasting events. Unlike their American counterparts, however, the factory tour program in China meant to provide more than just an urban spectacle and marketing strategy. Reformist elites whose utmost cause was to make China a strong industrial nation able to vie with Western powers enthusiastically promoted factory tourism because they firmly believed that it would be a strong showcase to demonstrate their top-down industrialization plan, industrial work ethic, and

industrious behaviors.

Past scholarship has paid much attention to factories being merely a backdrop for labor politics between labor and management that eventually led to the CCP's seizing of power in 1949. By illuminating the roles played by these new historical actors—the spectators of factory tourism and those who organized the factory tour programs for their own political and ideological purposes—this paper revisits the conventional narratives of twentieth-century China's nation-building and industrialization in terms of being victimized by Western industrial powers under semi-colonial contexts. The factories investigated in this research were no longer simply a political stage on which politicized workers increasingly collided with the management, nor were they a mere backdrop for the CCP's political triumphalism.

Cheehyung Harrison Kim (Presenter), University of Hawai'i at Mānoa

Organized Panel Session Abstract:

In postwar North Korea, more than in other periods, labor came to be imbued with the sense of duty, sacredness, and happiness. Living in socialism translated to working in socialism. Marx did not think of labor as a sacred and joyous activity in and of itself. Rather, a crucial feature of communism, for Marx, was the return of labor into life: labor was honorable insofar as life was honorable. Work as a source of happiness and a collective duty, a revolutionary process necessary for socialist emancipation, came from the philosophy of Lenin. At the same time, in terms of work management, the interior methods of devotion and duty were equally complemented with the practices of calibration and monetization of work. Calibrating work entailed the calculation of new standards of workload, work time, and work space befitting the postwar mission of reconstruction and industrialization. Monetizing work was primarily about the implementation of a wage system to all types of work. One form of wage considered especially important was piecework wage. The practices of calibration and monetization of work, as important as they were to state socialist countries like North Korea, were essential markers of global industrialism existing across the socialist/capitalist divide. These transnational labor practices were, then, the means through which the North Korean state, as the sole entity accumulating surplus, inadvertently participated in the expansion of capitalism.

Zhaojin Zeng (Presenter), Duke Kunshan University

Organized Panel Session Abstract:

Industrialization is a defining characteristic of economic and social life in Mao-era China. Existing literature often focuses on labor and production work performed by workers, engineers, cadres, and peasants. This paper shifts focus to one important but often overlooked aspect of China's industrial history: literary production. Since the early 1950s, a large variety of literary writings, such as

novels, documentaries, survey reports, and newspaper and magazine articles, have been produced to document and recount the process of China's industrialization. Writing about industrialization also involves a wide range of intellectual groups, including university students and teachers, writers, reporters, and propaganda officials. Drawing on previously untapped sources such as unpublished factory manuscripts, work team surveys, and local government sources, I examine how various intellectual groups participated in the creation of literary works in Mao-era China. In particular, I look at the "Masses Write History" movement from the late 1950s to the early 1960s and explore the political, social, and cultural significance of the writings the grassroots intellectuals produced. Seeing industrialization mainly as a cultural and social process, this paper uses literary production as a means to shed light on the relations between individual experience and collective memories, the boundaries between literature and facts, and the politics of writing history in the socialist period.

John DiMoia (Presenter), Seoul National University

Organized Panel Session Abstract:

A small subset of American contracting and engineering firms (e.g., TAMS, VINNELL, DMJM, Bechtel) appeared in E Asia through the post-1945 occupations of Japan (GHQ, USCAR-Ryukyu islands) and Korea (USAMGIK). These same firms often built upon this foundation or base by earning more producturements contracts during the Korean and Vietnam Wars, in these later cases, often partnering with E Asian firms.

This paper looks at the role of Hanjin shipping in Vietnam, a story often told in the literature for Korea, but often in isolation. In fact, Hanjin partnered with Sea-land, the American firm famous for crafting the intermodal shipping container (1956), to link the American West Coast with Vietnam.

The argument then shows how Hanjin sought to leverage this relationship, prior to developing its own shipping routes in th early 1970s, and prior to the containerization of Korean ports such as Incheon and Busan.

[Session #3133](#)

[Panel 248 Techniques of Nation-Building: Constructing New Gender, Political, and Cultural Legitimacies in Modern East Asia](#)

Session Abstract:

This panel brings to the forefront how East Asian intellectuals coped with economic, political, and cultural crises and challenges by constructing national subjects as means to legitimize the nation. Soonyi Lee's paper explores the political imagination of a "new-style dictatorship," proposed by the Guomindang affiliated

intellectuals in China, that was more rational, efficient, and scientific to combat the global economic crisis of the 1930s. Hsien-ch'un Wang discusses how a later group of Guomindang affiliated intellectuals attempted to establish cultural legitimacy of postwar Taiwan as the only "China" through constructing the first historiography of Chinese science. Sookyong Hong looks at the oeuvre of socialist feminist Yamakawa Kikue to find out what role working women played in the nation-building process in Japan during the wartime and the US occupation periods. Similarly, from a gender analytical framework, Hsiao-peí Yen examines women's contribution to the communist nation building in Maoist China through paleontological field practices. Together, these papers pay special attention to the various techniques used in the process of nation building, be it modern scientific bureaucracy, the historiography of science, paleontological fieldwork, or gendered labor regime, and how knowledge was produced for the service of the nation.

Soonyi Lee (Presenter), Mercy College

Organized Panel Session Abstract:

This paper explores how Chinese "liberal" intellectuals rethought the meaning of democracy in the 1930s as they were striving to find China's way out of the global and national crisis triggered by the Great Depression and Japan's invasion of north China. The paper revisits the debate on democracy and dictatorship, provoked by the idea of "a new-style dictatorship" that Ding Wenjiang (1887-1936) and Jiang Tingfu (1895-1965) advocated in 1934. They believed that China would need a strong, dictatorial state, equipped with a rationalized and professional system of bureaucracy, for the urgent task of overcoming the current crisis. Despite Hu Shi (1891-1962)'s ardent defense of democracy against any kind of dictatorship, substantial numbers of contribution made to support China's necessity of a dictatorial government demonstrated the crisis of democracy, the ideal exalted as "Mr. Democracy" during the May Fourth period. The paper investigates the debate to discuss how Chinese discourses on democracy shifted in the 1930s to concentrate on its political effectiveness, differently from the May Fourth discourses focused on its universal value. In particular, it situates the debate in the broader global context after the Great Depression to explore the dynamics between China's nationalizing discourses on democracy/democratic politics and global fascism.

Hsien-chun Wang (Presenter), National Tsing Hua University

Organized Panel Session Abstract:

How might the history of science, a minority academic discipline, become a means of reviving national pride and prop up an authoritarian regime's legitimacy to rule? History always has a role in politics. For the Chinese Nationalist Party in Taiwan after the 1950s, history was in the heart of its survival strategy. After

losing the civil war (1945-1949) to the Chinese Communist Party and fled to Taiwan, the Chinese Nationalist Party-State was facing the CCP's military threat and losing international recognition. When, in 1966, the CCP launched the Great Cultural Revolution, intending to weed out elements in Chinese culture that might hamper the country's leap into the socialist future, the Nationalist initiated the Chinese Cultural Renaissance Movement, which included the translation of the multi-volume Science and Civilisation in China by the British biologist/sinologist Joseph Needham and the promotion of the history of Chinese science, a topic that did not exist in Taiwan by the time. I would like to discuss the birth of the historiography of Chinese science in Taiwan in the 1960s as a result of the combination of Needham's quest to prove ancient China a scientific civilisation and a propaganda campaign that intended to reconnect Chinese history with the Taiwanese people, who, in the eye of the Nationalist, were too 'Japanised' due to Japanese colonial rule between 1895 and 1945.

Sookyong Hong (Presenter), Tsuda University

Organized Panel Session Abstract:

This presentation aims to illuminate Yamakawa Kikue(1890-1980)'s socialist feminism during the wartime and US occupation periods. It focuses on the issue of wartime social transformations and the changing role of women in the national/imperial economy at such a historical conjuncture. As one of the most prominent feminists in Japan, Yamakawa is best known as an iconic figure in the motherhood protection debate, or the Red Wave Society(Sekirankai) in the late 1910s and early 1920s. Meanwhile, her later career as the Chief of the Women's and Minor's Bureau of the Labor Ministry (1947.9-1951.5) seems to be overlooked. Unlike other renowned feminists such as Ichikawa Fusae and Oku Mumeo, Yamakawa did not take official positions to collaborate with the wartime regime. However, she continued to give opinions as a critic and writer even under the pressure of wartime censorship. With a keen understanding of the capitalist social structure in which women's secondary status was naturalized by domestic ideology, Yamakawa foresaw that extended total war would inevitably require the reorganization of labor force that disrupted existing gendered division of labor. How was Yamakawa's wartime prospect for women's role in national/imperial economy (un)realized in her postwar activities as a government official under US occupation? Is it appropriate to situate Yamakawa's involvement in GHQ's mission of "liberating" Japanese women in terms of "Cold War feminism"? By revisiting Yamakawa's postwar career in conjunction with her wartime writings, this presentation sheds light on the scope and limits of feminist politics with national/imperial entity at its conceptual core.

Hsiao-pei Yen (Presenter), National Yang Ming Chiao Tung University

Organized Panel Session Abstract:

In 2018, Chinese vertebrate paleontologist Zhang Miman was one of the five laureates who received the prestigious L'Oréal-UNESCO For Women in Science Awards. Her research on fossil fish sheds light on the evolutionary adaptation of aquatic vertebrates to land. The fact that it was the first time the honor was given to someone from the field of paleontology, long been criticized for its male dominance and sexism in the West, is appealing. Due to the demands of heavy fieldwork in the wilderness and gender stereotype about geoscientists, the leaky pipeline phenomenon is prominent in paleontology. Heroic male figures remain the ultimate trope for the adventurous fossil hunters. What does Zhang Miman's success tell us about the development of paleontology in China? Back in the 1950s, Zhang gave up her dream of becoming a physician and entered the field of paleontology when geoscience was deemed the most promising career for the communist youth to explore and prospect China's vast natural resources for the goals of socialist national reconstruction. Moreover, during the Maoist era, women's commitment to paleontology was further strengthened by the prevailing gender ideology highlighted by Mao's promotion of gender equality through the masculinization of women. This paper focuses on three Chinese female paleontologists, Zhang Miman, Hao Yichun, and Hu Changkang, and the development of Chinese paleontology in the second half of the 20th century. It explores the intersection of nationalism and gender ideology and how such intersection intertwines with the discovery of a deep geo-history of China.

[Session #3204](#)

[Panel 249 Transcription Materials and Letters of Ancient East Asia](#)

Session Abstract:

In this session, we will review textual materials from East Asia centered on the ancient Korean Peninsula. In particular, it introduces textual materials engraved on various materials such as soil, wood, and iron, and reviews the historical meaning of the textual materials. The main targets are clayware, wooden tablets, and sword. The presentation of this session shows that letters were engraved on various materials in ancient East Asia. Comparative studies of Chinese, Korean, and Japanese text culture can also be expected.

Dongjoo Lee (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

This article discusses the magical properties inherent in Text. Texts are symbols that visually express the language that comes out of the mouth. In ancient societies, the class of reading and writing was the elite with a separate education. By them, information became a monopoly and was reflected in governance.

In order to achieve the intended purpose, magical was added to the text. The readers of the magical texts were primarily aimed at the gods, not humans. The method of imparting magical can be divided into the form of reversing the characters, the palindrome that reverses the entire sentence, and the inversion of changing the sentence regularly. In addition, there are cases where it is written in red or Chinese characters of Empress Wu(則天文字) are expressed by transforming specific text.

The act of adding magical to text is often connected with rituals. It seems that he was trying to deliver the human will to God by maximizing it. The magic given to the texts can secure legitimacy in this case.

Guo-hua Fang (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

This paper is a comprehensive analysis of inscribed earthenware from ancient East Asia. The act of writing characters on earthenware can be classified into various types. The characters written on earthenware can be divided into three types: inscriptions, ink inscriptions, and red inscriptions, which differ in the time when the characters were written on the earthenware. These characters were written on earthenware at various stages, such as making, tribute, and use. The purpose and significance of the use of these characters differ accordingly. This paper examines the purpose and significance of the inscribed earthenware, focusing mainly on earthenware with inscriptions excavated from various countries in ancient East Asia.

Doyoung Kim (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

A sword engraved with letters on the surface of a sword using inlaid techniques is called a inlaid sword. However, the letters engraved on the surface of the sword have nothing to do with the original purpose of the weapon. This is because there is no role that the letters engraved on the surface can play when killing an enemy. If so, it is highly likely that the act of a swordmakers engraving letters on an ancient sword had a special meaning, different from the original purpose of the weapon to kill the enemy. The inlaid swords that began to be produced in ancient China are also found on the Korea and the Japan. In this article, we pay attention to the inlaid swords found on the Korean Peninsula and the Japanese archipelago. By comprehensively analyzing the structure of the inlaid text, inlaid techniques, and excavated context, it is expected that one side of the ancient Korea-Japan bargaining history that has not been noted so far will be revealed.

[Session #3212](#)

[Panel 250 Social Milieus of Women in Corporate Organization](#)

Session Abstract:

It has always been proved in history that women have always been suppressed by men in each and every stages of life. Despite that women have been struggling to create a niche for themselves. They rise up to the occasion whenever the need arises. There were some rulers who gladly opined to hand over their kingdom to their daughters. But as time progressed, women were looked down and were confined to the four walls of their homes and allotted household chores. However they fought against the male chauvinism and their dominance in order to succeed in getting educated and come out of the four walls. They achieved so many accolades for their organizations and brought laurels for their country. Globalization and Technology has brought the world closer and has opened up opportunities for job seekers across the globe. Women comprise a substantial proportions and have contributed to the growth and development of the organizations they work for. Women in Corporate Organization are increasing in more and more numbers and hence they have successfully broken the glass ceiling to take their positions as the head of many organizations. However, the path to reach success has never been easy. They have to cross hurdles on their way to reach the coveted positions. Some of them are pay disparity, sexual exploitations just to name a few. Therefore this panel proposes a very much broader outlook at those stigmas that women have to go through to get success in the Corporate world.

