14th Annual Conference on Asian Studies

Voiced and Voiceless in Asia

20–21 November, 2020
www.acas.upol.cz

Program and Abstracts

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Welcome to ACAS 2020

Dear Colleagues,

It is with great pleasure that we welcome you as Participants in the 14th edition of our *Annual Conference on Asian Studies* (ACAS). The conference is organized by the Department of Asian Studies at Palacký University Olomouc, the Czech Republic. Its history goes back to 2006 and each edition of the conference has had a specific theme. The 2020 edition of the conference takes place on November 20–21 and the general theme of the conference this year is *Voiced and Voiceless in Asia*.

Due to the COVID 19 pandemic, the conference is organized this year as an entirely virtual event. While it is disappointing that we cannot meet you in person in our beautiful town of Olomouc, there are also many positive aspects to online events. To mention just one of them, with the necessity to secure the funding for visas, travelling to the Czech Republic, and accommodation for the duration of the conference eliminated, participation in ACAS this year is easier than ever before and effectively more open and inclusive to people from all over the world.

The program consists of 28 Sessions, including three Organized Panels and two Student Research Poster Sessions. The papers cover a great variety of topics, concern diverse countries and regions in Asia and span across a wide range of scholarly disciplines. To make your conference experience as good as possible, we set up the conference using the conference app Whova, which offers various possibilities to communicate, engage, discuss, network and stay connected even after the event. Please make sure that you familiarize yourself with the app and use it to its full advantage.

Once again, thank you for taking part in this conference. We hope that you enjoy it and that we will be able to welcome you at future events in Olomouc one day soon.
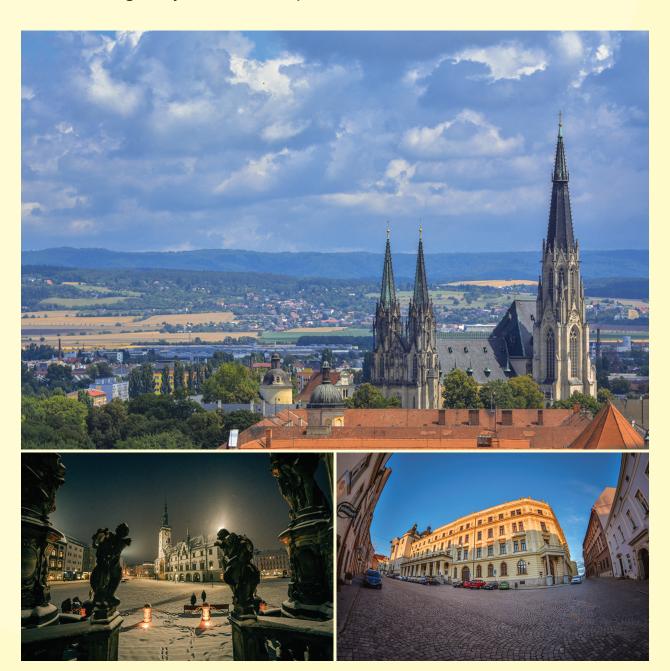
ACAS 2020 Organizing Committee

Halina Zawiszová
Martin Lavička
František Kratochvíl

Organizer

The *Annual Conference on Asian Studies* (ACAS) is organized by the Department of Asian Studies at Palacký University Olomouc.

    The University is located in Olomouc, Czech Republic, which is the historical capital of Moravia and the administrative centre of the Olomouc Region. With its population of about 100,000 inhabitants, the city ranks as the sixth largest in the Czech Republic. *Lonely Planet* included it in its list of "Ten hidden gems of Europe" and called it "arguably the Czech Republic's most beautiful town".

Palacký University Olomouc is a university with long-standing tradition. Founded in the 16th century, it is the oldest university in Moravia and the second-oldest university in the Czech Republic. Today, it is a modern higher education facility with a wide range of study programs and copious scientific and research activities. Almost 22,000 students are enrolled at its eight faculties. It is one of the very top Czech universities and ranks among the best universities in the world, according to international rankings.

The Department of Asian Studies at Palacký University Olomouc focuses its teaching and research activities on languages, cultures, and societies of contemporary China, Indonesia, Japan, Korea, and Vietnam. It offers degree courses on undergraduate, graduate, and postgraduate level. Many of its staff members are currently engaged in a large reserach project entitled *Sinophone Borderlands: Interaction at the Edges*. The project explores how the Sinophone world interacts with the Turco-Persophone, Slavophone, Tibetophone, Hispanophone and Austroasiatophone worlds.

For more information, click on the following links:

• Palacký University Olomouc
• Department of Asian Studies
• Sinophone Borderlands: Interaction at the Edges
• Olomouc

Postal address:

Department of Asian Studies
Faculty of Arts | Palacký University Olomouc
Křížkovského 14
771 80 Olomouc
Czech Republic

Organizing Committee:
Halina Zawiszová
Martin Lavička
František Kratochvíl

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Marek Zemánek
Veronika Zikmundová

Contact Details:

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SCHEDULE

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09:45–10:15 **Lukas Fort** 10:15–10:45 **Girija Brahma** 10:45–11:15 **Vít Ulman**	09:45–10:15 **Alfred Gerstl** 10:15–10:45 **Jan Železný** 10:45–11:15 **Robert Hamilton**	09:45–10:15 **Paula Martínez-Sirés** 10:15–10:45 **Anna Lughezzani** 10:45–11:15 **Minerva Terrades**	09:45–11:00 **Discussion and Networking**
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PROGRAM

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Lukas Fort:
The Role and Space for Justice and Equity in New Waste Management Services in Sumbawa, Indonesia

10:15–10:45
Girija Brahma:
Marginalisation Within the Margins? Reflections from Ethnofederal Territoriality in India's Norteast

10:45–11:15
Vít Ulman:
Tsushima: Life on the Periphery – Issues of Japan's Remotest Polities

11:15–11:30 *Coffee Break*

Session 5: Ideology, Archaeology and Religious Beliefs: A Case Study of Kushan Archaeology in Afghanistan and Central Asia

11:30–13:00 – PANEL
Abdul Hafiz Latify, Stefan Härtel and Agnik Bhattacharya:
Ideology, Archaeology and Religious Beliefs: A Case Study of Kushan Archaeology in Afghanistan and Central Asia

13:00–13:15 *Coffee Break*

13:15–14:00 *Discussion and Networking*

14:00–14:15 *Coffee Break*

Session 8: Muted/Unmuted – The Power of Narratives and the Powers Behind Them in 21st Century XUAR

14:15–15:45 – PANEL
Rune Steenberg, Martin Lavička and Maggie McDonald:
Muted/Unmuted – The Power of Narratives and the Powers Behind Them in 21st Century XUAR

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Session 12: Migration and Diasporas in Asia

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Biatrisha Mukhopadhyay:
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Iuliia Koreshkova and Natalia Ryzhova:
17:00–17:30
Linh Le, Rozane De Cock and Lutgard Lams:
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An Huy Tran:

FRIDAY
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Alfred Gerstl:
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Jan Železný:
More than just a Hedging? The Reaction of Cambodia and Vietnam to the Power
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Robert Hamilton:

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Alejandro Hernán Lamarque and Cecilia Noce:
The Civil Party Dispositive at the ECCC: From Voiceless Victims of Forced Marriage to
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Hong Quang Trieu:
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Nafis Hasan:
Cultivating Probity, Enacting Authority: App Based Orality in a South Indian

13:00–13:15 *Coffee Break*

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Session 9: History, Historiography and Memory in East Asia

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Christian McCall:
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Session 13: Policy and Propaganda Transmission in China

FRIDAY
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Anna Lughezzani:
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Minerva Terrades:

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Session 7: Gender and Age Representation in East Asia

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Giulia Pra Floriani:
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Yating Yu:
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Zuzana Špicová:

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Maryam Raza:
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Prachi Priyanka:

FRIDAY
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09:45–11:00 *Discussion and Networking*

Session 4: Discrimination and Unmuting of the Silenced

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POSTER SESSION 1

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Martin Parsons, Mikel Garant and Elizaveta Shikhova:

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Qidu Fu:

SATURDAY
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Yunrou Liu:

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Lok Yee Tang:

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Joanna Ut-Seong Sio:

10:30–11:00
Ai Yuan:

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Session 18: Facing the COVID 19 Crisis

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Annegret Bergmann:

11:45–12:15
Bhavana Kumari:

12:15–12:45
Avinash Mulky:

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14:40–14:15 *Coffee Break*

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Pia Eskelinen:

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Ivan Peshkov:

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Jerome de Wit:

SATURDAY
CHANNEL 2

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Marco Lovisetto:
10:00–10:30
Robert Tsaturyan:
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Federico Picerni:

11:00–11:15 *Coffee Break*

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Session 22: Women and Gender Rights

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Divya Mehta:
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Sonali Sharma:
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Denis Barát:

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16:00–16:30
Hanna Jaśkiewicz:
16:30–17:00
Kateřina Šamajová:
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František Kratochvíl:

15:45–16:00 *Coffee Break*

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CHANNEL 3

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Zuzana Kubovčáková:

09:30–10:00
Mariia Lepneva:

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Chimiza Lamazhaa, Ulyana Bicheldey and Aylaana Mongush:

10:30–11:00
Luboš Bělka:

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Valery Badmaev and Olga Maksimova:

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Renata Čižmárová:

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13:00–14:00 *Discussion and Networking*

14:40–14:15 *Coffee Break*

Session 23: Printed and Visual Media in Contemporary Japan

15:45–16:00 *Coffee Break*

Session 26: Performing Arts in Indonesia

SATURDAY
CHANNEL 4

POSTER SESSION 2

PAPERS

The Role and Space for Justice and Equity in New Waste Management Services in Sumbawa, Indonesia

Lukas Fort (*University of Western Australia*)

In Indonesia the majority of people have no access to waste collection services. Recycling, where it happens, has historically been enabled by the highly stigmatised informal waste collectors. This paper investigates the role and space for social justice in developments designed to change the country's waste management from a collect-transport-dump scheme to a more integrated and circular economy-based system. Waste management services based on the circular economy reduce the amount of waste going into landfills by keeping materials in circulation for as long as possible. The question I ask is: what is the role and space for informal waste collection sector in the making of new waste management ecosystems, where businesses, organisations and the general public are being enthused to engage in recycling? The paper uses data from ethnographic fieldwork conducted in Sumbawa. The research surveyed the role of the informal sector, attitudes of the general public towards that sector, economic incentives aimed to increase public participation, and motivations for and barriers to participation. Results of this research reveal that the opening of new waste collection streams is not envisioned by planners with the informal sector in mind. Also, the efforts to increase participation through programs recognising the economic value of waste show little signs of uptake. This is largely because economic motives are often secondary to social group behaviour and cultural standards in regard to the 'clean' that determine people's attitudes to waste. When socio-political and cultural issues are neglected, planning for the circular economy does not only produce waste and rebound effect, but also naturalise state-society configurations within which the former is not obliged to provide infrastructural services. The lack of consideration for a silenced informal sector results in the most vulnerable being pushed further into marginality, providing grounds for a critique of the universally popular circular economy.

Topics: *Anthropology, Southeast Asian Studies*
Keywords: *Waste; Waste Management; Circular Economy; Informal Waste Collectors*

Marginalisation Within the Margins? Reflections from Ethnofederal Territoriality in India's Northeast

Girija Brahma (*Jawaharlal Nehru University*)

India's North Eastern Region, undoubtedly the most diverse regions of South Asia with 273 tribes and 400 Languages and dialects1 had little or no common to associate themselves with the Indian mainland in terms of historical memories, distinct cultural, racial features, beliefs, languages, experiences of governance. Indian Constitutions, therefore, bestowed Ethnofederal territories which provided safeguards for diversity coupled with political and economic strategies and varying degrees of autonomy to facilitate these margins to become a constituent part of the Nation building project.

Considering that Ethnofederal territories are conferred only to numerically large and territorially concentrated ethnic groups, resulting in demarcated territories interspersed with many different ethnic groups numbering from a few hundred to several thousand. Many of the minorities living in those margins have cease to register grievances against such an arrangement while seeking one for themselves. Therefore, examining the credibility of such an arrangement in the context of the experiences of minorities will help to uncover the internal complexities arising from the asymmetric federal arrangement.

To seek out a nuanced understanding, this paper engages with the cases of two multicultural Ethnofederal territories administered as Karbi Anglong Autonomous Council and North Cachar Hills Autonomous Council since 1952 under the Indian State of Assam. Highlighting their journey from being zones of special federal set up to contentious politics moving towards securitisation and to becoming of spaces of violent intergroup conflict the paper attempts to assessing the grievances of the internal minorities and their route to mobilisation vis-a-vis the local majority. Taking cue from the case study further, this paper states that the multi-level government i.e. Union government at the Centre and State government at the Regional level impinges on the functioning of these territorial autonomies to further layers of marginalisation in these spaces

Topics: *Political Science*
Keywords: *India; Margins; Ethnofederal; Karbi Anglong; North Cachar Hills*

Tsushima:
Life on the Periphery – Issues of Japan's Remotest Polities

Vít Ulman (*Palacký University Olomouc*)

Tsushima is an island located in the Korean strait, mostly known outside Japan for the eponymous Battle of Tsushima in 1905. Tsushima has long been in a strange situation being both on the crossroads of international politics and trade, and periphery at the same time. With the advent of the post-war order, however, it firmly became a periphery of Japan. Since the 60's the population numbers have started to plummet, and the local economy had to face many challenges. It has managed to survive, thanks to its reorienting towards tourism, especially drawing on the proximity of South Korea. However, this change brought with itself a whole new set of issues that have been exacerbated by worsening of the Korean-Japanese relations, and now by the Covid-19 epidemic that has made international travel virtually impossible. However, the economic downturn is not the only issue Tsushima is facing right now. The ecological damage has become more and more severe, be it because of overfishing, or plastic pollution in the sea, or the state of the forests that cover most of the island. Of course, both the national and local government and the locals themselves have attempted to mitigate the impact of these processes in their never-ending struggle for stability and sustainable growth. Taking all of these factors into account, and using Tsushima as a prime example, I will point out the greatest challenges facing Japan's periphery.

Ideology, Archaeology and Religious Beliefs:
A Case Study of Kushan Archaeology in Afghanistan and Central Asia (PANEL)

Abdul Hafiz Latify (*The Maharaja Sayajirao University of Baroda; Archaeology Institute of Afghanistan*),**Stefan Härtel** (*Free University of Berlin; Berlin Graduate School of Ancient Studies*), **Agnik Bhattacharya** (*University of Delhi*)

The aim of this panel is to highlight the imagined 'dystopian' state of Afghanistan which has been at the crossroads of many cultures and civilizations, occupying a unique place in the cultural geography of Central Asia. The terrain experienced numerous invasions which transformed the social and cultural landscape since the ancient times. The panel intends to underline the importance of the Kushan dynasty (1st–4th CE); in constructing the political history of pre-Islamic Afghanistan; introducing cultural homogeneity with the spread of Buddhism in Afghanistan.

Northern Afghanistan (Bactria) was one of the political and cultural centers of the Kushan Empire. The territories of southern Bactria and Paropamisadae were in an intermediary position between Central and South Asia. The great urban spaces that emerged along the transit routes in these territories welcomed people of different cultural and religious backgrounds both as travelers and as residents. The wealth and strategic importance furthermore attracted inland and overseas trade under the reign of the Kushan Empire. Consequently, ancient Afghanistan was a territory with a great religious diversity, including ancient Iranian and nomadic cults, Zoroastrianism, Brahmanism and Buddhism.

The panel will include three research papers, discussing the historical documents, essential in understanding and analyzing the political ambitions of the empire – methodologies for creating a strong central administration. The scholars will further highlight the importance of the various urban spaces, omnipresent during the Kushan period and its importance in developing Kushan polity along with the process of shaping up the cultural antiquity of Afghanistan. We are keen to investigate the recently excavated sites of Afghanistan; mostly Buddhist and the approaches undertaken by the current government to protect, preserve and analyze them. The study of Kushan archaeology incepted with the various unscientific explorations in Afghanistan, performed mostly by Charles Mason (1832). The constructive study of the dynasty began in 1922, under the firm guidance of DAFA (Délégation Archéologique en Francaise en Afghanistan), when the Afghan gov-

ernment signed a contract with the agency.

The arrival of the French paved the way for other transcultural and multilingual agencies in Afghanistan; primarily to excavate and investigate the pre-Islamic past of Afghanistan. We argue that these excavations and explorations were not free from the prevailing global political tensions and differences, for which we experience difference debates within the agencies involved in the painstaking activity of reconstructing the Kushan history. The panel will underline these debates which were results of various ideological warfare; omnipresent in pre-Cold War and Cold War Afghanistan. The following section becomes important in our area of research as it helps us to understand the involvement of global and indigenous political movements in academia, which at times derailed the process of rediscovering the past of Afghanistan. Further, the involvement of the agencies bewildered the cultural milieu of Afghanistan; soiling the traditional norms with the western principles. This very idea had its own repercussions; effects of which were experienced during and after the Soviet invasion.

Studying the Kushan past of Afghanistan, thus offered a key field for understanding the importance of pre-Islamic Afghanistan, the cultural importance of the terrains, religious diversities and instigating academic power struggles, as well as taking scholarships on Central Asian history into novel directions.

Topics: *Central Asian Studies, History, International Relations*
Keywords: *Kushan Empire; Afghanistan; Central Asia; Buddhism; Ancient Iranian Cults; DAFA; Charles Mason; Zoroastrianism; Brahmanism*

Muted/Unmuted – The Power of Narratives and the Powers Behind Them in 21st Century XUAR (PANEL)

Rune Steenberg, Martin Lavička (*Palacký University Olomouc*), Maggie McDonald (*Independent Scholar*)

The Chinese Party-State implements a rigid censorship in Xinjiang Uyghur Autonomous Region. Much discourse is state initiated, some is merely state controlled. In phases this has left more or less space for alternative or complementary narratives to the state discourse to be expressed. This panel focusses on these shifts and developments regarding textual production aimed at the minority population in the region. While it is all state controlled, local actors form the minorities have more or less of a say and even of ownership of different genres and shifting over time. The panel pays special attention to the developments in the 2010s. Here an initially rather liberal period of much unchecked expression of local views in 2014 became more repressive to culminate in literal purges and almost purely propagandistic text production from 2017 to 2019 with 2020 possibly showing a gradual return to allowing more, if still strictly controlled, input and initiative from local minority groups. The panel explores the texts, their narratives and the power structures and institutions within which they are expressed or disallowed.

