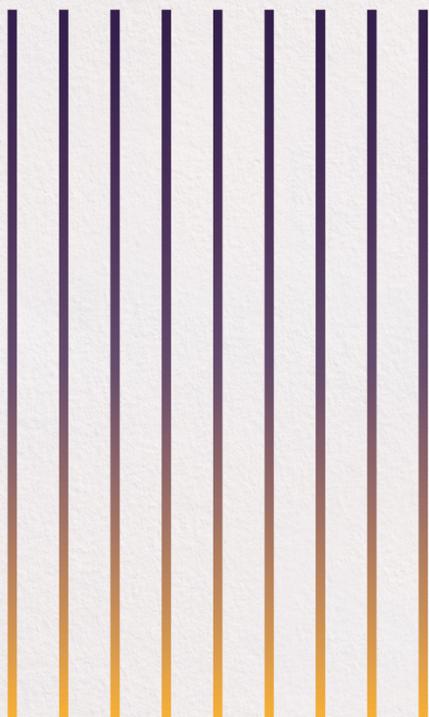


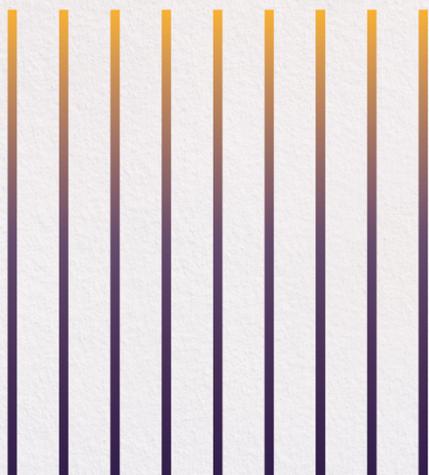
# 18th ACAS

Annual Conference  
on Asian Studies

Asian Temporalities: Chronologies,  
Seasons, Tenses



## Conference guide



Department  
of Asian Studies

Faculty of Arts  
Palacký University Olomouc

# WELCOME TO ACAS 2024

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Dear Colleagues,

Welcome to the **18th Annual Conference on Asian Studies (ACAS)**. The theme of this year's edition is '**Asian Temporalities: Chronologies, Seasons, Tenses**'.

This year's conference is organized as an in-person event. We hope that the 18th edition of ACAS will be not only an occasion to present one's research and learn about others', but also a *time* (and space) for fruitful exchange, critical engagement, and serendipitous encounters for scholars and students from all corners of the Asian Studies field and beyond.

The conference consists of 29 sessions, including a keynote lecture. For the first time at ACAS, five sessions are dedicated to presentations by graduate and Ph.D. students. The papers scheduled to be presented at this year's conference address a wide variety of topics related to the languages, politics, arts, literatures, media and societies of Asia and its diasporas, examined from a broad range of disciplinary and interdisciplinary perspectives.

All sessions will take place in the Faculty of Arts building at tř. Svobody 26, where the Department of Asian Studies is located. Sessions will be livestreamed via Zoom so that registered online participants can attend the conference for free from all over the world. Please do not hesitate to invite your colleagues, students, and friends to join the conference via Zoom by registering through the form available on the conference website: [acas.upol.cz](http://acas.upol.cz).

Thank you for joining us in Olomouc for the 18th edition of ACAS. We sincerely hope you will enjoy its rich program, find the discussions inspiring, and make new friends and lasting memories. We also hope to see you at ACAS again next year!

*The Organizers*

# ORGANIZER

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The **Annual Conference on Asian Studies (ACAS)** is organized by the Department of Asian Studies at the Faculty of Arts, Palacký University Olomouc. The first conference in this series took place in 2006. Originally called the *Annual Conference on Cultural and Social Anthropology of East Asia*, it changed its name in 2016 to reflect a broader inclusivity in terms of both regions and disciplines.

We issue the Call for Papers every year in spring, while the conference takes place in November. Each year we dedicate the conference to a different general theme.

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Annual Conference on Asian Studies: [www.acas.upol.cz](http://www.acas.upol.cz)

Department of Asian Studies: [www.kas.upol.cz/en](http://www.kas.upol.cz/en)

Palacký University Olomouc: [www.upol.cz/en](http://www.upol.cz/en)

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**Palacký University Olomouc** is a university with a long-standing tradition. Founded in 1573, it is the oldest university in Moravia and the second-oldest university in the Czech Republic. Nowadays, it is a modern higher education and research facility with about 23,000 students enrolled at its eight faculties. It offers a wide range of study programs as well as copious scientific and other academic and community engagement activities.





The **Department of Asian Studies** at Palacký University Olomouc, established in 1993, specializes in the area studies of Asia. Its teaching and research activities focus on the languages, cultures, and societies of China, Indonesia, Japan, Korea, and Vietnam. The Department offers undergraduate, graduate, and postgraduate degree programs, and it is one of the largest departments in the Faculty of Arts, with approximately 500 students currently enrolled. While it remains one of the youngest departments at Palacký University, interest in Asia at the university dates back to its founding by the Jesuit order in the 16th century, when Jesuits recruited talented individuals for missionary work in Asia and the New World.



## Organizing Team of the 18th ACAS

Halina Zawiszová (chair)  
Giorgio Strafella  
Iuliia Koreshkova  
Petr Janda  
Jan Brzobohatý  
Martin Lavička  
Yuan Gao

Assisted by student assistants and colleagues from the department.

## Scientific Committee

Martin Blahota  
Yu-Wen Chen  
Renata Czekalska  
Yuan Gao  
Alfred Gerstl  
Kamila Hladikova  
Jiri Holba  
Jan Hornat  
Joerg Henning Huesemann  
Lisa Indraccolo  
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Kateřina Šamajová  
Zdeněk Štipl  
Jana Švábová  
Richard Turcsanyi  
Vít Ulman  
Veronika Vaseková  
Zuzana Veselá  
Michaela Zahradníková  
Halina Zawiszová

## VENUE

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This year's conference is organized as an **in-person event** in Olomouc, Czech Republic. All sessions will, however, be also available via Zoom livestreams for audience to join.

**Olomouc** is the historical capital of Moravia and the administrative center of the Olomouc Region, often considered one of Europe's hidden gems. Known for its magical atmosphere and abundant greenery, the city boasts the second-largest concentration of well-preserved historical monuments in the Czech Republic. With a population of about 100,000, it is the country's sixth-largest city. Olomouc is also widely known as a student city due to its high proportion of students relative to the local population. For more information, see: <https://tourism.olomouc.eu/en/>.

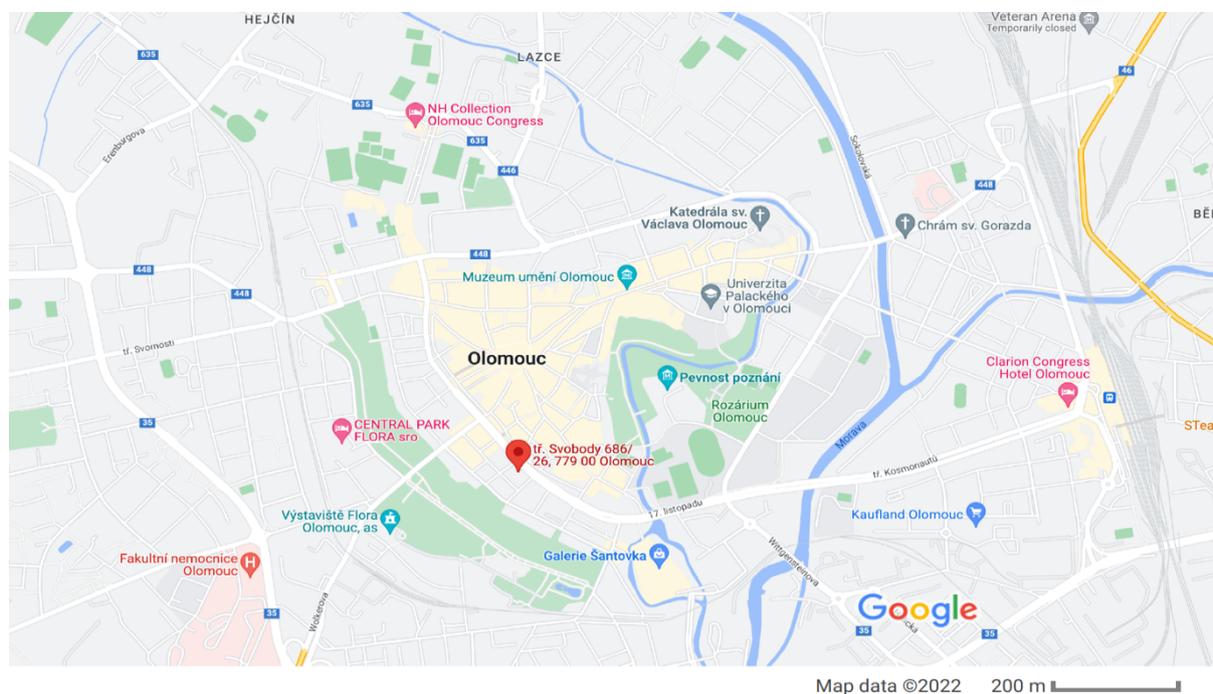
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You can join us for a **guided walking tour of Olomouc** on **Friday 22 November**. If you are interested, please let us know at the Registration Desk and meet us in front of Room 2.40 at 5 PM. Together we will admire the Baroque elegance of the Lower Square, with its vibrant facades and stunning fountains, the majestic Church of Saint Michael with its grand dome, and the unique Olomouc Astronomical Clock, a captivating landmark. Each stop offers a glimpse into the city's rich architectural heritage and timeless beauty. The tour will end on the Upper Square, where you will be able to enjoy the Christmas market.

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The conference takes place on the university grounds at **tr. Svobody 26, 779 00 Olomouc** (Google Maps: <https://goo.gl/maps/Bq3QTB4Grjm4wLt98>). After you enter the building, take the stairs to the **2nd floor**. If you require accessible access, please contact us at [acas@upol.cz](mailto:acas@upol.cz).



The conference venue is located within walking distance from the historic center of the city, with its many cafes, restaurants, hotels, and monuments. The nearest tram and bus stop is **Tržnice**. Another stop that is very close to the venue is called **Okresní soud**. You can find more details on travel to as well as within Olomouc on the conference website ([http://acas.upol.cz/practical\\_info/transport/](http://acas.upol.cz/practical_info/transport/)).



# ROOMS & PRESENTING

All rooms are located on the **2nd floor**. The room numbers are listed alongside each session in the online program: <https://easychair.org/smart-program/ACAS2024/>.

**Room A: 2.56**

**Room B: 2.44**

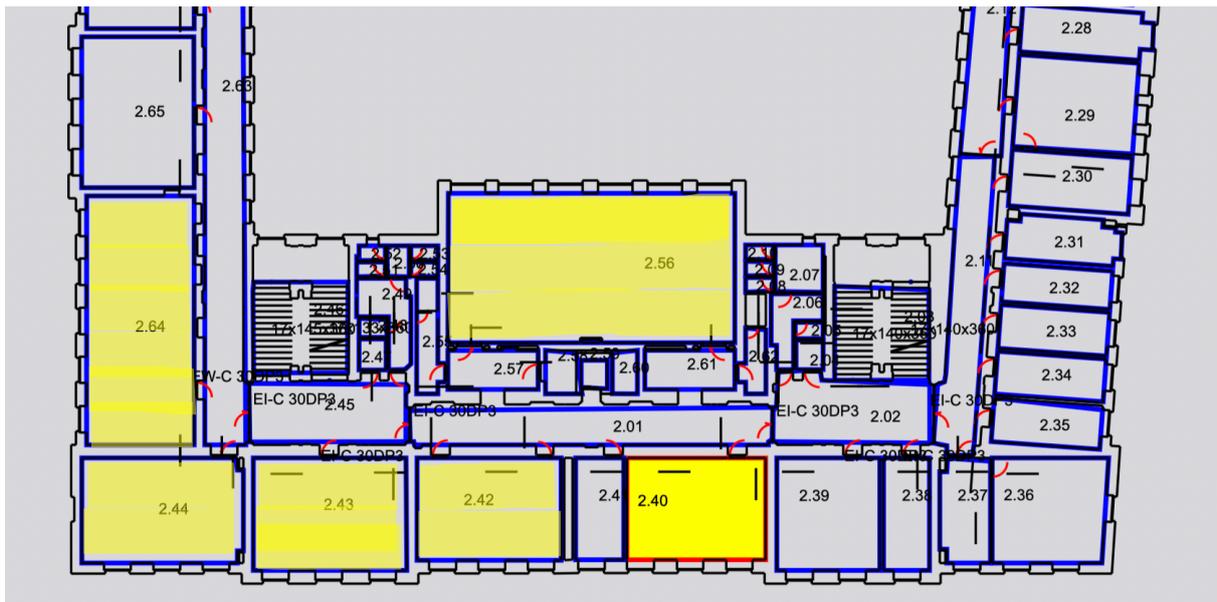
**Room C: 2.64**

**Room D: 2.43**

The **Registration Desk** and **Book Table** will be located in Room 2.40. You can also leave your luggage or your coat in this room.

The **Coffee Breaks** and **Lunch Breaks** will take place in Rooms 2.40 and 2.42.

**WiFi** is available via Eduroam network as well as a university guest account.



When presenting, please **come to the room at least 10 minutes prior** to the time when the session that you are a part of (not your paper) is scheduled to start in order to **upload your presentation to the computer** in the room and check that everything works. There will be a Student Assistant present to help you. Please note that because of technical reasons we do not allow the speakers to connect their own notebooks to the system.

There is 30 minutes scheduled for each paper. This should ideally include **20 minutes for presentation and 10 minutes for Q&A and discussion**.

# AUDIENCE

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Anyone can join the conference as an **online audience member**. Invite your friends, colleagues, and students to participate! The conference will be streamed in full via Zoom (<https://www.zoom.com/>).

The links to the livestreams will be shared only with those who register as online audience via this **registration form**: <https://forms.gle/77V58F1HjaNbqF5Eg>. This will close on 20 November. Please remember that the times provided in the program are in CET (Central European Time, Prague).



# PROGRAM

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All times are in the event's time zone, i.e., in **Central European Time (CET)**.

## Friday 22 November

### Registration Opens

08:30 | Room 2.40

### Welcoming Remarks

09:00-09:15 | Room A | 2.56

Halina Zawiszová and František Kratochvíl

### Keynote Speech: Margaret Hillenbrand

Emotion Frozen in Time: Xu Bing's *Dragonfly Eyes*

09:15-10:15 | Room A | 2.56 | Chair: Giorgio Strafella

### Break

10:15-10:30

### Session 1A: Time in Japanese Storytelling

10:30-12:00 | Room A | 2.56 | Chair: Vít Ulman

10:30–11:00 | **Saida Khalmirzaeva**

Old Stories, New Meanings: *The Tale of the Heike* in Culture, Arts, and Education

11:00–11:30 | **Kazuya Sugiyama**

Time and Space in Kyōgen: A Comparison with Narrative

11:30–12:00 | **Rudolf Schimera**

Generational Conflict, International Reception, and Periodisation of Japanese Cinema from the 1950s and 1960s

### Session 1B: Vietnamese Internal and External Migration (Organized Panel)

10:30-12:30 | Room B | 2.44 | Chair: Filip Kraus

10:30–11:00 | **Van Tuyen Le**

Conversion Dynamics: Active Recruitment Practices of Protestant Churches

11:00–11:30 | **Thi Thu Mai**

The Social Process of Vietnamese Community Formation in Taiwan

11:30–12:00 | **Nguyen Nu Nguyet Anh**

Determinants of Mobility and Migration Strategies: The Case of Migration between Vietnam and South Korea

**12:00–12:30 | Thu Huong Pham**

Intermarriage or Co-ethnic Marriage? Partner Choice of Second-generation Vietnamese in the Czech Republic

**Session 1C: Chinese Linguistics**

10:30-12:00 | Room C | 2.64 | Chair: Tereza Slaměňíková

**10:30–11:00 | Stano Kong**

Present Simple and Present Progressive Asymmetry in L1 Chinese Speakers of L2 English's L3 French

**11:00–11:30 | Ting-Yu Lee**

The Development of Internet Language (2011-2023) in China: Internet Lexicon, Social Media and Cultural Identity

**11:30–12:00 | Daniela Franekova and Joanna Ut-Seong Sio**

The Intergenerational Differences in the Use of Classifiers in Taiwanese Southern Min

**Session 1D: Student Session – Chinese Studies**

10:30-12:00 | Room D | 2.43 | Chair: Yixuan Jandová Chen

**10:30–11:00 | Pei Ern Chong**

Exploration of the Linguistic Features in Parent-related Prose: An Analysis of Taiwan Prose in the 2000s

**11:00–11:30 | Nan Wang**

Love, Exile, and Resistance: A Feminist Geographical Reading of Xiao Hong's Literary Space

**11:30–12:00 | Sarka Horsakova**

The Science behind Myths: Temporal and Spatial Concepts in the *Shanhaijing*

**Lunch Break**

12:00–13:30 | Rooms 2.40, 2.42

**Session 2A: Time in Classical and Medieval Japanese Literature (Organized Panel)**

13:30–15:00 | Room A | 2.56 | Chair: Simone Müller

**13:30–14:00 | Berfu Sengün**

Narrative Temporality in the Tamakazura Chapters of *The Tale of Genji*

**14:00–14:30 | Simone Müller**

Variant Morphologies of Time in Court Diaries and Ceremonial Works of the Late Kamakura Period

**14:30–15:00 | Nathalie Phillips**

Journeys to Other Worlds: Temporal Discrepancies and Multiple Temporalities in Medieval Japanese Tales

### **Session 2B: Japanese Linguistics**

13:30–15:00 | Room B | 2.44 | Chair: Halina Zawiszová

**13:30–14:00 | Halina Zawiszová**

Direct Speech Constructions in the Enactment of Past Thoughts and Affective Stances in Japanese Conversational Interactions

**14:00–14:30 | Irena Srdanovic and Takehiko Maruyama**

Filler Usage with Suppositional Adverbs in the Corpus of Everyday Japanese Conversation

**14:30–15:00 | Vít Ulman**

Japanese Multiverb Predicates across Time

### **Session 2C: Chinese Politics and Diplomacy**

13:30–15:00 | Room C | 2.64 | Chair: Klara Schwarzova

**13:30–14:00 | Jens Damm**

Cultural Diplomacy between Taiwan and Fujian: Media Discourses and Cultural Exchanges

**14:00–14:30 | Martin Lavička**

Rule of Law with Chinese Characteristics: A Contested Landscape

**14:30–15:00 | Francesco Michael Scaringella**

A Periodization of English Language Teaching in China: Foreign Relations and Foreign Language Policy

### **Session 2D: Student Session – Chinese Studies**

13:30–15:00 | Room D | 2.43 | Chair: Martina Jemelkova

**13:30–14:00 | Yixuan Jandová Chen**

Register in Mandarin Chinese: Navigating the Spectrum from Informal to Formal

**14:00–14:30 | Hana Skulová**

Translating the Tradition: Materials for Interpreting Traditional Chinese Medicine and Their Development Over Time

