



UNIVERSITY
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MĀNOA

**2015 School of Pacific and Asian Studies
Graduate Student Conference**

AGAINST THE CURRENT: TRANSFORMING
PERSPECTIVES AND THOUGHT IN ASIA

*Center for Korean Studies
Honolulu, Hawai'i*

March 18-20, 2015

Program

Cover art designed by Joshua Caluza

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Wednesday, March 18th 2015

Registration

3:30 pm – 4:30 pm

Opening Ceremony and Keynote Address

4:30 pm – 6:00 pm

Center for Korean Studies Auditorium

Welcoming Hula and Oli Chant

Ku‘ulei Hazlewood and PA‘I Foundation

Welcoming Remarks

Teresa Hodges & Hilson Reidpath

Co-Directors of 2015 SPAS Graduate Conference

Opening Remarks

Dr. R. Anderson Sutton

Dean, School of Pacific and Asian Studies

Keynote Address

“Rethinking Asian Women's Migration: New Paradigms, Different Frameworks”

Dr. Rhacel Parrenas

Professor of Sociology and Gender Studies, Chair of the Department of Sociology

University of Southern California

Reception

6:00 pm – 7:30 pm

Thursday, March 19th 2015

Registration/Breakfast

9:00 am – 10:00 am

Panel Session 1

10:00 am – 11:30 am

1.1 (Re)Constructing Southeast Asian Identities and Politics

Marimas Mostiller (U. of Hawai‘i), Jarrod Brown (U. of Hawai‘i),
Megan DeKievit (U. of Hawai‘i)

Moderator: Professor Anna Stirr

Center for Korean Studies Auditorium

1.2 Framing Korea: Media Culture and Politics of Local and Global Identities

Seung Min Hong (U. of Iowa), Kumchong Lee (U. of Queensland),
Myoung- Sun Song (USC)

Moderator: Professor Young-a Park

Center for Korean Studies Conference Room

Lunch

11:30 am – 1:00 pm

Panel Session 2

1:00 pm – 2:30 pm

2.1 Reconsidering Subjectivity and Power in East Asia

Heather Flemming (U. of Hawai‘i), Lindsay Schaffer (U. of Hawai‘i),
Tomoki Kimura (U. of Hawai‘i), Yoshihiro Wada (Yonsei U.)

Moderator: Professor Robert Huey

Center for Korean Studies Auditorium

2.2 Environmental Entanglements

Imelda (U. of Hawai‘i), Nicholas Beaudoin (UC San Diego), Hieu
Phung (U. of Hawai‘i)

*Moderator: Professor Barbara Andaya
Center for Korean Studies Conference Room*

Refreshments
2:30 pm – 3:00 pm

Panel Session 3
3:00 pm - 4:30 pm

3.1 Comparatives of East Asia

Aya Furuhashi (Chung-Ang U.), Ji Yun Lee (Sungkyunkwan U.),
Emily Potosky (Johns Hopkins), Lok-yin Law (U. of Hong Kong)

*Moderator: Professor Lonny Carlile
Center for Korean Studies Auditorium*

3.2 From Micro to Macro: Class, Capital and Society

Carolyn Choi (USC), Sun Mi Cho (Yonsei U.), Ji-won Baek (Yonsei U.)

*Moderator: Professor Sang-Hyop Lee
Center for Korean Studies Conference Room*

Friday, March 20th 2015

Registration/Breakfast
9:00 am – 10:00 am

Panel Session 1
10:00 am – 11:30 am

4.1 Women and Gender in East Asia

Jude Yang (Uni. of Hawai'i), Rachel Lee (U. of Hawai'i), Jennifer
Yoo (U. of Hawai'i), Tomoko Fukushima (U. of Hawai'i)

*Moderator: Professor Cynthia Ning
Center for Korean Studies Auditorium*

4.2 Rethinking South Asia and East Asia

Maharaj Desai (U. of Hawai'i), Kathleen Palla (Johns Hopkins)

*Moderator: Professor Monisha Das Gupta
Center for Korean Studies Conference Room*

Lunch
11:30 am – 12:45 pm

Panel Session 2
12:45 – 2:15 pm

5.1 Constructing Identity, Class and Culture

Gippeum Yoon (Kyungpook National U.), Qinghua Zhang (Beijing Foreign Studies U.), Seong-hwan Gong (Yonsei U.), Katrina Navallo (U. of the Philippines Diliman)

Moderator: Professor Gay Satsuma
Center for Korean Studies Auditorium

5.2 State and Society

Wei Zhang (U. of Hawai‘i), Jiwon Lee (Yonsei U.), Chaeyoung Lee (U. of Toronto)

Moderator: Professor Reginald Yin-Wang Kwok
Center for Korean Studies Conference Room

Panel Session 3
2:30 pm – 4:00 pm

6.1 International Contestations and Confrontations

Kendrick Kuo (Johns Hopkins), Rob York (U. of Hawai‘i), Dylan Beatty (U. of Hawai‘i), Dashdavaa Oyungerel (Kyungpook National U.)

Moderator: Professor Tae-Ung Baik
Center for Korean Studies Auditorium

6.2 Theorizing Perceptions of the Self and Identity in East Asia

Gregory Brown (U. of Hawai‘i), Jacob Bender (U. of Hawai‘i), Adam Coldren (U. of Hawai‘i)

Moderator: Professor Cathryn Clayton
Center for Korean Studies Conference Room

Best Paper Award Ceremony and Closing Remarks
4:00 pm – 4:30 pm

Paper Prizes

Best Japan Paper
Best Korea Paper
Best Philippine Paper
Best Southeast Asia Paper

About our Conference Image:

Inspired by the idea of synthesis as a catalyst for change, this year's conference image depicts the creation of humanity according to the ancient Tagalog people. The story tells of a great battle between the Sea and Sky which resulted in the creation of Land. While flying over the newly created Land, a large bird heard tapping coming from a shoot that had sprouted of the earth. Curious, the bird pecked at the shoot, and out came the first man and woman. While this particular story may be specific to the Tagalog people, the theme of birth out of chaos and turmoil is a thread of continuity that runs through the rich tapestry of modern Asia.

About the Conference Artist:

Joshua Caluza received his Bachelor of Arts in Communication Studies at San Francisco State University, where he served as Cultural Coordinator of the Pilipino American Collegiate Endeavor, one of the original members of the Third World Liberation Front that lead the fight for Ethnic Studies. His design at the Parol (or Philippine star lantern) Lantern Festival in San Francisco won first place in 2008. He now works as a Training and Technology Specialist where he applies his critical consciousness and lens to the corporate world.

