

Session #4141

Panel 01 “Multiple marginalities: Part 1 - Conversations across South and Southeast Asia on Environmental Humanities.”

Session Abstract:

The goal of this panel is to reframe academic debate in a manner that centres perspectives from the margins and enables participation from under-resourced scholars and institutions in South and Southeast Asia. The emerging scholars selected by the Project’s regional partners will be the driving force in these conversations—furthering their research and analytical skills, sharing local knowledge and strategies for coping with civil conflict, authoritarianism or climate change, exploring possibilities for partnership, and expanding their professional networks across borders and between the margins.

Areeya Tivasuradej (Presenter), Chiang Mai University

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Sonal Dhanani (Presenter), Parindey Training and Counselling

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Amit Gautam (Presenter), Social Science Baha and Tribhuvan University Nepal.

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Subasri Krishnan (Presenter), Mass Communication Research Centre

Organized Panel Session Abstract:

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[Session #2796](#)

[Panel 02 Shaping and Preserving Memory in Western India and Beyond, 1300–Present](#)

Session Abstract:

This panel explores ways in which the past has been remembered, preserved, and documented in a large region of western India. In the process, it reconsiders the geopolitical and cultural boundaries—both tacit and explicit—that constitute the landscape for memory transmission and document preservation, and how memory and documentation have helped constitute the region for people within and outside it, even around the globe. The panelists all focus on what is now the state of Maharashtra, but each shines a different light on how this assumed region holds together, both as a territory on a map and as a cohesive cultural bloc in people's minds.

The panel's consideration of regionality is enlivened by the diversity of its presenters, who hail from four different parts of the globe and focus on a wide variety of subjects. Although all explore material and visual aspects of remembering and documenting the past, the presentations work with diverse time periods (from the 14th century to the present), various languages (Persian, English, and Marathi), and distinct discursive spheres (Hindu, Sufi, Hindu-Muslim, and Buddhist traditions, as well as an imperial archive). By paying close attention to the contexts and agendas of people who remember and document the past, the panel enables deeper consideration of how technologies and motivations for recording the past endure and change over time.

Irina Glushkova (Presenter), Institute of Oriental Studies, Russian Academy of Sciences

Organized Panel Session Abstract:

The Bhaktavijay (1762) by Mahipati, a 57-chapter 'collective hagiography' of saint-poets of Maharashtra and elsewhere, is one of the earliest Marathi printed books. During the 19th century it went on to be multiplied and advertised by publishers in Bombay and Pune, the technically advanced centers of the region. While preserving the pothī format typical of manuscripts, mid-19th century onwards editions were provided with sketch folios that preceded each chapter and introduced the main characters and events through cohesive scenes evoking the corresponding passages from the text. To avoid confusion due to graphic resemblance, the images of all 57 sketches were explained by inscriptions, and their sequence would form a graphic narrative, a forerunner of conceptual plots for early devotional cinema of Western India and later comic books.

The history of these illustrated publications has not been explored, and the artists responsible for this visual shaping of sainthood are not known. However, the editions under my scrutiny (1850, 1890, 1896), although published by different publishers are illustrated by almost the same images, reproduced with minor nuances in the same artistic style. This visual standardization of bhakti ideals presented a new mode of remembrance and preservation based on visual perception. This mode held sway at least until the mastery of new technologies allowed for new forms such as the identification of actors' faces as those of the saints they portrayed and Amar Chitra Katha animation. These forms literally drew inspiration from the earlier lithographs of the Bhaktavijay.

Michihiro Ogawa (Presenter), University of Tokyo

In pre-colonial India, knowledge was accumulated in the public record offices called daftar. Under the Maratha rulers, several record offices were located in Pune, at which the peshwa or the prime minister and the actual ruler of the Maratha Kingdom resided, while at least one record office was in each sub-district (pargana). After the British rule started in Western India in 1818, the Bombay Government integrated the Maratha record offices at Pune and in various sub-divisions into one office at Pune, which was called the Peshwa Daftar. Precolonial documents in this office were used for administrative purposes under the British rule. In 1886, the Bombay Government started a project for publishing documents in the section called "Peshwa's Diary" of the Peshwa Daftar. However, this project was handed over to the Deccan Vernacular Translation Society, which was founded by M. G. Ranade with the help of R. G. Bhandarkar in 1894, due to financial difficulties. This society published these documents as nine volumes of Selections from the Satara Rajas' and the Peshwas' Diaries (SSRPD) in 1906-1911.

First, this paper overviews the administrative transition of the Maratha record offices under the colonial rule. Second, it considers how social reformers such as Ranade and Bhandarkar tried to show their own history by analysis of correspondence between the Bombay Government and the Deccan Vernacular Translation Society in the process of editing SSRPD. This indicates how publication of historical documents in the Peshwa Daftar affected activities of social reformers in modern Maharashtra.

[Session #2854](#)

[Panel 03 Experiences of German-Speaking Jews in Japan and Shanghai during World War II](#)

Session Abstract:

This interdisciplinary panel brings together American, Chinese, German, and Korean scholars of Asian-German Studies (AGS) at various stages in their careers at Chinese, Japanese, and American universities. Each of the five papers connects with AGS by treating some aspect of the experiences of German-speaking Jewish exiles in wartime Asia (i.e., Shanghai, China, and Japan), as portrayed in scholarly literature, memoirs, and various literary and filmic works. Between 1939 and 1941, about 17,000 German-Austrian Jewish refugees arrived in Shanghai and ended up living in the area called Hongkew designated for them by the Japanese. Others survived in Japan, since the Japanese never fully embraced racist anti-Semitism, despite their alliance with the Nazis.

In an effort to shed new light on Asia as a region of Jewish exile, Christian W. Spang begins the panel with a discussion of Dr. Werner Preibisch and his niece, both of whom survived extreme persecution in Yamaguchi, Japan. Joanne Miyang Cho explores the peaceful coexistence and limited transnational encounters between German-Austrian Jewish refugees and the Chinese in Shanghai. Lee M. Roberts examines depictions of Japanese and Chinese rescuers of Jewish refugees in Shanghai in memoirs and historical fictions (literature and film). Wenyan Gu takes on documentaries about Jewish exile in Shanghai, including *Ark Shanghai* (2011), *Survival in Shanghai* (2015), and the Canadian-American co-production *Above the Drowning Sea* (2017). Finally, Qingyang Freya Zhou analyzes the manner in which music and sound in Ulrike Ottingers' film *Exile Shanghai* (1997) link the Chinese and Jewish cultures.

Christian Spang (Presenter), Daitō Bunka University

Organized Panel Session Abstract:

According to the Nuremberg Race Laws, Dr. Werner Preibisch (1897-1945), a man who taught in Yamaguchi (Japan), was "half-Jewish." Most sources about Preibisch are by non-Jewish residents of Japan, but this talk will use his publications of the

1930s, old address books, other autobiographical texts, and especially his niece's diaries, which were discovered after her death by her daughter Kerstin Potter (née Preibisch). Two things make Werner Preibisch's case worth considering in detail: 1) Preibisch was the only (partly) Jewish German teacher able to continue teaching at a Japanese institution of higher education until 1945; 2) his niece Wiltrud Preibisch (1918-2010), who lived with her uncle from 1937 onwards, left behind the aforementioned diaries that describe their daily life in Yamaguchi. Werner and Wiltrud Preibisch considered themselves neither Jews nor refugees, and they were accepted by the people in their immediate surroundings. Their friends and acquaintances included some very open-minded Japanese, many Americans, English, Australians, and even some Germans who had been ostracized by the Nazis. Yet, the Preibischs were scarcely harassed by the Nazis in Japan, probably due to the great distance between Yamaguchi and the centers of Nazi influence in Japan and the fact that Werner Preibisch was a World War I veteran. To avoid any reprisals from the German authorities in Tokyo, both Preibischs abstained from public political statements or activities, and yet closely followed what was happening to Jews in Europe and were on constant alert.

Joanne Miyang Cho (Presenter), William Paterson University of New Jersey

Organized Panel Session Abstract:

Despite Chinese German-Jewish relations being characterized mainly through social distance and sinophobia, the two groups co-existed peacefully for the most part and navigated transnational encounters on both the personal and business levels. First, the Jews and Chinese mostly managed to co-exist peacefully. On the one hand, many Jewish refugees appreciated the lack of antisemitic sentiment among the Chinese, even though their arrival had distinctly worsened the housing and employment situation in Shanghai. In the postwar period, when Jewish refugees learned about the Holocaust in Europe, their appreciation for the Chinese who had tolerated them during the war years increased. They realized that their exile in Shanghai had saved their lives. On the other hand, Jewish refugees conveyed their sympathy for the city's Chinese residents by criticizing the Japanese occupiers' savage mistreatment of them. Secondly, some Jewish refugees did highlight the positive qualities of the Chinese. Some praised the Chinese for their industriousness, admired the superb skills of Chinese artisans, and regarded Shanghai as a fascinating city with many cosmopolitan elements. In some cases, Jewish refugees even envied the close relationships across multiple generations typical of Chinese families. Third, some Jewish refugees formed personal connections with individual Chinese. They formed close relationships with their poor Chinese neighbors, especially their amahs. While it was easier for them to establish contact with middle-class Chinese, they had few opportunities to do so. Fourth, Jewish refugees and Chinese people established commercial and business

connections in a number of ways.

Wenyan Gu (Presenter), East China Normal University

Organized Panel Session Abstract:

This paper examines three documentaries on Jewish exile in Shanghai, namely the 38-minute short documentary *Ark Shanghai* (2011) co-produced by the Jewish Museum in Shanghai and Tianying Media, the mini-series *Survival in Shanghai* (2015) released by Shanghai Media Group, and the Canadian-American co-production *Above the Drowning Sea* (2017) directed by René Balcer and Nicola Zavaglia. While *Ark Shanghai* commemorates the city of Shanghai as a refuge responsible for the survival of Jewish refugees from Europe, *Survival in Shanghai* develops the subplot of Chinese-Jewish amity through the cinematic narration of several rather intimate episodes of interpersonal encounters. In *Above the Drowning Sea*, the cinematic narrator builds on the active presence of Chinese historical actors to unfold the story of Jewish exodus. These three documentaries highlight transnational communication between the Jewish and Chinese communities by expanding on the cinematic narration of Chinese-Jewish relationship and by including perspectives from Chinese witnesses. In doing so, these films reappropriate the narrative of Jewish refugees and the Chinese from earlier filmic accounts, while employing different cinematic and narrative strategies that correspond to different filmic agendas. Whether such reappropriation succeeds in providing a reliable narrative alternative to the story of Jewish refugees and the Chinese in motion pictures is the central question of this paper. Further questions concern whether the growing presence of the Chinese and the Chinese perspective in these films help to integrate the Chinese as an equal participant, rather than the silent “Other,” in the memory construction of Jewish exile.

Qingyang Freya Zhou (Presenter), University of California, Berkeley

Organized Panel Session Abstract:

Exile Shanghai (Ulrike Ottinger, 1997)—a documentary about the exile experiences of Sephardic, Eastern European, and Central European Jews who came to China in the 1850s, 1920s, and 1930s—opens with shots of a bustling street in 1996 Shanghai. A Chinese traffic policeman whistles at passing cars against playful background music featuring the “Sportpalast-Walzer,” a 1954 German pop song. The tune seamlessly matches the Chinese man’s actions, so much so that he appears a virtual ventriloquist of German music. My paper analyzes the ways in which music and sound in *Exile Shanghai* weave together accounts of Jewish life in pre-1945 Shanghai with images of China in the late 1990s. I argue that the film’s complex layering of voice and music, of the historian’s and the tourist’s gaze, produces a multidirectional affect involving not only the Jewish immigrants but also reminiscences of Shanghai’s bygone cultural and architectural landscapes. The

second part of the paper situates Exile Shanghai within the larger context of memory-making in contemporary China by comparing it with two recent Chinese-funded documentaries, *Survival in Shanghai* (Yan Xiaoying, 2015) and *Above the Drowning Sea* (Rene Balcer and Nicola Zavaglia, 2017). While the Chinese documentaries construct an exaggerated narrative of mutual hospitality between the Chinese and the Jews, the contradicting voices of the interviewees in *Exile Shanghai*, when juxtaposed with images of post-socialist China, present memories of exile that are both displaced by and unified with a different temporality and spatiality.

[Session #2960](#)

[Panel 04 Bureaucracy and State Formation in Southeast Asia](#)

Session Abstract:

This panel explores how bureaucracy, understood as the interface between the state and its subjects, might be taken as an index and as a driver of state formation and transformation across Southeast Asia. We query how state-subject relations are mediated and given material form through various media from paper to the digital across British colonial, crypto-colonial, and postcolonial contexts. Focusing on two interrelated bureaucratic spaces, Sireerat and Jintrawet discuss Siam's various approaches to state-making since the mid-nineteenth century. Sireerat investigates how the Forest Department mobilized paperwork to reconfigure both state-forest and state-subject relations, even though this reconfiguration did not always work in favor of the state. Looking beyond Siam's territory, Jintrawet examines how Siamese royalties strategically utilized diplomatic spaces in Europe to assert their status and seek legitimacy from European powers, especially the British Empire. The next two papers center on the meanings generated by different forms of bureaucratic media. Examining how minority identities were produced through Malayan citizenship claims in the 1950s, Wan argues that the materiality of paperwork produced opacity even as the state envisioned it as a medium of legibility production. Tan analyzes the digitization of the death certificate in Singapore in 2022, attending to how this identity document's newly established intangibility reshapes its relational importance to the bereaved. By collectively tracing the emergence of state institutions and the bureaucratic processes they set in train, we foreground different kinds of state space—national centers, peripheries, and extraterritorial zones like diplomatic spaces abroad—in which states are made and remade.

Darren Wan (Presenter), Cornell University

Organized Panel Session Abstract:

I examine the materiality of paperwork in citizenship claims articulated by Indian

and Chinese workers to the Malayan state in the 1950s and ask: How did paper as the medium for such claims simultaneously shape minority identities and the early postcolonial state's discourses of inclusion and exclusion? In the colonial period, migrant workers' interactions with state officials were largely oral. During the transition to independence in 1957, however, the state's impulse to exhaustively document its subjects compelled non-native individuals to represent themselves on paper. The citizenship registration process involved describing oneself according to categories delineated on forms and furnishing documentary evidence to substantiate claims. While this process was straightforward for migrants with resources on hand, illiterate, poorly documented working-class persons faced bureaucratic hurdles that brought them into contact with the state more directly than before.

By analyzing these bureaucratic processes' paper trail, I argue that the mediation of paper ended up subverting the state's fantasy of producing legibility among its most illegible subjects. Illiterate migrants' citizenship claims were regarded by state officials as prone to fraud because migrants were unable to read and verify their own applications, which were often prepared by petition writers and community leaders. Such panics over so-called "phony citizens" fed into suspicions that migrants were disloyal to the nascent nation-state due to their purported predisposition to supporting the Malayan Communist Party. The transparency that paperwork was supposed to generate, then, ended up producing more opacity that inflamed the anticommunist state's already tense relationship with working-class minorities.

Tinakrit Sireerat (Presenter), Chiang Mai University

Organized Panel Session Abstract:

Between the late nineteenth and the early twentieth century, the transformation of Siam (Thailand) was marked by the creation of several new state institutions and the intensification of paperwork practices. In 1896, the Siamese government officially recognized forestry (kan pamai) as a distinct field of state administration and founded a specialized institution called the Royal Forest Department (RFD). To institutionalize forestry in Siam's bureaucracy and to guarantee the authority of forest experts in forest administration, the RFD created a series of paperwork practices. Meanwhile, these paperwork practices were also used to engage non-expert actors, such as timber merchants and Siamese bureaucrats from other departments, and to make them work as if they were the RFD's own officers. While the RFD leaders believed that paperwork could secure their authority, I will argue instead that in practice, paperwork was never completely under the RFD's complete control.

In this paper, I trace the formation of a new regime of "papered forestry" and the way in which Siam's forest administration became increasingly mediated by

paperwork. By examining the production and circulation of documents involved in a dispute between the RFD and a Burmese teak merchant, I will show that paperwork could become a power instrument for non-state actors to challenge the RFD and implicate them for their own legal responsibilities.

Jill Tan (Presenter), Yale University

Organized Panel Session Abstract:

This paper examines the move from issuance of physical death certificates in Singapore to solely digital certification from May 29 2022. Formerly, physical legal certification of death was issued upon obtainment of a medical certificate of cause of death. Now, medical practitioners record certification of death directly onto a digital government platform called My Legacy that can be accessed and downloaded via identification numbers. Of note is the timing of implementation of the My Legacy platform. The Covid-19 pandemic has accelerated the move towards digitization of identity documents and records, a phenomenon particularly visible in Singapore with TraceTogether, the ubiquitously required contact-tracing phone application that was required for entry into most collective spaces. This is part of an interlinked network of digital application platforms recording health, vaccination, visa and citizenship records furnishing Singapore's place as the top Smart Nation for the third year running in 2021. While considering arguments for how digitization aids in establishing continuity of care documents from a public health perspective, as well as the transnational context of the shift towards Decentralized Digital Identities espoused by the United Nations and "maximizing the potential of digital ID to improve lives" through the public-private partnership ID2020, this paper also considers the importance of materiality and tangibility of physical identity documents. Further, it seeks to establish the death certificate's unique place in the category of identity documents, distinct from IDs used to make our way in everyday social life, in its relational importance to the bereaved.

Pran Jintrawet (Presenter), Chiang Mai University

Organized Panel Session Abstract:

Contemporaries and historians have viewed the British empire as a hierarchical society based on races, peoples, and colors, whether hairs or skins. London served as the standard of contemplating superiority and inferiority, based on racial vision and otherness of its inhabitants across the world. However, such notion was not the sole veneer of this enterprise. There was another vantage point of hierarchy that rested on social class and rank. Some scholars dubbed this vision "aristocratic internationalism" or "ornamentalism", in which social upbringings and royalties prevailed racial features. These two hierarchical societies coexisted and commanded the relationship between inhabitants in metropolis and periphery. This paper builds on the vision based on social class arguing that it functioned and

influenced beyond the British realms. The ruling dynasty of Siam withstood the wind of colonialism and maintained its grip of power. But it was by no means immune from the shadow of the British Empire. Siamese elites strove to earn recognition and legitimacy from the then world greatest power and the hierarchical vision based on social status provided some room for them to maneuver. As the ruling dynasty remained the wielder of power, one of Siam's main channel was Ministry of Foreign Affairs (MFA), founded in 1885. By look through memoirs and official documents, this paper argues that MFA started to take shape under such circumstance and served as the place for Siamese elites to reach out "aristocratic internationalism". It became the bastion of Siamese elites and, arguably, remains so up until today.

[Session #3066](#)

[Panel 05 Intersectionality in Slave Labor in the Japanese Empire: Bio-Politics in Prisons, Licensed Prostitution Quarters, Coal Mines, and Hansen's Disease Sanatoriums](#)

Session Abstract:

Our panel investigates confined but illuminative institutions in the Japanese empire such as coal mines, licensed prostitution quarters, prisons, and Hansen's disease sanatoriums. These perspectives on marginality enable us not only to analyze how the imperial central power operated and exploited vulnerable subjects in the making of the Japanese empire, but also to trace how bio-politics and technologies ruled their life and death in accordance with race, gender, class, and disease.

Hasegawa examines the making of the mine monarchy and the functioning of convict labor in the empire, particularly the one installed between 1873 and 1903 in Hokkaido. Hayashi analyzes how the licensed prostitution that mandated good sanitary conditions in Japan and its colonies discriminated against the most vulnerable women who had to practice prostitution illegally. Seo focuses on the women and Korean miners who worked in interwar and wartime Chikuhō, discussing how they were exploited by the imperial coal power. Kim explores Japan's policy on Hansen's disease instituted in 1907, especially its colonial policies in Korea and Taiwan. Their marginalization also reflects the larger socio-legal system's discrimination. Through the lens of marginality, this panel sheds light on the construction of the Japanese empire and the effects of colonialism. Although those spaces are confined, they illuminate the layers of marginality in both the making and the practicing of Japanese colonialism.

Kazumi Hasegawa (Presenter), Nagoya Gakuin University

Organized Panel Session Abstract:

My paper examines how the Meiji government installed a system of convict labor between 1873 and 1903 in Hokkaido and how prison doctors tightened or improved the prison conditions. It sheds new light on the creation of the mine monarchy and forced prison labor, and describes the dynamic negotiations that occurred between imperialist and oppositional voices.

Coal began to receive serious attention domestically and internationally in the late nineteenth century. In 1872, soon after the Meiji Restoration, the government proclaimed that it owned all the minerals in Japan. This included coal, which had not been of concern before because the government's major interest had been in controlling gold, silver, and copper for use as currency. International interests in the Chinese market also changed the position of Japan in the global commercial scheme because other nations expected Japan to provide them with coal when they stopped there en route to China. These external forces explain Japan's trajectory of centralizing the ownership of minerals and instituting the convict labor system.

I also analyze how people responded, particularly discussions that occurred inside/outside of the prisons, provided by medical doctors and others. By focusing on the roles of the prison doctors, I show the system of organizing prison labor through the imperialist and scientific powers.

Yoko Hayashi (Presenter), Nagoya University

Organized Panel Session Abstract:

This presentation examines how licensed prostitutes were made to carry out sexual slave labor in licensed prostitution quarters of the Japanese empire. It will also show how those prostitutes themselves concerned viewed such conditions and how they developed social movements for "human rights".

In 1900, a social movement called "the Free Cessation (Jiyu Haigyo) Movement" took place in the interior of Imperial Japan and in the colony of Taiwan. It was a social movement in which licensed prostitutes and geisha girls (Geigi) claimed the right to freely quit their "business" in licensed brothels. At the time, a large percentage of licensed prostitutes wanted to quit prostitution because they could no longer tolerate the inhumane treatment in the "business" in licensed brothels. However, the brothel owners, who profited enormously from the exploitation of licensed prostitutes, were reluctant to allow them to get out of the licensed prostitution "business". Whenever a licensed prostitute complained that she wanted to quit prostitution, the brothel owners tried to prevent her from doing so by using torture, threats, and other violent means.

This presentation will introduce the struggle for the human rights of licensed prostitutes by themselves under such circumstances as the Japanese abolitionist movement.

Akwi Seo (Presenter), Fukuoka Women's University

Organized Panel Session Abstract:

Chikuhō Coalfield was once the largest energy source for the industrialization of modern Japan and a driving force of the imperial military expansion in East and Southeast Asia. In the Chikuhō region there were more than 200 large and small collieries that recruited men and women from poor farm villages across Kyūshū, western Japan, and colonial Korea. These miners engaged in harsh and dangerous underground digging—by force, in the case of wartime Korean laborers and POWs. This paper explores how the labor process in coal mines was organized by gender, race, and class, and was drastically reformulated from time to time according to international economic and political transformations such as technical innovation, international labor regimes, and wartime mobilization. I focus on female and Korean miners, and examine how they were treated as an unskilled labor force and thus were kept at the bottom of the labor structure and exploited by coal capital, backed by imperial power. Analyzing statistics, historical documents, and interview data, I demonstrate how the labor process in coal mines was structured in relation to norms and roles in the family and society. I argue that the marginalization of women and Koreans largely reflected not their level of skill or manual power but the socio-legal system that differentiated between male and female imperial subjects, and also between colonizers and the colonized.

Kwiboon Kim (Presenter), The National Hansen's Disease Museum

Organized Panel Session Abstract:

The Japanese government began to take measures against Hansen's disease with legislation in 1907, but the purpose of this law was not treatment. Rather, it aimed to quarantine sufferers in a sanatorium.

People with Hansen's disease who were placed in a sanatorium were prohibited from leaving. They were also required to perform labor, and were subject to punishment if they tried to leave or if they disobeyed orders from the staff. Marriage between the people with Hansen's disease was allowed, but the married couples were prohibited from having children.

Similar policies were applied in Japanese colonies such as Korea and Taiwan. In particular, many Koreans were admitted to sanatoriums in Japan due to Japanese colonial policy, where they were subject to the same conditions as Japanese who suffered from Hansen's disease.

It seems that there was mutual support among the patients in the sanatoriums, and solidarity among members of different ethnic groups. Diversity was clearly seen in a sanatorium where children, women, foreigners, and other people lived together in an ideal reflection of Japanese society. In this presentation, I explore

aspects of Japanese imperialism from the standpoint of Hansen's disease policy, based on the fact of colonial rule in imperial Japan.

Session #3128

Panel 06 Cultural Memory on the Move: Drawing, Singing, Performing, and Streaming from South Korea

Session Abstract:

Contemporary South Korean society is fraught with the nation's unresolved pasts, from the postcolonial civil war and developmental dictatorship during the Cold War to neoliberal capitalist disasters such as the Sewol Ferry sinking. This panel brings together scholars from various disciplines to explore how these unforgettable memories move across time, space, and media. The four papers engage with a wide range of cultural creations and activities, including graphic novels, protest songs, collaborative performances, and drama series. Yi analyzes Keum Suk Gendry-Kim's Korean War memoirs in the comics form that feature women's endurance and remembrance and discusses ways in which the comicitous remediation of inherited narratives and images stimulates alternative modes of documenting and sharing historical wounds. Hwang traces the sonic legacy of anti-authoritarian protests in continuing political activism where the collective singing of the songs originally composed to mourn and commemorate such martyrs as Chŏn T'ae-il and Yi Han-yŏl resonates with present-day Koreans' longing for social justice. Jeong draws attention to performative strategies mobilized by artists and activists, in tandem with Sewol survivors and bereaved families, to constitute a site of memory that counters mis-remembering and forgetting. Choe examines recent K-dramas globally distributed through streaming platforms with a focus on how their mnemonic devices simultaneously archive and generate the viewer's feelings about what has been lost and what can be found. Taken together, these papers grapple with the formation and movement of cultural memory in the face of post-truth politics.

We Jung Yi (Presenter), Vanderbilt University

Organized Panel Session Abstract:

How does graphic narrative storytelling materialize fragmented memories of war and its aftermath? When there seems to be no complete resolution of Korea's postcolonial division in the post-Cold War world, whose records and images can be drawn from to bring out the nation's enduring, yet often obscured temporality? To delve into these questions, I consider *The Naked Tree* (Namok, 2019) and *The Waiting* (Kidarim, 2020) by Keum Suk Gendry-Kim (b. 1971). In reassembling women's lives that had been shattered, uprooted, or displaced by the fratricidal war between 1950 and 1953, her works throw into relief not only hitherto

marginalized accounts of the past, but also layered visions of its haunting presentness. To afford heterogeneous perspectives, the manhwa (comics) artist freely interweaves, and thereby recreates, diverse cultural conventions inherited over generations and across media, from the novelist Park Wan-suh's mother-daughter plot to the painter Park Soo Keun's white and earth tones. I approach such "co-mixes" (following Art Spiegelman) of artistic recollection in terms of transmemory, by which I emphasize the transferential process of remembering Korea's unfinished war. With its dialogic composition and comicitous remediation, Gendry-Kim's aesthetics compels the audience to witness, touch, and trace the open wounds of division. In encouraging them to pass through and connect with broken pieces of national time, the botanical landscape of her manhwa further charts new possibilities for preserving and transforming the ruins of history.

Susan Hwang (Presenter), University of California, Santa Barbara

Organized Panel Session Abstract:

At the height of student activism in South Korea in the 1980s, one of the central modalities in the practice of resistance was the trope of martyrdom. Students and workers who lost their lives during anti-authoritarian protests were consecrated as martyrs (yölsa) and their deaths were subsequently immortalized by fellow activists in the form of biographies, images, and songs. Songs born out of mourning and commemoration purposes served as an enduring call for continuation of resistance. Through singing of the commemorative songs (ch'umo-ka), the acts of protest became rearticulated as political consequential events that would continue to bear meaning in the post-authoritarian period. This paper examines two of the most oft-sung protest songs of the 1980s—"When That Day Comes" (Kūnal i omyōn, 1984), a tribute to the labor activist Chōn T'ae-il, arguably the most frequently cited martyr of the 1970s, and "A Withered Leaf Resurrected" (Marūn-nip tasi sarana, 1987), a song commemorating the student activist Yi Han-yōl whose death became a catalyst for the Popular Uprising of 1987 that ushered in an era of procedural democracy. In thinking about song's relationship to the question of the political, the paper looks at how the two songs' continuance today operates in turning a moral claim of authority over the legacies of resistance into a vital imperative for social justice. At the same time, this paper reflects upon the limits inherent within the historical specificity of the songs with respect to the act of collective singing as a form of embodied memory.

Areum Jeong (Presenter), National Library of Korea

Organized Panel Session Abstract:

On April 16, 2014, the Sewol Ferry capsized off the southwestern coast of South Korea, killing 304 people, including 250 high-school students. The ways in which

the South Korean government (mis)handled the disaster and its aftermaths made the Sewol Ferry disaster the most galvanizing event in contemporary South Korean history. Through a close reading of various types of performances that commemorate the Sewol Ferry disaster, the research shows that these works have come to constitute a kind of collaborative public counter-memory that undermines and pushes back against forces of government censorship, media bias, online smear campaigns, and other more subtle forms of mis-remembering and forgetting that proceeded the initial horror of the Sewol Ferry disaster. This diverse corpus of performance has emerged as a central mode through which Korean artists, often working in collaboration with survivors and victims' families, have created a public memory archive countering official versions of the event. Furthermore, theatre and performance have provided an arena through which the project of commemorating the Sewol Ferry disaster has been linked by activists to broader demands for changes in politics and society, especially around issues of government accountability, redress for victims, and public empathy for survivors. By identifying and analyzing performative works commemorating the Sewol Ferry disaster, this study reveals how activists and artists mobilizing performative strategies have labored to transform the meaning of the Sewol from an unresolved national trauma into a catalyst for creating a safer, fairer, and more caring society.

Steve Choe (Presenter), San Francisco State University

Organized Panel Session Abstract:

Netflix has dominated the landscape of streaming video in Korea since 2016, but the media giant has also enabled Korean content to be distributed globally to its over 200 million users. This presentation develops a poetics of the contemporary K-drama by placing critical focus on the temporality of the archive of emotion, embodied through the series that are distributed on Netflix, from which the K-drama draws.

On the one hand, the K-drama centers around pastness, which is played out through stories dealing with memory and recall. Well-known dramas such as *World of the Married*, *Hospital Playlist*, *Penthouse*, *This is My First Life* utilize narrative devices such as traumatic memory, the experience of loss, back stories, and nostalgia for a lost innocence for melodramatically building emotion.

On the other hand, there are the forms of tertiary memory (postmemory) that attest to past experiences that were not experienced personally by the one who remembers. In *Stranger*, *Lawless Lawyer*, *Do You Like Brahms?* and others, recording devices such as CCTV and cell phones allegorically reference the recorded video of serial television itself. At the same time, these series are distributed according to the anticipatory temporality imposed by the algorithms of

streaming platforms in their targeting of viewers' online activity. As K-dramas are distributed on these platforms that mine user data, they provide the opportunity for us to critically reconsider the production of emotion, not only from the perspective of nostalgia and pastness, but also in terms of the anticipation of habituated sentiment.

Session #3145

Panel 07 Asian Mobilities, Fraught Friendships, and Moral Dilemmas

Session Abstract:

This panel explores struggles and dilemmas of friendship among Asian and non-Asian low wage migrants, asylum seekers, and "expats" in and beyond Asia. We explore how friendship -- within the context of new insecurities and forms of precarity in the destination countries -- reflects different meanings, experiences of selfhood, and varied tensions and stresses faced by mobile people. Friendship offers a way to better understand experiences of loneliness, belonging, and selfhood for different sorts of mobile persons. Ethnographic examples of jealousy, alliance, compassion, competition, and reciprocity, for example, reflect the varied challenges faced by asylum seekers, temporary migrants, working class and professional immigrants. As these papers demonstrate, asylum-seekers' needs and desires for bonding and support (Cheng) differ in many ways from those of temporary migrant workers (Kathiravelu) and migrant mothers (Constable), more permanent working class im/migrants (Chan), and professional or middle-class expatriates (Khalikova). These papers point to connections between friendship and temporalities, and the obstacles encountered in different types of social marginalization and isolation that define the experiences of asylum-seekers, temporary migrants, and permanent or temporary professional or skilled immigrants. Each of the papers draw on interviews and ethnographic research among mobile people and demonstrate the highly varied, fraught and potentially assuring nature of friendships in the context of Asian mobilities across time -- those of Asian people or of Asian sending or receiving locations. We explore the meanings and dilemmas of friendship within the wider context of contemporary Asian modernity, dislocation, and globalization.

Venera Khalikova (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

Based on an ethnographic study of South Asian women expatriates in Hong Kong, this talk discusses how friendship is understood, established, and maintained among highly skilled and highly mobile multinational migrants. Multinational migrants are those who move across multiple overseas countries to study, work, and live in each place for a substantial time. Most expatriates in Hong Kong (a

term that locally refers to individuals transferred by multinational corporations and self-initiated transferees like entrepreneurs, academics, and artists) are multinational migrants: Hong Kong is neither their first nor will it be their last country of stay. Some women expatriates have friends in Hong Kong prior to arrival. However, most look for friends through the infrastructures of friendship comprising social media, expat forums, as well as parenting, hiking, and other groups. The friendship infrastructures can enable meaningful and strong bonds outside the migrants' national, ethnic, and employment networks. Occasionally, these friendships are actively maintained even after women expatriates leave for new destinations. Nevertheless, global inequalities related to citizenship and racial differences among expatriates also create tensions in friendship, provoking feelings of loneliness, misunderstanding, and even betrayal. Sometimes, differences in class and privilege related to the nature (or absence) of women's employment further weaken the potentialities of friendship. Thus, this talk highlights the influences of race, gender, citizenship, and class on friendships in women's multinational migration journeys.

Sealing Cheng (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

Unlike kinship, friendship is embedded in notions of autonomy, egalitarianism, and volunteerism. What does friendship in a situation of structural exclusion, enforced dependence, and racialized stigma tell us about the modernity of friendship – as in the case of African asylum-seekers in the Chinese city of Hong Kong? Friendship and solidarity in exile is often fraught with suspicion and division in a context of insecurity and instability. Asylum-seekers' needs and desire for bonding and support find multiple obstacles in the social marginalization and isolation that defines asylum-seekers' lives. Competition for status and limited resources generate hostilities and division. Gossip functions as a way to share information but also as a means of surveillance and exclusion. In this context, silence and mistrust become important strategies for asserting control and exercising self-care. This paper draws on two different asylum-seekers' experiences to discuss how volatility of friendships offers insights into the continual struggles for relatedness and self in exile – and in modernity in general.