Balunkeswari Rout (Presenter), KIIT University, Bhubaneswar

Organized Panel Session Abstract:

It has always been proved in history that women have always been suppressed by men in each and every stages of life. Despite that women have been struggling to create a niche for themselves. They rise up to the occasion whenever the need arises. The mythological texts mentions that India has seen the women breaking the glass ceiling in the form of Draupadi, Sita and Savitri. We can see such examples right from the ancient age when women have been preferred to rule the kingdom like Rani Laxmibai, Razia Sultan. Women were given education at par with men during the Aryan period. Apart from these there were some rulers who gladly opined to hand over their kingdom to their daughters. . They have tried to break this glass ceilings which was never easier in order to create a position. Therefore this paper would make an analysis on the concept of glass ceiling in Corporate Industries and how it has brought in a huge impact on Management Sustainability

Suman Jana (Presenter), KIIT University, Bhubaneswar.

Organized Panel Session Abstract:

Because I am a woman, I must make unusual efforts to succeed. If I fail, no one will say, "She doesn't have what it takes" They will say, "Women don't have what

it takes”

Clare Booth Luce

Corporate Communication can be defined as communication that takes place in an organization which includes the strategies a company applies to communicate its message to its employees in a professional environment. It can be simplified as attitudes or habits that are expected by the employees in a working environment. We all know that with the changing trend in modernization and liberation, women are very advanced and they comprise a chunk of the workforce in industries and corporate world. Thanks to the education system, women have succeeded in getting top positions in many workplaces. The aim of this paper is to highlight on the concept of Corporate communication and how discrimination takes place on the basis of gender.

Keywords: Women, Gender Corporate Organization, Communication, Employees

Visakha Singhania (Presenter), KIIT University, Bhubaneswar

Organized Panel Session Abstract:

Folklore studies have become an important aspect of academics. All of us have grown up listening to stories of great kings, queens, prince and princess. It has been passed on since generations and will be continued to be told to our future generations as well. Women hold an important place in Indian folklore. There are many instances of their galore, bravery and are embodiment of strength. At the same time they have walked hand in hand with male rulers in the battlefield. For example Kaikeyee, the second wife of King Dashrath of the very famous Indian epic The Ramayana. Some have fought wars alone like Rani Laxmibai of Jhansi. It must not be forgotten that for many years, fieldwork was done by men who were biased by the social defenses of their sex (Gasouka, 2006). Looking into the importance of folklore and its impact on the audience, It is included in many course curriculum across the globe. Therefore this paper attempts to make an overview of the concept of Folklore and its impact of education. Simultaneously, it would make an analysis of women characters in folklore who have succeeded in breaking the glass ceiling. Here I would be discussing some of the women characters across the world and how they have become created popularity and fame.

Parvathy Vallathol (Presenter), KIIT University, Bhubaneswar

Organized Panel Session Abstract:

Woman has been performing her role as an affectionate mother, a loving wife and a dutiful daughter in the patriarchal system that still exists in India. With changing time, she has stepped out of the threshold of her home to fit into a new role of a

career woman thereby contributing to the family's income. However her role as a homemaker has not changed at all. She is expected to rear her children, and perform all the household chores. Shobha De, the ace feminist writer, has made a critical analysis of these career women who are caught between career and marriage through her exhaustive list of novels which she has written. The aim of my paper is to emphasize on the following topics with reference to Shobha De's novels, Dilemma of a married woman who has a successful career, Dilemma of a married woman who does not have a career, how does Shobha De as a writer view career and marriage, how to maintain a balance between both career and marriage with a Conclusion

Keywords: Women, Feminism, Shobha De, Economic independence. Liberation, freedom

Golak Bihari Palai (Presenter), KIIT University, Bhubaneswar

Organized Panel Session Abstract:

Theories of Feminism advocate equal rights for women in terms of education, property and division of labour. The definition of Feminism has taken a large step where the definition also includes the aspects of modern feminism. The modern feminism is similar to the feminism of 19th century, which is called as the first wave of feminism. The qualities added to the movement include sovereign, coarse and self-confident on the toe. With the evolving time, the aura around the patriarchal world has also changed. The due course of changes does not only take place inside the four walls but also in the outer world where women are now a part of the corporate world. Women still lack behind in the corporate world in the name of sexism, decision making, social life and economic liberation. The prejudice of patriarchal dominance has not been able to make women independent enough to break the glass ceiling. Women need to fight for rights even after so many years of advancement of feminism. The corporate world which deals with the cumulative traits like social skills, economic independence, enthusiasm to lead and create self-identity in crowd; these traits are already present in the performance of women. Therefore the basic objective of this paper is to understand the social stigmas of Corporate Communication with special reference to gender biasness

Keywords: Stigmas, Women, socialization, Gender

[Session #3226](#)

[Panel 251 The Nature and Scope of Democracy in Selected Countries of Asia: Challenges and Protentialities](#)

Session Abstract:

The panel intends to investigate the nature and scope of democracy in selected countries in Asia, such as Japan, Myanmar, Bangladesh and Nepal. The first paper

intends to analyse Japan's shifting liberal democratic values in the Indo-Pacific region -from commitment to defending democracy to emphasizing both democratic and non-democratic ideologies. It also explores how Japan values rule-based order in the region more than democracy. The study minimizes the knowledge gaps in Japanese democratic values in the Indo-Pacific region and its cooperation with other non-democratic countries to maintain peace and security and achieve its FOIP vision. The second paper intends to explore the fate of democracy of Myanmar. The world has witnessed the atrocities, violence, and deviation of fundamental rights and human rights of the citizens of Myanmar. The three pillars of democracy are defunct in Myanmar since the military junta government came into power. In Myanmar, the judiciary is voiceless, civil society is mute, the media is suppressed and the military is the dictator. There is no significant role of civil society, political parties and media. The third paper will be focusing on 50 years of Bangladesh's struggle to strengthen democracy and ensure good governance with especial focus to the post 1990s period. The third paper will investigate Nepal's dramatic political change due to its transformation from a highly centralized polity to a federal structure in 2015. Progress in drafting laws to implement federalism has been frustratingly slow, and the performance of local, provincial, and federal governments since the 2017.

Saifullah Akon (Presenter), University of Dhaka

Organized Panel Session Abstract:

One of the main tenets of Japan's FOIP policy is cooperation with established Indo-Pacific democracies that have similar strategic objectives. By reviving the QUAD, Tokyo is betting on better connections with maritime democracies that may countervail China's influence in the Indo-Pacific region. But a number of countries in the Indo-Pacific region do not have democratic government systems which are also strategically important to achieving Japan's FOIP vision. Only democratic values push Japan far from achieving its fundamental goals of initiating the FOIP vision. As a result, the democratic values have shifted in Japan's foreign policy discourse where Japan emphasized both democratic and non-democracies countries to bring stability to the Indo-Pacific region. Given the above circumstances, the purpose and focus of this study are to point out Japan's liberal rules to incorporate both democratic and non-democratic countries and to understand what policies Japan has taken to achieve its FOIP vision and advance prosperity in the Indo-Pacific. However, using a qualitative approach, the study reflects Japan's shifting liberal democratic values in the Indo-Pacific region -from commitment to defending democracy to emphasizing both democratic and non-democratic ideologies. It also explores how Japan values rule-based order in the region more than democracy. The study minimizes the knowledge gaps in Japanese democratic values in the Indo-Pacific region and its cooperation with other non-democratic

countries to maintain peace and security and achieve its FOIP vision.

Keywords: Japan, democracy, non-democracy, FOIP, liberal policies

Abdullah Mamun (Presenter), University of Dhaka

Organized Panel Session Abstract:

Bangladesh celebrated its 50th year of independence last year with a remarkable pronouncement to be graduated from the least developed country (LDC) category in 2026. From the 2016 financial year, the country constantly maintained a GDP growth rate of over 7% till the outbreak of the Covid-19 and emerged as one of the first growing economies to become a developed country by 2041. However, it appears that Bangladesh has experienced incongruous progress in terms of democracy. There is a strong perception that if the country's democratic system had improved, it would have been moved into the next economic trajectory decades before. Regrettably, out of twelve parliament elections only few including three under the caretaker government in 1991, 1996 and 2001, all other elections have been alleged for rigging. Political parties particularly currently party in power Bangladesh Awami League and main opposition party Bangladesh Nationalist Party (BNP) are always in confrontations ignoring wellbeing of the people as well as national interests. Therefore, democratic institutions including the election commission remain weak. On the other hand, Japanese democratic model has been highly regarded specially after the World War II due to its supportive role to the overall economic development of the country. Therefore, this study intends to analyse Japanese model of democracy and outline lessons for Bangladesh. The outcome of the study would minimize knowledge gaps in the area of political science, public administration and development studies.

Ganga Thapa (Presenter), Tribhuvan University

Organized Panel Session Abstract:

Nepal has undergone a dramatic political change due to its transformation from a highly centralized polity to a federal structure in 2015. This restructuring has not yet been fully implemented. Progress in drafting laws to implement federalism has been frustratingly slow, and the performance of local, provincial, and federal governments since the elections in 2017 remains mixed. The Nepali Congress-led five-party ruling coalition government held the second local elections under the 2015 Constitution across the country on 13 May 2022. Elections for the second federal parliament and provincial assemblies are to be held on 20 November 2022. There have been calls for a review of federal restructuring now that elected representatives are completing their five-year terms. The results of the restructuring so far have been mixed, with both positive achievements and negative results. Political leadership is generally perceived as having failed to prudently manage state restructuring. This paper examines what has been achieved

so far, constitutional and other constraints to institutionalize local self-government, and prospects and challenges.

Key Words: Federalism, Good Governance, Decentralization, Democracy, and Nepal

[Session #3257](#)

[Panel 252 Memory and Marginalization in Contemporary Thailand](#)

Session Abstract:

Two key issues about marginalization and memory serve as the foundation for our panel's discussion. What limitations has a homogeneous culture like Thailand's had on the memories of the marginalized? How are their memories exhibited to lend a voice to them or manipulated for the majority's positive self-presentation? Our four papers feature different forms of marginalized groups in contemporary Thai society: the farang as secondary foreign characters in Thai historical dramas, the antagonistic female ghost in horror cinema, and the knowledge (folklore and botany) of the ethnic minorities in Thailand. They are studied through four theoretical frameworks, including cultural studies, film studies, translation studies, and ethnobotany. With their analysis of the portrayal of "the other" in Thai screen culture, the first two presentations address marginalization as a political tool: one endorses the royalist nationalist narrative in the Thai cultural discourse via characterizing the farang as a Thai-ized West in Thai historical dramas; the other empowers the female voice in the narrative of Thai horror cinema through the female gaze. The last two papers attempt to tackle the fading memories of the ethnic minorities' knowledge that remains marginalized in the Thai cultural discourse. Through translating (internationalizing) the ethnic folklore of different groups and documenting plants in the community forests of the Northern Khmer people in Surin Province, the local memories and history can be preserved and disseminated within the same domain where the knowledge of the Thais (ethnic majority) have been recorded.

Kittiya Moonsarn (Presenter), Chiang Mai University

Organized Panel Session Abstract:

Thai historical TV dramas and films often follow the narrative of Thai royalist nationalism. This narrative requires an essential role that is farang or the West as external threats and national enemies to legitimize and enhance the power of Siamese elites. The representation of western characters is a part of Siamese Occidentalism, which Siamese/Thai elites use to contend with the West, which they regard as the more powerful, suspicious others. For Thai TV dramas and films, the representation of the West is less important than the representation of the Siamese monarch and elites. Therefore, historical accuracy and choices of actors are of lower priority. Actors who play the roles of farang in Thai TV dramas and

films can be either Thai, half-Thai, Caucasian, or mixed race. In these dramas and films, the West is depowered to be the marginalized others by making Thai and half-Thai actors speak for their voices, stripping them out of their mother tongue to speak Thai, or ignoring the cultural and historical accuracy when presenting these characters. In other words, farang in Thai dramas is not the real West but a Thai-ized West used as a medium of Thai royalist nationalist narrative. This paper investigates the construction of farang in five selected Thai historical TV dramas and films. The close reading of mise-en-scene, language, costume, and choice of actors will be used to analyze the portrayal of farang as marginalized others in the construction of national memories according to the royalist nationalist narrative.

Jiratorn Sakulwattana (Presenter), Thammasat University

Organized Panel Session Abstract:

To the scholarship of Thai cinema, the post-economic crisis of the late 1990s is a significant period in which two film genres had become popular; the heritage and the horror genre. While the first renders a nationalist sentiment through its nostalgic portrayal of the Thai past in *Bang Rajan* (2000) *The Overture* (2004), the post-1997 Thai horror films engage with the narrative and visual aesthetics of Hollywood horror genre with an influence from East Asian horror: the female ghost in film is presented with long-black-hair and extremely pale skin resembling Sadako Yamamura in *Ring* (1998), for instance. Also, thematic fear and transgression with disturbing images and musical score had never been part of pre-1997 Thai horror where juxtaposition between horror and comedy in a film had been a key characteristics that identifies a Thai horror film.

Shutter (2004) is a prototype of contemporary Thai horror films with this stylistic pattern. Like the East Asian horror cinema, it features a vengeful female ghost who suffered the society's abusive gender relations when alive. Unlike a traditional horror film with a villainous female ghost defeated and the peace finally restored by the male lead character, *Shutter* is depicted through the point of view of the female character. Accordingly, this research aims to explore the thematic violence in the film in which women are not portrayed as a victim but an empowered character who has the agency to document and tell the story through the female gaze in the film.

Narongdej Phanthaphoommee (Presenter), Mahidol University

Organized Panel Session Abstract:

Due to its intimate ties to minority cultures, the knowledge embedded in ethnic folklore is incredibly significant and deserves international recognition of its existence. It is, therefore, interesting to see how a translator as a mediator in communicating knowledge and folklore can address cultural differences to explain

ethnic-specific meanings and how they motivate themselves to preserve local knowledge regarding ethnic minorities in Thailand. This research aims to evaluate the translation project of Thai ethnic folktales stored on Langarchiv-en.org. The project's volunteer translators will translate into English the above-mentioned website's summary of Thai narrative knowledge. In addition, it is an investigation of the volunteer translators' acquisition of English vocabulary through the process. This translation endeavour focuses on restoring folklore's memory and rejuvenating its life. This study explores the issues of translator's power, ethnic empowerment, and campaigns within the framework of translation activism. The primary study concerns are: (1) How does the role of translation studies students as participants self-conceptualize the meaning-making process of minority translation?; and (2) How do the translators participating in this project learn new words while translating ethnic folklore into English? This research is expected: (1) to advance knowledge of Thailand's ethnic folklore to an international level by providing English language information to international scholars in related fields such as folklorists and anthropologists; and (2) to connect translation studies with the preservation of minoritized cultures for the benefit of both local and international interests.