Panel Session 1: Thursday – 10:00 to 11:30

1.1: (Re)Constructing Southeast Asian Identities and Politics

Moderator: Professor Anna Stir

- *Challenging Ethnic Labels, Recovering Indigenous Identity in Southeast Asia* (Marimas Hosan Mostilled – University of Hawai‘i at Mānoa)

The label of indigenous is quite convoluted Southeast Asia because indigenous peoples are recognized as ethnic minorities, rather than Native peoples. Those who most closely fit the characteristics of indigenous in Southeast Asia are described as peoples who have maintained their ancestral traditions, belong to hill tribes and reside in the upland, highland, or mountain regions; they are often viewed as “timeless” and “backwards” because they resist assimilating to the “modern” world that the nation-state has created. This paper examines the construction of the indigenous label by political entities, and examines how this labeling relates to peoples in the French “Indochina” regions of present-day Cambodia and Vietnam. Because there is no universal definition of indigeneity, this paper will discuss the nation-state’s role in homogenizing indigenous peoples as ethnic minorities. Additionally, this paper examines how indigenous peoples identify themselves, and how self-identification plays a role in their agency. I argue that indigenous peoples in Southeast Asia should be able to self-identify as indigenous, thereby making themselves distinct from ethnic minorities. Duane Champagne explains that it is important to make a distinction between indigeneity and ethnicity because nation-states have used the ethnicity label to assimilate indigenous peoples. Therefore, self-identifying as indigenous challenges the imposed labels initially constructed by European colonizers and internal colonizers (who are the majority group in political power)

- *Historicizing Buddhist-Muslim Conflict in Rakhine State, Myanmar* (Jarrod Brown - University of Hawai‘i at Mānoa)

In the past four years, the news of violence between members of the Rohingya community and Buddhist communities in Rakhine State (Arakan), Myanmar has been highly reported in the international media. These contemporary incidents of violence are the latest manifestations of ethnic tensions and conflict that stretch back at least to fifteenth century. Open to the west to the “big neighbor state” of Bangladesh and its precursor states, Arakan has had extensive contact and conflicts with Bengal. Sizable and abiding slave populations, seized by raids on Bengal, resulted in a large and ethnically Bengali

Muslim population that was periodically involved in rebellion and resistance to the Arakan state, sometimes in collusion with the sultanate. The descendants of this emancipated slave population form part of the Rohingya community today. This paper traces such outbreaks of violence from the restoration of Naramaikla to the Arakan throne by the Bengal sultan in 1430, slave raiding, attacks, invasions and Muslim revolts through the seventeenth and eighteenth century, the “massacre” of Muslims in 1941, the refugee crisis of 1978 up to the violence of today. This paper argues that the current cycle of violence is best understood as a continuation of this historical conflict, slave raiding practices, and justifies the existential threat that many Rakhine people profess to feel towards the Rohingya community. It also challenges both Rakhine polemics against the Rohingya identity as well the assumption that the present-day violence is rooted in the economic and demographic distortions of colonialism.

◦ *Comparative Perspectives on the Recent Violence of Thailand’s Southern States* (Megan DeKievit - University of Hawai‘i at Mānoa)

Since their incorporation into Thailand in 1909, the Muslim-Malay majority, southern provinces of Satun, Yala, Narathiwat, Patani and Songkhla have been negotiating their own ethnic identity. The people of these southern provinces have been struggling to maintain their own ethnic identity in the face of Thai governmental initiatives meant to promote nationalization and to reinforce government control over these areas and their resources. This identity struggle has been of major concern both within Thailand and internationally in the early part of the 21st century because it has been the main contributing factor to outbreaks of violence in this area between the Malay ethnic minority and Thai government forces. This paper will seek to analyze this conflict in contrast to nationalistic initiatives aimed towards minority populations in Northern Thailand as well as towards Thai speaking Muslim populations within and outside of the southern provinces. Because these contrasting examples have not culminated in the same violent response, this paper will show how the governmental approach to nationalization in southern Thailand contributed to previous violent situations and how further violence might be avoided in this region.

Panel 1.2: Framing Korea: Media Culture and Politics of Local and Global Identities

Moderator: Professor Young-a Park

◦ *Uncomfortable Proximity: Perception of Christianity among South Korean Audiences* (Seung Min Hong – University of Iowa)

When it comes to studying media, culture and audiences in global settings, one of the most popular theoretical frameworks to begin with has been Joseph Straubhaar’s Cultural Proximity. Oddly enough, even though Straubhaar includes the religious dimension in his definition of cultural proximity, few scholars have sought to contribute to understanding the concept in ways that incorporate the discussion of religion. In this paper, I attempt to engage a particular aspect of religion in relation to cultural proximity. By look-

ing at South Korean audience responses to particular media texts about spirit possession, I examine the proximity of Christianity, which is generally perceived by the Korean public outside the church as the most foreign (i.e. Western) religion that is believed and practiced in the country. In the uniquely pluralistic and competitive religious atmosphere in South Korea, the strong presence of Christianity, as well as its generally negative perception among the non-Christian population, can render both familiarity/relatability and discomfort/antagonism. Such an observation neither fits the notion of cultural proximity in its conventional definition nor the opposite notion of cultural discount. I call this uncomfortable proximity.

◦ *Media, Political Culture and Democratization: Framing of the April Revolution and its Aftermath* (Kumchong Lee – University of Queensland)

Korea's democratic consolidation has been protracted since its transition from the authoritarian rule in 1987. Along with some other 'gray zone' cases of the 'third wave of democratization', Korean case disapproves the 'endism', suggesting that highly developed capitalism and democratic institutions do not guarantee full-fledged democratic culture. Criticized as 'conservative democratization', the moderate transition propelled by the ruling party was accused of preserving an authoritarian legacy. The illusive legacy, however, has not been examined systematically. More often it is conveniently reduced to the Confucian culture which dates back to the Joseon Dynasty. Although the Confucian legacy can be widely recognised in many East Asian countries including Korea, one needs to unpack how the Confucian culture is reproduced in a particular socio-historical context as culture is not static but fluid and contested. Mass media are one among the most important sites of cultural contestation, it is imperative of researchers to look at how the authoritarian culture is constructed in a given historical moment. Using the lens of media framing, this research examined the April Revolution in 1960 and its aftermath until the May 16 Coup in 1961. The result was discussed in a short term and long term implications of two competing frames – anti-dictatorship frame and law and social order frame, in relation to the notion of nationalism that was key cultural theme in the construction of democracy for each frame.

◦ *From Seattle to Seoul: Representing & Consuming Korea/ Korean America* (Myoung-Sun Song – University of Southern California)

The idea of global visibility is one that is deeply tied to notions of cultural, ethnic, racial and national identity. It is also a site of struggle between majority/minority, center/periphery, etc. In unpacking the relationship between minority representation and media consumption, I will focus on ones identified as "Korean" to discuss the experiences of Asian and Asian American audiences. I situate these representations in two global media flows that intersect: (1) one which emanates largely from the West (read America) and (2) the other from East (read Korea). The production, circulation and consumption of these representations within "circuits of culture" as described by Hall et al. (2013) are ultimately tied to defining Korean/ Korean American identities and Koreanness in a mediated world that is largely dominated by western popular culture. First, I will briefly overview

the representation of Asian/ Asian Americans in American media. Second, I will discuss new forms of media like YouTube as a platform for Asian/ Asian American visibility. In this discussion, I will also look at K-pop's reception in the United States as a way of negotiating transnational consumption of mediated Koreanness. Finally, I will consider the interplay between these three types of media and how they influence "global minorities" such as Korean youth growing up in a globalized world dominated by Western popular culture. How does the representation of Korean/ Korean Americans in globalized media affect Korean youth's understanding of themselves in the context of the Korean nation and the world?