Textual production is to be understood in its widest possible sense of narratives created by both words and pictures. The panel already has secured contributions that focus on certain specific types of texts, but further contributions are most welcomed. So far the panel covers the transition of government laws and regulations into various forms of propaganda text including booklets, posters, comics and TV-clips. Most especially the 2014 introduced Peoples War on Terror and changes in the regulation of religious practice both China-wide and in XUAR has directed much state attention towards the strict regulation of Islam in Xinjiang. This includes narrative renderings for the general Uyghur public of the state's understanding and acceptance of legal and illegal practice and its legitimisation. Further, the panel also focusses on Uyghur humoristic sketches and TV-series produced primarily on private Uyghur initiative though checked and sometimes supported by the government. Here too, government narratives are presented and certain overlaps with the propaganda texts can be found, but the series and sketches also convey other, more local narratives and some that stand in some contention to those of the state – often just because they depict or comment on a social reality that is not reflected in the more ideologically crafted state narratives. Such narratives cease to be publicly expressed after 2016, but to some degree seem to reappear, albeit in altered form in 2020. The last commitment to this panel

so far seeks to connect these two types of text: the ones produced by the state employing Uyghur cultural workers and the ones produced on private Uyghur initiative submitted to state control and supported by state financing. Relating to the two first contributions and adding a few further examples, the third contribution seeks to frame the texts within the context of the regions political economy in light of the past decade's shifts and developments. The panel generally aims to explore the complexities of the dialectics of text and context within the political, economic and ethnic power structures of XUAR in the 21st century. Further contributions to text, contexts or both in the region are invited.

Topics: *Central Asian Studies*
Keywords: *Xinjiang; Censorship; Propaganda; Uyghurs; Narratives*

Identity of Chinese Diaspora in India: Finding Voice in a Foreign Land

Biatrisha Mukhopadhyay (*Jawaharlal Nehru University*)

Minority communities and the marginalized section of any society always strive to find their voice through their Cultural identity. The dynamics of voice and power is quite complicated. The sense of a community however small in number that might be seeks to be heard.

The proposed research is qualitative that is based on existing news reporting and personal interviews of local people residing in the area concerned. Being a resident of the city and knowledge of the Chinese language and culture, it provides an insider point of view into the plight of this marginalised community.

The study aims to explore and analyze the phenomena of popular religious practices taking over the original traditional practices among the ethnic communities in Chinese Diaspora in India. Kolkata's Chinatown is the country's only Chinese settlement. The study aims to delve into the realities of the only China town of this country which has been in existence since the British colonized period in the metropolitan city of India, how much social, cultural and political identity have they managed to secure in terms of the voting rights, infrastructural developments in their residential as well as business areas. (Nag, 2018) The once thriving and popular China Town of this city and country has lost its glamour and business. (Roy, Basu, 2018). The intermingling of the original traditional practices of the Chinese ethnic communities settled and of the local traditions. (Siddiqui, 1982). The social and political reason behind the gradual shift is being explored though this paper. (Liang, 2007)

Especially the social effect of the world-wide coronavirus pandemic on this small community of Chinese people is also one of the aspects of the study.

Topics: *Anthropology, Chinese Studies*
Keywords: *Chinese Diaspora; Cultural Identity; Social Identity*

WeChat and Migration Infrastructure (Siberian Case)

Iuliia Koreshkova, Natalia Ryzhova
(*Palacký University Olomouc*)

In the last ten years, which were marked by a profound crisis of the Russian economy, the inflow of Chinese economic migrants to Russia has somewhat slowed down (Larin 2018). Due to this decrease and the sharp cooling of Russian-American relations, the hostility of the Russian authorities and society towards China and Chinese businesses has decreased. After a decade of rapid changes, the Chinese diaspora has built business schemes, found ways of gaining access to Russian markets, and created strong social ties in the host society.

Geographically, our study will be limited to one Russian province – the Irkutsk Oblast, which due to its location, has become a transshipment point for legal and illegal migration of the Chinese, as well as a place of their settling, permanent residence and business activities (Dyatlov 1999). We focus on the labor market in particular by studying how new social networks, namely WeChat, help attract Chinese workers. In the article, we explain why the cross-border labor market (both inbound and outbound work migrant flows) remains mostly informal and reveal the specifics determined by the Chinese WeChat in comparison, for example, with the use of another social network, the Russian Telegram. Unlike works that focus on understanding the processes of functioning and growth of social messengers in general (Qiu 2016), we aim to understand the social organization of WeChat groups used in Irkutsk Oblast (Koreshkova 2018).

Using the concept of migration infrastructure proposed by Xiang & Lindquist (2014), we want to identify and explain the features of the WeChat social organization, which prevents the political/social integration of the diaspora in general, but strengthens the informal practices and, most importantly, "containerizes" the flow of Chinese labor.

As the primary empirical data, we use the digital database of job search announcements published in one of the most competitive Siberian networks in WeChat for six months. Also, we use the digital database of advertisements on a search of workers published in the network Telegram and materials of semi-structured interviews and included observation.

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The Struggles to be Heard:
A Voice for Vietnamese Female Migrants in Taiwan about Their Media Representation Through In-depth Interviews

Linh Le, Rozane De Cock, Lutgard Lams
(*KU Leuven*)

Migration through transnational marriage has been a growing trend in Vietnam for the last three decades, especially relocation to Taiwan. This phenomenon and its societal impacts are represented through various media channels but the narratives, both in Vietnamese and Taiwanese media, are often on the negative side. Built on the framework of social constructionism, this paper is based on the notion that media representation is a mere construct and cannot mirror reality in its full complexity. Social prejudice in Taiwan and Vietnam about Vietnamese female migrants' motivation to migrate has largely remained unchallenged since the 1980s because the protagonists' narratives are rarely given a voice. This paper's ethnographic study reveals a complex picture of the women's migration process and explores the gap between the media representation and their experience by analysing secondary data and field notes collected through in-depth interviews. Conducted in Taipei, Taichung, Tainan and Kaohsiung, these interviews shed some novel light on the migration and integration process of the women by providing them with a space to challenge the past and current constructed media images of themselves. The results show that while longing for better recognition in the host society and their homeland, most of the interviewees would still not use social media as a means to achieve this goal, largely due to the prolonged period of being subjected to intersectional discrimination and learned helplessness (Maier & Seligman, 1976). The study also suggests that giving voice to the voiceless requires a process of eliminating the internal psychological obstacles first before offering them the media tools that they are currently unlikely to utilise.

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Topics: *International Relations, Southeast Asian Studies*
Keywords: *Transnational Marriage; Vietnamese Media; Marginalised Groups; Voiceless; Empowerment*

Liberal Japan and Oppressive Vietnam? The Circular Migration of Queer Vietnamese Migrants

An Huy Tran (*University of Duisburg-Essen*)

The movements of people across borders involve a wide range of social practices, in which notion of negotiation is constantly embedded. Migrants negotiate not only migration motivations, changes in life styles, economic practices, but also more intimate spheres in such as emotional needs, gender, sexual behaviors and identities. Drawing on the sociologies of migration and sexuality, this paper investigates the tangle of sexualities and mobilities embedded in queer individuals' transnational circular migration journeys. Using the empirical data from life-history interviews with returned queer Vietnamese migrants who used to migrate to Japan, it sheds light on the ways in which these migrants navigate their sexualities and mobility trajectories within both host and home societies' social milieu. The paper engages with the concept of "sexual field" coined by Adam Green (2008, 2015) in order to make sense of queer Vietnamese migrants' struggle to acquire better positions within the hierarchies of sexual desirability within both contemporary Japan and Vietnam. It argues that these queer migrants possess relatively low position within the queer sexual field in Japan due to structural factors such as racial preferences, migrant status. On the other hand, the status of being people who used to live abroad help these migrants possess a relatively high sexual capital in Vietnam. This difference in positions within the sexual fields therefore encourage the return migration among this group of migrants, among whom many had initially wanted to escape from Vietnam because of their sexualities. By taking returned migrants' narratives into account, the paper not only questions the taken-for-granted unidirectionality of queer migration in existing literature, but also suggests an intersectional and temporal approach to the understandings of migration experiences. It also gives voices to migrants who identify themselves as queer individuals, and therefore challenges the stereotypical image of the ideal migrant as being heterosexual.

Voiceless in Singapore:
Political and Economic Limits of the Singaporean Model

Alfred Gerstl (*Palacký University Olomouc*)

Singapore, an economically highly successful, modern and globalized city-state, is an example for a semi-democratic (or semi-authoritarian) regime. The People's Action Party (PAP) rules the country since its independence. It benefits strongly from the electoral system and formal and informal obstacles for the opposition, but also uses social and indirect pressure on the voters. The narrative promoted by the regime further silences critical citizens: According to its ideology of survival, the small city-state is since its independence constantly threatened by outside forces, most recently the COVID-19 pandemic, and internal and ethnic divisions. Therefore, unity and a strong government are required.

The voice of PAP-critical citizens is not always heard or even deliberately silenced. Freedom of speech and assembly is limited and many critical citizens face costly civil lawsuits. As a consequence, many citizens became apolitical, cynical or left the country. This, and the lack of critical thinking in general, threaten to undermine Singapore's developmental model which is strongly based on knowledge and innovation.

After losing almost 9 percentage points in the July 2020 elections (61 percent of the total vote), the PAP acknowledged that many citizens voted for more pluralism and alternative political narratives. This presentation asks whether the PAP regime can successfully introduce top down reforms, or if the democratization process needs to be promoted bottom up by civil society actors. It will also critically question the international appeal of the Singaporean model, i.e., an economically successful, but technocratic and paternalistic system in which the legitimacy of the ruling party is based on output legitimacy instead of input legitimacy, i.e., free and fair elections.

More than just a Hedging? The Reaction of Cambodia and Vietnam to the Power Struggle Between the USA and China in Southeast Asia

Jan Železný (*University of West Bohemia*)

The region of Southeast Asia is considered to be a place, where a power rivalry between China and the United States of America can be observed. As a rising power China conducts actions that not only collide with American interests but put the whole existing regional order under pressure. The secondary states in that area therefore face the question how to react to such an escalating situation. Traditional theories of international relations do not seem to provide sufficient explanation of the second-tier states behaviour vis-à-vis competing great powers. That is why some authors suggest a concept of hedging to be used. They understand it as a simultaneous and deliberate application of engagement and balancing strategies that create a middle position and allow small states to develop good relations with China while simultaneously hedge their bets in case of negative development by using the USA as a hedge. Nevertheless, critics argue that hedging is not a rigorous enough concept to be used as an appropriate analytical tool for analysis and that just one concept cannot be used to incorporate all the different styles of behaviour, that secondary states use. To support their claims, they name Cambodia and Vietnam as problematic examples – Cambodia rather following band-wagoning with China and Vietnam being more a balancer against China than a true hedger. In my presentation I will introduce an original definition of hedging that would address a majority of complaints against its ability to serve as a useful analytical tool and then compare it with foreign policy moves made by Cambodia and Vietnam during the times of rebalance of American foreign policy towards Asia. That analysis should answer the question whether hedging can be broadly used for the secondary states in Southeast Asia or it is too narrow and other strategies are more useful.

Racial Silencing and the Power of Silence in Seoul, 2020
Robert Hamilton (*Hankuk University of Foreign Studies*)

In recent years, the foreign population living in South Korea reached 2.5 years. Within this span, a growing minority identified as *heug-in* (Black people) have increasingly forced rethinking the country's multicultural approach to promoting diversity. In most cases, this has led to both direct and indirect means of silencing *heug-in* in the country. Informed by participant-observation as an African American residing in the country since 1999, I use empirical data and historical research to frame both the silencing and strategic voicing of *heug-in* people living in the country. I argue that these strategies in South Korea produce a 'culturalism' premised on the idea that race becomes culture. They racialize spaces premised on US-centric racist practices and reproduce stereotypes that work both for and counter to the goals of multiculturalism. The findings suggest a two-fold path. First, the government must tackle racism through colored individuals' voices outside of the racialized spaces produced through racist practices. Second, direct attention to race and racism needs to take place outside of the umbrella notion of multiculturalism, which often fails to address the intersectionality of living as non-Asian and non-white in the country. This research presents means through which both paths can foster a society where both Koreans and the country's *heug-in* population can find common ground and a mutual sense of belonging.

Topics: *Korean Studies*
Keywords: *Heug-in; South Korea; Multiculturalism*

The Civil Party Dispositive at the ECCC: From Voiceless Victims of Forced Marriage to Voiced Complainant

Alejandro Hernán Lamarque, Cecilia Noce
(*University of Buenos Aires*)

Contemporary transitional justice studies and practices highlight the importance of victim participation when dealing with the past. This 'bottom-up' approach has led to the creation of mechanisms that privilege victim's voices in criminal justice processes. Nevertheless, the specific nature of the voices produced by these mechanisms is rarely examined by scholars and practitioners.

The paper aims to inquire this by analyzing the voices produced by victims of forced marriage participating as civil parties in the Extraordinary Chambers in the Courts of Cambodia (ECCC) for the prosecution of crimes committed during the Democratic Kampuchea era. In this sense, the Foucauldian concept of 'dispositive' provides an understanding of the civil party from a discursive and non-discursive standpoint. How did this dispositive came to be and in response to what urgencies? How do non-discursive elements (laws, institutions, traditions) of the dispositive relate to discursive ones? How did civil party participation change over time and how did it affect the discourses being produced?

By studying the legal basis of the civil party figure as well as the discourses produced by the victims, the transformation of voiceless victims of forced marriage into voiced civil parties at the ECCC can be disclosed.

Topics: *Southeast Asian Studies*
Keywords: *Transitional Justice; Victim Participation; Civil Parties; Dispositive; Forced Marriage*

Soft Power:
Way of Enhancing the Voice of India Under the Modi Administration

Hong Quang Trieu (*Eötvös Loránd University*)

The movements of people across borders involve a wide range of social practices, in which notion of negotiation is constantly embedded. Migrants negotiate not only migration motivations, changes in life styles, economic practices, but also more intimate spheres in such as emotional needs, gender, sexual behaviors and identities. Drawing on the sociologies of migration and sexuality, this paper investigates the tangle of sexualities and mobilities embedded in queer individuals' transnational circular migration journeys. Using the empirical data from life-history interviews with returned queer Vietnamese migrants who used to migrate to Japan, it sheds light on the ways in which these migrants navigate their sexualities and mobility trajectories within both host and home societies' social milieu. The paper engages with the concept of "sexual field" coined by Adam Green (2008, 2015) in order to make sense of queer Vietnamese migrants' struggle to acquire better positions within the hierarchies of sexual desirability within both contemporary Japan and Vietnam. It argues that these queer migrants possess relatively low position within the queer sexual field in Japan due to structural factors such as racial preferences, migrant status. On the other hand, the status of being people who used to live abroad help these migrants possess a relatively high sexual capital in Vietnam. This difference in positions within the sexual fields therefore encourage the return migration among this group of migrants, among whom many had initially wanted to escape from Vietnam because of their sexualities. By taking returned migrants' narratives into account, the paper not only questions the taken-for-granted unidirectionality of queer migration in existing literature, but also suggests an intersectional and temporal approach to the understandings of migration experiences. It also gives voices to migrants who identify themselves as queer individuals, and therefore challenges the stereotypical image of the ideal migrant as being heterosexual.

Topics: *Anthropology, Japanese Studies, Southeast Asian Studies*
Keywords: *Migration Studies; Transnational Migration; Queer Migration; Sexualities; Contemporary Japan; Contemporary Vietnam*

Cultivating Probity, Enacting Authority: App Based Orality in a South Indian Bureaucracy

Nafis Hasan (*University of California Los Angeles*)

Sound and voice are intrinsic to public bureaucracies in many parts of the world. Yet, given a dominance of a post Enlightenment, Euro-American approach to studying bureaucracy ascribed to Max Weber's formulations, voice is associated with some residual informality, not recognized as a formal means of exchange. Instead, the socio-political effects of bureaucracy are foregrounded through a description of writing and documents. Voice is rarely employed to explain the inner workings of states, while its sometimes used to described the interactions between front level agencies and their clients. In this paper, drawing on ethnographic research of senior bureaucrats voicing their authority in southern India, I contend that voice, as a cultural specific positional practice and a legitimate analytical category to interrogate social space, can be usefully deployed to understand the social construction of bureaucratic states in south Asia, and their effects on the people they govern. In describing voicing practices, the paper aims to show that the use of voice as a legitimate source of communication in Indian bureaucracies is not the failure of modernity's instrumental rationality, nor is it the triumph of cultural resistance to the progress of modernity. In fact, the case that I deliberate on in the paper, which is of a district commissioner establishing hierarchy through a mobile phone based voice application in light of an open secret of his culpability in a corruption scandal, is undergirded by a rational logic of techno-science and platform capitalism. Bureaucrats do not use voice to resist the overarching effects of writing, but as a strategic and cultural tool for organizational survival. Drawing on AK Ramanujan's essay on the relevance of oral traditions to south Asian Studies (1990), in which he points to the "interpenetration" of oral and written forms, I pay attention to the multiple rationalities at play here.