Siripen Ungsitipoonporn (Presenter), Mahidol University

Organized Panel Session Abstract:

Northern Khmer people have traditionally made use of the community forest for their livelihood, for example, using trees and plants in the forest for food, medicine, and building shelters, as well as in various rituals, to create a peaceful life according to the beliefs of each ethnic group. This gives rise to knowledge and the unique and valuable wisdom of the Northern Khmer group. But recent advancements in various fields such as education, economics, modern technology and medicine, coupled with changing politics and governance, have led the Northern Khmer to gradually quit their forest lives, resulting in the knowledge of plants being soon forgotten. Their new living environment has forced them to change their way of life and adopt to the current social conditions. Due to these factors, Northern Khmer children pay less attention to local knowledge than they should.

This article is a descriptive analysis of the recollections of plants found in the community forests of the Northern Khmer people in Surin Province. The analysis features the value and benefits of different types of plants from records of plant utilization, and the contents of stories told by people in the Ban Kanat Pring community of Cheua Phloeng Subdistrict, Surin Province. Qualitative data was collected from interviews with 20 households in the community. The participants included herbal healers, community sages, and members with specific knowledge of plants from direct experience, as well as 65 digitally recorded items of plant data.

Session #3299

Panel 253 Trans-Nationalism and Intimacies in Asia

Session Abstract:

How we intimate is defined by the spaces in which we find ourselves. Through technology and migration spaces for intimacy and intimation are increasingly transnational; they allow encounters previously unimaginable. In this session, we hence focus on how transnationalism transforms our understanding and experience of intimacy and intimation in Asia. More specifically, we ask: How do we intimate across (national) borders and boundaries, and how do transnational spaces allow us to reimagine intimacy and intimation? We explore these questions on the transnational spaces of the border(land), university campus, cyberspace, and film. These spaces serve as third spaces in which new intimate encounters are made possible. They question borders and facilitate encounters that express a desire to intimate with one another and with oneself at the fringes of political, legal, and moral boundaries. While they do not annihilate the hegemonic boundaries drawn by the state, community, and family, they unsettle them. In effect, the presenters of this panel discuss examples of the use and re-negotiation of intimacy through transnationalism in Asia. The presenters show how national and local communities seek to revive intimacies disrupted by national borders, how anthropologists and their participants encounter one another anew in cyberspace, how young Chinese students learn about and seek for the realisation of their non-heteronormative desires on campus and abroad, and lastly how romanticism and love in film is used to realise transnational imaginations of de- and re-colonization.

Miriam Jaehn (Presenter), Center for Southeast Asian Studies, Kyoto University

Organized Panel Session Abstract:

Anthropology and the practice of ethnography rely on intimate encounters with strangers by sharing the same sensuous environment. Researching refugee-migrants in South and Southeast Asia, such ethnographic encounters are structured by the unequal im-/mobilities between researchers and refugee-migrants, which became further exaggerated by the Covid-19 pandemic. Amidst researchers' and refugee'migrants' shifting im-/mobilities, sharing of a common environment offline to create intimate encounters was no longer possible. I therefore ask how anthropologists must, or can, rethink and reconceptualize their techniques of knowledge to find connectedness in times of crises that seem to separate us? I approach the question by taking a self-reflexive turn. In the paper, I focus on my experiences in transitioning from intimate encounters with Rohingya refugees in the field offline to engaging with them in social media spaces online during the Covid-19 pandemic. I argue that shifting the field from offline to online encounters involves strenuous acts of translation that inherently transform

and reconfigure established intimate relations between researchers and refugee-migrants, like the Rohingya. Translating intimacies from one space to the other leads to new encounters with each other's strangeness and, as such, initiate novel intimate relations between the same persons. I suggest that as such, anthropologists need to draw on techniques of digital ethnography to recover the intimacy found through and beyond each other's strangeness. The challenges and frictions in doing so offer valuable insights into the different conditionalities of off- and online ethnographic encounters and intimation.

Khathaleeya Liamdee (Presenter), Mekong Studies Center, Institute of Asian Studies, Chulalongkorn University

Organized Panel Session Abstract:

Right before Covid-19 crisis, two neighboring provinces of Thailand and Cambodia - Trat and Koh Kong - initiated the Valentine's themed festival called "Love Bonds for Two Kingdoms" or in Thai "Sue Rak Song Phaen Din". The event was set to be a recurring theme for cross-border annual festival to strengthen the relationship between two border provinces but disrupted by the pandemic. Koh Kong and Trat has always been connected by blood, marriage, and languages before the borderline was drawn by the Franco-Siamese Treaties in the early nineteenth century. Later, the Third Indochinese War (1979 - 1993) that caused to the influx of the Cambodian refugees to the Thai border has complicated their kinship relations due to the emergence of national identification, categorization of ethnic minorities, and immigration laws in Thailand during the Cold War. Through the lens of anthropology, migration, and border studies, this research explores how interprovincial partnership has promoted cross-border intimacy and publicly acknowledged mixed-status families as they often face difficulties in living across the border with different citizenship, social welfare, and healthcare access. What does this cooperation mean for perception on transnational marriage-migration against currency of nationalism and process of naturalization particularly in the context of Thailand? By illustrating community's solidarity and their creative resilience, this research attempts to understand how could transform the Thai-Cambodian border relations and intimacy through the impacts of colonialism, wars, and pandemic all at once.

Yuji Xu (Presenter), City University of Hong Kong

Organized Panel Session Abstract:

By employing a symptomatic reading, this paper seeks to re-examine a South Korean television melodrama, *Descendants of the Sun* (released by the KBS Drama Production in 2016), in the political context of the post-Cold War. The paper argues that the intimate relationship on the screen is projected as a panacea not merely for the ideological confrontation on the Korean Peninsula, but also for the

de-colonization of Asia. This romantic story between a South Korean Captain and a female physician is set in the Middle East, which is like a capsule that carries more ironic narratives of anti-American hegemony. In order to protect his lover, the Korean Captain betrays the political order from the White House and kills the former American military official, which should be regarded as an imaginative challenge to U.S. domination in Asia. Meanwhile, under the slogan of righteousness, love, and global peace, the mission of assisting Uruk's (the present location: Iraq) state reconstruction, conducted by the South Korean peacekeeping force and voluntary Korean doctors, reveals a potential ambition in reshaping South Korea as a leading Asian power in the contemporary world. In this vein, this romantic drama is inextricably interwoven with an ascending nationalist discourse, thereby building a new Asian order in the name of love. However, a paradoxical proposition arises: when the de-colonization ambition is achieved through the re-colonization, how the shadow of the Cold War could be dispelled on both practical and discursive levels?

Xinran Lu (Presenter), Peking University

Organized Panel Session Abstract:

Although stigma towards queer sexualities and identities is declining among college students, larger societal stigmas and parental pressures to conform to heteronormativity strongly persist. Discrimination against HIV status remains social innatism and few expect the government to legalize gay marriage considering that it is unfavorable for population growth. Due to persistent stigma and discrimination, members of queer communities in China face a dilemma: stay in China coping with the stresses of a double life, or im/migrate abroad to cultural and legal contexts where they may pursue queer intimacies more openly and enjoy greater legal rights to marriage. This paper draws on an extensive review of Chinese academic and news publications on homosexuality and interviews with Chinese university students to explore the students' strategies for coping with social stigma and parental opposition. These strategies include participating in online communities, and pursuing academic and career fields, such as computer science, that will offer greater opportunities for further work and study abroad. However, the strategy of trans-national mobility requires resources many students lack and comes at a high cost. My findings from interviews involving informants from diverse backgrounds and analysis of current Chinese publication calls for the need of Chinese society to chip away at heteronormativity, avoid reinforcing homophobia in order to erode queer stigma and further open the possibility for expanded public support for expanded rights against discrimination in marriage and employment.

[Session #3332](#)

Panel 254 "Distant Reading" about Inscribed Wooden Slips in Ancient China

Session Abstract:

Since the use of writing system, until paper became widespread, Ancient Chinese society has generally used wood materials such as bamboo and ordinary wood as materials for writing. Wooden writing materials, commonly referred to as "MokKan (木簡)", have been excavated in large quantities from various regions of China since the 20th century, and are valuable as primary materials for understanding ancient Chinese society. The wooden slips excavated in China, estimated to be more than 500,000 pieces, are largely divided into book types and document types. This session is only aimed at the types of documents such as administrative, judicial, and letters.

Until now, The study of Chinese wooden slips has focused on "Close Reading", which reads the words of the text in detail. This is quite useful for in-depth analysis of the text itself, but there is a lot of possibility of misinterpretation due to being limited to the word. Rather, quantitative analysis of administrative documents and "Distant reading" would be a more useful way to explain the properties of repetitive and patterned documents.

The members of this session have already jointly worked on a database of over 120,000 pieces of wooden documents. And this session tried to quantitatively analyze each of the representative documents by period using such a wooden documents database. Through each case, we would like to examine the characteristics of the entire mechanism from the production, distribution, preservation, and disposal of ancient Chinese administrative documents by period.

JaeWon Keum (Presenter), Kyungpook National University

Organized Panel Session Abstract:

This study initially attempted to classify attributes through metadata setting and trace the relationship between attributes aimed at ontology design using administrative manuscripts of Li-Ye Qin Wooden Slips(里耶秦簡). The figures shown in the statistical data will basically reveal the administrative characteristics of the document more clearly. The analysis of the names and keywords of each government office can be used to track the focus of work according to the special environment in the region. In addition, more precise analysis of the production, maintenance, and disposal time of wooden manuscripts will be possible in the future by tracking the relationship between the year of the document and the excavation layer. As such, quantitative analysis of digitally processed data is expected to expand the horizon of Wooden Slips(簡牘) research more widely.

JongHi Kim (Presenter), Kyungpook National University

Organized Panel Session Abstract:

The wooden slips of the Eastern Han Dynasty at Wuyi Square in Changsha(長沙五一廣場 東漢簡牘) contain a variety of administrative documents, which can be said to be an important source to analyze the administrative structure and operation method of LinXiang County(臨湘縣) in the later Han Dynasty. After organizing these administrative documents by type, this paper attempts to understand the activities of various low-ranking officials that appear here, and to examine whether practical control by the central organ of a county could be successfully carried out. First, the type of officials appearing in administrative documents is identified, and the frequency of appearance is organized. Second, it investigates what tasks these officials were mainly engaged in. Third, after identifying the frequency of what kind of work officials are mainly engaged in from a judicial point of view, the practical effect of this is analyzed. For example, based on accusations and impeachment, the trend of officials' activities is calculated as data and its characteristics are identified. Fourth, it is to grasp the main point of administrative work by year. Through this, it analyzes what areas LinXiang County mainly focused on during the Later Han Period and whether he successfully controlled the region from a judicial point of view. Furthermore, it examines whether the attempt to take power by the current the central organ of a county could actually be carried out.

GeunHwa Lee (Presenter), Kyungpook National University

Organized Panel Session Abstract:

Since the excavation of bamboo and Wooden Slips of the Three Kingdoms period in ZouMaLou(走馬樓, J22), Changsha, Hunan, China from July to November 1996, the number of excavations of 100,000 pieces has exceeded the total number of Chinese excavations of Bamboo and Wooden Slips during the previous period. This type, Bamboo and Wooden Slips of Wu(吳簡), is one of the most important archaeological discoveries of the 20th century in China. There are various forms of Slips of Wu, including wooden chips, bamboo chips, wooden pan board and verge board, etc.. There are several types of readings, including judicial documents, official documents, family registers, and account books of the early Wu Dynasty as Changsha county government(長沙郡府)·LinXiang county(臨湘縣)·LinXiang principality(臨湘侯國) and Ancheng county(安成縣), and it is an important primary data for studying politics, society, economy, and related systems, taxes on farm lands(錢糧收支) in the Wu Dynasty and Changsha region during the Three Kingdoms period.

Despite the small number of charter documents on the history of the Three Kingdoms period, they consisted mainly of people from the upper classes of society, such as kings and generals, and there was a significant lack of records of social and administrative agencies, economic and social history. Zou Ma Lou Slips

of Wu is a local administrative document of the Wu Dynasty during the Three Kingdoms period, and if analyzed by integrating it with charter documents, it can play a very important role in studying social transformation and the history of the system during the Hanjin(漢晉) period.

KyeHo Lee (Presenter), Kyungpook National University

Organized Panel Session Abstract:

Gan-Su Province(甘肅省), located in northwestern China, is geographically an area where the Mongolian Plateau meets the Qing-Zang(青藏) Plateau. Since ancient times, this area has been an important transportation hub connecting China and Central Asia, and it has also been an area where various ethnic groups have exchanged, converged, or antagonized and opposed. In this area, Bamboo and Wooden Slips used in the Han dynasty have been excavated continuously to this day. Among them, Ju-Yan(居延漢簡) and Xuan-Quan wooden slips(懸泉漢簡) are representative Bamboo and Wooden Slips. Both of them contain a wide variety of contents including various public documents and account book.

Through these two Bamboo and Wooden Slips, we can study the diplomatic relations between the Han dynasty(漢帝國) and the countries bordering on Western China(西域諸國), and the document administration system, financial system, the legal system, system of government officials, military system, post office system, and Ancient writing of the Han dynasty. In sum, it can be said that the discovery of Juyan and Xuanquan Wooden Slips has expanded the scope of Han dynasty research.