Panel Session 2: Thursday – 1:00 to 2:30

Panel 2.1: Reconsidering Subjectivity and Power in East Asia

Moderator: Professor Robert Huey

- *The Ryukyu Islands from a Sea Perspective* (Heather Flemming - University of Hawai'i at Mānoa)

My paper attempts to provide an alternative perspective on the history of the Ryukyu islands in Japan from 1300-1879, using a framework that emphasizes the significance and influence of the sea on peoples' culture and activities. The result is a reworking of the situation of the Ryukyu islands as relatively more central, as opposed to peripheral, to Asian trade and interconnectedness in this time period. While contemporary Okinawan studies often employ similar shifts in frameworks to challenge the peripheral status of the islands, I believe my attempt to do so focusing on the sea is still useful. I use ideas and models outlined in Philip Steinberg's "The Social Construction of the Ocean", as well as inspiration from Epeli Hau'ofa's article "Our Sea of Islands." I explain specific trade routes and products involving the Ryukyu islands to Southeast Asia and China, as well as the influence of Europeans on these networks.

- *Mansejŏn: Hybridity as a Method of Subversion in Colonial Korea* (Lindsay Schaffer - University of Hawai'i at Mānoa)

Several critical studies of *Mansejŏn* written by Yŏm Sang-sŏp have been conducted in Korea. Ch'oe T'aewŏn best summarizes current criticism by dividing the various readings of the narrative into two categories: those that view the importance of the text in relation to its reproduction of colonial reality and those that focus on the narrative technique and its relationship to modernity. I propose an alternative reading of *Mansejŏn* that extends beyond previous critical studies of the text. Rather than viewing the portrayal of colonial reality or its relationship to modernity, I will examine the novel *Mansejŏn* using Homi Bhabha's concept of hybridity to show that because the first person narrator, Yi In-hwa, cannot be categorized by the binary of the colonizer/colonized, he is a hybrid character and thus a figure of colonial resistance. Bhabha views hybridity as a product of colo-

nization that is separate from identity and identification created through the colonizer/colonized binary. The very presence of hybridity can therefore serve as a method for undermining the authority of the colonizer, which relies on the binary to suppress and define the colonized through what Bhabha terms as “disavowal.” Through engagement with current criticism about hybridity, I will show that it is necessary to view hybridity in the context of colonial discourse theory in order to evaluate the discursive power of hybridity in colonial Korea. I will then examine the creation of the other through the employment of colonial discourse theory in the novel, ultimately demonstrating that Yi’s attempt to defy categorization places him in outside the binary whose very existence as a hybrid character is a subversion of the power structure built by the colonizer.

◦ *Historicizing the Hinmin: Social Discourse and Fiction in Turn-of-the-Century Japan* (Tomoki Kimura - University of Hawai‘i at Mānoa)

This paper presentation focuses upon the concept of hinmin (貧民) in Japanese literary texts of the 1890s. The term hinmin, generally used to refer to “the poor” or “the needy,” was prevalent in the public discourse of the time addressing social problems such as poverty and the slums. The slums were often called hinminkutsu (貧民窟), literally “the cave of the poor,” and the poor living conditions of hinmin became a public concern. Through examining “hinmin discourse” by literary critics such as Taoka Reiun (1871-1912) and Takayama Chogyū (1871-1902), this study uncovers the dualistic class-consciousness of “the rich” and “the poor” held by writers with differing ideological positions. My analysis of Taoka’s discourse on hinmin demonstrates that, while it attempted to raise awareness of the issue of poverty, his rhetorically embellished version of hinmin functioned to criticize the moral decline of contemporary society. Meiji fiction’s participation in creating the hinmin’s image is also explored in this project through an analysis of Izumi Kyōka’s (1873-1939) *Hinmin kurabu* (1895). Drawing on Mikhail Bakhtin’s literary concepts of the “carnavalesque” and the “grotesque body,” this paper argues that the novella’s monstrous depictions of hinmin and their distinctively rebellious voices subvert social hierarchies and dominant social values, mediating and responding to the contradictions of Meiji social structure.

◦ *A Case Study of the Forming of an Asian Marxist in a Colony: A Study of Lim Hwa as a Cultural Marxist in Colonial Korea* (Yoshihiro Wada – Yonsei University)

This research is a case study of a process of how a colonized Asian Marxist formed his thought as Marxist. As an example this research takes Lim Hwa(1908-53). He was one of the most influential cultural marxist ideologues in the colonial Chosun and did various cultural practices as a poet, a critic, a literary historiographer, a movie actor and a film historiographer. This research specially focuses on his literary history works of modern Korean literature written from the mid-1930s to the early 1940s.

Lim Hwa’s literary history works as Marxist literary works had two limits which are brought by his position as Asian distinguished from the West and as Asian colonized by the other Asian nation, Japan. On the one hand, in his literary history works he wanted to approach a universal(Western) Marxist theory and he had to do it as Asian. This means

that he had to theorize ‘particularity’ of modernization in East Asia by ‘universal’ tools of the West. On the other hand he approached such universal theory through Marxist documents in the Japanese language. This brought to him a Japanized way of looking at Asian modernization. Not being skeptical he seemed to internalize Japanese Marxist interests and carried them to the colonial Korea.

This research focuses on this double-framed imitating and its influence on Lim Hwa’s subjectivity. Through this work this research aims to elucidate his subjectivity disrupted between particularity and universality, and the colony and the suzerain power.

Panel 2.2: Environmental Entanglements

Moderator: Professor Barbara Andaya

◦ *Export Restriction on Mineral Commodities: Evidence from Indonesia* (Imelda - University of Hawai‘i at Mānoa)

Recently, Indonesia, one of world’s largest mineral resource suppliers, has instituted an export ban on the unprocessed mineral ore. This restriction is mandated under Indonesia’s Law on Mineral and Coal Mining No. 4/2009 and Regulation No. 7/2012 issued by the Ministry of Energy and Mineral Resources (MEMR), which include a provision that mineral ores must be processed at smelters in Indonesia within a five-year period (from the date of announcement in May 2009 until it was finally enforced in January 2014). The purpose of this new policy was stated as to increase the value added activities on mineral sector and bring incentive to develop downstream industries.

This paper will find evidence if there is a significant increase of foreign ownership in the mineral processing industry after the new Mining Law was announced. Using firm level data, it will be able to explain the policy effect in greater detail than most other Foreign Direct Investment (FDI) and Macroeconomic studies that use aggregate level data. Being the first to analyze the effect of the new policy on foreign ownership using difference-in-difference method, this paper will have a strong policy implication for further regulation needed. If construction of smelters is not viable in its own right and the result cannot show significant increase in FDI on mineral processing industry after the announcement, government may need to consider additional incentive to increase FDI in processing industry, such as government subsidies or other tax incentives.

◦ *Chinese Arctic Exploration* (Nicholas Beaudoin – UC San Diego)

Question: Based on climate model trends, what has been the amount of petroleum in international waters in the Arctic Circle that has potential for extraction by Chinese firms? What are projections for the future? How does this affect China’s current and future energy demand? How has Chinese resource diplomacy been shaped by an expanding Arctic?

Methodology: Using Geographical Information System (GIS) modeling, I am currently completing this project that will involve a series of raw data from different sources.