Carol Chan (Presenter), Universidad Mayor

Organized Panel Session Abstract:

Friendships between low-wage migrant workers can be sources of mutual support and information, as well as full of mistrust, suspicion, jealousy, and competition. Drawing on ethnographic research conducted between 2018 and 2022 on friendships forged within and across ethnic and national boundaries between Indonesian and Filipina migrant domestic workers in Chile, this paper examines the

gendered nature of hostile friendships between these Southeast Asian migrant women. I demonstrate how some Filipina and Indonesian women have forged long-term and long-distance relationships with one another that include the provision of significant financial, emotional, and practical support. Some women have facilitated the migration of others to Chile from Singapore, where they met as fellow migrant domestic workers. As long-term permanent residents in Chile, they have helped one another deal with exploitative employers, abusive ex-husbands or partners, cope with illnesses, pregnancies, births, and deaths of loved ones. However, these friendships are also marked by hostility and volatility. Women can be aggressive and hurtful; they can betray and/or temporarily “ghost” one another. Yet, despite never fully resolving previous or ongoing conflicts over money or men, they often maintain these friendships, in attending to new emergencies and assistance required by friends. Examining the endurance of these friendships -- despite hostilities and open wounds -- reveals the central role of migrant friendships in sustaining women’s emotional resilience and confronting loneliness in a context of structural exclusions and forms of violence that women face in their other relationships with employers, state actors, neighbors, intimate partners, and in-laws.

Laavanya Kathiravelu (Presenter), Nanyang Technological University

Organized Panel Session Abstract:

The majority of intra-Asian migration is low waged and temporary in nature. Much of this transnational mobility is mediated at various scales - of company, state and village. The place of brokers who act as intermediaries between these levels has been widely researched in the migration literature, and particularly in relation to low wage migrants in Asia. However, the role of friendship and friend-like relations of trust within such configurations is less understood given the informal and difficult to track nature of such interactions.

This paper draws from in-depth interviews and ethnography with returned migrants and their kin in both Indian states of Kerala and Tamil Nadu to interrogate the role that friendship plays in migration as an inter-generational phenomenon within certain communities. In particular, this paper suggests that the exploitation of trust within friend relations allows for both sending and receiving states to displace responsibility for bad recruitment practices on village and local level recruitment practices.

Seeing friendship not just on individual terms but as simultaneously shaped by wider structural and social relations is imperative to understanding how affective and emotional networks play an integral role not just in migration journeys, but in the stories that are then told about them. Given that these narratives shape future aspirations and decisions to migrate, this paper contributes to understanding what

motivates migration even when there is widespread evidence of exploitation and little capital accumulation. In doing so, it brings together research on friendship, brokerage, temporality and low wage migration in Asia.

Nicole Constable (Presenter), University of Pittsburgh

Organized Panel Session Abstract:

Indonesian and Filipino migrant workers who become mothers in Hong Kong experience new sorts of friendships that they could not have imagined having back home. They cross lines of religion, nationality, and marital and economic status. This paper explores a range of friendships that reflect both wider global patterns of migration and very specific migratory experiences of being temporary migrant workers and becoming migrant mothers in Hong Kong. Based on longitudinal ethnographic research among Filipino and Indonesian migrant mothers and workers in Hong Kong over three decades, this paper shows how limited resources (e.g., jobs, material goods, and reliable partners) can promote bonds of friendship and threaten to rupture them. Despite widespread assumptions about friendships as extra-kin, egalitarian, affective relationships, this paper shows how these relationships -- and sometimes their ultimate demise -- can reveal a range of challenges, unmet needs, and desires tied to local socioeconomic circumstances of motherhood, partners, economic support, and safe shelter. Experiences of friendship are shaped in relation impossible ideals about reciprocal care giving and taking. Such friendships reflect the temporalities and multiple instabilities of temporary migration that both produce and challenge the meanings of friendship for migrant mothers. Focusing on three unique examples of troubled, failed, or temporary friendships between Southeast Asian migrant mothers this paper examines the politics of care and its gaps and betrayals. I argue that these patterns are simultaneously globally situated, temporally shaped, and unique to women's specific migratory experiences in Hong Kong.

[Session #3230](#)

[Panel 08 Literary Echoes of the 1923 Great Kantō Earthquake](#)

Session Abstract:

A century ago on Saturday, September 1, 1923, an earthquake devastated the Kantō area. The disaster's aftermath saw an unprecedented rise in violence against ethnically-Korean residents there, as mobs of armed vigilantes murdered thousands of people. Far from a random occurrence, this violence was the result of decades of imperial propaganda disseminating the racist stereotype of the "futei senjin" ("lawless Koreans"), the idea that Korean subjects were both primitive (thus in need of Japan's assistance to "civilize"), and also eternally resentful of Japanese rule (thus a constant threat that had to be continually repressed with force).

Information about the massacre was tightly controlled from the very day it happened, but echoes of that violence resonated through formal and informal channels, percolating through the cracks of contemporary media censorship. In order to interrogate the position of the 1923 anti-Korean violence in the narrative of modern Japan, we will analyze how it was represented and conceptualized by authors both before and after the events. Irina Holca will compare representations of anti-Korean hate in the post-Earthquake writings of Shimazaki Tōson to his earlier work on burakumin discrimination. Pau Pitarch will analyze the use of mental illness as a trope to represent colonial oppression in the Japanese-language fiction of Chōng Yōn-gyu. Akito Sakasai will elucidate the reasons behind Kaneko Mitsuharu's post-war reworking of his poetic sequence "Psalms of Tokyo Sorrow" to highlight anti-Korean violence. Jiyoung Kim will consider the role in contemporary anti-racist artistic discourse of 21st-century literary memorializations of the Earthquake's aftermath.

Irina Holca (Presenter), Tokyo University of Foreign Studies

Organized Panel Session Abstract:

In 1905, Shimazaki Tōson made quite the impact on both critics and readers with the novel *The Broken Commandment*, in which he focuses on Segawa Ushimatsu, a burakumin who was able to become a schoolteacher by hiding his origin. The novel describes the process through which Ushimatsu comes to grips with his identity, after a series of events starting with his interactions with burakumin activist Inoko Rentarō and precipitated by his father's violent death--killed by a bull-- and the brief encounter with other burakumin in the slaughterhouse where the "guilty" bull is being disposed of.

Two decades after *The Broken Commandment*, Tōson wrote "Letter to My Children" (1923-24) and "Souvenirs from Atami" (1925). While the former recounts in epistolary form various events taking place in Tokyo during and after the Great Kantō Earthquake, the latter is a travelogue-like reflection on the aftermath of the earthquake in the environs of the capital, particularly in Atami. Both pieces mention Korean residents, and touch upon the mass murders that occurred in the wake of the earthquake.

This presentation will focus on how the three works poignantly describe the "hateful" others hidden in the midst of Japanese society, while also often intentionally avoiding to directly name them. I plan to analyse the various paraphrases and euphemisms, as well as the animalising and othering imagery used to refer to these characters, in order to shed light on the ways in which language and narrative structure both disguise and foreground fear and hatred.

Pau Pitarch (Presenter), Waseda University

Organized Panel Session Abstract:

Expelled from the Korean Peninsula in 1922 for his anti-Japanese activism and writings, Chōng Yōn-gyu (鄭然圭, 1899-1979) would become the following year the first ethnically-Korean author to publish a piece of fiction in Japanese in the metropolis. Although his name has become little more than a footnote in literary histories, Chōng's collection of short stories *Sei no modae* (The Agony of Life, 1923) provides a historically interesting case study for the limits of how literary writing could express the experience of colonial oppression for the readers of the imperial center. Celebrated by contemporary Japanese proletarian authors as writings that were born facing "the machine guns of the border police that those in the metropole don't hear" (as Maedakō Hiroichirō put it in a profile of the author for the *Asahi shinbun*), Chōng's stories like "Kessen no zen'ya" ("The Night before the Bloody Battle"), "Suterareta shikabane" ("The Discarded Corpse") or "Jisatsusha no shuki" ("A Suicide's Memorandum") probe the bounds of Taishō-era censorship to represent the plight of the colonial subject embedded in the structural racialized violence of imperialism. In my analysis of these texts, I will highlight how the language of mental illness and suicide afforded Chōng the possibility to tackle existential and political topics concurrently, while searching for an expressionist style that would allow him to make a space for himself in the early-1920s Japanese literary scene.

Akito Sakasai (Presenter), University of Tokyo

Organized Panel Session Abstract:

This paper considers Kaneko Mitsuharu's series of poetry, "Psalms of Tokyo Sorrow" (Tokyo Aisho Shihen), published in the aftermath of the Great Kanto Earthquake in 1923. Kaneko has been praised as the poet of resistance throughout the postwar era because of his works criticizing Japan's militarism and imperial expansionism amid the Asian-Pacific War. Preceding studies discussed how his style and poetic language changed after he witnessed the devastation of the Great Kanto Earthquake. It is said that he realized then that his poetry, categorized as symbolist, was detached from the horrific and cruel reality, and thereafter he changed his focus to something more materialistic and deemed trivial, which brought him a critical view of the power and affection to peripheral existences.

The "Psalms of Tokyo Sorrow" is the first poetic work he wrote after the incident; thus it is reasonable for readers to expect to see some indications of Kaneko's change in poetic language. Indeed, parts of this work seem to allude to the massacre of Koreans during the confusion post-earthquake, which fits the idea of a poet who stands for the repressed. However, the poetry we can read today is a revised version that was edited by Kaneko himself in 1964. The original version of 1923 shows no hints that Kaneko paid attention to the people whose life was threatened by the hatred of racism. This paper will discuss Kaneko's intention

behind this revision and the discourse of resistance in the postwar era that he had to deal with.

Jiyoung Kim (Presenter), Sookmyung Womens University

Organized Panel Session Abstract:

On September 1, 1923, a strong 7.9-magnitude earthquake struck the Kantō area of Japan. False rumors about a ‘Korean revolt’ spread around Tokyo, which led to a sudden wave of killings of Koreans in the disaster area. It is estimated that more than six thousand Korean people were murdered by vigilante groups, police, and soldiers. A century later, the memory of this tragic massacre was brought back to many people when strong anti-Korean sentiment surfaced in Japan, including hate speech calling for the “massacre” of the resident Koreans. Since the late 2000s, the ultra-right racist group Zaitokukai has held hate speech demonstrations against Zainichi and Korean people and attacked a Korean school (‘Chōsen Gakkō’), which drew public attention in the 2010s. The violence targeting ethnic Koreans escalated to hate crimes of the arson attack on Utoro, the Korean community in Kyoto district, in 2021. The rise of xenophobia and the hate sentiment against ethnic minority groups were depicted in many contemporary Japanese language fictions by Zainichi writers such as Yongduk Lee and Ushio Fukazawa, as well as other Japanese writers. While hearing the echoes of the Great Kanto Earthquake in recent hate speeches and hate crimes, this presentation will seek avenues for resisting hate and violence by examining contemporary literary texts and counter-discourses against racism. Through that, it will reconsider the significance of the memory of the Great Kanto Earthquake in the age of exclusionism.

[Session #3235](#)

[Panel 09 Artistic Practices and Counter-Memories in Taiwan, Quemoy, and China.](#)

Session Abstract:

This panel explores the artistic practices that represent or reinvent memories as a site of interrogation of the hegemonic notions of nationality and identity in Taiwan, Quemoy, and China. Memory, as discussed in this panel, pertains to its entanglement with the existing schemas of knowledge production and the operations of power. Examining layers of tension between normative narratives and people’s memories unfold in the literary or film texts, each presentation in this panel shows a distinct approach to configure what Michel Foucault called the “counter-memory,” a form of resistance to the veracity of “history as true knowledge.” Lin Hsin-Hui’s research investigates how memories can be modified and transformed into the virtual through technology and thus establish the materiality of queer bodies and temporalities in Taiwanese science fiction. Lin

Chieh-Ju's presentation focuses on the metaphor of brick in Han Song's novel *The Rebirth Brick* to probe how historical memory has been shaped by the Chinese official and eventually reaches a state of collective amnesia. Lin Yu's presentation looks into the rhetoric and imaginaries of Taiwan "nativism" in the documentaries, magazines, and literary works during the Cold War period and how various nativist strategies of displaying historical memories deviate from the dominant discourse of history at that time. Drawing from Adorno's notion of negativity, Chao Cheng-Yuan provides a critique of the national remembering of Quemoy war histories through analyzing the landscape image in Dong Zhen-Liang's documentary.

Hsin-Hui Lin (Presenter), National Chengchi University

Organized Panel Session Abstract:

This paper explores how virtuality serves as indispensable materiality for configuring queer bodies, temporalities, and islands. Unlike the common association between virtuality and existential nihilism and uncertainty, virtual identities and memories in the science fiction works by iconic Taiwanese writers such as Ta-Wei Chi (紀大偉), Lucifer Hung (洪凌), and Lu Ping (平路) serve not as a deconstructing force, but as a foundation for the characters to embody non-normative and non-linear temporalities. Furthermore, in Ping's stories, the histories and the landscape of Taiwan are made of simulacra, which turns the island of Taiwan into what I call a "queer island"—an island that keeps transforming itself in its diverse histories and nationalities. In these works, queer subjects and islands are wired to have multiple versions of the past and programmed to head to numerous versions of the future, all of which converge into the present bodies or lands that transform themselves via the continuous processes of becoming. Therefore, these queer, posthuman subjects embody temporalities in which the past, the present, and the future are not organized in a linear order, but rather are in states of transformative chaos and randomness. Analyzing Taiwanese science fiction texts through the posthuman theories that emphasize embodiment and the queer studies that investigate non-normative temporalities, this paper explores how virtuality serves as a technical infrastructure for queerness and how, in this sense, Taiwanese science fiction manifests its uniqueness in the global trend of Chinese science fiction.

Chieh-Ju Lin (Presenter), National Taiwan Normal University

Organized Panel Session Abstract:

Entering the 21st century is a necessary period of the rise of China. The Chinese government has repeatedly declared the goal of the "Chinese Dream" and the target of establishing a harmonious society. Therefore, the official has attached to condensing people's thoughts and emotions, trying to organize the country's core values. However, Han Song, a science fiction writer, brought out the negative feelings through the story *The Rebirth Brick* (《再生磚》, 2010) which presents a gloomy China image. The novel is based on the event of the Sichuan Wenchuan earthquake (汶川大地震, 2008); it describes an architect who mixed rubble, wheat straw, and corpses to create new building materials after the earthquake, which rebuild the disaster area. Moreover, recycled bricks have gradually attracted attention abroad and have become a stylish decorative material for urban buildings. The rebirth bricks become a consumer product for entertainment and serve as a national display object. The glory of rebirth makes people conceal, ignore and forget the existence of corpses; however, the invisible specters inside the bricks constantly make cries and moans, reminding the ruins of history and the scars of memory. From the novel's metaphor, this paper indicates how Chinese official master and shape historical memory and eventually reaches a state of collective amnesia, that is to say, sacrificing truth and promoting positive emotions to demonstrate a prosperous and progressive nation.

Yu Lin (Presenter), National Chengchi University

Organized Panel Session Abstract:

"By 'locale,' Agnew means the material setting for social relations- the actual shape of place within which people conduct their lives as individuals....." said Tim Cresswell to comments between "place" and "local." In Taiwan's case, the unresolved issue of independence and the multiple cultures are influencing Taiwanese residents to think about "where we are" and "what we own." In 1967, the documentary "Liu, Pi-Chia," (《劉必稼》) showing the survival trajectory and real-life scenes of special groups. Chen's film showed that A "place" is a universal space of activity and experience. After Liu published, "Human" magazine(《人間雜誌》, 1985), its content not only aimed at the daily activities of specific classes but also projected feelings of poverty, pain, and even despair. It implied that "nativist" (鄉土) has been separated from "local," resulting in the displacement of the inner meaning, changing the forms of narrative in art and literature.

However, in video, photo and literature, the term "local" contains a variety of different meanings, directly referring to the imagination and expectations of diverse creators when facing "local." Overall, the uncertainty faced by the Taiwanese in the "local" actually reflects the pressure, which anxiety caused by the hybridity of globalization. This article will give the ideas that exploring definition of

“local land” in East Asia of postwar period, and can be extend to aspects of “Nativist place” to show the forgotten painful memories of the local community—the absent memory.

Cheng-Yuan Chao (Presenter), San Francisco State University

Organized Panel Session Abstract:

Since Taiwan independent documentary flourished along with the social movements in the late 1980s, an eyewitness vision for the role of documentary has been widely acknowledged. Yet, in Quemoy, the frontline islands situated in the Taiwan Strait, such pursuit of documentary’s being “on the scene” may easily fall short of the aim of resistance as it seems to share the same belief in the regime of visibility with the hegemonic remembering of Quemoy’s Cold War histories. This paper investigates the unreconciled tensions between remembrance and representation through an analysis of Quemoy filmmaker Dong Zhen-Liang’s documentary film *The Embarrassment of Returning Home* (返鄉的尷尬, 1990) which combines the photographs of Quemoy rural landscape and the video footage of protests shot in Taiwan to expose the unequal status between Quemoy and Taiwan. Associating the image of Quemoy landscape with the notions of stillness, voiceless, lack, and obstacle, the film aims not to trouble the indexicality of photography. Rather, drawing from Theodor W. Adorno’s notion of negativity, I will elaborate how the given image of landscape is employed as a formal device to indicate a realm of antithesis, the “non-identical,” which always exists within the preordained imaginaries of Quemoy, and constantly refutes any fixed meaning of identity and difference that may serve colonial interests. I argue that the film thereby recontextualizes the image of Quemoy as a form of resistance against the effacement of memories of political violence invoked by the redemption of visibility in national remembering.

[Session #3239](#)

[Panel 10 Re-Centering Migration into South Korea : Differences, Disjunctures, and Future Directions](#)

Session Abstract:

South Korea has experienced massive flow of migration over the past few decades. In addition to the rising number of foreign residents and the institutionalization of multiculturalism as a policy term, Koreans leave and return to the country for a variety of reasons. Powered by the advancement of (new) media technologies, the types and forms of migration have even become more diversified, which demands academics to address the complexity of the meanings and future prospects of these various forms of current global migration. By placing South Korea at the epicenter of this transnational migration and mobility, this panel addresses a wide

range of mobile subject(ivities) with Korea as their point of origin and destination to examine the intersections of global migration, education, citizenship, and cultural identity. Specifically, Jiyeon Kang's media discourse analysis on Chinese international students, Ji-Hyun Ahn's YouTube channel analysis on a black Congo refugee, and HaeLim Suh's study on women marriage migrants' media use demonstrate contesting views and cultural meanings associated with non-Korean migrants now living in Korea. In contrast, Dohye Kim's paper on post-graduate lives of Korean early study abroad students graduated from the Philippine universities and Hee Jeong Choi's study on Korean parents' choice of nationality for their children's entrance to international schools illuminate Korean return migrants' struggles and negotiating practices. By bringing Anthropology and Communication together, this panel collectively explores differences and disjunctures brought by migration into and out of Korea from an interdisciplinary perspective, thus advancing this year's conference theme of "Asia in Motion."

Jiyeon Kang (Presenter), University of Iowa

Organized Panel Session Abstract:

South Korean universities have become the most popular inter-Asian destination for Chinese students, as attested by the 59-fold increase in enrollment of Chinese nationals from 2000 to 2020. This study analyzes South Korea's mainstream media discourses about Chinese undergraduate students as a window to South Korea's understanding of itself as a destination for inter-Asian sojourners. The media have viewed these students primarily as a resource to be optimized for national gains, but the model of optimization has shifted from maximizing to cautious distancing and from celebration to suspicion. The analysis here reveals new dynamics of South Korea as an emerging destination for inter-Asian migrants. First, this optimization effort demonstrates that South Korean universities occupy an unstable position in the globalizing higher-education system, where market calculation increasingly dominates the preferences of students. Second, despite significant effort, optimization is nearly impossible to achieve. Korean universities are aware that they are a second-choice destination for Chinese students who cannot academically or financially attend universities in the U.S., U.K., or Australia. The media discourse reveals a disjuncture in South Korea's acceptance of inter-Asian sojourners: the South Korean university has nominally adopted Western ideals of multiculturalism and cosmopolitanism, but in practice it prioritizes an instrumental approach to Chinese students as financial and symbolic capital for national stature.

HaeLim Suh (Presenter), University of North Georgia

Organized Panel Session Abstract:

Using the concept of global imagination as a theoretical framework, this study

elucidates the role of global media culture in forming transnational mobility and settling in a new homeland among marriage immigrant women in South Korea. An in-depth interview method was used in order to understand their sense-making processes and intersectional experiences of overlapping discrimination as working-class, ethnic minority women. Semi-structured, open-ended interviews were conducted to explore the nature of their media practice and daily lives before and after transnational migration. Thirteen marriage immigrant women in their twenties to sixties, who moved to Korea from Vietnam, China, Mongolia, or the Philippines, participated in in-person or online interviews. Imagining transnational life was pervasive in most of the nations from which the participants came. Korean romance dramas acted as a pull factor to shape their migratory aspirations to move to Korea. Yet, after they arrived in Korea, they tended to consume their homeland's media on the Internet more than local Korean media. Given that mediated narratives and public discourses in Korea labeled them as Others, these women reflected on their positions as working-class mothers and immigrant women by using Korean media to explore job opportunities, career development, or parenting. Finally, the advance and use of smartphones empowered them with cost-free connectivity, creating new forms of solidarity in Korean society. On the other hand, the daily media practices and global imagination of marriage immigrant women were found to position them as global consumers long before being embraced as global citizens in Korean society.

Dohye Kim (Presenter), Duksung Womens University

Organized Panel Session Abstract:

This study examines post-graduate lives of Korean early study abroad (ESA) students, who were graduated from the Philippine universities and returned to their home country, in order to analyze how they struggle to cash in on their educational credentials and abilities that they earned from their study abroad experiences. Based on in-depth interviews with 14 Korean return migrants, this presentation specifically explicates what happens when the students return home after such an unconventional migratory journey. In particular, by elaborating how the returnees experience what they call "unfair treatment," this study reveals the diverse ways in which the practice of study abroad attaches stigma in the Korean context. Such analysis belies common understanding on ESA and study abroad as one of the explicit ways of obtaining privileges not only in the home country but also in the globe. In addition, by examining the multiple spatial and temporal strategies that the graduates develop to dislocate themselves from the unfavorable condition, this study suggests that such unconventional route of ESA leads to the students' constant journey to obtain universally recognizable abilities other than spoken English. Illustrating how the returnees try to vindicate their ESA to the Philippines and graduation from the local universities, this study further unravel

how the Philippines becomes the place of retreat and unmodernity for the returnees, opposite to the trope of development and modernity usually associating to the destination of study abroad.

Hee Jung Choi (Presenter), Jeonbuk National University

Organized Panel Session Abstract:

This research examines the dynamic relations between Korean parents' aspiration for international education in Korea and their choices of nationality, specifically based on the eligibility for international schools located in Korea and family's transnational past trajectory or/and future plans. Unless the family has lived abroad for more than three years, parents' foreign nationality is required for foreign schools (oeguginhakgyo). For international schools (gukjehakgyo), foreign nationality means easier admission while Korean nationals are also allowed to apply. If they hold dual citizenship, they are recognized only as Korean nationals which put parents with dual citizenship at the crossroad where they have to decide between their Korean nationality and their children's international education in Korea. Drawing on in-depth interviews with the parents and discourse analysis on relevant online communities, it aims to analyze the ways in which nationalities of parents and children are understood, chosen, or sometimes renounced, closely linked with their meticulous calculation over international schooling in Korea and the pros/cons of keeping Korean nationality. This study will show the working process of negotiating and balancing between multiple dimensions of citizenship in the decision making of nationality - legal status(nationality), rights and obligations as citizens including education, military service, and tax paying, and identity/belonging, which are not necessarily isomorphic. This research will contribute to expand our understanding of citizenship by grasping the dynamic processes which complicate and reconstitute the boundary between foreigners and Korean nationals in Korea.

[Session #3242](#)

[Panel 11 Korea and Taiwan in Motion: Preserving Cognition, Memory, and Function through Social Technologies Addressing Dementia](#)

Session Abstract:

Korea and Taiwan are the two most rapidly aging societies in the world, and they are both designing and implementing initiatives to preserve cognition, memory and function in older adults. Through the lenses of multiple disciplines and differing social contexts in Korea and Taiwan, the studies included in this innovative panel examine evidence about what works with regard to social technology for healthy aging in relation to dementia prevention and care. We follow Kleinman and Habbal's notion of "social technologies for global aging" in defining social

technology as human-created tools, frameworks, methods, or systems used by a group of people in order to address a socially-defined problem, in this case the specter of dementia-related difficulties. Our panelists describe and assess different types of social technologies used in recent years in Korea and Taiwan. Our innovative panel will be based on short (ten minute) presentations of pre-circulating papers and active moderation by the co-Chairs to encourage dialogue among the panelists and the audience. Panelists include experts in multiple disciplines -- economics, anthropology, sociology, social gerontology, psychology, and medicine -- from six different institutions in three different societies (Korea, Taiwan, U.S.), all focused on the theme of social technology for healthy aging in the context of dementia prevention and care. Our innovative panel also features a balance of women (Liu, Lyu, Shea, Eggleston) and men (Park, Pai, Kim), and collaborative research by junior scholars (Lyu, Chen, Hsieh).

Karen Eggleston (Presenter), Stanford University

Organized Panel Session Abstract:

As the two most rapidly aging societies globally, Korea and Taiwan are facing increasing numbers of older adults with dementia, and they are both moving to design and expeditiously implement measures to preserve cognition, memory, and function in older adults and to care for those who get dementia. In this paper, we compare the efforts of Korea and Taiwan to utilize various forms of social technology to promote healthy aging, prevent dementia, and diagnose, treat, and care for people with dementia (PWD) in their respective societies, drawing insights from key informant interviews and quantitative analyses of household surveys and administrative data. Social technologies being directed at dementia prevention and care in these two locales include national policy frameworks and plans for integrated community care, health promotion initiatives, health care and long-term care insurance, health care and long-term care systems, and various technological tools for dementia prevention, diagnosis, treatment, and caregiving. We examine the relative roles of and coordination across health care and social welfare bodies, across public versus private entities, and across family versus community versus hospital versus institutional settings in dementia prevention and care efforts in these two societies. We also compare the gaps between ideal plans and implementation realities and analyze what the two societies can learn from each other's experiences as well as that of Japan, from which both have borrowed in some respects but not others.

Ming-Chyi Pai (Presenter), National Cheng Kung University

Organized Panel Session Abstract:

With one of the most rapid rates of population aging in the world, Taiwan has thousands of older adults who go missing every year, of which more than half

have dementia. Such incidents cause considerable stress to families, and some lost seniors are never found or are injured or die. Studies have shown that map-use for wayfinding (allocentric navigation) becomes difficult for many older adults, especially those with cognitive impairment. Existing apps like Google maps can be too complex for cognitively impaired older adults to navigate and to map onto the environment. Our team at National Cheng Kung University (NCKU) designed a low-cost prevention strategy based on egocentric, landmark navigation and environmental graphic design (EGD). The intervention involves the use of numbered plastic signs placed like breadcrumbs along the way to the study destinations in a community in southern Taiwan. We tested this EGD intervention against map use with cognitively unimpaired and mildly cognitively impaired older adults in the community. We found that all participants found their way safely to study destinations using EGD, whereas those with MCI lost their way when using a map. While the EGD intervention will need to be tailored to the needs of individual older adults in different areas, this low-cost intervention could be feasible in many communities, including low-income ones. As we continue development and testing, the addition of an app and geolocation sensors will be helpful for setting the destination and designated path and for sounding alerts if the user goes off track.

Li-Fan Liu (Presenter), National Cheng Kung University

Organized Panel Session Abstract:

With rapid population aging, the number of patients with dementia (PWD) in Taiwan is increasing substantially, resulting in increased need for support for PWD and their caregivers (CG). This study has two aims. The first is to investigate the presence and nature of unmet needs of PWD and CG living in the community in Taiwan and their impacts on quality of life (QOL). The second is to use this data to design a web platform to provide support for this population. We administered a questionnaire including the Camberwell Assessment of Need for the Elderly (CANE) on a community-dwelling sample of 158 caregivers of PWD in Tainan. The results showed numerous unmet needs of both PWD and their CG. The most frequent were help with issues related to memory, daily activities, and public benefits. The number of unmet needs was significantly associated with lower quality of life, especially in relation to PWD's unmet needs of a psychological or social nature and CG's unmet needs involving psychological distress and care burden. Female CG had more unmet needs with worse impact on QOL than male CG. To address these needs, the website we are designing will include three arenas. Arena 1 will provide expert information about dementia and related activities. Arena 2 will include a user chat area, as well as private calendar, diary, and care notes areas. Arena 3 will have online consultation services provided by link workers, including formulating care management plans, providing social prescription suggestions, and matching needs with resources.

Jiyoung Lyu (Presenter), Hallym University

Organized Panel Session Abstract:

Dementia is a neurodegenerative disease associated with cognitive decline and has become a major health concern in aging countries. In 2021, about 10% of Koreans aged 65 years and above had dementia. As dementia progresses, patients with dementia (PWD) need in-depth care, which family caregivers may lack. Direct care workers provide hands-on, long-term care, and personal assistance to PWD at home, elderly daycare centers, and nursing homes. However, for the care of PWD, while there are many studies on the experiences of family caregivers, there are few studies on the experiences of direct care workers, necessitating more research in this regard. Thus, this study aimed to elicit and understand the experience of direct care workers caring for PWD. Conventional content analysis was used in this study. Fifteen direct care workers, associated with either nursing homes or elderly daycare centers in Korea, were recruited. Semi-structured, in-depth interviews were conducted to collect data. All interviews were recorded using digital devices, transcribed, and qualitatively analyzed. Four key areas were identified: (1) confusion due to ignorance and inexperience; (2) difficulties due to personal, familial, and environmental obstacles; (3) accustomed care skills learned from one's own experience; and (4) unintentional discrimination. The results suggest that even though direct care workers are educated on dementia, their knowledge and caring skills are not adequate to manage diverse dementia symptoms. The paper outlines the need to develop systematic scientific dementia education programs to improve care skills and the quality of care.

Daejung Kim (Presenter), Korea Institute for Health and Social Affairs

Organized Panel Session Abstract:

Telemedicine appears to be a promising social technology to enable real-time diagnosis, monitoring, and treatment for older adults with chronic conditions including dementia. Yet telemedicine has been strictly regulated in Korea and not generally allowed until during the pandemic, with continued skepticism among patients and providers about its role in supplementing in-person care. In February 2021, we used a discrete choice experiment (DCE) to analyze individual preferences for in-person and telemedicine services during the pandemic. Alternatives for services differed in attributes of type and price of service. Mixed logit and latent class analysis models were used to estimate preferences for telemedicine services at two social distancing level categories. Respondents (n=276) generally tended not to prefer telemedicine consultations over in-person care and were not willing to pay more for telemedicine services, with telemedicine coefficients of -1.55 and -0.42 at Social Distancing Levels 1 and 2/3, respectively. The latent class analysis model demonstrated that most classes did not prefer telemedicine. We demonstrate that telemedicine services were not strongly preferred by consumers during the

COVID-19 pandemic in South Korea and identify demographic differences in the willingness to pay for telemedicine services. Future research should examine additional attributes that may increase patients' willingness to use telemedicine, and the social value for patients and caregivers of utilizing telemedicine to supplement timely care at the appropriate level of provider.

[Session #3280](#)

[Panel 12 Asia and the Cinematic Cold War](#)

Session Abstract:

From the rise in popularity of CIA-sponsored espionage films in South Korea to the enduring Cold War rhetoric in Taiwan Pulp, cinema has always been a focal point in the cultural Cold War in Asia.

Foregrounding the film cultures and industries in Asia during this Cold War, this panel aims to contribute to the growing scholarship on cinema and Cold War studies in Asia and advances a re-examination of the unique ways in which Asian societies negotiated, contested, and adapted to Cold War politics.

Espena compares the films of Norodom Sihanouk and Rithy Panh as a lens to understand the entangled history of the Cold War, decolonisation and nation-building in Cambodia. Lee examines how South Korea-initiated inter-Asian coproduction of espionage films engaged with Cold War ideological principles of defining North Korea and the People's Republic of China (PRC) as their enemies. Knee analyses the indeterminate representations of Southeast Asia in Cold War US films as part of the US Cold War strategy in cinematic soft-power. Finally, Cho looks at Taiwan Pulp produced from the late 1970s to mid-1980s and asserts that the dominant crime-centric genre in these films reflects conflicting post-war ideologies in Taiwan as a structure of feeling through its narrative strategy and visual excess.

Taken collectively, the papers in this panel explore cinema and the cultural Cold War in Asia set against the larger history of the cultural, political, and institutional linkages between the US, Europe, and Asia during the height of the Cold War.

Darlene Machell Espena (Presenter), Singapore Management University

Organized Panel Session Abstract:

Two of the most famous and influential filmmakers that Cambodia has ever seen are Norodom Sihanouk and Rithy Panh. While they come from very different backgrounds, both filmmakers have a few things in common. Both come from a strong political background and share an experience of being in exile. Both lived through the turbulent and violent period in Cambodia's post-colonial and Cold War

history. Both produced films that capture the complex and multifaceted narratives of hopes, anxieties, dreams, and traumatic memories of the Cambodian society as it moved out of its colonial past and navigated into the convoluted path of nation-building amidst Cold War bipolarity. This essay probes into the myriad of narratives in Cambodia's entangled history of Cold War politics, decolonisation, and nation-building through the key cinematic productions that frame Cambodia's nationalist, post-colonial and Cold War imaginations. Specifically, this essay explores the films of Norodom Sihanouk and Rithy Panh and examines how they render Cambodia's complex and tumultuous history of decolonisation, nationalism, and the rise and fall of the Khmer Rouge. How do these films reflect, negotiate, and contest the uncertainties and desires of the Cambodian people? What kind of future do these films project for the Cambodian nation? This essay provides a comparative approach to understanding the post-colonial cinematic milieu of Cambodia and the role of these two prominent filmmakers in constructing, performing, and interrogating the Cambodian nation and in re-imagining the Cambodian past, present, and future.

Sangjoon Lee (Presenter), Lingnan University

Organized Panel Session Abstract:

As the apparent progeny of Cold War politics in the West, espionage films witnessed unprecedented popularity around the globe in the 1960s. With the success of *Dr. No* (1962) and *Goldfinger* (1964) in Asia, film industries in Japan, Hong Kong, Taiwan, and South Korea recognized the market potential and embarked on churning out their own James Bond-mimetic espionage films in the late 1960s. Since the regional political sphere has always been multifaceted, however, each country approached genre conventions with its own interpretation. In the US-driven Cold War political, ideological, and economic sphere, developmental states in the region, particularly South Korea and Taiwan, vigorously adopted anti-communist doctrine to guard and uphold their militant dictatorships. Under this political atmosphere in the regional sphere, cultural sectors in each nation-state, including cinema, voluntarily or compulsorily served as an apparatus to strengthen the state's ideological principles. While the Cold War politics that drive the narrative in the American and European films is conspicuously absent in Hong Kong espionage films, South Korea, on the other hand, explicitly promulgated the ideological principles of their apparent enemies, North Korea and the People's Republic of China (PRC), in their representative espionage films. This chapter casts a critical eye over South Korea-initiated inter-Asian coproduction of espionage films produced during the time, with particular reference to South Korea-Hong Kong coproduction of *SOS Hong Kong* and *Special Agent X-7*, both produced and released in 1966.