**14:30–15:00 | Dominika Machová**

Global Cybersecurity and Language: The Importance of International Cooperation

### **Coffee Break**

15:00–15:30 | Rooms 2.40, 2.42

### **Session 3A: Book Launch and Roundtable**

15:30–17:00 | Room A | 2.56 | Chair: František Kratochvíl

**Jan Mrázek, Tomasz Ewertowski, Gábor Pusztai, Iveta Nakládalová, Marianna Lis, and Rafal Pankowski**

Escaping Kakania: Eastern European Travels in Southeast Asia

### **Session 3B: Time in Modern Chinese Fiction**

15:30–16:30 | Room B | 2.44 | Chair: Yuan Gao

**15:30–16:00 | Qian Cui and Daria Berg**

Multi-temporalities and Parallel Spaces: Utopia, Dystopia, and Digital Worldbuilding in Chinese Online Alternate History Fiction

**16:00–16:30 | Piotr Machajek**

Retroactive Narratives of Contemporary *Dongbei* Writers

### **Session 3C: Taiwan Studies**

15:30–16:30 | Room C | 2.64 | Chair: Martin Lavička

**15:30–16:00 | Petr Janda**

Emancipation of Taiwanese Aboriginal Population at the End of 20th Century

**16:00–16:30 | Klara Schwarzova**

Taiwanese Soft Power: Mapping its Main Actors' Endeavours in the Czech Republic

### **Session 3D: Student Session – Chinese Studies**

15:30–17:00 | Room D | 2.43 | Chair: Giorgio Strafella

**15:30–16:00 | Klaudia Ďurajková**

The Blue-Green Landscape Painting and Its Reinterpretation in Contemporary Chinese Art

**16:00–16:30 | Yu-Chien Jen**

Further Investigations on The Famine in Yunnan Province, China: Factors Other Than Climatic Issues

**16:30–17:00 | Natálie Kubičínová and Kateřina Šamajová**

The Temporal Flows of Chinese Medicinal Wines

### **Guided Walking Tour**

17:00–18:30 | Meet in front of 2.40 | Guide: Jan Brzobohatý

## Saturday 23 November

### **Session 4A: Japanese Support for Ukraine (Organized Panel)**

8:30–10:30 | Room A | 2.56 | Chair: Olga Barbasiewicz

**8:30–9:00 | Viktoriya Voytsekhovska**

Envisioning the Future of Ukrainian Resilient Reconstruction Built upon the Principles of Sustainability and the Circular Economy

**9:00–9:30 | Kamila Szczepanska**

Resilience and Sustainability in Japan's Approach to Ukraine's Recovery and Reconstruction

**9:30–10:00 | Olga Barbasiewicz**

The Role of Poland in Japanese Aid to Ukraine

**10:00–10:30 | Lenka Vyletalova**

Role of the Social Capital in the Recovery and Resilience Building: What Can Ukraine Learn from Japanese Recovery Process after the 2011 Great East Japan Disaster (東日本大震災)

### **Session 4B: Land Reclamation in Southeast Asia (Organized Panel)**

8:30–10:30 | Room B | 2.44 | Chair: Pierpaolo De Giosa

**8:30–9:00 | Ryan Tans**

The Growing Land: A Local History of Coastal Reclamation in Makassar, Indonesia

**9:00–9:30 | N. Azreen Azlan**

From BiodiverCity to Silicon Island: The Ephemerality of Sustainability Imaginaries

**9:30–10:00 | Maria Khristine Alvarez**

Urban Poor Retreat amidst the Elite March towards the Sea: 'Danger Zone' Evictions, Elite Terraforming, and the Paradox of Resilient City Making in Metro Manila

**10:00–10:30 | Pierpaolo De Giosa**

The Penang South Reclamation Saga: The Temporalities of a Contested Terraforming Project in Malaysia

### **Session 4C: Heterotemporal Imaginations in China and Japan (Organized Panel)**

8:30–10:30 | Room C | 2.64 | Chair: Christine Moll-Murata

**8:30–9:00 | Qinqin Peng**

The Future of the Past: Temporalities in Taixu's Historiography

**9:00–9:30 | Aya Hino**

On the Limits of Analytical Categories: Japanese Imperial and Colonial Discourses and the Conception of Time and Temporality

**9:30–10:00 | Nora Wölfig**

'The Hongxia Project': Cao Fei's Multitemporal Narration through the Lens of 'Artistic Historiography'

**10:00–10:30 | Christine Moll-Murata**

Discussion

#### **Session 4D: Student Session – Japanese Studies**

8:30–10:30 | Room D | 2.43 | Chair: Jana Švábová

**8:30–9:00 | Evelyn Emery**

Shibukawa Harumi and Solar Eclipse Prediction in Edo Period Japan

**9:00–9:30 | Tomáš Vitvar**

The Language of Traditional Japanese Algebra: A Comparative Study of *Tenzan Jutsu* and Western Methods

**9:30–10:00 | Lingyi Chen**

Travel on the Verge of War: Experiencing Japanese Temporality in Multilingual Tourist Guidebooks in the Late 1930s

**10:00–10:30 | Sabina Vítková**

Boys' Love Fans in Czechia and Slovakia

#### **Coffee Break**

10:30–11:00 | Rooms 2.40, 2.42

#### **Session 5A: Time and Language in East and Southeast Asia**

11:00–12:30 | Room A | 2.56 | Chair: František Kratochvíl

**11:00–11:30 | Luigi Sausa**

Image of Diaspora Language Standard: The Case of the Arab-descent Community in Indonesia

**11:30–12:00 | František Kratochvíl, George Saad, and Benidiktus Delpada**

Branching Time and Temporal Succession in Abui

**12:00–12:30 | Dimitri Khudiakov**

Different Modes of Interaction between Temporality and Aspectuality in East Asian Languages: The Case of Chinese and Tangut Proverbs

#### **Session 5B: Chinese Literature and Thought**

11:00–12:30 | Room B | 2.44 | Chair: Yuan Gao

**11:00–11:30 | Yuan Gao**

Confucian Gender on the Move: Perplexity and Tension in Qing Travel Writing

**11:30–12:00 | Katherine Ngo and Kelly Ngo**

An Early Tang Mirror for Princes: Reflecting through Time in the *Qunshu zhiyao*

**12:00–12:30 | Yu-An Yu, Hsuan Li, and Yi-Chau Wang**

Learning the Philosophy of the *I Ching* Through Play: Designing an Educational Board Game for Enhanced Learning

### **Session 5C: History and the Materiality of Time**

11:00–12:30 | Room C | 2.64 | Chair: Giorgio Strafella

**11:00–11:30 | Adéla Tůmová**

From the Hour of the Rat to the Hour of the Minute: Temporal and Fixed Time in Japan in the Example of the Wadokei Clock

**11:30–12:00 | Valentina Gamberi**

Temporal Flows of Decay: Understanding Missionary Collecting of Asian Material Culture in the Present

**12:00–12:30 | Enrico Beltramini**

Historiography and the Historical Study of Asian Temporalities

### **Session 5D: Student Session – Korean Studies**

11:00–12:30 | Room D | 2.43 | Chair: Filip Kraus

**11:00–11:30 | Petra Lee**

Norms in the Koryŏ Period: Anormative Women from Koryŏ Chronicles

**11:30–12:00 | Irena Vlčková**

Causes of Low Birthrate in Contemporary South Korea: A Newspaper Discourse Analysis

**12:00–12:30 | Michaela Štrbáková**

Theory and Translation of the Short Story 'Moja' by Kang Kyŏngae

### **Lunch Break**

12:30–14:00 | Rooms 2.40, 2.42

### **Session 6A: Myth, Memory, History**

14:00–15:30 | Room A | 2.56 | Chair: Monika Verma

**14:00–14:30 | Paul Woods**

The Timeless Relevance of Myth: The Legend of Kojash as a Source of Ecophronesis

**14:30–15:00 | Azim Malikov**

Periodization of Central Asian History in Local and Colonial Discourses (1868-1917)

**15:00–15:30 | Sushmita Banerjee**

Genealogy, Memory and Didactics: Studying Historical Imagination in Early Modern South Asia

### **Session 6B: Politics of Southeast Asia**

14:00–15:30 | Room B | 2.44 | Chair: David Broul

**14:00–14:30 | Karin Zackari**

The Thai State's Repression of Political Dissent: Changing Repertoires and New Transnational Patterns

**14:30–15:00 | Tabita Rosendal**

Win-Win Decade? 10 Years of the 'Belt and Road Initiative' in Sri Lanka

**15:00–15:30 | Iqra Anugrah**

Accelerationism Meets Survivalism: Temporal Aspects of Indonesia's  
Conservative Modernization

**Session 6C: Constructing Temporalities**

14:00–15:30 | Room C | 2.64 | Chair: Runya Qiaoan

**14:00–14:30 | Zhongyuan Hu and Yi Chen**

Internalized Temporality: Francis Xavier's Second Entry into China

**14:30–15:00 | Byron Hauck**

The Mass Line: A Mechanism for Socialist Temporality

**15:00–15:30 | Jonathan Yainishet**

Arrestedness and Multi-temporality in the Korean DMZ

**Session 6D: Literary Temporalities**

14:00–15:30 | Room D | 2.43 | Chair: Filip Kraus

**14:00–14:30 | Mami Fujiwara**

Time in Akutagawa Ryunosuke's 'Momotarō'

**14:30–15:00 | Filip Kraus**

Tenses and Changes in Vietnamese Socio-cultural Normativity: Changing  
Concept of Sacrifice in Vietnamese Novels

**15:00–15:30 | Runyuan Bai**

Contemporary Engagement and Gender Dynamics in Post-One Child Policy  
Chinese Children's Literature

**Coffee Break**

15:30–16:00 | Rooms 2.40, 2.42

**Session 7A: Historical Temporalities in Northeast Asia**

16:00–17:30 | Room A | 2.56 | Chair: Musokhib

**16:00–16:30 | Danny Orbach**

A tradition of Military Brutality? Port Arthur, Nanjing and the Case for a  
*Longue Durée* History of Japanese Atrocities

**16:30–17:00 | Yong Ja Hong**

Finding Similarities and Differences between Athletics in Korea under Japanese  
Rule and Early North Korea

**17:00–17:30 | Beata Bochorodycz**

Incrementalism in Japanese Foreign Policy since the End of the Cold War and  
Critical Juncture under Prime Minister Abe

### **Session 7B: Temporalities of (Peri)Urban China**

16:00–17:00 | Room B | 2.44 | Chair: Filip Kraus

**16:00–16:30 | Giorgio Strafella**

The Ambivalent Temporalities of the Songzhuang Art Village

**16:30–17:00 | Michela Bonato**

Spatial Vignettes of Ephemeral Ecology: A Feminist Peri-urban Mapping of Chinese Southwestern Periphery

### **Session 7C: Japan and China through Foreign Eyes**

16:00–17:30 | Room C | 2.64 | Chair: Petr Janda

**16:00–16:30 | Patricie Rozehnalova and Richard Turcsanyi**

China through the Eyes of Africans: Media and Public Attitudes towards Contemporary China in Kenya between 2019–2022

**16:30–17:00 | Astghik Hovhannisyan**

Japan in the Armenian Imagination: Perceptions of Japan in Armenian-language Newspapers and Travelogues

**17:00–17:30 | Zofia Bindziuk**

Restoration of Memory Through Time: The Rediscovery of Stefan Romanek, the First Polish Exchange Student (*Ryugakusei*) in Japan

### **Session 7D: Time in Modern Chinese Poetry**

16:00–17:30 | Room D | 2.43 | Chair: Iuliia Koreshkova

**16:00–16:30 | Matteo Garbelli**

Yan Li: Cyclical Time, Playfulness, and the Critique of Global Consumerism

**16:30–17:00 | Martina Renata Proserpi**

A Time that Goes Nowhere: Time as an All-Human Body Language in Zheng Xiaoqiong's Poetry and Her Contemporaneity

**17:00–17:30 | Silvia Schiavi**

The 'Time to Make a Choice': Metaphors of Time and Contemporaneity in Ji Xian's Modern Poetry

# ABSTRACTS

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Abstracts are ordered by sessions, from Session 1A to Session 7D. The texts as well as names and affiliations are reproduced here as they were submitted by the authors.

## Keynote Speech

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### Emotion Frozen in Time: Xu Bing's *Dragonfly Eyes*

Margaret Hillenbrand (University of Oxford)

This paper explores the relationship between AI emotion recognition software and contemporary Chinese visual culture. Its point of departure is a recent algorithm developed by a team of computer scientists based in China and posted on the open-access portal arXiv. The paper's stated standout contribution is a new database for affective computing in the area of facial expression recognition: it collates over 10,000 video-audio clips in the wild, each capturing one or more of the most prevalent human emotions from anger to disgust, happiness to surprise. The potential uses of this database within the domain of law enforcement are easy enough to enumerate: lie detection, fraud prevention, smart border control, post-facto analysis of crime scene footage, predictive policing of public spaces, and the sniffing out of 'dangerous' political attitudes. In my talk, I map out this highly topical terrain; but my core focus is the relationship between facial recognition technologies and art-making. To explore this submerged linkage, the paper turns to Xu Bing's found footage film *Dragonfly Eyes* (2017). Although this film pre-dates the publication of the arXiv paper by a handful of years, it issues a series of brutal rebukes to the very premise of emotion recognition software. As the film's footage collates scene after scene of suicide, probable murder, horrific road accidents, road rage, gang fights, sexual obsession, and online hating – a bloodbath of feeling, in other words – its exposition of facial expression ends up exploding every established tenet about the machinic reading of human emotion, and in particular the notion that feeling can be tracked as it moves through time across the face.

## Session 1A: Time in Japanese Storytelling

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### Old Stories, New Meanings: *The Tale of the Heike* in Culture, Arts, and Education

Saida Khalmirzaeva (Okayama University)

*The Tale of the Heike*, an epic account of the struggle for power between the Minamoto and Taira clans at the end of the 12th century that led to the establishment of the first military government in Japan, the Kamakura shogunate, has been enormously influential since it was first composed. It is difficult to overestimate the role that the events depicted in *The Tale of the Heike* played in Japan's political history and the impact that literary retellings of these events had on Japan's national literature and arts. Born once at the crossroads of folk and written literature, *The Tale of the Heike* turned into a major social and cultural phenomenon that has survived over centuries moving from a genre to genre, evolving in style, changing its function, its target audience, and the medium of its literary expression. The stories from *The Tale of the Heike* are found in every traditional storytelling or performance genre, such as *heikyoku*, *kōwaka* drama, *jōruri*, *higobiwa*, *chikuzenbiwa*, *satsumabiwa*, etc. Though these retellings mainly represent classical literature and performing arts that nowadays, in general, attract comparatively limited audiences, the stories about the Minamoto and Taira keep living in a variety of modern-day media, such as manga, anime, films, and video games. Focusing on the evolution of *The Tale of the Heike*, the history of its performance, reception, and transition across various genres and media, firstly, the paper will examine the role and place of *The Tale of the Heike* in Japan's political and cultural history. Secondly, the paper will discuss the possibilities, benefits, and methodology for the inclusion of *The Tale of the Heike* in the program for exchange students and other English-taught programs at Japanese universities.

## Time and Space in Kyōgen: A Comparison with Narrative

Kazuya Sugiyama (Juntendo University)

In classical Japanese literature, it is a fixed formula to mention the word 'Ima wa mukashi (今は昔)' at the beginning of a narrative story. There are two interpretations of this phrase: one is to understand it as 'now it is no longer a thing of the past', and the other is to understand it as 'the present of this story is now a thing of the past'. Whichever interpretation is adopted, the story is told by inviting the present-day audience into a time 'long ago'. In addition, there are many instances in which the origin of a thing is first mentioned using the word 'in the very beginning (そもそも)'. This expression is often used in Noh, which is a performing art, and may also mean that the time experienced by the audience is taken back to an older time.

In contrast, the stage of Kyōgen, a classical farce in sibling relationship with Noh, often begins with the words 'Kono atari no mono de gozaru (このあたりの者でござる)', meaning 'I am the one who lives in this neighbourhood'. This is a term referring to space, not time. It draws the audience into the stage space of Kyōgen, and furthermore into the special time that flows there. This is thought to be closely related to the fact that theatre is often anonymous in terms of both characters and stage setting. In this paper, the special time and space created by the Kyōgen stage will be explored.

# **Generational Conflict, International Reception, and Periodisation of Japanese Cinema from the 1950s and 1960s**

Rudolf Schimera (Palacký University Olomouc)

This paper investigates critical and historical narratives of Japanese cinema in the 1950s and 1960s, with particular focus on Euro-American reception of the 'Japanese New Wave' and the clash between generations of Japanese directors. Japanese cinema reached global fame in 1951 when Akira Kurosawa's *Rashōmon* (1950) won the Golden Lion at the Venice Film Festival. The international popularity of Japanese cinema grew during the 1950s and 1960s. This period would later be considered the 'Golden Age' of Japanese cinema. At this time, Japan had big studio system and was one of the countries producing the largest number of films on a yearly basis, but only a small percentage of Japanese films were exported and discussed internationally, thus increasing the influence of foreign film critics and distribution mechanisms. The paper analyses Anglophone and Francophone texts of film criticism from this era to show how critics actively shaped a narrative of generational struggle. Japanese cinema of this period came to be described as comprising three generations of directors, namely those who began making films in the silent era (around 1920s) like Yasujiro Ozu, those who started in the militaristic era (after 1933) such as Akira Kurosawa, and finally a younger generation who started in the mid 1950s (e.g. Nagisa Oshima) representing the Japanese New Wave (Bock, 1978). The paper will discuss the reasons why Euro-American criticism portrayed the Japanese New Wave as reflecting a generational struggle over the international image of Japanese filmmaking. As a result, the paper will shed light on the transformation and reception of Japanese cinema from this era and show the importance of established timelines and chronologies in the international historiography of cinema.

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## **Session 1B: Vietnamese Internal and External Migration (Organized Panel)**

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### **Temporalities and Tenses: Vietnamese Internal and External Migration and its Socio-cultural Impacts on Vietnamese and Diasporic People**

This panel examines Vietnamese internal and external migration, exploring its socio-cultural impacts. It shows that internal migration often arises from civic precarity, such as job market saturation, low wages, and overpopulation, prompting movement from rural areas to urban centers.

During migration, individuals leave their close-knit village networks for anonymous urban areas with few social contacts. Internal migrants face classic challenges, including sociocultural prejudices, loneliness, and a lack of support. High living costs in cities, coupled with inadequate salaries, make it difficult to meet social obligations and living expenses, leading to tensions between migrants, their families, and the state.

As a result, internal migration often serves as a temporary phase for individuals seeking better income, social networks, or relief from suffering, sometimes turning to addictions like gambling, alcoholism, or drugs. Many choose to pursue economic, labor, or marriage migration abroad for better opportunities for their families. Key destinations include Taiwan, South Korea, Japan, Middle Eastern countries, and the European Union.

However, living and working abroad comes with its own set of difficulties, particularly classical migrant precarity. For the first diasporic generation, the primary sources of precarity include language barriers, socio-cultural prejudices, and a lack of socio-economic or health security, which can be characterized as stages of tension or inner fear. For the second generation, precarity consists of challenges in identity formation, more intense competition in the job market, and difficulties in selecting romantic or marital partners.

The panel's presentations will illustrate how migrants face various forms of precarity and inner tensions that not only lead them into their migratory paths but

also produce and reproduce other precarity and tensions, pushing migrants into further stages of their migratory lives. Additionally, the panel will show how migration and migrant precariousness or tensions are produced and reproduced by various social, cultural, and economic institutions, as well as how migrants navigate through these precarious situations.