1. NASA satellite ice concentration data for average September months for 3 decades
2. US Geological Service "assessment units" (the 69 basins that are to be analyzed for oil and gas)
3. GIS map layers for Arctic terrain

Deliverable: Formatted table, by year, of oil and gas and total of amount (by barrel equivalent). Also, km squared area will be shown. Finally, a map that will be classified in 4 quartiles of likelihood of sea ice will be presented. Past, current and future trends will then be calculated using a zonal statistics package and finally, basic regression analysis will be used in both global OLS and weighted regression in STATA.

◦ *Can Environment Be a Historical Agent? The possible effects of environmental events on eighteenth-century Vietnamese historiography* (Hieu Phung - University of Hawai'i at Mānoa)

Scholars have long established that Vietnam, like many other places in mainland Southeast Asia, went through a dramatic decline during the eighteenth century. This paper briefly examines environmental events that were continually recorded in a Vietnamese dynastic history for the eighteenth-century and asks for a reevaluation of what historians have characterized as the “misgovernment” in the northern regime of Vietnam. I argue that difficult weather conditions both imposed some burdens on the governing of the northern rulers and contributed to the volatile atmosphere of the century. More importantly, what must have perplexed eighteenth-century Vietnamese elites were not only the chronically aberrant incidents in the nature but also their seemingly continuous failures to prevent these disasters. Since many of their efforts in redressing the governing did not effectively prevent anomalies from transpiring in the nature, as they used to believe, the difficult weather conditions of the century likely became an agent that triggered great anxiety from the contemporaries as well as from the dynastic historians. Hence, by bringing environmental records into the focus of the historical analysis, one can start to unfold new aspects of the seemingly familiar history.

Panel Session 3: Thursday – 3:00 to 4:30

Panel 3.1: Comparatives of East Asia Moderator: Professor Lonny Carlile

◦ *The Politics of Memorizing of Intermarriage between Japanese and Korean: Navigating between Feminism and Colonialism* (Aya Furuhashi – Chung-Ang University)

The purpose of this presentation is to explore the politics of memorizing of intermarriage between Japanese and Korean during the colonial period from perspectives of colonialism and feminism. The policies of intermarriage were one of imperial Japan's integration policies. Japan had encouraged to get married to Korean with Japanese. Eventually the number of intermarried couples had reached almost 13,000 including the facto

marriage in the face of statistics in 1944. It may be inferred that there were quite a few hidden relationships which did not appear in statistics. The policies did not regulate the pattern of coupling but there were prominently more couples of Korean man and Japanese woman than couples of Japanese man and Korean woman.

After colonial period, Japan and Korea differently memorized such intermarriage. In Korea, people have organized the memory from the standpoint of Korean man, Lee Jun-Seop, who had spent a hard time because of his marriage with a Japanese woman. In Japan, people tend to understand intermarried Japanese women as victims of Korean patriarchy because the intermarried Japanese women who live through much hardship in South Korea have been spotlighted. The phenomena of reversing the ethnic and the gender hierarchy conduce to the complexities of memorizing. I intend to explore how intermarriage are memorized analyzing the reportages, photographs, newspaper's articles and documentary programs.

◦ *The Comparision of Chinese Exceptionalism and American Exceptionalism: Is it a clash of civilization or a coexistence of civilization?* (Ji Yun Lee – Sungkyunkwan University)

Various predictions and scenarios have been presented regarding the direction of the Chinese exceptionalism in the 21st century, especially with the relative decline of the U.S. and the rise of China after the financial crisis in 2008. As China pursues 'Active involvement in the matters of national interests (有所作爲)' and takes firms stance in the core national interests, the direction becomes clearer; Chinese exceptionalism seems to proceed with rebalancing as its focus. Chinese exceptionalism is now being raised and predictions on the rise of China differ whether it will collide with the U.S. and neighboring countries or tries to keep the balance in peaceful coexistence. Fen Zhang defines American exceptionalism as the one having the characteristics of liberalism, moralism, isolationism/unilateralism and anti-statism while he defines Chinese exceptionalism as the one of great-power reformism, benevolent pacifism and harmonious inclusion. Moreover, Benjamin Ho Tze Ern, comparing American exceptionalism and Chinese exceptionalism, asserts that Chinese exceptionalism has been formed not only by the behaviors of the U.S. but also from its own needs and views Chinese exceptionalism in terms of fortification of influence on international affairs, increasing international interests and trustworthy stakeholder in the international society. Lacking specific standards and consistency, preceding discussions on American and Chinese exceptionalism have limitations of difficulty in understanding them. The purpose of this paper is to look into ideological foundation of American Exceptionalism and Chinese Exceptionalism in view of civilization and, by comparing them from military, security and economic perspective, to formulate new Chinese exceptionalism.

◦ *A Comparative Analysis of National Identification Systems in Korea and Japan* (Emily Potosky - Johns Hopkins University)

These days there is a worldwide trend towards digitalizing information which has permanently changed the way that countries store information about their citizens. Even within countries that have identification systems there can be a lot of variation. Some key

features include whether or not registration is compulsory, whether or not the system takes the form of a number associated with a card or just a card, the systems' contents, their security features, the database support associated with the system, and the regulations surrounding when and how the information in the system can be accessed. In this paper I will compare and contrast the process that led to Korea developing a comprehensive and digital electronic identification system as early as 1968, and Japan's historical system named Koseki, and current digital system similar to Korea's called Juki-Net only implemented as recently as 2003. So why did it take Japan so long to create a system similar to Korea's? In this paper I will argue that the reasons that their citizen surveillance methodology was so different is due to historical differences stemming from being a colonizing power versus a colony, national security concerns creating a critical juncture forcing Korea to adopt a system earlier, and the use of national identification systems as a tool to consolidate the concept of national identity.

◦ *Chōson Cultural Agents: Kim Kyōng-mun and His Interpreting Works in 1722 Yeōnhaengsa* (Lok-yin Law – University of Hong Kong)

The Studies of Yeōnhaengsa (Mission to Beijing 燕行使) was discussed comprehensively by the historians and literary scholars among the past few years. These research outcomes provided various knowledge and new research aspects for the cultural interaction between Ming (1368-1644) Qing (1644-1912) China and Chōson (1392-1910) Korea. However, most of them overlooked the key role of the Yōkkwan (Official Interpreters 譯官) of the Yōnhaengsa for the interaction between the Korean and the external world.

The Yōkkwan needed to arrange the ritual activities, solve the Interpreting and translating problems and grasp the external information during the mission to Beijing. Also, the leaders of Yōnhaengsa may not know much about the world out of Chōson and they needed some helps from the junior staffs, such as Yōkkwan. Therefore, the works and activities of the Yōkkwan were significant for the Yōnhaeng Mission because they were the key agent for the Yōnhaengsa to grasp the information of China as well as the whole world.

This paper will focus on the 1722 Yōnhaengsa which was led by Cho T'ae-ch'ae (趙泰孚, 1550-1722) and I Chōng-sin (李正臣, 1660-1722). During the mission, I Chōng-sin was interested in everything in China and he felt curious from them. So, he asked the Yōkgwan of this mission, Kim Kyōng-mun (金慶門, 1673-1737) to answer his questions. The dialogue between I and Kim can reveal that how the Chōson Yōkkwan played the significant role of cultural agents for assisting the envoys to solve their language or cultural questions during the mission to Beijing. Also, this paper will also re-examine the ways of Yōnhaengsa for understanding the external knowledge about China and the world.