The Voiced Above and the Voiceless Below: Nagoya's Pacific War Power Struggle

Christian McCall (*Austin Peay State University*)

By the end of the twentieth century, the city of Nagoya was a major core of Japan's automotive, aerospace, ceramics, and machinery industries. Nagoya has not always been such a hub. Prior to the war in the Pacific, the main industry was focused in the production of fighter planes by the Mitsubishi Aircraft Company. In 1945, American forces used strategic bombing to fire-bomb Japanese cities to diminish military factories and citizen moral. Nagoya is typically overshadowed in the fire-bombing campaign by other cities such as Tokyo, Osaka, Yokohama, and Kobe. This paper will demonstrate how Allied bombing was a transformative incident in the economic history of Nagoya, and how this catastrophe set way for the modern urban economy.

By chronicling the city's economy before the war, showing the extent of the destruction caused by the bombings, and exhibiting the reconstructive efforts, the impact of Allied bombing can be assessed. Statistical data will show how the automotive industry in the Aichi Prefecture has benefited the economy and how the importance of athletics, baseball and the rise of the pachinko machine, during the mid-twentieth century helped bring Nagoya back from the ashes. The key objective this paper supports is how in-spite of experiencing a horrific tragedy, Nagoya was able to benefit from it as it was given a fresh start to revamp its entire economy as the city progressed into the latter half of the twentieth century.

The power and struggle dynamic comes from the American forces against the inhabitants within Japanese cities. Curtis LeMay was put in charge of the XXI bomber command and rapidly changed the structure of bombing techniques. LeMay's changes made the American air raids an incredibly powerful tactic against the Japanese during the Pacific War. Down below the air raids, Japanese cities experienced a struggle against the powerful air raids. Japanese cities were decimated economically, structurally, and morally. Postwar for Japanese cities, such as Nagoya, became a way to revitalize out of the war time struggle through a reconstruction process based upon the cities' dire needs.

Topics: *History, Japanese Studies*
Keywords: *Nagoya; Pacific War; Curtis LeMay; Strategic Bombing; Reconstruction*

On Memoirs of Kazu Mochizuki:
The Voiceless, Voicing, and Voiced Life of
a "Japanese Mother of Over 130 Korean Orphans"

Ken'ichiro Higuchi (*Sugiyama Jogakuen University*)

Kazu Mochizuki (also known as Kazu Nagamatsu) is a Japanese woman who was born in 1927. She was orphaned at a young age when she lost her mother in Manchuria. She was then forced to move around China and Korea and was only able to return to Japan after World War II. However, when she tried to return to China "in order to die beside her mother's tomb," she was unable to cross the 38th parallel of northern latitude on the Korean peninsula. The Korean War then broke out while she was in Seoul. During her evacuation, she rescued a baby boy whose mother had been hit by a bullet before her very eyes. She then went on to live in South Korea for the remainder of her life and managed to raise Korean orphans even amidst extreme poverty; it is estimated that she raised over 130 children throughout her life.

Mochizuki's story may come across as peculiar and curious, but it was also kept very private. If not for Japanese and Korean reporters and other supporters who brought her life to the public's attention, it is likely that we would have never heard of her at all. This is an issue of how a voiceless woman's life has been voiced to us and who (have) voiced it. This presentation aims to look back on her life to discuss the issues of her life's "how to voice/narrate" and "how to be voiced/narrated" by examining her memoirs and related materials.

Topics: *Japanese Studies, Korean Studies*
Keywords: *Kazu Mochizuki; Korean Orphans; Memoirs*

Writing Dynastic Transition: Unofficial Histories of the Ming-Qing Transition in Seventeenth Century East Asia

Chui-Joe Tham (*University of Oxford*)

The history of historical writing in East Asia has primarily focused on the production of official history. The Ming-Qing transition (1618–1683), a dynastic upheaval that not only consumed much of China, but also saw the Qing invasion of Joseon Korea and an influx of refugees into Tokugawa Japan, caught the historical imagination of writers across the region. These individuals, who hailed from a diversity of socio-economic backgrounds, and whose works were circulated to varying degrees, gathered information concerning key events and organised it into unofficial, contemporary narratives. These works have generally been studied as sources of information for historians or as objects of literary analysis. In this paper, I examine them instead as a historical phenomenon in their own right. Specifically, I seek to answer the question: what power did unofficial historical voices exercise in defining conceptions of authority?

I will begin with a brief sketch of the historiographical landscape of the seventeenth century, with a focus on unofficial works produced in China, Korea, and Japan on the events of the Ming-Qing transition. Highlighted will be the implications for the history of news and historical writing in East Asia. Following this, I will turn my attention to the analysis of a Chinese work that narrates the fall of the Ming-dynasty capital Beijing in 1644: the Dashiji by Shen Guoyuan (active 17th c.). In analysing the three prefaces included by the author, I hope to cast light on the relationship between 'voice' and 'power' in negotiating significant political change. Shen Guoyuan, like many of his contemporaries across East Asia, selected information, defined legitimacy, and contributed to the construction of historical memory. As such, his work is an example of the way in which the 'powerless' used the medium of history in order to characterise the changing power structures of their time.

Listening is Believing:
The Imagination and Reproduction of
Sound in Chinese Radio Drama, 1935–1949

Jiaqi Wang (*University of Colorado*)

When Chinese intellectuals faced political and cultural crises were looking for a new national language in the 1920s, the gap between speaking and writing led them to pay attention to readers' eyes and audiences' ears. The pursuit of voice and sound encountered with the rapid development of radio technology in China, suggesting the compatibility between sound transmission and mass education. Radio drama's reproduction of sound, voice, and music evoking sensual perceptions and sonic experiences not only legitimized its aesthetics value, but also offered an alternative sonic reality independent of visual truth.

Listening to radio drama is an experience of hearing without seeing, as Pierre Schaeffer defined the "acousmatic situation" as an aesthetic opportunity for ear training. The blindness of radio drama poses promises and threats for a reciprocal interaction between speakers and listeners, since listeners can be identified as blind masses who cannot tell the truth. My research focuses on two radio dramas by a leftist film director Cai Chusheng 蔡楚生 (1906–1968) and a leftist playwright Xia Yan 夏衍 (1900–1995) to reflect on two attitudes towards the strategy of combining sound reproduction and propaganda. While radio drama quickly developed under the help and pressure of wartime mobilization, the growing gap between the goal of transmission and the falsehood of information in propaganda movement, along with the split between sound and its sources in radiophonic listening, reveals the potential danger of distilling the mass with fabricated information to stir their passions. In contrast to the propagandistic purpose, amateur practices after war advocated listeners to give free reins to their sonic imagination. Combining with Salomé Voegelin's sonic philosophy and Michel Chion's reduced listening mode, my research demonstrates how the pursuit of sonic imagination could provide listeners with an agency to exert their imagination and autonomously interpret authoritative voice and sound.

Topics: *Chinese Studies*
Keywords: *Radio Drama; Sound Studies; Propaganda War; Acousmatic Sound; Reduced Listening*

Utilizing Dialogical or Overcoming Monological? Study of Diverse 'Voices' in the Manhua Magazine in the 1950s

Mariia Guleva (*Charles University*)

Mikhail Bakhtin juxtaposed dialogical and monological texts, noting that in dialogical discourse everything is said in response and in anticipation of the other's statements. Yet, when this hypothesis is applied to a kind of discourse that would appear to be the epitome of monological, such as Communist propaganda in Maoist China, it leads to two interpretative possibilities: either that this discourse was not truly monological or that the monological core appropriated the dialogical façade for its own purposes.

In order to explore these possibilities, this paper focuses on texts and cartoons published in the Manhua 漫画 magazine throughout the 1950s. Several kinds of its publications can claim traits of dialogism. First, Manhua facilitated the discussion of local or country-wide problems: readers' letters, criticized units' responses, and exchanges of questions and answers between editorial board, journalists, and readers were published regularly. Even if such 'dialogues' were staged, they became 'real' by the very fact of their publication. They created 'polyphony' with the readers' 'voices' taking the shape of signed texts or cartoons. Second, in many issues of Manhua there were cartoons by foreign artists – mostly from the USSR or other socialist countries, but sometimes also by Western pro-socialist artists. These reproductions created a sense of unison in international aspirations. Third, Manhua published real or invented 'quotes' from domestic and foreign 'enemies': counterrevolutionaries, Western press, imperialists, etc. Their words were presented as unfounded, inhuman, aggressive, or ridiculous.

Whether giving voice to these various 'others' was a Goebbelsian algorithm of utilizing dialogism or a representation of some degrees of polyphony in political satire in China is the question this paper asks. I argue that, while in major campaigns monologism ruled from behind the dialogical façade, Manhua became one of the outlets for diverse 'voices' to sound through the distortions of dominant discourse.

Apathy is not Enough:
Changing Modes of Student
Management in Post-Mao China

Konstantinos Tsimonis (*King's College London*),
Jerome Doyon (*Oxford University*)

University students are a source of anxiety for authoritarian regimes, fearing the growth of a critical intelligentsia and its potential to mobilize. Yet, Chinese campuses have been particularly calm since the post-1989 repression. The absence of contention, however, masks deep changes in the party-state's tactics, exemplifying the different approaches authoritarian regimes can employ to discipline students. While in the 1990s, the Chinese Communist Party formalized a corporatist strategy to maintain indirect control over student activities through its youth organizations, under Xi Jinping it is now expanding its capacity and claims direct control over student activities and societies. Based on qualitative work before and after the last power succession in 2012, we analyse the implementation of these changes and unveil the rationale behind them. Contrary to the literature which sees apathy and depoliticization as the goal of the party-state's management of campuses, we advance that these changes are a response to rising apathy among students that the party-state fears might translates into alienation from official channels of political participation.

Topics: *Chinese Studies, Political Science*
Keywords: *China; University Students; Authoritarianism; Xi Jinping*

Leaving Things Untold – Cultural Confidence and the Role of Tradition in Contemporary China

Mugur Zlotea (*University of Bucharest*)

As one of the main concepts related to culture promoted especially during President Xi Jinping's second term in office, "cultural confidence" (wenhua zixin) became almost omnipresent in the political discourse on culture and its contribution to social development and stability. It is also many times paired with "socialist culture with Chinese characteristics" (Zhongguo tese shehuizhuyi wenhua). However, as a concept, "cultural confidence" is very vague and therefore difficult to understand. Starting from articles in the Qiushi journal, published by the Central Committee of the CCP and the Central Party School, the present paper analyzes how this concept is used and explained to the readers, which traditional elements are included and which are left out, and how "cultural pride" manifests under concrete circumstances, to better understand the role of traditional thinking in the contemporary Chinese society as seen by the Chinese Communist Party.

Topics: *Chinese Studies*
Keywords: *Cultural Confidence; Traditional Culture; Political Discourse; The CCP*

Women's Voices in Meiji Japan:
A Tale of Two Unhappy Marriages in Shimizu Shikin's 'Koware Yubiwa' and Higuchi Ichiyō's 'Jūsan'ya'

Paula Martínez-Sirés (*Nihon University*)

This presentation discusses the so-called Japanese 'feminine literature' of the 1890s by particularly focusing on Higuchi Ichiyō's 'Jūsan'ya' (The Thirteenth Night, 1895), and Shimizu Shikin's 'Koware yubiwa' (The Broken Ring, 1891). Both short stories, published only four years apart, address topics such as unhappy marriages, divorce, children custody and filial piety from women's perspective. Shikin, daughter of an accommodated family who received a rather advanced and modern education for her time, strongly advocated for the rights of young women in her early stories and essays. On the other hand, Ichiyō, who received a more traditional education in the Japanese classics and who decided to become a professional writer in order to sustain herself and her family, tended to portray what Hiratsuka Raichō would call 'weak women' as main characters in order not to antagonize the Japanese patriarchal society of the time.

By addressing the language conventions and the social issues brought forth by the two authors and placing the stories in their sociohistorical context, this presentation aims to show how Shikin and Ichiyō used different mechanisms in order to ultimately obtain similar results – that is, to bring to attention several aspects of gender inequality in Meiji Japan by using their most powerful tool: their literary voice.

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Topics: *Japanese Studies, Literature*
Keywords: *Japan; Literature; Feminism; Japan Studies; Language; Translation*

The "Right" Family and the "Right" Citizen.
An Anthropological Perspective on the Japanese Koseki and the Unregistered Children in Contemporary Japan

Anna Lughezzani (*University of Padova*)

The koseki – namely the household register – is the registration system that identifies the Japanese, whose fundamental unit is the family instead of the individual. This implicates that when the configuration of a family deviates from that of the ko (a nuclear heterosexual married couple with their unmarried children) a newborn child might not be able to be registered, thus becoming undocumented and invisible to the state. Interacting with article 772 of the Civil Code, this creates the mukosekiji (unregistered children) issue, affecting children who are born either outside of an existing marriage (as is the case of women who leave their husbands due to domestic violence, without obtaining a divorce, and/or have children with a new partner) or within 300 days from a divorce.

Mukosekiji (approximately 10,000 throughout Japan) are born to Japanese citizens and in Japan, but because they fall out of an existing ko they cannot be registered and are de facto stateless. Through the koseki the Japanese nation-state creates its national boundaries even within its geographical ones, through the socially constructed idea of the "right" family, that overlaps with that of the "right" citizen. This issue has caught public attention since 2007 but has been largely ignored by politics. Despite their dramatic situation, the voices of mukosekiji have been ignored so far.

This paper will argue, in an anthropological perspective, that (1) far from being a value-neutral object – as the Japanese government maintains – the koseki is and has been instrumental for the political élites to exercise social control, materializing and naturalizing socio-culturally specific ideas about the family and the nation; (2) that the mukosekiji are to be considered de facto stateless; and (3) that the mukoseki issue can be interpreted as a social sanction against women who leave the institution of marriage.

Topics: *Anthropology, Japanese Studies*
Keywords: *Koseki; Japanese Family; Unregistered Children; Gender Discrimination*

Patriarchal Misconceptions? Rethinking Gendered Voices in Japanese Television Dramas

Minerva Terrades (*Autonomous University of Barcelona*)

Japanese television has historically produced well-established drama genres, some of which date back to the 1960s (Gotō et al., 1991). However, it was not until the Bubble Era (1986–1991) that Japanese dramas underwent a revolution brought about by the popularly known 'trendy dramas', pure love stories that displayed a trend towards urban, consumer-oriented, glamorous lifestyles (Lukács, 2010).

Trendy dramas greatly contributed to the redefinition of the 'new woman': they featured young, single women that were succeeding professionally. However, it has been suggested that although they challenged previous portrayals and normative conceptions of gender, they continued to propagate patriarchal views (Itō, 2004; Saeki, 2012; Freedman, 2018).

Drawing from media anthropology, cultural studies and gender studies, this paper explores in what ways trendy drama discourses redefined the politics of Japanese women's identity and to what extent they reproduced patriarchal views towards women's selfhood. Through an ethnographic study of the all-time popular Tokyo Love Story (1991), qualitative questionnaires, and newspaper articles analysis, this presentation explores the discourse entanglements between the normative ideals of femininity and the forging of the 'new woman' in the drama. I will argue that the voices of the heroine and the audience unravel how the drama not only challenged patriarchal conceptions of femininity but developed novel ways of being a woman. The drama allowed the audience to 'envision a future where women could come into the open both in regards to their love affairs and their professional careers'. Whilst part of the audience might have not been ready to embrace an independent woman whose happiness does not relate to the marriage institution, the drama marked a milestone in terms of representations of femininity in 1990s Japan.

Topics: *Anthropology, Japanese Studies*
Keywords: *Trendy dramas; Japan; Tokyo Love Story; Gendered discourses; Bubble Era*

Inventing Tibetan Suffragettes: A Transcultural Approach to Women Photographic Portraits in the 1910s

Giulia Pra Floriani (*Heidelberg University*)

The analysis of photographs of Tibetan women translated via books, magazines and newspapers in the 1910s Chinese press and its global counterparts make visible the entanglements between racial and nationalist narratives constructed on a global scale around the turn of the century. Relying on the strategy of marking 'the other' to assert one's superior identity, self-fashioned 'civilized' societies modelled images of Tibetan women according to their patriarchal colonial agenda. Her body was displaced to embody alterity in terms of asymmetrical gender relations and civilization: on the one hand Tibetan society was deemed uncivil because it allowed women empowerment, and on the other hand it was despised as fossilized and retrograde.

Based on the study of the representation of Tibetan women in the 1910s press and photography, this essay provides one of the possible answers to the question: Why is a transcultural lens useful to study the histories of photography?

First, the study of photographs of Tibetan women is one example of how historical photographs are themselves prominent producers of asymmetrical processes of transculturation. Second, to acknowledge the intricate contact processes allows the photo-historian to account for the transformative power of cultural contacts by recognizing different kinds and degrees of agency as well as naming power inequalities. Third, transculturation can be methodologically helpful to overcome the prejudice that photography is bounded to one nation or one culture, developed in a context of alterity or colonialism or dictated by the researcher's regional specialization.

To escape the national characterization of photography, I propose we add to the existing plurality of photography histories, a myriad of connected micro-photo-histories based on historical and archival evidence instead of comparison, that eventually converge to shape a bigger differentiated picture.

Topics: *Anthropology, Chinese Studies, History*
Keywords: *Photography of Tibet; Chinese Press; Connected Histories; Tibetan Women; Transcultural Studies*

Media Representations of 'Leftover Women' in China: A Corpus-assisted Critical Discourse Analysis

Yating Yu (*The Hong Kong Polytechnic University*)

The term 'leftover women', commonly referring to single women older than 27, has been in popular use in Chinese media since 2007. This study investigates how leftover women are linguistically represented in the English-language news media in China by employing a corpus-assisted approach to critical discourse analysis (CDA). A specialised corpus of 303 English news articles (i.e., 236,254 words), covering the years between 2007 and 2017, was built for this purpose. This study adopts a three-step procedure (i.e. identification, interpretation, and explanation) to examine the immediate co-texts of the lemma leftover WOMAN by combining the corpus linguistics (CL) concept (i.e. Sinclair's Meaning Shift Units) and techniques (i.e. collocates and concordances) and CDA approaches (van Leeuwen's sociosemantic approach, Charteris-Black's critical metaphor analysis, and Lazar's feminist critical discourse analysis). These findings shed light on media representations of leftover women, the contested ideologies emerging from these representations, and how shifting gender politics and identity shapes and is shaped by media in the world's most populous nation. Additionally, this study contributes to the growing literature of corpus-assisted CDA in the domain of gender representations by proposing an analytical framework that is potentially applicable to future research.