## **Conversion Dynamics: Active Recruitment Practices of Protestant Churches**

Van Tuyen Le (Palacký University Olomouc)

Protestantism in Vietnam has gained many new followers in recent decades, particularly among individuals with a history of internal migration. Many of these new adherents are internal economic migrants who have left behind their social networks in their native villages and are attempting to establish themselves in more anonymous urban environments. In these settings, Protestant churches offer an alternative to traditional institutions of socio-economic security. However, the presented conference paper argues that the increase in the number of Protestants in Vietnam appears to be driven by changing evangelistic efforts aimed at attracting new followers. This study focuses on initiatives such as the Business Ministry operated by the Word of Life church and the Aquila Center drug rehabilitation program run by the Gospel Church of Vietnam to describe the creative outreach strategies employed by these churches. Based on interviews with 30 Protestant pastors and believers, the paper argues that, in addition to personal evangelism, Protestant churches are initiating new methods of outreach. These methods include creating programs focused on drug rehabilitation, teaching economic skills, encouraging members to share testimonials in the workplace, and assisting socially marginalized or uprooted individuals. The new evangelism strategies not only attract new followers but also reflect a transformation in the churches' understanding of evangelism. Furthermore, these programs help improve the relationships between Protestant churches and the Vietnamese state. By engaging in socially beneficial activities such as drug rehabilitation and economic skill development, these churches demonstrate their commitment to addressing societal issues, thereby fostering a more positive perception and cooperation with state authorities.

## **The Social Process of Vietnamese Community Formation in Taiwan**

Thi Thu Mai (Palacký University Olomouc)

Over the past thirty years, Southeast Asian migrants, including a significant population of Vietnamese, have reshaped Taiwan's cultural landscape by establishing numerous ethnic communities in industrial zones and Southeast Asian hubs within city centers. This paper explores the structure, functions, and power dynamics of these Vietnamese communities, drawing on participant observations and 63 in-depth interviews with Vietnamese immigrants in Taiwan. The findings reveal that socio-economic exclusion compels Vietnamese immigrants to form supportive communities. Marriage immigrants, in particular, initiate small businesses, which fosters their independence and reduces reliance on employers among Vietnamese migrant workers. Furthermore, through their socio-economic activities and the negotiation of power dynamics, Vietnamese immigrants create spaces for intimacy, express their sexuality, and renegotiate their gender identities.

# **Determinants of Mobility and Migration Strategies: The Case of Migration between Vietnam and South Korea**

Nguyen Nu Nguyet Anh  
(University of Social Sciences and Humanities, VNU HCM)

Since Vietnam's economic opening, many Vietnamese have migrated abroad, with labor export becoming a key strategy for national development as outlined in the 1998 Directive 41-CT/TW. This study examines Vietnamese migration to South Korea for marriage and labor, focusing on migration determinants, decision-making factors, and strategies.

Based on field studies in Korea and Vietnam, the paper finds that both groups are driven by economic goals but employ different migration strategies shaped by the support networks available in each country. This study reveals the nuanced dynamics of Vietnamese migration and the essential role of support networks in shaping these strategies.

## **Intermarriage or Co-ethnic Marriage? Partner Choice of Second-Generation Vietnamese in the Czech Republic**

Thu Huong Pham (Palacký University Olomouc)

Today, a large part of the second-generation Vietnamese diaspora in the Czech Republic are in their twenties and thirties and are in the process of forming families. However, due to their complex hybrid identity formation and migration background, this process is increasingly complicated. This conference paper analyzes the process of selecting romantic/marital partners and examines marriage patterns among second-generation Vietnamese in the Czech Republic. Based on 30 in-depth interviews, the paper shows variations in partner choices and marriage patterns among these individuals. The paper compares interethnic and co-ethnic marriages of the Vietnamese- Czech community and shows that both the selection process and marriage patterns are influenced by various factors, such as parental will, acceptance or rejection by mainstream society and diasporic members, or differing family values between Vietnamese and Czech people. The paper argues that second-generation Vietnamese prefer co-ethnic marriages over interethnic marriages. The main reason is that co-ethnic partners share similar experiences with identity formation, are more influenced by Vietnamese culture, and have common experiences of living in a migration context. Nevertheless, as a result of living in the Czech Republic with multiple choices in the local marriage market, they may frequently marry Czech or European partners.

## Session 1C: Chinese Linguistics

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### Present Simple and Present Progressive Asymmetry in L1 Chinese Speakers of L2 English's L3 French

Stano Kong (Tunghai University)

A group of 32 L1 Chinese speakers of high proficiency L2 English/low proficiency L3 French and another group of 30 L1 Chinese speakers of low proficiency L2 English took part in an empirical study testing learners' judgment of meaning-form distinction of the present form in relation to habitual and event-in-progress interpretations in L3 French. A native English control group and a French control group were invited to participate in the test.

The grammatical properties in question vary between French, English, and Chinese, but are constrained by the presence/absence of tense and agreement features. The differences in habitual and event-in-progress interpretations among the three languages can be captured by two parameters of variation: the presence of tense and agreement features in French and English vs. the absence of the said features in Chinese. The requirement that all verbs move to T in French is assumed to be the effect of strong inflections, whereas the non-raising of thematic verbs and the raising of non-thematic verbs in English is the effect of weak inflections. Since all verbs raise overtly to T in French, both habitual and event-in-progress interpretations are rendered in one form – present. Since thematic v-to-T raising is not permitted in English, clauses with finite thematic verbs can only give rise to a habitual reading. At the same time, auxiliary be or progressive in English has a strong uninterpretable [*uInfl:*] feature, which has to raise to T for feature checking, giving rise to an event-in-progress reading. In languages that lack tense and agreement features and where all verbs remain in situ, like Chinese, the semantic habitual and event-in-progress interpretations are derived in two forms. The bare verb form yields a habitual reading, whereas the inclusion of an aspectual property such as *zai* yields an event-in-progress reading.

The aim of the study is to test two L3 acquisition theories, which make different predictions. The Typological Primacy Model (TPM) of Rothman (2011) posits that either L1 or L2 can be the source of transfer in the L3 initial state. What conditions L3 initial state, however, is in fact the extent to which how typologically similar the L1 or L2 is to the L3. The so-called structural similarity among the three languages includes the lexicon, phonetic/phonology, morphology, and syntactic structure. The deterministic factor in the L3 initial state is the unconscious process of actual or perceived typological similarity between L3 and the previously acquired languages, be they L1 or L2. The Interpretability Hypothesis of Tsimpli and Dimitrakopoulou (2007), on the other hand, argues that critical-period-associated uninterpretable syntactic features not instantiated during primary language acquisition will be difficult to acquire in subsequent language acquisition, be it L2, L3 or Lx.

The results provide partial support to the TPM and are more compatible with the Interpretability Hypothesis. The prediction of the TPM that perceived typological similarity between L3 and the previously acquired languages conditions transfer in L3 initial state is partially correct, whereas uninterpretable syntactic features not selected in primary language acquisition cease to be operative in subsequent language acquisition of the Interpretability Hypothesis can explain the observations of the study. In particular, the results of the study suggest that while uninterpretable syntactic features are difficult to acquire, interpretable syntactic features, computational devices, and other aspects of Universal Grammar (UG) remain available in adult multilingual acquisition.

# **The Development of Internet Language (2011-2023) in China: Internet Lexicon, Social Media and Cultural Identity**

Ting-Yu Lee (SWPS University)

Globalization and communication on the internet poses challenges to sociolinguistics. The rapid development of Internet communication in China has created huge impact on the Chinese language and society. Internet users often create new words or the new meanings of existing words. The resultant internet language has unique lexical and discourse features. Since 2011 ten most popular internet words and phrases (十大网络用语) have been released annually by National Language Resources Monitoring and Research Graphic Media Center (中国国家语言资源监测与研究中心) in China. It has been confirmed that internet words and phrases has brought the tremendous impact and spread to everyday usage in China. What the social scientists can observe from Chinese Internet ,apart from the rest of the online world, is the government's extensive control and censorship over the massive network of users. It is suggested that the online discourse differs from the official discourse, which is tightly controlled by the Chinese government. Therefore, online language, discourse practices and lexicon from the Chinese internet serve as a result of recent technological and social developments in China. This research is aimed to discuss the emergence and application of the most popular Chinese internet lexicon (2011-2023), to examine the transformation of internet lexicon and to argue the equivalent relation between social media and cultural identity in China.

## **The Intergenerational Differences in the Use of Classifiers in Taiwanese Southern Min**

Daniela Franekova (Palacký University Olomouc)  
Joanna Ut-Seong Sio (Palacký University Olomouc)

Southern Min is a Chinese variety spoken in southeast Mainland China and Taiwan (Chen 2020). According to the 2020 census by the Taiwanese Statistics Bureau, more than 80% of the inhabitants of Taiwan speak Southern Min (TSM), dominating primarily the southern part of the island; however, the survey does not indicate the proficiency levels of the speakers. Yeh et al. (2004) show that people aged over >30 in Taiwan hold good TSM proficiency, but there is a sudden drop in the younger (<30) generation's proficiency, due to assimilation with Mandarin Chinese (MC). This paper reports on an apparent-time study that uses classifiers to gauge the intergeneration differences among TSM speakers. A list of 68 common nouns that take different sortal classifiers in TSM and MC was composed based on textbooks, dictionaries, and previous research studies (Li et al. 1995; Chiu 2007; Fang 2008; Fang & Connelly 2008; Erbaugh 2013; Chen 2020). Pictures of these items were shown to two generations of TSM speakers (8 each), senior (born 1945-1957) and junior (born 1998-2003) generations. All participants came from the south of Taiwan, Gaoxiong, and Tainan districts. They were asked to use TSM to name and write the item/items in the pictures using the nominal structure [Nume-CI-N]. All participants also filled up a language background questionnaire prior to the experiment. The results show that (i) both generations show diversion from the typical TSM classifier choices (from the compiled list); (ii) the senior generation shows a lower level of diversion while the junior generation mostly opts for their Mandarin Chinese cognates (in about 40% of the cases, the two groups used different classifiers); (iii) The average reaction time (between the showing of the picture and the response) for senior participants is 0.75 seconds while that for junior participant is 1.76 seconds, contrary to expectation.

## Session 1D: Student Session – Chinese Studies

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### Exploration of the Linguistic Features in Parent-Related Prose: An Analysis of Taiwan Prose in the 2000s

Pei Ern Chong (National Taiwan University)

This study analyses the linguistic features of Taiwan prose in the 2000s related to parents through the method of corpus stylistics. Prose is a type of literature that tells past events, making it a good source to understand how the Chinese language describes past experiences. First, 10 pieces of prose were selected, with five each describing fathers and mothers, to build a small corpus. Second, by using AntConc, this study compared the similarities and differences across five aspects: lexical choices, perfective aspect markers, lexical reduplication, 'ba' disposal constructions, and 'bei' passive constructions. This study found that prose about fathers often uses the formal term 'fuqin (father)' instead of 'baba (dad)', which shows a sense of respect and distance from the author. In contrast, prose about mothers often uses 'mama (mom)' to show closeness. Secondly, for the perfective aspect markers, prose about mothers more often uses 'le1' to indicate the completion of an action, such as 'xie le yi hang shuzi (wrote a line of numbers)', while prose about fathers prefers 'le2', such as 'ta huilai le (he came back)', which indicates a change in situation. The '-guo' marker is mostly used to modify noun phrases, which is a 'stative verb + guo + de + noun' structure, to describe past experiences, such as 'baifang naxie wo buceng tingguo de qinren (to visit those relatives I had never heard of)'. Thirdly, in lexical reduplication, both types of prose frequently use the AA structure but prose about fathers shows a greater variety of AA reduplication. Furthermore, the 'ba' disposal constructions are more common in prose about fathers, especially when describing cooking and family interactions. On the other hand, the 'bei' passive constructions appear more frequently in prose about mothers, especially when describing unfortunate events or illnesses, to express negative feelings.

## **Love, Exile, and Resistance: A Feminist Geographical Reading of Xiao Hong's Literary Space**

Nan Wang (University of Hawaii at Manoa)

This research aims to investigate the writings of Xiao Hong, a well-known female Chinese writer, from the perspective of feminist geography. Growing up in a traditional landlord family, Xiao fought against forced marriage and left home for her education right. She criticized the gender inequities in Chinese society, and struggled for female rights, but her relationship with men seems to prove the opposite. Such contradictions are also shown in her writings. In her first novel, *The Field of Life and Death*, she depicts how Japanese colonialism destroyed the village in northeast China and how the peasants got united and struggled for national independence. However, compared to other left-wing literary works written in the first half of the twentieth century, especially during the second Sino-Japanese War, 'national independence' and 'class struggle' do not take significant parts in her works, and such themes even got less important in her later writings; therefore, there have been voices denouncing the values of her works for they do not represent the most 'advanced' social values. This paper unpacks the conventional literary critiques on Xiao Hong's works by focusing on the various kinds of time scales Xiao presents in her works. It is noticeable that Xiao's works usually contain picturesque images of various spaces and vivid depictions of characters. How do we understand such a writing style? What do those spaces function in her writings? What are the implications of the dominant literary criticism for Xiao Hong's writings? Is there any other alternative way to understand Xiao's works? How do we understand Xiao Hong's confusing attitudes toward female freedom and independence and her 'weakness' in her marriage? Feminist geography provides insights to look into the questions. Feminist geography is considered to be a significant part of human geography. It leads people to observe the world and the human body from a feminist perspective and thus reveals the gender inequities and structural problems under the patriarchal hierarchy. In addition, feminist geography gives credit to 'emotion,' which has been denounced in the name of science and rationality. Reading Xiao Hong's literary works from a feminist geographical perspective contributes to understanding the social milieu that shaped women's attitudes toward sexuality, marriage, and freedom and provides an alternative

interpretation to the appeal of national independence and class struggle. Despite those studies on the relations between Xiao Hong's experiences and her writings, as well as those on her narrative techniques, this research focuses on the various spaces that Xiao Hong presents in her works. By reading those depictions from a perspective of female geography, this research sheds light on the way Xiao Hong embodies her nostalgic feelings, her traumatic memories, and her ideas of enlightenment, in a world that is delicate, vivid, and colorful. Instead of criticizing her writings with a binary view, this paper examines how she reconstructs a cyclic time space, in which ordinary people's life and death are nothing different from the changes of seasons and other non-human lives' life and death. Unlike those literary works influenced by the May Fourth Movement which advocate the linear evolution and emphasize the single direction of history, Xiao Hong's literary world is built upon the repetitive rhythm of nature and life with her poetic style. On the one hand, Xiao admires the beauty of such rhythm, which is presented by her melancholic depictions of her hometown and her childhood; on the other hand, however, she is also aware of the exploitation of the peasants and the sufferings of women in such a world, for which she escaped from her landlord family and from the forced marriage. Through examining the spaces that are compelling in her writings, such as her hometown, her grandfather's garden, hotels, railway station, and ship, this paper unfolds Xiao's complex and self-contradictory feelings towards love, female independence, and social revolution. By understanding the spaces that Xiao faced in her real life and that she represented in her writings, it also becomes clear that those criticism towards her writings for she is not revolutionary enough shows how the patriarchal culture appropriates the feminist discourse in the name of social revolution.

## **The Science behind Myths: Temporal and Spacial Concepts in the *Shanhaijing***

Sarka Horsakova (Palacký University Olomouc)

The *Shanhaijing*, an ancient Chinese text dating back to the Warring States period (476-221 BC) and later edited during the Han dynasty, is renowned within Western Sinological circles as one of the oldest repositories of mythological fragments. However, its significance transcends this recognition, as it contains data concerning the division of time and space, with roots tracing back to the legendary Xia and Shang dynasties. Despite its historical importance, Western scholarship has thus far afforded it limited attention.

This presentation aims to explore the myths to which the complex ancient Chinese system is attached: long-term astronomical and geographical records and analysis, subjective division of time and space, methods of calculations, determination of calendar, observation of climate etc. The ancient Chinese based their calendar on observation of time, space, celestial and natural phenomena that lead to demarcating seasons and significant temporal milestones.

Through the examination of the *Shanhaijing*, particularly the second part, *Haijing*, this presentation explores the unique perception of time and space in ancient Chinese culture. It investigates how ancient Chinese people understood the relationship between astronomy and climate to determine time and how they associated time with geographical orientation, including winds and the gods of cardinal directions. Consequently, ancient Chinese myths contain encoded records of time and space concepts that guided ancient production and daily life. Thus, the historical context behind these seemingly 'weird' myths can be elucidated.

In an agricultural society, the precise determination of temporal landmarks and periods held paramount importance for communal survival. The *Haijing* provides insights into the foundational elements of a rudimentary calendrical system, which exerted a profound influence on the trajectory of Chinese civilisation and philosophical discourse. This intricate temporal framework permeated every aspect of ancient life and production, leaving an indelible imprint on Chinese political and cultural spheres.

## **Session 2A: Time in Classical and Medieval Japanese Literature (Organized Panel)**

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### **Temporal Morphologies, Layers, and Cognition: Narratological and Metaphorical Aspects of Time in Classical and Medieval Japanese Literature**

This panel aims to explore different morphologies of time, temporal layers, and cognitive aspects of time in classical and medieval Japanese literature. Through the examination of narrative structures and temporal metaphors in various literary genres, we seek to determine whether time is depicted as cyclical, alternating, or linear, whether the texts focus on the past, present, or future, and how time is cognitively experienced in terms of duration (stretched or compressed). The panel features scholars engaged in an ongoing project at the University of Zurich on 'Time and Emotion in Medieval Japanese Literature', which employs methodological tools such as narratology, cognitive linguistics, and historical discourse semantics.

The first presentation by Berfu Sengün analyzes narrative temporalities in the Heian court novel *The Tale of Genji* using Genette's categories of order, duration, and frequency. Simone Müller's paper moves on to an investigation of various morphologies of time and temporal layers in medieval court literature by examining the narrative structure and temporal metaphors of three works from the late Kamakura period. The closing presentation by Nathalie Phillips examines cognitive experiences of time and temporal discrepancies in three tales from the Muromachi period, focusing on their language, metaphors, and narrative features. Through these case studies, we aim to determine if the temporal morphologies and layers in classical and medieval Japanese literary works are genre- or gender-specific, and how these differences relate to the texts' functions.

## Narrative Temporality in the Tamakazura Chapters of *The Tale of Genji*

Berfu Sengün (University of Zurich/University of Waseda)

The Ten Tamakazura Chapters (*Tamakazura Jūjō*) of *The Tale of Genji*, composed by Murasaki Shikibu in the early eleventh century, almost stand as a side-story to the amorous adventures of the Shining Prince Genji and narrate the story of Yūgao's orphaned daughter, Tamakazura. These chapters are distinguished by a deft use of temporal layers, including flashbacks (analepsis), foreshadowing (prolepsis), and changes of seasons, to contribute to the development of characters and the unfolding of the plot, which also creates more complex temporal morphologies. Correspondingly, this paper aims to discover how time is formed in the Tamakazura Chapters and their relationship with other chapters within the main story by employing Gérard Genette's theories on narrative time, focusing specifically on order, duration, and frequency. The ancient Japanese court novels (*monogatari*) generally utilize recurring patterns employing cyclical structures such as the themes of love, grief, and the transience of life. Seasonal imagery—a common method in which cyclical themes are reflected in traditional Japanese poetry (*waka*)—is evident throughout the Tamakazura Chapters, illustrating the nature of human experiences and the four seasons. However, by disrupting this cyclical progression of time, the author creates a linear narrative that follows Tamakazura's journey to the Capital and entrance into Genji's Rokujō estate, emphasizing the character's growth over time. In this regard, Genette's theory provides a nuanced framework for examining how temporality supports the story's thematic content and character development. In conclusion, this analysis of narrative time in the Tamakazura Chapters offers insights into the narrative features of *The Tale of Genji*, highlighting the temporal structures of Murasaki Shikibu's timeless masterpiece.