Panel 3.2: From Micro to Macro: Class, Capital and Society
Moderator: Professor Song-Hyop Lee

◦ *The Rise of Late Study Abroad: South Korean Educational Migration to the U.S.* (Carolyn Choi – University of Southern California)

This study examines the global phenomenon of “late study abroad” using the case study of adult South Korean studying English in the U.S. “Late study abroad” is defined here as the movement of adults studying language in a different country during or post college or after experience in the workforce. Past research on educational migration has documented privileged middle to upper class students from Asian countries studying abroad in primarily Western countries to obtain prestigious foreign degrees. However, in the last decade, since the liberalization of immigration and trade relations relaxed movement between industrialized countries, migratory pathways in education and tourism through flexible visas programs have opened up overseas opportunities for nonelite groups. In South Korea, both women and men faced with precarious job market opportunities and educational gaps have begun to take advantage of educational migration as a strategy for status and class mobility. Drawing on ethnographic fieldwork from 2006-2008 and 2013, I examine the experiences and expectations of South Koreans who simultaneously work and study English in Los Angeles. I complicate existing frameworks of migration by analyzing the role of educational migration as a class strategy as well as examining the intersection of learning, labor, and leisure practices (3Ls). I argue that South Koreans strategically use educational migration to escape gender and class constraints only to paradoxically find themselves facing racialized, gender-segmented labor markets in the U.S.

◦ *How Global Capital Changed Relational Interests of the Domestic Market: The Discourse Struggle for Corporate Governance of Chaebols in South Korea, 1997-2005* (Sun Mi Cho – Yonsei University)

This study explores the movement to establish good corporate governance in South Korea for reforming Chaebols (Korean conglomerates) during 1997-2005. After the Korean economic crisis in 1997, civil society, reformative intellectuals, liberal economists, and progressive politicians connecting with the ruling government expanded the minority shareholder’s movement. The purpose of the movement is two-fold. The first is to decentralize socioeconomic dominance of Chaebols with democratic power. The second is to liberalize the market mechanism through the value of shareholder capitalism.

My research question concerns how free flow capital from the global financial markets has changed political interests of domestic actors on corporate governance in unexpected ways. An illustrious case is the SK (one of the largest Chaebols)-Sovereign (a foreign private equity fund) battle on management control in 2003. When SK faced the threat of management takeover from Sovereign, who advocated reforming corporate governance through shareholder’s value, a hostile cohabitation was created between ‘the labor and the capital’ and ‘the leftist and the rightist’ with separate aims and positions of the domestic market against global capital, while another odd coalition was created between ‘the progressive-reformative and the neo-liberalist’ against Chaebols. With that process, the labor union was marginalized in bargaining power, situated in the contradictory strug-

gle to reform workplaces from the owner's abuses and to protect employment stability from global capital.

For empirical evidence, I used critical discourse analysis based on the public statements released by the main actors. I investigate the changing process of shareholder's movement, and compare how the power coalition has changed throughout the discourse struggle.

◦ *Perceptions of poverty in 21st century South Korea* (Ji-won Baek – Yonsei University)

This study tries to examine how the concept of poor has been changed and how poverty is conceived in South Korea. In order to answer these questions, we perform qualitative analysis on articles containing the word "poverty" published in three national daily newspapers. We can find three characteristics as follows. First, the poor are divided in terms of "us and them," (i.e. deserving poor or not). Conservative newspapers use the word "they" implicitly to distinct impoverished people from readers and represent the poor as different or even adversarial. Second, the category of the poor has transformed over time, corresponding to societal change. For example, the middle class, who had enjoyed economic stability, tend to be relegated as the poor since the financial crisis in 1997. Finally, the nexus of poverty and work starts to be loose as the meaning of work has diverged. It is traditionally believed that a person who cannot or do not work falls into poverty. However, a significant proportion of the population does not fully participate in wage employment, and, more troublingly, even worker suffers from economic hardships under post-Fordism. The emergence of working poor, broadly precariat, raises the question whether no work is a bona fide reason for poverty. We expect this paper could contribute to trace social ethos on the working poor by periods and reveal that the concept of poverty and the deserving poor keeps changing.

Panel Session 4: Friday – 10:00 to 11:30

Panel 4.1: Women and Gender in East Asia

Moderator: Professor Cynthia Ning

◦ *Transforming and Expanding Perspectives of Motherhood in Korean Literature* (Jude Yang - University of Hawai'i at Mānoa)

Kyung-Sook Shin's novel *Please Look After Mom* portrays the core elements of the traditional concepts of "mothers" and "motherhood" in Korea – a paradigm based sacrifice and devotion. The traditional image of mothers has been solidified under the patriarchal system and is pervasive in Korean literature. However, this paper seeks to explore non-traditional paradigms of motherhood. I bring attention to the claim that while the patriarchal tie is based on genetics, the maternal tie is based on the raising of children, thus expanding the concept of "mothering" or "motherhood." There are Korean literary works that show alternative 'mother-daughter' relationships, and Kang Kyōng-ae's "Ōmōni wa ttal" (1931) and Kim Hyōng-gyōng's "Sesang ūi tunggūn chibung" (1996) are good examples. In both works, female characters appear who experience the absence of a mother-

ly figure due to reasons such as a mother's remarriage or abandonment. In both these two works, we see the characters either actively or passively trying to confront the empty space left by the absence of a mother with women or "mothers" whom act as substitutes. Through these relationships, we see the possibility of a new, expanded notion of the mother/daughter relationship and the occurrence of a "substitute motherhood." Through a comparison of the two aforementioned works, this paper will explore the causes of this phenomenon, the meaning of the substitute mother figures, and the roles of they play.

◦ *The Fantasy of Motherhood: Alternative Maternal Relationships in Kim, Hyŏn-gyŏng's "Sesang ũi tunggŭn chibung"* (Rachel Lee - University of Hawai'i at Mānoa)

This paper is a study of possibilities for a new or changed feminine identity in modern Korean literature as expressed through the alternative maternal and pseudo-maternal relationships appearing in Kim, Hyŏn-gyŏng's "Sesang ũi tunggŭn chibung" (1996). It examines the idea of motherhoods that fit under the categories of either 'surrogate', 'substitute', 'replacement', or 'alternative' motherhood as based on the idea of the escape from the fantasy or mythology of ideal motherhood discussed in Chŏng, Sun-jin's article about "Sesang ũi tunggŭn chibung" in <Yŏsŏng munhak yŏn'gu>, 1999.

In her article, Chŏng views certain events in "Sesang" as an illustration of the main character Sŭng-ju's coming to terms with her mother's abandonment, absolving her mother of all guilt, and thus escaping from the fantasy (hwansang) of motherhood, a myth (sinhwa) that Chŏng claims defines 'motherhood' as a one-sided term synonymous with unconditional love and sacrifice. As Sŭng-ju escapes this fantasy, she accepts the existence of a multitude of motherhoods and is able to overcome her fear of imitating the same motherhood that her own mother embodies. By focusing on both the text itself as well as the strong presence of the author's own voice in the text, I will argue that by redefining how individual, unrelated women form meaningful, mutually constitutive relationships within the narrative, Kim is able to create identities for women that subvert traditional Korean definitions of femaleness and particularly the ways in which female identity has been historically defined through a singular mother/daughter binary.