Topics: *Chinese Studies, Linguistics*
Keywords: *Leftover Women; Media Representations; Corpus-assisted Critical Discourse Analysis; Gender Ideologies; Chinese English-language News Media*

Image of the Elderly in Japanese Textbooks

Sonia Czaplewska (*University of Gdańsk*)

Japan, with 28.4% of its population being 65 years old and above (2), is known as a super-aging society. The attitude towards the elderly is ambiguous. On the one hand, Japan as a country influenced by Confucianism has a strong tradition of respecting older adults. Additionally, in 1989 the Japanese government launched a campaign to promote a positive image of the elderly. However, some studies (1, 3) indicate that younger people have rather negative attitude and prejudices towards the elderly.

The aim of this study is to analyse the image of older people presented in Japanese textbooks. Two Japanese language textbooks used in the first grade of primary school were selected as the research material, each in three editions (from 1989, 2001, 2017). Findings indicate that the elderly are not very often present in textbooks, but the portrayal is clearly positive. In most cases, they are presented as trustworthy, knowledgeable, experienced and professionally active. Interestingly, there were significant differences in the image of the older adults depending on the year of publication and the publisher of the textbooks.

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Topics: *Japanese Studies*
Keywords: *Japan; Elderly; Textbook; Primer*

Sex, Power and Violence:
A Reading of Filial Piety Relationships in
Jin Ping Mei Through Foucault's History of Sexuality

Rubén Jesús Almendros Peñaranda
(*National Institute for Oriental Languages and Civilizations*)

Jin Ping Mei (金瓶梅, c. 1610) is the Ming dynasty erotic novel par excellence. Recently, "Jin-ology" research has been focused on the obscenity of the novel, the misogynist ideology under the authorship and the gendered hierarchical relations.

However, it is rare to find a systematic reading of Jin Ping Mei concerning the power relationships issued by a social control system subjacent to sexual encounters. The aim of this paper is to use the thinking of French philosopher Michel Foucault (1926–1984) about the relations between power and sex, mainly developed in his History of sexuality (1976–1984), in order to analyse our novel in terms of sex control and power, as a result of Confucian filial piety relationships.

Regarding Foucault's theory, this paper will focus on Ximen Qing's household and the infliction of his masculine authority on his wives through violent sex relations that even include corporal punishment. Nevertheless, it will also explore other related subjects such as the narrator's misogynist voice, the fraternal hierarchical relationship between Wu Da and Wu Song and the implicit gender-based violence.

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Topics: *Chinese Studies, Literature*
Keywords: *Jin Ping Mei; Classical Chinese Literature; Erotic Novel; Ming Dynasty; Gender Studies; Authority; Power; Sex*

Voiceless Tibet? Tradition and Transformation of Tibetan Society in Cotemporary Tibetan Sinophone Writing

Kamila Hladíková (*Palacký University Olomouc*)

Tibetan voices that are being heard across the world are mostly those from the exile/diaspora communities and various human rights organizations and supporters of Tibetan independence. More recently we have been hearing – louder than ever before – also narratives about Tibet's past, present, and future coming from official Chinese sources. However, very few Tibetan voices from inside Tibet can be heard from behind the "Great Firewall of China," and even if they manage to overcome it, they often encounter a cold welcome and fail to attract much attention. I argue that those modern Tibetan voices represented in literature, film, music, and in other ways, fail to appeal to Western audience because they do not fulfil the Western expectations of Tibet as the eternal Shangri-la, presenting it as a place, which has been searching for its own notion of modernity.

The proposed paper will examine changing representations of Tibet in Sinophone Tibetan literature, which has played a significant role for the formation of modern Tibetan literature. After the first experiments with "Tibetan magical realism" in the late 1980s by writers like Tashi Dawa (扎西达娃) the Sinophone Tibetan literature has turned into a new direction. For example, Tsering Norbu (次仁罗布) who only started to publish after the year 2000, has abandoned the "magical" style, claiming that such works depicted Tibet from an outsider's perspective, as exotic and mysterious. Tibetan readers could hardly identify with this kind of representations. My analysis focuses on the short story collection Liberated Sheep (2015, 放生羊), where the central theme is the notion of compassion, a Buddhist virtue deeply rooted in Tibetan tradition, which is presented as a bridge between traditional and modern Tibet.

Topics: *Central Asian Studies, Chinese Studies, Literature*
Keywords: *Tibet; Tibetan Literature; Sinophone Literature; Tsering Norbu; Ciren Luobu*

Women on the Battlefield: Female Voices in the Mahābhārata

Zuzana Špicová (*Charles University*)

The Mahābhārata can be easily read as a thoroughly male story about two sets of cousins who engaged in a terrible battle for the throne. Even the narration is predominantly male, as the most of the stories are primarily narrated by males to other males. This reading can lead us to believe that female characters are nothing but hapless and voiceless victims of the powerful patriarchal structures of the storyworld, and that their only role in the story is to suffer in silence or lament for their slain relatives. In this paper, I argue that female characters of the "main story" of the Mahābhārata are far from such passive victims, and that their characters are as multi-layered, colourful and even powerful as their male counterparts. First of all, there is the common wife of the Pāṇḍavas, Draupadī, who is among the chief causes of the battle and who could even be seen as the truly central character of the Mahābhārata. There are also women who actively take part in a battle (Gaṅgā, the former woman Śikhaṇḍin). For most of the issues concerning the war, there are both male and female characters who incite the war (Kuntī, Draupadī, Bhīma, Sahadeva), who try to prevent it (Gāndhārī, Bhīṣma), who lament for their slain relatives (Gāndhārī, Yudhiṣṭhira). Considering the framing issues, women are present as secondary listeners of many of the stories, and sometimes even as their narrators (Kuntī, Gaṅgā), influencing the way stories are narrated and even perceived by other characters and audiences, which makes female voices a vital part of the Mahābhārata's design. In this paper, I will show how women as characters and narrators negotiate their voice in the storyworld by comparing how selected male and female characters are shown performing the same narrative functions.

Topics: *Central Asian Studies, Literature*
Keywords: *Mahābhārata; Narration; Narrators; Women; Kṣatriyas; Battlefield*

Discovering Female Alternate Identities in Fawzia Afzal-Khan's Lahore with Love: Growing Up with Girlfriends, Pakistani Style

Maryam Raza (*Kinnaird College for Women*)

The aim of this research is to re-explore and delineate the historical narrative of Pakistan depicted in Fawzia Afzal-Khan's Lahore with Love from a female perspective. Consequently, the study manifests construction of alternate identities of Pakistani women in Afzal-Khan's memoir. The researcher attains this objective by showing a holistic picture of Pakistani history by highlighting the various herstories in this text. Each female voice lends a different vantage point to reflect the female discourse of Pakistan's past through its effect on women. Moreover, the metamorphosis in each character is traced by analyzing the herstories which subsequently reveal the construction of an alternate female identity as a defence mechanism to survive in the phallocentric norms of the country. The significance of this research study lies in critical exploration of the memoir from a feminist gaze to accentuate the presence of women who have been silenced at the behest of socio-political ambiance and class structures. Hence, to cope with the incessant and overlooked bigotry against females in all facets, they construct alternate female identities to morph and thwart attempts of female subjugation. Moreover, the alternate identity serves as a means of Agency for the female characters who can only thrive in a reality of duality. This research fills the gap in South Asian memoir writing which has not been hitherto studied under a feminist framework.

The tool of this study is feminist theory with specific focus on identity crisis for the female gender. Future researchers can explicate French feminism in Afzal-Khan's memoir to deconstruct feminist linguistic patterns rendering an epitome of Écriture féminine.

Topics: *History, Literature, Southeast Asian Studies*
Keywords: *Memoir Writing; Herstory; Female Alternate Identities; Female Vision; Feminism*

Voiceless and Marginalised Tribal Women in Mahaweta Devi's Breast Stories

Prachi Priyanka (*Sharda University*)

Mahasweta Devi is a nifty architect to build an ingenious dialect to the callous realities of socio-economic and political exploitation in the present society. Her characters who are living on the edges dare to confront center ignoring consequences- Celebrated as a champion of the cause of the Untouchables, Mahasweta Devi brings out the horrifying game of politics that tried to break the spirit of men and women who fight for freedom from slavery on behalf of their caste and clan.

We find an unflinching commitment towards the marginalized and down-trodden in her stories – with a focus on the tribal communities of Bengal and Jharkhand that live neglected in the periphery of Indian society. Deeply rooted in her own experiences and conversations with the voiceless communities; her stories are often based on meticulous research and authentic documentation of tribal narratives. She was disgusted with the way upper castes humiliated the tribal and weaker sections of society – the womenfolk. The condition of tribal women is more pathetic because they are marginalized on several grounds such as their proletariat class status, socio-economic dispossession, lack of education and above all, the gender.

This paper aims to examine Mahasweta Devi's stories as an apparatus to examine and understand the various ways tribals are trapped in the deep-rooted debt bondage. The three stories to be discussed in my research are Breast-giver, Behind the Bodice and Draupadi – each reflecting the wretched condition of subaltern women who are pushed to the margins of society. The paper thus is an attempt to explore a fervent journey with the outcasts to unfurl the history of the human spirit that has been striving for deliverance and bliss from long back still tries to seek life through buoyancy and fortitude.

Topics: *Literature, Southeast Asian Studies*
Keywords: *Indigenous; Tribal Narratives; Marginalised*

Invisible and Untouchable: Discourses on Burakumin in Japan

André Pinto Teixeira (*Niigata University*)

In the twentieth century, Western scholars carried out different types of research on Buraku discrimination in Japan, from history to various social sciences. While their endeavors have, to some extent, expanded on the issue, there appears to be a disconnect between mainstream Western and Japanese academic discourses on the topic. On the one hand, Japanese academia seems to focus more on detailed aspects of outcaste history, liberation (especially from authors affiliated with the Buraku Liberation League and other pro-Buraku groups) and discriminatory practices. On the other hand, a great number of Western authors have engaged in discussing the nature of Burakumin and the features which consolidate them as a unique group. As a result, two major labels arose: 'invisible', a term popularized in 1966 by De Vos and Wagatsuma, and 'untouchable', a conceptual borrowing from South Asian caste systems, which reflects the lasting impact of colonialism in scholastic traditions. Burakumin (部落民, 'people of the hamlet') and historically outcaste communities have often been described by Western scholars as "invisible peoples" as a result of systemic discrimination and a rigid class system (mibun seido 身分制度) tracing back to the Tokugawa shogunate. Similarly, the term 'untouchable' originally refers originally to outcastes groups in South Asian caste systems, more generally to the Indian outcastes known as Dalits (दलित) or Harijan (हरिजन). In the colonial and early post-colonial period, Western scholars started to use the term untouchable to describe other outcaste groups in Asia, notably the Paekjeong (백정/白丁) in the Korean peninsula, the Ragyappa of Tibet, the Paya Kyun or 'pagoda slaves' of Burma, and the Eta (穢多) and Hinin (非人) outcastes of Japan, which in the twentieth century would be lumped into a single heterogeneous group: the Burakumin (Passin 1955, 247–256).

While one may assert that certain social factors and stigma have, in fact, rendered the Burakumin invisible and that there are similarities between the experiences of South Asian outcastes and Burakumin, nevertheless, an in-depth analysis of such discourses is vital in order to obtain a clearer understanding of their discrimination experience and how their identity is often unilaterally ascribed unto them by external agents.

With this context in mind, this paper analyzes representations of Burakumin in Japan as an invisible and untouchable group in Western historiography and social science research. Firstly, it briefly addresses the question of invisibility focusing on Inoue's (Inoue 1969) "trinity of Buraku". Then, it describes the borrow-

ing of concepts from South Asian caste systems and discusses whether the representation of the Burakumin as an untouchable group faithfully reflects the nature of their experiences in 20th and 21st century Japan.

In conclusion, the present paper argues that the labeling of Burakumin as invisible and untouchable is theoretically problematic, not only because of inconsistencies, as shall be presented, but also because such discourses are rather uncommon among Japanese scholars and pro-Buraku activists, a disconnect which results in a fossilization of outdated misconceptions and even discriminatory ideas about those who experience or are targeted by Buraku discrimination.

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Topics: *Anthropology, History, Japanese Studies*
Keywords: *Burakumin; Japan; Discrimination; Invisible; Untouchable; Discourse Analysis*

In Search of a Voice: Narratives and Political Strategies of Scheduled Castes of Pakistan

Sadia Mahmood (*Quaid-i-Azam University*)

The caste question disappeared from Pakistani politics in the 1950's. At that time, it was mainly Scheduled Castes politicians from East Pakistan (now Bangladesh) who kept the debate on Scheduled Castes alive in main-stream Pakistani politics. The Government of Pakistan currently recognizes 40 non-Muslim castes in Pakistan as Scheduled Castes. Recently, however, the caste question has become an important element of electoral politics in Sindh. In this paper I discuss how, despite the absence of a national or provincial-level discourse on Untouchability in Pakistan, the Scheduled Castes in the eastern district of Tharparkar, Sindh, are negotiating Untouchability and equality in the public domain. What are the strategies of Pakistani Scheduled Castes to gain a political voice while in their own words the state has done nothing for their upward mobility since the country was founded in 1947?

This paper argues that the contemporary Scheduled-Caste narrative in Pakistan is a post-colonial narrative, developing since the Indian Dalit assertion movements went international and started acquiring overseas allies in the 1990's. I use narratives of Scheduled-Caste activists to demonstrate how these offer resistance and strategies to fight the dominant systems. I divide these strategies into symbolic and non-symbolic strategies. The symbolic strategies employed by Pakistani Scheduled Castes include the construction of new identities and the ideas of a "glorious aboriginal past"; the non-symbolic strategies include an emphasis on education and political power. I discuss how the Scheduled-Caste activists are using their numerical strength for political gains in electoral politics in Pakistan. I conclude that the contemporary Scheduled-Caste politics in Sindh indicates that these groups will assert not only their identity but also the power of their numbers.

Countering the Caste and Prejudice: Dalit Women's Movement and Its Influence on the Political Process in India

Olha Morgunyuk (*Ivan Franko National University of Lviv*)

Although Indian Constitution abolishes untouchability and its practice in any form and the government takes affirmative action to support the group, Dalits still must struggle for their equality in Indian society. Dalit women suffer this inequality twice because of their gender. They are the most marginalized group in Indian society. Moreover, Indian feminist organizations represented for a long time the standpoint of women from upper-castes and disregarded the problem of Dalit women. Only when Dalit women organizations and movements started developing their positions and narratives, those issues became more visible. Although starting active engagement in women organizations, Dalit women are underrepresented in politics. There are prominent examples as Bahujan Samaj Party's leader Mayawati and some other women-activists of the party but comparing to the men-Dalits the number is scarce. This paper examines the cases of organizational experience of Dalit Women in India, their empowerment and how this influences the group from inside and involvement of Dalit women into the political process in India.

Topics: *Political Science*
Keywords: *Dalits; Dalit Women Organizations; India*

Unmuted:
Digital Activism and the Dalit Political Discourse

Madhu (*University of Delhi*)

The news of a former HCL employee filing a lawsuit against the tech major for unlawful termination based on his caste by his superiors and lawsuit against Cisco, a multinational technology company that allegedly failed to prevent discrimination against a Dalit engineer in San Jose, USA has been doing rounds on social media platforms, has once again highlighted the issue of caste and discrimination associated with it globally. India's erstwhile untouchables, now called Dalits are using digital mediums to communicate, agitate and organise with their fellow Dalits worldwide. Issues concerning Dalit communities are discussed freely and openly which the mainstream media has been ignoring for long. Dalit activists feel that websites, online forums, blogs, Facebook pages, Twitter handles contribute immensely, enabling access and participation by the members of Dalit community. Thus, internet is acting as a focal point for re-igniting the triad of caste and discrimination, religion and class. suicide of Rohit Vemula, Una protests and Bhima-Koregaon protests not only provide with a counter public sphere but also as entry points to a larger battle which the Dalits are taking head-on with the help of digital culture and politics. Central to the Dalit websites is the contribution of a different or alternative history of India. Dalits are challenging the mainstream narrative of caste history and Hindu Nationalism by presenting counter narratives. Bhima-Koregaon is loaded with a powerful narrative of the Dalits battling caste oppression that runs parallel to the uncomfortable fact of its being a victory for colonialism. This paper highlights the assertion of Dalits using platforms like Roundtable India, Velivada, Equality Labs, Dalit Camera etc. in India and abroad for voicing their opinions, mobilizing and fighting a pitched battle in the contested public sphere.

Using Video Podcasting to Develop Intercultural Understanding: Japan, China and Russia

Martin Parsons (*Hannan University*), Mikel Garant (*Beijing Institute of Technology*), Elizaveta Shikhova (*ITMO University*)

This presentation will describe the preliminary results of an ongoing podcasting project between Japan, China and Russia. It will describe how video podcasting can be utilised as a means to create a dialogue between students in higher education in EFL (English as a Foreign Language) courses, which in turn can help to develop greater understanding of the cultures of other countries. In a globalising world, foreign language education can play a role in helping learners with the issues involved in developing their abilities to interact appropriately with others from different backgrounds (Byram & Wagner, 2018; Kramsch & Aden, 2012).

As part of the project, learners chose a subject of cultural or historical significance in their own country, wrote and recorded a script, acquired copyright free photographs or video material, added background music, etc. to produce a video podcast. The podcasts were uploaded to a shared website where students were able to leave comments and feedback on the videos. Podcasting, though relatively unknown in East Asia, is now a stable technology which has the potential to provide opportunities for students to develop higher order thinking skills, digital literacy and narrative skills. Promising outcomes, such as improved motivation, listening skills and writing, from the use of podcasts have also been reported in foreign language learning (e.g. Hasan & Hoon, 2013). Other researchers, such as O'Dowd (2012) and Chun (2015), have noted the positive possibilities of telecollaboration for developing intercultural communication.