[Session #3437](#)

[Panel 255 Memory, Social Change and Photography in Asia](#)

Session Abstract:

Photography plays an important role for understanding the past, and can also help uncover forgotten histories, memories and traumatic events, as well as shed light on dramatic social changes and developments. Scholars are making use of and analysing different types of images and photographs, including found photographs in archives, news media, and in private collections and photo albums. They may also themselves engage in photographic practices to explore and document issues of memory and social change. Artists and photographers also use photography to creatively address topics of memory, trauma and social changes. This panel brings together scholars from different disciplines, including art studies, media studies, visual and cultural studies, and area studies. They either work with found photography, whether historical or the work of contemporary artists, photographers and activists, and/or use their own photography in research. The scholars explore the role of photography in different Asian societies such as

China, Hong Kong, Indonesia and Korea. They therefore also address how different historical, cultural, social and political contexts have influenced how and by whom photography is made and circulated during different time periods.

Chontida Auikool (Presenter), Lund University

Organized Panel Session Abstract:

Aceh is a unique region of Indonesia. In addition to being the site of a nearly three-decade-long conflict between GAM (Gerakan Aceh Merdeka) and the Indonesian state, it is also a special autonomous territory where sharia law is enforced. This political climate has cast a shadow over the province's multicultural reality, relegating ethnoreligious minorities to a subservient position and restricting their religious and cultural expression. This paper explores the experiences and recollections of the Chinese Indonesians or Tionghoa in Aceh (Acehnese Chinese), who comprise less than one percent of the Acehnese population and are an often-forgotten component of Aceh's diversity. Through employing hybrid methods of go-along and photography, the memories as well as social and cultural experiences of the Acehnese Chinese are visualised and analysed in relation to their sociopolitical environment. The paper argues that the Acehnese Chinese's sense of belonging in different parts of Aceh can be determined by the degree of visibility or invisibility of their identity, the bargaining power in heritage preservation, and cultural performances in the public realm, as documented in and by photographs.

Cheryl Fung (Presenter), Lund University

Organized Panel Session Abstract:

In subsequent to the imposition of the national security law and the end of street protests in 2020, some artists-activists in Hong Kong who participated in producing a massive amount of protest poster during the movement in 2019 are striving to express their political opinions through their artistic production. While explicit opinions against the government are considered threats to national security law, artists put on disguises on their works to prevent potential legal consequence. The use of memory in protest art was effective in communicating solidarity and support during the movement - artists recreate significant events in the form of art, often to raise awareness and to call for action whilst the movement was taking place. In post-movement Hong Kong, where street protests are largely restricted, these artists reconstruct people's memory of the movement with a continuous - but in a much smaller scale - production of digital protest art, which are mostly shared and circulated on social media. This paper investigates the use of memory of digital protest art and asks how protest art commemorate the protests in post-movement Hong Kong. Departing from an interdisciplinary field of Media and Communication, Visual Culture and Social Movement Studies, this paper looks at

the making of memory in this post-movement context through a qualitative visual analysis. By decoding these images with references to local popular culture, political developments and historical events, we understand how visual forms of memory contribute to the commemoration of the social movement under a law that targets dissents.

Joo Young Lee (Presenter), Hankuk University of Foreign Studies

Organized Panel Session Abstract:

My research focuses on photographic history of mixed-race black Koreans under the purview of Korea's authoritarian state. It brings together popular black magazines such as Jet and Ebony, and Korean newspapers like The Dong-A Ilbo from the 1950s and Joo Myung Duck's photography from the 1960s as important archival sites for preserving mixed-race black Korean history. Within the dual context of Truman-era civil rights movement and anti-immigration policies on the one hand and postwar nation-building efforts of the Syngman Rhee administration on the other, anti-miscegenation and anti-black sentiments in both countries had the effect of consolidating the complete marginalization of mixed-race black Koreans. By analyzing the plight of mixed-race orphans as preserved in Joo Myung Duck's photography, my work offers a visual history of the other Korea at a time when Park Chung-hee's totalitarian regime regulated the population and emphasized ethnic homogeneity. I demonstrate that these sites of cultural production were both complicit and resistant to precarious US-South Korea relations, nation-state building, and racial politics. My research proposes a revisionist Korean history that centers on mixed-race visibility in Korean culture, in contrast to racial marginality and invisibility framed by Korean legislations and international relations with the United States.

Jiyun Son (Presenter), School of Oriental and African Studies, University of London

Organized Panel Session Abstract:

The capital city of Joseon Korea had many names including Seoul, Hanseong, and Gyeongseong. When Korea opened its ports to the world from 1876, the capital city of the so-called hermit kingdom was revealed to the Western world. From the 1880s, Western visitors began to travel and take photographic records of the views of Korea, especially of Seoul. Palace grounds, as well as city gates were popular sites that represented the city, and these images were published in travelogues that introduced the lesser-known Eastern kingdom to the Western public. Toward 1900, Japanese photographers grew to be the dominant creators of photographic images of Seoul. In particular, photographic postcards of Seoul and its landmarks became influential as photographs became more accessible in the early twentieth century. Similar images of Seoul were used in colonial propaganda to commercialize, and at times, desacralize sites of Korean heritage. The paper

analyses some key photographic images of Seoul taken by both Western and Japanese photographers and investigates their influence in formulating various images and ideas of Korea and its capital city.

Marina Svensson (Presenter), Lund University

Organized Panel Session Abstract:

Since the 1990s, China has seen a growth of socially engaged photography that involves both amateurs and more professional photographers. There is also an increasing number and diverse types of photo journals, photo books, art galleries and museums, photo festivals, and digital platforms that have made the circulation of new photography possible and ensured that they reach a larger audience. This paper focuses on selected events and different individuals and groups of photographers in Zhejiang province who address different themes and issues, including history, traditions, and rural and urban changes. The paper discusses this development as a form of bottom-up documentation and memory-making in a rapidly changing society that reflect a more plural society and growing interest among diverse individuals. At the same time, however, the photographers and the different platforms to different extent also need to relate to and are dependent on official institutions and the Chinese state that also use photography for propaganda purposes. This negotiated space for and use of photography sheds light on the possibilities for more bottom-up forms of expression and explorations of individual and collective memories at a time of rapid social changes.

[Session #3460](#)

[Panel 256 The Law and Politics of Human Rights and Gender in India and Korea](#)

Session Abstract:

Governance is an assertion of the will of the government. Laws and politics are the tools used for this assertive ambition of the government. However, a meaningful understanding of the politics of a state involves a comprehensive study of the complex state-society relations and institutional dynamics. In this panel, we work towards developing a richer understanding of state-society relations as well as bring forth the interface between law and politics of human rights and gender in reference to India and Korea. This panel offers papers which explore the experiences of individuals and communities in times of conflict or repression. This includes Indian and the Korean experiences to introduce panoramic views of law and politics in these post-colonial asian societies while highlighting the contemporary experiences of women and LGBTQ. The papers try to synthesize gender and human rights from diverse perspectives of development, culture, religion and literature in these two nations. They further reflect on the role of these perspectives in order to fully comprehend the influence of law and politics

on each one of them by analysing the role of various factors such as the historical context, socio-political culture, and economic development in both societies. These five papers provide new and significant explanations of transformations from colonial to post-colonial societies while taking into account gender and related issues.

Rukmani Joshi (Presenter), Sharda School of Humanities and Social Sciences, Sharda University

Organized Panel Session Abstract:

The universality innate in the notion of human rights communicates a cosmopolitan principle of equal moral concern for all human beings. However, as per the customary interpretation of human rights obligations, 'state' bears the prime responsibility for shielding the human rights of its own members. This paper investigates the premises underlying a range of governance initiatives executed in the region of Bihar and Jharkhand to deal with the armed struggle which has erupted between the state and the 'left-wing extremists' known as the 'Naxals' as a consequence of sense of social and economic injustice among the poor and oppressed sections of the society. Thus, it outlines three major concerns of the government schemes, related to: (1) security and policing, (2) the need for democratic development and (3) the politics of human rights. Across these concerns, governance initiatives are underpinned by participation logic, according to which the intensity of popular participation in governance initiative execution promises to provide mechanisms for addressing the agrarian social conflict over fair distribution of resources, rights and the social space.

Neha Jain (Presenter), Folkuniversitetet

Organized Panel Session Abstract:

In the age of novels of the contemporary extreme which herald our precarious times, writings by Han Kang, such as *The Vegetarian* (2007) have been an important contribution in the growing body of literary works aligning themselves with an ecofeminist consciousness. In this study, we underline the value of her work as we execute a comparative study with Sumana Roy's *How I became a tree* (2017). While these texts hail from distinct lands, both the authors reveal nuances of patriarchy that characterize Asian societies across various nations, wherein a woman without resources is reduced to an abject state of dependence on the existing exploitative framework. Delving into these writings from South Korea and India, it would be interesting to observe divergent trajectories of female protagonists who desire complete metamorphosis into a tree, a self-sustaining living thing. In order to bring forth the arborescence of the body, we rely on the phenomenology of embodied intentionality elaborated by Maren Wehrle to understand the transformation undergone by the protagonists in both works. This

analysis unfolds within the theoretical framework laid down in Susan Griffin's *Woman and Nature* (2016) which offers necessary insight into the intertwined threads of women, language and dominant culture.

Khushboo Chauhan (Presenter), O. P. Jindal Global University

Organized Panel Session Abstract:

South Korea and Japan have persistently had a turbulent history of conflict and occupation with each other. One of the biggest barriers in thawing this frosted relationship seems to be the existence of fractured national memories and narratives in relation to the Japanese colonial rule over Korea. Though the concept of Cultural Genocide is not yet legally recognised but it seems to have the same annihilating effect as physical or biological genocide even without resulting in even one single death in some cases. Many scholars believe that both imperialism and settler-colonialism have been associated with cultural genocide. During Japan's colonial rule (1910-45) on the Korean Peninsula, the Japanese enforced the *Kominka* (Imperialization) political strategy under which there was a prohibition on use of native language, forced renaming of people and places, destruction of both cultural institutions and education and eventually the cultural trauma caused by forcing thousands of Korean women into a life of "comfort women" which all aimed at the eradication of the individual identity of the Korean race. Hence, the paper aims to firstly, look at the Japanese occupation of Korea from the lens of cultural genocide and whether Korea's colonialization should be recognised as one falling under it or not. Secondly, the paper will make recommendations as to what actions can be taken to bring peace to not only the victims but the Korean society as a whole.

Kanika Parmar (Presenter), O. P. Jindal Global University

Organized Panel Session Abstract:

Typically, the discussion of women's safety and rights take a one-dimensional perspective that blames men for it all. Growing up in an Indian society, the one thing that I have seen time and again is male chauvinism. Something, that all Indian women have accepted as a part of the "boys will be boys" ideology. But the important question is, where does this chauvinism come from? Is it not an ineradicable part our culture? Hence, will it be wrong to say that religious fundamentalism rules in cultures all over the world where women are subjected to violence? In India, where men are still an important rule maker both outside and inside the house, women are still treated as their subjects and not as their partners. This lack of equality and empowerment, forces women to stay within a rather cramped marital sphere, giving them less to no rights, even inside their own homes. It is truly ironical how in a country like India, which is known for various goddesses, including the goddess of power (Shakti), women have been

subjected to such atrocities. One reason how we could justify it is by understanding that almost all the religious texts were written at a time when women were considered just a means to progeny. Therefore, religious communities face a challenge in ensuring that religious teachings are compatible with gender equality ideals of today.

Himangshu Gogoi (Presenter), Sharda University

Organized Panel Session Abstract:

Human Rights are the basic rights and freedoms that belong to every person in the world, from birth till death. These rights apply to everyone regardless of where a person is from, what a person believes in or how he chooses to live his/ her life. These are the very mindful rights that we as humans are entitled to. When we identify as a human, we hope for no discrimination on the basis of gender, caste, race, etc. but sadly it is not so. In this context, the LGBTQ community today does play an important role in reference to the state of human rights in India. In 2018, the Supreme Court of India struck down Article 377 which forbade same-sex relations but has it really been remedied remains a pertinent question. The LGBTQ community still faces a lot of issues ranging from their full acceptance in the society, widespread discrimination, stigma and a blatant lack of awareness amongst the general public in regards to the deeper understanding of what actually LGBTQ as a community is and what it stands for. Therefore, this paper aims to examine the need and significance of Human Rights in India with special reference to the LGBTQ community and look in the deeper underpinning of respect and dignity of these people and come up with recommendations as to what can suffice as the stepping stone to make the Indian LGBTQ community live with dignity and as an inseparable part of the Indian society.

[Session #3479](#)

[Panel 257 Disability, Population, and Technoscience in East Asian Eugenics](#)

Session Abstract:

Recent lawsuits over involuntary sterilization under the “eugenic” law in Japan have problematized the distorted postwar memories of eugenics that depict it as the pre-WWII past. In fact, coinciding with post-colonial nation-building, postwar medical authorities and practitioners in Japan, Taiwan, and South Korea eagerly sought ways of managing the quality and quantity of their populations. Reducing the number of people with intellectual disabilities became the main strategy in those attempts. New sciences, like demography and genetics, and new reproductive technologies became involved with postwar eugenic management. Such eugenic efforts made success in Japan first and later in South Korea, while in Taiwan it went to failure. This panel showcases the troubled past of the entanglements of

discrimination against disability, family planning, and technoscience in postwar East Asia and its current implications by examining the prewar origin of the interrelations, their postwar reconstruction, and the role of scientific knowledge and technological interventions in the reconstruction. Park investigates the interaction between demography and eugenics during the Japanese empire. Yui examines the problematic relationship between family planning and forced sterilization policy in postwar Japan, while Huang explores the failure of the alliance between family planning and eugenic measures in Taiwan. Finally, Hyun investigates the role of South Korean scientific experts in the legislation and problematization of forced sterilization measures and Choi interrogates the use of reproductive technologies as means of eugenic control of congenital disabilities in South Korea. Throughout these works, the presenters will collectively reappraise the postwar memories of East Asian eugenics.

Jiyoung Park (Presenter), Inje University College of Medicine

Organized Panel Session Abstract:

From the 1930s, demographic studies in the Japanese empire grew rapidly under the name of racial hygiene. While commonly known as another name for eugenics, racial hygiene encompassed population studies unrelated to eugenic topics such as sterilization and birth control. Why did those population studies develop within the category of racial hygiene? And what did they have to do with eugenics? To answer the questions, this paper concentrates on the academic activities of Haruo Mizushima 水島治夫, a professor of Hygiene at Keijo Imperial University Medical School in colonial Korea and an energetic demographer who published the largest number of population studies in the journal of racial hygiene in Japan during the 1930s and the early 1940s. Analyzing his articles, books, and essays on population, this paper examines goals and strategies of Mizushima's research in the context of racial hygiene. He introduced mathematical statistics, that had emerged in Western countries since the 1910s, but were not widely known in Japan till the late 1920s. He and other demographers who advocated mathematical statistics gathered around the community of racial hygiene and endeavored to spread this new methodology. Using mathematical statistics, Mizushima devised elaborate ways to calculate the population growth rate and life expectancy and emphasized that they revealed ability to breed and survive of the Japanese race, namely the vitality of the Japanese empire. By tracing Mizushima's such activities, this paper aims to show the complicated interaction between demography and eugenics.