◦ *Thy Name is Woman: Performing the Feminine Ghost in Japanese Theatre and Cinema* (Jennifer Yoo - University of Hawai'i at Mānoa)

Noh and Kabuki are among some of the most distinctive and recognizable theatre forms worldwide. Japanese horror films are equally well-known, largely thanks to works remade for Western audiences. The significance the ghosts in these films hold for the Japanese, however, may be difficult to grasp without a deeper understanding of Japan's close connection with the dead. By comparing and analyzing the supernatural element present in Japanese theatre forms Noh and Kabuki, it is clear that both made contributions to the image of the female ghost, specifically the onryō, or "vengeful ghost" that is so prevalent in both kaidan, traditional "strange tales", and Japanese horror films today. Upon analyzing narrative style, visual portrayal, and performing style, it becomes apparent that the female onryō character in theatre reflects views of the feminine identity in traditional Japanese

society. These views in turn have been adapted and reinterpreted for the modern audience in Japanese cinema.

- *Women Warriors and War Leaders in Ancient Japan* (Tomoko Fukushima - University of Hawai‘i at Mānoa)

Japanese power circles nowadays rarely admit women. In 2013 only 5.6% of Japan’s Self-defense Force were women. This was different in ancient Japan, where women had active and decisive roles in politics and warfare.

Women fighting troops (me-ikusa) are recorded in the eighth century written accounts of the Kojiki and Nihon Shoki, where a woman haniwa from Tsukamawari mound wears a sword. This is a graphic image of a female warrior.

Women as field officers are found in the Nihon Shoki during the eighth year of Emperor Sūjin when Take-hani-yasu-hiko and his wife, Ata-bime, raised an army to revolt against the Emperor. Ata-bime herself led the field army. Moreover, the Shoku Nihongi states that when rebellions occurred in the southern part of Kyūshū during Emperor Mommu’s reign, the leader of the Satsuma area was a woman by name of Kumehadzu.

A Japanese woman in high command and devising strategy was, according to Kojiki and Nihon Shoki, Empress Jingū. After her husband’s death, she assembled an army, crossed the sea, and attacked Shilla in her ninth year of reign. She was commander-in-chief of the army of the country.

Women made a difference also as morale builders by dancing as shamans on the battlefield, calling on the gods and thus boosting the soldiers’ morale. The fourth-century Shuryō-mon-kyo bronze mirror clearly shows such an event.

Ancient Japan would not forgo the intelligence, the energy, and the spirit of women in the leadership of the country.

Panel 4.2: Rethinking South Asia and East Asia
Moderator: Professor Monisha Das Gupta

- *Journeying Home: Translating Mixed-Heritage South Asian Identity, Experience, and Epistemology Across Multiple Landscapes* (Maharaj Desai - University of Hawai‘i at Mānoa)

The aim of this paper is to explore the complexities of migration, colonialism, identity, and epistemology in the Indipino (Indian-Filipino) experience. As a child of ancestors from both India and the Philippines, I explore how the experiences of my mother and her family, as people with Indian heritage in the Philippines, has affected their ways of being, knowing, and understanding the world. Colonialism in its multiple forms is centered at the root of these experiences and is in itself a trauma as well as the perpetuator of other traumas. Fortunately, healing from these traumas is possible through revitalization of traditional ways of knowing. I also root this in my own process of healing that was in-

spired and transformed through my travels through both of my homelands. I will describe the connections between indigenous Philippine concepts such as *kapwa* and aspects of Indian culture that have been forgotten and buried beneath hegemonic constructions of racialized, gendered immigrant bodies.

◦ *The Korean Mandate* (Kathleen Palla – Johns Hopkins University)

The goal of this paper is to set up a framework of policies that will develop the Korean peninsula, so that 50 years after unification a South Korean and a North Korean will be fully integrated and represented in the new Korean society. I will seek to give a brief synopsis of pieces of the Korean history and cultural development that give background to the unification approach taken later in the paper. Necessarily, there will be a series of assumptions laid out as a means to talk about a hypothetical unification scenario. Finally, Policy suggestions will propose a new federal government structure in Korea to manage a unified Korea. The implementation of the new legal structure and social programs will be executed in three stages, following the pattern of unification; pre-unification, unification, and post-unification. Pre-Unification will focus on the dissemination of information and legal structures to the Korean people. Unification will focus on the implementation of the new legal framework including a transitional system of justice and property rights determination in North Korea at the time of unification. Post-Unification will deal with the social programs necessary to promote ‘One Korea.’

Panel Session 5: Friday – 12:45 to 2:15

Panel 5.1: Constructing Identity, Class and Culture

Moderator: Professor Gay Sastuma

◦ *Does Early Voting Mobilize New Voters in Korea?: Empirical Analyses of the Effect of Early Voting* (Gippeum Yoon – Kyungpook National University)

Since early voting has been recently introduced in Korean electoral system for the purpose of voter turnout, thereby enhancing representative democracy, the effect of the new institution gained a special attention. However, the empirical analyses have not been done yet. This study attempts to examine whether or not early voting achieves the intended consequence. Utilizing survey data on 6th local elections in 2014, the findings suggest that the institution achieved the limited success, that is, lower class. Those who belong to the lower income class are more likely to turn out to vote compared to those who belong to the middle or high class. Considering that the institution is still new to people and thus needs more time to be fully embedded, there is a possibility for early voting to improve the level of representative democracy in Korea.

◦ *Motivation and Identity: Teacher Narratives in Chinese EFL Reading Classrooms* (Qinghua Zhang - Beijing Foreign Studies University)

Narratives can be a powerful means of constructing the narrator's identity and socializing the novice. In the field of TESOL (Teach English to Speakers of Other Languages), a number of scholars have argued for the need of shifting attention from examining "big stories" to a wider range of narratives including classroom small stories (e.g. Va'squez 2011, Higgins and Sandhu 2014). This study attempts to expand the current understanding in this area by examining the narratives used by university English teachers in China in their EFL reading classes for English majors. By listening to the recording of classroom interaction, I identify narrative segments emerging in classroom interaction and transcribe them in detail. The data set for this paper includes the narrative segments taken from four 50-minute English reading class sessions. These narratives are analyzed for structure, content and linguistic features. Drawing on Ochs and Capps' (2001) dimensional framework, this paper demonstrates how the instructors used personal cross-cultural communication stories to clarify text content and engage students on the one hand, motivate students and shape their identity as English majors and bilinguals on the other hand.

It is hoped that this paper, from a narrative perspective, can contribute to the study of English language teaching, the development of students' intercultural communication awareness and identity construction in Asian classroom contexts.

◦ *Transnational eldercare and the Filipino caregiver: Making meaning in high-demand, low-pay caregiving work* (Katrina Navallo – University of the Philippines Diliman)

Caregiving work in the Philippines has taken a new meaning with the emergence of transnational eldercare, where international migrant retirees are being cared for by Filipino nurses and caregivers in local nursing homes. This is a direct result of the national government's initiative to attract foreign retirees through real estate investment schemes under the Philippine Retirement Authority (PRA) since 1985.