## Variant Morphologies of Time in Court Diaries and Ceremonial Works of the Late Kamakura Period

Simone Müller (University of Zurich)

Medieval Japanese court literature is deeply engaged with aspects of time. However, examining the different courtly texts from that period reveals that they do not present a uniform perception of time. This diversity is evident in the temporal morphologies exhibited within the texts and the subjective experiences of time reflected in the attitudes of authors and protagonists towards the past, present, and future. For example, Sinographic diaries tend to exhibit linear morphologies of time, focusing on the importance of etiquette knowledge for future generations. In contrast, female diaries emphasize seasonality and nostalgia, showcasing cultural sophistication. Ceremonial works, particularly those in the genre of 'annual observances' (*nenjū gyōji*), emphasize cyclicity and precedence, aiming to legitimize imperial power. In my paper, I will illustrate these varied temporal morphologies and layers using three works from the late Kamakura period: the *Hanazono tennō shinki* (a Sinographic diary), the *Takemukigaki* (a female diary), and the *Kenmu nenjū gyōji* (a ceremonial work). I will argue that the different aspects of time embedded in these texts are closely related to their functions and intended audiences.

## **Journeys to Other Worlds: Temporal Discrepancies and Multiple Temporalities in Medieval Japanese Tales**

Nathalie Phillips (University of Zurich)

A common trope in medieval Japanese tales is the idea that when the protagonist embarks on a journey to another realm, a notable slippage of time marks his return to the domain of his actual world. This discrepancy emerges in particular as a disparity between the subjective experience of the passage of time and the external circumstances encountered. Some journeys are characterized by the experience of an entire lifetime in the span of just a few days (stretched time), which ultimately discredits the perceived elapse of time as well as the journey as an illusion. Conversely, other tales describe the opposite effect (compressed time), where a temporal interval experienced as short turns out to have been significantly longer. In this latter case, the function of the discrepancy remains ambiguous, since the validity of both time and the journey are asserted, even though the protagonist's perception is shown to be false. This paper seeks to address the function of the latter type of discrepancy by examining three Muromachi (1336–1573) tales that employ this trope, albeit each to a different effect. The way in which the temporal discrepancy is conveyed through language, metaphor, and narrative features offers insight into the layers of temporality inscribed in the texts as a reflection of the underlying worldview. While the destabilization achieved by the traversal of space and time results in parallel temporalities, this momentary plurality inevitably collapses at the end of the tale, bearing significant implications for the perspective-dependent conception of time.

## Session 2B: Japanese Linguistics

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### **Direct Speech Constructions in the Enactment of Past Thoughts and Affective Stances in Japanese Conversational Interactions**

Halina Zawiszová (Palacký University Olomouc)

The use of direct speech constructions represents a linguistic-interactional practice that holds an important place among resources for affective stance display that Japanese speakers commonly employ in their everyday conversational interactions. These constructions allow them to enact not only speech, but also thoughts and affective stances.

In this paper, we will consider the speakers' use of direct speech constructions in the process of recounting past events. Using extracts from actual conversational interactions, we will discuss the formats that direct speech constructions in Japanese conversational interactions may take as well as functions they serve and effects they have on the ongoing conversation. Through the analysis, we will uncover and describe the major characteristics that make direct speech constructions such a useful and popular resource for affective stance display.

The paper draws on interactional linguistics and is based on the analysis of the author's own collection of recordings of spontaneous face-to-face conversational interactions between Japanese young adult friends and telephone conversations from the TalkBank Japanese CallFriend and CallHome Corpus.

## **Filler Usage with Suppositional Adverbs in the Corpus of Everyday Japanese Conversation**

Irena Srdanovic (Juraj Dobrila University of Pula)

Takehiko Maruyama (Senshu University)

Previous empirical research on suppositional adverbs has revealed differences in their distribution across various written and spoken corpora and has confirmed that their cooccurrence with modal forms and types is a matter of degree (Kudô 2000, [omitted] et al. 2008). The recently developed Corpus of Everyday Japanese Conversation (CEJC) opens new opportunities for empirical approaches to Japanese language data, focusing more on utterance patterns in natural conversations and research on fluency and disfluency in language interactions. The aim of this research is to explore adverbial usage from the perspective of (dis)fluency (Sadanobu 2024, [omitted] 2024), with an emphasis on correlations between adverbs and fillers in natural conversations in CEJC. The research sheds light on both the commonality and diversity of the usage of adverbs and fillers, as well as their multiple roles within spoken discourse. Cooccurring fillers mostly tend to appear immediately before or after the adverb or within its close vicinity of two to three units, with their frequency expectedly decreasing gradually with distance. Among the four types of suppositional adverbs—necessity, expectation, conjecture, and possibility—the expectation type appears to be the most common in conversations. Specifically, the adverb 'tabun' appears with fillers such as 'ano', 'eeto', expressing uncertainty, hesitation, and consideration, alongside probability. The (dis)fluency in its usage contributes to naturalness and, in some cases, politeness.

## **Japanese Multiverb Predicates across Time**

Vít Ulman (Palacký University Olomouc)

Modern Standard Japanese features various multiverb mono-clausal predicates (MMC), which combine a converb form of a content verb (commonly known as the te-form) with an auxiliary or semi-auxiliary (e.g., V-te iru, V-te oku, V-te shimau, V-te iku). Although these constructions may appear as if they were always integral to Japanese grammar, their development is much more complicated and varied, and the individual constructions differ greatly in their age. This paper focuses on the process of grammaticalization of these MMC and its various aspects (changes in morphology, gradual broadening of their scope, semantic bleaching or lack thereof, propensity for phonological attrition, etc.). It analyzes individual constructions using historical texts (ranging from *Manyōshū* to 19th-century novels) and provides a comprehensive view of how this salient feature emerged in Modern Japanese. Additionally, MMC development will be contextualized by contrasting them with similar constructions found in the typologically similar languages of the area, predominantly Korean, but also nearby Tungusic languages (mostly Manchu and Sibe).

## **Session 2C: Chinese Politics and Diplomacy**

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### **Cultural Diplomacy between Taiwan and Fujian: Media Discourses and Cultural Exchanges**

Jens Damm (Eberhard Karls University Tübingen, Germany)

This paper examines media discourses and cultural exchanges between Taiwan and Fujian, focusing on Tainan and employing Fairclough's Critical Discourse Analysis and framing theory. Analyzing Chinese and English publications from the late 1990s to the post-pandemic onset, it identifies three dominant discourses: China's media promoting United Front strategies, Taiwanese government and 'green camp' media critically examining these strategies, and 'blue' media highlighting shared cultural ties while maintaining ROC identity. Historical connections and recent cultural and economic collaborations underscore the complex interplay of political influences in cross-strait relations. Preliminary findings reveal competing interpretations shaped by political differences.

## **Rule of Law with Chinese Characteristics: A Contested Landscape**

Martin Lavička (Palacký University Olomouc)

The concept of the rule of law has been a central issue in China for the past two decades, gaining even greater prominence under Xi Jinping's leadership. This presentation will examine the development of the rule of law in China, drawing on insights from local Chinese scholarship. By analyzing the most cited research articles in the China National Knowledge Infrastructure Database, published between 1979 and 2022 and containing the keywords *fazhi* (rule of law) or *yifazhiguo* (governing the country according to the law), the presentation will explore the tension between China's aspirations for a rule-of-law system and its simultaneous pursuit of a Socialist rule of law with Chinese characteristics.

The examined timespan is divided into three distinct periods: Deng's modernization up to the pre-Constitution amendment (the 1980s–1999), the pre-Xi Jinping period (2000–2012), and the Xi Jinping era (2013–2022). This division aims to assess whether and how the discussion regarding the concept of the rule of law evolved in Chinese academic discourse, whether policy decisions changed the discussion dynamics, and whether specific topics gained prominence over others.

## **A Periodization of English Language Teaching in China: Foreign Relations and Foreign Language Policy**

Francesco Michael Scaringella (Università degli Studi di Milano)

Even though the status of English in the Chinese educational system has become a debated topic within Chinese society in recent years, foreign language study, which means English language in the vast majority of cases, is still one of the 'three main subjects' (*san zhu ke* 三主课) of the Chinese curriculum and of the *gaokao* 高考, the Chinese 'National College Entrance Examination'. This new criticism towards English language teaching can be attributed to the country's trends in international politics and, as a matter of fact, foreign language teaching in China, and English language teaching in particular, can be regarded as a 'barometer' of the country's foreign relations (Adamson 2004; Ross 1992; Vickers & Zeng 2018). This contribution aims at retracing the stages of the history of English language teaching in China up to the present day. Following a revised version of the timeline devised by Rao (2013), six stages in its history can be identified: before the establishment of the People's Republic of China (1862-1949); after the establishment of RPC (1949-1961); the first 'renaissance' of English language teaching (1961-1966); the Cultural Revolution period (1966-1976); the second 'renaissance' of English language teaching (1976-2012); and the Xi Jinping era (2012-). After a detailed exposition of the characteristics of each stage, the contribution will especially focus on the present one, so as to give an account of the current status of English in China, as the weight of foreign language lessons in the Chinese compulsory educational system has already been reduced and many political representatives call for an abandonment of the English test of the *gaokao*. In doing so, this contribution attempts to contribute to the academic discussion on the relationship between countries' international relations and foreign language policy and the consequent periodization that can result from it.

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## Session 2D: Student Session – Chinese Studies

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### **Register in Mandarin Chinese: Navigating the Spectrum from Informal to Formal**

Yixuan Jandová Chen (Palacký University Olomouc)

This study explores the register errors encountered by intermediate to advanced Chinese L2 learners, focusing on the transition from colloquial to formal registers. By analyzing a large-scale learner corpus and comparing it with native corpora, this research identifies significant differences in the usage of colloquial words between formal and informal registers. Notably, the study reveals that not all colloquial words exhibit the same degree of association with register formality. The frequency distribution analysis of these words indicates that relying solely on intuition and existing references may not provide an accurate standard due to a lack of objective evidence of actual language use.

The research process involves compiling vocabulary related to register errors in formal contexts from the learner corpus and integrating colloquial words identified in existing literature. Statistical significance tests and effect size calculations were conducted to determine the distribution differences of these words between formal and informal registers within the native corpus. The findings suggest that the misapplication of colloquial words in formal writing contexts is a prevalent issue among Chinese L2 learners.

Future research could explore more extensive lists of register errors in formal texts to gain deeper insights into the practical implications of register acquisition difficulties. Additionally, investigating pedagogical interventions, such as explicit instruction and the use of authentic materials, could enhance the effectiveness of language teaching practices.

# **Translating the Tradition: Materials for Interpreting Traditional Chinese Medicine and Their Development Over Time**

Hana Skulová (Palacký University Olomouc)

With the acceleration of internationalisation of Traditional Chinese Medicine (TCM) the number of Chinese TCM hospitals offering services to international patients and Chinese TCM doctors practicing overseas is increasing. This also increases the need for interpreters of TCM. To ensure a correct and an encompassing translation an extensive preparation involving studying materials focusing on the translation of TCM is required. It is these materials that this paper focuses on. Materials that are available to interpreters for preparation of their task can include, but are not limited to, language textbooks and bilingual TCM textbooks, specialized dictionaries and glossaries, online tools. However, these materials differ in their specific focuses, structures and user accessibility. Differing translation strategies are applied and if a standard is followed, the exact standardisations of TCM terms may vary. Materials were collected, analysed and the applicability of each was evaluated with regards to its usability in preparation for interpreting. This paper introduces the research of available materials and their possible effective use for interpreters. It also introduces the concepts regarding the development of materials over periods of time and points out the trends observed with these materials.

## **Global Cybersecurity and Language: The Importance of International Cooperation**

Dominika Machová (Palacký University Olomouc)

As the IT sector rapidly advances, the significance of cybersecurity has also emerged as a crucial domain. Beyond its technological dimensions, the linguistic aspect of cybersecurity plays a vital role in shaping international cooperation. This article examines how cybersecurity vocabulary is developed and standardized across different nations, highlighting countries like China, where state policies heavily influence terminology, with other countries that rely on standardized lexicons codified through state agencies. The need for a unified cybersecurity lexicon is particularly important for translators who bridge communication gaps. However, achieving a universal vocabulary is complex, as specific national contexts, such as China's 'social credit' phenomenon, introduce unique and country-specific terms. The role of English, which dominates much of IT and cybersecurity terminology, is explored as a potential unifying language, while acknowledging how nations seek to express their own values and strategies within this evolving lexicon. This analysis underscores the importance of balancing linguistic unity with the diverse geopolitical and cultural nuances that influence cybersecurity discourse.

## Session 3A: Book Launch and Roundtable

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### Escaping Kakania: Eastern European Travels in Southeast Asia

Jan Mrázek

(National University of Singapore; Palacký University Olomouc)

Tomasz Ewertowski (Shanghai International Studies University)

Gábor Pusztai (University of Debrecen)

Iveta Nakládlová (Palacký University Olomouc)

Marianna Lis (Academy of Music Katowice)

Rafal Pankowski (Collegium Civitas Warsaw)

The book *Escaping Kakania: Eastern European Travels in Southeast Asia* (CEU Press, 2024, Open Access) focuses on soldiers, doctors, scientists, writers, painters and others who traveled from their eastern European homelands to colonial Southeast Asia. Their stories are told by experts on different countries in the two regions, who bring diverse approaches into a conversation that crosses disciplinary and national borders. The travellers moved—as do the chapter authors—between two regions that are off-centre, in-between, shiftingly 'Eastern', and disorientingly heterogeneous, thus complicating colonial and postcolonial notions of 'Europe,' 'East,' and East-West distinctions. Both at home and overseas, they navigated among a multiplicity of peoples, 'races,' and empires, Occidents and Orientals, fantasies of the Self and the Other, adopting/adapting/mimicking/rejecting colonialist identities and ideologies. They saw both eastern Europe and southeast Asia in a distinctive light, as if through each other.

The roundtable discussion will start with brief presentations by six of the authors (including the editor): Tomasz Ewertowski, Pusztai Gábor, Marianna Lis, Jan Mrázek, Iveta Nakládlová, and Rafal Pankowski. This will be followed by an open discussion. The participants will critically reflect on the book as a whole, on the experience of the project (e.g., the cross-disciplinary, cross-national collaboration) and on selected issues, in a way that goes beyond the concerns and achievements of the book. This will include relating the narratives and ideas discussed in the book,

which focuses on the colonial period, to current 21st century social and political situation, and to the renewed violence of the notions and narratives of 'Europe,' 'Asia,' 'East' and 'West,' and existing Eurocentrisms, racisms and colonialisms, in both eastern Europe and southeast Asia today. The launch/roundtable can thus be thought of as a hopeful experiment in using critical historical research to undermine, or at least to escape, currently dominant prejudices and all manners of isms.

Anyone interested in joining the event is strongly encouraged to read some of the book. It can be downloaded for free from <https://ceupress.com/book/escaping-kakania>.

## Session 3B: Time in Modern Chinese Fiction

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### Multi-temporalities and Parallel Spaces: Utopia, Dystopia and Digital Worldbuilding in Chinese Online Alternate History Fiction

Qian Cui (University of St.Gallen)

Daria Berg (University of St.Gallen)

Alternate history fiction (*jiakong lishi xiaoshuo* 架空历史小说) ranks among the most popular genres of online fiction in China. It constructs utopian and dystopian worlds to explore avenues of alternate history, expressing social critique through metaphors to escape political censorship. Time travel appears as a favorite plot device to set up narrative frames in alternate history fiction, making temporality a crucial narrative tool to connect representations of both perceived reality and imagined utopian and dystopian worlds. Time travel distorts and deconstructs the linear sequence of past, present and future, leading to other forms of temporality such as cyclic time, eternal time and timelessness while remaining rooted in traditional Chinese culture and religion. This paper examines the co-existence of different forms of time in four online fictional narratives: *Qing yunian* 庆余年 (*Joy of Live*) by Mao Ni 猫腻; *Zhang gongzhu* 长公主 (*The Princess Royal*; aka the TV drama *Du huanian* 度华年, *The Years of Life*) by Mo Shubai 墨书白; *Xin Song* 新宋 (*The New Song Dynasty*) by A Yue 阿越; and *Lingao qi Ming* 临高启明 (*Inspiring the Ming Dynasty from the Top*) by Chuiniu zhe 吹牛者. They all illustrate how multi-temporal representations of the world in popular fiction use utopian and dystopian visions to reflect on perceived reality. We argue that alternate history fiction manifests Chinese netizens' nostalgic longings for a glorified past while contributing to digital worldbuilding, providing insights into the dreams, nightmares, self-awareness and social aspirations of China's younger generations including millennials, Gen Z and Gen Y—the children of the digital revolution. The study aims to enhance our understanding of Chinese popular and vernacular cultures and online literature.

## Retroactive Narratives of Contemporary *Dongbei* Writers

Piotr Machajek (SWPS University)

Shenyang's district Tiexi 铁西 (lit. 'West of the Track') has produced at least two well-known fiction writers retelling the story of painful and deep socio-economic transformation of the area in the 1990s. Ban Yu 班宇 and Shuang Xuetao 双雪涛 share the same trait – they are considered young and promising authors, they are grounded in the present yet look back towards the decade of massive lay-offs and rapid influx of market forces into what used to be the most industrial and the most modernized parts of China. This presentation aims to analyze the features of temporality in Ban Yu's short story collection *Winter Swimming* 冬泳 (2018) and Shuang Xuetao's collection of three novellas titled *Moses on the Plain* 平原上的摩西 (2016). The temporal constructions in their writing are multilayered. The presentation aims to present at least three dimensions of these literary pieces. First, the works offer a counterpoint to a retroactive historical narrative of today that the economic decline of China's industrial heartland was necessary and unavoidable to carry out transformation and reforms. Second, the author's retrospective into that time presents a remarkable amount of nostalgia for the Maoist period from the 1950s to the 1970s, when socialist workers were 'masters of their own society'. The possible reasons behind revisiting the past and distant periods in the history of the 'constantly progressing' country seem worth analyzing in the context of contemporary discussions on the most pressing social issues. Thirdly, the matter of both author's artistic influences may be framed in temporal terms. Some researchers point out that *dongbei* writers revitalize the tradition of New Literature of the early twentieth century. The parallel existence of 'understrata writing' flourishing in the 21st century, rooted in the works of Lu Xun 鲁迅 and Yu Dafu 郁达夫, and that of official discourse of constant progress and moderately prosperous society (小康社会 *xiaokang shehui*) create conflicting chronotopes.