Hideki Yui (Presenter), University of Yamansashi

Organized Panel Session Abstract:

This presentation examines family planning, a means to control the quantity and quality of the population and the implementation of sterilization, one of the

symbols of postwar Japan's eugenic policy. The Japanese government enacted the National Eugenics Law in 1940. It included provisions for forced sterilization, which was rarely implemented. Furthermore, following Japan's defeat in the war, the government enacted the Eugenic Protection Law in 1948. This law partially legalized abortion and strengthened eugenic policies, with provisions for voluntary and forced sterilization. Several forced sterilizations were carried out in the 1950s and recently, victims of forced sterilization in Japan have gone to court and sought compensation from the government, bringing the issue to the public's attention. In the 1950s, the public and private sectors with the primary goal of promoting contraception to tackle overpopulation launched a family planning campaign. Producing healthy children was also part of the family plan. The principle of family planning was that people were to implement it based on their free will. Therefore, it was required that persons with disabilities who were not intellectually disabled undergo voluntary sterilization based on their free will to fulfill family planning. However, as for persons with intellectual disabilities, forced sterilization was sometimes performed as a means of family planning. Thus, the principle of individual free will allowed the involvement of others in the decision-making.

Jaehwan Hyun (Presenter), Pusan National University

Organized Panel Session Abstract:

This paper examines in which contexts neuropsychiatrists participated in the social debate about implementing a coerced sterilization measure in South Korea in the late-1960s and mid-1970s. The Mother and Child Health Act, which included permission for artificial abortion in case of eugenic diseases, was enacted to support the national family planning program in 1973. Two years after the legislation, the South Korean government announced a plan for forced sterilization of women with intellectual disabilities while diagnosing their disabilities with genetic diseases. Neuropsychiatrists were the experts who most fiercely criticized the government's eugenic measures and the genetic diagnosis. Their organized criticism and problematization, in alliance with religious organizations' humanitarian criticism, played a crucial role in the suspension of taking sterilization measures, at least officially. The previous literature has understood this because of the emergence of South Korean humanitarian psychiatry under the US academic influence. This paper locates their anti-sterilization efforts within the expert group's wider efforts of institutionalizing their discipline neuropsychiatry as a medico-scientific and socially influential discipline. While attempting to make mental health a major area of their discipline, neuropsychiatrists tried to nullify traditional genetic explanations about mental diseases and resisted the contemporary trend of geneticization of mental health. By succeeding in eliminating genetic explanations and thus geneticists and genetically oriented-medical experts

in the area of mental health, they successfully secured their disciplinary territory. This episode of the politics of expertise implicates that geneticists and medical practitioners trained in medical genetics would have to confine their interest to prenatal interventions.

Yu-Ling Huang (Presenter), National Cheng Kung University College of Medicine

Organized Panel Session Abstract:

This paper investigates how the ideas of eugenics were framed within population control policies in Taiwan between the 1960s and 1980s. Through examining the newspapers, policy documents, experts' reports, and medical journal articles as primary materials, I divided the discussions of eugenics and policies into three phases. During the late 1950s and the 1960s, eugenics was used to emphasize that limited births formed a happy and healthy family. In 1969, the Population Policy Guideline was enacted which demanded eugenics laws to encourage population quality. Drafts of eugenics law and a variety of social groups' comments on the drafts revealed the expected eugenic ideas and measures, including counter-selection of fruitful poor families, "recommended" sterilization due to genetic diseases, induced abortions, and delaying marriage ages. These ideas and policies were not put into actions due to social controversies. Until the Eugenic Protection Law passed in 1984, the medical genetics and abortion rights gained their legitimacy among the public discussions on eugenics and replaced it. This paper provides a historical context to understand why the positive and negative eugenics had little footprints in Taiwan's population policies.

Eun Kyung Choi (Presenter), Kyungbuk National University College of Medicine

Organized Panel Session Abstract:

This study explores the introduction of genetic prenatal diagnostic technology from the 1970s to the 1990s. It focuses on the ideas and practices of doctors, especially pediatricians and gynecologists, and the opinions of population health experts regarding the technology. With the emergence of cytogenetics in the 1960s, several South Korean doctors attempted amniocentesis for sex determination before childbirth. From the mid-1970s, a few gynecologists who trained in prenatal tests abroad, including Ju Gap-soon and Yang Young-ho, led the adoption of prenatal diagnostic technology in South Korea. Early on the technology was adopted for sex determination, a use that became more popular with the growing availability of ultrasound devices. It was important to avoid the inheritance of intellectual disabilities from some disabled women in the past; however, after the introduction of prenatal diagnosis, all women at risk of bearing congenital disabilities could get tested. Meanwhile, with South Korea's democratization in the 1990s, concerns about nuclear power stations and environmental pollution began to be widely shared. From the 1970s to the 1990s, prenatal diagnosis technology was adopted

widely in South Korea due to the demand for sex determination and the efforts of doctors and scientists to inform lay people about the risk of birth defects. Moreover, public fear of congenital disabilities also encouraged their adaptation.

Session #3503

Panel 258 Title: Material Production and Circulation of Memory ; Subtitle: Witness, Writing, and Preservation of 20th-Century-China's Memories

Session Abstract:

The production and preservation of memories are secured by relevant material carriers. As we may notice, the 20th-century China underwent fundamental changes that have shaped today's life in all aspects. Yet, there are ruptures between the contemporary Chinese society and its historical memory. In today's digital epoch, a new conception might be informed by re-examining the ever-changing memory carriers and the interconnection between "memory", "writing" and "witness" in Chinese and Western documents.

Considering this, it is quite necessary to discuss "writing, memory and preservation" from the perspectives of literature, history, translation, written and oral history. Therefore, our panel are proposing a focus on transnational literary works and interview mintues, as well as digital media as a carrier of history, to clarify the common concerns from multiple dimensions, such as war writing, traumatic memory, bio- and cultural diversity. Cui Zipeng's research delineates the close link between "witness" and "literature" in Ken Liu's sci-fi *The Man Who Ended History: A Documentary*, a novella about Unit 731 during the Second Sino-Japanese War (1937-1945); Tang Yilin's research focuses on the translated literature during the Gudao (isolated island) period in Shanghai (1937-1941), tracing Chinese intellectuals' writing under Japanese control in that period. Chen Tao's research seeks to balance the preservation of "hunter" culture in Southwest China and environmental policies since 1990s. Ray Zhou's research delves into the W. S. Maugham's representation of Chinese history and modernization quests in travel notes, novels and plays based on his visit to China (1919-1921).

Zipeng CUI (Presenter), Renmin University of China

Organized Panel Session Abstract:

Today, fictional texts such as literature, images and films have become the most direct expression of "testimony". However, the relationship between text and history is itself a topic worth discussing: whether text can assume the responsibility of witnessing under the proof of history, and how readers should understand text as witness, and how individual "witness" become mass "testimonies", then ultimately influence the formation of public memory. Based on the historical background that the crimes of Japan's Unit 731 during Japanese war

of Aggression against China are not recognized widely, Ken Liu's science fiction novel *The Man Who Ended History: A Documentary* fictionalizes a single use way of observing historical events with one's own eyes, but in his thought experiment, people do not consider history more real because they can treat one's witness as their fictional creating, which is very different from our general perception of "witness literature." Starting from Ken Liu's "what if" world, this paper will rethink Aristotle's "poetry is more real than history" as stated in his *Poetics*, and the relationship between history and text as explored by the 20th century New Historicist school of literary criticism. Finally, this paper will discuss how the "witness literature" in the form of textual or visual transmission can face and serve its own limitations and turn to a "transcendental truth".

Yilin Tang (Presenter), City University of Hong Kong

Organized Panel Session Abstract:

"Gudao孤島Period" in academia generally refers to the period of the four years and one month between the withdrawal of Chinese troops from Shanghai on November 12, 1937 and the outbreak of the Pacific War on December 8, 1941. As a special period in the history of modern Chinese literature, Gudao literature highlights its distinctive particularity and occupies an important position in modern literature. And translation literature, as one of the branches of literature and art, constitutes a part of the history of modern Chinese literature together with literary creation, may be particularly distinctive in expressing the unique rhythm of this specific historical period and special environment.

Therefore, this paper will take the translated literary periodicals which appeared in Shanghai during the Gudao period as the research object, trying to explore the publishing environment of Gudao, to trace Chinese intellectuals' writing under Japanese control in that period which gave literati the freedom and imagination of "writing", so as to restore the development and prosperity of literary translation in Gudao Period.

By cutting into history from the perspective of literary periodicals, I will not only provide a new perspective for understanding the literary phenomenon of this period, but also more clearly understand the supplemental and historical role of translated literature to modern Chinese literature, and also explore the significance and value of translated literature in the Gudao period.

TAO Chen (Presenter), University of Melbourne

Organized Panel Session Abstract:

Silent Spring fueled the rise of environmental consciousness in the 1960s. In the 1980s, with the emergence of neoliberalism and the development of civil society theory, environmental issues gradually became a global consensus. China also

placed a high priority on environmental issues and introduced several policies to address the environmental problems brought about by rapid economic growth. The road to environmental protection has not always been easy, and has brought with unexpected problems, such as the disappearance of hunters and hunting culture. However, the hunter's role in media is mostly accompanied by a change of status from "environmental destroyer" to forest ranger, "environmental guardian". Are hunters just destroyers of the environment? Are they and the hunting culture they guard still valuable today?

This paper will use "hunters" as a keyword and try to explore the balance between environmental protection and the preservation of hunting culture, and consider how to preserve and protect cultural diversity, where technology is advanced and environmental issues have become mainstream in the world, and how to preserve a profession that is not compatible with contemporary society, and try to analyse the relationship between human and nature. This paper will also combine my fieldwork and some interviews conducted in Sichuan, Hubei and Yunnan during the past two years when I was engaged in environmental conservation, in the hope that it will add a little context to the panel discussion on "Witness, Writing, and Preservation", and provide a new space for discussion on this topic.

Xinrui (Ray) Zhou (Presenter), University of Sydney

Organized Panel Session Abstract:

This paper examines W. Somerset Maugham's representations of Chinese history and modernization quests in the early twentieth century embodied in his literary works. As a transnational writer, Maugham had traveled to a vast number of places in East and South Asia covering Japan, China, India, Burma, and Malaya. Based on his journey to China during 1919-1921, Maugham created a collection of travel notes, short stories and vignettes, one novel and two plays. This paper takes crucial texts from Maugham's observation of China in an era of radical changes. It starts from the nostalgia for Imperial China in the novel *The Painted Veil*, recollects British colonization in the short story "The Taipan" and the play *East of Suez*, and glimpses the intellectual quest for Chinese modernization in vignettes "The Philosopher" and "A Student of the Drama". Maugham's multi-genre writing has sketched a China in around 1920 where history and modernity interestingly coexisted.

[Session #3560](#)

[Panel 259 History, Ritual, and Sacred Memory: Narratives, Communities, and Performance in 21st Century Japan](#)

Session Abstract:

Japan boasts an impressive number of matsuri (festivals), various sources listing

between 100,000 and 300,000 every year—most likely the largest number among the highly technologized countries, a phenomenon which inevitably raises the question why. Why so many matsuri and what is their role in contemporary society? This panel looks at matsuri as repositories of history (both sacred and factual) and stages for its re-enactment in elaborate, and often extravagant, performances which become a temporal center for the communities involved. Studying matsuri means delving into history and folklore, analyzing society patterns as well as political and economic changes, and the attempt to document matsuri may well turn into the chronicle of a community.

The current panel focuses both on aspects that represent Japanese tradition: Gion Matsuri (Kyoto), Tenjin Matsuri (Osaka), and Ebisu Matsuri (Nishinomiya), and a more recent addition to this world of sacred performances: Christmas in Ôshima (Takamatsu, Shikoku). It is our goal to shed some light on how matsuri represent ritually recorded history, and how recorded facts and local narratives acquire meaning within the various communities.

Galia Petkova (Presenter), Eikei University of Hiroshimakei Unive

Organized Panel Session Abstract:

Founded in 794, Kyoto remained the capital city where the emperor resided until 1869, functioning as Japan's cultural and political center for most part of history. In modern times, it has affirmed its position as the heart of traditional culture, sophisticated and refined. Its ultimate expression is Gion Matsuri, one of the most popular Japanese festivals, attracting countless visitors. While the culmination are the two gorgeous float processions on July 17th and 24th, the festival takes place during the whole month, following a strictly defined schedule with numerous rituals, special preparations, performances, float construction, and featuring a captivating display of local crafts, rich cultural heritage, and entrepreneurship. A stunning visual spectacle, the festival also has an equally significant aural aspect – the special music Gion bayashi sounds everywhere. Practicing and performing it is one of the central activities, strengthening the communal bonds, between the male members.

This presentation explores Gion matsuri as memory – first, of its ritualistic origins in the 9th century demonstrating the emperor's divine abilities to secure protection for his people suffering from pestilences, a major mechanism for legitimization of the imperial power. Next, Gion Matsuri is examined as memory of the affluence and influence of Kyoto's merchant class, which revived and constructed the festival in its present form during the premodern period. Lastly, its modern development is analyzed as the symbol of Kyoto's identity and preserving Japanese traditions today, including in terms of gender. The complex interweaving of power, memory, preservation, and documentation is addressed here.

Carmen Sapunaru Tamas (Presenter), University of Hyogo

Organized Panel Session Abstract:

Tenjin Matsuri, the second greatest festival of Japan after Gion Matsuri, is a complex series of celebrations focused on a central figure: that of a 9th century aristocrat, Sugawara-no-Michizane, later identified with the god Tenjin. On July 25, the main day of the festival, priests of the Osaka Tenmangu Shrine narrate for the participants the story of Michizane having passed through Osaka on his way to exile in Kyushu, and how after his death seven pine trees appeared overnight in front of the shrine, emitting an eerie glow—a supernatural phenomenon which marked the creation of the matsuri as an appeasing ritual for Michizane's restless spirit.