Adam Knee (Presenter), Lasalle College of the Arts

Organized Panel Session Abstract:

One logical part of US cultural Cold War strategy in cinematic soft-power terms was to be circumspect and sensitive in on-screen portrayals of nations whose alignment it wanted to win over or ensure—in particular in Southeast Asia, as has been convincingly demonstrated in Christina Klein's *Cold War Orientalism: Asia in the Middlebrow Imagination, 1945–1961*. This paper will make the case that one manifestation of such strategy is in portrayals of Southeast Asia that lack or obfuscate clear national designations, thereby muting or obviating the issues of contention that might arise with respect to specific nations. In the cases examined here, all of which involved a significant level of US cooperation with Southeast Asian localities (in either their film industries or local figures of influence), it will be argued that such muddling of national designation goes hand-in-hand with a figuration of American characters and/or US influence as partially problematic but also ultimately well intentioned and potentially beneficial; one particular dimension of this, it will be demonstrated, is an undermining or softening of the main protagonist's masculinity. The examples analyzed are *Terror is a Man* (1959), *The Ugly American* (1963), and *Operation CIA* (1965).

Ting-Wu Cho (Presenter), New York University

Organized Panel Session Abstract:

Taiwan Pulp, also known as the Taiwan “social-realist film,” is a group of hybrid films produced from the late 1970s to mid-1980s Taiwan that exploit elements ranging from crime, violence, sex, to anti-communism. The 1970s and 1980s was a time of great turmoil in East Asia. Towards the end of the Cold War, Taiwan was losing its geopolitical advantages. The international recognition of the PRC forced the KMT government in Taiwan to seek legitimization through liberalization in both politics and economy. Capitalizing on the growing consumerism, the global exploitation film frenzy, and social unrest towards the end of the martial law period, Taiwan Pulp swept the dwindling film market in the late 1970s and early 1980s. The article examines a series of Taiwan Pulp films that depict men torn between the rural and urban experiences; their past crimes and capitalist aspirations. The tragic masculine in these films embody a space of perpetual desire, violence, and nostalgia. I argue that this crime-centric genre articulates the conflicting post-war ideologies in Taiwan as a structure of feeling through its narrative strategy and visual excess. The repeating narrative of a man's degeneration and falling to a criminal life, enhanced by the stylized violent scenes, is an anxious cinematic representation of the entanglement between the island's colonial trauma, nationalist crisis, and the neoliberal turn in state policies.

[Session #3291](#)

[Panel 13 Imagining Asia in the Periphery: Documentation of Asian Patriarchy and](#)

Women's Lives from the Local

Session Abstract:

This panel from feminist perspectives seeks to explore multiple ways of imagining Asia from Daegu. Recalling AAS-in-Asia themes of 'memory,' 'preservation' and 'documentation,' we discuss the importance and challenges of documenting women's lives and memories, for unraveling multiple forms of empire, patriarchy, and entangled histories of Asia. Conceptually anchored in feminist rethinking of boundaries between the political and the personal, we strive to show how attention to women's lives may shift the focus on geopolitics taken by dominant framework of defining Asia to the ways in which politics emerge in the lives of women, and in the process of preserving their memories across generations and communities. Exploring what we mean by "Asia" when we examine Asian patriarchy from the ordinary lives of women, we focus our regional attention on Daegu, the host city of the conference. While known as politically conservative, it also has an eminent history of grassroot feminist movements. To this end, this panel is comprised of feminist activists and scholars among various disciplines and civic sectors based in Daegu-Gyeongbuk. Our presentations include rewriting the stories of Japanese military "Comfort Women"; documenting memories and voices of "prostituted victims" of Jagal-Madang; writing North Korean migrant women's kinship journeys across multiple borders in Northeast Asia; and documenting voices of young feminist women in contemporary South Korea. This dialogue not only reinvigorates the analytic of politics, widely considered as a masculine, geographically bounded concept, while also contributes to new ways of rethinking Asia through the emergent Asian feminist discourses and solidarities.

Seon hui Son (Presenter), Keimyung University

Organized Panel Session Abstract:

Rather than just a historical event in the past, isn't the problem of Japanese military "Comfort Women" located in the continuum with lives of women living in this 21st century Korea? This research expands this question by asking what kinds of stories are silenced, or denied to be told in the dominant discourses of "femininity," or "victimhood." Recently, memory studies on historical trauma including "Comfort Women" research transformed from "memory competition" to "new memory politics," in which different memories connect to promote solidarity and justice. In particular, "Comfort Women" movement is considered as an exemplary practice of the new memory politics. From its beginning activists have continued providing the victims with health, funeral, livelihood, and mental health services. However, as the movement became centered on Seoul-based Korean Council, it is difficult to find studies on the movements in Daegu-Gyeongbuk, "Comfort Women" testimonies documented from the region, and listening and

telling stories of “Comfort Women” through local activists’ experiences. Therefore, this study draws lives of “Comfort Women” as a whole, which have been invisible in the dominant discourses of “victimhood” and heroic narratives of “women’s rights activist.” By focusing on the changes in relationships between local activists and victim-survivors, and examining representations of three groups of Daegu Citizen’s Forum for Halmuni, this study explores future directions for the “Comfort Women” movements in the post-survivor Era. From a peripheral position, it contributes to the knowledge production in women’s studies from the local by revealing women’s lives unseen under metropolitan-centralism of feminist movements.

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Hyo jeong Kim (Presenter), Daegu Women Human Rights Center

Organized Panel Session Abstract:

Jagal-Madang located at the center of Daegu, was a prostitution district during the Japanese colonial period, later used as military prostitution for the U.S. camps,

and now known as an infamous red-light district. The empire through sexual control of the colonized women subordinated its colonies by emphasizing inferiority of the colonized men and racial superiority of the colonizers. Women's bodies mobilized to fulfill sexual desire of the imperial soldiers are connected to militarism, nationalism, and patriarchy in the contemporary times. The state permitted prostitution for fulfilling sexual desire of the U.S soldiers stationed in South Korea. While women's bodies were used for the interest of the empire and the state, women's voices were selectively used and silence was forced when they were against the national interest. In the process of closing Jagal-Madang, Daegu Women's Human Rights Center supporting prostituted victims launched a documentation project "Human Rights of Jagal-Madang: Memory/Transformation Project of Civic-Madang" in 2016. This paper presents how this project raised the unsettling topic of prostitution to the public through recording the history, exhibiting artists' works, and holding talk shows, and how public participation in this venue transformed the remembering of this place. By so doing, it examines the historiography of sexual exploitation/prostitution in the context of Asian patriarchy and the meanings of documenting lives marked by this place. In so doing, it invites audience to think what things are we can do not to repeat exploitation and violence against women permitted by the state and tolerated by the citizens.

Sojung Kim (Presenter), Johns Hopkins University

Organized Panel Session Abstract:

This paper investigates how politics come to be entangled in kin relations in the context of a North Korean woman and her mother's multiple migrations since 1953 spanning Jeju, Japan, North Korea, China, and South Korea. Tracing her kinship story marked by multiple crises of contemporary Northeast Asia, I explore how politics emerge in women's experiences of homes and intimacy. To understand the texture of the intimacy, it may not be sufficient to ask what their words mean as if a dictionary was needed. Rather, I attend to other indicators of intimacy such as forms of talk, gestures, euphemisms, emotions evoked in the conversations, and kinds of places where they feel their words are alive. This research is based on a 12-month period of ethnographic fieldwork in 2022 by using participant observation, interviews, and genealogical charts. In the context in which research participants feel uncomfortable with being recorded, it discusses what it means not to talk with the presence of a recorder, and the importance of modes of description in documenting voices and memories marginalized. Building on criticisms of testimonial genre which focuses on making a certain trauma visible to the public, I argue how testimonies are immersed in geopolitics at the cost of understanding women's concrete struggles in the family and their fraught negotiations with state institutions. In so doing, I demonstrate how state

apparatuses of surveillance and patriarchal formations of family shape the texture of intimacy in the everyday lives of North Korean migrant women and her family.

Tae-young Kim (Presenter), Kyungbuk National University

Organized Panel Session Abstract:

Currently South Korean society enters into the first phase in history where “feminism” and “gender” appears in mainstream politics. Feminism became a main issue in the last presidential election, and female youths have attracted growing attention as a group that actively leads the gender discourse. After the Gangnam Station misogyny murder in 2016, the so-called “digital natives” have continued resistant practices across online and offline. However, such as hate mirroring speech tend to abandon the moral superiority which has long been appreciated by feminist activism, and deny solidarity with the existing feminist organizations. Because of this their practices were considered as “new.” However, this study attempts reinterpreting youth/female feminist practices in the larger context of the history of feminist activism while questioning the landscape of studies that makes their practices as being protruded from the continuum of feminist activism. By using a cross-sectional methodology based on feminist stance theory, I argue listening to and documenting youth feminists’ voices is an important task for continuing the history of feminism, and for revealing the complex position of individuals composed of social and power structures such as gender, region, and economic conditions. Also, Seoul has superior position in all aspects, while other regions are positioned as inferior, peripheral, and marginalized. This reflects Seoul-centralism which resulted in making local women’s movements more invisible. With this problem, this study analyzes the local/youth/women’s lives and experiences in their specific contexts, so that diversifies the faces of youth feminists centered around specific universities in Seoul.

[Session #3328](#)

[Panel 14 Reaching for Eternity in the Age of Transiency: Canonization in Modern Chinese Literature.](#)

Session Abstract:

This panel focuses on the concept of canon and strategies of canonization in Modern Chinese Literature and consists of several case studies arranged chronologically. We explore the intricate and often tangled ties between multifaceted systems of canons, the selection of textual material preserved through canonization, and the multiplicity of contemporary methods for canons’ critical assessment.

Audrey HEIJNS opens with a case of how works by key premodern Confucian thinker Mencius and stalwart of modern Chinese literature Lu Xun undergo

diminution and revision after appearing as translated texts for foreign readers. Following is Ha Yeon SHIN's study on how the state-sponsored CCTV programs on the 2015 adaptation of *The White-Haired Girl* reintroduces "red classic" to contemporary audiences and further canonizes it by glorifying the heroic past and revolutionary artists. Next, Hua LI explores the roles of anthologizing and literary text's adoption by other media for genre canon formation in the case of Post-Mao cultural thaw Chinese science fiction (late 1970s-early 1980s). Roman LASHIN approaches the genre canon from a global perspective, looking at how the academic fiction genre in the Sinophone world overcomes "canon anxiety" by rooting itself in China's literary past. Finally, on the material of PRC scholarly journals, Ivan ALEKSEEV shows how academic discourse partakes in the "real-time" canonization of poet Zhang Zao. Collectively, through the variety of cases and approaches, we aim to outline the state of the canonization phenomenon within the field of Modern Chinese Literature and come up with possible methods for its study.

Audrey Heijns (Presenter), Chinese University of Hong Kong

Organized Panel Session Abstract:

Changes in the systems of values will occur when texts are translated, especially those that are considered the most representative of a country's literary tradition. As Lawrence Venuti writes, "What makes translation unique is that the value-creating process takes the form of an interpretation inscribed in a source text, whose own values inevitably undergo diminution and revision to accommodate those that appeal to cultural constituencies in the receiving situation." (Venuti 2013, p. 96) Depending on the type of text and the historical moment, the translator will (re)create these values. In this paper, I will explore two different genres of Chinese literature translated into Dutch: 1) the philosophical text the Mencius, which for native readers of the original concerns Confucian values as part of China's education and society; and 2) fiction by Lu Xun who is known as "The Father of Modern Chinese Literature" for his role in the modernization of China. The focus is on the tension between the introduction of foreign canons in Western literature and the inevitable losses that occur in translation. Changes in the systems occur as "Translation creates values in social formations at specific historical moments, and these values redefine the source text and culture from moment to moment." (p. 107) Ultimately, this study will contribute to the discourse on the formation of canons in Sinophone literature and the issue of "preserving what is best for posterity".

Ha Yeon Shin (Presenter), University of Arizona

Organized Panel Session Abstract:

As one of the eight model plays designated during the Cultural Revolution, the

White-Haired Girl (WHG hereafter) is widely known to contemporary Chinese people. Like many other red classics that have reappeared since the 2000s, the WHG's recurring appearance is no surprise. Yet, it is notable that CCTV aired two TV shows featuring the 2015 adaptation in 2015 and 2019 respectively. This paper examines how the WHG is repackaged and re-presented by analyzing these two CCTV programs, "Cultural Focus (Wenhuashidian)" and "China in the Story (Gushilidezhongguo)." I address the question of what the direct intervention of the CCP through TV programs tells us about the changing cultural politics in Post-Mao China. Previous scholarship views remaking red classics as a necessary corollary to readjust outdated political ideology as it embraces capitalism. Through this case study, however, I propose to view the adaptation of the red classics as the canonization process that the CCP embarked on. I argue that CCP draws Chinese people to venerate and celebrate elderly artists of the past adaptations of the WHG, developing revolutionary heroes' symbolic and social role into a more inclusive concept of cultural saints. Furthermore, I argue that the canonization of cultural saints can be viewed within the context of China's recent nationalism as forging collective memory by mobilizing the masses. In this way, CCP's emphasis on the original spirit shown by original artists demonstrates its will to reify a transcending community that rises above temporality by perpetuating the Communist spirit in Chinese people's hearts.

Hua Li (Presenter), Montana State University

Organized Panel Session Abstract:

This period from the late 1970s to the early 1980s is a very important transitional moment that connects the science-popularization-oriented Chinese sf of the 1950s and 1960s to the "New Wave" Chinese sf from the late twentieth century to the early twenty-first century. It was during this period that the field of Chinese sf started to canonize various sf works. Canonization was one of the means that Chinese sf accumulated its symbolic capital in order to establish itself as a genre literature other than just a sub-branch of both children's literature and kexue wenyi. This presentation focuses on how Chinese sf writers, critics, and publishers had contributed to the canonization of some important sf texts through inclusion in anthologies of prominent writers and their fiction, along with critical analysis in volumes of literary interpretation during this period. These anthologies and volumes of literary criticism often focused on the works of several prominent writers, namely Zheng Wenguang, Ye Yonglie, Tong Enzheng, Liu Xingshi, Xiaojianheng, Wang Xiaoda and Chi Shuchang. Many of their works have also been adapted as films, radio dramas, TV dramas, and comic books. Their sf's anthologizing and adaption to other media serve to confirm the enduring value of their works and to canonize it. In addition, the presentation also explores how writers' associations, fan organizations, literary awards, and government incentives

helped enhance the prestige and authority of favored writers. At the end, the presentation addresses the new canonization strategies of Chinese sf in the 21st century.

Roman Lashin (Presenter), Hong Kong Baptist University

Organized Panel Session Abstract:

Academic fiction is a literary genre centered on professors and universities. The dominance of Anglo-American tradition characterizes its short history: works by British and North American writers formed a genre canon, while examples from other national literatures were considered derivative. Recently, more studies started challenging the status quo by emphasizing the genre's circulation through nations and cultures and even conceiving competing canons. Thus, traditions' clash and the "canon anxiety" have defined the global genre's image. Sinophone academic fiction has also flourished in recent decades, following the higher education boom and strengthening ties between writers and universities. However, it exists mainly beyond the context of competing traditions. In this study, I posit that the struggle for a place in genre canon is not the factor that ensures the Sinophone genre variant's prominent position within global academic fiction.

To prove it, I turn to Bakhtin's "genre memory" theory to explore the literary-historical continuity between contemporary Sinophone academic fiction and premodern literati fiction. As Ilya Kliger puts it, "[t]he memory of genre ensures that the author is never one-on-one with the contemporary world." (Kliger 2016, p. 248-49) Drawing upon Chinese literature's immense experience of depicting scholars, such authors as Yan Lianke or Li Er let the genre memory expand the scope of their creations. I argue that Sinophone academic fiction's quest for legitimacy is based not on competing with other genre traditions but on rooting itself firmly in China's literary past and forming an unbroken link with premodern masterpieces of literati fiction.

Ivan Alekseev (Presenter), Beijing Normal University

Organized Panel Session Abstract:

Since the material of literary canon studies is often limited to explorations on various "selections of the best works," my current research tends to step aside from this general line. Instead, I focus on the discourse that creates shared beliefs about writers and precedes their inclusion into the "pantheon" for broader circulation. For instance, related polemics might be found on the pages of official literary journals and for PRC it implies accessing CNKI – arguably, one of the best unified digital systems for scientific knowledge.

In this paper, I examine four "core-database" periodicals over the past 5 years (2017-2021). In this improvised corpus, my interest is pinned on the poet Zhang Zao (1962-2010) and the inception period of his canonization. Building on the

early conceptions of Critical Discourse Analysis, I regard the entries of his name as a basic marker and categorize the types of related contexts: "single" evaluations, "co-appearance" with other poets, quotations from his texts, etc.

I argue that the community of critics perceives Zhang Zao as an author whose creations might help poetry to overcome the recent crisis of "Western subjectivity" and "mutual estrangement," especially by rooting in the ancient tradition. Moreover, although multiple Zhang Zao scholars often emphasize the uniqueness of his style and non-belonging to any group, he is still frequently named among the "intellectuals" by other academics with a broader scope.

[Session #3395](#)

[Panel 15 Hinduism in Motion: The Diaspora, Global Hinduism, and Beyond](#)

Session Abstract:

Many non-Indian forms of religion that scholars would easily accept as forms of Hinduism are, to echo Tulsi Srinivas's observations regarding Hindu ritual innovation, not just iterative, but also creative, engaging in not just capture, but also rupture of tradition. Hence, they exist in dynamic tension with both Indian Hindu traditions and the non-Indian worlds in which they are suspended. How might we better attend to that tension as Hindu traditions go on the move to other parts of the world? The papers in our session attempt to do this by considering four distinct, modern-to-contemporary forms of Hinduism that exist outside of India and the ways they are created, shaped, transformed, and reconstituted by modern globality. Collectively, we reflect on the ways in which the Hinduisms we consider, all of which are "in motion," come to negotiate global, national, transnational, and local frames to constitute the religious discourses and communities they in which they are imbedded. It is our collective position that being "in motion" is and always has been a common, normal, and even unexceptional aspect of a myriad of Hindu histories. But the rise of global forms of communication and transportation have shaped contemporary global Hinduisms in distinctive ways that demand our attention. Our session includes both Indian and Caucasian male and female participants from four different countries (Thailand, Singapore, Norway, and the United States) at both senior and junior levels of career formation. We address a variety of Hinduisms from these regions.

Aditya Bhattacharjee (Presenter), University of Pennsylvania

Organized Panel Session Abstract:

This presentation illuminates various connections between (1) the emergence of the monumental statue genre on the Thai religious landscape, and (2) contemporary movements in suburban Bangkok that construct Ganesha as an icon of prosperity.

To do this, I analyze the foundational narratives of three Ganesha-centered temples—Wat Saman Rattanaram, Wat Phrong Akat, and the Khlong Khuean International Ganesha Park—in Chachoengsao, a Bangkok suburb that is often described as Thailand's national Ganesha city. Situated amid paddy fields in the Siamese cultural heartland and dating back several decades, the three temples boast ownership of the world's tallest Ganesha statues. Erected in the last fifteen years, the colossi are outgrowths of "statue wars" waged between administrators, some of whom self-identify as Thai Buddhist monks, at various religious institutions in Central Thailand that sought to increase opportunities for public participation and commercial profit at their respective establishments within contexts of reduced revenue collection. By interrogating the interdependence between devotees, temple custodians, and practices of image construction, this paper aims to: (1) facilitate a more nuanced conversation with the nature and contours of religious studies scholar Justin McDaniel's concept of religious repertoires in popular Thai Buddhism; (2) reimagine current narratives of Hindu diasporas constituted mainly of Indian immigrants, by introducing us to Thai Buddhist devotees of Hindu Gods; and (3) provide a case study of the engagements between people and religious material that offers a framework for understanding the interaction (and overlap) between devotional, aesthetic, and economic aspirations.

Knut Jacobsen (Presenter), University of Bergen

Organized Panel Session Abstract:

The first Hindu guru to settle permanently in Europe, and perhaps in the Western world, was Sri Ananda Acharya (1881-1945) from Bengal who arrived in Europe in 1912 and settled in Norway in 1917 and lived there in the āśram he founded in the mountains of eastern Norway with disciples from Britain and Norway till he passed away in 1945. Sri Ananda illustrates a type of early Hindu migrants, who were eager to spread the message of Hindu spirituality and Hindu civilization. The paper analyzes this type of early Hindu migration to the West, the spiritual migrants, their motivations and purposes. This paper will present the background and biography of Sri Ananda, reasons he travelled to and settled in Europe, and his understanding and teachings of Hinduism. Acharya did not belong to an orthodox sampradāya, which probably would have prohibited him from sea travel, but was a disciple of an idiosyncratic guru Śivanārāyaṇa Paramahansa (1840?-1909) from Uttar Pradesh who was active in Bengal. His guru seems to have suggested, before his death in 1909, that Sri Ananda should travel to the West and spread his teaching. Sri Ananda published a significant number of books and dedicated several of them to his guru Śivanārāyaṇa, but did not make direct references to him in his writings otherwise. The teaching of Śivanārāyaṇa is nevertheless detectable in his writings. The paper will analyze this teaching and theorize about

early spiritually motivated Hindu migrants to West and spiritual migration as one aspect of Hindu migration.

Vineeta Sinha (Presenter), National University of Singapore

Organized Panel Session Abstract:

Much of the literature on migration and religion is anthropocentric, focusing on the movement of individuals and communities across national boundaries, while querying how these enable the flows of religious practices, institutions, sentiments and materialities. Of course, the idea of mobile deities is not alien for Hindus as a great deal of festival Hinduism sees utsavmurti (literally festival/processional) versions/manifestations of Hindu divinities temporarily venturing beyond their secular abodes. These outings serve to 'please' the deity as well as benefit devotees who imbibe the deity's divine power. Moving away from the idea of processional deities, here I highlight a different variant of the phenomenon of gods on the move. Drawing on ethnographic research from Singapore, this paper examines the phenomenon of globally sojourning Hindu deities through a focus on the phenomenon of 'divine visits' across transnational borders, in the transportation of portable images/representations of Hindu deities from temples in India to Hindu diasporic locales. The paper demonstrates that considerable secular and ritual labour is required -on both sides - to execute this move. The ethnography also enables me to explore how the complex relationship between the notions of darsan, bhakti and efficacy of deities are articulated in the instance of divine visitations.

[Session #3438](#)

[Panel 16 Memoryscapes of Empire: Korean Displacements in Northeast Asia in Transnational Memory and Multilingual Archives](#)

Session Abstract:

The construction and expansion of Japan's colonial empire (1895-1945) in Northeast Asia caused large-scale displacements of Koreans. While they had long traversed borders for trade and labor opportunities, the Japanese Empire mobilized millions of Koreans into remote outposts. Later, Stalin deported hundreds of thousands more from Russian Far East into Central Asia. At Japanese Empire's collapse, millions of Koreans found themselves outside Korea: over 2 million in Japanese home islands, with 24,000 stranded in Southern Sakhalin, unable to leave the now Soviet territory.

With time, these "new" Korean diasporas' disjuncture from Korea deepened, further exacerbated by the Cold War division of the peninsula. The imperial origins of their displacements were buried under the new realities of their adopted homelands and the identities they had to negotiate anew. Memories of expansionist Japanese

Empire, much like in postwar Japan itself, metamorphosed into elements of narrow national identities.

The papers in this panel seek to excavate these memories by traveling the imperial memoryscapes of Northeast Asia—spaces the Koreans displaced by Japanese colonial migrations and Stalinist deportations inhabited. We trace the remnants and shadows of the imperial past preserved in rare documents and individual and collective memories. We investigate, using interdisciplinary methods and multilingual archives, how Korean families and diasporas preserved the memory of empire and negotiated the new, postimperial realities through the lenses of family, gender, and belonging. In doing so, the panel aims to link, for the first time in English, the disjointed histories of Korean diasporas in Northeast Asia.

Yulia Din (Presenter), Sakhalin Regional Museum

Organized Panel Session Abstract:

The transition of Southern Sakhalin and the Kuril Islands from Japan to the Soviet Union, as well as the problems of failed repatriation, played a key role in the post-war events for the Koreans of Sakhalin. Though they quite often expressed the desire to return to Korea to their abandoned families and homes to the Soviet administration, these Koreans were unable to repatriate for a number of economic, political and international reasons. The public movement for repatriation was quite harshly suppressed by the authorities throughout the Soviet period.

In these difficult conditions, the Koreans had to adapt to life in post-war Sakhalin. This paper seeks to highlight the difficult process of integration of Koreans into Soviet society, issues of civil rights and freedoms, problems of identity and preservation of elements of their culture. Archival documents, despite their undoubted value, make it possible to study this topic only partially, since they are clerical documents of Soviet authorities: they illuminate the studied ethnic group from the position of the authorities that interacted with and controlled the Koreans. On the other hand, sources of personal origin—interviews, memoirs (though limited in number)—provide a closer look into the “human” side. At the same time, they are filled with subjective, often “folklore” elements that need careful verification. In addition, both source types are fragmentary, reflecting only a specific moment in history, and only their combined use makes it possible to objectively illuminate the process of integration of Koreans into Soviet and Russian society.

Hyun-Gwi Park (Presenter), Kyung Hee University

Organized Panel Session Abstract:

This proposed paper attempts at locating family history of Russophone Koreans at the disjuncture between post-Soviet amnesia and South Korean anti-colonial

memory politics. In South Korea, Russophone Koreans were positioned somewhere between anti-Japanese nationalist discourse and anti-communist tropes in the making sense of these alien Koreans, for they are mainly represented in public discourses as offspring of anti-Japanese national heroes and the victims of Stalinist purges. This reflects on their displacements from the Korean Peninsula by Japanese colonialism since the late 19th century and their relocation by Stalin from the Russian Far East to Central Asia. It seems that the South Korean rediscovery of Koreans in the former Soviet Union signified a shift towards the neoliberal politics of recognition which filtered out their socialist experience. Their anti-Japanese activities in the Russian Far East in the colonial period were only incorporated as a part of Korean national history. In other words, the socialist experience of Russophone Koreans in the Soviet Union was implicitly and negatively understood as a consequence of Stalinist repression. Having lived as the only East Asian diaspora in the Soviet Union, the history of Koreans became exceptional in the post-Soviet amnesia, as their history has never been remembered in the marginalization of the Far Eastern Asian part of Russia. My paper will examine Russophone Koreans' aphasia as a response to the disjuncture of memory-scape across East Asia and Eurasia, based on ethnographic research with an extended family who came from the Russian Far East to South Korea.

Mikwi Cho (Presenter), Earlham College

Organized Panel Session Abstract:

The annexation of Korea by the Japanese Empire in 1910 created an influx of Koreans into Japanese islands. Among them were women who crossed the Korean Strait for education and labor. Amid the expansion of textile industry, many working-class Korean women were displaced from their homeland to work in Japanese factories. Existing studies have excavated the lives of Korean women as factory workers in Japan proper; however, a greater number of them were unemployed, attending to domestic duties as wives and mothers. This paper interrogates the domestic space occupied by women in their ethnic community by departing from the examination of their subjugation to sexual servitude during Japan's total war.

Both elite-class and working-class Korean women faced marginalization, namely racism and sexism. Still, one fundamental difference was the class discrimination of female laborers during the colonial era. Juxtaposing the experiences of overseas students and laborers, this paper places greater focus on the laboring class to examine their "proper place" as colonial women in Japan proper, as well as mothers and wives in the domestic sphere of their migrant community. Experiences of female laborers help unravel the class differences within Korean female migrant community. State-issued travel regulations tailored for women in the working class, and the functions of two *naisen yūwa* ("harmony between Japan

and Korea”) organizations—Sōaikai and Kyōwakai—illuminate the fossilizing of the women’s gender roles. These experiences help delineate the memories of colonialism that live on in subsequent generations of zainichi Korean women in postwar Japan.

Session #3440

Panel 17 Feeling Revolutionary: Maoist Emotional Regimes from Yan’an to the Cultural Revolution.

Session Abstract:

How did Maoism feel? How did it want you to feel? Despite a long-standing acceptance of the key role of emotions in the project of Maoism—datable at least to Elizabeth Perry’s seminal article on “emotion work” published two decades ago—the field of PRC history has not yet systematically addressed these questions. In this panel we bring PRC history into dialogue with the broader field of history of emotions, drawing on William Reddy’s concept of the “emotional regime” to deepen our understanding of life in Maoist China. Exploring both state initiative and individual response to attempts to prescribe emotions, we ask whether there was indeed a cohesive “emotional regime” at various stages of the Chinese socialism, how we might map such a regime, what its sources of tradition were, and how individuals responded to it. Lin Zixiong, through the “Rectification Documents” of Yan’an, uncovers CCP attempts to deploy the Confucian concept of “shame” (耻) toward a Maoist emotional regime centered around the concept of “attitude” (态度). Mark Czeller investigates the fate of filial piety through Party attempts to install an emotional regime intolerant of filial affection within class-enemy families. Through the diaries, letters, and oral history of Wang Zongren, Zhang Ning uncovers the schism between private emotional world and normative emotional regime among sent-down youth. Finally, Dayton Lekner explores the affective world of Party broadcasting with a study of the installation and operation of wired and wireless radio and the challenges of an emotional audience.

Zixiong Lin (Presenter), University of Erlangen-Nuremberg

Organized Panel Session Abstract:

This article investigates the Maoist emotional regime by exploring its origins in the specific virtue tradition of Confucian philosophy. Confucianism envisaged developing individuals’ moral mentality through a system of self-cultivation to internalize sincere virtue. Through moral education based on training emotions and imagination as well as acquiring explicit moral knowledge, people were expected to generate cognitive control over their own behaviors. In this process, “shame” “耻” as an emotion was supposed to stimulate people to meet normative standards, and so served the larger goal of self-improvement. Mao Zedong,

strongly influenced by Confucianism, placed great emphasis on the malleability of human will and the importance of remolding people's thoughts through cultivation. During the Yan'an rectification campaign in the early 1940s, Mao, together with other CCP leaders, especially Liu Shaoqi, combined these beliefs about moral cultivation with Marxism-Leninism, and developed the concept of "Taidu" "态度." This concept includes correct proletarian mentality, corresponding decent behaviors and feelings, and a regime-sponsored method to facilitate spiritual, and emotional work among party members. Within "Taidu," shame also played a decisive role. With a close reading of the Rectification Documents 整风文献, this paper reveals how the "Taidu" discourse uses "shame" as a trigger to push cadres to participate in rectification. Finally, I will argue that such politics of shame operated efficiently in fostering solidarity in the Party, yet due to its affinity with coercive power, it could transform into a tool of political oppression

Mark Czeller (Presenter), University of London

Organized Panel Session Abstract:

Scholars have shown that the Chinese Communist Party under Mao was highly attuned to the role of emotions in human thought and action, and developed sophisticated techniques to channel them towards its political aims. How did people experience the system of normative emotions that developed from these political projects, or what, following William Reddy, we might call the "Maoist emotional regime"? This paper addresses this question from the perspective of one particular group, those whose families were classified as "landlords" or "rich peasants." It shows that those from such backgrounds were expected to renounce any filial emotion and to develop hostility towards their parents. This expectation emerged during land reform (1946-52), was systematically reinforced during the Socialist Education Movement (1963-66), and put those who were subject to it in a situation of acute emotional conflict. The paper goes on to explore the difficulties faced, first, by those who tried to meet official expectations, and second, those who rejected the Party and sided with their families, concluding that for the majority, the emotional conflict could be temporarily avoided but could not be resolved. Finally, the paper argues that the larger-scale assault on the parent-child bond that took place during Cultural Revolution, widely denounced in post-Mao discourse, is best understood not simply as an extreme manifestation of the Party's anti-traditionalism, but as the broadening of practices that had developed primarily in connection with rural class enemies.

Ning Zhang (Presenter), Oxford University

Organized Panel Session Abstract:

The historical study of the sent-down youth movement and the daily lives of sent-down youth has been a topic of enduring scholarly interest. However,

sent-down youth's everyday emotional experiences in the countryside remain an unexplored research area. This paper contributes to this scholarship by exploring how sent-down youth navigated, at an emotional level, the gap between Maoist revolutionary ideals and the material realities of rural life, as well as the broader historical significance of these emotions. Drawing on William Reddy's conceptual framework, and relying on the diaries, letters, and oral history of Wang Zongren, a Sent-down youth from Shanghai, I show how Wang uses diaries as his emotional refuge to release, reduce, and conceal his anxiety and depression under the Maoist emotional regime. This regime relied on official rituals and practices to guide and regulate the emotions of sent-down youth toward class enemies and non-Maoist ideology, such as revisionism and economism (material incentives). This regime also set a goal of preventing the restoration of Liu Shaoqi's bourgeois line and finally achieving the goal of communism. However, the result was that sent-down youth learned to use the performance of normative emotions more effectively to conceal their real emotions, thoughts and interests. Furthermore, this paper argues that sent-down youth gradually achieved some "emotional liberty" after a conflict and painful emotional suffering and struggles, which went on to play an essential role in influencing the changing emotions of Chinese people in the post-Mao era.

Dayton Lekner (Presenter), University of British Columbia

Organized Panel Session Abstract:

From the Spring of 1950, the CCP first established and then rapidly expanded a network of wireless, wired, and human broadcast toward goals of "propaganda and education at the foundational level of the masses." From the outset however, this network met with difficulties as workers at all levels discovered that far from simply bouncing Marxist-Leninist tenet off an amorphous people to provoke "revolutionary echoes," they needed to engage with and understand their audience (tingzhong) as embodied, self-interested, and finally emotional beings. The vast network of wired and wireless broadcast and the individuals involved thus became a laboratory not only for the conveyance of ideology, but for an understanding of psychoacoustics and the ability of sound to move and shape hearts and minds. This paper, drawing on internal Party circulars, broadcast scripts, and instructional guides for broadcasters and radio receptionists (shouyin yuan), traces Party understanding of the tingzhong, from an early conception of tabula-rasa, to an awareness of its emotional contours and diversity; from an initial frustration with emotions as obstacles to propaganda, to attempts to understand and harness the world of sentiment. From this I draw two observations: first, in this crucial sonic interface between Party and People, while the former may have set out to create new socialist subjects and in turn establish a prescriptive emotional regime, it had first to attend and respond to an extant emotional landscape. Second, in responding to an emotional tingzhong, state broadcasters necessarily adjusted both

the language and goals of their work.