## **Session 3C: Taiwan Studies**

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### **Emancipation of Taiwanese Aboriginal Population at the End of 20th Century**

Petr Janda (Palacký University Olomouc)

Aboriginal communities in Taiwan lagged behind the majority Han population in terms of progress of modernization and subsequent economic benefits. For prolonged periods of time, during which lowland regions in the west experienced fast development, aboriginal communities in central mountain ranges or in the east remained marginalized or to a large extent isolated. With changes in general socio-political situation – domestic and international - of Taiwan also the hierarchical structure of Taiwanese society began to change in the 1980s including the mutual relations between various ethnic groups. The presentation deals with the shift in position of aboriginal peoples in Taiwan relative to the dominant Han population. It is based upon data collected during field work in Taidong County from 2015 to 2020 and seeks to address the issues of Austronesian niche in the ethnic landscape of Taiwanese society.

## **Taiwanese Soft Power: Mapping its Main Actors' Endeavours in the Czech Republic**

Klara Schwarzova (Palacký University in Olomouc)

The past four years have been rich in events that have led to deepening of relations between the Czech Republic and Taiwan, despite the absence of official diplomatic ties between the two countries. The broad purpose of this Ph.D. project is to understand the mechanisms and motivations behind Taiwan's effort to impact local elites and public in the Czech Republic and to analyse the level of success of such activities. This paper represents the first phase of the research wherein it provides answers about where Taiwan sees soft power and public diplomacy potential, where Taiwan employs it the most, which actors are the most involved, and where (or who) Taiwan aims its soft power. This desk research has been done via analysing publicly available material. It serves as a description of the landscape that is necessary to be familiar with before digging deeper beyond the observable and uncovering the motivations, perspectives and reasons of the players involved in the soft power interaction. The findings of the external data suggest that Taiwan has created a portfolio of Czech targets that can be easily reached due of their like-mindedness. It is apparent that Taiwan employs democratic values, human rights and freedom as its elementary soft power source. Most of the political actors involved in soft power activities between the two countries observe the same values, therefore Taiwan's efforts resonate well with them. It would appear to be the same closed circle of political and economic figures acting on Taiwan's behalf, and thus efforts in the public domain seem to have had limited reach.

## **Session 3D: Student Session – Chinese Studies**

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### **The Blue-Green Landscape Painting and Its Reinterpretation in Contemporary Chinese Art**

Klaudia Ďurajková (Palacký University Olomouc)

In the realm of Chinese painting, the past has always served as a great source of artistic inspiration. The concept of imitating the preceding authors' masterpieces, and the manners that draw inspiration from history, are equally relevant in modern and contemporary Chinese art. This renewed interest in tradition is frequently accompanied by the re-evaluation of historical aesthetic concepts and the attempt to redefine them in accordance with contemporaneity, resulting in changes in stylistic features and interpretation of traditional art forms. Such revitalization of archaic styles and motifs also applies to the blue-green landscape painting, significant but long-time disregarded manner of landscape depiction. This study aims to analyze contemporary approaches towards the blue-green landscape painting and its artistic manifestation. The objective is to compare the techniques, methods and philosophical context typical for historical blue-green landscape paintings, with those of contemporary artists, determine how is this archaizing style represented in contemporary Chinese art, and clarify whether and to what extent contemporary authors modify visual aspects as well as the meaning of the blue-green manner.

## **Further Investigations on The Famine in Yunnan Province, China: Factors Other Than Climatic Issues**

Yu-Chien Jen (Universidad Carlos III de Madrid, UC3M)

This paper investigates factors other than climatic issues that led to the famine conditions in Yunnan province, China from 1815 to 1817, caused by the adverse weather when Mount Tambora exploded in 1815. The analysis suggests that local governments' long-term institutional inefficiency failed to provide relevant policies to mitigate the hardships of agricultural production conditions. The local chronicles suggested that the authorities had only emphasized collecting heavy taxes from the farmers by imposing strict law enforcement. Second, the disadvantageous quality of capital in factor endowments significantly hampered the agricultural sector. Reliance on an antiquated irrigation system required labor-intensive farming practices. Lastly, no evidence suggests that the produce and soil quality could be resilient to low temperature anomalies. The conclusion suggests whether climatic shocks will lead to harvest failures having causal relationships with institutional efficiency and adaptation utilizing beneficial quality of factor endowments. In contrast, unfavorable harvest failures and famine will prevail among the peasants and residents.

## **The Temporal Flows of Chinese Medicinal Wines**

Natálie Kubičínová (Palacký University Olomouc)

Kateřina Šamajová (Palacký University Olomouc)

Chinese medicinal wines or liquors represent one of the methods of administering Chinese herbs within the Chinese medicine healing system to prevent and treat a variety of diseases. Presently, our perception of alcohol is drastically influenced by studies about its negative impact on our health, and this may prompt many to seek different forms of drug administration, such as pills. However, historically, alcohol is known to be the first type of medicine known to humankind and its anthropo-social function in past societies is well documented. Alcohol can not only ease physical pain and calm the mind, but it also serves as an efficient solvent for herbs and can extract important active substances that support our body and its natural healing processes.

The aim of this paper is to explore and discuss the importance of alcohol in the development of Chinese Medicine. For this purpose, a diachronic analysis will be applied to assess the changes present in medicinal wine recipes. Wine will be further explored as an initial type of medicine and map the most prominent trends throughout its historical, social, and environmental aspects. The presentation will be designed as a cross-section of medicinal wine recipes from Chinese dynasties, including comments on each of them, focusing on the trends mentioned above. The aim of this presentation is to track how the popularity of alcohol as a type of drug administration changed over time and what types of events in history or society could have impacted those changes. (This is part of my master's thesis project, in progress: 'Exploring the Efficacy of Chinese Medicinal Wines.')

## **Session 4A: Japanese Support for Ukraine (Organized Panel)**

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### **Japanese support towards Recovery and Reconstruction of Ukraine: Resilience, Sustainability and Future-Proofing**

The support of international community towards recovery and reconstruction of Ukraine has been indispensable taking into account the widespread and ever-growing destruction of civilian and economic infrastructure, and the loss of life. Over the last three years multiple actors presented their views and ideas on how to prepare and proceed with the post-conflict reconstruction effort, underlining the centrality of sustainability principle for the purpose of 'building back better'. The need for green recovery, and inclusive growth, fostering social cohesion and benefitting Ukrainian actors and communities have been underlined.

The aim of the presented panel is to introduce how Japan – one of the most important donors and supporters of Ukraine after 2022 – approaches the issue of recovery & reconstruction of Ukraine. For this purpose, the first paper introduces the broader overview of Ukraine's resilient reconstruction, challenges to it, and priorities that should guide the process to achieve peace and security for Ukraine. Building on this, the second paper elucidates how Japanese government approaches the issues of sustainability and resilience in its discourse and practice on Ukraine's recovery and reconstruction, including the participation of Japanese private sector actors in this process. The remaining two papers explore specific and practical aspects of Japan's engagement in recovery and reconstruction of Ukraine, namely the cooperation between Polish and Japanese actors to facilitate the latter's access and operations in the country, and the community-based recovery lessons after the 3/11 and their utility for Ukraine. Overall, all together the papers aim to explore prospects and challenges for Japan's participation in, and contribution towards, the future-proofing of recovery & reconstruction of Ukraine.

## **Envisioning the Future of Ukrainian Resilient Reconstruction Built upon the Principles of Sustainability and the Circular Economy**

Viktoriia Voytsekhovska (Lviv Polytechnic National University)

The Russian military full scale aggression in February 2022 disrupted social, economic and environmental progress of Ukraine on the way to development and sustainable path. The biggest implications are the lives forever lost of both adults and children, studies and research interrupted, destroyed infrastructure, and environmental disasters; it is without doubt the biggest obstacle to the development of Ukraine for many years. The long-term sustainable vision for Ukraine's recovery, with the support of international donors, calls for a comprehensive approach and a far-reaching vision. Rebuilding the country's economy, society, and environment will necessitate an open and inclusive international dialogue about political vulnerabilities and post-war recovery. The important role here plays post-war reconstruction based on principles of Circular Economy in order to attract investors, build back stronger and boost sustainable economic development while opening up new opportunities for business and society. The roadmap for sustainable development rooted in 5 P's as defined by United Nations 2030 Agenda regards: People, Planet, Prosperity, Partnership and Peace in 2015, calls for an extensive set of global indicators: 17 Goals and 169 Targets (UN, 2015). Before the Russian military aggression in February 2024, Ukraine was advancing steadily towards the Agenda 2030.

## **Resilience and Sustainability in Japan's Approach to Ukraine's Recovery and Reconstruction**

Kamila Szczepanska (University of Turku)

Over the last three years after the Russian full-scale aggression on Ukraine Japan has steadily increased its support for the war-torn country through new rounds of fiscal, (emergency) humanitarian and development aid. Regular participation in international recovery conferences, the events such as the Japan-Ukraine Conference for Promotion of Economic Reconstruction (February 2024) and the signing of an accord on the further backing for Ukraine during the last G7 summit (June 2024) have confirmed Japan's commitment to actively participating in recovery & reconstruction of Ukraine. In the light of the above developments, the presented paper explores Japanese official discourse on recovery & reconstruction of Ukraine with the focus on issues of fostering resilience and sustainability featuring in governmental communication, in the first instance. Second, it considers selected challenges to the process of operationalising these principles in practice, including the engagement of Japanese public and private actors seeking to participate in recovery and reconstruction initiatives under the conditions of ongoing conflict. Finally, the paper offers some preliminary thoughts on future-proofing recovery and reconstruction for the benefit of both Japan and Ukraine.

## **The Role of Poland in Japanese Aid to Ukraine**

Olga Barbasiewicz (SWPS University in Warsaw)

This paper is going to analyse the participation of selected formal, informal networks and actors - both Polish and Japanese - in recovery and reconstruction of Ukraine. The author will focus on formal and informal networks, showing serious interest and activity in the recovery and reconstruction of Ukraine, taking into consideration governmental and non-governmental, formal and informal, business and civil society actors. The study will discuss the role of Polish officials and Solidarity Fund in their cooperation with Japanese Partners, Japanese-Polish civilians cooperation in providing direct aid as well as cooperation of Japanese NGOs, Municipality of Cracow, Manggha Museum and Japanese Embassy to provide the programme to support Ukrainian Refugees.

## **Role of the Social Capital in Recovery and Resilience Building: What Can Ukraine Learn from the Japanese Recovery Process after the 2011 Great East Japan Disaster (東日本大震災)**

Lenka Vyletalova (Palacký University Olomouc)

On an analytical level, warfare shares many characteristics with other types of disasters: the overwhelming impact on livelihoods, as well as social and economic infrastructure; need of resource-intensive assistance during both the mitigation and reconstruction phases; and, importantly, the necessity of incorporating resilience building into the recovery & reconstruction process. Community-based recovery has been stressed as a useful way for rehabilitating disrupted societies in the long-term. So called 'self-reliant recovery' (自立復興) lessons can be learnt from Japan when considering a sustainable recovery process where various actors cooperate in order to reconstruct livelihoods and infrastructure on social, economic or environmental levels. Japan has already shown a willingness to share experience about public & private sector cooperation. Learning from its growing experience in elevating actors from the civil society might provide us with another level of voices and expertise necessary for a sustainable recovery & reconstruction process.

## **Session 4B: Land Reclamation in Southeast Asia (Organized Panel)**

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### **The Temporalities of Land Reclamation in Maritime Southeast Asia**

Asia dominates the 21st-century global map of coastal land reclamation—the process of creating new land or artificial islands from the sea. For centuries, land reclamation has been employed around the world for a variety of reasons, ranging from small-scale projects like wetland or mudflat rehabilitation to large-scale infrastructure developments such as harbors and industrial zones. More recently, land reclamation has increasingly been used for the development of high-tech real estate projects, designed to create luxurious lifestyles in greener and smarter environments. However, as a form of large-scale terraformation at sea, land reclamation is a long-term process. Moreover, these ambitious infrastructural projects are vulnerable to political shifts, market fluctuations, protests, disasters (both anthropogenic and natural), and bureaucratic hurdles, including environmental impact assessments and compensation and mitigation plans.

While much attention has been given to the spatial implications of land reclamation, this multidisciplinary panel will explore its temporalities in Maritime Southeast Asia through case studies from Indonesia, Malaysia, and the Philippines. How have past small-scale reclamation projects and contemporary large-scale projects been perceived over time in Makassar? How do land reclamation plans evolve over time in Penang, and in what ways can we unpack the ephemeral qualities of public relations architecture? And, how do state and non-state actors navigate the temporalities of land reclamation in Metro Manila and Penang?

## **The Growing Land: A Local History of Coastal Reclamation in Makassar, Indonesia**

Ryan Tans (Yale-NUS College)

Kampung Rajawali, located on the coast of Makassar facing the Jeneberang Delta, once drew its livelihood from the delta's resources. Community members collected green mussels from the fishery, cultivated the shifting 'growing land', and bought and sold fish at the Rajawali Fish Market. During this time, the community frequently engaged in small-scale reclamation, or *timbunan*, by dumping sand and shells into foreshore areas to extend the beach and build new houses. In the 1990s, however, the City of Makassar began to permit large-scale reclamation, or *reklamasi*, allowing developers to reclaim massive areas of the delta for the construction of luxury housing estates, five-star hotels, and sprawling shopping malls. In the process, Kampung Rajawali was relocated to public housing, the mussel fishery was destroyed, and the fish market was sealed off from the sea. In this paper, I trace the transition from *timbunan* to *reklamasi* as perceived by residents of Kampung Rajawali. I construct this local history by combining newspaper reports with transcripts of interviews with twenty residents of Kampung Rajawali. The interviews were conducted by Tanahindie, an urban research institute in Makassar, for a community-based research project funded by the Environmental Justice and the Common Good Initiative at Santa Clara University. The transcripts document residents' nuanced attitudes toward reclamation, even as *reklamasi* has completely transformed their community.

## **From BiodiverCity to Silicon Island: The Ephemerality of Sustainability Imaginaries**

N. Azreen Azlan (Manchester School of Architecture)

This paper examines the tension and contradictions between the ephemerality of urban plans produced for the Penang South Island Reclamation (PSR) project and their sustainability narratives. In 2020, Bjarke Ingels Group (BIG), an internationally renowned architect, won the PSR master plan design competition with their BiodiverCity proposal featuring renderings of 3 reclaimed islands fashioned as urban lily pads inspired by the same flora found on Penang island. The write up of the proposal was laden with sustainability keywords, which was then cascaded and carefully mapped onto press releases and advertorials of the project. Despite the potential negative impacts of the reclamation works, the newly reclaimed islands would celebrate and enhance local biodiversity and incorporate smart mobility systems among other environmental sustainability endeavours. However, the original plans and renderings produced by BIG have over the time been replaced with other renderings, even before the proposal was finally reduced from three islands to only one. Silicon Island, as that one island is now known, bears no resemblance to the architectural renderings produced by BIG, and yet, the sustainability narratives remains a constant. Based on interviews and analysis of grey literature such as urban plans and promotional literature of the PSR, this paper unpacks the ephemeral qualities of conceptual design produced by offices such as BIG and the utility of sustainability narratives as a legitimisation tool for speculative projects such as this one.

## **The Paradox of Resilient City Making: 'Danger Zone' Evictions and Elite Terraforming in the Time of Climate Catastrophe**

Maria Khristine Alvarez (University College London)

'Danger zone' evictions in Metro Manila emerged as a systematic response to the Ondoy flood disaster that devastated the metropolitan region of the Philippines in 2009. This response developed in the time of 'climate emergency' which placed mitigation, adaptation, and resilience as development agendas, and inaugurated a revanchist form of climate urbanism that produces peripheralisation and facilitates speculation in the urban frontier. It also unfolded amidst the proliferation of proposed terraforming projects along the metropolitan coast. My paper examines this contradiction to demonstrate the paradox of resilient city making in Metro Manila through a critical discourse analysis of three sets of texts. I begin with disaster – and climate change- related plans to trace calls for eviction and resettlement, to demonstrate the centrality of riparian slum demolition to Manila's adaptation strategy. Then, I probe a coastal sustainable development master plan and an environmental impact statement report for a large-scale terraforming project to juxtapose urban poor retreat with speculative capital's march towards the sea. Finally, I unpack urban development plans to illuminate how the simultaneous movement away from and towards the water aligns with Manila's current urban strategy of expanding northward and southward of the metropolis and towards its frontiers. Using the lens of urban agnotology, I elaborate how ignorance was wilfully produced by expertise around terraforming, flooding, and sustainability to legitimise the embrace of the sea amidst pleas to retreat. In closing, I reflect on how the politics of the temporalities of 'climate emergency' generated this paradox.

## **The Penang South Reclamation Saga: The Temporalities of a Contested Terraforming Project in Malaysia**

Pierpaolo De Giosa (Palacký University Olomouc)

The works for the creation of Silicon Island began in September 2023 as a joint venture between the Penang State Government and a Malaysian corporation. Penang South Reclamation, the original project envisioned in 2015 to fund an ambitious transport master plan, proposed the creation of three artificial islands spanning over 4,000 acres off the southern coast of Penang Island. Land reclamation is not new to Penang or Malaysia. As a small state facing land scarcity and geographical limitations, Penang has been one of the most active states in Malaysia in coastal land reclamation since independence. However, this project has faced unprecedented opposition from an alliance of NGOs and fishing communities known as Penang Tolak Tambak ('Penang Rejects Reclamation'). Currently, the original project has been 'downsized' from three islands to one. Based on ethnographic fieldwork and the analysis of grey literature and news media, this paper explores the temporal implications of this land reclamation project. It examines the conflicting temporalities at play among different actors: the 'time pressure' faced by the state-corporate joint venture and the anti-land reclamation movement's tactics of 'buying time.' Additionally, the paper delves into the uncertainty and impermanence of the promises of developmental time around the area most affected by the land reclamation project.

## **Session 4C: Heterotemporal Imaginations in China and Japan (Organized Panel)**

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### **Challenging the Modern Time Regime: Heterotemporal Imaginations in China and Japan**

Time is fundamental, pervasive, and omnipresent – a familiar part of our mental furniture. But our temporal understanding is delimited, as it seems almost impossible to think about time without invoking the modern time regime that is homogenous, empty, and linear. History is written with the idea of time flowing irreversibly from the past. Economy is planned with the temporal projection of development. Policies are implemented with a clearly defined timeline. Our lives are punctuated by almanacs, calendars, and languages that seek to capture the passing of time. Yet, this time regime is not ahistorical but has a certain origin and genealogy.

This panel explores, with empirically grounded case studies, the ways in which heterogeneous conceptualizations of time and temporalities are articulated in China and Japan, in relation to or as an opposition to modern, homogenous, empty, and linear time, in religious discourses, imperial and colonial ideologies, contemporary socio-economic discussions, and artistic practices. Two papers in this panel examine China's and Japan's historical encounter with and negotiation over the modern time regime, while the third paper attends to competing notions of time and temporality that continue to exist today in social and cultural practices. By offering a way of grappling with heterotemporality, this panel seeks to bring various disciplines and academic fields into a conversation and to consider theoretical and analytical ways of addressing the question of time and temporality without erasing their heterogeneity.