Pre- and post-project questionnaires were administered to assess students' attitudes towards the other countries and to begin assessing digital literacy in the context of SLA education. Results from the surveys indicate improved attitudes towards the other countries in the project and differing digital skill bases in the three cohorts of students.

Topics: *Linguistics*
Keywords: *Intercultural Understanding; Podcasting; Telecollaboration; EFL (English as a Foreign Language)*

Language Shift in the Danzhounese Community of Hainan Province, PR China: Analyzing Students' Perceptions of Language Use and Language Attitudes

Qidu Fu (*Shaanxi Normal University*)

This paper investigates the phenomenon of language shift in the Danzhounese community of Hainan Province by detailing students' perceptions of language use in family, school, and social domains, language attitudes towards Danzhounese and Modern Standard Chinese (MSC), and other possible contributing factors. Data was gathered through questionnaires, interviews, and observations. The data collected from the questionnaires suggests language shift from Danzhounese to MSC is an on-going process in family, school, and social domains in the Danzhounese community. Using the thematic analysis (Braun and Clarke 2006) for interview data analysis, results indicate students' various language attitudes towards Danzhounese and MSC contributing to the language shift. Based on my observations and experiences, urbanization in Danzhou City stimulates the language shift process. Tourism may also play a role in accelerating the language shift. It is noteworthy that students concern about Danzhounese future and preservation. Maintaining Danzhounese as a heritage language in Danzhounese and MSC bilingual families in urban areas merits further research in the contexts of reversing the language shift from Danzhounese to MSC and preserving Danzhounese.

Topics: *Linguistics*
Keywords: *Danzhou City; Danzhounese; Language Shift; Modern Standard Chinese*

The Voiceless Intellectuals in Hong Kong: Another Perspective of Translation Activities in 1950s

Yunrou Liu (*The Chinese University of Hong Kong*)

After the PRC's takeover of the Chinese mainland, many intellectuals chose to go to Hong Kong, a relative free cultural space, for them to continue their literary activities. Hong Kong, the refugee city, was unable to provide them with substantial resources for living, so many of them turned to political writing or commercial writing. However, their aspiration for literature has long been ignored.

This paper focuses on the perspective of literary translation in Hong Kong during 1950s, an important form of literary activities, to investigate the subjectivity of these intellectuals in their literary career. Existing scholarship on Hong Kong literature in 1950s, especially literary translations, has paid enough attention to how political interference interfered with literary production in the context of the Cold War. This is undoubtedly an important perspective in the study of 1950s literature, yet the voices of intellectuals who are actual directors of literary production should not be ignored. The paper examines the case of a literary periodical named Everyman's Literature, which used to be seen as a political mouthpiece sponsored by the US. However, by utilizing the official archives USIA collected in National Archives and Records Administration, the paper finds that Everyman's Literature received no direct financial aid from any American institutions, so investigating the political function of Everyman's Literature is problematic. Therefore, the paper reveals the true voice of some intellectuals gathered at the literary periodical, hoping to provide another perspective for the research on 1950s Hong Kong literature.

Topics: *Literature*
Keywords: *1950s; Hong Kong; Literary Translation; The Cold War; Everyman's Literature*

The Words of Flight:
On The Minor Usage of Language in Hong Kong Literature

Lok Yee Tang (The *Chinese University of Hong Kong*)

The linguistic situation in Hong Kong is complicated in relation to the historical and political background, having at least three spoken languages and two (and a half) writing systems – Cantonese (traditional Chinese characters), standard Chinese (Putonghua, simplified Chinese characters) and English. In the growing tension between Cantonese and standard Chinese after the handover, the Cantonese-speaking Hong Kong writers of Chinese faced a dilemma over the use of the written language and developed a high level of consciousness of the relationship between language and power.

This paper aims at investigating the various experiments on the use of language demonstrated by Hong Kong writers, including Wong Bik Wan (黃碧雲, 1961 –), Dung Kai Cheung (董啟章, 1967 –) and Hon Lai Chu (韓麗珠, 1978 –). With the aid of Deleuze's concept of "minor literature", this paper explores the "minor usage" of language, which misappropriates and deterritorializes the standardized written Chinese. Instead of abandoning or opposing standard Chinese, the Hong Kong writers attempt to re-activate the lines of variation within the language and hence the possibilities in opening to multiplicity. Not only do their trials reflect the deterritorialization of language in Hong Kong, but also project a unique tactic of resistance – creating the lines of flight which are neither in the centre nor on the contrary of the power.

Stand-up comedy in Hong Kong and Singapore

Joanna Ut-Seong Sio (*Palacký University Olomouc*)

This paper discusses the rise of English stand-up comedy in Hong Kong and Singapore, focusing on how an imported western art form became localized in these two Asian cities. Hong Kong and Singapore are of similar sizes, both multicultural and with a highly educated population, and the stand-up comedy scene started in a similar way. It started about 10 years ago after the arrival of several experienced non-local comedians (e.g., Jameson Gong for Hong Kong, Jonathan Atherton and Umar Rana for Singapore) who, unlike their predecessors in promoting/performing stand-up comedy in these two cities (e.g., Kumar in Singapore, Dayo Wong in Hong Kong) didn't only produce shows and perform, but importantly also provided training opportunities and infrastructure (e.g., open-mic nights) for locals to perform. This initiated the beginning of stand-up comedy becoming a locally sustainable art form.

After a similar beginning, the stand-up comedy scenes in Hong Kong and Singapore follow two different trajectories of development. In Hong Kong where Cantonese is the main language of communication, English stand-up comedy, with respect to both performers and audience, remains largely for expatriates. There is however the rise of Cantonese stand-up comedy, which has become popular among the local audience. There are also stand-up comics who do shows in both languages (e.g., Vivek Mahbubani). In Singapore, English is the main language of communication and the general population has a high level of proficiency. Thus, the English stand-up comedy scene is more developed with more local performers and more shows, attracting a larger local audience. Stand-up comedy in the other official languages in Singapore (e.g., Tamil, Malay, Chinese) doesn't exist. Singapore's proximity with Malaysia also provides additional opportunities for both Singapore and Malaysian comics to perform to different audiences. Among all the Asia-based Asian comedians who have their own Netflix stand-up specials, most of them are from Singapore (Fukkah Fuzz) and Malaysia (Kavin Jayaram, Harith Iskander and Jason Leong).

This study is an ethnographic case study (Fusch and Ness 2017). The author was involved in the Hong Kong and Singapore stand-up comedy scene from 2009–2017. Data collection methods include direct observation and semi-structured interviews with key figures in the comedy scenes in the Hong Kong, Singapore and also Malaysia for comparison.

Topics: *Anthropology, History, Southeast Asian Studies*
Keywords: *Stand-up Comedy; Hong Kong; Singapore*

The Functions of Silence in Early China

Ai Yuan (*Tsinghua University*)

This paper looks beyond the dichotomy of silence (mo 默) and speech (yan言), and discusses the functions of and attitudes toward silence in the Yanzi chunqiu 晏子春秋as a representative case for the idea of silence in early China. In the West, silence has been widely explored in fields such as religion and theology, linguistic studies, and communication and literary studies. The consensus has moved away from viewing silence as abstaining from speech and utterance – and therefore absence of meaning and intention, toward seeing it as a culturally dependent and significant aspect of communication. However, beyond a number of studies discussing unspoken teachings in relation to early Daoism, silence has received little attention in early China studies. This paper approaches the functions of silence by pursuing questions regarding its rhetorical, emotive, political, and ethical aspects. Instead of searching for the nature of silence and asking what silence is, this paper poses alternative questions, such as: how do ancient Chinese thinkers understand the act of silence? What are the attitudes toward silence in early China? How does silence foster morality? How does silence function as performative remonstrance? How is it used for political persuasion? How does silence draw the attention of and communicates with readers and audiences? How does silence allow time for contemplation, reflection, and agreement among participants? How is silence related to various intense emotional states? These questions lead us to reflect on previous scholarship which regarded silence in early China as the most spontaneous and natural way to grasp the highest truth, which is unpresentable and inexpressible through articulated speech and artificial language. In this sense, the notion of the unspoken teaching is not only understood in opposition to speech, but also as a means to reveal the deficiency of language and the limits of speech. However, through a survey of dialogues, stories and arguments in Yanzi chunqiu, I show that silence is explicitly marked and explained within the text and used actively, purposefully, and meaningfully, to persuade, inform, and motivate audiences. In other words, silence is anything but natural and spontaneous. Rather, it is intentionally adopted, carefully crafted, and publicly performed to communicate, remonstrate, criticize, reveal and target certain ideas. That is to say, silence is as argumentative as speech and as arbitrary as language. Finally, an awareness of and sensitivity to silence provides a new perspective to engage with other early Chinese texts.

Performing Artists' Voices Finally Heard?
Theatre Productions and the Corona Pandemic in Japan
Annegret Bergmann (*The University of Tokyo*)

Art and culture in Japan are primarily supported under the aspect of preserving cultural heritage. New performing arts productions are usually realized through a combination of public funding and private financing. However, the majority are produced solely commercially and are governed by supply and demand. Artists' voices that demand more public funding are left unheard. However, in the course of the corona pandemic, the theatre productions face a severe crisis and the system until now is scrutinized. Government and private support had been organized on short notice, but in the Director of the Social Development Research Department of the NLI Research Institute demanded a long-term support for the usually less heeded arts in three stages: 1. emergency financial assistance for income losses, 2. support for restarting a business while taking measures against the new corona virus, 3. support for efforts to explore ideal ways for future art production and new forms of expressions in dealing with the corona crisis.

This paper deals with the impacts of the anti-corona measures on the productions of performing arts in Japan by means of examples from the traditional performing arts, namely kabuki, and opera. It will illustrate the consequences on an international opera production at the Biwako Hall, a public ran opera and concert venue and on the productions at the Kabukiza in Tokyo, run by the private theatre production company Shōchiku. The reactions of these two venues to the crises are examined and furthermore related to the three stages support plan of the NLI. As a result, it elucidates the basic structures of performing arts production in a public and in a private financed venue as well as it illustrates whether the needs of performing artists gain more hearing in the cultural policy measures in Japan.

An Analysis of India's Uncalled Migrant Labour Crisis Amid the Fight Against Covid 19

Bhavana Kumari (*Jawaharlal Nehru University*)

India registered its first Covid-19 case on January 30, 2020 when a student returned home for winter vacation from Wuhan University in China was detected positive with the deadly virus. India announced the world's most stringent lockdown on March 24, 2020 to fight against Covid-19 pandemic (ETCFO, 2020). Initially the decision was praised as it helped to keep the number of infections low but with more than 3.5 million cases, India became the third worst-affected country for Covid-19 (Strait times, 2020) The lockdown brought country's invisible apathy towards its internal migrant labours visible (Chatterjee, Patralekha, 2020). India's internal migration constitutes approximately ninety-two percent of country's total workforces and contributes ten percent of national GDP. With just four hour notice, the nationwide lockdown pushed millions of migrant and daily wage workers out of their jobs overnight with little to none savings left to survive (UNHR, 2020). Despite all the relief measures and aids put in place, there have been lapses and bad consequences of lockdown on the lives and livelihood of migrant labours.

The purpose of this study is to conduct an in-depth and critical assessment of the lockdown and its effects on the socio-economic and ethical challenges faced by the migrant labours. Was there any scope of better execution of lockdown plans? Could the ruling and decision making classes have had drawn a better road map to fight against the pandemic? The research takes qualitative methods and the official empirical data available for study and to draw conclusions. Certain migration theories like neoclassical, dual or segmented labour market theory are studied and applied to understand the nuances of the situation of migrant labourers in India.

Topics: *Political Science*
Keywords: *Global Pandemic; Migration; India; Lockdown; Covid-19; Migrant Labourers*

Trauma of Migrant Laborers During Covid 19 Lockdown in India: Could Social Marketing Principles have Helped?

Avinash Mulky (*Indian Institute of Management Bangalore*)

The Indian government implemented a sudden lockdown on 24th March 2020 with just a four-hour notice prevent the spread of COVID 19 virus. This left tens of millions of poor, migrant workers stranded in the major Indian cities with no work, little money, and very limited or no access to food. Although the government and non-government agencies attempted to provide essential requirements, the supply was nowhere near what was needed, and hundreds of thousands of migrant workers started walking long distances, in the scorching summer heat, back to their native villages. The plight of these voiceless, migrant workers walking home often carrying small children with them, was heart-wrenching for those who watched on television news. While those who could, walked home, tens of millions were forced to stay back in the cities for the next six weeks because their villages were more than a thousand kilometres away, and all modes of transport had shut down. Those who stayed back had to face untold miseries as their savings dried up, and food and necessities became scarce. Some relief became available in mid-May when the government started special trains to enable the migrants to return home. This paper explores whether social marketing principles could have been applied in designing and implementing relief for migrant workers in India during the COVID19 pandemic. We investigate whether the concepts of segmentation, targeting, positioning, and seven P's could have been used to define needs of the migrant workers; and to create, communicate and deliver money, food, water, healthcare, counselling and transportation wherever they were needed. We also investigate if a marketing orientation among the government and non-government agencies could have ameliorated the situation and lessened the trauma of the tens of millions of voiceless migrant laborers.

Peasants in Early Maoist China
The Voice of the Powerless

Silvia Picchiarelli (*Sapienza University of Rome*)

Chinese peasants were not as defenceless and subservient under the socialist State as conventional wisdom would suggest. As this study seeks to illustrate, in reality they strenuously resisted the agrarian policies imposed by the Chinese government since the early 1950s, the "unified purchase and sale of grain" programme and the agricultural collectivization. Unexpectedly, however, the peasant rarely resorted to violent and large-scale forms of political action, such as riots and rebellions, to oppose the undesirable consequences of these measures. My analysis and comparison of local archive documents, newspaper articles and inner-Party investigative reports (Neibu cankao), dating from 1953 to 1955 and relating to some villages in Shanxi province (northern China) has shown that they were more likely to employ invisible and unorganized resistance strategies, such as under-reporting the harvest, hiding the grain, bribing grassroots cadres, to name but a few. These "everyday forms of resistance", as the political scientist James C. Scott defines them, were not only a way of reducing the peasants' grain procurement quotas, but they probably also influenced the government's decisions to adjust its unworkable plans.

Topics: *Chinese Studies, History*
Keywords: *Chinese Peasants; Resistance; Maoist Era*

A Change is Gonna Come? Land Tenure Policies and Its Problems through Rural Women's Eyes

Pia Eskelinen (*University of Turku*)

Gender bias was explicit in the implementation of land tenure policies and population control in rural china between 1980 and the mid-1990s. Since that time, explicit gender bias has been reduced, reflecting China's modernization goals. Yet the policies are not gender neutral in their implementation. Women remain are more likely to become "landless" after changing hukou-location. The policies reinforce traditional gender bias.

Since the hukou system is a key institution in defining individual's socioeconomic status and opportunities in China, it not only impacts women's bargaining power but also social security. It is clear that land tenure policies have a strong linkage to the household registration system (hu-kou). The hukou system and its reforms are incredibly complex, largely due to the ubiquitous na-ture of it to Chinese governance and the linking of hukou status to social services and thus local finances.

The main aim of this paper is to investigate and analyse the difficulties rural women face when changing their hukou-location. Feminist standpoint provides an interesting framework. It is easy for those at the top of social hierarchies to lose sight of real human relations and the true nature of social reality. In China, it is noticeable that the social realities of these different groups, authorities and rural women are so far apart that there is no real connection between them.

Topics: *Chinese Studies*
Keywords: *China; Rural Women; Land Rights; Equality; Discrimination*

The Zhuang Ethnic Minority Toward Omologation with the Hans

Elena Morandi (*University of Bologna*)

Is the loss of the peculiar and characteristic traits of the minority due to modernization and globalization an inevitable process?

The Zhuang people(壮族), a Tai-speaking East Asian ethnic group who mostly live in the Guangxi Zhuang Autonomous Region in Southern China (1958), represent the largest minority in China with about 17 million members. They are the indigenous peoples of the Southern China, whose origins can be traced back to the paleolithic. Their ancestral culture is peculiar, rich, colorful, brilliant, outstanding.

The Hans started to have a regular presence in the Zhuang territory after the first emperor Qin built the Linqu Channel, but the proud Zhuang people never submitted to them. The transformation began in the 1980s, when many community members became migrant workers in other provinces and returned with jeans, shirts and jackets. The Zhuang's worldwide famous brocade now are mere souvenirs for tourists. The same for traditional marriage customs and many other traditions that are becoming only memories.

Officially minorities are encouraged to preserve their languages, customs and traditions according Chinese Constitution, but Zhuang children learn Mandarin at school, and Zhuang young people want to master Mandarin to find a job. Modernization and economic improvement are gradually weakening the Zhuang ethnic consciousness and mining the "right to be different", even more than the policy of Sinification that the Central Imperial leaders ruled over Guangxi for more than 2000 years.

Ethnic minorities perfectly integrated in the Han society represent a success for the Chinese Government, but the damage caused by the loss of the cultural identity and the disappearance of the experience of encounter and exchange between mutual diversities is irreparable.

Attraction and Distraction:
Ethnic Minorities' Moviegoing Experience and Competing Identities in Socialist China

Cui Zhou (*University of California, Los Angeles*)

"Thank Chairman Mao for bringing cinema to us minority people!" Sentences with such effusive praise are typically found in socialist media to eulogize the People's Republic of China (PRC) for the success of its ethnic unity and equality project. Conversely, academia expresses a different voice by revealing the hidden internal colonialism behind the PRC's ethnic policies. However, most studies anchor the question of minority representation in films and seldom expose the spectatorship, leaving unanswered questions. For instance, where and how did ethnic minority people encounter film in socialist China? What is the relationship between minorities' moviegoing experience and their particular ethnic and national identities? Discussing these questions can offer a renewed understanding of Sinophone cultures and theories.