This presentation is the result of several years of fieldwork at Osaka Tenmangu Shrine, and direct involvement with the community, and attempts to look into the relationship between the sacred history (which is the narrative most of the participants are familiar with) and the recorded history (the first written mention of Tenjin Matsuri dating from the 15th century, half a millennium later than the mythical date). My analysis will focus on the cohesion mechanism between ritual and history, on one hand, and the way the participants have absorbed the linear, unequivocal myth adopted by the religious center of the festival, adapting it to the social realities and needs of the 21st century.

Hironori Arakawa (Presenter), National Institute of Technology, Akashi College

Organized Panel Session Abstract:

Nishinomiya Shrine, located in Nishinomiya City, Hyogo Prefecture, between the cities of Osaka and Kobe, is the head shrine of the deity Ebisu, one of the Seven Deities of Good Fortune. The period from January 9 to 11 is called "Tōka-Ebisu," and especially in the Kansai region, the number of visitors to the shrine every year surpasses that of the first visit to the shrine on New Year's Day. Nowadays, more than one million people visit Nishinomiya Shrine during the three days of the festival. The most famous ritual of the Tōka-Ebisu Festival at Nishinomiya Shrine is the "Opening of the Gate" Ceremony, in which the main gate opens at 6 a.m. on the 10th, and as many as 5000 participants race 230 meters to the main shrine building to become the lucky man. The event is now televised throughout Japan and broadcast around the world. However, the prototype of this ritual is "Mono Imi"—a ritual to keep the whole village quiet. How did this ritual, which is said to have originated from the 12th century, evolve into the current ritual? This presentation will examine the historical evolution of this ritual and its social function based on more than 20 years of observation, questionnaire surveys, and newspaper surveys in the modern and contemporary periods. Furthermore, as a functional aspect of the festival, I will discuss how the sense of mono-imi

(seclusion) is preserved and discussed among the participants and local residents.

Kathryn Tanaka (Presenter), University of Hyogo

Organized Panel Session Abstract:

After the turn of the twentieth century, Christian missionaries from America and Europe began to work in Japan in greater numbers. In 1905, S. M. Erickson (1881-1946), and his wife, Lois Johnson Erickson (1881-1960), from the Southern Presbyterian mission were stationed at Takamatsu. In 1909, a regional facility for the treatment of people diagnosed with Hansen's disease was built on a nearby island, Ōshima. The Ericksons began missionary work there, establishing a poetry circle of Christian patients, Reikō. In Reikō poetry, there are references to the importance of Christmas as a celebration of faith, but also a social event that included the entire institution and the Christian community beyond it. Furthermore, Lois Erickson was a prolific translator and writer, and often described events at the institution or translated poetry for readers in America who supported the mission. Thus, in poetry in Japanese and in Lois Erickson's translations, we can see not only the importance of Christmas as a spiritual holiday, but also connections between people with a stigmatized condition, and mission supporters. In the literature there are also tensions between how the experience of the holiday is described in Japanese, and how it is then represented by Erickson. Through interviews and publications of patient writing, this presentation looks at the importance of Christmas as a religious and social event between Ōshima and a global Christian community, but it also examines the gaps between Reikō authors and missionary representations to think about the multiple meanings in the celebration of Christmas.

[Session #3575](#)

[Panel 260 Politics of Relationality: Negotiating Fluid Forms of Nationalism in Taiwan](#)

Session Abstract:

Nationalism seems to be deprived of its magical power and primordial nature in the current, post-Cold War, postcolonial world. However, as social theorist Arif Dirlik (2018) has argued, nationalism is itself a form of colonialism—not in the commonly understood sense of nations colonizing other nations or ethnicities, but in the sense that nation-building itself is a colonial activity. This conceptual tension between nationalist and colonialist amid postcolonial nation-building campaigns is particularly fraught and salient in Taiwan, where nationalism is narrated through entanglements between the driving force of democratization, indigenous and non-indigenous claims on decolonization, multiculturalism and creolization as two sides of one coin, the competition for cultural hegemony between the official and the local, and the struggle to be legible and participate in

international affairs. These entanglements are pervasive in Taiwanese society and unfold in a variety of contexts, from overtly political spheres to mundane moments. Drawing insight from anthropologist Elizabeth Povinelli's (2002) discussions on the limits of liberal multiculturalism, we ask: How is a discursive, affective, and institutional calculus of nationalism intercalated in public, legal, and cultural terrains? We approach Taiwanese nationalism through "relationality" and from different contexts, including museums, cultural heritage preservation, and the political arena of international relations. Taking this as a starting point, this panel examines fluid, multifaceted, episodic manifestations of nationalism in Taiwan.

Sra Manpo Ciwidian (Presenter), University of Hawaii at Manoa

Organized Panel Session Abstract:

The main purpose of this article is to elucidate how Indigenous peoples of Taiwan have been playing an active role within the governmental system in the context of the Taiwanese government appropriating the "out of Taiwan" theory of Austronesian expansion to support a "Taiwan-centric" nationalist discourse and corresponding diplomatic strategy in Oceania. After the first party rotation in 2000, the Taiwanese government appropriated the Austronesian discourse in its nationalistic discourse and policies promoting relations with Southeast Asian countries and Oceanian countries as well as reducing political, economic and cultural reliance on China. Taking advantage of this political atmosphere, the Council of Indigenous peoples, Taiwan actively proposed and held the first Austronesian Forum in 2002, and established a permanent office in Palau in 2007. Since then, an exchange and cooperation mechanism for Austronesian peoples has been formed within the government system, which also demonstrates that national power is involved in the development of Austronesian diplomacy. However, this article argues that although the Council of Indigenous peoples, as a government agency, is influenced by the will of the settler colonial government in the formulation and implementation of policies, it still overcomes extant limitations to demonstrate Indigenous agency within the government system. In order to illustrate the process of how Indigenous peoples of Taiwan are represented as an indispensable foundation of the nationalist discourse and the action conducted by the Council of Indigenous peoples, this article draws together literature review and in-depth interviews.

Pin-Yi Li (Presenter), University of Wisconsin, Madison

Organized Panel Session Abstract:

In 2018, the topic of Taiwanese identity sparked a heated debate when Dr. Chi-Nan Chen, the then-new director of the National Palace Museum and its Southern Branch, introduced the idea of "Taiwanization" to the public. In fact, a variety of national museums in Taiwan other than these two museums, including the National

Museum of Taiwan, the National Museum of History, the National Museum of Prehistory Museum, and the National Museum of Taiwan History, underwent or are undergoing renovation for some localization projects. While accessibility to the museums has increased, comparative studies that detail the changes in museums and how they are imagining Taiwan are still lacking. This paper draws attention to the process of how museums are making sense of Taiwan as a postcolonial country in ways that acknowledge the colonial histories and ethnic diversity, as well as attempt to compare and contrast Taiwan to neighboring countries such as China and Japan. Drawing from examinations of exhibitions and public programs, as well as participant observation of museum audiences, I discuss depictions and perceptions of Taiwan in the galleries. I argue that by employing strategies such as re-/de-politicization, the museums re-/de-emphasize the influences of specific cultures to reinforce the formation of local identities. In conclusion, this study takes culture and Taiwan's special political status into consideration for understanding the concepts of national identities and imagined communities.

Yu Liang (Presenter), Cornell University

Organized Panel Session Abstract:

In their 2018's article, Gwendolyn Saul and Diana Marsh ask a reflexive question responding to the current activities of demolishing monuments commemorating questionable historical figures: "Does the immediate removal of these statues and monuments truly change the representation of histories and heritage?" I further this inquiry by asking an opposite question: "Could the establishment of statues and monuments truly change the problematic representation of histories and lingering effects of colonialism?" This article focuses on a national project of monument-building that aims to center Indigenous perspectives on the colonial histories for the sake of "Indigenous transitional justice." Transitional justice has been profusely deployed in the political arena in Taiwan since 2016, where President Tsai Ing-Wen apologized to Indigenous peoples in Taiwan. One of its major missions is to rectify the official narratives on colonial encounters and retell Indigenous peoples' own stories through establishing monuments and cultural heritage sites. Taiwanese state thus envisions this project—and Indigenous transitional justice at large—transforming Taiwan from its colonized, authoritarian past to a multicultural, democratic future. By looking at the official narratives and collaborative work of local government, research teams and local Indigenous communities, this paper argues that the construction of the monument in fact challenges, if not undermines, the state's aspiration in its nature of materiality and through debates surrounding the contested histories. I will also depict the dialectical conversation between varied actors embedded in a state-sanctioned campaign, and to see how they navigate themselves within the bureaucratic limitation and the multifaceted settler coloniality.

Sylvia Ngo (Presenter), George Washington University

Organized Panel Session Abstract:

How do museums in Taiwan mediate between the local, national, and international? Initially established as part of the Japanese colonial administrative apparatus, particularly through collecting, exhibition, and publishing activities, museums in Taiwan have continuously evolved alongside shifting geopolitics within and beyond Taiwan. Paralleling ongoing development is the diversification of museum types and stakeholders, with contemporary museums ranging from large national museums to hyperlocal museums, indigenous-founded and managed museums, and niche museums. As sites where nation, culture, society, identity, academia, and geopolitics are confluent, museums offer an ideal site for examining the overlapping relationships involved in these interrelated dynamics. This paper examines the work of collections care and modes of knowledge production to discuss how Taiwanese museums leverage heritage to enact narratives of Taiwan's history and identity which envision Taiwan's future in particular ways. Museum activities—such as exhibitions, facilitating research and access to collections, collaborating with indigenous communities, participating in academia—provide lenses for unpacking how politics of difference and inclusion, colonial histories and legacies, and mattering in Taiwanese society are intertwined. I draw these different dynamics together to reflect on how national identity and narratives in Taiwanese museums are oriented in multiple directions and salient at multiple scales, how Taiwanese museums are accountable to local communities while also serving important geopolitical functions. I also examine the obligations of diversity and inclusion—increasingly salient concepts in Taiwanese society—which are implicated by museum activities and their multiple orientations.

[Session #3623](#)

[Panel 261 Turning Orientalism on Its Head: Sonic, Visual, Digital, and Literary Cultural Production in Postcolonial Asia](#)

Session Abstract:

This roundtable will focus on discussing the implications of the rearticulation and localization of orientalist discourses in the popular culture in South, East, and Southeast Asia. It will look at the phenomenon through the lens of novels, films, music, travel blogs, as well as other cultural productions by contemporary Asians in juxtaposition with the western narratives on these issues popularized throughout contemporary mediascapes. We will focus on the use of orientalist portrayals in Asian popular cultures (popular songs, video games, social media, operas, films, cartoons) and discuss how the adoptions and adaptations of a western imagination of Asia are employed for a local audience. Furthermore, we will discuss how the

rearticulation of the oriental riff, Asian cinema, Asian novels, and travel narratives produced by travelers in Asia, along with the rise and circulation of Asian popular cultures on a global scale, intersects with, differs from, and complicates the colonialist roots of orientalism, discourses of decoloniality, and global imperial cultural politics.

Session #3626

Panel 262 Pacific Thoughts and Alternative Aesthetics: Empire, Islands and (de-)Globalization

Session Abstract:

Despite their long history of economic and cultural exchanges, the post-war world system shaped today's identity of Asia, most outstandingly in the geopolitical construction of the Pacific era. This panel aims to analyze the impact of the Pacific era on the region in the form of literary and cultural representation, including Korea, Japan, and the United States, questioning the Cold War nationalism, Asian diaspora, and transnational culture industry. The Pacific rim is not limited to naming a geographical place but extends to the imaginary realms. Ironically, Japanese imperialism, which tried to build the oceanic empire, made the unified empirical spatiality, and the post-war US seemed to succeed in its ambition. This twisted but undeniable history of post-war geopolitics changed the imagined community of Asia and its national developments. Focussing on these geo-social specificities, the panel will discuss the act of literary/cultural crossing in the areas to examine the new possibilities of pacific thoughts: Lee explores the possibility of seascape ontology that helps pave the way for the planetary thought of the world; Bradley finds the philosophical buttress for the planetary thinking in Glissant and Axelos and advances the idea of non-totalitarian totality. On the other hand, Kim and Hwang, in their formulation of aesthetics as a space of contention, challenge the attempt to erase geopolitical configurations in the imagination of the transpacific and search for a possibility of rethinking representation. Through the investigation of conflicting perspectives, the panel aims to seek alternative Pacific thoughts against the established representation of Asia.

Alex Taek-Gwang Lee (Presenter), Kyung Hee University

Organized Panel Session Abstract:

Many discussions of globalization have mainly focused on expanding the centre to the margin of the world. Europe and North America are quickly regarded as the central and other areas as the "rest" of the globe. We need to change the axis of this fictive image to re-thinking the world. The centre and the margin are not separated parts but somewhat integrated ones. For this reason, the planetary thought of the world is necessary to invent another image of the environment and

create a new sense of nature. Until today, what has charged us is the Eurocentric cosmology of nature, mostly sustaining its geopolitical privilege over other places. Those advantages were brought up from the epistemology of landscape. Against this mainstream imaginary of nature, we must create an alternative philosophy of environment, e.g., the seascape ontology. The paradigm shift is the most desperate task from land to ocean, continents to islands. The pandemic situation of COVID-19 forces us to take the urgent task of the different images of the environment. The progress of technology increasingly separates our sense of certainty from concrete spatial-temporal experiences and imposes algorithmic intelligence upon our way of thinking, too. The imaginary is always related to environmental change, and the virtual alternation of the present edifice is already internalized within today's reality. In this manner, my presentation will discuss the possibility of the seascape ontology by which the invention of the new earth probably comes to exist.