#### **Discussion**

Christine Moll-Murata (Ruhr-Universität Bochum)

## **The Future of the Past: Temporalities in Taixu's Historiography**

Qinqin Peng (Ruhr-Universität Bochum)

This paper questions the purported universality of modern historiographical discourses grounded on the notion of linear time, progressivism, and evolutionary theory by bringing these discourses into a conversation with the Buddhist tradition of Late Qing and Republican China. An especially salient case can be found in Taixu 太虛 (1890-1947) and his corpus on Buddhist history and history writing. In his effort to spearhead the 'doctrinal reform' of Buddhism in China vis-à-vis modern historiographical discourses, Taixu sought to establish a pragmatic, critical, and structured Buddhist history with an emphasis on change, continuity, and relationship. What is particularly noteworthy about Taixu's effort is his conscious utilization of various temporalities taken not only from Buddhism but also from Confucianism and Western theories. This consolidation of multiple temporalities was instrumental for Buddhist scholars in negotiating their cosmology with the modern worldview and in carving out a location for the Buddhist tradition within the world marked by a modern, linear, progressive temporality.

## **On the Limits of Analytical Categories: Japanese Imperial and Colonial Discourses and the Conception of Time and Temporality**

Aya Hino (Ruhr-Universität Bochum)

The theoretical and the empirical are often incongruous. This paper addresses the (in)adequacy of analytical categories of (non-)time, such as 'the horizon of expectation' (Koselleck) and the concept of 'utopia' (Mannheim, Ricoeur, and Jameson). In these conceptualizations, the future is defined as that which exists within the condition of the present, while the utopia occupies a non-place-non-time that functions as a diagnostic of the present. When applied to an analysis of imperial and colonial discourses of the Japanese Empire (1868-1947), however, these analytical categories become increasingly inadequate. As this paper points out, the utopian imagery of the Japanese empire, envisioned with slogans such as 'hakkō ichiu' (八紘一宇 Unify the eight corners of the world) and 'daitōa kyōeiken' (大東亜共栄圏 Great East Asian Co-Prosperity Sphere), was not a diagnostic of the present but promoted instead by the political and intellectual centers as a legitimate expectation of the future. This transgression from a utopia to a legitimate expectation indicates a discursive restructuring of temporality went into Japan's imperial and colonial project, which in turn necessitates a reconsideration of the (in)adequacy of available analytical categories of time.

## **'The Hongxia Project': Cao Fei's Multitemporal Narration through the Lens of 'Artistic Historiography'**

Nora Wölfing (Frei Universität Berlin)

Artistic practices have long been an important realm for exploring the conception of time and temporality. By focusing on a contemporary art project by Cao Fei 曹斐 (1978-), entitled 'HX – Hongxia' (2020), this paper examines the ways in which artistic practices challenge linear authoritative history and blur the lines between preconceived temporal registers. The Hongxia project is a multimedia, multi-temporal network of historical research, stories, and fabulations rooted in Chinese history of the late 1950s and early 1960s. But its storytelling through historical artifacts, photography, a documentary film, a catalog, a novelette, a retro-sci-fi movie, and virtual reality installation reaches into the now and beyond, forming a mesmerizing wormhole into history, the present, and the future. What is at play is multiple entangled temporalities. Such entangled temporalities are further emphasized through the theatricality of an art exhibition, which involves the presence of the audience, and which, therefore, adds 'contemporaneity through exhibitionism,' that is, another temporal layer, to the already multiple and heterogeneous temporalities of the Hongxia project.

## Session 4D: Student Session – Japanese Studies

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### Shibukawa Harumi and Solar Eclipse Prediction in Edo Period Japan

Evelyn Emery (University of Colorado at Boulder)

It is often assumed that western methods and standards in science have surpassed the rest of the world since the Scientific Revolution. However, East Asia has a longer history of astronomical observation, which was incorporated into the calendar itself. Designed to create predictive snapshots of heavenly movement, the ultimate objective of Sinitic calendrical procedures is eclipse prediction. Under the direction of the newly established Tokugawa government, Shibukawa Harumi (渋川春海 1639-1715) was tasked with creating Japan's first ever local calendar. Due to exclusionary policies, only Chinese and Korean resources are available to Harumi, though the influence of Western astronomers in the Chinese court circa the year 1600 allowed for the diffusion of ideas relating to geographical space and time. These may have provided inspiration for an improved eclipse prediction model, but provided no concrete methods or instruction on how to do so. In his work *Jōkyō reki* (貞享曆, *The Jōkyō Calendar*, 1685), Harumi calculates the timing of 190 eclipses found in historic records across East Asia to validate the accuracy of his new method. Utilizing a data set of solar eclipses from *Jōkyō reki* with known geographic coordinates, this study analyzes solar eclipse timing as predicted by Harumi, comparing the dates and times he provided to those calculated using the planetarium simulation software *Stellarium 2*. Reconciling the different time systems utilized by Edo Japan and the modern world, as well as the lack of uniformity in Harumi's records provide obstacles in analyzing the accuracy of the data. Creating a functional time conversion system with acknowledged flaws and establishing standards in data evaluation, the accuracy of Harumi's solar eclipse timing in Japan is estimated to be within 22 minutes over 1,053 years. However, by contextualizing Harumi's project in the history of world science we find that he is the first to develop and use an eclipse prediction model with geographic modularity, and the first to attempt to calculate eclipse timing on this

scale – spanning over a millennia in time and 3,000 km in space – a feat that is not surpassed in the western world until 1887.

# The Language of Traditional Japanese Algebra: A Comparative Study of *Tenzan Jutsu* and Western Methods

Tomáš Vitvar (Charles University)

The proposed paper examines the historical development of Japanese algebra, with a particular focus on the origin and early evolution of *tenzan jutsu*, a mathematical method for solving equations with multiple variables developed in the second half of the 17th century. Utilising Ladislav Kvasz's theory of potentialities of the language of mathematics, this study first analyses *tenzan jutsu* and compares it to Western algebra from the perspective of six aspects: logical power, expressive power, methodical power, integrative power, explanatory power and constitutive power.

The findings indicate that, from this perspective, the language of *tenzan jutsu* shares many similarities with Western algebra and is functionally comparable. However, significant differences exist in their historical development. In contrast to Western algebra, which was constrained by a cultural emphasis on geometrical interpretation of exponents and a reluctance to accept negative terms in equations, Japanese mathematics—free from such restrictions—evolved more dynamically.

Second, it identifies several differences outside of Kvasz's framework. In those cases, the differences appear to be of a more formal, stylistic nature. I discuss their importance both for mathematics itself as well as for application of algebra in different fields.

## Travel on the Verge of War: Experiencing Japanese Temporality in Multilingual Tourist Guidebooks in the Late 1930s

Lingyi Chen (Duke University Asian/Pacific Studies Institute)

The year 1940 entails some important numbers in the history of Imperial Japan. It was the year of the nationwide celebration of the 2600th anniversary of the first Tenno's enthronement, the third year of Japan's war with China, and a year before the outbreak of the Pacific War. Considering the tense geopolitical condition and the militaristic climate inside and outside of Japan, it might be counterintuitive to notice that 1940 was also the peak of inbound tourism in prewar Japan.

More than a fun and relaxing experience for foreign tourists, travel in Japan was expected to be a means to showcase the modern yet unique image of Japan to the international community or even educate foreigners about the proud history and mission of the empire. Such an intention was well illustrated in the official guidebooks published in the late 1930s.

This paper explores the texts and images in the 1939 version of *Pocket Guide to Japan* and the trilingual *Japan Pictorial* published in 1940, a brochure on the never-held 1940 Japan EXPO. The guidebooks trace the empire's founding back to the year when the mythical Jimmu-Tenno established his country, conforming to the popular state discourse at the time. With the help of this discourse, the official placed the origin of Japanese civilization even further back than the beginning of the Western Christian era. As the guidebooks imply, Japanese spirituality has its roots in the country's 2600 years of imperial history, which allows foreign tourists to travel in modern Japan and its past simultaneously. This paper intends to argue that imperial tourism in the late 1930s served to brand Japan as a peace-loving ancient empire that shared the modernity of the West but maintained its Japanese temporality, facilitated by the seemingly impersonal yet politically informed language of official guidebooks.

## **Czech and Slovak Fans of the Boys' Love Genre**

Sabina Vítková (Palacký University Olomouc)

In recent years, the Boys' Love (BL) genre, originating from Japan and featuring romantic relationships between male characters, has seen a surge in popularity beyond its native cultural boundaries, resonating with diverse audiences worldwide. This genre not only challenges traditional narratives of gender and sexuality but also serves as a lens through which fans can explore and negotiate their own identities. While fans and fan communities of this genre have been extensively studied in Asia and the West, its impact on Czech and Slovak fans remains unexplored. In this paper, I will present the results of my research on Czech and Slovak fans of the BL genre, which was carried out through a mixed-methods approach combining a questionnaire survey, virtual ethnography, and autoethnography. The research delved into fan demographics, media consumption habits, fan practices, and motivations for engaging with this genre. This paper focuses particularly on Czech and Slovak fan communities and their consumption habits, situating these findings within a global context and comparing them with existing research on BL fan communities worldwide. By shedding light on this unstudied fan demographic, this paper contributes original insights and highlights both the unique and common aspects of Czech and Slovak BL fans compared to their international counterparts.

## **Session 5A: Time and Language in East and Southeast Asia**

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### **Image of Diaspora Language Standard: The Case of the Arab-Descent Community in Indonesia**

Luigi Sausa (University of Naples 'L'Orientale')

Originating from Hadramaut, now part of Yemen, the Hadrami diaspora community in Indonesia is often described as having lost its ancestral language, lacking distinctive linguistic features, or as speaking Indonesian with an 'Arabic touch' (Jacobsen, 2009). However, community members cultivate a sense of belonging to a unified group through linguistic 'acts of identity' within the Arabic socio-cultural realm, displaying diverse desires for symbolic inclusion and exclusion (Walker & Slama, 2021). Prominent motivations include exhibiting ethnic affiliation or adopting an international style that diverges from the prevalent English-led global culture. I argue that these acts of identity, based on the perception of Arabic as the in-group's 'diaspora language', arise as a site of ideological contestation. Through analyzing interviews with community members in Jakarta, Surabaya, and Surakarta, my aim is to delineate two contrasting ideas: the loss of Arabic as the ancestral language versus its continuity with tradition. Employing Babcock's concept of the 'image of standard', understood as a perceived sense of standard-likeness emerging through discourse (Babcock, 2022), I argue that these divergent views and the stances between them result from comparing the community's language practices with a general idea of Arabic, creating what I term an 'image of diaspora language standard'. Adherence to this image reflects, to some extent, the recognition or not of the diaspora language as a legitimate variety in its own right. Finally, I suggest that this dichotomy reflects the Hadrami community's composition in Indonesia, which revolves around regional and local mobility rather than a static idea of geographical origin, although partially based on the feeling of having a common ancestry. In the first section of I build on the theoretical premisses that see ethnolects as part of language ideologies (Jaspers, 2008) and I will give a brief outline of the main theoretical framework that have been

applied in the study of diaspora language practices stressing the ideological construction. Following on that, I will frame the historical and contextual information about the community under study, stressing the different lines through which the socio-cultural world related to Arabic is constructed. I will focus mainly to the opposition between 'language structure-centered' studies that use concepts as ethnolect, heritage language (Muysken, 2013) and variety of language and a more 'language practice-oriented' approach which focuses on style, repertoire, and registers (Auer & Dirim, 2003). I will argue that given the complex relation between the diglossia socio-linguistic context of the Arabic language, Arabic as an ethnicity marker and Arabic as the language of the Islamic revelation that have circulated throughout the India ocean at least since the spreading of Islam, an holistic approach that takes into consideration structural approaches to language studies, ideological conceptualization of language and mobility are necessary. following on that, I will report and discuss interviews that I carried out and interactions that I participated in during my field work to highlight how the language practices of this community are ideologically described as improper, wrong, abused, or inexistent, opposed to explanations that make the language arise as a variety of Arabic with its own right. In conclusion, I will suggest that this set of ideas on the one hand reflects the ways the community understands itself as part of a dynamic socio-cultural space shaped by mobility across the India Ocean, Indonesia and the Middle East, and that dialogically, these ideas are tangible in language practices.

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## Branching Time and Temporal Succession in Abui

František Kratochvíl (Palacký University Olomouc)

George Saad (Palacký University Olomouc)

Benidiktus Delpada (Independent Researcher)

Abui (Papuan, Timor-Alor-Pantar family, abui1241) predicates combine with suffixes marking the difference between actualised and non-actualised situations (Mauri and Sansò 2012, 147), akin to various Papuan languages (Foley 1986, 158-161). In Abui the marking of actualisation is non-binary and not bound to any other grammatical category (non-joint). Compared to the similar system described for Sawila in Kratochvíl (2014, 421–26), the Abui system is more elaborate. We divide the markers according to their actualisation status (realis vs. irrealis). The first type are the sequential realis affixes that mark the temporal arrangement of two events. Sequential realis affixes occur primarily in medial clauses (i.e. clauses in the clause chain that are not final and not nominalised) and distinguish various sequential arrangements including: (i) simultaneous (-ba), (ii) anterior (-mai~mi), (iii) close or causal sequence (-ma), (iv) loose sequence (-ya), as exemplified below. Insubordinate uses of realis and irrealis marking on final clauses are also attested (cf. Evans 2007; Kratochvíl 2014: 422-423; Evans and Watanabe 2016).

(1) Lakingtei he-moqu nuku me-maa, hedo mia-ba moqu place 3.AL-child one come:IPFV-CSEQ 3.FOC be.in-SIM child hoo-q=mit-i 3.GOAL-THROW=sit-PFV 'a child from Lakingtei came and stayed there looking after the children' [Lateitu.56]

(2) sei-mi, di diyeng do maar-i-ya, he-haai come.down:IPFV-ANTE 3.AGT pot PROX cook:PFV-PFV-SEQ 3.INAL-wife di=fal nee 3.AGT=together eat 'after he came down, he cooked and ate with his wife' [FuMunuma.24]

Irrealis markers occur in both final and non-final clauses (declarative and directive uses) and include the alternative and hortative -re, priorative -se~te (PRIOR), exhortative -rei (EXHORT), prohibitive -he (PROH), and conditionals: maiye (simple, COND), -si~ti (counterfactual, CNFT).

(3) a kawaaisa h-oomi mia-ti a noo-tawaang-re 2SG.AGT be.rich 3.INAL-inside be.in-CNFT 2SG.AGT 1SG.GOAL-greet:IPFV-ALT naha-e? not-PROG 'if you were now rich, would you greet me or not' [EVY.1368]

Irrealis suffixes appear in non-final clauses in declaratives, but in directive clauses may occur sentence-finally, as in (4). The irrealis exhortative suffix *-rei* softens the command usually expressed just by the irrealis priorative suffix *-te*.

(4) kawen ba topa nu ong-bul-ri-te-rei! machete REL be.blunt SPC CAUS-sharp-INCH-PRIOR-EXHORT 'sharpen up finally that blunt machete!' [EVY.1026]

Besides the verbal suffixes, the actualisation status of an event is also encoded by preverbal adverbials such as *ko* 'IRR' and *kaal* 'IRR' which mark future events, or *fi* (dubitative, DUB); these are discussed further in (Kratochvíl 2007, §6.3). For our analysis we use the branching time framework (von Prince 2019; von Prince et al. 2022) who argue for a three-way distinction in branching time which is useful for the study of realis and irrealis because it proposes sets of simultaneous moments which can be ordered within the tree-like frame of branching time. We map the temporal reference of the Abui actualisation markers onto the tree-like branching time frame, showing how the future and contrafactual reference is expressed, giving rather precise definitions and delineations of the scope of realis and irrealis markers in Abui and the associated functions in discourse (cf. von Prince et al. 2022: 244).

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## Different Modes of Interaction between Temporality and Aspectuality in East Asian Languages: The Case of Chinese and Tangut Proverbs

Dimitri Khudiakov (Shenzhen MSU-BIT University)

To date, one of the most challenging linguistic issues remains the aspectual-temporal frameworks of natural languages, which reflect the cultural and cognitive characteristics of the respective communities, as well as the accurate translation between them. In this respect, the East Asian isolating languages represent a clear contrast to the languages of Europe. First, there is no specific category of tense within the respective grammar systems. The time of an action or event is expressed solely through lexical means. The second and most striking feature is the optionality in expressing even the aspectual categories within the isolating languages of East Asia. This circumstance makes it crucial to rely on the context when determining the exact meaning of an utterance. The Tangut language has a slightly lower degree of isolation compared to its Chinese counterpart. However, the same principles also apply to it. The degree to which the aspectual category is expressed varies significantly depending on the type and genre of a text, whether it be narrative, translated, discursive, poetic, or a collection of proverbs and aphorisms, etc. Generally speaking, the expression of the aspectual category (or perfective aspect) in the Tangut language is associated with the expression of spatial direction — a feature common to many East Asian languages. However, in certain instances, the grammaticalization of the relevant markers allows us to consider them specifically as aspect markers. In our study, we will concentrate on the Tangut proverbs from the 12th-century collection titled *The Newly Collected Precious Paired Sayings* 新集锦合諺語 (published in 1176), and compare them with contemporary Chinese proverbs from the medieval period. We will also examine some translated Buddhist narrative fragments in Tangut in order to explore the expression of the aspectual category.

## **Session 5B: Chinese Literature and Thought**

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### **Confucian Gender on the Move: Perplexity and Tension in Qing Travel Writing**

Yuan Gao (Palacký University Olomouc)

This paper investigates the writings of Qing travelers on Europe during the latter half of the 19th century. It examines how Confucian concepts of gender transcended linguistic and cultural boundaries, yet underwent reinterpretation in the face of new encounters.

As Qing travelers navigated different cultural contexts, their Confucian ideals of masculinity, femininity, propriety, and impropriety faced challenges. Their early encounters with Europeans were often marked by perplexity and tension as both sides struggled to identify and understand gender and gender roles in each other's cultures.

Drawing upon established principles in gender studies, such as the social construction and performative nature of gender, this paper analyzes specific moments where these complexities arose, leading to the findings of contrasting gender ideologies inherent in both language and societal constructs. These findings highlight how temporal and spatial shifts in gender concepts were crucial in shaping cross-cultural interactions and perceptions within Qing travel literature.

## **An Early Tang Mirror for Princes: Reflecting through Time in the 'Qunshu zhiyao'**

Katherine Ngo (University of Wales Trinity Saint David)

Kelly Ngo (University of Wales Trinity Saint David)

Mirrors for princes literature refers to a variety of texts compiled for the function of advising members of the ruling elite, including both incumbent and incoming rulers. Recent decades have seen increasing research on mirror texts from the Latin West, Byzantium and the medieval Islamic world. A tension between invariability and movement of time has been observed in such mirror texts. This paper argues that the tension between timelessness and reference to the past is a crucial tool employed by an early Tang dynasty mirror – the *Qunshu zhiyao* 群書治要 (*Essentials for bringing about order from assembled texts*). Compiled in 631, the *Essentials for Bringing about Order from Assembled Texts* is one of the earliest extant Chinese anthologies designed to educate a ruler in cultivating an ethical character and achieving sociopolitical order. Commissioned by Emperor Taizong (r. 624–649) of the Tang dynasty (618–907) for his reference, the *Essentials* includes excerpts from sixty-eight pre-existing sources that is divided into the categories of canonical, historical, and masters writings. The nuance between the importance of history and the timelessness of historical lesson is explored through the excerpted nature and selection of texts from various sources and their reconfiguration within the anthology. Moreover, the content is analysed through narrative tropes from sources of different intellectual and ideological orientations that are tailored to complement Confucian concerns. The ruler's self-reflection is thus facilitated through the creative harnessing of the place of time in both structure and content of the *Essentials*.

## **Learning the Philosophy of the 'I Ching' Through Play: Designing an Educational Board Game for Enhanced Learning**

Yu-An Yu (National Quemoy University, Taiwan R.O.C.)