Session #3452

Panel 18 Archive Effects in East Asia: Thinking across Theory and Practice with Artists and Researchers

Session Abstract:

This panel explores the productive roles aesthetics and cultural practices play in making visual archives legible both as institutions and as a discourse. Visual materials such as photographs and films often enjoy a privileged status as seemingly objective documentary records. Our panel, which includes artists and scholars, challenges this empiricist assumption by interrogating the boundaries of archival collections and making visible the absences and vested interests that structure them. In doing so we seek to shift our understanding of archives as sites of data-extraction to sites of aesthetic, sensorial, and open-ended encounters.

Film scholar Shota Ogawa investigates the idea of a “bad” archival film – one that unsettles empirical readings of moving images -- through a case study of Japanese wartime propaganda repackaged as evidence in the Tokyo War Crime Tribunals. Working with a US Army soldier’s amateur footage shot in the 1970s, filmmaker Park Kyoung-Tae and visual sociologist Han Sang Kim plumb the tensions between a seemingly exhaustive record of a South Korean military camptown and the unrecorded experiences of sexual exploitation that took place there. Contemporary artist Soni Kum examines the complex relationship between archival footage and interviews through her ongoing work on giving visibility to North Korean “ex-returnees” in Japan. American Studies scholar Christina Klein puts a contemporary Instagram-hosted archive of Korean visual arts in conversation with US government paper archives in order to discover a Cold War prehistory to hallyu’s cultural exports. Taken together, these papers investigate aesthetic-archival junctures that challenge memory activists’ evidentiary readings.

Shota Ogawa (Presenter), Nagoya University

Organized Panel Session Abstract:

Compared with the well studied deployment of U.S. Signal Corps’ film records of liberated concentration camps at the Nuremberg Trials, few have explored the near-contemporaneous experiments in film jurisprudence at the Tokyo War Crimes Tribunal or how they complicate the post-Nuremberg discourse of film spectators as witness-bearers. This paper examines the case of Nippon Calling, an exercise of modernist montage presented as evidence at the Tribunals that juxtaposed the duplicitous images of PoWs living luxuriously in Japanese-occupied Java in the Japanese propaganda film, Calling Australia (1943), against newly recorded

testimonies of ex-PoW. If the idea that seeing is believing underpinned the film use at Nuremberg, the message in Tokyo was, by contrast, seeing is disbelieving insofar as the montage sought to negate the realism of the images in the original film. Unlike the U.S. military films that have helped to legitimate film-as-archival artifacts, the propaganda and the montage films I discuss are what Catherine Groo calls "'bad' historical objects" that fail as empirical data and destabilize the archival order (Groo 2019: 38). Ultimately, I contextualize the PoW footages' continued anarchival vagrancy in the never-quite-finished business of decolonizing in East Asia, notably by turning to more recent appropriations of the footages in documentaries unpacking the ambiguities suppressed by the Dutch editors: Australian PoW's ambivalence toward imperialism, the Japanese occupation's self-serving support of anti-Dutch decolonization, and above all, the colonial Korean filmmaker Huh Young behind the Japanese film who would partake in Indonesian War of Independence.

Kyoung-Tae Park (Presenter), Laughter and Needle (film company)

Organized Panel Session Abstract:

This paper traces the visual path of an amateur film, primarily shot in South Korea's U.S. Army camp town in Dongducheon in the 1970s. The film was shot and has been kept by a then-U.S. Army soldier who bought a Super 8mm camera from a PX to document what he experienced in the town before leaving that post. Kim Dong-Ryung and Park Kyoung-Tae, a duo of film directors who have made a series of films dealing with the life of former camp-town sex workers, heard from one of those women about the existence of this film, when they were looking into the U.S. National Archives (NARA) official film records to locate any vestiges of the town during the similar time. While the army footage found from NARA almost excluded any images of the town's entertainment district, the veteran's personal film did not show any hesitation in documenting every image he saw there as a frequenter, demonstrating considerable intimacy with the place and people. However, it also reminded the directors of the unrecorded reality of the same place— exploitation that had happened to the camp-town women which the directors repeatedly heard from the survivors during filmmaking. Sekula calls the archive the "central artifact" of a system that rescued the "faith in optical empiricism" from a crisis. This amateur film touches the realm beyond optical empiricism. Then, what is the substance of the film's power that has resisted extinction from our memory, that has returned to redefine our understanding of the archive?

Soni Kum (Presenter), Meiji University

Organized Panel Session Abstract:

Morning Dew is a collaborative project between artists and former North Korean

returnees living in Japan that I organized in collaboration with Hiroki Yamamoto + Takagawa Kazuya, Nobuaki Takekawa, and Yumiko Okada. There are currently around 200 North Korean ex-returnees living in Japan. Many of them are Koreans living in Japan or their descendants who emigrated to North Korea as part of the "Repatriation Project" that took place from the late 1950s to the early 1980s. Most of them were Koreans from what is now South Korea. These "returnees" were then forced to live a harsh life in North Korea, which was in the midst of reconstruction from the Korean War. "Ex-Returnees" in Japan are forced to hide the fact that they have left North Korea. If they do not, they experience difficulties in their daily lives. Most of them hide their identities and live in Japan secretly. The first challenge for this project was thus to find and meet them.

In this presentation, I will discuss the archeological practice of excavating the archive which I conducted alongside the interviews. Since the silence was imposed on these civilians in order to survive, the circumstantial archival images had been unexposed and buried under the debris of miscarried promise of decolonization. There were crucial cinematic "holes in memory" which I needed to shed a light on by unearthing the obfuscated memories and facing inexorable postcolonial trauma.

Christina Klein (Presenter), Boston College

Organized Panel Session Abstract:

A new archive of Korean visual art has recently opened up: the Instagram account of RM, leader of K-pop supergroup BTS. Since 2021 RM has used this account, which he titled 'rkive,' to document and showcase the work of Korean painters and sculptors, many of whom were active in the 1950s and 1960s. This archive has produced unprecedented engagement with Korean art: suddenly 38 million people around the world are looking at Korean paintings on a regular basis. In highlighting these artists, whose struggles he says he identifies with, RM invites a humanistic inquiry into postwar Korean history. His 'rkive' has the potential to resurrect forgotten memories of this politically volatile yet culturally very productive period. RM's effort to make Korean art known beyond the nation's borders has a prehistory -- a secret history -- which can only be known by plumbing a very different set of archives: the official records of the USIS, Washington's primary overseas information/propaganda agency, and the Asia Foundation, a CIA front-organization. Both agencies devoted considerable resources during the postwar period to supporting Korean artists and making their work known abroad. By charting the parallels between postwar and contemporary efforts to export Korean cultural production, this paper shows how today's soft power juggernaut was preceded by a similar, albeit smaller, effort as part of the waging of the cultural Cold War. In doing so it explores how cultural production in the present can give new life, and new meanings, to cultural production of the past.

Session #3485

Panel 19 Asia and the People without History: Lands and People in between South China and Southeast Asia, Part I: History, Identity, and Sovereignty

Session Abstract:

From the notion of the “Southeast Asia Massif” to “zomia” proposed and utilized to examine the histories and characteristics of the land and people between South China and Southeast Asia in the past two decades, what have we learned and discovered new? Do these concepts suffice to describe the long-forgotten lands and the people without national histories?

This back-to-back panel intends to survey the historical presence of these margins of the states and people between South China and Southeast Asia and its past and present relationship with the surrounding nation-states. In particular, the panel’s discussions will delve into the four main questions. First, in what ways did the colonial rule namely by the British and the Chinese influence the sense of belonging of the ethnic minorities in South China and mainland Southeast Asia to the nation since the nineteenth century? Second, how have the Southeast Asian and Chinese governments responded to the movement and migration of people across international boundaries, and what are the implications of their policies? Third, how have the local rulers and indigenous elites negotiated their communities’ autonomy and identity with the surrounding empires? Finally, can these margins of the nation-states produce their own histories?

The first session delves into the discussion of the history of the people in the transnational lands, and their struggle to preserve identity and sovereignty. The second session deals with the ethnographies of the people who have become “minorities” due to their transnational migration and the state’s fixation on the national boundary.

Sinae Hyun (Presenter), Sogang University

Organized Panel Session Abstract:

Until present, many scholars in the ethnic studies field have relied on the western Christian missionaries’ accounts of the people unknown to God’s gospel. Among those Christian missionaries in Southeast Asia, American Protestant missionaries have actively sought the fields of conversion in mainland Southeast Asia since the foundation of the American Board of Commissioners for Foreign Missions (ABCFM) in 1810. Their telegrams, diaries, and newsletters about their mission fields and target population for conversion have been extensively utilized in building up ethnic studies.

This presentation will delve into the accounts of the American Baptist missionaries, especially the legendary Young Family in the Shan States of Burma that have been

active in searching for the harvest fields of conversion between South China and Southeast Asia since the establishment of the American Baptist Board of Foreign Missions (later American Baptist Foreign Mission Society, ABFMS) in 1814. The presentation aims to better understand first, the beginning and expansion of the American Christian empire and second, the historical, political, and cultural contexts that expedited the American Baptist missionaries' indigenization of their proselytization mission in the field. Building upon this background, the presentation will examine how the American Baptist missionaries' accounts of the ethnic minority peoples in the margins and borderlands of the empires and nation-states have affected creating or dismantling of the histories of the people that they had targeted for conversion to Christianity as well as Christian modernity, leaving the legacy of making them alien to the established nation-states in the twentieth century.

Jianxiong Ma (Presenter), Hong Kong University of Science and Technology

Organized Panel Session Abstract:

This research focuses on the history of the American Baptist missionary William Young's family and the establishment of missionary stations among the Lahu communities in the borderlands between Southwest Yunnan in China and Keng Tung in Burma since the colonization of Burma by the British empire in 1886. The failure of the Buddha King's political movement and the decline of the Five Buddha districts system between the 1880s and the 1920s led the Lahu leaders in the west of the Mekong River to search for new sources of political power for fighting the Qing and the Republican officials. William Young's family was welcomed as the reincarnated Buddha King by the Lahu people, and their mission was understood in a local context.

To increase the proselytization rate, the Youngs focused their mission works on translating the Bible into local languages, militarizing missionary power, and enhancing their flexibility for being on the frontiers of empires. For three generations, the Young family performed the role of frontier agent and cooperated with local Shan/Dai chieftains in Menglian and Keng Tung, the local gentries in Lancang county, and the Chinese officials in Yunnan. As a consequence, they were able to establish the powerful, militarized mission bases in Lancang county in Yunnan and Keng Tung in Burma between the 1890s and the 1950s. This research will review the multiple faces of William Young's family as the frontier agency with anthropological data and historical documents from various archival sources, to study the reconstruction of frontier society.

Mukdawan Sakboon (Presenter), Department of Social Science and Development, Faculty of Social Sciences, Chiang Mai University

Organized Panel Session Abstract:

Thai state authorities' conception of citizenship and the legal status of the members of ethnic minorities in the country have been informed and shaped by the dynamics of social, political, economic, and cultural changes at the national, regional, and global levels. Legal recognition aside, this paper argues that 'affective nationalism' which denotes the emergence of the nation in the encountering of different bodies and objects through embodying, sharing, enjoying, or disliking what feels national, underlies the laws that regulate legal identity. Essentially, the rights to belong are conditioned upon the demonstration of one's affectionate 'loyalty' to things national, from the national flag to their majesties' portraits.

This paper contends that 'sovereign anxiety,' a generalized condition of unease over the security of one's own political community, constitutes the basis for the Thai state's governing of its ethnic minorities' identities. This sovereign anxiety has conditioned the rights to belong on territorial fixity and political-legal, and affective parameters. Legal identity has been capitalized in the lucrative scheme of the card economy by state authorities for manipulating the members of ethnic minorities' identity struggle. This study asserts that state authorities' and ethnic minorities' conceptions of identity and belonging are far more complicated than the analysis based on flexible citizenship or non-state type of belonging offered. Studies on citizenship, this study argues, shall become an interdisciplinary and simultaneous process that operates "across scales" as migrants, ethnic minorities, and citizen alike navigate their rights to belong in the world where nation-state regime still endures.

[Session #3498](#)

[Panel 20 Testimonies of Wood and Bamboo: Evaluating Traditional Accounts of Pre-Han Empire Chinese History from the Perspective of Unearthed Manuscripts](#)

Session Abstract:

The period of early Chinese history prior to the establishment of the Western Han empire (202 B.C.E.-9 C.E.) was a time of intense humanistic creativity amidst dynamic political and social change. The main sources of remembered knowledge from and about this period have traditionally consisted of texts ascribed to pre-Han authors conveyed to the modern era by a process of scholastic transmission over the course of two millennia. Scholars of Western Han China—early actors in this process—also produced original texts that envisioned pre-Han history; some of these too became enduring, authoritative sources that were likewise passed down through the ages. These two sets of transmitted sources (those ascribed to the pre-Western Han and those produced in the Western Han) have had an immense influence on how early Chinese history and humanistic knowledge have been remembered in East Asian and Western scholastic traditions

centered on Chinese learning.

In the past fifty years, the unearthing of manuscripts—inscribed on writing materials of wood and bamboo—from tombs sealed in the Warring States (early 5th c.-221 B.C.E.), Qin (221-206 B.C.E.), and early Western Han periods has yielded numerous new source materials for the study of pre-Han China. In light of these, this panel will evaluate traditional memories of pre-Han China from angles of intellectual, political, and legal history. It will consider the social contexts in which traditions of remembering early China came into being and evaluate critically what came to be remembered, what was left out, and why.

Byung-joon Kim (Presenter), Seoul National University

Organized Panel Session Abstract:

Western Han (206 B.C.E.-9 C.E.) historian Sima Qian's 司馬遷 "Boyi lie zhuan" 伯夷列傳 ("Arrayed Traditions of Boyi") chapter of his Shi ji 史記 ("Records of the Scribe") is a critical appraisal of the life and thought of legendary sage Boyi 伯夷. In this chapter, Sima Qian observed the past as a rigorous historian, questioning the accuracy of canonized accounts of ancient history. In the case of Boyi, he discovered, the past was a memory that had been selected and filtered either by a particular individual (i.e., the early Confucianist Master Kong 孔子) or group of intellectuals to demonstrate favored ethical principles. In response to this, Sima Qian asserted that the writing of history must not be based on a selective memory that considers a few preferred facts leading to a particular ethics; rather, one should examine a broad array of historical evidence and draw inductive conclusions from therein.

Nevertheless, it seems Sima Qian also remembered the past selectively. Among recently excavated historical materials, there are accounts of early Chinese history that diverge or have been omitted from Sima Qian's record of the past. This raises questions about the credibility of the Shi ji. What were the selected memories that Sima Qian criticized? And what was the significance of those selected memories that he entered into the record? Based on Sima Qian's Shi ji, this paper examines early Chinese history-making to understand what got preserved, what got omitted, and why.

Joo-hyun Lee (Presenter), Dong-A University

Organized Panel Session Abstract:

Exile is one of the oldest human-designed punishments. The basic characteristic of exile is that criminals under the law are expelled from their home communities for long periods of time or indefinitely. No doubt due to its strong deterrent effect, exile became one of the main punishments implemented by Chinese imperial law beginning in the Tang (618-907 C.E.) dynasty. However, the status and nature of exile as it was applied in imperial China prior to this have not been understood in

detail, because existing historical records for the pre-Tang period contain few references to exile. According to transmitted sources, Qin (221-206 B.C.E.) dynasty legal officials actively applied exile to criminals, but the specific methods and purpose of exile as a punishment were not clear.

Caches of bamboo and wooden strip manuscripts excavated over the past 50 years have widened our horizon of knowledge about exile. This paper will examine the significance and nature of exile in early imperial China based on the Shuihudi Qin mu zhu jian 睡虎地秦墓竹簡 (“Shuihudi Qin Tomb Bamboo Slips”) and Yuelu shuyuan cang Qin jian 嶽麓書院藏秦簡 (“Qin Slips Housed at the Yuelu Academy”) collections of unearthed documents. I will focus on the fact that exile was not just enacted for the “removal” of criminals, but also responded to a need for punitive sentences that filled the space between light penalties in the form of amercements (i.e., fines) and heavy penal measures involving corporal punishment.

Yun-mi Bang (Presenter), Seowon University

Organized Panel Session Abstract:

Until now, images of state polities in the Warring States (early 5th c.-221 B.C.E.) period of early Chinese history have been based on the Shi ji 史記 (“Records of the Scribe”). However, since the Shi ji was written during the Western Han (206 B.C.-9 C.E.) period, which inherited its practices of history-making from the unified Qin empire, it was compiled from an inevitably “imperial” perspective centered on the premise of “unification.” Therefore, existing research on the Warring States period either describes it as a time of transition that converges into empire, or contrasts different political organizational structures existing in this period as objects of comparison that anticipated a “completed” Qin imperial state. The lack of adequate materials to examine alternative systems of governing authority present in other state polities has meant that, traditionally, there have been no sources to challenge this tendency to view Warring States history from the teleology of the Qin and Han systems of political rule. However, the 1987 unearthing of the Baoshan chujian 包山楚簡 (“Baoshan Chu Slips”) cache, which includes a large amount of 4th c. B.C.E. legal documents from the state of Chu, has made it possible to reconstruct the judicial system of the Chu state. This paper presents historical facts about Chu’s judicial system by using not only transmitted texts but also its own documents. Through this, it is hoped that it will contribute a little to escape from the consequentialist approach in research on Warring States

Tony Qian (Presenter), Seoul National University

Organized Panel Session Abstract:

Influential Western Han (206 B.C.E.-9 C.E.) philosopher and imperial courtier Dong Zhongshu’s 董仲舒 (c. 179-c. 93 B.C.E.) Chunqiu jueyu 春秋決獄 (“Cases Tried on

the Basis of the Spring and Autumn Annals”), now lost except for a handful of judgments preserved in medieval collectanea, is considered the earliest record of the longstanding practice—understood as having begun in the Western Han—of using stories from canonical texts of the Ruist 儒 (i.e., “Confucianist”) scholastic tradition to justify legal decisions. Several studies have discussed such use of “the righteous principles of the Spring and Autumn Annals” (Chunqiu zhi yi 春秋之義) as a jurisprudential concept, and even the use of classic texts as “sources of law.” This paper reexamines the judgments attributed to Dong Zhongshu, as well as judgments written for the Tang (618-907 C.E.) and late imperial (c. 960-1911) civil examinations that cite historical narratives as a form of legal argumentation. I ask how ancient historical narratives were re-imagined and co-opted for judicial purposes over the centuries, both to bolster the legitimacy of the presiding legal system as well as to bring law within the ambit of the classics.

David Hogue (Presenter), University of Chicago

Organized Panel Session Abstract:

Artifacts of narrative text production in the Warring States (early 5th c.-221 B.C.E.) period of early Chinese history have come down from ancient times to the present through a process of transmission mediated by scholastic traditions centered on Chinese learning. Perhaps the most substantial of these textual artifacts have been three collections of historiographical narratives compiled between the 5th and 2nd centuries B.C.E.: the Zuo zhuan 左傳 (“Zuo Tradition”), the Guo yu 國語 (“Discourses of the States”), and the Zhan guo ce 戰國策 (“Strategies of the Warring States”). In the past fifty years, the unearthing of manuscripts from tombs sealed in the Warring States, Qin (221-206 B.C.E.), and early Western Han (206 B.C.-9 C.E.) periods has yielded new source materials for the study of Warring States narratives. Unearthed caches in which narrative texts appear include (among others) the Shanghai bowuguan cang Zhanguo Chu zhushu 上海博物館藏戰國楚竹書 (“Warring States Chu Bamboo Documents Housed at the Shanghai Museum”), the Qinghua daxue cang Zhanguo zhujian 清華大學藏戰國竹簡 (“Warring States Bamboo Slips Housed at Qinghua University”), and the Yinqueshan Han mu zhujian 銀雀山漢墓竹簡 (“Bamboo Slips of the Han Tombs at Yinqueshan”). This paper presents new insights about the production, circulation, and collectorship of narrative texts in Warring States China as gleaned from a study of these recently unearthed materials, focusing particularly on the primacy of single-episode narrative structures.

[Session #3665](#)

[Panel 21 Documenting Contested Memories in China and South Korea](#)

Session Abstract:

Documenting Contested Memories in China and South Korea

In the era of so-called post-truth, even in democratic societies, the transmission of information has been compromised by disinformation and misinformation, which poses challenges to the discovery of historical truth. In the authoritarian states where remembrance of contested histories has been censored or forbidden, how to represent/document suppressed memory and approach historical truth appears even more difficult. This panel explores different ways of documenting contested memories in contemporary China and South Korea. Our research brings together different strategies and perspectives of both producers and spectators, seeking to discern new modes of preserving and witnessing history that is remembered/evoked in cinematic and digital spaces. Kun Qian's paper focus on two oral history-based documentary films on the Chinese Cultural Revolution, aiming to develop a theoretical framework of epistemic imprisonment in remembering and documenting contested past. Margaret Hillenbrand ventures into the mode of spectatorship in digital documentaries, arguing that digitality enables intimate modes of production and solitary consumption, and the digital chain in preserving contested memories can lead to vital new forms of political activism. Seung-Hwan Shin investigates how Korean filmmakers employ shamanistic ritual-inspired ssitkim (mourning, relieving, reconciling the living with the dead) texts to represent suppressed history and work through historical trauma. Frederik Schmitz explores the digitalization of memory in post-2021 Hong Kong. Through a case study of remembering the demolished Pillar of Shame, Schmitz argues that digital spheres enable new space for remembering outside the state-directed discourse of memory.

Kun Qian (Presenter), University of Pittsburgh

Organized Panel Session Abstract:

This paper develops a theoretical framework of epistemic imprisonment to discuss the contested memories of the Cultural Revolution in contemporary China. By addressing two questions: (1) what leads to the diversity of memory; and (2) how to approach the crisis of witnessing and testimony in documentary films, the author discerns how nostalgia and amnesia condition the crisis of memory, and how types of epistemic bubble and echo chamber work in tandem to exacerbate confusion and distrust in the age of post-truth. It seems that people care less about what happened than how to frame the past. Through two documentary films, Xu Xing's 徐星 2014 documentary Crime Summary 罪行摘要 and The Revolution They Remember (狂飙与呜咽, 2020, dir. Edward Gunn, commissioned by the University of Pittsburgh Library), this paper also examines the mechanism and modalities of the epistemic imprisonment, and tackles the challenges filmmakers face to document contested histories.

Margaret Hillenbrand (Presenter), University of Oxford

Organized Panel Session Abstract:

Social habits of film spectatorship remain an understudied field; but the solid consensus of the limited research which has been conducted on this topic is that watching together is the most meaningful mode. If spectatorship has a scale of value, its zenith lies with Bollywood filmgoers, whose intensely participatory audience style turns film theatres into pulsating space of performance in their own right. This point holds particularly true of filmmaking which seeks to make or revive memories of contentious pasts: through the sound and fury of active spectatorship, and preferably in the shared space of a darkened film theatre, buried remembrance can be resurrected. By contrast, watching films alone is considered sad sport, poorly equipped for the making or transmission of politically sensitive memories. This paper explores modes of spectatorship for digital documentaries from 21st-century China – which have frequently probed forbidden pasts – to argue the exact opposite. It demonstrates that solitary spectatorship has hugely expanded as the state has cracked down on public exhibition of such films and as the pandemic has fragmented audiences still further into states of confinement and isolation. In this context, the digital nature of these documentaries becomes crucial. Digitality enables intimate modes of production via hand-held camcorders, closed networks of internet-based distribution, and lone consumption via laptops in private domestic spaces. And as shown by the Shanghai lockdown video, *Voices of Spring* (Siyue zhi sheng 四月之声, 2022), this linked digital chain can even lead to vital new forms of political activism.

Seung-Hwan Shin (Presenter), University of Pittsburgh

Organized Panel Session Abstract:

Korean history is deeply ruptured and highly compressed. Endemic in Korean society thus is the sense that Koreans have constantly been pushed forward with no real opportunity to decompress their compressed modernity. The democratization in the 1990s was a time for the much-awaited reflection on ruptured history. With rapid changes, however, Korean society faced the difficulty of reconciling with the repressed past. Indeed, this difficulty, not limited to the 1990s, continues to haunt contemporary Korean society. My paper seeks to show that this struggle has found a powerful expression in what I call *ssitkim* (mourning, relieving) texts. Taken from the shamanist ritual of reconciling the dead and the living, *ssitkim* has been a central motif in many acclaimed films and literary works that aspire to make the unrepresentable (say, the dead) representable: to name just some, *Sopyonje* (1993), *A Petal* (1996), and *Peppermint Candy* (1999) from the 1990s, and more recently, *Human Acts* (2014) and *Birthday* (2019). Hinging on the idea of reconnecting the past and the present, the work of *ssitkim* has special validity for Korea's struggle to bring the lost history back to

the present. Yet ssitkim texts are also often testimonial of the task's difficulty as evidenced in their common qualities such as fragmented temporality and unresolved conclusion. In exploring such subtleties in Korea's ssitkim narrative, this paper also calls attention to its unique modes of working through historical traumas, which do not always conform well to such widely accepted notions as mourning and melancholia.

Frederik Schmitz (Presenter), University of Bonn

Organized Panel Session Abstract:

This paper starts from the idea that digitalization enables new space for remembering outside state-directed memory discourses. Studies on digitalized memories' politics concern how various actors remember history with particular political purposes: to create a coherent historical narrative or contest authoritative memory from below (Garde-Hansen et al., 2009). The Pillar of Shame case shows how digitalization can facilitate memory production, performance, and preservation despite the shrinking spaces in authoritarian regimes. I collected pictures, memes, and collages to examine how memory actors use digital tools to remember not-to-be-remembered memories.

Between 22nd to 23rd December 2021, the City University of Hong Kong demolished the Pillar of Shame, justified by legal risks after the Chinese government implemented the new Hong Kong national security law. It led to a massive extension of political control over Hong Kong citizens. Given the ban on remembering the Crackdown at Tiananmen Square in 1989, the Pillar of Shame was the only memorial site of this event. Shortly after the demolition, online activists and netizens produced memes and collages to remember the Pillar of Shame on Twitter and Instagram. Even though western social media platforms are censored in mainland China due to Hong Kong's status as Special Administrative Region, residents are still allowed to access both platforms.

[Session #3678](#)

[Panel 22 Wars in Different Eyes: Perceiving and Commemorating Asian Wars in the 20th Century](#)

Session Abstract:

This session is sponsored by the Institute for Northeast Asian Humanities & Social Science, Wonkwang University.

This panel discusses how different actors, such as individuals, peoples, and states, viewed and understood major wars in 20th-century East Asia and how much memory and perception have influenced their political actions. Out of four presentations in total, the first two presentations examine how the Japanese Empire's wars were perceived by Koreans and the Japanese who engaged in the

wars. Dr Ahran Ellie Bae's presentation on Yi Kwang-Su's wartime collaboration with the Japanese Empire shows the main reasoning behind a Korean intellectual's embracement of Japan's assimilation policy. Professor Jia Yoo's research on the Japanese people's awareness of war responsibility in the post-War Japan demonstrates how it was influenced by post-war policies, such as the Tokyo Trials.

The second two presentations explore the memory of the Korean War in different countries. Dr Dam Han's presentation on the popular narratives of the Korean War in Xi Jinping's China explains why such a "long-forgotten war" emerged as the symbol of China's nationalism amid the US-Chinese confrontation. Dr Euy Suk Kwon's presentation on the Korean commemoration of British participation in the Korean War demonstrates the close relationship between war commemoration and political interest Park Chung-Hee had in the 1960s. Through four different presentations on Asian wars in the mid-20th century, the panel expects to deepen the understanding of the interaction between war and people and how commemorating such wars can reshape current affairs.

Ahran Bae (Presenter), Tokyo Kasei University

Organized Panel Session Abstract:

The issue of collaboration, specifically regarding chin'il'pa (or pro-Japanese), has been an ongoing issue that causes a charged reaction in Korean society. Despite the need for further analysis, most academic pursuit regarding this issue has been more focused on proving or disproving whether these chin'il'pa figures have committed treason. This is rather an uncomplicated task in that, these individuals often left ample evidence of chin'il since many were deeply involved in the colonial government's attempt to rally Koreans to support their war in Asia from 1937 to 1945.

This moralistic approach tends to blind us from examining the gray areas that surround their alleged traitorous acts—the intentions and circumstances that resulted in such "traitorous" actions. Furthermore, it also hinders us from understanding the complex relationship between the colonizer (the Japanese colonial rule) and the colonized (Koreans) especially because Korea's nationalistic approach to history assumes that continuous resistance against the Japanese colonial rule and its assimilation policy were the only "patriotic" form of action one must have taken.

This paper will address a well-known chin'il'pa, Yi Kwangsu and his reasons behind his so-called pro-Japanese acts and his willingness to embrace to a certain degree, Japanese empire's assimilation policy in Korea. Specifically, by examining Yi Kwangsu's wartime collaboration with the Japanese empire during the Pacific War, it will explore how even amongst collaborators, different individuals

responded differently to the Japanese empire's attempt to lure and pressure its colonized subjects into its war efforts.

Jia Yoo (Presenter), Wonkwang University

Organized Panel Session Abstract:

This study analyses whether the Japanese people were forcefully mobilised or proactively participated in the war. The Japanese people praised the Kwantung Army for initiating the Manchurian Incident and even supported the outbreak of the Sino-Japanese War in the hope that the war would help the economic recovery through the wartime industry. However, when the Sino-Japanese War and the Pacific War gradually progressed to Japan's disadvantage, the Japanese Government strongly encouraged and even forced its people to resist foreign advancement until the death of all its citizens by using the term "One Hundred Million Commandos(一億特攻)".

When Japan eventually announced its unconditional surrender and accepted the defeat, the people expressed their regret to the Japanese Emperor with the phrase "Penitence by One Hundred Million(一億總懺悔)". However, the Japanese were primarily concerned with the Emperor and his people's fates throughout the wars and were unaware of Asian war victims. At the Tokyo War Criminal Trials, the Emperor was not officially prosecuted, and numerous key war criminals avoided sentences. However, many low-rank soldiers from ethnic minority groups took full responsibility for participating in the Wars. Having witnessed it, the Japanese people started to change their stance towards the war and denied their responsibility for supporting and participating in it. This study will demonstrate the evolution of their acceptance of war responsibility.

Dam Han (Presenter), Chonnam National University

Organized Panel Session Abstract:

Amid the Sino-American conflict, "The War to Resist U.S. Aggression and Aid Korea" was recalled as a collective memory promoting 'resistance nationalism based on anti-American sentiment'. However, it was a 'forgotten war' in China for a long time because the Chinese government, which had achieved rapid growth through its trade with the U.S., has been extremely wary of the public's anti-American sentiment that the commemoration of the war could trigger. So why was the long-forgotten memory of war able to bring out assertive popular nationalism at once? Based on understanding the Chinese emotional structure inherent in the war memory during the Mao Zedong period, this study aims to examine in depth the cultural reproduction of the War to Resist U.S. Aggression and Aid Korea memory recalled during the Xi Jinping period.

Specifically, this study first identifies what this war was for the Chinese by looking at the process of forming and changing collective memories of China's War to

Resist U.S. Aggression and Aid Korea during the Mao period. And then, it examines the overall characteristics of "The War to Resist U.S. Aggression and Aid Korea"-related cultural content produced after the 70th anniversary of the war. Afterwards, it analyses two methods and limitations of driving nationalism through the collective memory of this war through the movies <The Battle at Lake Changjin> series and <Sniper>.

Euy Suk Kwon (Presenter), Wonkwang University

Organized Panel Session Abstract:

This presentation examines the history and the development of commemorating the British Commonwealth Forces Korea (BCFK)'s participation in the Korean War. The United Kingdom was one of 16 United Nations Command participants and sent the second largest troops to the Korean Peninsula. Despite the such commitment, the Korean War is often called "The Forgotten War" in the United Kingdom, while in South Korea, the British commitment was overshadowed by the United States, who sent the overwhelmingly largest troops.

The origin of the Korean commemoration of the BCFK participation goes back to 1962 when the Park Chung-Hee regime initiated the "National Reconstruction Campaign". Through the commemoration, his administration emphasised that international efforts had been made to save South Korea from North Korean invasion and vowed to resist Communist aggression. It underlined the Park Chung-Hee regime's anti-Communism and justified the military-centred leadership.

To commemorate the BCFK participation in the Korean War, the South Korean and UK governments built a memorial for British soldiers killed during the Korean War at UNC cemetery in Busan, South Korea in 1965. Afterwards, they also built several memorials at places where the British Commonwealth forces showed their heroic activities. Later, these memorials played an important role in strengthening bilateral relations.

[Session #3679](#)

[Panel 23 Ecocriticism in East Asian Literature and Film](#)

Session Abstract:

Recent discussions on ecocriticism in contemporary East Asian literature and film reflect on the Anthropocentric approach by bringing social issues on environmental changes to the fore. Shifting from the biocentric and preservationist approach in early works, ecocriticism highlights literature in the context of ethnic and minority concerns, indigeneity, postcolonialism and cosmopolitanism. As East Asian ecocriticism faces the cultural, geographical, and conceptual challenges, scholars increasingly started to ponder on ways to transcend Western literary

movement of ecocriticism, looking back to the rich, indigenous traditions of East Asian literature. This panel aspires to explore various approaches used in ecocriticism, to reconfigure the intricate relationships between ecology, nature, and human beings through the lens of East Asian literature and film.

To achieve this, this panel examines a range of literary and cinematic works, including the ways in which animistic practice and material agency are negotiated in Japanese literature; situated knowledge of nature expressed through varying spectacles in Taiwanese novels; indigenous Xinjiang writers' literary sensitivities that address settler colonial relational toxicities both through humans and non-human agencies; and visual representation that reverses subject-object relationship in Chinese cinematic landscape. Through these approaches to ecocriticism, we expect to have an opportunity to rethink and reevaluate a variety of literary and cinematic works in East Asia. In so doing, this panel also aims to facilitate productive dialogues on intercultural ecocriticism that surpass national boundaries and specific environmental issues, as ecology always requires attention and concern on a global level.

Robin Visser (Presenter), University of North Carolina, Chapel Hill

Organized Panel Session Abstract:

We have forgotten something that was originally in our bodies. We have forgotten that fragrant smell of mud, the kind that makes you close your eyes to relish it, that emanates after a rain, from grass, fields, and the mud walls in front of one's home.