Joff Bradley (Presenter), Teikyo University

Organized Panel Session Abstract:

I will explore the "open thought" which voyages in "open" boats. This is the "trembling power" of poetry which cleaves open a path. Echoing Axelos, Glissant takes from the thought of the open system the possibility of thinking system dynamics without closure. As he says: "What needs to be challenged is any system that seeks to be systematic." We find the sense of an open system and open thought in Glissant's notions of relation - "all open, moving on itself". In this light, we can understand the development of different kinds of thought and literatures that Glissant's addresses in his thought of Whole-World: nomadic, trembling, quaking, planetary, minor, wandering, archipelagic, errantry, the pre-Philosophical poetic fragment (following Heraclitus). His poetics of relation is very much indebted to not only Deleuze and Guattari but also Axelos. Glissant writes of the rhizome that it maintains the idea of rootedness but challenges the totalitarian root. Here, he combines planetary thinking and rhizomatic thought into the thought of the non-totalitarian totality. This open thought must be utopian, says Glissant. Utopia is "the action of poetic thought on the world". Utopia as I understand it is a way to resist the thought of the Apocalypse. With this in mind, through literature and philosophy, on troubled seas, I will search for the utopia of a missing people.

Hyeryung Hwang (Presenter), California State Polytechnic University, Pomona

Organized Panel Session Abstract:

This paper explores the relationship of peripheral thinking to the history of aesthetic forms in the core. While the past decade has witnessed radical questioning of what "world literature" signifies in the age of globalization, the debates on how to reinvent world literature with a global consciousness has kept

the currently dominant modernist criteria largely unexamined. As the Warwick Research Collective argues in *Combined and Uneven Development: Towards a New Theory of World Literature*, with a particular focus on the liberating quality of the terms “alternative” or “divergent modernisms,” the attempts in world literature to pluralize the concept of modernity unwittingly tend to re-posit the West as modernity’s provenance. In this context, my paper investigates how the periphery suggests a sense of mutuality in the global articulations of modern life as a constructive frame of world literature. This mutuality can only be achieved on the premise of our shared understanding of modernity as a singular modernity, in Fredric Jameson’s phrase—that is, a world of difference unified by an essentially capitalist form. Insisting on the continued relevance and importance of understanding the contemporary globalizing world-system as combined and uneven, I explore the ways in which the heterogeneous forms of neorealism generated outside the capitalist core reveal the existence of structural contradiction within capitalism. Relating the aesthetic particularity of peripheral thinking to the uneven processes of capitalism rather than cultural essence is to suggest the possibilities of peripheral aesthetics as a methodological framework for a new understanding of world literature.

Na-Rae Kim (Presenter), University of Connecticut

Organized Panel Session Abstract:

With the obscure status of Korea in the American imaginary, Korean American writers have continually revisited various historical moments of Korea—recollecting, retracing, and representing Korea through transpacific literary imaginations. The focus of this paper, *The Kinship of Secrets* by Eugenia Kim (2021), is one of such texts that goes back to the tumultuous Korean War period. Kim tracks connections and disconnects between Korea and America by portraying a family with a daughter left behind and stranded in Korea first because of the war then later because of the immigration policy. Letters, news, people and boxes travel across the ocean, capturing brief moments of connections but simultaneously highlighting blockages, separations, and disjunctions. This paper analyzes this text and Kim’s process of writing this text, which entailed uncovering family secrets, historical and archival research, and trips back to South Korea by Kim, to chart aesthetic contouring of the transpacific as borne out of colonial, imperial, and Cold War relations. I show how such contouring challenges our current erasure of such geopolitical configurations, and consider aesthetics as a space of contention.

[Session #3653](#)

[Panel 263 What Has Happened and Happening Next for the Disabled: Thinking with Cases in South Korea and Indonesia](#)

Session Abstract:

The histories and experiences of disability communities are often invisible and unrecognized in ableist societies, including within various disciplines such as education, history, psychology, etc. Disability histories include not only stories of exclusion, segregation, and oppression against people with disabilities, but also stories of ongoing advocacy movements and activism for diversity, inclusion, and deinstitutionalization. This panel explores contemporary histories and experience. All four presentations in this session reconceptualize dominant understandings of disability and ability, and disrupt ableist assumptions and beliefs that are prevalent in Asian countries and societies, especially South Korea and Indonesia. Provocatively, this session suggests that disability can be a cultural tool to interrogate ideologies that societies take for granted, and the unique shared experience of people with disabilities can reveal societal norms that can be violent toward people with differences. Regarding the interaction of different presentations, we have dual focuses. The first is how people with disabilities in the Asia have endured similar discriminatory and oppressive experiences. Next, the session will discuss how ableism is manifested differently because of different cultures, despite Asian countries shared cultural histories. With qualitative inquiry, literature review, and case analyses, all the papers discuss injustice and its possible solutions for people with developmental/intellectual disabilities in Asia. By challenging inequalities in various contexts and sharing widely spreading disability activism, we envision our allyship for building inclusive societies in a culturally responsive way. Furthermore, we want to explore what Disability Studies in Asian regions.

Eunyoung Jung (Presenter), State University of New York, Cortland

Organized Panel Session Abstract:

Adults labeled with Intellectual and Developmental Disabilities (IDD) often struggle to claim their adult status (Jung, 2018) and are frequently treated as children because of the prevalent prejudice that they are not “competent” to be considered adults. There is an urgent call to show their adult agency and expose existing practices of ableism through empirical evidence. The transition to adulthood is a socially constituted process involving what youth and young adults are expected to do culturally to mark their entrance into adulthood (Holdsworth & Morgan, 2005). Therefore, what constitutes adulthood can look different among various cultural, racial, and ethnic groups. This research aims at exploring how young adults with IDD in South Korea perceive their adulthood and identifying the role of Korean cultural mechanisms in the experiences of disability and adulthood. The researcher interviewed nineteen participants with IDD ranging between the ages of nineteen and thirty-four years in South Korea. Each participant had one or two sessions of 1:1 semi-structured interview(s), with the total time ranging from 40 minutes to 2 hours. In the findings, participants’ stories reveal dilemmas regarding filial duties

vs. frustration with parents, hopes for change vs. maintaining the status quo, and the ironic constraint of living with parents vs. the relative freedom of participants who have lived in institutions or otherwise away from family. They have perceptions and concerns around adulthood in common with young adults without disabilities, while being more restricted in advocating for themselves and limited in terms of self-determination.

Nayong Jo (Presenter), Towson University

Organized Panel Session Abstract:

While attention to the intersection of ableism, disability, and environmental justice (EJ) has increased, the actual number of case studies that present this intersectionality are still new and rare. There have been some attempts to analyze intersectionality in EJ work with disability justice in the U.S. (e.g. Jampel 2017), but these topic areas are still relatively new to the academic and activism fields in Korea. A recent incident involving the death of three people with intellectual disabilities by flood in Seoul in 2022 called immediate attention to increased climate change impacts and unequal distribution of environmental burdens in Korea. With the increasing potential for similar incidents to occur due to climate change, this study sought to build a better understanding of the intersection of environmental justice and disability by analyzing related cases and the available literature in Korea. Through applying the intersectionality of EJ and disability in the cases in Korea, this study can 1) reveal the unequal distribution of climate change impact to the people with disabilities since they are more likely to be geographically segregated, unemployed or poor; 2) explain the common causes of concern between EJ and disability (Kafer, 2013); and 3) enrich the expanded application of environmental justice by removing the hostile application of ableism in traditional environmentalism (Bretz, 2020).

Joko Yuwono (Presenter), University of Sebelas Maret Surakarta

Organized Panel Session Abstract:

“POLICIES AND IMPLEMENTATION OF INCLUSIVE EDUCATION IN INDONESIA”

[Session #3664](#)

[Panel 264 Mediating Asian Memories and Preservation of Identities](#)

Session Abstract:

This panel seeks to provide critical interrogations of a range of cultural artefacts and practices that have been utilised by Asian peoples and communities as platforms through which they have mediated their memories, cultures, histories, and identities, among many others. Here, we consider a platform as “any mechanism that allows for the presentation of information and its transmission

from a sender to a receiver” (Price, 2008, p. 87). In this panel, we argue that Asian countries, particularly China, Indonesia, the Philippines, South Korea, Japan, and Singapore, have appropriated some artefacts and practices, most of them of Western origin, repurposed it for their own agenda and purposes, and ultimately transformed them into unique cultural products that served as platforms to symbolise not only the countries’ postcolonial, decolonial, and/or de-Westernised projects but also the historical, traditional, and even contemporary articulations of their own cultures, identities, and memories. Using a variety of critical frameworks and methods, we examine the practices, dynamics, political economy, and ideological underpinnings of this function of platforms in various Asian contexts. We present cases of mega sport events such as the Southeast Asian Games, Indonesian Creative City projects, Chinese Social credit systems, Asian cinema and film, and Philippine Indigenous peoples’ monuments.

Jason Paolo Telles (Presenter), University of the Philippines

Organized Panel Session Abstract:

Through the years, displays and articulations of nationalism and national pride have been exhibited in mega sport events such as the Olympic Games and the FIFA World Cup. This has also been observed in the context of Asian countries, especially during times when they get the chance to host and participate in such large-scale international sporting events. Meanwhile, regional (i.e. smaller) mega sport events such as the Southeast Asian Games have been mostly left out in the discourse, except for some earlier studies by Simon Creak of the National University of Singapore. This research aims to fill in this gap by looking into this phenomenon, particularly in how an Asian country - the Philippines - utilised the hosting of and participation in the Southeast Asian Games to express not only nationalism and national pride but also its wide array of cultures and identities. Following D'Agati's (2011) position that mega sport events serve as platforms for “display” or “cultural performance,” as well as the representation and mediation of the cultures and identities of those who “perform” and participate during such events, I argue that the Philippine national government, through the Philippine Sports Commission and the organising committees of the country's hosting of the event, and Filipino athletes displayed and/or performed their cultures and identities consciously and unconsciously through various means. This includes the performances, aesthetics, and speeches during opening and closing ceremonies, actions and statements of Filipino athletes and government representatives, advertisements, and stadiums and other sports-related infrastructures, among many others.

Tito Jr. Quiling (Presenter), Monash University

Organized Panel Session Abstract:

Cinema resonates with the audience's working visual-spatial memory, as a multi-faceted tool in recognizing locations and recalling experiences. In reflection of historical, social, and political narratives, films enable everyday events as an archive of local and national imaginaries. And as architecture renders situations concretely given its physical presence, the need for shelter becomes linked with food, providing collective experiences and sustenance for its inhabitants. Using three selected Asian films as case studies, this paper presentation intends to map out how visual-spatial memories are rendered in filmic narratives on food and domestic architecture. In illustrating local and national experiences, the films included involve architectural and spatial practices, as well as culinary traditions related to historical time, social dynamics, and class relations as experienced by the characters—from the Filipino period drama *Kusina* [Her Kitchen] (David R. Corpuz, Cenon Obispo Palomares, 2016), the South Korean film *Little Forest* (Yim Soonrye, 2018), and *Ramen Teh* [Ramen Shop] (Eric Khoo, 2018), a co-production between Singapore, France, and Japan, 2018). Moreover, the paper presentation underscores specific connections between film and architecture, with further evaluations on food practices in contextualizing selected Asian cultures. Through the characters' interaction, spatial design, and how the structure functions, the physical and sensorial features of the domestic architectural space can generate visual-spatial memories through usage and presentation. With food practices and domestic architectural spaces, experiences and memories rendered in filmic narratives can stand as a record of individual and collective identities.

Xiyao Liu (Presenter), Monash University

Organized Panel Session Abstract:

This research investigates the representation of China's Social Credit System (SCS) through the Chinese central government's official discourses and on social media. This explores the cultural resources selected by the Communist Party of China (CPC) in SCS and examines the public response to the translation process of the cultural values into local practice by local governments, as reflected on social media. This project applies a historical materialism approach to explore the role that culture and history play in the relationship and to discuss the impact of the cultural values that the CPC utilised in SCS on addressing practical problems. This research also adopts (post-)panopticon and surveillance theories to study the local implementation of SCS through social media platforms in China such as Weibo and Douban. Particularly, it problematises how local governments in the country translate cultural values and concepts into operational surveillance practice. This research attempts to shed light to the understanding of the rationality behind China's continuous effort in the mobilisation and translation of historical cultural resources in to its modernisation, as well as in national and socialist rejuvenation.

It also enriches the discussion of SCS in a cultural sense and from a localised practice aspect - the way that the Chinese public perceives and reconfigures the system as reflected through social media discussions.

Benjamin George III Meamo (Presenter), University of the Philippines, Diliman

Organized Panel Session Abstract:

In 2020, the Department of Public Works and Highways-Upper Kalinga District Engineering Office in the Philippines ordered demolition of the Anti-Chico Dam Heroes' Monument in Kalinga province due to its alleged obstruction of a national road. It was built in 2017 by Kalinga locals through the help of the Cordillera Peoples Alliance to commemorate local heroes Macli-ing Dulag, Pedro Dungoc, Lumbaya Gayudan and the Indigenous Peoples' struggle against the Chico River Basin Development in the 1970s-1980s. To shed light into the heroes' right to be remembered, this paper examines how the politics of space and memory serves as site of historical distortion as well as its counternarratives. Furthermore, this research looks into how media presented the narrative of the state vis-à-vis the narrative of the struggle against the Chico Dam construction in the 1970s-1980s; and in the context of the demolition of the Heroes' Monument in Bugnay in 2021. Through analysis of historical data and news articles, this narrates how the indigenous peoples' attachment to their ancestral lands as space now bleeds into their attachment to the monument. The politics of memory and how stories are carved in history also play huge roles in the conception, construction, and demolition of the heroes' monument. These points illustrate how the monument now serves as a site of struggle between the state's narrative and its counternarratives in the context of the Anti-Chico Dam movement. It is now a physical representation imbued with memory against forced displacement, fight for self-determination, militarization, and historical distortion.

Prasakti Ramadhana Fahadi (Presenter), The University of Melbourne

Organized Panel Session Abstract:

The utilization of digital platforms for feminist endeavours is one of the main foci of the fourth wave feminism. However, the Western concept fails to address the factors that are closer to the non-Western societies, namely: the scarcity of inclusivity in the global discourse, the digital divide between urban and remote geographical locations. In Indonesian context, these factors include Indonesia's postcolonial history as well as its the religious dynamics. Religious conservatism has grown rapidly in Indonesia since the rise of radical Islamist groups after the fall of the New Order in 1998. This has frequently resulted in religiously motivated violence and oppression of women and

other minority groups. It includes patterns such as raping a spouse, child marriage, LGBTQ persecution, and polygamy. In fighting against the patriarchy and

still preserving their identity as Muslims, Indonesian progressive Islamic scholars and experts formulated a reinterpreting method called Mubadalah—also known as the theory of reciprocity—for the verses in the Quran that are often made as a basis for patriarchal judgements. One of the ways the Mubadalah activists use in mainstreaming their ideas is through their Instagram account @mubadalah.id. The study argues that

@mubadalah.id: (1) serves as an extension of its affiliated organization in realizing their feminist activism agenda; (2) is an effort to eliminate gender-based violence in Indonesia by utilizing the affordances and algorithms provided by Instagram; and (3) establishes their identity as part of Islamic feminist movement in Indonesia by negotiating their visions and positions between Islam and feminism.