Migrant retirees in the Philippines may still be few in number, but significantly opens up care markets in the country. Private nursing homes have opened up and now cater to this particular cohort, and have provided work opportunities for Filipino nurses and caregivers who could not find local employment due to the unavailability of work opportunities in hospitals and community clinics. Despite the lucrative profits derived by nursing homes in the care of migrant retirees in the country, caregiving work remains undervalued as evidenced by the low pay and precarious condition (e.g. contractual, outsourced work) of many Filipino caregivers. Moreover, there is an ongoing deskilling as most who enter as caregivers in these nursing homes are actually nurses and nursing graduates, who, because of lack of available work, are driven to apply for jobs below their skill level.

This paper delves into the caregiving work experience of Filipino nurses/caregivers in a selected nursing home in Metro Manila. Through case studies uncovers the lived experience, issues, and challenges of transnational eldercare work in the Philippines. Their narratives provide insight into how these individuals find meaning in their work given the increased physical, emotional, and psychological demands of eldercare work and the low pay and low status attributed to care work in the local economic value chain.

◦ *Social Networks and Cognitive Function among Korean Older Adults* (Seong-hwan Gong – Yonsei University)

Objectives: The authors aimed to investigate the relationship between social networks and cognitive function of older adults in a rural township in South Korea.

Methods: Township K is a typical rural community with the total population of 1,810 people in 859 households (at January 2014). Township K is located on Ganghwa island made up of 9 townships including K and connected to the mainland by two big bridges. Highly-trained interviewers performed face-to-face interviews in order to collect the information about cognitive health status and social relations of 814 older residents in Township K. The authors compare the level of cognitive function among groups of various social network types, especially focused on bridging roles – connecting two people who were not directly connected - and embeddedness to the community – affiliated to the well-connected social groups.

Results: Older adults with lots of bridging roles were more likely to be younger, male, and currently working, whereas those who deeply embedded to the community had lived longer in the township and earned higher household income. The most significant difference was found in social activities in the community – actively-bridging and well-embedded adults were more likely to be playing public roles and participating in activities of the township. According to the comparison of cognitive health, those with many bridging roles and deep embeddedness also had the better cognitive function than others.

Conclusions: The results showed the importance of social networks for the active social life in old age and the protection against cognitive decline.

Panel 5.2: State and Society

Moderator: Professor Reginald Yin-Wang Kwok

◦ *The Nation-Wide Public Square Dancing in Post-Socialist China: A Global Perspective* (Wei Zhang - University of Hawai‘i at Mānoa)

Prior to the 1990s in Mainland China, public dancing was limited to a small artistic circle. This was because of the limited opportunities for people to receive professional training, the strict selection system for dancers, economic reasons, and the Chinese tradition on the inappropriate physical contact between men and women in public. Since 2008, however, Chinese dancing has turned from an elite activity into a popular one not only in Mainland China but also among Chinese diasporas in many other parts of the world.

My term paper aims to examine the following: Why has Chinese public square dancing spread nationally and globally over the last few years? What are the common characteristics of this popular leisure activity? How has the government been interfering on the training of this form of dance? By focusing on several regional models of public square dancing through movement research and semiotic analysis, I will try to answer these questions with notions like “restored behavior,” “performance,” “performative,” and “performativity” as a reference for my framework.

First, I will analyze how the dance’s orderly uniforms represent the state power as “fitness ceremonies”. Secondly, I will discuss the function of the massive female participation

in this dance after the year 2000 in Chinese society. Thirdly, I will try to show how this activity reflects the social conflicts between the popular interests in public fitness against the commercial development of community space. Fourth, I will examine how this activity reflects social conflicts, particularly those in the Chinese diaspora. And finally, I will address the dissemination and transformation of public square dancing as a nation-wide collective activity that demonstrates the social transitions and reformation of post-socialist China, and reveal the social tensions present.

◦ *Higher Education in South Korea since the mid-1990s: Private Investment or Public Good?* (Jiwon Lee – Yonsei University)

Why has social recognition of higher education transformed from private investment to public good in South Korea? For a long time, higher education in South Korea had been regarded as a private commodity. However, such recognition has rapidly shifted in recent years. State, political parties, universities, students and parents discuss the cost and responsibility of higher education in the public sphere, in the form of the so-called ‘half-price tuition’. In spite of their different positions, they roughly agree that solutions for extortionate tuition fees should be sought from the public dimension, not the private dimension as usual. It is a distinctive phenomenon that cannot be found in other countries— for instance, in the US traditionally higher education has been regarded as a private investment, and in Europe the public nature of higher education has significantly regressed in recent times.

This paper attempts to show the historical process of such a transformation. In the mid-1990s, the government radically reformed higher education policies based on market principle to improve national competitiveness. Ironically it has undermined the commercial value of higher education as positional goods. In the mid-2000s, a political party invented the term ‘half-price tuition’ as part of their electoral campaign. This rhetoric has been appropriated by civil movement for expanding ‘the publicity of higher education’ agenda, and so far the government has advanced the half-price tuition policy to acquire legitimacy from civil society. It shows that general social recognition, not restricted to a particular sector, of higher education has transformed.

◦ *Gymnastics and Healthy Citizens of Postwar Koreas* (Chaeyoung Lee – University of Toronto)

This paper explores the politics of gymnastics in post-war North and South Korea. I discuss how gymnastics developed in the two antagonistic Korean states to reflect each state’s distinct political and economic system, and how gymnastics subsequently served the political aim of establishing cultural and national identity as well as propagating each state’s ideology. Initially, gymnastics were promoted by each government as school-based discipline aimed at bringing up healthy, exemplary citizens within their respective communist or capitalist economies. Communist North Korea, inspired by China and the

USSR, developed mass gymnastics performances involving as many as 100,000 participants as an annual festival for state celebration and glorification. The grandeur of North Korean mass gymnastics was enhanced by diverse use of music, including nationalistic folk songs. On the other hand, in capitalist South Korea, freehand gymnastics developed as practical everyday life exercises. In particular, Park Chung-hee's military government promoted "National Gymnastics," which was created modelled on Japanese radio exercise, as part of military training in schools. The music of South Korean National Gymnastics offered efficient instructions during the gymnastics programs: verbal commands were juxtaposed onto simple military tunes. The two different types of gymnastics manifest the contrasting socio-economic values of the North and South, collective versus individual. In this paper, I argue that the two gymnastics served as effective political tools for disseminating the idea of ideal health of each state and therefore indoctrinating citizens' bodies and minds in their respective ideology.

Panel Session 6: Friday – 2:30 to 4:00

Panel Session 6.1: International Contestations and Confrontations

Moderator: Tae-Ung Baik

◦ *Path Dependence in Korea's FTA Strategy* (Kendrick Kuo – Johns Hopkins University)

Path dependence is a social process whereby a decision made during a critical juncture alters incentive structures and creates positive feedback loops that establish a trajectory increasingly difficult to change. South Korea is a useful case study for applying this established theory to economic bureaucracies and trade liberalization. The 1997 financial crisis was a critical juncture for the Korean political economy, accelerating Seoul's neoliberal reform agenda, part of which was enhancing market discipline. I will examine three characteristics of path dependence—contingency, sequencing, and inertia. All three demonstrate how an FTA policy was not inevitable, but once chosen, precedence-setting and institutional learning lowered transaction costs and maximized political momentum. Bureaucratic restructuring generated inertia by centralizing trade policymaking to reduce access by countervailing interests. Analysis will be conducted using a process-tracing methodology looking at the years 1997 to present, with a particular emphasis on the Kim Dae-Jung administration and the formation of the Ministry of Foreign Affairs and Trade. In this way, I will demonstrate how a perspective on Korea's trade liberalization that accounts for path dependence has greater explanatory power than traditional rational choice theories.