Hsuan Li (National Quemoy University, Taiwan R.O.C.)

Yi-Chau Wang (National Quemoy University, Taiwan R.O.C.)

The *I Ching* (易經, *The Book of Changes*) is a cornerstone of Chinese classical literature, renowned for its rich and expansive wisdom. It embodies the space-time perspectives of ancient Chinese culture, with its core content using a set of symbols to represent the states of all things in the universe. The familiar concepts of Yin (陰) and Yang (陽) lines, forming 64 hexagrams (卦), illustrate the perpetual and cyclical phenomena of nature and human life. In the *I Ching*, all transformations are driven by time, making time mastery essential. It emphasizes that people are always immersed in time's flow, and in Eastern thought, understanding this flow is key to seeking fortune and avoiding misfortune by seizing opportunities at the right moment. Moreover, in Eastern thought, time is intertwined with content, making it challenging to perceive time abstractly. This study aims to combine the *I Ching* with gaming to develop an educational and entertaining board game specifically designed for Chinese as a foreign language (CFL) learners. Through gameplay, learners can explore the content of the *I Ching* and experience its unique concept of time. The research goals are: 1. To design and develop the *I Ching* board game; 2. To evaluate the effectiveness of the game in helping learners understand the *I Ching*; and 3. To examine how the game aids learners in experiencing the Eastern concept of time. The research follows the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model and incorporates the MDA (Mechanics, Dynamics, Aesthetics) framework to design the game's content. A conceptual design for learners of different levels has been completed, with a prototype developed for advanced CFL learners (C1 and above). The ultimate goal is to create versions of the game adaptable to various proficiency levels.

## Session 5C: History and the Materiality of Time

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### **From the Hour of the Rat to the Hour of the Minute: Temporal and Fixed Time in Japan in the Example of the Wadokei Clock**

Adéla Tůmová (National Museum)

Measuring time and dividing the day into working periods has always been a part of human life and was based on activities that were typical for a given time period. It may have been related to religion, work activities, or based on nature. According to the Nihon-shoki chronicle, the first clock, the water clock, was used as early as the 7th century. In the early 17th century, European clocks were introduced to Japan by Jesuits or Dutch traders. It was during the Edo period that clocks, inspired by Western mechanical machines but measuring time in the Japanese manner were produced in Japan, and which we now know as wadokei. The Meiji Restoration marked Japan's path to modernization and westernization, affecting industry, transportation, and society. In November 1872, the measurement of time was changed. Although the most significant is considered to be the abandonment of the traditional lunisolar calendar in favour of the Gregorian calendar, the change also affected smaller units of time, namely the measurement of the time of day, which had a much greater impact on daily life and was also an essential part of the modernisation process. This paper will focus on the perception of timekeeping during the Edo period, with an emphasis on the distinction between 'temporal' and 'fixed' time, using the example of the Japanese wadokei clock, as well as attempts at horology-related reforms such as first the Tenpo reform (1842) and later the switch to Western timekeeping in 1872.

# Temporal Flows of Decay: Understanding Missionary Collecting of Asian Material Culture in the Present

Valentina Gamberi (Palacký University Olomouc)

This work interrogates the possibility of filling in the blanks of history through experimental ethnography. It looks at Asian temporal traces in European museums, in particular, missionary collections from the second half of the 19th to the first half of the 20th century. These collections tell about the politics of time, silenced fragments of artefacts' biography, such as the circumstances of their collecting and the relationship with their previous owners, as well as the endurance of the past as a material trace to interpret in the present. These temporal dynamics occur within two missionary collections, one assembled by Xaverian missionaries in Parma (Italy), who were based in Honan province, and the other gathered by the Presbyterian missionary George Leslie Mackay (1844-1901) while in Taiwan. This presentation offers the angle of decay as a vantage point for understanding the temporal fluxes and affordances embedded within the two collections, elaborating on a specific methodology. DeSilvey (2017) argued that decay is a processual dynamic in which past traces morph in the present and show future directions of their metamorphosis. As such, decay can reveal the past and its absence; otherwise, our relationship with it and future projections. This study engages with Chinese religious statues within the two aforementioned collections through a combination of museum ethnography, archival analysis and photo-elicitation. What can their disrupted, consumed, emptied bodies tell missionary collecting and their 'space in between' (Brevaglieri 2022) otherwise? Understanding missionary collecting through the angle of decay is also a further contribution to provenance research methods, urging scholars to rethink different ways to engage with silenced archives and museum collections.

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## **Historiography and the Historical Study of Asian Temporalities**

Enrico Beltramini (Notre Dame de Namur University)

The unstoppable wave of dewesternizing Asian thought has now extended to the concept of temporality. Temporality refers to the experience of time. By using the term 'temporalities,' the conference organizers highlight the existence of diverse experiences of time across Asia. This paper explores the category of temporality from a historical viewpoint and poses the following question: How can we study Asian temporalities in a distinctly Asian, or non-Western, manner? Is it enough to simply be Asian or focus on Asian subjects? Or is there something more required to break free from the Western framework in the study of temporality? In this paper, I offer a preliminary response to these questions. In summary, I propose that only a reflection on both the theory of historiography (what constitutes history) and historiographical practice (the methods by which historians approach history) from an Asian perspective can engage Asian temporalities in a truly non-Western way. In other words, I examine the study of Asian temporalities through the lens of the relationship between theory and practice within the field of history.

## Session 5D: Student Session – Korean Studies

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### Norms in the Koryŏ Period: Anormative Women from Koryŏ Chronicles

Petra Lee (Palacký University in Olomouc)

In Korean history, the Koryŏ period (918-1392) is usually described as more inclusive and free regarding women's social status, with them being able to divorce, remarry, or equally inherit with other siblings. Much research has been done on social norms, behaviour, or perception based on the essential records of *Koryŏsa* 高麗史 and *Koryŏsa chŏryo* 高麗史節要 chronicles, epitaphs, etc, usually showing the normative side of the society or in the case of high-class men, also their negative side. However, as there is no separate part of the chronicles concerning women deviating from the norms, it is hard to find any research focusing on this topic.

Thus, this study aims to focus on women who could be called *anormative* in the way they are recorded in the two chronicles. These women are often from high-class or royal families, but examples of low-born women can also be found. Although most of them have their own (at least) family names, I understand them as representatives of different types of *anormative* behaviour and attributes. Therefore, in my presentation, I will explain what the word *anormative* means from the Koryŏ period point of view and examine what types of such behaviour were found in the chronicles, to which group of women it was connected, and whether there are types that have a connection to Chinese treatises for women such as *Lienü Zhuan* 列女傳 or part of *Nü Sishu* 女四書 that were well known in Koryŏ, or whether there are types more suitable for this period of Korean history.

# **Causes of Low Birthrate in Contemporary South Korea: A Newspaper Discourse Analysis**

Irena Vlčková (Palacký University in Olomouc)

Following the cessation of hostilities with its northern neighbor in 1953, South Korea experienced significant economic growth, becoming one of the largest economies in Asia and globally. However, the Korean population, which has been the driving force behind the nation, has now become an area of concern. The birth and fertility rates have declined for decades, but only recently have they become the lowest in the world. The fertility rate has fallen from an average of six children per woman in 1960 to 0.72 children per woman in 2023. That means it is now more likely that a South Korean woman will not have a child in her lifetime than that she will have one. Though most developed countries have observed a decline in fertility over the past few decades, South Korea stands out as an extreme case of ultra-low fertility. The persistently low birth and fertility rates, a result of a complex array of factors, transform Korean society and contribute to the most rapid population aging among OECD member countries. This demographic transition has significant implications for social and economic development. Therefore, it has become a frequent topic of discussion in Korean society, politics, and media. This paper examines the discourse surrounding the causes of low birthrates in contemporary South Korea as presented in newspapers. It analyses 78 Korean-language articles from the four most widely read Korean newspapers published between 2018-2023. Building on previous research on this topic, it extends the existing body of knowledge on low birth rate newspaper discourse by providing insight into a period not yet researched. In contrast to related articles, this study focuses solely on the causes of the low birth rate, allowing for a more in-depth understanding of the issue. The paper identifies and presents three categories of causes: economic, socio-cultural, and socio-demographic.

## **Theory and Translation of the Short Story 'Moja' by Kang Kyöngae**

Michaela Štrbáková (Palacký University Olomouc)

Kang Kyöngae (April 20, 1906 – April 26, 1944) is considered one of the most renowned Korean feminist authors of the colonial era. In her works, she presents a realistic picture of the everyday lives of the lower class, particularly focusing on the impact of patriarchy on the lives of working-class women in Manchuria. Unlike other authors of the era, Kang Kyöngae concentrated exclusively on literature and did not extend her activities to other art forms. The proposed article focuses on one of her literary works, 'Moja' (모자 / 母子) and its translation into the Slovak language – practical issues arising during the translation process and discussing the plethora of problems in view of relevant translation theory while also introducing the hermeneutical background, providing an insight into historical and literary contexts. Various literary works by Kang Kyöngae, including 'Moja', have been translated into English, but none into Slovak or Czech. Translation to the Slovak language involves a set of problems that significantly differ from those during translation to the English language. This essay explores possible approaches to manage pragmatic issues, nuances, particles, and honorifics combined with syntax and sequence, all which present a unique challenge for a translator.

## **Session 6A: Myth, Memory, History**

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### **The Timeless Relevance of Myth: The Legend of Kojojash as a Source of Ecophronesis**

Paul Woods (Asia Graduate School of Theology – Alliance)

influential Kyrgyz environmentalist Emil Shukurov urged his countrymen and indeed the world to learn lessons from the legend of Kojojash, a mythical hunter and hero whose arrogance and exploitative attitudes led to his own destruction. Although the myth of Kojojash is one of the ancient minor epics of the Kyrgyz people, Shukurov considered its wisdom highly relevant for the present environmental and climate crisis. Like other ancient myths, it involves men and women of extraordinary prowess and the intervention and involvement of animals. This study looks first at the appeal to the Kojojash legend in Shukurov's original writing. The second and main section is a detailed examination of the Kojojash text, identifying principal themes and correspondences between the myth and the present day. This makes use of accepted English and Russian versions of the text of the myth as well as secondary literature discussing the legend. The final part of the paper uses theories of myth and the relationship between nature and myth in an attempt to understand the paradox that myth is relevant and timeless precisely because it is locked in a time distant from our own.

## **Periodization of Central Asian History in Local and Colonial Discourses (1868-1917)**

Azim Malikov (Palacký University Olomouc)

Different versions of the periodization of regional history reflect specific cultural, religious or historical traditions. They are also closely linked to specific power relations. As part of the clash between the Russian Empire and Muslim societies in Central Asia, new discourses on periodization of the region's history began to emerge. Periodization schemes modeled on Russian historical events were used and applied as models to the history of Central Asia. The past of Central Asia was conceptualized and presented to Russian orientalists in accordance with the history of the Russian Empire and the political goals of capturing the region and integrating it into the empire. Meanwhile, the societies of Central Asia had their own traditions of periodization of history, influenced by various factors: Islam, Islamization, the past of the region, the role of nomads, the legacy of the Mongol Empire, the legacy of the empire of Timur and the Timurids, the legitimization of the reigning dynasties, etc. The purpose of the paper is to reveal different cultural and historical schemes of periodization and concepts for organizing the past in the societies of Central Asia. Various discourses of Russian intellectuals on the periodization of the history of Central Asia and their interaction and possible influence on the formation of new conceptualizations and periodization of the history of the region by Muslim historians will be analyzed. Special attention will be paid to anti-colonial discourses among local historians. The main sources of the study were periodicals, unpublished archival materials, works of Russian orientalists and local intellectuals of Samarkand, Bukhara and Tashkent. The paper will help to understand the importance of temporality in the formation of different discourses on the periodization of the history of Central Asia in the colonial period.

## **Genealogy, Memory and Didactics: Studying Historical Imagination in Early Modern South Asia**

Sushmita Banerjee (Miranda House)

The perception of the past, its reportage and representation in the literary genres has been a subject of critical scrutiny by scholars. Literary styles often determine the nature of histories that are written and how they engage with the collective memory of the past. My research focuses on the historical imagination underlined in sufi literature produced in the fourteenth century. The sufi texts engage with both individual life histories of sufi teachers as well as collective memory of a sufi order (silsila) and the precepts and practices. In popular memory, the Chishti Sufis are well known on account of the memory associated with their tomb shrines and the easy availability of their teachings in popular sufi literature. Very often, academics intending to unravel the sufi precepts and practices are largely reliant on the tazkirat (biographical) literature produced in the fourteenth century. They underline a definitive sufi praxis based on hagiographies that was largely unchanging across time and more often than not was derivative in nature as the origins of the order are traced to the sufi masters of Herat. These tazkirats were written in the mid-fourteenth century when the sufi order was definitive and precepts well laid out. I wish to study the early history of sufism and critical role of memory in shaping historical discourse regarding sufism as well as Muslim community. In this paper, I focus on the narrative structure of early fourteenth century malfuzat (table talks), the Fawa'id al-Fu'ad to underline the role of individual and collective memory in shaping the religious precepts of Sufism as well as history of Muslim community in the fourteenth century. The Fawa'id al-Fu'ad is one of the earliest sufi text that had a dialogical flavour and reports the practices and precepts of Shaykh Nizam al-Din Awliya as he discoursed on varied themes in his hospice. The text was compiled by his lay disciple Amir Hasan Sijzi who cogently contextualized the sufi precepts with the practices and material milieu of the hospice. The discourses are narrated by the Shaykh with a didactic tone and lay down certain sufi precepts in anecdotal mode. While most of the isharat literature was monotonous, Nizam al-Din Awliya was different as he chose to narrate, illustrate and substantiate sufi tents with anecdotes. In addition, Shaykh Nizam al-Din reported the events that delineated the historical

memory of several personages from the past in a temporally fragmented manner. These personages included sufis who were contemporaries of Shaykh Nizam al-Din, his preceptor Baba Farid as well several other mystically oriented past heroes. I discuss in this paper how in reporting the sufi precepts in the malfuzat the Shaykh used memory of the past to defend Sufism from its detractors and present a nuanced and lucid understanding of the precepts that were easily comprehensible to the audience. By delineating the narrative style and usage of history and memory in shaping sufi precepts, I intend to highlight how Nizam al-Din Awliya tried to draw upon the memories and lessons from the past and unfolded its relevance for the present and hence, unravelled multi-layered perception of sufi ideals and constructed a history of the Muslims that was distinct from the chronicles.

## Session 6B: Politics of Southeast Asia

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### **The Thai State's Repression of Political Dissent: Changing Repertoires and New Transnational Patterns**

Karin Zackari (Lund University)

Since the latest military coup in Thailand, 22 May 2014, new patterns of dissent and repression have occurred, and the government, the legal system and armed forces have expanded state repression in the digital spaces and to neighboring Southeast Asian countries. This paper identifies two trends in the Thai state's targeted repression of political dissent in the past two decades and investigates their different historical paths. The empirical data from national and international human rights NGOs and the UN human rights monitoring mechanisms points towards the Thai government's balancing of accommodation and repression to meet political and social dissent in historically comparative new ways.

The two main forms of transnational repression practiced by the Thai state are direct violent attacks and digital repression to intimidate and silence political dissidents. The state violence materializes on different levels, from official legal decrees to more clandestine operations.

Following the general global trend of autocracies, the Thai state increasingly suppresses digital spaces. The growing usage of internet and new social media for political opposition and mobilization incentivized the state to extend control and repression through and in digital spaces in the latter half of the 2000s (Sinpeng, 2013; Soombatponsiri & Kri-aksorn, 2021). With the amendments of the Computer Related Crimes Act in 2016 by the then military led government, the Cyber Security Act of 2019, and the anti-fake news regulations in 2022, Thailand has moved in the same direction as other autocratic states in the region (Sombatpoonsiri & Luong, 2022). These changes led to heightened censorship, increased surveillance, and greater control over digital expression, raising serious human rights concerns regarding freedom of speech, privacy, and access to information.

Critics argue that the amendments facilitate state repression and undermine democratic principles by targeting political opponents, activists, and journalists under broad and vaguely defined provisions. The online and offline activities by the state and non-state actors share many traits, they are both lenient and harsh, and the state relies on vigilante groups for mass intimidation and harassment (Sinpeng, 2013; Schaffar, 2016)). The online intimidation and attacks are not limited to Thailand with several of the targeted dissidents residing abroad. Especially around the time of the late king Bhumibol's passing there was a spike in the online-offline harassment of perceived threats to the Thai nation – and also among Thai's living in places like Europe and Japan – but the digital control has since become an intertwined part of government control.

Persecution of political dissidents, summary trials and executions, became the *modus operandi* of the Thai state during the cold war authoritarian rule (Chaloemtiarana, 2007; Haberkorn, 2018). In the recent past the Thai state has been openly and performatively exercising its power through direct, arbitrary and extra-judicial violence. While forced disappearances and targeted killings are covertly performed and facts obscured, a central aspect to the Thai state's repression is the routine production of impunity for illegitimate violence – by the police, the military and in courts (Haberkorn, 2018).

Following the coup in 2014, murder and forced disappearances of dissidents in exile became a new part of the Thai state's repressive repertoire. All the so far nine documented cases between 2016 and 2020, were strong voices for the republican movement during the transition between two reigns. The killing and disappearances of them point directly at the monarchy, rather than the military, as the nexus of Thai political conflict (Haberkorn, 2021). These forms of transnational direct attacks mark also a shift in the form of collaboration between the Southeast Asian states supporting each others authoritarian practices.

The questions posed by this paper relates to historical changes in Thai modern political history. First, if the digital control and repression, in tandem with increased judicialization of political repression in Thailand (McCargo, 2019; Haberkorn, 2018), is decisively also the end of the hundred years of struggle for democracy in Thailand. Second, if the transnational direct attacks of political dissidents 2016–2020, should

be considered an interlude – a forceful attempt to stifle republicanism in the interregnum – or as a new repertoire of the Thai state's repression.

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## **Win-Win Decade? 10 Years of the 'Belt and Road Initiative' in Sri Lanka**

Tabita Rosendal (Lund University)

In October 2023, the Chinese Communist Party (CCP) celebrated the 10th anniversary of the 'Belt and Road Initiative' (BRI) at the 3rd BRI Forum in Beijing. However, despite aiming to showcase the global appeal of the BRI, the Forum was primarily attended by state leaders from developing countries. One of the attendees was the Sri Lankan President, Ranil Wickremesinghe, who emphasized that cooperating with China under the BRI is in Sri Lanka's best interest. Wickremesinghe also expressed that unilateralism and containment by the West should not be tolerated, hinting at the initiative's success in winning the 'hearts and minds' of people in the Global South.

Based on official documents, news articles, and fieldwork interviews, this paper provides an overview of the BRI's status and how Western initiatives have contested it over the past decade. Sri Lanka is used as a case study to exemplify the initiative's progress and challenges in developing countries in the Global South. This paper examines the BRI's physical impact in Sri Lanka, focusing on two major projects: the Hambantota International Port and the Colombo Port City. It then analyzes the normative impact of the initiative, emphasizing China's increasing influence on Sri Lanka's adoption of authoritarian practices and its effects on the country's ethnic minorities. Finally, it discusses the growing geopolitical competition between China and the West in the Indo-Pacific and addresses some of the BRI's key challenges.