[Session #3689](#)

[Panel 265 Kashmiri Futures](#)

Session Abstract:

This roundtable features the editors and contributors to a forthcoming journal special issue on the theme of “Kashmiri Futures”. Taking as its locus a region that has been the site of a longstanding movement for self-determination, the roundtable will explore how liberatory visions for Kashmir are forged through narrative, visual and documentary acts of memory. It traces a creative field that detaches the future of Kashmir from the narrative, aesthetic, and political frames of powerful nation-states seeking to shape the future of Kashmir. We will explore how poetry, fiction, and graphic art, among other forms, can make explicit and carry forward ongoing conversations about Kashmiri futures. We will also discuss the role of feminist collectives in forging decolonial visions for the future.

As feminist scholars and artists writing about Kashmir, the panelists seek to join vibrant conversations about decolonial futures in fields such as Black studies, Indigenous studies, Palestinian studies, environmental studies, and more broadly in feminist, queer and trans studies, all of which have provided rich inspiration for our own work as editors, scholars and artists. In this way the roundtable, which is thematically and topically transnational, will be critically and methodologically transnational as well. Panelists will travel from three countries (Turkey, the US and the UK) to gather at this roundtable.

[Session #3695](#)

[Panel 266 Troubling Narratives through Feminist Practice: Working through the Methods and Ethics of Research in Southeast Asian Studies](#)

Session Abstract:

This roundtable works through the methods and ethics of memory research in

Southeast Asian studies through a feminist practice of transparency, reflexivity, collaboration and care. Drawing from a range of research time periods and disciplines from history and ethnography to media studies and philology, the discussants share from their own practices dealing with 'troubling narratives'--of violence, of absence, of archival excess, of misrepresentation--to conceive of how to engage with difficult research and how to not reproduce epistemic violence. Taking a feminist critique of the myth of the 'objective distanced research', this roundtable sheds light on how the political and the personal interweave into academic research and the imperative of reciprocity and mutual care among researchers, "local" assistants, and participants. Through an engaged dialogue among discussants and audience members, this roundtable seeks to shift the position of the researcher away from an interrogator and at times exploiter to an intellectual co-creator and reflexive community member. Through a series of provocations, the discussants will make visible the ethical concerns involved in the everyday labor of research and historical documentation. Topics discussed include the ethical stewardship of oral histories, the limits and creative treatment of pre-modern sources, and radical transparency in truth claims and methodologies. This work contributes to the advancement of Southeast Asian Studies, which currently stands at a critical juncture between Western dominated disciplinary-based scholarship and the possibilities of deeper transnational engagements and interdisciplinary experimentation.

[Session #3715](#)

[Panel 267 Memories of War at the Edges of Empire](#)

Session Abstract:

If empire purports to be totalizing, this roundtable explores how memory troubles its contours, necessitating new methods and narratives for understanding war's uneven and mundane afterlives. Exploring various temporal and spatial aspects of memory, this discussion takes up the provocations put forth in the introduction to Takashi Fujitani, Geoffrey White, and Lisa Yoneyama's collection on "perilous memories" in Asia and in the Pacific to consider how memory work "continually figures and refigures the past as a method for present purposes, particularly within contemporary social and cultural struggles." Through a focus on primary sources, the papers in this panel explore how memories of war shape what "war" is - its psychic and haptic textures, and the boundaries it fails to maintain with everyday life. What is the role of memory, often delegitimated as a source of knowledge, in accounting for present crises and possibilities in and across the Pacific? How does memory, in operating as both object and method, illuminate what constitutes an "afterlife" of war? Working across multiple methods, our panelists will share their interpretations of various primary sources, reading

landscapes, transcripts, bodies, and images for memory; excavating memory's temporal grammars and palimpsestic spatialities; and considering memories about "not war" that nonetheless speak to war and empire. We think through how to read the edges of violence, the non-linearity of memory and memorial, and the undoing of empires' hold on explaining the world around us.

Madeleine Han (Presenter), Yale University

Organized Panel Session Abstract:

Yongsan Garrison: a former Japanese imperial military compound, headquarters to the UN Command Eighth Army, and the founding site of the United States Forces Korea. This paper explores how this wartime legacy of Yongsan as a vice-ridden "camptown" haunts the present-day return of the garrison from the US military to the South Korean government under the 2001 Land Partnership Plan and Yongsan Relocation Program. The garrison site is being transformed into a public park and cultural programming hub featuring various displays pertaining to the Korean War, from exhibits to photographic paraphernalia, that narrate this very transformation. This paper raises the question of how to read the garrison space for memories of a war that is still ongoing. Yoking Yongsan Garrison's camptown past to its culturalized present and future, this paper explores how the garrison's renovation evokes a politics of militarized reproduction that raises questions about how to narrate a war that has ceased to end, and the blurriness between the production of war and the production of everyday life.

Aanchal Saraf (Presenter), Yale University

Organized Panel Session Abstract:

This portion of the roundtable focuses on histories of migration that were engendered by U.S. Cold War nuclear colonialism. My principal mode of analysis is ethnographic, building on fieldwork I conducted on the Big Island of Hawai'i with Marshallese communities whose forced displacement is a result of the U.S. nuclear weapons "testing" program. Marshallese displacement is a facet of the Cold War's reordering of the Pacific, and nuclear fallout is an atomization of war. While such histories and experiences are often submerged deep in Cold War memory, my interlocutors' memories of nuclear weapons "testing" render the insensible sensible. That is, their descriptions of how nuclear fallout looks, smells, tastes, and moves is how war itself moves through the landscapes and bodies of the Marshall Islands and its peoples. Working with transcriptions and field notes, I will consider the temporal grammars that structure the storytelling of my interlocutors, their mundane narrations of war, and what "counts" as a source when we try to read memory at the edges of empire.

Da In Choi (Presenter), University of California, Los Angeles

Organized Panel Session Abstract:

"I don't know when. Ah, I can't remember." One of the participants I interviewed in 2018 in Andong Welfare Center for my research project, "The Korean War and Women's Labor in its Aftermath," continually repeated "I can't remember" to all of my questions. Many of my interviewees, even when they could "remember," showed me their scars, let out "aigo," and talked about physical pains they experienced in the present as a continuation of the traumas of the Korean War. In this paper, I analyze my interview transcripts and notes to disrupt "truth" reified in speaking subjects who have experienced the war. Influenced by the US model on social service, welfare centers in Korea are a site of Cold War formations, and the infrastructure of recruitment and process of conducting interviews structured the condition of possibility for what could be articulated. In conversation with feminist theorists who have situated the body both as a site that produces and disrupts masculinized ways of objectivist knowing, I focus on moments of sighs, impassioned cries, and acts of sharing physical pains as a challenge to the knowledge regime embedded in research processes that only legitimatizes memories that can be articulated and remembered in words. Rather than urging for an inclusion in this regime of knowability, this paper argues that the participants' refusal to remember and the physical passing of affective knowledge between interviewer and participants constitute alternative archives that resist the totality of knowing.

[Session #3765](#)

[Panel 268 Teaching Gender & Sexuality in East Asia](#)

Session Abstract:

Ever since Joan Scott's powerful interrogation of gender as a useful category of historical analysis in 1986, women, gender and sexuality studies as an interdisciplinary field has started to garner trans-disciplinary interests and attention. With different historical articulations and trajectories in various locations in the world, scholars of gender and sexuality have carefully examined ideologies, practices, and identities from a decolonial perspective.

And yet, gender and sexuality remain a marginal topic in teaching East Asia. This pedagogical roundtable on gender and sexuality in East Asia breaks down several taken-for-granted connotations and asks the following questions: in classroom, how do we re-conceptualize East Asia by debunking the nation-states model and formulating an alternative approach to allow multiple epistemologies of knowing and living? How do we practice syllabus design beyond the Euro-American centric paradigm and citational politics to reflect the writings and concerns of scholars from East Asia? How do emerging research on sinophone studies, studies of diaspora communities contribute to a deepening understanding of translational

politics, globalization, and mobility? How do we take up different “battles” beyond the abstract binary between the “East vs. West”? What are some of the effective pedagogical approaches that can be shared in the community of scholars teaching this topic? The aim of the roundtable is to create a space for collaboration for scholars teaching in Asia and outside of Asia, and to make resources and tools accessible for emerging teachers and scholars. Participants will share their thoughts, questions, or discuss sample syllabus with other participants.

Session #3817

Panel 269 Remembering Nation through Films: Chinese Diaspora, Eco-Documentaries, and Taiwanese Dance Theaters

Session Abstract:

In the digitalized era, we film everything by mobile phones. The filmic representation reorganized our pathways into the past while also reconfiguring our sense of togetherness and differences. As anthropologist Tan Chee-Beng observes, “The Chinese in diaspora are active agents and their positioning is influenced by the processes and histories of migration and re-migration, as well as by local political processes and social relations, and the status and influence of China in the globalizing world.” These variegated and fluctuating factors contribute to the re/configuration of Chinese diasporic experiences. Meanwhile, environmental health and ecological awareness urges us to document sights and scenes of the process during deteriorating and recuperating periods of time-place memories on Earth and perhaps also the outer space later. Ecopathodocumentaries, thereby forming an alliance to fight against the entrepreneurs and the local governments. Last but not least, performative art can be another medium for documenting specific moments and images embedded within literary texts. The translation of literary images through choreographic interpretation does not confine rather literary text to words and dictions; rather, choreographic art can be a liberating mode of remembrance things in the past. This panel invites three scholars to elaborate on remembering nation(s).

Pin-chia Feng (Presenter), National Yang Ming Chiao Tung University

Organized Panel Session Abstract:

Remembering and Representing the Chinese Diaspora in Chinese-Language Films

Pin-chia Feng

Professor, National Yang Ming Chiao Tung University, Taiwan ROC

Geographically, the Chinese diaspora refers to areas outside of China populated by people of Chinese descent. As anthropologist Tan Chee-Beng observes, “The

Chinese in diaspora are active agents and their positioning is influenced by the processes and histories of migration and re-migration, as well as by local political processes and social relations, and the status and influence of China in the globalizing world.” These variegated and fluctuating factors contribute to the re/configuration of Chinese diasporic experiences. This paper chooses to explore these lived experiences by analyzing filmic representations of significant historical moments/incidents—the 1949 relocation of Chiang Kai-shek’s Nationalist government to Taiwan, the racial riots of 13 May 1969 in Malaysia, the formation and transformation of the city-state of Singapore, and the 1997 handover of Hong Kong to People’s Republic of China—and their aftermaths for Chinese diasporic communities in East and Southeast Asia since the medium of film is one of the most powerful instruments in preserving and molding collective memory. In addition, transpacific migrations and re/formations of the Chinese American community will be studied to further explore heterogeneous sociocultural experiences of overseas Chinese. Cinematic productions by filmmakers such as Hou Hsiao-hsien, Wang Toon, Edward Yang, Chong Keat Aun, Jack Neo Chee Keong, Lau Kek-huat, Ann Hui, Fruit Chen, and Ang Lee will be analyzed.

Robin Chen-Hsing Tsai (Presenter), Tamkang University

Organized Panel Session Abstract:

Ecopathodocumentary articulates a combined concern with the integration of the health humanities and the environmental humanities, thus alerting to an ecological awareness of the environmental threats to public health caused by environmental pollution. In recent years, there is a growing number of this type of documentaries, and, among them, three documentaries—NHK’s *China: The Great Dragon*, Lin Chia-An’s *The Other Side of the Sea* and Wang Jiu-Liang’s *Plastic China*—bespeak in particular an airpocalypse in which the uncanny lived experience of those who live in the shadow of smog and other forms of environmental degradation is acted out. As a result, these documentary filmmakers advocate forming an alliance to fight against the company and the local government so that attention to the seriousness of air pollution can be duly paid. In this paper, I examine the problem of air pollution in Taiwan and China as one important environmental concern coming from four important sources: industrialization, factory emission, urban toxic gas, and air pollution. I look at these three ecopathodocumentaries in light of Stacy Alaimo’s interlacing concept of transcorporeality in conjunction with Rob Wilson’s “slow violence,” a term critiquing how corporate decision-making can also bring about environmental disruption to those living downstream or dwelling in the epicenter of pollution. In addition, this type of environmental injustice plagues all the people living under the poisoned sky, rendering those populations exposed to “particulate matters” (PM 2.5) and other forms of pollution that affect the health and wellbeing of the public.

Pei-Ju Wu (Presenter), Asia University

Organized Panel Session Abstract:

This paper attempts to use several significant choreographer's works to illustrate Taiwanese choreographic aesthetics and how these highlighted examples illustrate the historical turning points in the past twenty years. More importantly, Taiwanese Dance Theatre can be regarded as intensely textualized in literature. Adopting *Body at Large* (2012) and *Between and Between* (2012) as two visual examples, I intend to use these contemporary Taiwanese young choreographer's dance film and dance image to interpret why the movements in their works express the profundity of limitation, surveillance, and/or a genre with ultimate release of desire. In a sense that 1995 draws our attention to how this diasporic learning mode indicates an awareness of social class. Meanwhile, a later development of *Cloud Gate*, *Legend Lin Dance Theatre*, *Dance Protest* can be considered as three different examples that established the milestones for understanding how Taiwanese choreographers adopt westernized aesthetics into their "orientalist" practice but remained based on translating literary texts. I will conclude my discussion by using a special case of *Fevervine New Style Folk Dance Troup's* works to illustrate why the development of local body remains still a dance in the dark, that is, choreographers in Taiwan use their performances to activate the idea of "perform and embody" in order to understand the power struggles between local criticism and the historical under-development of national subjectivity.