-Yerkesh Hulmanbek, *Eternal Lamb*

Xinjiang eco-literature by Uyghur and Kazakh Indigenes has historically emphasized embodied ties to place, marked by sacred routes through deserts in the southern Tarim Basin (Altishahr), or by landmarks along nomadic herding routes between summer and winter camps in the north (Dzungaria). Yet contemporary writers often manifest psychic themes of dissociation, defamiliarization, and disorientation in works set in polluted cities or toxic villages.

In this paper I examine these themes in the short stories "The Mustache Dispute" ("Burut Majrasi," 1991) and "Festival for the Pigs" ("Choshqilargha Bayram," 1999) by Uyghur writer Memtimin Hoshur (b. 1944), in the short story, "Painless" ("Wutong," 2005) by Sinophone Kazakh writer Yerkesh Hulmanbek (b. 1961), and in the novella, *The Backstreets* (Chong Sheher, lit. Big City, 2013) by Uyghur writer Perhat Tursun (b. 1969). Applying theories from Indigenous studies, urban ecology, and animal cultural studies, I argue that Indigenous writers in Xinjiang adapt longstanding literary sensitivities to the earth, to non-human animals, and to experiences of the sentient body in ways that foreground settler colonial relational

toxicities vis-à-vis other humans, non-human animals, and air, water, and land.

Koichi Haga (Presenter), Josai International University

Organized Panel Session Abstract:

In *The Nutmeg's Curse—Parables for a Planet in Crisis*, the Indian novelist Amitav Ghosh wrote “THE MODERN GAZE sees only one of the nutmeg’s two hemispheres: that part of it which is *Myristica fragrans*, a subject of science and commerce,” emphasizing the potentiality of the vanishing other half which manifests in “songs and stories” (35).

As a writer who confronts the difficulty of expressing the environmental crisis such as natural disaster and extreme weather in modern realist narrative, Ghosh, in his recent fictional works, tries to unravel the power of animistic folklore and folktales, and he situates them in the contemporary framework. His attempt leads to a renewed questioning of Asian environmental thought in the face of emerging posthuman ecocriticism that aims to build a sustainable environment from the viewpoint of the interaction of material agencies in the globalized world. In this presentation, I will take up Kaho Nashiki's *Pistachio* (2010), in which the protagonist visits Uganda to investigate the cause of death of her friend who was training shamanic medicine, as an example to analyze how animistic practice and the material agency are negotiated in contemporary Japanese literature.

Jungkoo Kim (Presenter), Ewha Womans University

Organized Panel Session Abstract:

With the awakening of interest in global warming, climate crisis, and post-human discourse since 21st century, the ecological issues in Chinese film studies have become one of the main concerns to discuss contemporary Chinese cinema. The prominence of ecocinema discourse in Chinese film studies might be a cinematic response to unprecedented rapid economic development, environmental destruction, and urban changes in China over the past few decades. In a sense of philosophical shift, recent eco-cinema discourse seems to resonate with 'Neo-materialism' which demands a shift from a human-centric view to a non-human-centered standpoint. It is a reflection on the relationship between the subject and object in the post-anthropocentric era.

Jia Zhangke's film, *Still Life*(2006) was often considered as a typical ecocinema in many articles as it carries a landscape of the small village in ruins due to Three Gorges Dam construction. In this film, two main characters wander around this village to look at the scenery and passes through space rather than occupying it. They become the objects as a part of landscape rather than subjects which look at it. As seen in an interview with Jia, the camera in *Still Life* arrives first before the characters arrive in space and stay there for a while even after the characters left. This presentation attempts to explore the cinematic representation of the

object in Jia's films such as Xiao Wu(1997), Dong(2006), 24 City(2008) as well as Still Life(2006), scrutinizing the problem of gaze in Lacanian sense.

Shaoyu Zhang (Presenter), Harvard University

Organized Panel Session Abstract:

Starting from the 1980s, nature writing has greatly proliferated in Taiwan and aroused continuous discussion on ecological anxieties, revival of indigenous literature and become a rising field in Taiwan's literary landscape. This genre of nature writing arise out of Taiwanese nativist literary movement and corresponds to the development of western ecological criticism in recent decades. This paper selects two pieces of nature writing, *The Man with Compound Eyes* and *Eyes of the Sky* and examines how the two authors approach Taiwanese identities and ecological anxieties differently through their lens of seeing. As representatives of nature writing, two authors have different upbringing: Wu Ming-Yi is raised in urban Taipei, as Syaman Rapongan raised in Lanyu (Orchid Island). Following recent scholarly discussions that see orchid island as part of the "sea of islands" in the trans-Pacific seascape, this paper argues that both Wu and Rapongan's works extend beyond the geological confines and reconfigure the relationship between land and sea as inside or outside. Furthermore, their own identities as "insider" and "outsider" reflect the subjectivity of witnessing through their usage of the "eyes" as a metaphor. The "situated knowledge" of nature expressed through varying spectacles revolutionizes our understanding of human being's place in the Anthropocene, as well as Taiwanese aborigines' place in the society. As nature's eyes help one see what he cannot in the novels, *Eyes of the Sky* and *The Man with Compound Eyes* utilize the switching perspectives and create new approaches to ecocentrism in the Anthropocene.

[Session #3680](#)

[Panel 24 Making Space for Identity Under Settler Colonialism in Northeast Asia](#)

Session Abstract:

Recent years have seen increased attention to the transregional motion of migrants across Asia within the expansion of empire, along with questions of how migrants saw their own positions in between empires. This international, interdisciplinary panel of first-time collaborators will add to recent conversations by adopting an innovative roundtable format that will apply a wide-scale transnational focus to interrogate the interrelationship of space, place, and identity in settler societies across Northeast Asia. Each panelist will respond to pre-circulated questions by drawing on their work from different regional and interdisciplinary perspectives. Drawing on Northeast China, Saveliev will explore how railway infrastructure laid the groundwork for migration and settlement as railway companies recruited labor,

even as the high mobility of the workforce led to instability in settler societies. Focusing on Siberia, Yukimura will examine how collaborative agricultural activities between Russian peasant settlers and Chinese and Korean laborers accelerated the economic development of the Russian Far East. Shifting to Inner Mongolia, Sakabe will reconstruct the identities ethnic minority communities formed in the borderlands amidst Chinese, Japanese, and Russian settler empires, as they contested their marginalization by forging new social ties. Refocusing on Korea, Grunow will detail how Japanese colonial officials and settlers in Seoul enacted building and street use codes to criminalize and displace Korean residents and structures in order to collaboratively create spaces for settler society. Finally, discussant Mark Caprio will bring to bear work on colonial policies in Korea to place each paper into larger questions about space, place, and identity.

Shoko Sakabe (Presenter), Nagoya University

Organized Panel Session Abstract:

Contemporary Hulunbeir Region in China's Inner Mongolia was traditionally considered to be a borderland between Mongolian and Chinese worlds and also served as a border between Japanese and Russian empires. In this region, small ethnic minorities, marginalized by the mainstream society, made their living, contacting each other, in the imperial and socialist periods. The diverse social history of these small ethnic minority groups, which experienced the unprecedented transition from hunter to global society while living for long centuries in China's Northeast, was not paid much attention. Based on ethnographic fieldwork in the region, the present study will examine the strata of the records and testimonies, concerning these ethnic groups, including the materials of ethnographic fieldwork by Russian scholars and their representation in Japanese sources of the colonial period. Describing and analyzing the transformation of social life in the Hulunbeir Region by ethnic minorities represents a prerequisite work for cross-linking complex life-world perspectives of ethnic minority groups.

Sakon Yukimura (Presenter), Kyushu University

Organized Panel Session Abstract:

Recent studies revealed that the movement of people, goods, food and materials from East Asia accelerated the economic development of the Russian Far East before the October revolution. On the other hand, the ratio of the Russian population kept increasing from the mid-nineteenth century to the beginning of the First World War and grew from 63.5 percent in 1885 to over 80 percent in 1914. This paper examines the relationship between Russian peasant settlers and Chinese and Korean laborers in the villages in the Russian Far East. In the middle of the nineteenth century, Russia acquired the left bank of the Amur and the right

bank of the Ussuri from the Qing Empire, and facilitated Russian settlement into the new territory. The inflow of Russian peasants, including Ukrainians, and their economic activities caused a growing influx of Chinese and Korean migrants into the Russian territory. Russian settlers, most of whom were from Ukraine, knew little about their surroundings in the Far East and had to rely on Chinese and Korean laborers in cultivating land. The study of their relations will give us a chance to analyze agricultural development in the Russian Far East prior to the October Revolution.

Igor Saveliyev (Presenter), Nagoya University

Organized Panel Session Abstract:

Migration from China's East (Huadong) to Northeast (Dongbei) was one of the biggest population movements in the world between the late nineteenth and early twentieth centuries. The construction of railroads and other elements of modern infrastructure served as a catalyst to this process. Drawn from a variety of sources, including early-twentieth-century local press, the present paper will examine the mechanism of labor recruitment in China, the formation of settler society and inter-ethnic interactions in the urban spaces, emerged in the result of railroad construction. The presentation will explore, how a Chinese sub-contracting system, similar to the British "Butty System," affected the formation of new social strata in Northeast China and the integration of the region's labor into international labor market. The study will show how both Ussuri and Chinese Eastern Railroads employed the same patterns of recruitment and developed new urban spaces in a similar way. It will demonstrate that high workforce mobility was an important factor, undermining the stability of these settler societies in both areas.

Tristan Grunow (Presenter), Nagoya University

Organized Panel Session Abstract:

This presentation will demonstrate Japanese attempts to create settler colonial space in Seoul through enactment and enforcement of building and street use codes. On the surface, these codes regulated items related to building heights, construction materials, and public behavior in an attempt to modernize the urban space of Seoul, sanitize local neighborhoods, and improve the hygiene and safety of the built environment. Yet, through targeted and uneven enforcement, these codes had the effect of condemning and dismantling Korean-owned structures while criminalizing and removing Korean residents who did not conform to settler expectations and ways of life. Focusing on the Japanese Settler Community in south Seoul, this presentation will show how building and street use codes were used to displace Korean residents. Through a juridical arsenal of regulations, Japanese settlers sought to make Korean places into unclaimed spaces, and then

remake them as Japanese places where native Koreans were meant to be seen as, and feel, out of place.

[Session #3739](#)

[Panel 25 Asian Scholarly Publishing and Asian Studies](#)

Session Abstract:

Academic publishing is undergoing major changes as authors and publishers adjust to a shift to digital production and distribution of scholarly materials. In this roundtable, a panel of editors and publishers will discuss how electronic publishing is affecting research and publication on Asia and in Asia. The session will focus on four questions.

First, what impact is the evolving state of scholarly communication having on publishing books and articles relating to Asia?

Second, how is the open access movement affecting scholarly publishing in Asia?

Third, how has the shift away from area studies affected opportunities to publish articles and books on Asia?

Fourth, what might be done to improve the accessibility and impact of journals published in Asia?

[Session #3749](#)

[Panel 26 Buddhist Art in Motion: Historical Contexts and Contemporary Methodologies](#)

Session Abstract:

This roundtable session, which takes as its focus the impact of movement on methodologies, assembles four scholars trained at the University of Chicago under Professor Wu Hung. All four scholars research Buddhist art. However, what this roundtable aims to show is that not only do all four scholars use markedly different methodologies in interpreting the historical contexts of Buddhist art, but that their unique methodological trajectories are shaped by movement through regional and national cultures. The roundtable begins with three mini-presentations lasting ten minutes each. One discussant demonstrates how material culture theory informs her interpretations of Buddhist texts discovered in the Qingzhou White Pagoda, Liao Dynasty. The second discussant shows how the stylistic analysis of wood sculptures is being overturned by the dating of tree species, leading to the re-dating of Joseon Dynasty Buddha statues at the Ha'insa Temple, Hapcheon to the much earlier Silla Period. Using media theory, the third discussant introduces

virtual reality technology that allows viewers to explore the Dunhuang Caves, showing how VR technology raises important humanistic questions about the nature of reality and perception. The Chair will then join the three discussants in a thirty-minute discussion on the intersections of historical context, contemporary methodologies, and geographic movement in the study of Buddhist art. The Chair will then use the remaining thirty minutes to invite the audience to share their own thoughts on the dynamics of methodology. What has been the impact of movement - across borders, regions, and nations - on their own methodologies?

[Session #3754](#)

[Panel 27 Moving Forward: Japan-Korea Relations and the Future of Asia 2](#)

Session Abstract:

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

[Session #3781](#)

[Panel 28 Comedy As Cultural Memory: Laughter across 20th and 21st Century East Asian Film and Media](#)

Session Abstract:

This panel examines the comedy and laughter of 20th and 21st Century East Asian film and media. Taken together, the papers propose that popular comedy, although often overlooked as ephemeral, might be reappraised as a site of cultural memory and historical possibility. They highlight how humor and laughter weave the past into the present in unexpected and even explosive ways, and as such, they underscore how comedy agitates—albeit often blindly—against an approach to

cultural memory and history that relegate them to the past.

Each paper approaches the problem of comedy and laughter's cultural memory from diverse perspectives of era, medium and country. Hannah Airriess examines the short-lived 1960s Japanese studio genre of "BG" (business girl) films and reveals how the genre stood at the crossroads of the postwar promise of equal gender rights and its unfulfilled reality. Evelyn Shih explores the circuitous path that George W. Johnson's "The Laughing Song" wove through East Asia in the twentieth century, where it would find root in occupied and post-liberation Seoul and there galvanize reflections on colonial modernity. Wayne Wang considers recent Hong Kong film comedies and highlights how the films play an "enigmatic" role in subsuming affective energies displaced by increased political repression. Finally, David Humphrey examines contemporary Japanese body-based comedy and its place within post-Bubble culture; such comedy, Humphrey argues, offers a new lens through which to interrogate the precarity that stands at the heart of promises of rebirth through neoliberal reform.

Hannah Airriess (Presenter), Indiana University-Bloomington

Organized Panel Session Abstract:

This paper examines "BG" (business girl) films, a short-lived Japanese studio genre that emerged in the early 1960s. Japan's economic growth in the postwar era produced an increase in white-collar labor across the 1950s and 60s, and with it a proliferation of mass media for and about white-collar employees. While most of the media was targeted towards men, a culture emerged around the growing numbers of young women working in secretarial or service work. BG films emphasize the figure's economic independence, but also dramatize the built-in limitations to this work, as many corporations often enforced mandatory retirement for women upon marriage, or reaching their late 20s.

Using Inoue Umetsugu's *Closing Time* (Heiten jikan, 1962), I analyze how the BG, her workplace, and working conditions are represented through a comic vocabulary that restages debates on gender equality from the immediate postwar period for a generation of young people that came into adulthood after the war. The enshrinement of women's rights into the postwar constitution was mobilized in mass media depictions of women as representations of democracy in the 1940s and '50s. This was accompanied by debates regarding a crisis of masculinity in occupied Japan, which I argue is rearticulated in BG films through a comedic "battle of the sexes" narrative. Using formal analysis of *Closing Time* and archival material from women's magazines, I demonstrate how BG films use inter- and intra-generational conflict between genders to restage the debate about civil rights in a corporate context.

Evelyn Shih (Presenter), University of Colorado, Boulder

Wayne Wong (Presenter), University of Sheffield

Organized Panel Session Abstract:

This paper argues that recent Hong Kong productions such as *The Way We Keep Dancing* (2021) and *Far Far Away* (2022) take a bottom-up approach in the enigmatising process of documenting Hong Kong local culture, memories, and experiences. Enigmatisation is a concept delineating Hong Kong cinema's disposition to preserve local expressions through a privileged hermeneutic community. While enigmatisation is believed to preserve freedom of thought from below, its complexity and illusiveness may also reassert the grand narrative of progress.

As light-hearted comedies filled with dancing and romance elements, *The Way We Keep Dancing* and *Far Far Away* present a paradigmatic shift from commemorating Hong Kong's past glory through parody or pastiche to preserving and documenting local memories and experiences through concrete actions in the present. Rather than evoking the grand narrative for an older generation of Hong Kongers who benefited from the economic success of the (post)colonial city from the 1960s to the 2010s, these two films highlight the peripherality and disenchantment of young people in the 20s and 30s struggling under the discourse of progress and modernity and explore how youth (sub)culture, memories, and experiences can be preserved through body motion or kinesthesia such as dancing, driving, and hiking. In so doing, the bottom-up approach to enigmatisation in these films help relocate the displaced subjectivities of the young Hong Kongers after the umbrella movement in 2014 and anti-extradition protests in 2019, allowing them to rediscover their dreams, passions, and interests previously suppressed, if not shattered, by the repressive state.

David Humphrey (Presenter), Michigan State University

Organized Panel Session Abstract:

My paper examines the rise of body-based comedy in recent Japanese media, which I cast as response to narratives of neoliberal reform in the post-Bubble era. The image of the down-and-out comedian is a long-standing one in Japanese comedy, but the 1990s and 2000s saw its articulation as a full-fledged trope and stereotype. Reality TV-style "document variety" shows featured multi-episode narratives that placed unknown comedians in untenable situations; quiz programs featured segments that sought laughs by exposing comedians to challenges that approached physical torture. At the center of such formulas stood a new breed of comedian who defined their brand based on a willingness to "put their body on the line" (*karada o haru*) for comedy.

In my analysis of the rise of the body-based subgenre, I frame it within the creeping precarity of post-Bubble Japan and the appeal there to neoliberal reform

and autonomy. I argue that the comedian who sacrifices health and body for laughter represents the logical conclusion of calls for individual responsibility and privatization, while they also confront the audience with a not fully realized critique of those same shifts. While the comedian desperate for laughs throws into relief the plight of precarious workers, they unwittingly take, as the object of their laughter, the failed promise of postwar economic and social progress. In doing so, they reveal a present in which those promises linger on in unresolved form, codified in neoliberal rhetoric of greater autonomy and personal freedom through market liberalization.

[Session #3794](#)

[Panel 29 Comedy As Cultural Memory: Laughter across 20th and 21st Century East Asian Film and Media](#)

Session Abstract:

This panel examines the comedy and laughter of 20th and 21st Century East Asian film and media. Taken together, the papers propose that popular comedy, although often overlooked as ephemeral, might be reappraised as a site of cultural memory and historical possibility. They highlight how humor and laughter weave the past into the present in unexpected and even explosive ways, and as such, they underscore how comedy agitates—albeit often blindly—against an approach to cultural memory and history that relegate them to the past.

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Evelyn Shih (Presenter), University of Colorado, Boulder

Organized Panel Session Abstract:

In 1898, a black entertainer named George W. Johnson recorded "The Laughing Song," with lyrics that straddled the line between minstrelsy and a mocking reproach to slavery. The song featured Johnson laughing in rhythm, showing off the marvel of recording technology and the performer's virtuosity. But who did Johnson laugh for, what was he laughing at, and why could he not stop? Read historically, his compulsive laugh feels like the performance of the subaltern automaton, the sound of one commodified in the moment of his liberation.

The song was subsequently remade by British white minstrel performer Burt Shephard and popularized in colonial India before it reached Japan and semi-colonial China. Despite the fact that the African American roots were rendered almost completely illegible, I argue that a particular cover of the song retained a hauntingly similar affective position. In 1936, a Korean version titled "The Happy Provincial Gentleman" featured a Korean rube floundering in the colonial modernity of Seoul under Japanese control. Like Blackness in the era of minstrelsy, Koreanness was increasingly exoticized for entertainment in the imperial center while being cast in the amber of quaint antiquity. The song was re-recorded in 1970 by the comedian Sŏ Yŏngch'un, retaining most of the lyrics to address the post-liberation developmentalism of Park Chunghee's South Korea. This paper will argue that successive resurrections of this song in Korea mine the

formal qualities of the song to present a tendentious joke upon racial and capitalist teleologies underwriting world systems into the 21st century.

Wayne Wong (Presenter), University of Sheffield

Organized Panel Session Abstract:

This paper argues that recent Hong Kong productions such as *The Way We Keep Dancing* (2021) and *Far Far Away* (2022) take a bottom-up approach in the enigmatising process of documenting Hong Kong local culture, memories, and experiences. Enigmatisation is a concept delineating Hong Kong cinema's disposition to preserve local expressions through a privileged hermeneutic community. While enigmatisation is believed to preserve freedom of thought from below, its complexity and illusiveness may also reassert the grand narrative of progress.

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[Session #4142](#)

[Panel 30 “Multiple marginalities: Part 2 - Conversations across South and Southeast Asia on Inequalities, Welfare and Democratic Governance”](#)

Session Abstract:

Issues of inequalities, welfare and democratic governance have always remained key themes of research and public debates in South and Southeast Asian societies. Often celebrated as some of the most populous and diverse regions of the world, these regions are also known for their multiple and intersecting marginalities. On the one hand, these marginalities remain deeply entrenched in the traditional social order. On the other, they are amplified and complicated as a result of the postcolonial projects of democracy and their ensuing protracted conflicts and challenges that have unfolded in these regions. This panel will attempt to harness our collective efforts to decipher these complex contemporary histories of marginalities in different parts of South and Southeast Asia and encourage empirically grounded and bottom-up theorizations for meaningful academic interventions in these regions.

Gopale Machindranath (Presenter), Central University of Punjab

Organized Panel Session Abstract:

Issues of inequalities, welfare and democratic governance have always remained key themes of research and public debates in South and Southeast Asian societies. Often celebrated as some of the most populous and diverse regions of the world, these regions are also known for their multiple and intersecting marginalities. On the one hand, these marginalities remain deeply entrenched in the traditional social order. On the other, they are amplified and complicated as a result of the postcolonial projects of democracy and their ensuing protracted conflicts and challenges that have unfolded in these regions. This panel will attempt to harness

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Pasoot Lasuka (Presenter), Chiang Mai University

Organized Panel Session Abstract:

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Phul Sophearith (Presenter), Royal University of Phnom Penh

Organized Panel Session Abstract:

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Satish Mahor (Presenter), Madhya Pradesh Institute of Social Science Research, Vikram University

Organized Panel Session Abstract:

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[Session #3059](#)

[Panel 31 Chinese and Korean Political Thought on Resistance and Domination](#)

Session Abstract:

Political thinkers in late 19th and 20th century China and Korea faced a similar dilemma: how were they to resist imperial domination? This panel, featuring a mix of junior and senior scholars from both the United States and South Korea, consists of three papers on three different thinkers' perceptions of and resistance to domination in the context of imperialism. Alex Haskins will present "Shifting the Balance of Power": Wei Yuan's Pragmatically Inversive Approach to Domination," in which he analyzes Wei Yuan's extensive engagement with cartography, an engagement that gives rise to Wei's resistance against western imperialism. Hyemin Park and Daniel Kapust will present "Writing an Independent People: Jae-Pil Seo and the Formation of Modern Korea," in which the resistance takes the form of appropriating dominant western narratives regarding non-Europeans by persuading Seo's two different audiences - Korean and foreign - to cultivate an independent people.. Lastly, Hyunju Kim will present "Anarchist Women's Movement in Modern China." Focused on Hezhen's Women's Revolution, Kim shows that Hezhen's anarchist feminist thought sought to eliminate domination starting from gender-based discrimination and aiming for the ideal of socialism. Ham Kyu-Jin, in "The Idea of Dongpo (同胞) for old Communitarianism, Its Transition in Modernization," traces the conceptual development of dongpo (同胞), focusing especially on 19th and 20th century Korea and the concept's shift from the Joseon to the post-Joseon period.

Professor Bee Yun will serve as chair of the panel, and Bulran You, a researcher with Sogang University, will serve as discussant.

Daniel Kapust (Presenter), University of Wisconsin, Madison

Organized Panel Session Abstract:

In this paper, we analyze the Korean and English editorials of Tongnip Sinmun/The Independent, a newspaper published by Jae-Pil Seo, to examine his

political thought. We focus in particular on how he depicted the west and the east in seeking to persuade his two audiences—one that read the Korean edition and the other the English edition – to support his project of an independent Korean people. In the editorials, Seo identifies the west with modernity, and the east with premodernity. Similarly, his method of persuading these two audiences differs: in speaking to the non-Korean audience, he employs arguments and concepts that do not appear in the Korean edition, while the Korean edition is more focused on the education of the Koreans to help them progress toward modernity. At the same time, given the existential threat of imperialist expansion in Seo's historical moment, he was persuading his English-edition readers that Korea was capable of westernization and thus independence. We see in Seo, then, that the East Asian reification of the west and the east is central to understanding his political thought and east Asian thought in the period more broadly.

Hyemin Park (Presenter), University of Wisconsin, Madison

Organized Panel Session Abstract:

In this paper, we analyze the Korean and English editorials of Tongnip Sinmun/The Independent, a newspaper published by Jae-Pil Seo, to examine his political thought. We focus in particular on how he depicted the west and the east in seeking to persuade his two audiences—one that read the Korean edition and the other the English edition – to support his project of an independent Korean people. In the editorials, Seo identifies the west with modernity, and the east with premodernity. Similarly, his method of persuading these two audiences differs: in speaking to the non-Korean audience, he employs arguments and concepts that do not appear in the Korean edition, while the Korean edition is more focused on the education of the Koreans to help them progress toward modernity. At the same time, given the existential threat of imperialist expansion in Seo's historical moment, he was persuading his English-edition readers that Korea was capable of westernization and thus independence. We see in Seo, then, that the East Asian reification of the west and the east is central to understanding his political thought and east Asian thought in the period more broadly.

Alex Haskins (Presenter), Wheaton College

Organized Panel Session Abstract:

In this paper, I argue that Wei Yuan's pragmatic efforts at reform relied on apprehending “foreign conditions” (yiqing)—the linguistic, political, historical, economic, and technological developments of Western countries—through extensive engagement with global cartography. This “cartographical” approach, I contend, not only informed Wei's overall vision of the Qing empire, but also crucially influenced his efforts at offering concrete and informed ways for Qing officials to resist the reality of Western domination and invert the present global order in China's favor.

My argument foregrounds Wei's access to information concerning the global territorial possessions of European countries while also exploring the military, political, and economic strategies of resistance Wei developed through his writings. I show that Wei's access to global maps and territorial possessions enabled him to lay the necessary groundwork for resisting military and economic domination by the West. This is not to say, however, that Wei's arguments are reducible to "Western impact" or that they entailed a rejection of "traditional" Chinese forms of statecraft. My turn to Wei's statecraft cartography is motivated by how he situates the Western threat of domination in terms of earlier Chinese categories of thought, in keeping with recent work in Chinese historiography and comparative political thought. By emphasizing Wei's revisionist moves as ones that simultaneously embrace Qing domination of others yet resist foreign domination of China, I offer a new framework for understanding Wei's transnational political thought than has been previously offered.

Hyunju Kim (Presenter), Wonkwang University

Organized Panel Session Abstract:

This paper explores how the discourse on women's rights in modern China developed through Hezhen, an anarchist activist in modern China. Hezhen insisted on the "Women's Revolution" Through Tianyi, one of the two major anarchist magazines in the early 20th century, Hezhen sought to abolish all authorities and power that might suppress people, including the state, the police, and social classes. In particular, Hezhen insisted that the classes of men and women should be eliminated first. One of the characteristics of Hezhen's thought is that she sought a social revolution to overcome all discrimination, including between men and women, classes, races, and rich and poor and nations. Another characteristic is that unlike the Confucian anarchism of Tianyi, with which Hezhen was familiar given her work as editor with Liu Shipai, Hezhen's anarchism was opposed to Confucianism.

Kyu-jin Ham (Presenter), Seoul National University of Education

Organized Panel Session Abstract:

This project traces the conceptual development of dongpo (同胞), which originally means 'cohabitants in uterus,' or siblings. The expression of sahaedongpo (四海同胞), or the idea that 'every human being is my sibling,' is also found in Confucius' Analects, and it was further developed by Zhang Di in the 11th century as minodongpo (民五同胞), or 'people are my siblings' with an emphasis on shared ki (氣). In Joseon, the idea of dongpo had various political emphases. Korea's traditional literati class argued for the king's political obligation by asserting that minodongpo meant the king should not indulge himself in luxury, but help his people, who are his siblings. The same concept was expanded in the late Joseon

period to imply the obligations of the nobility toward common people who were their true dongpo.

In the late 19th and early 20th centuries, Joseon faced two major challenges, in which the concept of dongpo played a significant role. Firstly, they had to save their country from foreign aggression. Second, they had to reform their obsolete sociopolitical system. In this context, members of the Enlightenment Party cited sahaedongpo for progress toward an independent Joseon. Other thinkers, including Donghak activists and the Independence Club members, pursued radical reforms to make their society more liberal and equal. When Joseon perished without any meaningful progress, the Koreans conceived dongpo as a synonym for nation: dongpo meant that they stood against foreign enemies, never their siblings, and against the inner agents of the enemies.

[Session #3108](#)

[Panel 32 Asian Studies in Asia: Questioning Assumptions and Challenging Boundaries](#)

Session Abstract:

This roundtable brings together the directors of research centers in Asia to focus on the following question: How does research in the humanities and social sciences engage with questions that are especially relevant to Asia – such issues as climate change, urbanism, nationalism, governance, media, global health -- but challenge assumptions that are built into the field of Asian Studies. Many centers and institutes around the world have engaged with this problem in various ways. For example, National Resource Centers for Asian Studies in the United State struggle with the question of how to reconceptualize their mission even as major granting agencies reproduce Asian Studies using Cold War era schemes and priorities. Perhaps even more deeply entrenched are the assumptions of nationalism and the priorities of state funding for higher education in all parts of the world. Private institutions, often located in global cities, can promote research with greater flexibility and trans-national collaboration, but are nevertheless bound by similar constraints. The objectification of Asia as a topic of study under the rubric of Asian Studies can be useful but is problematically anachronistic in light of the kind of interdisciplinary, collaborative work being done at institutes of higher education throughout Asia and the Pacific. How are centers in Asia and the Pacific developing new paradigms and epistemologies for research and teaching? What are the challenges and what are the possibilities?

[Session #3127](#)

[Panel 33 The Commercialization of Popular Culture in Colonial Korea](#)

Session Abstract:

Korea experienced drastic cultural transformations as it entered the twentieth century. One of the most prominent changes was the commercialization of culture, occurring at the intersection of modern technology, imperialism, and the globalized capitalist economy. Sounds, performances, and sites were presented for consumption. This panel pays special attention to the ways in which race, ethnicity, gender, and culture were continually reconstructed in the process of commercialization. Jihun Suk explores the early history of East Asian encounters with sound recording technology from the “West” with a special focus on Korea. He reveals how the recording industry provided a space for East Asian cultural elites to express their ingenuity. Eujeong Zhang’s paper is devoted to chronicling the often-overlooked emergence of early girl groups from the 1920s. Although they were marketed as “doll-like” products, Zhang argues, evidence of their members’ growth and self-discovery can be also found. Soojin Kim investigates the ways in which African American musicians and their music were contested terrains among Koreans, and how they conceptualized both. Hye Eun Choi traces city dwellers’ overhearing of various modern sounds and shows that those who were not direct consumers of sound products still embodied sonic modernity. Roald Maliangkay analyzes the ways in which Korean sites were packaged and sold as an escape to an authentic past among foreigners, especially Japanese, supported by a modern public transport network.

Jihun Suk (Presenter), Yonsei University

Organized Panel Session Abstract:

Beginning in the last decade of the 19th century, the newly invented technology of sound recording was introduced to all parts of the world, including much of East Asia. Using several primary source materials uncovered in various archives in the U.S., Korea, and elsewhere, this paper would like to present the early history of East Asian encounters with sound recording technology, with special focus on the history of Korean sound recordings. This includes Thomas Edison's "grand scheme" to introduce phonograph in East Asian countries beginning in 1889, and the so-called “recording expeditions” of the early 1900s conducted by various record companies in the U.S. and Europe to establish their (market) presence in Asia, and the actual production and sales of East Asian sound recordings, with a case study on Korea's first commercial recordings recorded in 1906. By doing so, this paper will not only try to show the socio-economic effects and outcomes of the coming of the "West" to the "East" at the turn of the 20th century, but also the eventual display of local ingenuity of the early 20th century East Asian cultural elites.

Eujeong Zhang (Presenter), Dankook University

Organized Panel Session Abstract:

In 2022, K-pop girl groups are leading the Korean Wave. Although girl groups

have a long history in South Korea, their early activities have not received much attention from popular music scholars. Only the Jeogori Sisters, who were active around 1940, are well known. However, they were preceded by many others, going back to the beginning of modern popular music in Korea. In this presentation, we will look at several girl groups formed in Korea in the 1920s and 1930s. In addition to Nangrangjwa, we will examine the members, organizational backgrounds, and performances of the Gaeseong Girls' Song Theater, the Dalian Girls' Song Theater, and Women's Donggwangdan. These groups, called "girl bands" at the time, could not entirely avoid being marketed as "doll-like" products. Even if the groups were purposefully designed to be this way, however, evidence of their members' growth and self-discovery can also be found in them. Therefore, in this paper I examine the dynamic process between two conditions—playing dolls and being persons—to bring to light an under-studied aspect of early modern girl groups. This paper is an early step in a detailed study of the origins of these groups.

Soojin Kim (Presenter), Korea National University of Arts

Organized Panel Session Abstract:

This paper examines Koreans' reception of African American musicians and their music in colonial Korea. New musical idioms and languages of western classical art music were rapidly and widely introduced and established its remarkable prestige. Many Korean musicians came back to Korea from their studies in Japan, the United States, and Germany, broadening the repertoire of classical art music. While they gave recitals and concerts mainly with European art music pieces of the 18th and 19th centuries, a few of them organized concerts and performed pieces of African American spirituals, or folk music. When newspapers described African American musicians' music events, their blackness was emphasized. I show, on the one hand, Koreans accepted the way that America of the time constructed African American music, which was considered inferior to European art music. On the other hand, Koreans' recognition of African American musicians and their music genres exhibit the modernity of Korea through new music sound. I argue that African American music was the medium to manipulate ambivalence and conflicts between Koreans' understanding of artistically new modern and colored modern music.

Hye Eun Choi (Presenter), New York University Shanghai

Organized Panel Session Abstract:

When discussing sound reproduction products or commercial sound activities in colonial Korea, I often begin with an admission that the number of people who could afford either was limited. Although paying audiences, radio subscribers, and record consumers are significant for understanding the reception of modern urban

sound culture, focusing only on them obscures the fact that all other city dwellers were simultaneously immersed in the modern soundscape by both passively and actively overhearing sounds around them. For example, domestics, who made up the largest group of workers in Kyōngsōng, the colonial capital, had access to sounds mediated by the gramophones and radios enjoyed by their employers. Café waitresses, serving boys, and theater workers were continually exposed to reproduced sounds as well as live performances. Even delivery workers, rickshaw pullers, peddlers, and passers-by encountered advertisements that utilized gramophones, parades with big bands promoting records, concerts and other public events, and benefit performances organized by various cultural elites. Furthermore, sounds escaping from entertainment venues pervaded public spaces. Even if they were unable to take Schaferian soundwalks, they still witnessed the modern transformation of sound culture in colonial Korea by embodying the sonic dimension of modernity.