◦ *Forcing Change: North Korea's Evolving Reaction to Human Rights Criticism* (Rob York - University of Hawai'i at Mānoa)

The UN Commission of Inquiry report from early 2014 has brought a new level of attention to human rights abuses in North Korea, particularly its prison camp system. While decisive action against the North's abuses remains blocked at the international level by China, it is nonetheless instructive to consider how such violations of human rights

may be codified, particularly in South Korea and potentially the United States. This paper compares how similar abuses in the Third Reich, Cambodia, and the Balkans were prosecuted, suggesting that individual countries codify punishment for the violations outlined in the UN COI in advance. In conclusion, this paper will weigh the concerns of codifying these crimes against the need to create an atmosphere favorable for negotiating with the North, especially for South Korea.

◦ *Where are We, the South China Sea or West Philippine Sea?* (Dylan Beatty - University of Hawai‘i at Mānoa)

Geopolitical contestations over the Spratly Islands and the Scarborough Shoal in the South China Sea provide a compelling case for exploring claims to space. This dispute is complex because five states—China, Malaysia, the Philippines, Taiwan and Vietnam—claim these spaces. This paper sheds light on how modern states represent efforts of territoriality as well as the efficacy of international regimes of arbitration for resolving spatial disputes.

I employ discourse analysis to examine press releases of the Philippine state in order to explore the ways in which claims to these disputed spaces are framed. A variety of government branches in the Philippines insist that the International Tribunal for the Law of the Sea is a crucial avenue for peaceful resolution. This emphasis is premised on the tenets of the United Nations Convention on the Law of the Sea. This is notable because this strategy seems to question the validity of previous Philippine baseline claims found in the Philippine Constitution. Representing an adherence to the Convention on the Law of the Sea could be seen as a deliberate attempt to garner international sympathy as well as dichotomously depict China as undermining the potential for peaceful resolution by refusing to commit to arbitration. This case will have broad implications for the international community and serves as a challenge to international regimes of arbitration to peacefully resolve territorial disputes.

◦ *Political Change and Human Rights Policy in South Korea and Mongolia: From "Tactical Concession" to "Prescriptive Status" Phase* (Dashdavaa Oyungerel – Kyungpook National University)

Thomas Risse and his team elaborate the condition under which international norms affect domestic institutional change. The diffusion of international norms crucially depends on the establishment and the improvement of domestic and transnational human rights networks which cooperate with international regime. This article researches how political changes by democracy effect on the human rights policy changes in case of South Korea and Mongolia. Studying the case of South Korea and Mongolia will be effective to explain the theoretical defiance and reliability of five-phase “spiral” model of human rights presented by prof. Thomas Risse, Stephen C.Ropp, and Kathryn Sikkink. However, even though Thomas Risse studied the diverse impact of

the international human rights norms in the case of total 11 countries, with serious human rights infringement from each region of the world that changed their political systems and human rights policy by accepting the international norms, the research did not include countries like South Korea, except Philippine and Indonesia from Asia. It is impossible to explain countries like South Korea with the case of Philippine and Indonesia.

Therefore, the paper studies cases of South Korea and Mongolia which have shown successful human rights change and democracy. By applying the model to the cases of South Korea and Mongolia the paper explores how human rights policy changes link up with the spiral model, especially with the third (Tactical Concession) and fourth phase (Prescriptive Status which considered as the successful change of repressive human rights condition in the five-phase “spiral” model.

Panel 6.2: Theorizing Perceptions of the Self and Identity in East Asia

Moderator: Professor Cathryn Clayton

◦ *The Homelessness of Basho; A Look at The Spirit of the Homeless Wanderer in Basho's Work* (Jacob Bender - University of Hawai'i at Mānoa)

In this essay I will attempt to phenomenologically and logically describe the experience of what can be called the spirit of the homeless wanderer or the spirit of homelessness. By drawing upon both Japanese philosophy and poetry, this essay will elucidate how consciousness and the immediate experience of the world as experienced by the poets and philosophers inspired by Zen Buddhism is such that a complete conscious reversal occurs, a paradoxical sense of solitude and “lost-ness” yet a simultaneous submergence into the world that is continuous and processual in character.

This paradoxical but primordial experience can be understood logically through Buddhist logic and the logic of “place” as described by the Kyoto school philosophers. In describing both *sabi* (寂 - a loneliness that pervades the environment) and *furyo* (風流 - windblown elegance) phenomenologically, both Japanese aesthetic terminology, the conscious dimensions of this experience can be further clarified.

Finally, I will argue that both the logical and phenomenological dimensions of this experience culminate in an aesthetic attitude as illustrated in Basho's work, both in his Haiku and travel journals. As an attitude, persons can cultivate an ability to feel at home and comfortable in a world that is precarious, developing a sense of felling at home in the homeless.

◦ *Su Dongpo: The Persona in Penetrating Poetics on Perception* (Gregory Brown - University of Hawai'i at Mānoa)

Su (Shi) Dongpo's enormous influence from Northern Song onward is well-documented by the volumes of quality in his works, and by the creative innovations he brought to his involvement in any projects. Let's reflect for a moment on the juxtaposition of three aspects in Su's life that demonstrate contributing factors to the success of his literary achievements. We recall the examination results in his youth demonstrating his genius within the highest of intellects. In contrast however, history records that in his government

positions, he did not meet with harmonious environments. It forces us to consider if there was an incompatibility between his high intellect and how he used his intellectual capacities to communicate within his world. The third aspect to point out here is the excellence with which he could use poetic and literary vehicles as tools to approach the sublime. An explanation arising that satisfies how he could synthesize his mind's sophistication into such widely received written expression is found in the manner he had mastered constructions of literary personae. These personae appear unfettered by the clashes in his actual life, and express levels of contentment/happiness underneath that did not necessarily match with the external environments where he was situated. This tool of a persona can explain how he was so skillfully able to question perceptions of time and space, with a palpable feeling of detachment and display symbols of illusion within everyday life.

◦ *Gauging Impact: An Examination of Three Core Works of Japanese Studies* (Adam Col-dren - University of Hawai'i at Mānoa)

Japanese studies is a discipline that developed in large part around three fundamental works: Ruth Benedict's *The Chrysanthemum and the Sword: Patterns of Japanese Culture*, Chie Nakane's *Japanese Society*, and Takeo Doi's various works introducing and elaborating on the concept of *amae*. While these works were incredibly influential, they also drew significant criticism and have sometimes been condemned as essentialism with little current academic value. This essay first looks at the core arguments and concepts put forth in these works before examining some of the various critiques leveled at them. Next, this essay investigates both the positive and negative impacts that these works have had on the development of Japanese studies. Finally, this essay concludes by addressing the contemporary relevance of Benedict's, Nakane's, and Doi's work.

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*Thank you to all of our moderators and volunteers who made this conference possible.
Mahalo nui loa!*