This article, with a focus on mobile projection teams and rural open-air cinemas, seeks to explore minorities' moviegoing experience in the Mao era and scrutinize how the experience has contributed to the formation of minorities' identities by analyzing three key areas: projection-team's spatial mobility, film-selection strategy, and film-watching routines. I argue that the Chinese Communist Party utilized moviegoing as a site to spread the consciousness of simultaneity and comradeship in order to instigate the passion of nationalism among minorities. The shown films and correlative film behaviors weave a national network intending to inscribe the socialist collective concept into minorities' private time and space and to discipline minorities on how to become an ideal ethnic citizen in a Han-centric nation-state. However, minorities were not necessarily destined to fall into the trap of Sinicization and internal colonialism. I argue that the language barriers in ethnic and multiethnic areas gave minorities opportunities to distract from the Party's lecture, forcing the Party to tweak its ethnic and political campaigns. This tension between the official call to attention and individual deviation, to some degree, has resulted in a competitive relationship between minorities' ethnic identities and national consciousness.

Topics: *Chinese Studies*
Keywords: *Minority Films; Ethnic Identity; Nationalism; Spectatorship; Moviegoing; Mobile Projection Teams; Open-air Cinemas*

Antigones from Transbaikalia.
Women Counter-Memory and Power in Inner Asia

Ivan Peshkov (*Adam Mickiewicz University in Poznań*)

Stalinist mass violence lead to the dispersion of Transbaikalian Cossacks, the loss of their material and cultural base, the decrease of their population and the disintegration of the group. The reaction of the ex-Cossack transborder society in the USSR, China and Mongolia were the counter-memory building practices including the glorification of anti-communist uprisings and great respect for the local warlord Ataman Semenov (being the symbol of resistance). These re-remembering practices of the ultra-male-oriented and dominated community reveal essential gender aspects. Paradoxically, the Transbaikalian Cossack counter-memory is a mostly women project. The Socialist modernization trauma confronted Cossack women with the so-called Antigone dilemma of the choice between the family (memory) and the state (forced forgetting). This paper aims at showing the specificity of Cossack women's memory-building practices from the perspective of the character of women's memories (connected with their family life, religious experiences and local social network), the difference between the sexes as regards the social experience in Transbaikalian villages and women's role in the Cossack tradition (telling the truth). The empirical foundations of this investigation are based on the field work and archive research conducted in Russia, Mongolia and China.

Topics: *Anthropology*
Keywords: *Memory; Gender; Border; Agency*

Reappropriating Lost Identity:
Korean-Chinese Literature and the Cultural Revolution

Jerome de Wit (*University of Tübingen*)

In the tumultuous history of the People's Republic of China, there is arguably no period that gave such a jolt to the Korean-Chinese community's sense of its lack of political agency and an attack on its identity than the period of the Cultural Revolution (1966-1976). Only a few English language studies have been pursued on this period. Jeanyong Lee argues how the Cultural Revolution led to a Han Chinese takeover of Korean-Chinese political institutions, the suppression of Korean Chinese ethnic identity and the forced assimilation into Han Chinese culture. Dong Jo Shin has more recently pursued a similar argument, by claiming how the Han Chinese takeover of power during the Cultural Revolution negatively affected the Korean-Chinese political status, institutional power, and psychological perception of their prospects in the Chinese political system. Hyun Ok Park shows how the memory of the Cultural Revolution influences the Korean-Chinese understanding of the capitalist present and how the period is understood by the Korean-Chinese community not as a Han vs. Chosonjok struggle, but as intraethnic violence instead. In this paper I would like to focus on how the Cultural Revolution has been featured in Korean-Chinese literary works from the 1980s. I argue that, unlike the assertions by the previous studies on this topic, their works show how the greatest trauma for the Korean-Chinese was not the attack they received from the Han-Chinese majority, but that they were more traumatized by the breakdown of social cohesion among the Korean-Chinese themselves, who would pursue relentless attacks on each other that led to the death and imprisonment of many of their own people, sometimes even that of the members of their own family.

Voices of Power, Silence of the Powerless: Yan Lianke's use of heteroglossia in Liven (受活) and Dream of Ding Village (丁庄梦)

Melinda Pirazzoli (*University of Bologna*)

Yan Lianke, one of the most famous contemporary Chinese writers, has openly declared in his critical essays My Reality, My Ism (我的现实，我的主义) (2011) and Discovering Fiction (发现小说) (2011) that his novels are crafted are according to the principle of heteroglossia (多元). This presentation suggests that heteroglossia is Yan Lianke's expedient to represent different voices of power. A careful examination of and comparison between the novels Liven and Dream of Ding Village allow us to conclude that the Chinese author counterposes two distinct voices of power: economic and spiritual power. In Liven, while Chief Liu strives to attain wealth, prosperity and fame for himself by abusing the disabled villagers of Liven, Grandma Mao Zhi, the spiritual leader of the village, teaches them instead the importance of spiritual and moral improvement as well as the value of dignity. Likewise, in Dream of Ding Village the immoral and ominous voice of the greedy Ding Hui is set in opposition to the Grandpa Ding's moral admonitions. Even if there is an almost Manichean opposition between these two voices of power, none of them is genuinely concerned about the quandary and destiny of the people they ought to be guiding. As a matter of fact, either good or bad, none of these voices of power is willing to allow the powerless inhabitants to develop their own voices. Hence, in these novels, different discursive practices address important concerns about power relations in contemporary China.

Topics: *Chinese Studies*
Keywords: *Yan Lianke; Heteroglossia; Discursive Practices; Subaltern Voices; Power Relations*

Yan Lianke Between Unvoiced Chinese Writer and World Literature Author

Marco Lovisetto (*Soochow University*)

In this paper, I will focus on the literary production of Yan Lianke – both in translation and elsewhere – in an attempt to evince the struggle undertaken by Yan in order to find a balance between being a politically accepted writer within the Chinese literary landscape and establishing a literary position for himself within the global context of World Literature. The paper assumes that Yan is a contemporary author frequently shifting between being voiced and unvoiced in China, while arising from the widespread voiceless-ness of Chinese literature in the world. Yan's personal dichotomy seems to be reflecting the recent global trend to close up domestic gates to the rest of the world and might also be interpreted as a symptomatic challenge that "illuminated" and "sensitive" writers experience and face in their writing careers. Showing that Yan is also undertaking such challenge, I will argue that the parallel between being voiced and voiceless is a division that the author must continually criss-cross, resulting in the creation of two apparently distinctive forms of literary works.

In order to examine the phases of Yan's career, as a soldier and then a writer, I will present interviews and conversations with Yan and compare critical reviews of his works from both in and outside of China. In doing so, I will map Yan's meandering between domestic mainstream literature, which, being at the service of the people, is voiced yet restrained by those in power, and the process by which minor literature aimed at awakening the sensitivities of readers is marginalized as a result from breaking free of the aforementioned restraints in order to create works of World Literature.

"Poetry of Anguish, Poetry of Praise": Wang Jiaxin's Poetry and Translation

Robert Tsaturyan (*The Chinese University of Hong Kong*)

Wang Jiaxin 王家新 was born in 1957 in Danjiangkou, Hubei province, and was sent down to the countryside to do hard labour immediately after graduating from high school. When the Cultural Revolution (1966–1976) was over, he was accepted to the Department of Chinese at Wuhan University. Against all the odds, he came out to be one of his generation's most prominent voices in poetry, criticism, and translation.

As a poet, he has taken the heavy burden of writing and rewriting history, mediating between memory and forced erasures. To survive, both as a poet and as a free human being, he has created his distinct poetic diction – poetry of anguish, poetry of praise – through which he is bearing witness to all the social and political upheavals of the late 20th and early 21st century China. The traumatic memories of childhood, the unexpected "transformation" of 1989, and finally, the increasing censorship and crush of dissent in art and literature are all exemplified in his recent works. His "late style" – an inextricable realm of lyrical resistance, often represents fragmentary remains of existence in pain: kuyi fan 苦役犯 (hard labourer), tongku/ beitong 痛苦/ 悲痛 (pain / sorrowful, suffering), bianren 辨認 (recognition) – words that reoccur in his poetry.

In this paper, I explore the following questions: how does the poet's lifelong commitment to writing history respond and mediate between individual and official histories? What is the role of translation-dialogues with tragic poets of the last century – Anna Akhmatova and Paul Celan in particular, as well as other mainly Russian and Eastern European poets? The role of translation in mourning history is thoroughly explored.

Topics: *Chinese Studies, Literature*
Keywords: *Wang Jiaxin; Anna Akhmatova; Contemporary Chinese Poetry; Poetry Translation; Trauma*

Whose Voices, Again? Issues Around Chinese Migrant-worker Poetry as a Medium for Subaltern Voices

Federico Picerni (*Ca' Foscari University of Venice*)

The question whether the subaltern can speak without the ominous threat of intellectual interpretation distorting their voices has been haunting scholars and activists since way before Spivak. The same issue resurfaces in the scholarly commentary on China's contemporary migrant-worker poetry, generally understood as the expression of the unmediated, authentic voice of the vast social cohort of rural–urban migrant labourers, otherwise invisible or misrepresented in mainstream media. This approach is a valid starting point, but presents at least two problems. First, it often leaves out the process of selection (usually through academic patrons) that allows some voices to be highlighted, and others to be obscured. Second, a closer look reveals very divergent approaches to workers' identity and other related issues by different migrant-worker poets themselves. This point may be explored further by integrating a sociological or ethnographic viewpoint with a literary perspective. The question should not only be what is being said, but also how it is being said.

This contribution endeavours to demonstrate that tackling the aesthetic level is fundamental to grasp how these subaltern voices differ or resonate. In order to do so, the analysis focuses on the works of three contemporary worker poets, who all critique the precarity and oppression of factory labour and migration. A closer reading of the different literary devices and strategies employed in their poetic narration reveals different understandings of their own identity as workers. This complexity, on the one hand, arguably confirms that the subalterns are not speaking with just one coherent voice; on the other hand, it also suggests that the dialectical relation between each creative individuality and shared objective conditions may help to capture a clearer picture of the fragmentary reality of labour and class identities today – and how they are experienced on the subjective level.

Topics: *Chinese Studies, Literature*
Keywords: *Contemporary Chinese Literature; Migrant-worker Poetry; Subaltern Writing*

Voice of the Voiceless: Rethinking Apocryphal Corpus in Early China (PANEL)

Zhu Liang (*SOAS University of London*), Anthony Terekhov (*Institute of Oriental Manuscripts, Russian Academy of Sciences*), Lu Zhao (*New York University Shanghai*)

Paper 1: Distorted Voices: The Problems with the Collections of Apocryphal Fragments (Anthony Terekhov)

So-called apocryphal texts (chenwei 讖緯), religio-political miscellanea touching upon the subjects of philosophy, cosmology, mythology, history, protoscientific knowledge and mantic arts, played an important part in the political ideology of the Eastern Han and Early Medieval China. Yet, as a result of the repeated bans and, probably more important, disregard of the orthodox Neo-Confucian scholars, by the end of the Yuan period they were mostly lost. They were not forgotten, though: no less than ten collections of apocryphal fragments were created during Ming and Qing periods. However, important as these collections were (and still are), they are far from being flawless: some of them do not indicate their sources, some include dubious material, and almost all of them decontextualize the fragments, which sometimes distorts their very meaning. Even the most complete and most essential collection of apocryphal fragments to date, the monumental Chōshū isho shūsei 重修緯書集成 (later published in China as Weishu jicheng 緯書集成), compiled by Yasui Kōzan 安居香山 and Nakamura Shōhachi 中村璋八 in the middle of the 20th century, was unable to avoid this kind of problems. Based on the earlier collections, it inherited some of their shortcomings, and moreover added some new ones, such as wrong attributions, overlapping passages, mistaken characters, and so on. In this paper I will illustrate some of the problems mentioned above through one of the apocryphal texts, Chunqiu Minglixu 春秋命歷序, and argue that existing collections, including Chōshū isho shūsei, are too unreliable for the detailed analysis and should be used with great caution, preferably as a kind of index of survived apocryphal fragments or as a general outline of its contents.

Paper 2: A Sage or a Prophet? The Image of Confucius in Apocryphal Texts (Zhao Lu)

This presentation will explore the most outlandish image of Confucius in Chinese history, which is from a corpus particular to the intellectual and political context of the first two centuries C.E. China, the apocrypha (chenwei 讖緯). This corpus

depicts Confucius as prophet and the uncrowned king who was born into a hollow mulberry tree and physically resembled to the Big-Dipper. During this presentation, we will unpack how this seemingly bizarre image was deeply rooted in the traditional understanding of Confucius in the Analects as well as the concepts of Mandate of Heaven and the Five Phases. Meanwhile, this image also reflected the intellectual and political changes of the time, such as the rising zeal for establishing an ideal society based on the Five Classics (wujing 五經) and the restoration of the Han dynasty, the first mature imperial dynasty in Chinese history. It was in these contexts that Confucius was considered to encode his political teaching in his work, the Annals of Spring and Autumn (Chunqiu 春秋), and to foretold the rise of the Han dynasty and the Liu 劉 family.

Paper 3: Overlapping Voices: Orthodoxy and Apocrypha During Han Period China (Liang Zhu)

The rigid dichotomy between science, magic and religion initially proposed by anthropological theorists in their comparative studies has informed the occult studies in many years. Under this scheme, there is a difference between "us" the "moderns" and "others", "the primitives". Following this genealogy, there is a propensity to treat the learning of classics and the chenwei tradition during Han period as two contradictory domains. The classical commentaries are seen as orthodox, engaging the Ru scholars who were well-versed in interpretation of classics. In comparison, the apocryphal corpus were denounced as "unorthodox", compiled by the technicians who were excel at occultism, such as divination, physiognomy and astrology etc. Against the demarcation drawn between the classical learning and apocryphal tradition, this paper argues that shushu 數術 (Calculations and Arts) tradition which characterizing chenwei corpus was assimilated into classical learning during Han period. Through analyzing the overlaps between the classical learning and the apocryphal lore in a divination manual titled Jiaoshi yilin 焦氏易林 (Mister Jiao's Forest of Changes), I argue that the synthesis of the two traditions features learning of classics. The line between two traditions are actually difficult to draw in Han period China. While seen as "others" in history and modern studies, chenwei tradition is an indispensable component in the intellectual legacy of this period.

Topics: *Chinese studies, History*
Keywords: *Apocrypha; Early China; Chōshū Isho Shūsei; Confucius; The Five Classics; Orthodoxy*

Voicing Health and Illness: Rethinking Gender Rights in India

Divya Mehta (*University of Delhi*)

The gains of 20th and 21st century feminist movements in India have led to a greater visibility of Indian women's rights and to a greater acceptance of their agency as 'voice' in the public sphere. However, on another front, with the post-Independence and post-Liberalization economic forces of rapid industrialization and urbanization, and with the subsequent entry of women in large numbers into the country's workforce (which has turned them into contributors, sometimes sole, to family incomes), more women than men are being diagnosed with debilitating bodily illnesses and disabilities. Women's health in India is often subsumed under the general rubric of Health, which does not recognize the gender specificities of the conditions and experiences of health and illness. This decontextualization or muting of a sociological understanding of the gendered character of health in India is accompanied (and fueled) by a lack of attention to health/illness narratives by Indian women. There is a clear undervaluation of the need to look at women's narratives of health/illness given the overall reticence around discussions on the body, especially the female body. My paper will chart existing perspectives on such narratives, spanning the range from viewing notions of health/illness as discursive constructs shaped by power regimes to more positive appraisals which see such narratives as necessary to the understanding, and ultimately, mitigation, of women's ill-health in medical, sociological and psychological terms. Questions concerning the limits of conventional narrative and the significance of the cultural determination of health and illness narratives will also be addressed. My objective is to read these issues concerning the narration or 'voicing' of (ill)health for the way these bear on the discourse of gender rights within Indian modernity.

Topics: *History, Literature*
Keywords: *Health; Illness; Women; India*

Pushing the Boundaries:
Narrative Strategies of Women in Marathi Fiction

Sonali Sharma (*Jawaharlal Nehru University*)

This paper examines the interaction between 'voiced' and 'voiceless' in the historical context of Nineteenth and early Twentieth century women writers in Western India. Being 'voiced' refers to those vested with discursive authority by virtue of being the dominant social power whether it is the colonial state, dominant castes or men in a patriarchal society. Women constitute the unauthorised voices, traditionally rendered voiceless, who experiment with strategies of subversion and deconstruction, occasionally accommodating the prevalent hegemonic ideologies of the dominant social groups, especially via fiction. Beneath the putative feminine voice lies the larger agenda of social reform and a critique of patriarchy.

Fiction became a preferred medium for the exchange between women authors and their largely female readership through which lived experiences of women could be articulated in the form of stories. It had the potential for engaging newly literate women as much for their entertainment as for disseminating reformist ideas without overtly conflicting with the dominant social ideologies.

This paper will focus on fiction by two women writers Kashibai Kanitkar (1861–1948) and Indira Sahasrabuddhe (1894–1959) who while being contemporaries belonged to different social milieu and addressed diverse concerns of women from these settings. The social critiques by these women can be read in contradistinction. Kashibai was the first major writer in Marathi among women of her time and was part of the social reformist circle associated with Prarthana Samaj, whereas Indirabai is known for starting the 'feminist tradition' in Marathi novel writing. This paper focuses on Kashibai's Palkhicha Gonda (A Silk Tassel in Palanquin, 1928) and Indirabai's Keval Dhyeyasathi (Exclusively for a Higher Life, 1924) to argue that women were consciously recasting themselves (rather than being recast) from 'voiceless' beings to 'voiced' beings, capable of influencing generations of women in a transforming feminine voice.