Roald Maliangkay (Presenter), Australian National University

Organized Panel Session Abstract:

In Korea in the 1930s, sightseeing tourism grew into a major business. Supported by an extensive network of public transport as well as the ongoing popularity of Korean sites, spas, and live music entertainment, the number of foreign tourists in Korea, most of whom were Japanese, grew considerably. Products were commonly sold as convenient escapes to an authentic past. Postcards and photos emphasized the exoticism and “nostalgic” appeal of historical remains, and portrayed Koreans as naïve and somewhat “‘helpless’ barbarians”. The images were juxtaposed with convenience and the comforts of modern facilities. Newspapers, department store catalogs, and tourist leaflets included timetables that promised a timely return to civilization. They showed, in other words, how many hours were required to journey to the past, and back. While the colonial period predates the highly compressed packaged tour culture of “fast tourism” that emerged in Japan in the post-war era, efficiency and convenience were promoted from very early on. In this talk I will focus on the promotion of time-efficient travel. I argue that for the burgeoning tourism industry to grow, it had to meet the need for both punctual travel and safety, which implied sacrificing exploration and adventure for rational convenience.

[Session #3137](#)

[Panel 34 Resituating Hong Kong in Area Studies: Transnational Infrastructure and Movement of People and Ideas, 1840s-2022](#)

Session Abstract:

Hong Kong is a place of historical, geopolitical, economic and cultural importance, holding interests to scholars working on China and Asian studies. Since the

nineteenth century, the city's unique position has made it a mobility hub. Through exploring various concepts, notably 'Hong Kong as a laboratory', 'Hong Kong as a Cold War pivot', 'Trans-imperial Mobility' and 'Staging Hong Kong', this panel seeks to reconsider Hong Kong's historical and transnational significance and resituates it in area studies. Using four cases studies, the panel examines how Hong Kong acted as an important nexus for the movement of historical actors, transmission of concepts and development of activities. The first paper examines how the idea of brainwashing and transcultural mind science emerged from, developed in and transferred from Hong Kong, an important concept in science and psychiatry. Investigating how several marginal subjects travelled across the China coast and Straits Settlements, the second paper uncovers regional connections that Hong Kong had with Southeast Asia and how it shaped trans-imperial mobility in Asia. The third paper studies how Hong Kong served as a Cold War pivot, facilitating the Chinese Communist Party's advocacy of patriotism to Chinese population outside China. The last paper analyses Hong Kong's current opportunities and challenges, and how it continues to assert its function as a regional and global hub amid Covid-19 and shifting geopolitics. The papers add a new perspective on Hong Kong's importance in China and Asian studies, with implications for the development of new methodologies and frameworks in area studies.

Chun Kei Kelvin Chan (Presenter), McGill University

Organized Panel Session Abstract:

This paper examines the history of science through a case study of Cold War Hong Kong. From the 1950s, anthropologists and sociologists, who had no access to mainland China, viewed Hong Kong as a fieldwork site to understand 'Chinese culture' or 'Chinese society'. Similarly, this study argues that the unique geopolitical situations during Cold War turned Hong Kong into a laboratory for mind science, where influential medical theories emerged. First, this study examines how the idea of brainwashing emerged from and developed in Hong Kong. Mired in the Western horror of communism, writers and researchers travelled to Hong Kong and interviewed refugees from mainland China as research subjects who underwent intense thought reform. Meanwhile, against the global backdrop of decolonization, psychiatrists and psychologists began to re-examine the theories that once justified racism and colonialism. Mental health experts paid more attention to non-Western culture and naturally turned to Hong Kong to study the cross-cultural encounter of the 'Chinese mind'. Overall, this study examines the transpacific and trans-imperial networks that facilitated these researches. It suggests Hong Kong, with an assemblage of psychiatrists and psychologists, became a laboratory for mind science that catered different research agendas after the 1950s. This study will contribute to a more nuanced understanding of Hong

Kong during the Cold War and the history of psychiatry.

Vivian Kong (Presenter), University of Bristol

Organized Panel Session Abstract:

While we tend to associate transnational mobility with social elites, many British subjects with marginal social and financial status took advantage of British domination in colonial Asia to travel across East and Southeast Asia. Well-connected by affordable steamship routes across the Asia-Pacific, Hong Kong was a popular destination for many such subjects. Due to their marginality, geographical mobility, and multiple legal statuses, they were perceived as some of the most 'problematic' subjects in urban Asia. As officials, charities, and local residents sought to manage and assist these 'problematic' mobile individuals, they left us official, institutional, and journalistic accounts to uncover the transnational mobility of marginal British subjects in colonial Asia.

Drawing from this large body of material, this paper takes case studies of several marginal subjects who travelled throughout the China coast and Straits Settlements between the 1880s and 1940s. It explores how these historical actors operated within the Southeast Asia traffic of people and goods, and the regional connections that Hong Kong had with Southeast Asia. In considering colonial authorities sought to govern population movement across borders, and how marginal subjects navigated these measures, this paper also examines how the city shaped trans-imperial mobility of marginal subjects in Asia at the time.

Florence Mok (Presenter), Nanyang Technological University

Organized Panel Session Abstract:

This article examines how the Chinese Communist Party (CCP) expanded its influence, propagated nationalism and advocated anti-colonialism through Chinese left-wing schools in colonial Hong Kong from 1945 to 1967. Hong Kong's unique geopolitical dynamics- being a Cold War pivot and juggling between the United States and the People's Republic of China- and the British rule of law created a permissive environment for the spread of communist ideologies in the colony. Using memoirs of former leftists and archival records in Hong Kong and London, this article examines the funding and operation of these left-wing schools, investigates why they were appealing to specific communities in Hong Kong, and measures their level of infiltration. It then explores how the colonial state monitored radicalism closely and repressed it using various measures. As such, this article contributes to the transnational history of Hong Kong, China, British colonialism and the Cold War.

John Wong (Presenter), University of Hong Kong

Organized Panel Session Abstract:

Recent years have witnessed rejuvenated interests in Hong Kong, a fascinating research site not only for its inherent appeal but also for its significance in broader geopolitical dynamics. When China was closed to foreign travel, early scholarly attention studied Hong Kong as a proxy for such issues as Chinese lineage and society. In the period leading up to the handover in 1997, interest in Hong Kong has flourished, turning the focus to local Hong Kong. Building on these Hong Kong-centered studies, recent projects have emphasized the instrumentality of Hong Kong in directing regional and global flows. Compared to this historiographical trajectory, Hong Kong owed its geopolitical and economic significance to its role as China's outlet during the Cold War, and the city has found it necessary to refashion itself since China's Reform era. To maintain the city's vitality, Hong Kong will have to assert its function as a regional and global hub, especially as shifting geopolitics and COVID rewire international circuitries. Interlacing such historiographical trajectory with historical developments, this talk explores Hong Kong's opportunities and challenges in our world today.

[Session #3168](#)

[Panel 35 Objects of Memory: Body, Community and Nation](#)

Session Abstract:

Anthropologist Webb Keane states that until now “approaches to material objects have...drawn heavily on...more abstract treatments of objects, and the correlative concepts of objectivity and objectification.” This session extends this insight through papers by South Asian scholars and practitioners from four distinct domains—art, architecture, textiles, and photography. It will argue that objects are not mere representations, but instead they embody memories, projects and processes of the body, the community, and the nation. These objects of material culture—small and large—stand in an indexical relation to the contexts, techniques and communities that occasioned them.

This session will demonstrate that textiles produced by nomadic communities in India are not simply products of labour but a reflection of the movement of bodies, inter-communal dependencies, and cultural identities. Further, in the visual arts, Pan-Asian interactions between Japanese and Indian artists gave rise to techniques such as that of the ‘remembered image’ which was employed as a mnemonic device to improve perceptual experiences. Similarly, architectural objects serve as archives with memories of their making preserved in the tectonics of the building. While photography documents the construction of factories and dams, to capture both the present expectations of a modern India as well as the future memories of an independent nation. Finally, in the face of the global ecological crisis, it presents the possibility that documentation, revival and preservation of vernacular techniques and processes, with solidarity among Asian

peoples, could be counter hegemonic to the international dominance of an 'industrial' model.

Pithamber Polsani (Presenter), Srishti Manipal Institute of Art, Design and Technology

Organized Panel Session Abstract:

The "Temples of Modernity," is how Jawaharlal Nehru, the first Prime Minister of India, characterised the factories, industrial towns, institutions, cities, and hydroelectric dams that were built feverishly in the first two decades of independent India. These monumental structures were memorialised as national patrimony through State-sanctioned photography that was contemporaneously recorded and produced. The constructions were framed in a dual and contradictory role - as the harbingers of modernity and as monuments for a modern India. This incongruent coupling of past and future, commemoration, and expectation, in the present, is reflective of how the India of that time came to be defined by the political and intellectual leadership - a modern nation with a rich tradition.

Through a critical reading of the visual archive of photographer Sunil Janah (1918-2012) this paper analyses how photographs attempted to suture the fissure between modernity and tradition through a sponsored pathos of new monumentality. The paper focusses on the dialectical tension between industry and infrastructure conceived as civic and laic memorials in a culture of idolatry, with the hope that the profane structures of modernity will subsume the religious to emerge as a new sacredness. It analyses the visual and rhetorical strategies employed by photography in monumentalising infrastructure that lacks the gravitas of modernism and the imagism of the postmodern. Finally, it reflects on the present condition of the 'Monuments for Modernity' that lay in real and conceptual ruins while the 'Temples' flourish.

Saumya Singh (Presenter), University of Arts London

Organized Panel Session Abstract:

Textile serves as a powerful metaphor for text. The processes of creating textiles - carding, spinning, winding, warping and weaving - are viewed as analogues to composing a text. In the language of 20th-century French philosophers the idea of 'text as textile' are intricately woven into their thought. While the metaphorical affinity between textile and text has a long history, for some Indian communities with powerful weaving traditions, textile is a surface of inscription of memories, cultural identities, and communal interdependencies. When members of these communities carry a piece of cloth they carry with them the whole community, its culture and economy.

This paper analyses both textiles and the process of making in the nomadic,

pastoral communities of Kachchh in India. It will examine how textiles function as documentation of their cultural identities, an archive of a shared inter-communal network, and the memory of the weaver's body that serves as a spindle and loom for composing the fabric. Textiles created through such inter-independent community networks give life to local cultures and economies which are in tune with seasonal shifts and ecological cycles. Consequently, the livelihoods of indigenous peoples across Asia can serve as models of low-impact living that can ensure a sustainable future globally. The paper argues that understanding and reviving indigenous economic systems that are intricately connected with culture and ecology can potentially lead to resilient pan-Asian inter-communal networks in the face of international hegemony.

Priya Joseph (Presenter), School of Architecture, CHRIST (Deemed to be University)
Organized Panel Session Abstract:

There are sparse architectural archives in India and South Asia, especially those which reveal or narrate the making of architecture. These limited archives rarely include drawings or other evidence of the process of construction. This paper investigates the architecture of earth brick Chatrams or rest houses of Thanjavur constructed in colonial India by reading these disappearing architectural productions as archives. Further, it argues that while decoding the engineering and tectonic of construction, the memory and voice of the 'anonymous makers,' can be revealed. The Chatrams were built in a special sculptural derivation containing the memory of skill in its details, which was transferred over generations from stone sculptors to brick masons. For centuries the region was familiar with stone sculpting, however the shift in technology in the 19th century necessitated the transfer of memories of sculpting from stone to bricks. Though bricks are modular elements of construction, in the building of Chatrams they are massed and made into monoliths and then sculpted just as stone would be. This paper explains this architecture by deciphering the information embedded in these dilapidated buildings to reveal the unheard narratives of the craftspersons preserved in the tectonics of the building. The paper argues that exploring building as an archive and deciphering the memory in the tectonics of making could serve as a new methodological approach to architectural history in South Asia.

Amita Kini-Singh (Presenter), Independent Scholars of Asia

Organized Panel Session Abstract:

In colonial India and Meiji Japan, a series of momentous engagements between artists resulted in a transference of ideas and techniques that changed the trajectory of 20th-century Asian art. A Pan-Asianist perspective helped Japanese scholar Okakura Kakuzō and Indian polymath Rabindranath Tagore to argue in

favour of releasing Asian art from the hegemony of Western academic standards to give it a rightful place in world art history. Their meeting in 1902 put into motion a sequence of events that defined the career paths of influential artists like Yokoyama Taikan and Nandalal Bose, who assimilated Indo-Japanese cross-cultural influences into their practices, as did generations of artists that came after them. This paper focusses on the interrelation between memories of a shared aesthetic heritage and their manifestations across various mediums in 20th-century Indian and Japanese art. It highlights avant-garde memory practices used by Pan-Asian artists that are deep-rooted in the spirituality of the continent, and which formed an integral part of early artistic education in Japan. Techniques such as the 'mind's eye' and the 'remembered image' were transferred to artists of the Bengal School, and consequently absorbed into the pedagogy of Kala Bhavan - India's pre-eminent art school at Santiniketan. The overall intent of the paper is to present the impact of past artistic exchanges on 20th-century Indo-Japanese visual culture, and to open up more fields of inquiry in the theoretical discourse that surrounds Asian art history, which would help ensure a greater future for the world's largest artistic community.

[Session #3169](#)

[Panel 36 Migrants and Everyday Bordering in Contemporary South Korea](#)

Session Abstract:

In South Korea, prejudices or hostility towards migrants have often been associated with Koreans having a strong ethnic identity or being unfamiliar with different racial/ethnic groups due to its short history as a destination country for migrants. This simplification, however, is not accurate in understanding the current politics of belonging. In order to unpack such politics, this panel engages the concept of "everyday bordering" (Yuval-Davis et al, 2018), while perceiving bordering to be the everyday construction of borders practiced by anyone anywhere. Authors in this panel examine multidimensional and multiscalar bordering practices which reconstitute the nation through differentially in/excluding migrants, while at the same time shedding light on migrants' resistance to such bordering. The first presentation by Chulhyo Kim examines the South Korean government's pandemic-response policies and asylum seekers' fight against restrictive policies during pandemic times. The second presentation by Nahyun Han exhibits the temporality of bordering practices which seal migrants' present and future as precarious Others. Her case study of the Hawseong Detention Center also examines de-bordering practices of immobile migrants. Thirdly, Junsung Han's review of the Employment Permit System of South Korea, in particular, the regulations on labor market mobility of E-9 workers, shows how the state's shifting border strategy works and how it incorporates constitutional

politics. The last presentation by Joowon Yuk focuses on the challenges posed by a new form of autochthonous politics of belonging and its entanglement with competitive victimhood and contestation of human rights discourse.

Chulhyo Kim (Presenter), Gyeongsang National University

Organized Panel Session Abstract:

The COVID-19 pandemic revealed how the state may form borders within its territory by including or excluding non-citizens in its implementation of disease prevention and control, medical treatment, vaccination, and relief payment policies. The non-citizens including migrants and refugees were often excluded from the 'national' emergency responses and experienced health risks, poverty and discrimination. While many refugee communities sought self-support in response to the devastating conditions, a few asylum-seekers openly claimed their citizenship rights by staging demonstrations in front of an immigration office in South Korea. This paper examines pandemic-response policies affecting asylum-seekers in South Korea, the conditions of the asylum-seekers, and what prompted the asylum-seekers to take public actions, and what their claims were. On top of reviewing the South Korean government's pandemic-response policies from 2020 to 2022, this research analyses interview data of asylum-seekers who were involved in protests against immigration and asylum policies in 2021 and 2022. It particularly focuses on the case of asylum-seekers' protests and legal actions against immigration offices in Daegu, Korea, which were staged in 2021. This paper also explores the theoretical implications of state policies and asylum-seekers action from the view of un/bordering and citizenship making.

Nahyun Han (Presenter), Sogang University

Organized Panel Session Abstract:

The immigration detention center is a representative space of inequality in movement and a device that embodies state border boundaries. Following Agamben(1995)'s notion of the detention center where legal protection ceases and 'the state of exception' becomes permanent, most researchers have attempted to understand it by its spatial feature. Going beyond such understandings, this paper aims to show how detention centers can be understood as a place where the state's border is embodied in temporality for migrants. In this sense, temporal dimension is key in traversing the subjective experience of body and mind and imprinting the symbolic manipulation of citizenship (Mezzadra and Neilson, 2013). Through participatory observation and interviews, this research contextualizes temporal borders experienced by detainees in the Hawseong Detention Center: waiting and delaying, sudden interruption, and temporary status. These temporal borders cut off, invade, and transform migrants' future horizons into precarious and deportable status. Yet, it is also in temporality that their agency is exerted

even in the extreme deprivation of freedom. Social capital such as networks and intimacy are vital tools in transcending spatial borders. The migrants earn what they want and need through relationships between detainees, sharing resources, intimacy, and networks with NGOs. Even in immobility, things that can be called “the weapons of the weak” (Scott, 1987) are found.

Junsung Han (Presenter), Institute of Public Governance, Kyung Hee University

Organized Panel Session Abstract:

This paper will examine the regulations regarding migrant workers’ change of workplace under the Employment Permit System of South Korea(K-EPS), from the perspective of politics of border and boundary. The K-EPS is the backbone of the South Korean Temporary Migrant Labor Scheme. The paper will explore the government’s restriction on the labor market mobility of E-9 workers as bordering practices. The regulations are the legal and administrative maneuverings that put E-9 workers in a state of vulnerability, through the governmentality of illegality. This governmental technique brings the border deep into the daily lives of many E-9 workers. Using this ‘shifting border’ strategy, administrative power tries to mold the workers into governable subjects. This is not the whole story, though. Migrant workers critical of this tactic have problematized and resisted the underlying politics of bordering of the K-EPS’s mobility regulation. They brought the case to the constitutional court two times in 2007 and 2021. Such constitutional politics, however, was not successful. It will be argued that the court essentially functioned as part of the K-EPS’s overall governing, by effectively approving its bordering practices. Ultimately this paper underscores the importance of addressing the stark democratic deficit of the current Korean temporary migrant labor scheme.

Joowon Yuk (Presenter), Kyungpook National University

Organized Panel Session Abstract:

Recently South Korea has witnessed a rise in a new form of autochthonous politics of belonging. The slogan “We are not haters! Koreans First” has become popular since a nation-wide campaign against Yemeni refugees in 2018 and has been adopted not only by anti-migrant, anti-multicultural groups but also ordinary people facing everyday conflicts with migrants. This paper analyses everyday bordering and the politics of belonging in South Korea through a case study of a campaign against the construction of an Islamic Mosque in Daegu. In February 2021, the Bukgu District Office in Daegu City suspended the construction license of the Daruleeman Kyungpook Islamic Centre based on a petition submitted by the neighbouring residents. The case was taken to court after the Muslims filed a lawsuit against the district office to get the suspension order canceled. In September 2022, the Supreme Court ruled in the Muslims’ favour, ending the legal

debate. However, having the legal high ground did not stop anti-Mosque residents from interrupting construction and harassing Muslim residents. This case is representative of contemporary everyday bordering which is practiced in the guise of a competition between Korean-nationals and migrants. This paper focuses on exploring the ways in which such autochthonous politics of belonging intersects with competitive victimhood and contestations of human rights discourse. In doing so, it attempts to examine new and emerging challenges posed to progressive social movements including migrant rights advocacy.

[Session #3174](#)

[Panel 37 Memories of Margins: Imperial Environment in East Asia](#)

Session Abstract:

Human activity is inescapably bounded by the environment. This panel historicizes the relationship between empires and the environment, with a specific focus on the imperial margins. The five projects, covering a time span of two millennia, examine how the environment of the margin shaped the state-building process in various East Asia states. The margin of empires is largely decided by the environment: bodies of water, mountain range, desert, and even disease, all marked the limit of an empire. However, as Stark's and Chung's studies on Imperial Japan and pre-conquest Qing show, it was the empire that defined, created, and transformed the environment of the margin.

Yet, the state is not the only actor at its margins; its subjects also derive agency from the environment. Using the environment as an analytical lens, we investigate the limit of empire's social control and rediscover the voices and memories of its subjects at the margins. Shih and Wan's projects, for instance, reconstruct the lives of the marginal groups living on water, whose voices had been neglected in official historical texts.

Our panel also explores new sources and methods to diversify the scope of environmental history. Wan's study brings in archeological and paleo-ecological evidence, and combines them with GIS spatial analysis; Shih adopts an anthropological approach to unmute the marginal groups living on water; and Huang investigates the Cold War through building materials. All these new methods and approaches enable us to have a more nuanced understanding of the extent and limit of state power.

Yu-cheng Richard Shih (Presenter), Brown University

Organized Panel Session Abstract:

What happens when a state that is traditionally seen as a continental and

terrestrial power, like China, is analyzed from the perspectives of its watery peripheries? This pursuit structures this article. By emphasizing the riverine dynamics in the lower Yangzi Delta, featuring one of the most developed and intricate riverway systems worldwide, this paper foregrounds the ways in which the hydraulic mismanagement since the late nineteenth century changed inland water environments to connect previously disparate regions and created networks of immigrants and the social poor. With a focus on the considerable boat-dwelling population, covering fishers, hired boaters, wharf laborers, and migrants, I scrutinize how lakes and rivers in Lake Tai form a fluid frontier by shaping the ways inhabitants, featuring religious and cultural minorities who had mostly been illiterate and stigmatized, interact with authorities on the shore. By conceptualizing these mobile groups as “littoral communities,” I problematize their marginalization by redirecting attention to the ways in which waters informed patterns of their social belongings and everyday strategies for tackling governmental demands and controls. This approach, shifting our view from land-based to water-centered, thus reconfigures the topography of state power through ordinary lives and religious experiences on the shoreline edges.

Aaron Stark (Presenter), Brown University

Organized Panel Session Abstract:

This presentation examines the relationship between colonial tourism and the proposed (but never-implemented) national park system in the Japanese client state of Manchukuo (1932-1945). It argues that the popularly imagined proposal for national parks was one of many manifestations of the “promise of empire,” in which broad demands of citizen support and collective sacrifice would eventually transcend into the inevitable triumph of Japan’s imperial ambitions and usher in unprecedented political, economic, and social benefits for its people. This rationalization of empire as a grand investment scheme ushered in the creation of a rich social imaginary in which Japanese settlers and visitors could bank on the puppet state’s futurity.

One major part of selling and consuming this idea both in the present and for the future was through tourism. This paper builds on the rich scholarship of intra-empire tourism in Japan, but limits its focus to the attractions of Manchukuo's natural environment rather than its ultramodern showcase cities. While sometimes less overtly conspicuous than the grand urban planning schemes enveloping Manchukuo’s many metropolises, an examination of the many natural spaces altered into ski resorts, hiking trails, hot spring resorts, and dams and reservoirs shows how Japanese interests created a repertoire of touristic locations in which visitors themselves could witness the supposed benefits of Japan’s guiding “ecological modernity”—a modernity that defined itself against the inferred backwardness of the many indigenous and colonized peoples with whom Japanese

settlers and visitors shared this vast space.

Yan Hon Michael Chung (Presenter), Emory University

Organized Panel Session Abstract:

We all are eyewitnesses of how a disease could change our life. But this is hardly an extraordinary experience. Human society has been dealing with diseases for millennia. This study examines how a disease shaped the ethnic landscape of a state. More specifically, I argue that smallpox shaped the “spatial sense of otherness” in the pre-conquest Qing state. Chang Chia-Feng’s study has already shown that smallpox had a profound impact on the Qing’s politics, diplomacy, and military; but this study takes a different approach by examining how the Manchus’ public health policies shaped their understanding of space, margin, and border between them and the other two sedentary states – Joseon and the Ming.

In the pre-conquest Qing, smallpox forced the state to enforce strict quarantine measures on those who traveled from the Ming and Joseon to Manchuria. In war, only those Manchu and Mongol commanders and soldiers who had been infected previously were sent to Joseon and the Ming. These disease control policies demarcated a virtual border between the Manchus and the sedentary states and created a sense of “otherness” in terms of space. Further, since the Mongols were as prone to smallpox as the Manchus, the two ethnic groups were drawn closer while they were further distanced from the Han and Koreans. This created an ethnic-spatial hierarchy between the Manchus, Mongols, Han, and Koreans. In short, smallpox had shaped and reinforced the existing ethnic-spatial understanding of the Manchus and, consequently, influenced the state’s political and military decisions.

Yuk Ping Daisy Wan (Presenter), Brown University

Organized Panel Session Abstract:

The plentiful water resources and favorable environment of the Hunan region, mainly the drainage basin of Lake Dongting and Xiang River, have attracted human settlement and activities for millennia since the Neolithic Age. With the enormous influx of Han Chinese population from the north during the Han period, the traditional narration in environmental history is about how the local ecosystem and landscape in the Hunan region were transformed by Han settlers to provide more arable lands and taxable surplus. Meanwhile, the discourse and memory about the entire southern region, including Hunan region, were mostly constructed by Chinese literature, portraying the land as a region of low-lying and wet, diseases and lower life expectancy, snakes and insects, and “barbarians”; the daily life of people was neglected in official historical texts.

Hence, this paper expands the traditional story to examine the Han people’s

perception and interaction with the lake-river system under the Han-colonized Hunan region, namely, how human settlements and activities were shaped by the environment and centered around the water. Specifically, it reconstructs the memory of ancient environment with multiple forms of anthropogenic and non-anthropogenic evidence, using not only the received and excavated texts but also the archaeological and palaeoecological evidence, such as plants remains and animal bones from tombs, pollen evidence and sediments. The spatial relationship between environment and the Han settlements, as well as production activities of potteries and metals is also illustrated through GIS spatial analysis.

Yu-Han Huang (Presenter), University of Toronto

Organized Panel Session Abstract:

Affordable and qualified building material is always a central element for the mass manufacture of housing. As a result of the Chinese Civil War, the housing crisis caused by refugee waves from the Chinese mainland was one of the most compelling challenges facing the precarious Kuomintang regime in Taiwan and its American ally. The exploration of low-cost building materials thus became a crucial issue for Taiwanese and American housing technocrats seeking to prevent the Taiwanese inhabitants from communist influence. Investigating the U.S.-aided 'self-help' housing projects in 1950s Taiwan, this paper examines the interrelations between the environment, materiality, and the making of a Cold War frontier in the West Pacific.

Regarding Taiwan's limited industry capability, housing technocrats attempted to develop substitute materials like soil-cement blocks, bamboo, and plywood. Nevertheless, the materials' production and applications in different locations required examinations of environmental and technological conditions to ensure their economy, availability, practicability, and capabilities to stand natural disasters like typhoons and earthquakes. Analyzing the housing projects and the studies of low-cost building materials as a Cold War program, this paper shows how the Kuomintang and American Cold War states' efforts to integrate the Taiwanese seashore into the anti-communist frontline were framed by environmental and technological factors.

[Session #3243](#)

[Panel 38 Manifacted Revolution: Chinese Revolutionary History in the New Age](#)

Session Abstract:

"Revolution" (geming) is back after two decades of "Farewell to Revolution" (gaobie geming) now in the so-called New Age (xinshidai), often emphasized by the current Chinese Communist Party. As such, it is more important to remember that the teleological narratives framed through the CCP's rise and New China's founding

have significant limitations. This panel examines revolution as a critical historical site at which bifurcated historical trends converged and diverged across different topical and spatial scales. Shuge Wei tackles “locality.” Using the 1923 Changsha incident as a backdrop, Wei discusses tensions between provincialism and centralism in facing Japanese imperialism as a channel reaching National Revolution. Shensi Yi explores “gender.” By examining the Communists’ actions in Shanghai, Yi demonstrates the emergent new gender perceptions in the Communist Revolution as guided by the Soviet Union. Nagatomi Hirayama discusses “ideology.” By comparing Zeng Qi and Kita Ikki’s national socialisms in the 1930s, Hirayama presents the Chinese Plebiscitarian Revolution while referencing European fascism. Brian Tsui touches on “religion.” Via the lens of Hewlett Johnson as a missionary, Tsui examines revolutionary China as a counterpoint to the West in the early Cold War years. Even if one significant feature of the Chinese revolution is the Communist victory, we must not forget its critical role in shaping much broader realities. This panel offers insight into unfamiliar phenomena that don’t quite fit within established narratives, yet also cannot be dissociated from the revolution. In doing so, the panel creates a more capacious framework for understanding the Chinese revolution.

Shuge Wei (Presenter), Australian National University

Organized Panel Session Abstract:

Changsha (Hunan) was at the forefront of a nation-wide movement for repudiation of the “twenty-one demands” in 1923. As tensions escalated between Japanese soldiers and Chinese boycotters on June 1, Japanese soldiers opened fire on the Chinese crowd. Two were killed and thirteen severely injured. The event was known as the Changsha Incident. Through a comprehensive review of the incident, this paper seeks to explore the interplay between local and central diplomatic power during the high time of provincialism, three years before the arrival of the National Revolution. It demonstrated how the autonomous Hunan government, faced with the rise of anti-imperialism in local societies and the central government’s inability to fend off foreign coercion, mediated between the local parliament, central diplomatic office, and Japanese authorities for a solution of the case. Interactions between local and central diplomatic offices were characterised by both cooperation and distrust. Meanwhile, the incident was intertwined with the Hunan civilian elites’ resistance to the militarisation of politics and the efforts of local groups to shield the region from exploitation by external warlords. Rivalries between the northern and southern warlords which lurked in the background of the war between local warlords, Tan Yankai and Zhao Hengti, also created hindrance to negotiations. Voices and engagements of various interest groups in the incident revealed a fragmented yet entangled political environment of the time. As such, we see pursuits for different forms of national reinvention.

Shensi Yi (Presenter), The Chinese University of Hong Kong, Shenzhen

Organized Panel Session Abstract:

This paper tackles gender politics in the Chinese revolution. The Chinese Communist Party and the Communist Youth League used a set of disciplinary principles and rules to regulate and manage their members' lives since their founding. Situated in this context, the Communist Party leadership in Shanghai in the mid-1920s also handled and resolved issues related to its members' misconduct, especially concerning romances and gender relationships. This paper examines these issues, particularly through the following two measures: First, it investigates how those disciplinary principles and rules were interpreted and put into practice in the local communist organization, and how the local members reacted, adjusted, or resisted those measures placed upon them to reconstruct their routine gender norms and behaviors in the mechanism of democratic centralism; Second, the paper analyzes how the public and private spheres of life were blurred in their organized political actions, resulting in a series of gendered dilemmas for grassroots communists, as well as the practical problems of how leadership dealt with the complex dynamics of gender politics and revolutionary goals. In doing so, the article highlights the particular meandering gender-based political experiences of Chinese comrades within the 20th century's international communist movement. Further with these gender-based political experiences, including principles, pragmatism, and flexibility, the paper sheds new light on the inner logic of the communists' vision of the new world expressed in the normative construction and political materialization of particular gendered behaviors in everyday party lives.

Nagatomi Hirayama (Presenter), University of Nottingham Ningbo China

Organized Panel Session Abstract:

This paper examines the rise of national socialism in Republican China and imperial Japan in the wake of the Manchurian incident through a comparative study of two politicized intellectuals, respectively on the Chinese and Japanese radical right: Zeng Qi and Kita Ikki. National socialism provided an indispensable reference for the politicized intellectuals of this era to cultivate their new nation, and by extension, the new world, represented by Zeng and Kita. Both Zeng and Kita maintained an urgent sense of national crisis in this era, as China and Japan confronted each other while facing other major powers. In this context, Zeng raised the radical but defensive Plebiscitarian Revolution (quanmin geming) through an integralist image of the Chinese Republic. In the meanwhile, Kita adhered to a radical expansionist nationalism through the symbolic image of Tenno, taking Japan as a proletarian power in the international realm. By tackling their insights national socialism while referencing fascism in Europe in their formulation of their ideologies for their nations and also the entire humanity against the suppressions

of imperialism and capitalism while identifying China and Japan's proper positions in Asia and beyond, this paper demonstrates how and why further radicalizing political trends emerged in China and Japan and led to more serious military confrontations between the two countries.

Brian Tsui (Presenter), Hong Kong Polytechnic University

Organized Panel Session Abstract:

This paper examines the Chinese revolution as a resource of social critique by focusing on Hewlett Johnson, a senior British Anglican cleric, in the early Cold War years. The missionary movement in China, apart from peripheral areas such as Hong Kong and Taiwan, came to an end during the Korean War, when most resident foreigners were expelled from the country and their establishments nationalized by the new Communist state. Until the Dengist period, most Westerners could only have had cursory encounters with the Communist-governed country that captivated generations of European travelers, traders, diplomats and missionaries. Foreigners, Christian or otherwise, who visited the People's Republic of China were showcased aspects of life on mainland China that the government wished to display. Despite, and indeed, because of, the choreographed itinerary governing encounters between foreign visitors and the PRC, foreigners' accounts of their visits to the PRC were not to be taken as reflections of the "real" China. Instead, they are best to be studied as observations on a new social order informed by religious and political dispositions of figures on their societies' fringes. These figures' viewpoints, which made them social pariahs, amplified more respectable, if still peripheral, opinions in their respective societies. Examining them offers us an opportunity to explore ideas on humanity that crossed Cold War divides and facilitated dialogues between Christianity and a major socialist nation-state. Such an exercise also gives us a chance to understand what aspects of life in "New China" offered counterpoints to the Western capitalism.

[Session #3302](#)

[Panel 39 War, Counterinsurgency and Sexual Violence in the Frontiers of Empire: Japanese Imperial Armed Forces in Taiwan](#)

Session Abstract:

The island of Taiwan, acquired by the Japanese Empire as its first colony in 1895, was not pacified with ease. In fact, it took the Japanese armed forces decades of violence to safeguard all parts of the island. Engaged in various "small wars", pacification and counterinsurgency operations, Japanese colonial officials became entangled in a complicated network of interactions with their Taiwanese subjects, Chinese of various ethnic groups, indigenese and others. This panel suggests several approaches to explore imperial encounters between Japanese and Taiwanese

in the period of 1874 to 1945.

Utilizing the dual perspective of military and legal history, Danny Orbach will explore the ways in which Japanese soldiers distinguished between “guilty” and “innocent” indigenous Taiwanese during the expedition of 1874. These soldiers’ views, he will argue, were shaped by premodern Sino-Japanese ideas, Western international law and dynamics on the ground. Kitamura Kae will reorient the discussion towards the problem of sexual violence, elaborating on its experiences and functions in the process of Taiwan’s colonization, one of the earliest experiences in which Japanese military leaders had to keep their men’s sexuality under control to establish a new order in a newly acquired land. Paul Barclay will discuss Japanese-led counterinsurgency campaigns in Taiwan by analyzing the distribution of awards for combat. Counterinsurgency wars were low-prestige affairs, yet necessary for establishing and maintaining a colony. These wars forced Japanese authorities to officially recognize Japanese, Han, and Indigenous Taiwanese combatants, and to creatively fuse their disparate military cultures.

Danny Orbach (Presenter), Hebrew University of Jerusalem

Organized Panel Session Abstract:

Given the horrendous record of the Imperial Japanese Army and its endless list of war crimes during the 1930s and 1940s, its attitude towards civilians in preceding periods was markedly more mixed. In the Taiwan Expedition of 1874, the Imperial Army’s first conflict abroad, there were several small-scale massacres of civilians, side by side with more merciful treatment as well as explicit orders to avoid atrocities. In this presentation, we will analyze the Japanese treatment of indigenous civilians during the Taiwan Expedition as a result of conflicting sources of influence: the premodern Sino-Japanese concepts of “punishing barbarians” and the nascent introduction of Western international law to Japan. These two evolving traditions dictated different treatments of unarmed civilians, according to different sets of rules, and either could be more or less cruel according to circumstances and interpretation. The Taiwan Expedition was the first opportunity in which they came into conflict within the Imperial Japanese Army. It would not be the last.

Kae Kitamura (Presenter), Hokkaido University

Organized Panel Session Abstract:

It was not until the early 1990s, when Kim Hak-sun, as a survivor of the Japanese military sexual slavery system during WWII, first spoke out publicly and, together with other anonymous survivors, filed a lawsuit against the Japanese government, that the issue of wartime sexual violence was recognized as a proper subject of historical study. Since then, a growing number of works have explored the sexual violence as a military strategy, as well as the complexity of sexual practices in wartime. This presentation will examine the different situations of sexual violence

in the process of the Japanese military occupation of Taiwan, covering the period from the 1890s through the 1910s. In order to understand the entangled experience of colonial violence, it's important to pay careful attention to the fluidity of the boundaries between forced and consensual contact, the persistence and inconsistency of the belief in "racial purity," and the continuum of sexual violence in execution or deviation from military order. Thus, this study discusses the complex experiences of sexual encounters not as a prehistory directly linked to the "comfort women" system during WWII, but as one of the earliest experiences in which Japanese military leaders had to keep their men's sexuality under control in a newly acquired land, and as an aspect of encounters with outlanders that people on the Taiwan islands have successively faced. The fragmentary sources indicating sexual violence and intimate relationships challenge us to think about violence and sexuality in both specific and general terms.

Paul Barclay (Presenter), Lafayette College

Organized Panel Session Abstract:

From the early battles to establish the Taiwan Government General in 1895 through the Musha Uprising of 1931, thousands of Japanese soldiers and police, in addition to tens of thousands of Taiwanese policemen, guards, and civilian employees, fought a series of wars against Taiwanese insurgents. For some officers of the Imperial Japanese Army, such campaigns did not dignify the term "warfare." Advocates for counterinsurgency forces argued to the contrary, demanding combat decorations and bonus pay for those who suppressed Taiwanese rebels. Japan's central government acceded to these demands, but prioritized Imperial Army decorations, while they delayed the issuance of much smaller awards to Japanese policemen. The central government's award system excluded most Taiwanese combatants, despite their preponderance in most campaigns. Therefore, Taiwan Government General officials devised local systems of combat bonuses and awards for these excluded Taiwanese fighters. These parallel systems of centrally and locally administered award-distributions reveal that counterinsurgency forces were embedded in disparate military cultures. For example, Taiwan Indigenous combatants were rewarded with "head-hunting permits," while Taiwanese landowners were awarded with bureaucratic ranks for their cooperation. This study utilizes a newly constructed database, containing thousands of awards from several colonial wars, to demonstrate that counterinsurgency wars were low-prestige affairs for Japanese military officers. Nonetheless, these wars were necessary for establishing and maintaining a colony, forcing the central government in Tokyo, and the Taiwan Government General in Taipei, to officially recognize a wide variety of combatants, however grudgingly..

Session #3337

Panel 40 Mediating Collaborationism: Cosmopolitanism, Asianism, and the Recounting of History

Session Abstract:

This proposed panel presents cutting-edge work on collaborationism in East Asia during the Second World War. While scholars have recognized collaboration as a common phenomenon during WWII and a subject of vital importance, collaborationism in Asia has unique ideological roots and legacies that yet to be fully acknowledged. The five papers in this forum will make a paradigmatic shift in the study by examining collaborationist individuals and networks along two lines. Firstly, we identify Asianism and cosmopolitanism as the ideological foundation of wartime collaborationism and, instead of nationalism, the logic of many individuals' actions during WWII. In this way, the papers situate collaborationism into longer ideological, cultural and institutional trends that were key to postwar peace-making and cooperation in Asia. Secondly, this special issue recognizes the voices and visions of "collaborators" as indispensable to understanding WWII as well as its long-term impacts. Contrary to intuition, many individuals with such labels demonstrated a strong agency in recounting the war and reclaiming their reputation. Their perspectives enrich and challenge the familiar WWII histories dominated by nationalistic narratives.

Chihyun Chang (Presenter), University of Bristol

Organized Panel Session Abstract:

The Second Sino-Japanese War (1931-1941) created circumstances in China that transformed cosmopolitanism into collaborationism. Focusing on such transformation, this article argues that the common phenomenon of collaborationism in wartime China resulted from cosmopolitan cooperation before 1937 and exerted its power in postwar period.

Before the outbreak of the Sino-Japanese War, China, Japan and Western nationalities cooperated with each other in a wide range of institutions, such as the Chinese Maritime Customs Service (CMCS). This ambiguous space for cosmopolitan cooperation and collaborationism resulted from China's lack of full sovereignty and political unity. China before 1941 was separated into five regimes. The complexity of all these regimes made every nationality choose a side, but the decision hardly represented one's choice between China or Japan, for all five regimes were headed and mostly staffed by Chinese. After Pearl Harbour, the world was divided into two camps and in some countries, such as China, Italy and France, both camps existed. In these countries, pre-war cosmopolitan cooperation had already existed for decades but it was stigmatized as collaborationism during WWII. After WWII, the same behaviours regained legitimacy as cosmopolitanism,

but in essence, these actions were carried out by the same group of people who shared similar ideologies. The international staff in the Chinese Maritime Customs Service were such a group. By investigating into their careers in the five regimes during WWII and in China, Taiwan and Japan after the war, this article argues that wartime collaborationism actually enhanced post-war cosmopolitanism in Asia.

Jonathan Henshaw (Presenter), Academia Sinica

Organized Panel Session Abstract:

Japan's occupation of China during the Second World War left a complex, divisive legacy in postwar Chinese society. This paper examines occupation and its aftermath at the grassroots, taking student protestors in Nanjing as a case study in occupation history and "bottom-up" wartime commemoration. These students, many of whom studied at National Central University in Nanjing under the Japanese-backed Reorganized National Government of Wang Jingwei, organized three student movements between 1940 and 1945, defying puppet authorities, Japanese forces and, after the war, the returning Chongqing Nationalist government, as they campaigned against corruption, opium sales and discriminatory treatment over their supposed "enslavement education." In the 1980s, after decades of stigma under the People's Republic of China, these former protestors began holding reunions, documenting their experiences, and campaigning for recognition from Nanjing University, which eventually recognized them as "alumni." Drawing primarily on privately printed and circulated alumni memoirs and commemorative volumes, this paper positions the protests in the history of youth activism in Nanjing and highlights the role of money and political influence in the former students' campaign for rehabilitation. In this, the example of the Nanjing students complicates the top-down role of the state, as described in much previous scholarship on Chinese wartime commemoration, in producing politically-motivated nationalist narratives of wartime history.

Meng Ju Wu (Presenter), Shanghai Jiao Tong University

Organized Panel Session Abstract:

This article discusses the collaborationism of Japanese officials in Manchukuo, an ideological commitment fermented by Japanese government propaganda that promoted Pan-Asianism. This racially charged imperial discourse tremendously influenced Japanese intellectual elites in their beliefs on developing industry in Manchuria and their reliance on security enforcement, which resulted in the invasion of China by the Kwantung Army. This article approaches the Japanese Manchukuo officials' reflections on their actions after receiving the "thought reform" in the hands of the Chinese Communist Party, and compares their views to those officials who did not. This comparison reveals different perspectives and attitudes towards war, but a similar mindset on their careers and the

Sino-Japanese relationship. This article deciphers the logics of the Japanese officials' individual actions under the imperial causes and nostalgia contained within their memories of Manchuria. In addition, the contradictions in the processes of introspection and formation of post-war identity reflect the struggle of post-war Japanese elites to face the consequences of war.

Yun Xia (Presenter), Shanghai University

Organized Panel Session Abstract:

This article examines a network of cross-boundary exchange among traditional medicine practitioners in areas under Japanese control, and reflects on how such a network enriches our understanding of wartime collaboration, Asianism, and the modernization of traditional medicine in East Asia. It traces the development of the Kampo Revival movement in Japan and how it merged force with struggles for preserving Traditional Chinese Medicine. Despite the deteriorating Sino-Japanese relations, the Chinese and the Japanese found a common cause in rejuvenating their shared medical tradition. Utilizing opportunities and resources made possible by specific circumstances of war, their collaboration laid important personnel as well as institutional foundation for postwar development of traditional medicine.

This study makes three contributions to related fields of study. Firstly, it calls for a re-examination of Asianism, a pluralistic movement that was later notoriously associated with and overshadowed by Japanese expansionist policies. With an analysis of diverse expressions, institutional building and conflicting individual agenda in the cause of reviving traditional medicine, the author shows the historical foundations of Asianism in the realm of traditional medicine and its unintended results. Secondly, the call to return to "classic formulas" offered an important yet hitherto neglected alternative to the prospect of traditional medicine, which has been predominated by theories of modernization. Thirdly, this study challenges the conventional wisdom on wartime collaboration. "Collaborators" in this article were from both sides, who shared a longer-term cultural and professional heritage and successfully transformed their relations into "friendly cooperation" highly promoted in postwar East Asia.

Naoko Kato (Presenter), University of British Columbia

Organized Panel Session Abstract:

Qian Daosun (1887-1966) was imprisoned for collaborating with the Beijing Provisional government under Japanese occupation, and carries the hanjian (traitor) label to this day. Yet, Qian was first and foremost a cultural literati, librarian, and an exceptional translator with an in-depth understanding of Japanese culture and languages. This article brings to the forefront the dilemmas and agonizing choices Qian faced in his attempt to promote Sino-Japanese cultural exchange in the midst of war, in particular as a librarian. War-time libraries are

highly contested sites of selection, destruction, censorship, preservation, confiscation, and knowledge production. An added layer of complexity was Japan's cultural policy in China that promoted Japanese-language collections and governed libraries such as Beijing Modern Science Library where Qian worked. What exacerbated Qian's dilemmas was his upbringing that led to the formation of close personal connections with like-minded Japanese literati.

This article examines the crucial role that Japan and the Japanese language played for Chinese cultural literati in their quest to save China. In the meanwhile, Qian's Japanese counterparts such as publisher Iwanami Shigeo and librarian Yamamuro Saburo also struggled with their own dilemmas and conflicting allegiances as they sought to save Japan. Lastly, the author revisits the hanjian label by comparing Qian's fate to other librarians and returned students of Japan such as May Fourth writer Lu Xun and patriotic bibliophile Zheng Zhenduo.

[Session #3339](#)

[Panel 41 Making Us Remember: Resisting Erasures in East Asian Media](#)

Session Abstract:

How can historical erasures be combated through a social media post, a poem, a tasting, or a family recipe? Our panel considers such strategies and proposes a framework for Asian Studies intertwined with Memory Studies. Roslynn Ang considers Indigenous Ainu's social media usage to push against their erasure in settler representation of time and space. Analyzing Facebook posts made by Ainu community members through theories on settler colonial knowledge production, Ang uncovers articulations of strange futurities and radical alliances within the Ainu community and with settler Wajins (Japanese). Rebecca Ehrenwirth looks at lyrical self-depictions of Chinese migrant workers grappling with the deadening conditions of local factories that produce devices for multinational corporations. Close reading worker poems and their presentation in Chinese documentary, Ehrenwirth theorizes a necessary "silent resistance" that might spur collective action. Fareed Ben-Youssef examines Hamaguchi Ryūsuke's film *Asako I & II* (2018) and its depiction of a Tokyo woman tasting seafood from the region affected by the Fukushima nuclear disaster. The fraught scene featuring fishermen sometimes labeled as today's hibakashu, those "exposed to radiation," reveals how the approval of the center's palate is vital for food workers from the traumatized region to heal. Finally, Dylan Goh proposes a visual arts / heritage studies project around family recipes that challenges simplistic views of the Chinese diaspora. Ultimately, our transnational, interdisciplinary panel reveals how Asian Studies can dedicate itself to making us remember those pushed to the margins, either forgotten or caught in the amber of dehumanizing stigma.

Roslynn Ang (Presenter), Independent Scholar

Organized Panel Session Abstract:

While the discourse of oppression is prolific in research on Japan's minorities, there is a need to attend to the strategies that minorities use to resist and unsettle normative settler representations. Through the Indigenous Ainu's radical use of social media to interact with local newspaper articles and advertisements, this paper examines the ways members of the urban Ainu community resist their erasure in settler representation of time and space.

The Japanese state had been disavowing the existence of minorities but changed their stance in 2008, when they recognized the Ainu as Indigenous Peoples of Hokkaido. However, there is no attempt to address the continued settler memories of the frontier and their role in the continued structural violence that the Ainu people experience.

I discuss the instances where the Ainu community's posts and the comments generated on Facebook unsettle the normativity of settler memories while working towards alternative futurities that allows settlers and Indigenous Peoples to co-exist and be co-conspirators. I start with three snapshots of public Facebook posts by two individuals from the Ainu community, followed by a theoretical and methodological framework that focuses on a critique of settler colonial knowledge production and the means to unsettle it. Thereafter, a close analysis of the three Facebook posts sustains my argument that my interlocutors destabilize immanent power structures in their shift towards a discourse of potential radical alliances within the Ainu community and with settler Wajins (Japanese).

Rebecca Ehrenwirth (Presenter), University of Applied Sciences/SDI Munich

Organized Panel Session Abstract:

When Xu Lizhi, a migrant worker in a Foxconn factory, committed suicide in 2014, the world did not pay much attention. Many did not even realize that this was not an isolated case. In fact, suicides frequently occur in factories in China and Taiwan where Apple products are produced. It is only through documentary films such as *The Verse of Us* also titled *Iron Moon* (2015) by Qin Xiaoyu and Wu Feiyue as well as *Present.Perfect* (2019) by Zhu Shengze that audiences outside of China in particular gain a glimpse of the harsh reality of the migrant workers' lives and that their memory is kept alive.

In this paper, I will use narrative theory of self-making such as Brockmeier, and Naumann and Nuenning, to analyze selected poems by migrant workers from *Iron Moon*, the anthology of Chinese migrant worker poetry which originated from Qin Xiaoyu's documentary. I see the poems and films as a way of narrative self-making as they not only reconstruct but also preserve autobiographical experiences. In that sense, I will contrast the two documentaries, *The Verse of Us*

and Present.Perfect, to show that the migrant workers' resistance against their social marginalization and exploitation, has to be "silent" in the sense that it cannot attract too much attention or else they run the risk of suffering even more. Through such a canny strategy, the individual resistance that the workers performed within their poetry has led to a kind of (silent) collective resistance against broader working conditions and discrimination.

Fareed Ben-Youssef (Presenter), Texas Tech University

Organized Panel Session Abstract:

Japanese filmmaker Hamaguchi Ryūsuke often explores the impact of the March 2011 Tōhoku earthquake and tsunami along with the Fukushima nuclear disaster. His *Asako I & II* (2018) considers the anxiety surrounding tainted food from Tōhoku. Food workers from the region were sometimes labeled the new hibakashu (a term meaning "exposed to radiation" that gained currency in 1954 following Japanese fishermen's exposure to ash showers caused by atomic bomb testing near Bikini Atoll).

In one sequence, Asako volunteers to help Tōhoku fishermen. She is asked to eat local seafood after a fisherman verbally objectifies her. As she tastes, Hamaguchi stages a pause that generates unease in her audience and provokes a question: after 3/11, does this Tokyo resident find Tōhoku delicacies inedible? Although she dubs the food delicious, her commanding pause shows how tastings can be acts wherein those objectified can upturn the male gaze's hold. Asako offers a model to taste critically. Simultaneously, the Japanese cultural conflict that Hamaguchi stages points to how the approval of the center's palate can be vital for food workers from the traumatized region to heal. They can conceptualize a narrative for themselves that pushes beyond the past as well as the stain of their present as today's hibakashu.

Combining analysis with interviews with Hamaguchi, feminist film theory and sociological studies around food safety following 3/11, this paper ultimately reveals *Asako I & II*'s interest for understanding how traumas taint our culinary pleasures and the fraught ways in which to eat is to heal.

Dylan Goh (Presenter), Independent Scholars of Asia

Organized Panel Session Abstract:

Compared to the extensive documentation of lion dance and calligraphy, other cultural practices in grassroot communities of the Chinese diaspora (e.g. hybridised dialects) are susceptible to erasure.

One contributing factor is the Chinese diaspora's scale - spanning 60 million people across 180 countries. Another is the tendency for museums and cultural centres - our 'authorities for truth' - to fossilise cultural practices through

pigeonholed narratives through isolated object displays.

To resist this fossilisation, this presentation explores the methodology of foregrounding intergenerational knowledge holders in the presentation of contemporary cultural practices. Living communities (and their divergent lived experiences) are embraced as primary sources of truth.

The methodology's success is evaluated through Chi-Fan - a visual arts / heritage studies project involving 3 interviews between young people and their relatives about a family recipe, and 3 animated kitchens within an interactive art installation. Concentrated in Sydney, Australia, these interviews re-imagine the 'Chinese diaspora' - beyond surnames, passports and particular dialects - by tracing the migration and intimate stories of these recipes.

Analysis of interviews will uncover implications of this methodology on: attaining knowledge and insights; a stronger sense of belonging; enhanced social connectedness; and empowerment of agency and voice. Co-design with living, intergenerational stakeholders on documentation of cultural practices, is identified as a critical success factor.

This presentation offers scholars a hyperlocal strategy to interrogate simplistic divisions of the Chinese diaspora along geopolitical boundaries. Via a family recipe, grassroots community threads present a nuanced outlook on this massive transnational community.

[Session #3421](#)

[Panel 42 COVID Memory As Humanistic Preservation: Online Documentation, Diary, Poetry, and Research](#)

Session Abstract:

COVID-19 has posed unprecedented challenges to the world, especially Asia and diasporic Asian communities, and intensified the dissonance and injustice entrenched in extant social structures. During this turmoil, various stakeholders, including individuals, writers, activists, media, and governments, co-construct our collective memory about the crisis. Among competing discourses, the personal, emotional, and embodied are often ignored and overshadowed by grand national narratives and statistics. This panel brings into conversation critical studies that center on the lived and affective experiences situated at socio-geopolitical margins, preserved in a proliferation of online documentation, diary, poetry, and research as a way of archiving and activism.

With four interconnected presentations that approach the historicization of the

pandemic through diverse lenses of gender, identity, isolation, and in-betweenness, this panel explores the existential themes of codependency, vulnerability, and (im)mobility recorded in the social and literary writings about the pandemic. It invites reflections on how otherness, precarity, and security are perceived and construed during times of emergency, and the significance of documenting divergent and marginalized memories to inform humanistic views of history and the value of life. The ways in which we understand and cope with crises reflect our past, give shape to our present, and lay the path to a future or doom. In an era of polarization and hegemony, the panelists endeavour to put history in prospect and inspire an outlook of ethics, coexistence, and collaboration.

Howard Choy (Presenter), Hong Kong Baptist University

Organized Panel Session Abstract:

Since Samuel Pepys's journal that documented the Great Plague of London from 1665 to 1666, the diary genre has become an essential eyewitness account of the everyday epidemic experiences. The multifaceted mode of diary-writing is made possible by a prosaic style that not only contains a variety of contents but also embraces the voices from all walks of life in different tones. After the COVID-19 outbreak in Wuhan, pandemic journals have sprung up on the internet and soon spread together with the virus to New York. This paper researches the transcultural role of online diaries in the time of coronavirus by focusing on Chinese American women's writings of their pandemic thinking and feelings. Based on the records of everyday life and emotions found in Zhang Lan's "New Yorkers in the Epidemic," Dou Wanru's "Notes on New York's Epidemic" and Wang Ruochong's "New York Epidemic Diary," I explore how these female voices negotiate their gender and ethnic identity in the difficult time of coronavirus. In contrast with their mainland Chinese counterparts, the Chinese American perspectives have revealed more racial and geopolitical tension between the PRC and USA. These diaries, personal in their local voices, public in their global readership, provide valuable records of wide ranging individual experiences that challenge the grand state narrative and aid the emotional healing of the writers and their readers from the trauma of the worldwide pandemic.

Chenzi Zhao (Presenter), Western University

Organized Panel Session Abstract:

Since the outbreak of COVID-19, China has adopted a war rhetoric that justifies militarized measures and privileges the security of the regime over the lives and livelihood of citizens. This war discourse constructs the emergency state as the new norm, eliminates dissonance by strict censorship, and attempts to shape public consciousness in favour of the authoritarian state. In response, grassroots activists mobilized to amplify the voices of the marginalized, underline the

detrimental effects of the extraordinary measures on individual welfare, and initiate activism to help those in distress. These anti-discourses redirect public attention from the obsession with the unattainable zero-COVID goal to the violence and injustice resulting from paternalistic policies.

Archiving the lived and emotional experiences of Chinese people during the pandemic, this feminist study intends to counter censorship by documenting and preserving collective memories, contribute to the larger anti-discourse against the dominant war narrative, and invites readers to bear witness to our trauma, resistance, courage, and hope. It analyzes the co-construction of gender and the pandemic in the context of the masculine state, exposes the perpetuation of othering through the war discourse, and calls for a future of care and collaboration, instead of fight and control, in the face of proliferating environmental deterioration and global crises. It reflects on the embodied and affective nature of online fieldwork in conducting this research, shedding further light on the urgency and significance of documentation in the era of digitalization of social life.

Shelley Chan (Presenter), Wittenberg University

Organized Panel Session Abstract:

One of the well-known journals of confinement is Anne Frank's diary, discovered in the attic where she spent the last years of her young life during the Nazi occupation of Holland in WWII, which is a valuable documentation of the darkest page of modern history. After about six decades, diaries of confinement have surged to make notes of the world under the Covid-19 pandemic that has swept across the globe. Spearheaded by the Chinese writer Fang Fang's online diary accounting the daily life of the local people during the Wuhan lockdown in 2020, more lockdown narratives have been publicized on social media. This paper studies the "Dispatches from the Lonely Island" by an expat who lives in Shanghai during the Shanghai lockdown in 2022.

One of the first-tier metropolises in China, Shanghai is home to more than 10,000 international companies. When China decides to continue its "Zero Covid" policy, lockdowns of different scales have become normality for people living in that country. Being confined in a foreign city, how does an expat play a double role as both an insider and outsider? To what extent can the writing of the dispatches serve as catharsis to wash out fears and anxiety for the anonymous author? How would the narrating of the "surreal" life during the Covid imprisonment by a dislocated foreigner contribute to the diaries of confinement in recording this special page of history? This paper seeks to answer these questions.

Yang Xiang (Presenter), Hong Kong Baptist University

Organized Panel Session Abstract:

Pandemic literary works have sprung up since the outbreak of COVID-19. Taiwanese poet Chen Ko-Hua's *Singing with a Mask* and Hong Kong poet Ho Fuk Yan's *Love in the Time of Coronavirus* emerged when the epidemic diaries from Mainland China attracted most readers. These two poetry collections not only enriched the Sinophone pandemic literature genres but also represented the islands' voices. The coronavirus has transformed the "isolated island" from history and imagination to new normal for islanders. In this context, the two poets revisit "isolated island" from the perspective of geopolitics, urban landscapes, and everyday life to explore relationships between island and continent, people and island, and self and the other. Chen Ko-Hua's "isolated island" mainly refers to a situation caused by indifference, discrimination, and hatred. Notably, he connects COVID-19 with HIV to discuss the identity politics of the disease from a gay's view. Ho Fuk Yan's poems focus on sociopolitical critique. Meanwhile, Ho's poems are obsessed with Hong Kong. From mask to freedom of speech, quarantined body to wider and tighter government control, he renders "isolated island" an allegory for Hong Kong. Based on poems from Hong Kong and Taiwan during COVID-19, this paper researches how poets write "isolated island" and what it means with islandology, disease discourse, and biopolitics.

[Session #3482](#)

[Panel 43 Posting Memories: Social Media and Identity in South Asian Communities](#)

Session Abstract:

Social media is full of content that documents the interests of communities and individuals around the world, acting as a repository of memories/beliefs/behaviors that can be mapped by scholars to better understand the cultural production of identity. However, such media—including platforms as diverse as blog, YouTube, Facebook, Instagram, and other sites—also represents a dynamic digital terrain in which people interact to construct, transform, and challenge social identities. This interdisciplinary panel will therefore explore the ways in which social media is used by South Asian communities—both in South Asia and in diaspora—to act as sites for the cultural expression and production of memories that influence diverse configurations of identity. Whether in the form of women in the diaspora using posts to create and perpetuate memories of a homeland via food recipes and stories, youth from border communities producing popular music videos to reflect a growing interest in social memories of regional identities, citizens of two nations engaging with media that simultaneously reinforce and complicate national boundaries to express the complexity of national belonging or communities using social media tools to both preserve and revitalize traditional knowledge, our papers all investigate social media as a digital pathway for the mutual entanglements of identity and memory in South Asian communities.

Sucharita Sarkar (Presenter), D.T.S.S College of Commerce, Mumbai

Organized Panel Session Abstract:

Transnational Indian women often use social media such as blogs, YouTube channels and Instagram accounts to record or access recipes of homeland food that they recreate in their transnational kitchens. The 'secret ingredient' in these food recipes and stories is the memory of the homeland. Successors of hand-written recipe books that were transferred from mothers to daughters, social media recipe-posts expand the possibilities of these family heirlooms. Because of the archival nature of social media, and the story-telling capacity of recipes, there is a layering of memories in most social media recipe-posts. By documenting and perpetuating family recipes, the social media recipe-posts become a way of reclaiming the past of the homeland, through the stories in and around the recipes. By photographing or video-graphing the step-by-step process of cooking these recipes, these posts become a way to record the transnational present, memorializing the process of cooking and sharing homeland food in a new context. Moreover, the searchability and persistence of social media makes these recipe-posts a valuable resource for other readers and future generations. All these layers—preserving the past, recreating the past in the present context, and shaping the future through remembering the past—are significant steps in the formation of transnational identities that seek a connection between homeland and host land. This paper will be looking at selective social media recipe-posts by transnational Indian women, especially mothers, who operationalize the framework of layered memories to navigate the past, present and future for themselves and their children.

Jacqueline Fewkes (Presenter), Florida Atlantic University

Organized Panel Session Abstract:

The contemporary local popular music videos of Ladakh, a Himalayan region in northern India, have typically featured traditional folk songs or new songs with regionally specific instruments, traditional dance, and lyrics in the Ladakhi language. Many of these Ladakhi music videos, distributed on social media, have drawn upon transnational Asian media for inspiration, using tropes and clips from visual traditions such as Bollywood films—and more recently K-dramas—to connect to cosmopolitan national/global identities. Within the last 5 years, however, a number of Ladakhi popular music videos by local artists have brought together lyrics and melodies from other Himalayan regions/countries—such as Baltistan (Pakistan), Bhutan, Nepal, and Tibet—to create novel hybrid forms. The interconnections reflected in these popular music videos on social media suggest a growing Ladakhi interest in exploring social memories of trans-Himalayan regional identities, with elements of the performances borrowed across national borders between communities where the formation/policing of international borders since

the mid-20th century has limited human mobility. Digital communication and collaboration on Ladakhi popular music has allowed for the development of a new regional cosmopolitanism that invokes memories of regional participation in the historical Silk Road, and contrasting sharply with divisive 20th century regional experiences as segregated border zones.

Megan Sijapati (Presenter), Gettysburg College

Organized Panel Session Abstract:

Two iconic performances on YouTube about the India-Pakistan border created at Partition are the Wagah-Attari border ceremony and 'Google Search: Reunion.' Both have been viewed and commented on by millions and continue to be today. The Wagah-Attari border closing ceremony is uploaded in a plethora of versions by attendees on both the Indian and Pakistani side, documenting the nightly competition between each country's soldiers and cheering crowds on both sides as the border gate closes each evening. The 'Google Search: Reunion' commercial is a corporate produced stylized film-short depicting the Google-search facilitated reunion of two elderly Indian and Pakistani men separated at Partition when they were young boys. From the vantage point of today's heightened religious nationalism, violence, and divisive politics, both the Wagah-Attari border ceremony and 'Google Search: Reunion' can appear anachronistic, even simplistic and saccharin. Yet, they continue to be viewed and discussed online today, serving as inflection points for citizens of both countries to express views of the other on a major social media platform with global viewership. This paper examines how these two contrasting performances foreground nostalgia to produce narratives about the complexities of borders as living dimensions of culture and memory: one memorializes and produces difference across nationalities, the other commonality. Each performance serves as an interactive spectacle for the preservation of cultural difference and commonality with distinct affective dimensions that evoke the complexity of national and regional belonging.

Kamani Perera (Presenter), Chartered Institute of Personnel Management

Organized Panel Session Abstract:

Traditional knowledge (TK) was developed and preserved centuries ago by the local communities and indigenous people to enable their survival on earth. TK is an integral part of the community and is not separated from the community's culture. TK is collective in nature and can be treated as a possession of the whole community. It is not the property of a single individual within the community and very rarely it is expressed in the written form or any formal way. It is transmitted orally through practice as a living heritage by elders to only a few people within the community. However, this unique nature of TK does not decrease its value. Moreover, it is very important to integrate TK with modern technological tools as

it plays a significant role in the designing, handling and decision making, of the sustainable development projects in developing countries. This has been realized by most of the countries in the world and therefore, action has been taken to preserve and protect the TK for the benefit of the new generations. With the emergence of social media tools preservation and documentation of TK has become more comfortable and new opening. Among many social media tools, FB and YouTube have become most popular tools to preserve and document TK in Sri Lanka. Moreover, popular social media tools play a dynamic role and effective medium not only for preserving and documentation, but also for exchange, revitalization, continuous practice, and learning of traditional cultures.

[Session #3486](#)

[Panel 44 Asia and the People without History: Lands and People in between South China and Southeast Asia, Part II: Ethnography, Migration, and Territoriality](#)

Session Abstract:

From the notion of the “Southeast Asia Massif” to “zomia” proposed and utilized to examine the histories and characteristics of the land and people between South China and Southeast Asia in the past two decades, what have we learned and discovered new? Do these concepts suffice to describe the long-forgotten lands and the people without national histories?

This back-to-back panel intends to survey the historical presence of these margins of the states and people between South China and Southeast Asia and its past and present relationship with the surrounding nation-states. In particular, the panel’s discussions will delve into the four main questions. First, in what ways did the colonial rule namely by the British and the Chinese influence the sense of belonging of the ethnic minorities in South China and mainland Southeast Asia to the nation since the nineteenth century? Second, how have the Southeast Asian and Chinese governments responded to the movement and migration of people across international boundaries, and what are the implications of their policies? Third, how have the local rulers and indigenous elites negotiated their communities’ autonomy and identity with the surrounding empires? Finally, can these margins of the nation-states produce their own histories?

The first session delves into the discussion of the history of the people in the transnational lands, and their struggle to preserve identity and sovereignty. The second session deals with the ethnographies of the people who have become “minorities” due to their transnational migration and the state’s fixation on the national boundary.

Tatsuki Kataoka (Presenter), Graduate School of Asian and African Area Studies,

Kyoto University

Organized Panel Session Abstract:

It is in the 1950s when the Black Lahu Christians started to appear in ethnological writings on the hill tribes of Thailand. 1970 saw the largest wave of their migration from Burma. The CIA and KMT (Chinese Nationalist Party) remnants were involved in this migration. By taking the case study of the mass migration of the Lahu Christians from Burma to Thailand, this paper attempts to consider the Cold War political environment as an important push and pull factor for such a population explosion.

A majority of the Lahu Christians, mainly Baptists, were converted by the Young family in the Shan States of Burma and Yunnan in China in the first half of the twentieth century. After the Communist takeover in China, the Christians' inclination towards the KMT was under attack by the new government and they fled China to Burma along with the KMT remnants and Baptist missionaries. In the 1950s, the Young family was recruited by the CIA for counter-communist intelligence activities, and the Lahu Christian leaders who kept allegiance to the family took part in their clandestine activities in Laos.

In the early 1970s when their mission was finished, the Lahu Christian leaders called their brethren to migrate en masse to settle in Doi Tung in Thailand where the KMT remnants started to occupy the highlands of Thailand. These ex-KMT soldiers including those who had joined the CIA's secret mission with the Lahu Christian leaders have settled in the highlands of Thailand, making it their new home.

Aranya Siriphon (Presenter), Chiang Mai University

Organized Panel Session Abstract:

This paper examines the Yunnanese Chinese, an ethnic Chinese group living in northern Thailand, especially those who had supported the Chinese Nationalist Army (Kuomintang, KMT). With the beginning of the global Cold War in the mid-twentieth century, the Chinese who supported the Nationalist Party were caught by the ideologically and historically complicated relations between the anti-Communist Western bloc, Taiwanese and Thai governments, and thus were forced to move into the mountainous border regions of northern Thailand. Even after their four-decade-long residency in Thailand, the Yunnanese Chinese are still viewed with a so-called "hill-tribe discourse" that ascribes their ethnic characteristics to that of the highland minorities. They have been blamed for the unstable population control caused by the frequent move, increased narcotic drug users and drug-related violence, deforestation, and underdevelopment allegedly due to their adversity to modernization.

This paper attempts a new conceptualization of the so-called highland minority

through the case study of the Yunnanese Chinese in northern Thailand and how their sense of belonging to their origin has collided with the Thai, Taiwanese, and mainland Chinese interests in making the former their own associates. The circumstance that the Yunnanese Chinese face in northern Thailand has changed significantly, thanks to the dramatically increased Chinese influence and enlarging educational opportunities offered by Taiwan and China. Given the constraints that the so-called highland minorities in Thailand have long experienced, would the expanding Chinese influence over Southeast Asia and the globe change the perceptions of the Yunnanese Chinese in northern Thailand?