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Mahāpajāpatī Gotamī as a model of female nirvāṇa

Denis Barát (*Charles University*)

This paper is concerned with the story of Mahāpajāpatī Gotamī, the Buddha's aunt and stepmother, especially as it is told in the Gotamī apadāna, a Pali canonical work describing her last moments. The apadāna genre is comprised of hagiographical works composed in the second and first centuries BCE, most likely for public performance at festivals (Walters 1997). In the majority of apadānas, the senior monk or nun recounts their past deeds which allowed them to attain liberation, and so the stories serve as moral and religious inspiration for the laity. However, the story of Gotamī's parinirvāṇa, the final blowing-out, is exceptional for multiple reasons; it is more complex and does not follow the usual format of simply recounting her previous virtuous actions. As opposed to the other apadānas, it includes a description of Gotamī's funeral, which it depicts as being even greater than the Buddha's. Three parallel stories can be found in the Chinese and Tibetan canons. Upon their comparison, it becomes clear that the apadāna version includes various additions which can be interpreted as more than poetic embellishments; they show an intention on the part of the composers to stress the female ability to reach nirvāṇa. Thus, the story can be understood as an effort to assert the equality of the order of nuns during the early expansion of Buddhism by giving an account of a woman who is famous and revered enough to act as a model representing the universality of the Buddhist path.

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Topics: *Literature*
Keywords: *Buddhism; Pali Canon; Women in Buddhism; Apadana; Ancient India*

Language Ideologies in Japan's Language Policy Towards Dialects

Hanna Jaśkiewicz (*Adam Mickiewicz University in Poznań*)

This paper examines Japan's language policy towards dialects in terms of language ideologies that influenced it. Due to low social and spatial mobility a huge variety of local dialects existed in Japan up until XVII century, when after Meiji Restoration the emerging modern state began to require one standard language for all its citizens (Yamaguchi 2006). Thus, the first Japanese language policy aimed at creating and promoting national language (kokugo). It was also based on the Western belief that non-standard varieties are "impure" and "incorrect" forms of speech, which caused aggressive actions against dialects and minority languages (Lee 1996, Heinrich 2012). Although nowadays Japan has given up those kind of practices, the preservation of the dominant role of standard language still seems to be the main aim of its language policy. Institutions such as National Language Council (Kokugo Shingikai) or National Institute for Japanese Language and Linguistics (Kokuritsu Kokugo Kenkyūjo) promote a false image of homogeneity and the historic continuity of standard Japanese, while marginalizing its regional varieties. During my presentation I will analyse various elements of Japan's contemporary language policy: laws, regulations, documents and curriculums in order to establish the language ideologies that were incorporated into them.

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Topics: *Japanese Studies, Linguistics*
Keywords: *Language Ideology; Language Policy; Japanese; Japan; Dialects*

Approaches to Studying the Chinese Scientific Canon

Kateřina Šamajová (*Palacký University Olomouc*)

The concept of orientalism has been a recurring theme in narratives on Asia since the very first contacts between the West and the East. The very notion of 'otherness', first explicitly defined by Edward Said in his Orientalism (1978) is still present, albeit unintentionally, in some contemporary works. The approach typically applied when analysing Asia, even at this age, carries a varying degree of inherent bias, typically exemplified in one's inherent attitude to subjects relating to history, culture, politics and society, simply deeming non-western, non-European-centric perspectives as different. While it has largely lost its negative connotations in modern scholarship, we can witness a conspicuously high number of works applying the basic tenets of orientalism when approaching the study of Asian societies, i.e. the prevailing notion of uniqueness disguised as the 'otherness' of Said's contemporaries and predecessors.

This work seeks to revise the study of plants, which are regarded as crucial to a society's survival, deeming them culturally significant. Basic principles of studying plants from the philological perspective, as defined by historically relevant works, will be revised, in order to propose a novel approach of collecting knowledge about nature, using modern technology. A cross-cultural (diachronic) comparison between the Chinese and European tradition will serve as a future methodological basis for the study of nature by scholars from various fields.

Topics: *Chinese Studies, History, Linguistics*
Keywords: *Chinese Scientific History; Ethnobotany; Botany; Linguistics; Orientalism; Exoticism; Plants*

Mood Marking in Abui and Its Origin

František Kratochvíl (*Palacký University Olomouc*)

This paper discusses the mood marking in Abui and its relation to the demonstrative system. Abui is a Papuan language of Eastern Indonesia (Holton et al. 2012) with a rich demonstrative system making a three-way contrast (proximal-medial-distal) and alternating viewpoint between the speaker and the addressee (cf. Kratochvíl 2007, 2011; Evans et al. 2017a, b). The entire demonstrative paradigm is a productive source for grammaticalisation of markers for a number of grammatical categories including mood.

Abui predicates may be marked for mood, i.e. the difference between actualized and non-actualized situations (Mauri and Sansò 2012:147). The Abui mood marking is idiosyncratic, i.e. the mood is not only encoded by postverbal mood particles but also by clause linkers and preverbal adverbials. The mood marking is organized in a non-joint and non-binary system; the occurrence of mood particles is not bound to any other grammatical category and besides realis and irrealis, other moods are distinguished (cf. Palmer 2007:145–161). A number of markers are given in the following table.

marker	mood	syntax	function
ma	realis	clause-final	overlap
ka	irrealis	preverbal	hypothetical
ko	irrealis	preverbal	future
korbai	irrealis	preverbal	immediate future
mai	realis perfective	clause-final	sequence, cause
mii	realis	clause-final	cause
masi	realis	clause-final	immediate sequence
maiye	irrealis	clause-final	condition
-se	irrealis, priorative	verbal suffix	sequence
-re	irrealis	verbal suffix	hortative
ta	realis	clause-final	overlap (+ addressee-engagement)
ya	realis	clause-final	no overlap, sequence

As can be seen in the table, in addition to marking mood, some markers also specify the sequence and resemble therein conjunctions (marking sequence, overlap, or condition). Some of the markers accumulate several grammatical functions in some of their uses (cf. Palmer 2007:150). Finally, Abui mood marking is restricted

to certain clause types and constructions. For example, in declarative sentences mood markers are restricted to non-final (medial) clauses. In imperative sentences, mood markers may appear in the final clauses as well (eg. hortatives, prohibitives, etc.). It appears that the medial uses may have been extended through insubordination to sentence-final uses (cf. Evans 2007, 2009).

A substantial part of the Abui mood markers is grammaticalised from adverbial demonstratives ma, ta, and ya. The chief function of these markers is to indicate the status of a clause in a clause chain in situations where the ordering of the clauses does not follow their temporal sequence.

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Intimate Language of Zen Master Dōgen: Revisions, Reinterpretations, and Reinventions in Dōgen's Language

Zuzana Kubovčáková (*Masaryk University*)

The figure of Zen master Dōgen 道元 (1200–1253), founder of the Japanese Sōtō school of Buddhism, has in the last decades been in the center of interest of both Japanese and Western scholars given especially his innovative and original, yet also intriguing and often paradoxical teaching. While on the one hand, Dōgen was a traditional, almost a conservative Buddhist teacher and Zen master in that he attached value to the practice of seated meditation (shikan taza 只管打坐) that he is particularly famous for, he was also surprisingly unrestrained and unconventional in his use of language. The topic of Dōgen's use of language is seldom ignored by scholars, yet only rarely explored in greater detail compared to the message of his writings. In this paper, my intention is to illustrate Dōgen's rhetorical innovations and verbal creativity, which enabled him to formulate an original teaching that distinguishes him from his contemporaries and the other personages in Japanese Buddhism. I will propose a set of aspects regarding Dōgen's original use of language, ranging from tendencies that would today be labelled as morphological, semantic and/or rhetorical. Based on examples from Dōgen's masterpiece Treasury of the True Dharma Eye (Shōbōgenzō 正法眼蔵), I will also illustrate how he innovatively employed Chinese words and expressions in a Japanese language context and how he created new meanings by the various approaches he employed.

Topics: *Japanese Studies, Linguistics, Literature*
Keywords: *Dōgen; Language of Dōgen; Treasury of the True Dharma Eye; Shōbōgenzō; Uji*

On Yongzheng's Reasons for Recruitment of Buddhist Clerics: Representation of Mt Baohua vs Vinaya Monasteries in Beijing

Mariia Lepneva (*Buryat State University*)

The Yongzheng emperor (1678–1735, reigned 1722–1735) of Qing China is well known for his active Buddhist involvement, both in terms of his personal practice and his rearrangement of rivaling Chan lineages. A lesser known part of Yongzheng's Buddhist enterprise is his engagement with Vinaya school (Lüzong) when in 1733–1734 he summoned a Vinaya master from the southern Mt Baohua (near Nanjing) to conduct ordination ceremony in Beijing. One problem pertaining to this historical episode is why the emperor preferred a faraway figure while in the capital close by he could have engaged eminent abbots of monasteries which already housed Vinaya lineages throughout the early Qing. In order to answer this question the current research draws mainly on the hagiographies of eminent monks of relevant monasteries in genealogies and gazetteers, as the accounts of encounters with emperors were highly likely to be included therein.

Our findings show that, for the most prominent three Beijing monasteries with Vinaya background, there was no marked contrast with Mt Baohua in terms of imperial visits, receipt of gifts, or possession of ordination platform. What indeed could have mattered is that the abbot of Mt Baohua Wenhai Fuju (1686–1765) articulated the existence of Vinaya school as composed of lineages with himself heading the most orthodox one. This happened in 1732, right on the eve of Yongzheng's action which is under our scrutiny, while the well-known monasteries extant Vinaya tradition in Beijing failed to provide any such proof of pedigree at that particular time. This may lead to a more important conclusion: Yongzheng might have turned to Vinaya school not only out of desire to undermine uncontrolled ordinations in Chan community, but rather as a potential lineage-organized institution that could be shaped into a full-fledged alternative to structure Buddhist clerics on par with all-pervading Chan affiliations.

From the History of the Tuvan Buddhist Pilgrimage

Chimiza Lamazhaa (*Kalmyk State University*), Ulyana Bicheldey (*Tuvan Institute of the Humanities and Applied Socio-Economic Studies*), Aylaana Mongush (*Tuvan Institute of the Humanities and Applied Socio-Economic Studies*)

The history of Buddhism in Tuva has pages that are almost unexplored (Republic of Tuva is a region of the Russian Federation, this is traditionally Buddhist territory). For example, the history of the Tuvan Buddhist pilgrimage to Tibet and Mongolia in the XVIII – early XX century has not been studied yet. There are two main reasons for this.

First, the Tuvan version of Buddhism was formed in the second half of the 18th century under the influence of Mongolian and Tibetan versions. It has long been in the format of the country that was passively accepting the religion. Initially it was a colony of the Manchu Empire of China, then it fell into the field of influence of the Russian Empire and subsequently the Soviet state.

Secondly, there is very little information available about the pilgrimages of small groups of Tuvans in archival documents and publications. It is more likely to find information about educational pilgrimage – about Tuvan lamas who went to Tibet (to the monasteries of Amdo, Lhasa) and Mongolia (to Ulug-khure) for training in the late XIX – early XX century. References directly to the pilgrims who went to visit the Holy places are found in the sources of the early twentieth century in connection with the trips of Tuvans to Mongolia.

The purpose of the study is to collect information about such pilgrimages in all available documents, including archives (in the files of repressed lamas of the closed funds of the National Archives of the Republic of Tuva, the Scientific Archive of the Tuvan Institute for Humanities and Applied Social and Economic Studies), in the memoirs of older generations, presented in the biographical works of such Tuvan writers. We classify the information by the main traditional types of pilgrimage: educational and pilgrimage for practices.

Topics: *History*
Keywords: *Buddhism; Tuva; Tibet; Mongolia; Tuvans; Pilgrimage; History of Buddhism*

Unofficial Buryat Buddhist Sangha During the Soviet Era: Dandaron's Voice of Dissidence

Luboš Bělka (*Palacký University Olomouc*)

The origination of a new form of Buddhism within the traditional Buryat sangha dates back to the middle of the 20th century. After World War II, the so-called first restoration emerges, consisting in the effort to rescue religious life following a decade of reprisals. In the 1930s, all monasteries were closed down, a part of monks were executed, a part imprisoned and the rest had to disrobe. In the mid 1960s, during the period of the first criticism of Stalin's cult, a small, nevertheless important Buddhist community originated in Ulan-Ude. An unofficial or clandestine micro-sangha formed around Bidia D. Dandaron, a Buryat Buddhist scholar, which existed until 1972, the year of Dandaron's imprisonment. Subsequently he was sentenced to five years in the gulag, where he died in 1974, at the age of sixty. One of his first disciples was A. I. Zheleznov, a painter. After the death of his teacher, he painted Vajrabhairava mandala. His innovative way of depiction did not conform to the rooted tradition and the painting exceeded all the standards. The aim of the paper is to show by means of the painting the formation of a new religious group, its perception of the outside world and incorporation of such a vision into the mandala. It is surprising how much can be told about Dandaron from this image; what cannot be identified here, is Dandaron's cult, which now as well as during his life has been met with certain disconcertion by the official sangha.

Topics: *History*
Keywords: *Buryat Buddhist Sangha, Soviet Union, Bidia D. Dandaron, Soviet Dissident Movement, Anti-Buddhist Reprisals*

Sinicization of Islam or Global Umma? "Voices" from Religious Posts on WeChat

Giulia Cabras (*Oriental Institute of the Czech Academy of Sciences*)

Chinese Internet is a domain highly controlled by the state but also a place to discuss popular issues, and foster cultural and religious trends.

During these last decades, Muslim communities in China have experienced a religious revival in day-to-day practices, in the celebration of religious festivals, and the consumption of halal products. The connection with forms of Islam promoted outside China, the feeling of belonging to a global Muslim community (umma) have been central elements in this revival. However, in these last years, with the launch of the campaign of "Sinicization of Islam", religious practices have experienced restrictions and the connection with non-Chinese forms of Islam has been discouraged.

The research examines a series of pictures posted on WeChat, the Chinese messaging and social media app, by Muslims living in Xining, capital of the Qinghai province, Northwest China.

The analysis considers the social role of sharing religious contents in social networks, the morality codes addressed, the impact of Muslim international networks, the influence of China's state-building processes, and the linguistic and visual choices.

The study provides insight into local forms of religiousness in social-media communication, how they are embedded in daily social practices, impacted by China's internal and foreign policies, and globalization.

Topics: *Anthropology, Chinese Studies, Linguistics*
Keywords: *Islam in China; Social Media; WeChat; Religious Practices in Internet*

Buddhist University in the Context of the West-East Dialogue

Valery Badmaev, Olga Maksimova
(*Kalmyk State University*)

New challenges that modern society faces globally (the economic crisis and global security, migration, pandemic etc.) actualize current scientific discourse and foresight researches related to the education development perspectives.

We may assume that the very circumstances laid the foundation for quite severe conclusion made by R. Barnett: "The end of knowledge" in higher education . In this situation, the discussions about "Asian values" and the East-West dialogue become actual, in particular in the field of education and science.

Buddhism and Buddhist philosophy are characterized as the holistic doctrine of the world and human, their underlying interconnection. During all stages of their historical and cultural evolution, Buddhist values were conveyed first of all through educational institutions nourishing the unique educational tradition. The tradition of apprehending Buddhism as an educational system continued, and Buddhist monasteries took shape of educational centers in Ancient India (Nalanda, Vallabhi, Vikramashila, Jagaddala, Odantapuri, Somapura). Later, the same model of education was replicated in Tibet, Mongolia, Russia (Buryatia, Kalmykia, Tuva).

In this context, we consider Buddhism not only a religion, but also an educational system and philosophy of education. Buddhist educational tradition represents the unity of destinations, bases, content and methods of instruction.

The systems and methods of the Buddhist educational tradition are correlated with scientific and theoretical approaches generally used in modern Western philosophy of education, and have heuristic value for the development of combined educational systems based on the dialogue between the West and the East, science and religion, confession and knowledge.

The new empiric information is introduced into scientific use. It is based on interviewing the director, dean and teachers of the Karmapa International Buddhist Institute (KIBI) and reveals the social and philosophical meaning of the subjects presented in its curriculum.

Topics: *History*

Keywords: *Buddhism; Buddhist University; West-East Dialogue; India; Tibet; Mongolia; Russia*

Framing the Belt & Road Initiative

Renata Čižmárová (*Palacký University Olomouc*)

With the economic rise of China, news reporting about the country has become a regular part of our lives. In 2013 Chinese president Xi Jinping proposed the so-called Belt and Road Initiative (BRI) which intends to build on the famous Silk Roads that once connected the East with the West. Since then, the BRI has become a tool of Chinese foreign policy across Eurasia, Africa and Latin America.

Naturally a project of such scale has also become a hot topic of news reporting around the world. Mass media discourse represents a powerful tool which has the potential to influence its audience. Various issues may be presented (framed) in a different manner sending the audience a certain message. Frames are usually manifested through specific keywords, phrases or images and are equally important to the ones the author chooses to omit from the news. Media discourse is targeted to a broad section of the public, and as such, it isn't easy to target all. Frames are an aspect of individual perception and therefore do not work universally. Their influence on the audience very much depends on the way the audience interprets them. Nevertheless, when correctly encoded in a specific term that subsequently becomes widely accepted and also when used systematically, frames may hold a strong social power that has the potential to influence or even change public perception.

In this paper, I will attempt to decode the frames used when reporting on the BRI in the most circulated newspapers in the Czech Republic and Poland, and I will undertake to recognise a pattern in each newspapers' editorial perspective – its public voice.

Topics: *International Relations*
Keywords: *China; BRI; Newspaper Coverage; Frames; Czech Republic; Poland*

The Transformation of the Cultural Identities, or Korean Drama in Contemporary Japanese Theatre

Iryna Kastylianchanka (*Osaka University*)

Korean dramaturg Sung Kiwoong wrote two plays (*Karumegi* and *Three Sisters Abroad*) about relationships of the mainstream Japanese culture and the Korean subculture. Both plays were based on Chekhov dramas *The Seagull* and *The Three Sisters*.

In this article, some theoretical trajectory of cross-culturality is to outline and discuss how cultural identities can be interpreted and used as analytical tools in a specific literary context. This article analyzes both the plays and their scenic interpretations in cross-culturalism, namely, how the Russian culture of Chekhov's play was transformed into a text about the historical and cultural relations between Japan and Korea.

The cross-culturality of the performances is revealed in the fact that the plays itself of the Korean playwright, created based on the classic masterpieces of Russian drama, telling about the relationship between Japanese and Korean cultures in one of the dramatic periods of the history of the two countries, was translated into Japanese and put on the Japanese theater stage. The Japanese nation's attitude to the Korean nation is shown from the point of view of the Korean playwright, who is at the same time based on objective historical reality and the individual's attitude (in particular Sung Kiwoong). Thus, the very images of the Japanese, as well as the interpretation of Japanese culture, are created through the understanding (vision) of another culture.

All these are interconnected and lead to the possibility of considering Chekhov, or rather his plays, from the standpoint of cross-culturality. Such aspects (concepts) as space and time, characters, language, identity are included in the context of the analysis of works and staging.

Voicing the Voiceless:
Social Critique and Visionarism in
Kon Satoshi's Animation Movies

Maria Grajdian (*Hiroshima University*)

The goal of this paper is to observe and to analyze Kon Satoshi's (1963–2010) animation works as messages of hope and faith which do not lose themselves in lofty denials of historical circumstances. Each of his animation movies – Perfect Blue『パーフェクト・ブルー』(1997), Millennium Actress『千年女優』(2002), Tokyo Godfathers『東京ゴッドファーザーズ』(2003), Paprika『パプリカ』(2006) – carries the weight in delivering to the world a clear visions on a specific phenomenon, accompanied by suggestions of solutions; while these suggestions are, at first sight, painfully conservative serving the anachronistic status-quo, obviously in a state of crisis which is not diminished by being ignored in the name of general blindness and the "living in the moment" ideology, at a more attentive analysis, a very subtle sense of irony emerges, which leads to a creative re-evaluation of his legacy. While Madhouse as a production and release studio for all his four movies is in itself a beneficial background, it was Kon Satoshi's own strategy of not challenging the Japanese establishment and the complacent Japanese audiences – at least, not challenging them too strongly – while still pursuing his ideals the golden solution to address disturbing issues within the Japanese society and not burn his own bridges to that very Japanese society and its (more or less influential) members. This fine balance between "fan service" towards audiences, professional or amateurs, and the display of one's own creative insights as well as revelatory ideas, is masterfully attained and kept by Kon Satoshi, both ideologically and aesthetically.

Topics: *Anthropology, Japanese Studies*
Keywords: *Kon Satoshi, Japanese Animation, Animation Movies, Social Critique, Visionarism*

Celebrity Translator in Paratexts: The Power of the Translator's Name Over the Circulation of Translated Literature in Contemporary Japan

Motoko Akashi (*University of East Anglia*)

The discussion of translators' visibility in paratexts typically centres on the omission of their names on the book covers in English-speaking contexts (e.g. McRae 2012). However, this practice is not universal. In Japan, for instance, translators' names are regularly listed on book covers. There is evidence that Japanese readers look for specific translators' names, and that publishers respond to this practice by using the names as marketing tools, sometimes even displaying translators' names in larger font than source authors' (Kazamaru 2006: 52). The aim here is to examine the extent of this phenomenon, by focusing on the most prominent of Japanese translators.

Murakami Haruki is, without doubt, Japan's most famous contemporary translator. In analysing the paratexts of his translations, this paper's key research questions are: how is Murakami's name promoted on the book covers; what influence does it have over the existing image of each novel; how does Murakami's case compare to his contemporaries who are not celebrities? These questions will be answered by investigating how Murakami's name appears on the book covers (e.g. its font size) of his translations, including The Great Gatsby and The Catcher in the Rye. Both of these texts were re-translated by Murakami after earlier translations had existed for some time, meaning that a direct comparison with those earlier translations of the same works is possible. This paper posits that overtime, as Murakami's fame has grown, his name in these paratexts has also become bigger. Thus, the more of a celebrity a translator is, the more his/her name will be reflected in paratexts.

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Searching for the 'Voice' Through Music in Indonesia

Marzanna Poplawska (*University of Warsaw*)

This paper presents a case study of Indonesian Christians who through various performative music genres search for an equal voice within Indonesian society.

Christians in Indonesia are the largest religious minority (ca. 10% of the entire population), which since the 19th century has been asserting their right to the indigenous expression of Christianity. Through the discussion of selected examples, the author presents multiple ways, in which Indonesians reiterate their identity through music by creatively forging Christian and indigenous elements. The grassroots Christianity, which is being realized by means of music, constitutes an active pursuit of the public 'voice' in the predominantly Muslim society.

Topics: *Anthropology, Southeast Asian Studies*
Keywords: *Indonesia; Christian Music; Performing Arts*

"Order" and "Disorder" of Contemporary Indonesia in the Performance of Teater Garasi and Raja Kirik Music

Marianna Lis (*Royal Holloway, University of London*)

Over the past century, almost every generation of Indonesians has been encouraged to imagine their time as a carte blanche, unrelated to the past that should be forgotten. Goenawan Mohamad described this phenomenon as "repeated amnesia", visible not only in the life of an average Indonesian, but also in the way in which the state has conducted historical narrative, in forming cultural policy or building national identity.

Teater Garasi performance Yang Fana adalah Waktu, Kita Abadi (Time is Transient, we are Eternal, 2015) started with the question what "order" and "disorder" in Indonesia after 1998 were. The performance showed new, ideological, religious and identity narratives built by the state in the confrontation with the lives of ordinary, often marginalized people. The artists pointed to the mechanisms of the formation of new explosive spots and talked about traumas that were passed on and suppressed by generations, which, when returning, often led to outbreaks of violence.

People who are made to forget the past, forced to redefine themselves and their identity, are at the center of attention not only of Teater Garasi, but also of Raja Kirik. While Garasi in the performance focuses primarily on the period after 1998, Raja Kirik goes back to colonial times. Through music the artists tell about the centuries-old war of narratives between the rulers and the ruled, between the "order" and "disorder" in Java. Their experimental music, mixing techno with dangdut koplo, self-built instruments and electronics, was inspired by the trance dance – jaranan, which, according to artists, over the centuries, has become a space of resistance for the marginalized Javanese people. It tells the story of the bloody, centuries-old history of their struggle against the oppression of rulers, social injustice or the modern, neocolonial exploitation of Indonesian natural resources.

The paper is based on field research and interviews with artists conducted in Yogyakarta in 2010–2020.

Topics: *Anthropology, History, Southeast Asian Studies*
Keywords: *Indonesia; Contemporary Theatre; Experimental Music*

POSTERS

Mainland Chinese Historiography in Search of National and Global Identities: A Critical Discourse Analysis of Recent Historiography on the Zheng He Maritime Missions (1405–1433 CE)

Sebestyén Hompot (*University of Vienna*)

At the order of the Chinese Ming dynasty's emperors, the Muslim-born court eunuch and admiral Zheng He 郑和 (a.k.a. Cheng Ho) led seven major missions around the Indo-Pacific maritime space between 1405 and 1433. During these missions, Zheng He established diplomatic relations and engaged in trade with seaports located in Southeast Asia, South Asia, the Middle East, and East Africa. In mainstream Chinese historiography of the post-Mao period (1976–), Zheng He has generally been celebrated as a national hero, messenger of peace towards the outside world, as well as founder of equal trade relations. His instrumentalization as a symbolic figure in cultural diplomacy has become especially widespread since the 2013 inauguration of the '21st Century Maritime Silk Roads' initiative by Chinese President Xi Jinping, constituting part of the global development strategy known as the 'Belt & Road Initiative' (BRI). His Muslim ancestry has made him an important identity figure for China's Hui (Chinese-speaking Muslim) minority throughout the modern era, and further added to his significance in recent cultural diplomacy towards Muslim-majority countries. His public support for other religious traditions – namely the Mazu Sea Goddess cult of Chinese folk religion and Buddhism – led to the frequent framing of his figure as a symbol of religious hybridity and openness as well.

The author's PhD dissertation is a discourse analysis of recent (2000–) mainland Chinese historiography on the Zheng He missions, analyzing the dialectical relationships of China's Zheng He historiography with domestic and global power relations, ideologies/worldviews, identities, and tendencies of China's behavior on the international stage. It investigates how this past 'global moment' of China is reinterpreted and reevaluated in the present-day context of China's ascendance to global power status, and in which way it is interlinked with the country's evolving self-perception as a nation-state and global actor. It focuses on how various strands of globally-oriented nationalisms – including normative/state-promoted, cultural (incl. cultural nativist), exclusionist, and liberal nationalisms – play out in the discourse and strives to reflect on broader tendencies of how the Chinese society rediscovers its pre-modern history in the present-day socio-political context. The dissertation also investigates the question whether perspectives beyond the

national, i.e. critical perspectives on the constructedness of nationhood and national histories, as increasingly present in Western academia, are extant in the analyzed Chinese discourse.

Dependent or Autonomous States in Southeast Asia? A Latin American Perspective of the South China Sea Affair

Max Povše (*University of Buenos Aires*)

India's North Eastern Region, undoubtedly the most diverse regions of South Asia with 273 tribes and 400 Languages and dialects1 had little or no common to associate themselves with the Indian mainland in terms of historical memories, distinct cultural, racial features, beliefs, languages, experiences of governance. Indian Constitutions, therefore, bestowed Ethnofederal territories which provided safeguards for diversity coupled with political and economic strategies and varying degrees of autonomy to facilitate these margins to become a constituent part of the Nation building project.

Considering that Ethnofederal territories are conferred only to numerically large and territorially concentrated ethnic groups, resulting in demarcated territories interspersed with many different ethnic groups numbering from a few hundred to several thousand. Many of the minorities living in those margins have cease to register grievances against such an arrangement while seeking one for themselves. Therefore, examining the credibility of such an arrangement in the context of the experiences of minorities will help to uncover the internal complexities arising from the asymmetric federal arrangement.

To seek out a nuanced understanding, this paper engages with the cases of two multicultural Ethnofederal territories administered as Karbi Anglong Autonomous Council and North Cachar Hills Autonomous Council since 1952 under the Indian State of Assam. Highlighting their journey from being zones of special federal set up to contentious politics moving towards securitisation and to becoming of spaces of violent intergroup conflict the paper attempts to assessing the grievances of the internal minorities and their route to mobilisation vis-a-vis the local majority. Taking cue from the case study further, this paper states that the multi-level government i.e. Union government at the Centre and State government at the Regional level impinges on the functioning of these territorial autonomies to further layers of marginalisation in these spaces

Topics: *International Relations, Political Science*
Keywords: *South China Sea; Heterodox Autonomy; Hegemonic Power*

Tattoo Tourism in Bali

Tomáš Raizl (*Palacký University Olomouc*)

The poster presents the current situation of tattoo tourism in Bali as a part of mass tourism. The main goal is to find out how the type of tourism mentioned above works and what are its qualities. Especially, how is the current state of tattoo tourism and its participants. The research was conducted during author's 6 month stay in Bali. The main form of collecting data was by a questionnaire, which was given to numerous anonymous respondents and by an interview with one of the tattoo artists working in the tourist area. These methods were used in order to gain depth information through direct contact with tourists and workers of tattoo saloons.This poster summarizes the discourse of tattoo tourism, its influence and meaning for the locals, and its development. It also provides the data which were organized into graphs and tables for better understanding. At last, after the answers were collected, the conclusion shows views on the whole phenomenon.

Mai Jia's fiction and Romantic Tradition
Roman Lashin (*Zhejiang University*)

Mai Jia is the Chinese popular fiction writer who is often called "Chinese John Le Carré" by Western media. The reason for such comparison is that all his notable works (e.g. "Decoded" (解密), "Conspiracy" (暗算) and "Voice of the Wind" (风声) are usually regarded as espionage fiction. However, this is indeed not the best way to characterize his works, since they are do not seem to have many of the espionage novel's distinctive features. In his fiction Mai does not concentrate on political intrigue, adventurous narrative with motives of travel and confrontation and protagonist's close ties to espionage. His primary interest is complicated and mysterious process of cryptography and problematics of a genius. For Mai breaking and creating cyphers is a kind of ultimate art which somehow resembles Hesse's Glass Bead Game. He often emphasizes anti-scientific and mystical nature of the code. In his work of deciphering, the main hero of the novel "Decoded" Ring Jinzhen uses dream divination, game of chess and broad knowledge gathered from various books. Other characters also do not fit into common "mathematician-cryptographer" or "secret agent" framework. Thus, his characters drawn not like spies or scientists but rather like romantic artists who give primacy to art over everything. Besides, Mai Jia himself tends to deny his reputation of popular writer of spy fiction. He names works by Borges, Hesse and Nabokov as his main influences.

In my Master's thesis I argue that Mai Jia's fiction may be read and interpreted as the kind of "Künstlerroman" (Artist's novel). His description of codebreaking process and images of cryptographers have a lot in common with romantic understanding of art and genius.

Topics: *Chinese studies, Literature*
Keywords: *Chinese Contemporary Literature; Chinese Popular Literature; Romanticism; Mai Jia*

A Contemporary Tool to Shape Public Opinion in China: Hip-Hop with Chinese Characteristics

Javid Alyarli (*Zhejiang University*)

"Red (revolutionary) songs" of China, today, seem to be transformed to patriotic hip-hop music as a new way to convey party messages and strengthen links with Chinese young people. Such tendency is also associated with the purpose of imposing restrictions on pop-culture. In 2015 China's Ministry of Culture banned 120 hip-hop songs as they promoted "bad behaviors and low-taste content at odds with traditional values".

Corresponding with the theme of 14th ACAS, the goal of this study is to examine effectiveness of the use of hip-hop as a political tool of Chinese government which is particularly aimed at boosting the image of the country in an international and domestic audience. The research paper also targets to find out potential implications of such intervention in hip-hop music to answer to what extent it stimulates one's patriotic feelings along with positive or negative impression on the CCP.

As hip-hop music mostly appeals to young people, I conducted a survey among Chinese youngsters who studied abroad and in China and compared responses of the two groups in order to scrutinize possible influence of a foreign culture in their approach to the relevant propaganda policy of the government. Namely, while there is a slight difference between these groups in their opinion on anti-government songs as the former group reveals a more liberal approach, nevertheless, a large amount of people in both categories believe that Chinese hip-hop should not contradict core socialist values of the country and therefore, favor guidance of the government to avoid such a content comprising of untraditional habits such as sex, drugs and violence. Furthermore, it is in general consensus that Chinese government-backed patriotic hip-hop music not only fairly illustrates political reality of China, but also it is well-equipped to develop a more nuanced image of China abroad.

Topics: *Chinese studies, Political Science*
Keywords: *Chinese Politics; Hiphop; Socialist Rap; Patriotic Rap; Red Songs; Revolutionary Songs*

The Power Relation of Directive Speech Act and Reactions in Professional Interactions of Business Context in Taiwan

Jialih Yang (*Praxiling*)

The utterance of directives (Searle, 1969) is characterized as the speaker who wants the hearer to do something. This research aims to analyze directive speech acts and reactions of hearer in a relation between forces by adopting three «face-to-face interactions» (Goffman, 1967) of business context in Taiwan – a weekly team meeting performed by supervisor and subordinates (Jablin, 1979), and two business contacts performed by buyers and suppliers (Brennan, 1997). The result shows that the Chinese native speaker prefers using indirect and implicit manners to execute a directive act and to react in «dispreferred» turn (Sacks, 1987). As a supervisor, «evaluation», «suggestion» and «orders» (Yang, 2019) can be expressed by a lexical choice, a frequent usage of «phatic expression» (Kerbrat-Orecchioni, 1992), an extended formulation (idem), and a subject ellipsis (Benveniste, 1966) or an ambiguous identification of addressee in the utterance. Subordinates are used to respond in a passive way - silence and smile (Yang, 2019). Accordingly, their requests are usually formulated in an incompleteness (Kerbrat-Orecchioni, 1998) or a hypothetical structure (idem, 1992) – indirectness. The interaction of buyer-supplier depicts their antagonistic relationship. «Inquiries» related to the market information of counterpart are considered as «face threatening acts» (Brown & Levison, 1987). The executor is required to employ multiple-choice or closed-ended questions to obtain above information. However, «demands» (insistences) are mostly generated by the buyer. Nevertheless, a dispreferred turn can be the reaction of compeer, which is a smile, a «gap» (Sacks et al, 1974), a succinct reply or an act of changing the subject.

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Tocharian A:
Creating a Basic Vocabulary List

Maksim Vyzhlakov (*Palacký University Olomouc*)

My research deals with Tocharians, one of the most 'voiceless' ethnic group in Central Asia, that spoke some of the most obscure languages in the Indo-European family. These people and their languages disappeared a thousand years ago and were literally forgotten until the late 19th – early 20th century. There are still many unsolved problems in the Tocharian studies, especially when speaking of the Tocharian A language. For instance, there is still no modern and full vocabulary published. Moreover, many lexemes are translated quite vaguely, which causes the existence of many groups of synonyms. The difference in their meaning and/or usage is often almost unknown. The aim of my research is to analyze such groups and to find any distinction between these synonyms. On the other hand, I want to put my research into a wider context. There is the lexicostatistical database North-EuraLex which is created for comparing the basic vocabulary of languages of Northern Eurasia. By now, there are 107 languages, but the Tocharian ones are missing. I have chosen for my analysis such words that are allegedly close in their meaning to the concepts from the NorthEuraLex list. I am going to offer the results of my analysis to the NorthEuraLex team.

The essential part of my research is the work with the Tocharian text corpus CEToM. Apart from the context analysis, I also actively use searching for word collocations and analysis of the parallel texts in Old Uyghur.

Apart from the research information, my poster is going to include a brief introduction to the history and languages of Tocharians, as well as some illustrations like maps and manuscript photos.

Topics: *Linguistics, Central Asian Studies*
Keywords: *Tocharian Studies; Tocharian A; Lexicology*

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