Myeon Jeong (Presenter), Sogang University

Organized Panel Session Abstract:

This presentation will review the history of Jiangxinpo. “Jiangxinpo (江心坡)” is an area in Kachin State, Myanmar, located between the N’Mai and Mali Rivers, west of the Gaoligong Mountains of Yunnan, China. In the early twentieth century, the newly established Republic of China supported the so-called “Yin Ming De (尹明德) Line.” In 1929, the Nationalist Government dispatched Yin to investigate borderlands, and he insisted that the Government should include Jiangxinpo in the national territory. Eventually, the Government officially adopted this line in 1942. However, when the People’s Republic of China signed the border treaty with Myanmar in 1961, it abandoned the Jiangxinpo area. It adopted the watershed of the Gaoligong Mountains as the borderline between them in consideration of its political and diplomatic relations with Myanmar. This borderline is virtually identical to the “McMahon Line,” which is still causing border disputes with India. What should be noted here is that Britain, China, and Myanmar were not the only political rulers in the Jiangxinpo region in the early twentieth century. Many non-Chinese communities and polities have existed there since the Ming Era and throughout the Republican Era, and many ethnic groups represented by Nu and Lishu people still live across this borderland. As such, this presentation argues that apart from official historical memories of China, Britain, and Myanmar, it is necessary to pay attention to how these ethnic groups created their own historical memories alongside borderline changes to fully understand the history of the region.

[Session #3490](#)

[Panel 45 Untangling Medicine and Disease in Korean History: From the Colonial Era to the Early Years of the Cold War](#)

Session Abstract:

Historians of medicine in Korea have tended to focus on how various actors (missionaries and representatives of Imperial Japan and the US) introduced western

biomedical concepts of disease to Korea along with western plans for medical institutions and public health programs. This panel pushes further, exploring how medical knowledge was intertwined in complex ways with cultural assumptions, social values and political interests, yielding the approaches to health and illness that still characterize today's Korea. During the colonial period (1910-1945), Japanese and Korean physicians' interests in venereal diseases in female bodies helped to initiate new ways of thinking about women's health. With the disruption brought by the Japanese colonial regime, traditional concepts and practices of suicide were transformed. During the Korean War (1950-1953), the American military's distribution of penicillin and its effectiveness changed views about venereal diseases and those considered responsible for their spread. In the early days of the Cold War, Korean psychiatrists' debates about neurosis encouraged interest in the mental health of Koreans in a modern society; they also helped psychiatry gain new legitimacy as a medical discipline in Korea. Looking at Korea as a medical terrain influenced by imperialism, decolonization, the Korean War and modernization, this panel takes a holistic view of diseases and conditions and draws on a wide variety of disciplines including history, anthropology and cultural studies.

Jin-Kyung Park (Presenter), Hankuk University of Foreign Studies

Organized Panel Session Abstract:

Despite the pivotal role that biomedical physicians played in the discursive formations of venereal disease (VD) in Korea under Japanese colonial rule (1910-1945), it has so far evaded a critical scrutiny. In an effort to address this oversight, this paper examines the discussion of VD—one of the most prevalent within the general category of women's diseases (puinbyŏng)—among both Japanese and Korean biomedical physicians. With the arrival of Japanese imperialism in the early twentieth-century, Korea saw the administration of the obligatory medical examination of VD among women in the pleasure quarters. While Japanese physicians of police hygiene (eisei keisatsu) conducted these examinations, other state-hired and settler doctors sought to disseminate knowledge, via the colonial print media, about the varying definitions of VD and healing methods. Their discussions focused on the roots and social effects of VD specific to the Korean peninsula and the Korean nation. At the same time, Korean physicians, newly trained in biomedicine, were also compelled to participate in this focus on VD, both through its medical and social effects. The Korean physicians' discussions on VD were not simply limited to the matters of VD control itself. They also served as the critical site through which new ideas of the female body, reproductive physiology, and sexual hygiene were deliberated. My analysis reveals how these discussions of VD contributed to the construction of biomedical womanhood in the colonial modernity of Korea. This has an important implication for the biomedical

understandings of women's bodies in the post-liberation period.

Bryce Anderson (Presenter), Dalhousie University

Organized Panel Session Abstract:

Suicide in Korea has a long history dating back to Japanese occupied Joseon/Korea (1910-1945) and beyond. Émile Durkheim's influential social study of suicide has provided useful to classify suicides across various contexts, and I contend that his suicide-typology can be used to understand suicides during this time period in Korea. This historical analysis is based on secondary sources that analyze specific cases of suicide, such as chaste suicide and rises in suicides following the Japanese annexation of Korea. This article provides a basic foundation of how suicide has been understood and practiced during this selected time period in Korean history, with specific focus on how the uprooting of traditional society and culture under colonialism resulted in a newfound prevalence of anomic suicides and less altruistic suicides. For this very reason, this paper further discusses the theoretical implications in arguing the fluidity of Durkheim's suicide types. Furthermore, this paper connects to the panel theme by demonstrating how traditional understandings of health and medical knowledge were disrupted by the dynamics of imperialism. Knowledge and conceptualizations surrounding suicide were intentionally shaped by the colonizer during Japanese rule in Korea, serving the interests of the larger colonial project.

Im-ha Lee (Presenter), Sungkonghoe University

Organized Panel Session Abstract:

Although the safety of penicillin had not been confirmed by the US military in the 1940s, the Korean War (1950-1953) provided a great deal of opportunity to study and test this new medicine in East Asia, where it quickly became the primary treatment for syphilis. Venereal diseases like syphilis and gonorrhea spread through sexual contact and the Headquarters Eighth Army US Army initiated a VD contact tracing plan. Their control efforts relied on attempts to trace sources of infection and isolate infected individuals, provision of medical treatment for infected soldiers, and education about VD. The US military's medical surveillance and the effectiveness of penicillin generated a lax attitude towards sexual hygiene education among the American servicemen. Meanwhile, the military tended to blame women for spreading VD. Korean prostitutes with infection were traced, isolated, treated and issued with a health certificate after the process was completed. Despite widespread distribution of antibiotics to treat VD, penicillin became a manifestation of the US military's lack of responsibility for the sexual conduct of US servicemen and discrimination against women, who were perceived as immoral and whose bodies were perceived in ways that were demeaning. The history of penicillin during the Korean War offers insights into connections

between gender and Cold War US expansionism in Asia and the Pacific.

Hyunjung Chi (Presenter), University of California, Los Angeles

Organized Panel Session Abstract:

During the mid-twentieth century, most of Asia and Africa became engaged in the complex process of decolonization. While South Korea struggled to become a nation and gain international recognition, Korean psychiatrists and members of their therapeutic communities worked to determine what was universal about the human psyche and what was specific to Koreans. This paper examines texts such as magazine articles and books on neurosis written for popular audiences by Korean psychiatrists seeking to promote knowledge of mental health. In these texts, they often referred to “neurosis” (noiroje), despite being aware of the term’s problematic nature as a medical diagnosis. Their discourse on neurosis was as much about modern Korean identity as it was about the disease. The term offered a way to engage with distressed people living under authoritarian rule and modernization. Historicizing the role of postwar psychiatry in South Korea during the Cold War, I show how psychiatric knowledge and practice were not simply transmitted from the West, but rather Korean professionals worked to reconcile psychiatry with local tradition, including ideas about kinship and family, and they also contributed to the development of universal psychiatric knowledge shared around the globe. In this presentation, I seek to contribute fresh insights into an understudied part of Korean history and to the newly fledged field of the history of psychiatry and mental health in East Asia.

[Session #3496](#)

[Panel 46 Asian Arts and Societies in Motion - Case Studies from SE-Asia, China and Japan](#)

Session Abstract:

The panel investigates socially engaged performing arts projects in Asia. Arts in general and theatre in particular can serve as a platform to retell people’s stories and create a public sphere to foster collective experience and social debate. In addition to giving marginalized communities a voice through performance, theatre can contribute to psychological empowerment and community building alike by critically addressing contested issues in a given society. Bringing together case studies from SE-Asia, China and Japan, the panel aims at a cross-cultural comparison of strategies and aspires to scrutinize patterns of Asian arts’ engagement with current issues in their respective societies. Diamond’s paper will start the discussion by investigating strategies of SE Asian Theatre makers to overcome issues of political censorship. Analyzing selected works shown at the Bangkok International Performing Arts Meeting, the presentation will reveal how

current political struggles in the region are used to bridge barriers of language and culture to build interregional solidarity through the arts. Zhao follows with an in-depth analysis of a community theatre and photo exhibition project based on the life experience of female migrant workers in China. The paper scrutinizes the role of creative arts to both, empower a marginalized group of people and transmit knowledge and understanding of their struggles to the wider public. Finally, Geilhorn will investigate the potentialities of theatre and performing arts to contribute to the revitalization of communities facing social changes and challenges in the Japanese periphery.

Catherine Diamond (Presenter), Soochow University

Organized Panel Session Abstract:

The Bangkok International Performing Arts Meeting (BIPAM) is a Thai-based weeklong festival started in 2017 by Sasapin Siriwanij. Meeting first in person and then switching to online in 2020 because of the pandemic, BIPAM features artists, dramatists, playwrights, producers, scholars, and critics in the Southeast Asian (SEA) region. Conducted in Thai and English for both local and international audiences, BIPAM makes an effort to include SEA's minority and indigenous people as well as the many artists not widely known outside their immediate locales by making use of translation technology. Rather than representing their countries or ethnicities, the BIPAM performers offer cross-national collaborations, and are fostering a SEA regional identity that breaks through language and cultural barriers between neighbors. This was especially apparent in a 2021 production made by Thai, Singaporean, and Indonesian dramatists reimagining scenes that had been banned in each other's countries. In *Deleted Scenes in SEA: Ownership Under Censorship*, two directors adapted three censored scenes resulting in the creation an empathetic bond between them. The three short works demonstrated that the current political struggles going on in SEA states are not unique, but something they share, and can form a basis of regional solidarity.

Zhiyong Zhao (Presenter), Central Academy of Drama, Beijing

Organized Panel Session Abstract:

In this paper I will analyse the community art practices of Mulan Community Centre, a grassroot NGO targeting the problems of female migrant workers and their families in Beijing during the Covid-19 pandemic and illustrate how art can support vulnerable groups in a society of crisis and uncertainty. During April and May 2020, after the first wave of the COVID-19 crisis had receded in China, the Mulan Community Center conducted interviews and research in Beijing, Hebei, and Guangdong to understand the impact of the pandemic on migrant worker's communities. Based on the results of this research and interviews, Mulan created the documentary performance "Living under the Pandemic". During the lockdown of

early 2020, Mulan had organized an online photography course for its participants and asked them to record their daily lives during the lockdown with their smart phone. Since December 2021, the interactive rule-playing game "Mulan's Life Story", which was based on the life experiences of Mulan's participants, together with a community documentary exhibition curated by Mulan and its collaborative artists, opened in Beijing, Guangzhou and Chengdu. All of these events attracted a lot of public attention. My paper will scrutinize how these community art practices by launching creative projects and promoting solidarity and taking care of each other empower a group of vulnerable women during the pandemic. The performance and exhibition of the works also give the public a chance to understand their lives and appreciate the fruits of their creative labor.

Barbara Geilhorn (Presenter), German Institute for Japanese Studies

Organized Panel Session Abstract:

During the last decade in particular, regional arts projects and festivals are gaining in significance in the context of the revitalization of rural areas in Japan. My paper will focus on the emerging Toyooka Theater Festival, which was launched as a small pilot edition in 2019. Toyooka is a town of roughly 80,000 inhabitants situated close to the Sea of Japan. The wider region along the coast has long been perceived as the backside of the country (*ura-Nihon*), a term, that reveals the uneven economic development and alleged backwardness compared to the Pacific Ocean side. Similar to numerous other cities in the Japanese periphery, Toyooka has to cope with the problems related to an aging society and depopulation. The paper will investigate how the festival and the Professional College of Arts and Tourism (*Geijutsu bunka kankō senmonshoku daigaku*), which was founded in April 2021, are embedded in a broader strategy to cope with the multiple challenges of a city located in the Japanese periphery. I will situate the festival in recent trends to create new types of social, cultural and economic capital in rural areas to promote countryside lifestyles and environmental awareness. My paper will show, that Toyooka's endeavors go far beyond the engagement with discrete social issues or a quest for regional revitalization, but extend to central issues in Japanese society.

[Session #3511](#)

[Panel 47 Negotiating Orthodoxy: Reconstruction, Dissemination, and Performance of Literary Knowledge in Late Imperial China](#)

Session Abstract:

While the history of knowledge mostly deals with the history of sciences, scholarship, and philosophy from a top-down perspective, this panel adopts a social history approach to literary knowledge in late imperial China. From the 14th

century through to the 19th century, civil service examination developed into the chief means of achieving social mobility and became increasingly competitive. Numerous candidates had to participate in commercial publishing to make a living, thereby stimulating enterprises of literary production.

This panel evaluates the rise of new literary forms and functions, as sites of negotiation where social groups challenge, reconstruct, or cooperate with the established authority. Focusing on the dynamics between Neo-Confucianism and literature learning, Ting Cheng discusses how literature became an increasingly significant intellectual resource for literary elites to challenge and revise Neo-Confucian orthodoxy in China (14th and 15th centuries). Centering on the tension between state ideology and Confucian parodies, Hanping Li argues that those parodies strengthened the knowledge/power produced by Confucian classics since they followed similar rules of the imperial examination in the sense of “expressing opinions with the words of the sage.” In examining the writing aesthetic and social network of a commercial publisher, Shuo Zhang argues that Zhang Chao (1650-1707) established himself as an arbitrator of literary taste and enabled a community of literary exchange open to failed exam candidates. Ning Xu’s study on blind songstresses in the Ming-Qing period shows that the songstress’s storytelling presented a feminine way of transmitting oral historical knowledge in congruence with contemporaneous orthodoxy.

Ting CHENG (Presenter), Beijing Normal University

Organized Panel Session Abstract:

“Transition from Dao learning to literary learning” initially refers to the fact that Neo-Confucian scholars turned their interest in literary composition under Mongol rule. This article reexamines this discourse over a long duration. Because of the increasingly competitive civil service examinations and limited official positions, Confucian elites had to focus on prose writing, give up the paths to officialdom or devote themselves to other fields, such as poetry. This phenomenon started in the late southern Song and became obvious in Yuan-Ming China, together with the inheritance and spread of neo-Confucianism. Neo-Confucian scholars were anxious about the lost inheritance of Dao, given the rising interest in literary composition among elites. They tried to build a neo-literature orthodoxy under the neo-Confucianism criteria to defend the Dao. However, the Neo-Confucian tradition of pursuing erudition and practicality led to its compromise with the literary learning orthodoxy admitted by literati elites. The contradiction between Neo-Confucianism and the literary learning orthodoxy came to an end temporarily in the early Ming, thanks to the contemporaneous cultural institution and policy. But with the decline of state power in the middle Ming, literary learning became one significant intellectual resource for Confucian elites to challenge or revise the Cheng-Zhu orthodoxy. This also paved the way for the boom of literary

composition in the late Ming.

Shuo Zhang (Presenter), University of Illinois, Urbana-Champaign

Organized Panel Session Abstract:

This project enquires into the writing aesthetic and social network of Zhang Chao, an illustrious litterateur, bibliophile, and commercial publisher active in Qing China, and studies his most famous work *Quiet Dream Shadows* as a site where the production of new aesthetic tastes, new ways of creating social bonds among Confucian scholars, and new modes of competing for literary influence became most pronounced. *Quiet Dream Shadows*, a collection of Zhang's bon mots, paradoxes, and short aphorisms, was first published in 1698 and has since been lauded as an era-defining aesthetic achievement. By contextualizing and historicizing Zhang's writing aesthetic in relation to his affinity to a larger group of Huizhou merchants, I argue that by developing genres of aesthetic writing, Zhang Chao along with contemporary literati-merchants had sought to establish himself as an arbitrator of literary taste and helped enable a community of literary exchange open to Confucian scholars who were denied examination success and yet yearned for literary influence. Moreover, this peripheral literary genre and the very mode of politicking through achieving literary excellence in non-political genres would have contested the Chinese literary canon in the decades to come and profoundly shaped the image of Chinese wen culture in Western eyes.

Ning Xu (Presenter), University of Hong Kong

Organized Panel Session Abstract:

Although creating historical memory is considered a male activity, women are not absent from producing memory and knowledge, especially in non-written history. Ning's essay focuses on commercial storytelling among women in Ming and Qing and its possible influence on women to create shared historical knowledge and memory. Since the Ming Dynasty, commercial storytelling, with blind songstresses as performers and female customers as patrons, became increasingly popular in an enclosed space exclusive to women. The patriarchal society widely permitted such women's recreational consumption because it inherited the tradition of advocating morality while telling history. Nonetheless, these blind songstresses gained a new life in the single-gendered performing space, relatively isolated from the external world of the male order. Their knowledge comes from the oral history of literature, through which they adopted performative techniques to tell an unconventional story that fulfilled women's interests. Through commercial performances, a new feminized conception of history with different layers was disseminated among women from all social classes. The fascination with fictionality and emotionality of these narratives and the transmission of historical knowledge show ambiguous responses to the patriarchal orthodoxy.

Session #3519

Panel 48 Documenting Life on the Margins: Ethnicity, Gender, and Borders in China

Session Abstract:

Building upon the concept of real and imagined “margins” in visual culture addressed in Part I, this panel tackles the historiographical challenge of documenting life along the societal and geographic fringes of East Asia. Spanning a broad temporal scope from the seventeenth to twentieth century, each paper approaches the margin as a point of differentiation where identity is negotiated and interrogated when in contact with other groups, an ongoing and at times contradictory process. Moreover, examining these interactions elicits further discussion on belonging and exclusion: for what purposes are exclusionary categories drawn, and by whom? Taken together, these five papers demonstrate that matters of space and scale are also inextricably related to marginalization, exploring this dynamic through a diverse array of themes including gender, ethnicity, indigeneity, and empire. Reading along and against the grain of our primary sources reveals how multiple hierarchies of power impacted both lived experience and historical documentation—though not without resistance. We ultimately aim not to extract our subjects from their historical settings, but rather illuminate the processes enabling the relegation of people and places to the margins of history. In doing so, we question and discuss what perspectives are absent from conventional historical memory, preservation, and documentation.

Le Vi Pham (Presenter), University of Chicago

Organized Panel Session Abstract:

This paper examines Japanese prostitutes in early twentieth-century Shanghai, focusing on their role in the Japanese community and the larger Japanese empire. While the migration of single white women to European colonies was often restricted, the migration of Japanese women outside Japan after the opening of its borders in the 1880s was not uncommon. Many of these women worked in prostitution and the entertainment sector in major Chinese and Southeast Asian port cities such as Shanghai and Singapore. Despite their marginalised status in society, Japanese women working in prostitution played an integral part in the social reproduction and capital accumulation of the Japanese community in Shanghai and the imperial enterprise. I further seek to examine the relationship of these migrant women to the larger Chinese community, and to women of other nationalities and ethnicities (Chinese, Russian etc.) working in the sex trade. I examine the position of Japanese prostitutes in the context of the multinational and multi-ethnic sex trade of Shanghai to shed light on the hierarchies of race, ethnicity, and gender.

Aimee Pizarchik (Presenter), University of Chicago

Organized Panel Session Abstract:

Amid the ongoing global pandemic, the border has been reified as a physical manifestation of national authority. But border enforcement as a mechanism of state power--and as a historical construct--has received far more scholarly attention in American and European subfields than in Chinese historiography. Recent work on China's southwest borderlands has illustrated border provinces as zones of administrative uncertainty, thoroughfares for cross-border trade, and meeting points of negotiation for foreign colonial authorities. In reality, a schism existed between the cartographical border and its physical counterpart: the international boundary abutting Burma and Indochina was in most places an invisible line passing through mountains and forests, and in some areas contested or undelimited entirely. As such, I argue that early twentieth-century border enforcement discourse grew not around the physical site of demarcation, but rather two facets of imperial borderlands management: the monitoring of population movement and the abstract historical concept of *bianfang*, or various strategies of "border defense" implemented at the fringes of the former Qing empire. Drawing from critical border studies alongside geographical theories of scale, I trace the construction of the southwest border as a physical and imagined space, a process buttressed by industrialization and the maneuvering of adjacent colonial powers through the Republican period. Through this approach, I offer a possible pre-history of modern border enforcement in China.

Shuhui Zhou (Presenter), University of Washington, Seattle

Organized Panel Session Abstract:

Informed by studies of global indigeneity, this paper foregrounds the frameworks of knowledge production in Western Hunan and Hubei from the seventeenth century to the nineteenth century. By triangulating written, performative and oral sources, this paper argues that the Confucian literati class represented by local magistrates used knowledge production, specifically in the form of written records in the Chinese language and place names, as a mechanism of suppressing indigenous knowledge and memories. It also serves as a means of transforming local customs to become more compatible with Confucian norms of sexual and ritual propriety. However, colonial resistance from the indigenous alterity is manifest in the everyday politics of living. The suppression and transformation can only be complete if we only use these Chinese language written sources. In other words, it is not a process only valid in the past tense but an ongoing process in which we, as researchers, have agencies.

Shumeng Han (Presenter), University of California, San Diego

Organized Panel Session Abstract:

During Republican legal reforms, mothers at the intersection between gender and generational relations often found themselves stuck in less favorable situations during inheritance disputes with their sons. Such a legal dynamic reveals a unique, historical ecology of Republican China's legal reforms, yet it has gained less scholarly attention. Drawn from the local legal archives in Jiangjin County, Sichuan, this research studies how both changes and continuities of law led to such unique legal situations for mothers. Substantively, the 1930 Civil Code completely altered the gender dynamic of property rights and acknowledged women's equal entitlement to property as men, which theoretically should empower women in property relations. However, in legal cases, mothers were often marginalized in inheritance distribution. When their husbands died, women, particularly adoptive mothers and stepmothers, gained much less share of property compared with their sons. Although mothers could have had more say on property distribution based on their senior authority, a more equalized generational relationship between parents and children, introduced by the new codes, undermined mothers' previously favorable positions based on their age. This research concludes that the coexistence of the new legal codes that introduced a more equalized pattern of generational relations, and the rigidity of existing gender norms that marginalized women in property ownership, created a unique local landscape of uneven implementation of Republican legal reforms, which leads to severer gender-generational inequality in inheritance distribution. This research contributes to the current field of legal history in modern China by focusing on the less studied group of mothers.

[Session #3526](#)

[Panel 49 Complicating the History of Love and Intimacy in East and Southeast Asia](#)

Session Abstract:

Cultures are constantly changing; they are dynamic; they are "in motion." In popular understandings, this change is apparent in the present but the debates and contestations of the past that gradually produced that change are often forgotten as the past is homogenized in memory. The papers of this panel examine the history of love and intimacy in East and Southeast Asia to complicate this homogenization. Through critical literary analysis and historiography, the presenters challenge heteronormative understandings of the past and highlight the social and political debates over transformations in sexuality, romantic relationships, marriage and gender relations that helped produce the still ever-changing cultures of intimacy in China, Korea, Vietnam, and Japan today. These papers document historical efforts to subvert patriarchy and heteronormativity that were preserved in literature and historical documents, but,

in many cases, remain omitted from popular recollections of history. Through the efforts of these authors and the people whose histories they have endeavored to clarify, this panel reveals the intimate diversity of Asia's recent past and presents an opportunity to draw attention to the parallels and differences in the process of this transformation across East and Southeast Asia in the early 20th century.

Peijie Mao (Presenter), ShanghaiTech University

Organized Panel Session Abstract:

The decade after the founding of Republican China in 1912 witnessed intense public debate about freedom of love and marriage reform. Although young, radical intellectuals translated and wrote argumentative essays to promote the idea of free love and love-based marriage, it was the so-called Mandarin Ducks and Butterflies popular writers who achieved commercial success in creating a wave of sentimental, mournful romance in the flourishing fiction market. In this presentation, I will discuss themes of melancholy love and widow fidelity as they appear in some of the most popular tragic romances in early twentieth-century China, including *Jade Pear Spirit* and *Story of Sorrow in Yutian*. Examining the affective power of these sentimental stories, the circulation of melancholy, and readers' engagement with these popular texts, I argued that these stories signaled a new literary interest in the intimate sphere of private and emotional life. Such an inward turn in the narrative helped form a "community of love" based on private autonomy in the realm of intimate relationships. By reading, commenting, composing poems, and participating in discussions, the empathetic reading public became enlightened by the new conceptualization of love and intimacy. Those fascinated by tragic romances, in particular, identified themselves with men and women of sentiment and accomplished a process of collective mourning that helped them cope with the socio-political crisis and cultural confusion brought about by the rapid social change in early twentieth-century China.

Laurie Marhoefer (Presenter), University of Washington, Seattle

Organized Panel Session Abstract:

In 1931 Li Shiu Tong, a student at St. John's University in Shanghai, became the assistant of the sexologist Magnus Hirschfeld, who toured East Asia in '31-2 giving lectures about marriage, female sexuality, and homosexuality. Though Hirschfeld is famous, especially in Germany, the memory of Li and his contributions to sexology has faded away in China, though he spent most of his life in Hong Kong. This paper examines Li's time in Shanghai and touring China with Hirschfeld to see how the two men managed to carry their ideas -- which were very progressive -- to apparently large and welcoming audiences, while concealing the fact that they had fallen in love. Concealing his sexuality was, indeed, something Li had to do, even as he worked to become the successor to Hirschfeld, at the time the world's

foremost defender of homosexuals. Yet Li's experiences living under British colonial rule in Hong Kong, where he was born, and as a young man in Shanghai, shaped both his and Hirschfeld's theories about gay politics, expressed in a book they worked on together after the world tour. The book, published in English and German, brought the story of being queer in 1930s Shanghai, above all, to a wide audience. Li's contributions to global gay politics are under-examined and he deserves a wider place in public memory.

Quynh-Anh Nguyen (Presenter), University of Chicago

Organized Panel Session Abstract:

This paper seeks to illuminate the complex figure of love in the Vietnamese literary discourse from the 1920s to the 1940s. I explore how love became a central though contested language through which the promises and threats of modernity were formulated, negotiated, and popularized to the urban reading public. Love was always a contested subject: it could be a source of both enrichment and degradation, self-liberation and self-imprisonment. The imagining of love was inseparable from the imagining of another troublesome figure - the woman, which ranged from the female fatale and the rebellious "modern girl" to the "good wife - wise woman". "Love" and "woman" created a rich field for artistic invention and social debate which could not be dominated by a single group or reduced to any single ideology. Examining the wayward evolution of love also means interrogating how it both shaped and was shaped by the chaotic inception of Vietnamese modern literature, how the very writers who espoused love found themselves uncontrollably drawn into the enigma of it like into an abyss, how this abyssal conception of love was not the product of existentialism in the 1940s as the current historiography portrays it but already lurked in the most hopeful conceptions of love in the 1920s literature. From the perspective of love, we will uncover a different story of Vietnamese modernity: the paradox that constituted the underground layer that both gave birth to and disturbed what was often conceived as a triumphant and hopeful project.

Shweta Arora (Presenter), National University of Singapore

Organized Panel Session Abstract:

Rokō no tegami, by Yosano Akiko (1878-1942), is written in the epistolary form and was published in 1911. Notably, as with Akiko's other novels, it did not gain public attention at its original publication. Crucially, Japanese women could achieve success writing poetry as an emotional pastime, but novel writing was considered a male profession, and women novelists were, therefore, frowned upon. This approach to recovering Rokō no tegami for the modern reader will be essential to recognise the gender fluidity in Japanese women writers' representation of gender and sexual intimacies.

I argue that the protagonist, Rokō's, queer identity is shaped as she resists patriarchal limits, and while appearing to oblige the social conditions offered by a patriarchal society (corresponding with men and inviting their enjoyment of her role as an entertainer) she is subtly exploring alternative sexualities. Not only are there hints of a homoerotic relationship with a female fan, but Rokō herself undergoes an operation which she describes as "turning her into a man." This further complicates how Rokō can fit into the conventional patriarchal role of a woman.

On the surface, Akiko conforms to the patriarchal expectations of the Meiji period: writing in a womanly manner about the appropriate subject matter. Nevertheless, a closer analysis shows resistance to these limitations. This is revealed in Akiko's use of an ambiguous writing style as a tool to reveal queer intimacy. Using queer theory to revisit Akiko's narrative exposes a hidden text of queer identities not recognised before in Akiko's writing.

Danny Kim (Presenter), California State University, Fresno

Organized Panel Session Abstract:

The Rose of Sharon Alliance (Kūnuhoe, 1927-1931, henceforth "the Alliance"), colonial Korea's largest women's organization, advocated women's rights in a time of shifting social mores and views of romance. As socialist feminist works by authors like Alexandra Kollontai, which advocated free love, made their debut in colonial Korea, many leaders of the Alliance were asked for their views on these changes in romantic relations which had grabbed public attention. Alongside such debates arose questions over the abolition of "feudal morality." For many women's rights activists, some of the most repressive and misogynistic practices fell under the umbrella of feudal morality, and among these the idea of chastity (chŏngjo) became a topic of heated discussion. Scholars even coined a word, chŏngjoron ("chastitology"), to refer to the competing theories that surrounded this nebulous, often mercurial concept.

Some Japanese and Korean legal experts scrutinized the concept amidst debates about how to award damages to female victims of rape or deceit. Others analyzed "chastity" within broader philosophical arguments, like whether morality was socially constructed and whether orthodox ideas of chastity were appropriate given the changing nature of gender relations. Amidst all of this deliberation, the idea of chastity continued to play a real, tangible role in the lives of women, as the loss of chastity could warrant divorce, or in rare cases even suicide. This talk investigates the activism of the Rose of Sharon Alliance vis-à-vis this battle over chastity in the late 1920s and early 1930s in colonial Korea.

[Session #3543](#)

Panel 50 (De)Medicalizing Feelings, Scientizing Cultures: Documents of Prophylaxis, Disease and Illness in Indonesia, Taiwan, and China

Session Abstract:

This panel explores culturally specific ways of narrating collective distress. From the cases of halal vaccines to neurological imbalance and political depression, we share a common concern about the medicalizing or scientizing trend of public feelings across three Asian societies. How do Asian communities produce and preserve their stories of disease, illness and prophylaxis on their own terms? Under what conditions are these terms at ease and/or at odds with national policies and Western categories? How is political memory or cosmological anxiety inscribed on the multiplicity of the human body, culturally and corporeally?

Addressing these questions, we treat historical documents and interpersonal narratives as situated speech acts, highlighting the ways in which they perform and enact new realities. Specifically, Chao tackles the Islamization of vaccines in Indonesia over the recent years by demonstrating how and why vaccines have become a productive site that embodies the fraught relations between Islam and biomedical nationalism. Chen examines the disease of Autonomic Imbalance in Taiwan that is a unique blend of modern technology and Daoist cosmology. Huang explores why and how, under the Chinese Communist authoritarian regime and the highly restrictive policy on speech, the widely-circulated term “political depression” has been uncensored. Juxtaposing a variety of accounts about halal vaccines, autonomic imbalance and political depression in religious verdicts, journalism, pamphlets and online forums, we stress the specificity of Southeast and East Asian politics and health in particular cultural and historical contexts

En-Chieh Chao (Presenter), National Sun Yat-sen University

Organized Panel Session Abstract:

This paper reconstructs a techno-social history of biomedical halalness in Indonesia. Until very recently, vaccines, halal or not, were almost always allowed (dibolehkan) for the reason of “dire necessity” (darurat), often referring to a medical emergency. In recent years, however, the principle has been increasingly replaced by an avid pursuit of halal vaccines, evidenced by parents’ refusal of non-halal vaccines for children and the halal discourse surrounding Indonesian-made vaccines, most notably the IndoVac and Merah Putih (Red White, referring to the national flag), both COVID-19 vaccines. Contextualizing the specific documents of Islamic legal advice (fatwa) on polio, meningitis and COVID-19 vaccines, I demonstrate how and why vaccines have become a productive site that embodies the fraught relations between Islam and biomedical nationalism. Here, influential Muslim jurists and pharmaceutical scientists have chosen a uniquely

Indonesian-style Islamo-scientific interpretation of the materiality of porcine enzymes, duck feathers and human hair involved in the manufacturing process of various vaccines. Rather than seeing science as a neutral force in defending public health and treating Islam as a stubborn set of “medieval” doctrines, I insist on analyzing how the politics of “scientific holiness” (halal dan suci, secara ilmiah) organize new relations between Islam, biomedicine and the nation. In so doing, I de-privilege the sensationalizing din that over-determines the image of religious vaccine hesitancy, focusing instead on the shifting cultural rationalities that contribute to the Indonesian turn to halal vaccines while de-naturalizing regular and secular vaccines.

Jia-shin Chen (Presenter), National Chiao Tung University

Organized Panel Session Abstract:

Autonomic imbalance (AI) is an official term widely circulating in colloquial and even clinical language in Taiwan, but its nature remains obscure. AI refers to a wide range of physical and mental symptoms that for different physicians imply different pathologies. It is occasionally compared to the now obsolete diagnosis of neurasthenia, thus belonging with other uncertain illnesses such as fibromyalgia and chronic fatigue syndrome. Patients with AI are commonly treated by general practitioners, psychiatric specialists, or Chinese medicine practitioners under the diagnosis of anxiety, depression, or somatic symptom disorder, among many others. A physiological test, heart rate variability (HRV), measures autonomic nervous activities indirectly. It has been appropriated in Taiwan to attest to AI's alleged neurological basis, although not without controversy. This test seems to add scientific weight to the diagnosis as a bonafide physical illness, thus avoiding the stigma of mental illness. Moreover, this assumed neurological origin of AI, along with the clinical use of HRV, has created a local illness assemblage that exemplifies the intermingling of neuroscientific knowledge and cultural propensity, or in a word, neuroculture in Taiwan. An example is the HRV report which displays test results in a diagram of Yin and Yang (or Taijitu 太極圖). This presentation is based on my study of AI over several years. It attempts to integrate empirical findings and theoretical reflections around the ambiguous relationships between neuro and psyche in the concept of AI into a thesis of neuroculture with a Taiwanese flavor.

Hsuan-Ying Huang (Presenter), National Yang Ming Chiao Tung University

Organized Panel Session Abstract:

“Political depression” (zhengzhi xing yiyu), a term that was first introduced by a WeChat-based charity organization called A Perch for Thorn Bird has become a buzzword on the Chinese Internet since the outbreak of the COVID-19 pandemic in early 2020. Promoted by China's most successful digital mental health startups

such as MyTherapist and KnowYourself, the term has gained enormous currency at a time when the country's stringent zero-COVID policy infiltrates everyday life and sees no signs of easing. In this presentation, I examine the circulation and articulation of the term and situate its rise in the intertwined trends of emotional engineering (e.g. Hizi 2021) and therapeutic governance (Yang 2015, Zhang 2020) as well as the troubled history of depression in China. Attempting to elucidate the feelings and meanings associated with the term, I also offer a tentative explanation for how and why a term that clearly indicates a dangerous "public feeling" (Cvetkovich 2013) and proposes its political aetiology has largely evaded censorship until now.