## **Accelerationism Meets Survivalism: Temporal Aspects of Indonesia's Conservative Modernization**

Iqra Anugrah (Leiden University)

Indonesia's New Order (1966-1998), a major Cold War dictatorship, has received extensive scholarly attention in terms of its political architecture and repression mechanisms (Anderson 2001; Reeve 1987), economic development and contradictions (Robison 1986), mythmaking (McGregor 2007), and socio-cultural life (Karsono 2013). With the exception of several key works on its intellectual foundations (Bourchier 2015; Nitisastro 2011), the more philosophical aspects of the dictatorship tend to be discussed at a surface level, since it is often seen as just another right-wing authoritarian regime. This tendency undervalues the complexity of New Order's authoritarian conservatism and its broader analytical resonance.

By examining the lives and thoughts of three leading anti-Communist, conservative intellectuals behind the New Order – the Chinese Catholic Jusuf Wanandi and Harry Tjan Silalahi and the intelligence czar Ali Moertopo – this preliminary study highlights an overlooked dimension of their conservative philosophy: its temporal aspects.

The temporal dimensions of the trio's philosophy cover the following. First, in response to the perceived socialist underdevelopment under the left-wing government of the independence leader Sukarno (1959-1965), they saw the need for accelerated (capitalist) modernization. In this regard, they anticipated (parts of) right-wing accelerationist arguments for pushing progress and the maturing of capitalism by limiting democracy propagated by Nick Land and Curtis Yarvin.

Second, their claim to rescue the legacy of Indonesia's anti-colonial movement by deposing Sukarno suggests their politicization of the past, especially the early independence years (1945-1959). Though mostly instrumental, this politicization was also tinged with a sense of romanticism and survivalist ethos, an aspiration to redeem the 'lost years' for bourgeois democracy under Sukarno's socialist experiment.

Lastly, Sukarno's 'statism' was the momentous singularity for their political vision. This was the starting point of their politics of fear, which drove them to embrace a bastardized version of 'anti-totalitarianism' through the formation of New Order authoritarianism.

## Session 6C: Constructing Temporalities

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### Internalized Temporality: Francis Xavier's Second Entry into China

Zhongyuan Hu (KU Leuven)

Yi Chen (Peking University)

Jesuit missionary Francis Xavier aimed to enter China but died on Sancian Island in 1552. Seventy years later, after his canonization, his story was brought into China. Xavier's two entries had different outcomes: his initial attempt failed, but as a saint, his name, story, and feast were introduced. Why could his second entry into China be successful?

Investigating the case of Xavier, this article elucidates the role of temporality in Jesuit mission. It first examines how the hagiography of Francis Xavier was translated and introduced into China, focusing on its use of Chinese historical chronology system. Subsequently, after analyzing Catholic calendars, prayer books, and account books, it notes that Xavier's feast day held particular significance in China. It then attempts to reconstruct how Chinese Catholics observed this feast day. Paying attention to sermons and eating habits, this article stresses how Chinese converts internalized Catholic time and incorporated the religiosity into their daily lives.

European Catholic chronology permeated the cyclical rhythm of calendar in Chinese converts' daily life. Two forms of time are the foci: linear time and cyclical time. Linear time helped missionaries align saints' life with the Chinese calendar. Cyclical time, through feast days, continuously brought up the actions of saints, thus repeatedly promoting and practicing Catholic teachings. In the Sino-European encounters, the combination of these two forms triggered the intertwined timing systems of Europe and China, through which the second entry of Xavier was achieved. His mission and martyrdom transformed dates from mere numbers into symbols of early missionary efforts in China. Meanwhile, it was the observation of feast days by the converts that fulfilled Xavier's initial missionary aspirations.

## **The Mass Line: A Mechanism for Socialist Temporality**

Byron Hauck (Simon Fraser University)

What is revolutionary time? Can liberation be an ongoing experiment where victories do not lead to utopia but the discovery and creation of new social power dynamics that must in turn be addressed? This paper addresses these questions by identifying how the Chinese Communist Party's (CCP) mass line functioned as a mechanism to produce a shared temporality, bringing people together to promote revolutionary social justice. The research presented is based on nine months of ethnographic research in Heyang village located in the mountains of China's southeastern Zhejiang province. The historic experiences of research participants provide thick explanatory details linking the material infrastructure of their media infrastructures and the Chinese Communist Party's governance to their negotiated realizations of political agency. Highlighted in these accounts is the popular dissemination of wired radio loudspeakers, which represents China's first national initiative to spread daily timekeeping across its countryside. The use of these loudspeakers helped to affect the shared time of the mass line. Ultimately this paper contributes to debates on socialist temporality and theories of temporal synchronization. It shows how the mass line affects a focus on the present moment as a lived time requiring the praxis of reflective action. The synchronization affected by the mass line is shown to promote comradeship as a form of political belonging. In documenting the success of the lived experience of socialist revolution this paper aims to contribute to wider critiques of social injustice by showing how alternatives to capitalist realism are practical and possible.

## **Arrestedness and Multi-temporality in the Korean DMZ**

Jonathan Yainishet (University of Göttingen)

The Korean Demilitarized Zone (DMZ) is the most visible marker of Korea's division, symbolizing Korea's arrestedness. Building on ethnographic fieldwork examining speculative land ownership in the South Korean DMZ, this talk reveals that the DMZ is also loaded with potentiality, fostering and localizing diverse visions for a post-division peninsula. Aspirational engagement in/with the DMZ, in its various forms, represent modes of 'preparing' for a possible end to the division regime. Grounding aspirations in the DMZ landscape problematizes recent developments in the anthropology of the future, which have increasingly shifted from focusing on historical causality to teleo-affects (future orientations) in describing socio-cultural phenomena. Attuned to the affective dimension of the DMZ, this talk contends instead that the palimpsestic quality of the DMZ demands a multi-temporal approach that examines how past, present, and future engage in a process of co-constitution.

## Session 6D: Literary Temporalities

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### Time in Akutagawa Ryunosuke's 'Momotarō'

Mami Fujiwara (Yamaguchi University)

This is an investigation into the Japanese writer Akutagawa Ryunosuke's 'Momotarō,' as published in a Japanese magazine, Sunday Mainichi on July 1, 1924, with special reference to two different types of time expressed in the text.

Akutagawa's 'Momotarō' is a rewriting of the Japanese folk tale 'Momotarō.' The folk tale 'Momotarō' is a story about the protagonist Momotarō's journey to Ogre Island and his success against the ogres, which was created around the 16th or 17th century (Muromachi era). This story was adopted in Japanese elementary school textbooks from 1888 to 1945, so that even today, almost all Japanese people know this story. Especially in the early 20th century, the story was used as propaganda, and the protagonist, Momotarō, was portrayed as a savior of Asia.

Akutagawa changed two aspects of the folk tale 'Momotarō' to create his own story 'Momotarō.' The first element Akutagawa changed is the figure of the protagonist Momotarō. In Akutagawa's text, Momotarō is portrayed as a cruel invader plundering the island. Therefore, this text has been studied in the context of the relationship between China and Japan in the early 20th century. Additionally, Tuchiya Shinobu and Robert Tierney interpreted this text in terms of Japan's advance toward the South Seas in the early 20th century.

The second change Akutagawa introduced in the folk tale is the setting of two different worlds where entirely different times exist. In Akutagawa's text, the indeliberate intersection of these two worlds is crucial to demonstrating the protagonist's character.

I analyze these different perceptions of time in the text to clarify how the multilayered perspectives of Japan toward the South Seas in the early 20th century are expressed.

## **Tenses and Changes in Vietnamese Socio-cultural Normativity: Changing Concept of Sacrifice in Vietnamese Novels**

Filip Kraus (Palacký University Olomouc)

What do the national epic Tale of Kieu by Nguyen Du, the romantic novels written by the Tu Luc Van Doan Literary Group, the revolutionary novels of An Khe, Doan Vu, and Doan Gioi, and modern Vietnamese novels have in common? This conference paper examines 40 iconic texts from pre-colonial, colonial, revolutionary, and post-revolutionary times to argue that the common theme in these literary works is the concept of sacrifice, albeit with different meanings and manifestations over time. While these works may serve various purposes, they usually critically approach the position of the individual within broader society and delineate the individuals' duties toward that society. Through the lens of self-sacrifice, this paper will demonstrate how fundamental socio-cultural values have always been in tension or direct conflict with other socio-cultural values, duties, and mores. It will show how new literary works have re-articulated old socio-cultural values, mores, and duties. The paper contends that the required self-sacrifice of young people for their parents, state, and the King in the pre-colonial system was re-articulated during the colonial period, when especially women were seen as those who had to sacrifice for a broader family, but arguably should not. The concept of self-sacrifice took a significant turn during the socialist revolution, as young men and women were expected to offer their lives for the success of the revolution. In the post-revolutionary era, roughly associated with the post-Doi Moi period, individuals are once again subjected to familial obligations.

# **Contemporary Engagement and Gender Dynamics in Post-One Child Policy Chinese Children's Literature**

Runyuan Bai (University of St Andrews)

This paper investigates the role of children's literature in post-one-child policy China, emphasizing its engagement with contemporary social discourse to support policy agendas, particularly the overnight transition to a universal two-child policy since 2016. The focus is on 'second child literature,' which aims to normalize multi-child families and reshape public perceptions, in response to current demographic changes.

Methodologically, this study employs a comparative content analysis of narratives on siblings in children before and after the one child policy. This approach reveals unique didactic strategies designed to alleviate the anxieties of the one-child generation and promote sibling relationships. The theoretical framework is grounded in Althusser's concept of ideological state apparatuses, examining how literature functions as a tool for cultural and ideological transformation.

The research scrutinizes the rapid shift in Chinese children's literature production in accordance with changes in birth control policy. It particularly investigates the evolving gender dynamics within families, particularly whether the hypothesis of empowerment of urban daughters during the one-child policy era still persists in multi-child households. By analyzing texts produced post-policy change, the paper demonstrates how children's literature addresses pressing contemporary issues, engaging both child and adult readers.

Ultimately, this paper underscores the significance of children's literature in reflecting and shaping societal attitudes toward policy shifts. It positions the genre as a critical medium for educational and social development amid changing demographic landscapes. Through its real-time engagement with contemporary themes, children's literature in China emerges as an essential platform for addressing the pressing challenges and opportunities of our time.

## Session 7A: Historical Temporalities in Northeast Asia

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### A Tradition of Military Brutality? Port Arthur, Nanjing and the Case for a Long Duree History of Japanese Atrocities

Danny Orbach (Hebrew University of Jerusalem)

The atrocities committed by the Japanese military during the Asia-Pacific War (1937-1945), most notably the infamous Nanjing Massacre of December 1937, have become focal points of historical inquiry. Scholars have struggled to reconcile these widespread war crimes with the arguably more restrained conduct of the Imperial Japanese Army during the First Sino-Japanese War (1894-1895), the Russo-Japanese War (1904-1905), and World War I (1914-1918). Some, however, suggest that patterns of atrocities witnessed during the Nanjing Massacre had already emerged during these earlier conflicts, albeit on a much smaller scale and moderated by various influences. This observation raises critical questions about the evolution, change, and continuity in the history of Japanese military ethics and, conversely, war atrocities.

This paper aims to reexamine a lesser-known yet significant event: the massacre by the Imperial Japanese Army in Port Arthur on November 21, 1894. This incident challenges the established view that the Imperial Army's conduct during the Meiji period consistently adhered to international law. By delving into this case study, we intend to explore how ambiguous orders may have acted as catalysts for war crimes, and to develop analytical frameworks centered on military hermeneutics—the interpretation of orders and commands in a military context.

Employing this framework allows us to investigate the historical trajectory of Japanese war atrocities from a *longue durée* perspective. Looking towards the Nanjing massacre, four decades after Port Arthur, we will carefully consider the unique contexts of each incident and the historical connections between them, thereby enhancing our understanding of the complexities and continuities in Japanese military behavior over time.

## **Finding Similarities and Differences between Athletics in Korea under Japanese Rule and Early North Korea**

Yong Ja Hong (University of North Korean Studies)

After liberation, the North Korean government had to set up a new state, and making a new athletics policy was an important part of that process. The introduction of Communist thought had a huge influence on the society and was a key inspiration for the new nation's athletic policy. However, there was a pre-existing conception of modern athletics on the Korean peninsula that had developed over the previous sixty years. Accordingly, the experience of athletics during the period of Japanese rule influenced the government's athletics policy strategy and the people's willingness to accept that new policy. With that in mind, this paper will examine athletics during the following three eras; Before the March 1st Movement (1885-1919), Between the March 1st Movement and the Second Sino-Japanese War (1919-1937), and Wartime (1937-1945). Each era saw the Japanese colonial government flip from a policy of control to a policy of appeasement and back to a policy of control, respectively. Within this context, after examining each era, this paper will identify key similarities and differences between the examined era and early North Korean athletic policy. By gaining a greater grasp of the athletic situation during different periods of the Japanese occupation, this paper hopes to gain a greater understanding of the appeal and context of early North Korean athletic policy. Additionally, this paper hopes to draw parallels between both eras that do not split the overall history of the northern part of Korea too abruptly into entirely separate colonial and post-colonial spaces. Overall, this paper will have implications for viewing early North Korean government policy from a variety of indirect angles, rather than simply viewing it's most direct and powerful influence on its' own.

## **Incrementalism in Japanese Foreign Policy since the End of the Cold War and Critical Juncture under Prime Minister Abe**

Beata Bochorodycz (Adam Mickiewicz University)

In December 2022 Japan adopted the so-called Three Security Documents that were hailed as major shift in Japan's foreign and defense policies. The presentation will examine the Three Documents in the context of Japan's security policy changes since the end of the Cold War focusing on main reforms and their temporal aspect, namely incrementalism. The main question is, whether the new Security Documents constitute a fundamental change or rather a continuity. Methodologically, the presentation adopts the neoclassical realist approach that emphasizes on one hand, the importance of international/ systemic factors in shaping foreign policy, and on the other hand, the significance of domestic factors that determine the final policy output. And furthermore, to assess the policy change, the article employs the concept of a critical juncture borrowed from historical institutionalism as defined by John Hogan (2006) and the idea of incrementalism. The main argument at this stage of the research is that, first, Japan's security policy has been changing incrementally since the end of the Cold War with the tactics of 'the salami slicing' despite strong pressure of international factors, due to domestic constraints of the pacifist sentiments. And second, under Prime Minister Abe the accumulation of these changes and the newly introduced ones reached a critical juncture that moved the foreign policy in fact away from the post-war Yoshida doctrine towards a policy that could be labeled as 'Abe Line.' The Three Security Documents of 2022 constitute thus a continuation of the policy shift that occurred during Prime Minister Abe.

## Session 7B: Temporalities of (Peri)Urban China

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### The Ambivalent Temporalities of the Songzhuang Art Village

Giorgio Strafella (Palacký University Olomouc)

A tour of ruins, as Svetlana Boym (2008) suggested, leads us into a labyrinth of ambivalent temporalities. This paper embarks on a tour of the art village of Songzhuang, on the outskirts of Beijing, exploring its history which is – like much of the history of contemporary Chinese art – a history of ruins, and links Songzhuang's history and art to the theme of the ruins of art in contemporary China.

The transformation of Songzhuang from an impoverished rural village into an 'art village' begun in the mid-1990s with the demolition of a painters' village near the ruins of the Yuanmingyuan. Artists moved to Songzhuang and converted rural homes and abandoned township factories into studios and galleries. Starting in 2004, local party leadership began supporting the fashioning of Songzhuang as an art village, attracting thousands of artists, curators, and art traders. In recent years, however, new local leadership has forcibly evicted many artists and demolished their studios. Songzhuang's new art organisations have since suffered from lack of funding and their stylish new buildings are gradually turning into new ruins.

This paper draws on Sinophone art discourse, the author's field work in Songzhuang, and analysis of ruin art to show to problematises official temporalities of 'transition' and 'rejuvenation'. By discussing artworks and writings of people who have inhabited the ruins-in-the-making of Songzhuang and experienced its 'ruination' (Mukherjee 2017), the paper sheds light on the three temporalities of 'ruin' – as 'an act perpetrated, a condition to which one is subject, and a cause of loss' (Stoler 2008, 195) – in contemporary Chinese art.

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## **Spatial Vignettes of Ephemeral Ecology: A Feminist Peri-urban Mapping of Chinese Southwestern Periphery**

Michela Bonato (University of Padua)

Along with transitioning toward neoliberal forms of autocratic governance, Chinese peri-urban waterscapes have entered the local government discourse of ecological civilisation. The rapid re-evaluation of invisible territories was determined by forcing the social imaginary of ecological societal relations into the materiality of place branding, giving rise to new authoritarian spatialities. This poster is designed as a performative exercise of feminist peri-urban mapping in the Chinese southwestern periphery. It uses a reflexive approach to disentangle some aspects of power geometries spatialised through vignettes of ephemeral ecology whose temporal existence and decline relate to local political conjunctures and (trans-)national economic demands of urban aggrandisement. The poster considers the local turn to ecological urbanism as a conceptual tool to legitimise disciplinary practices of access to, mobility in and spatial usage of peri-urban greenery, questioning paradigms of displaying and practising care towards the nonhuman by critically discussing the ephemerality of top-down ecological discourses and the (in)visible spatial inequalities they produce.

## Session 7C: Japan and China through Foreign Eyes

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### China through the Eyes of Africans: Media and Public Attitudes towards Contemporary China in Kenya between 2019–2022

Patricie Rozehnalova (Palacký University Olomouc)

Richard Turcsanyi (Palacký University Olomouc)

'China in Africa' has become a hotly debated issue together with the rapidly growing Chinese presence in the continent. The nature of the discussion, however, is remarkably different depending on where one sits. Western media take decisively negative positions, ringing the alarm bell about China's rising geopolitical influence while also highlighting the detrimental impact on the natural environment or standards of democracy. In turn, Chinese media are virtually without exception painting a picture of positive 'win-win' cooperation under which both China and Africa profit. However, what is often missing is the African voice.

This paper focuses on the African perspectives towards China. We take Kenya as the single case study. Kenya is one of the main partners of China in the continent. It is also a relatively open society, thus creating an opportunity to study multiple voices in a relatively free context.

The analysis relies chiefly on qualitative media discourse and quantitative public opinion survey. The Nation and The Star were selected as the representatives of media discourse, and the selected period spans from 2019 to 2022. A public opinion survey was conducted in 2022 on a sample of 1200 respondents representing the general population based on gender, age, and region within the country.

Overall, the study found no significant bias towards either Western or Chinese discourses in Kenyan media, instead reflecting a diverse range of sentiments. This finding suggests that African voices are at least to some extent capable of assessing the positives and negatives of China's impacts on the continent independently.

## **Japan in the Armenian Imagination: Perceptions of Japan in Armenian-language Newspapers and Travelogues**

Astghik Hovhannisyan (Russian-Armenian University)

In the 1890s, most probably influenced by Japan's victory at the First Sino-Japanese war, Armenian newspapers started publishing articles about Japan and its successful modernization project. At the beginning of the 20th century, such articles became more frequent and included travel articles, such as K. Hunuttsyan's 'Letter from Japan' (1901), analyses of Russo-Japanese war, which was compared to confrontation of David and Goliath, and even mentions about the disease beri-beri, which was prevalent among the Japanese troops. Most Armenian accounts on Japan were sympathetic and often expressed admiration towards this country, something that would somewhat change in the 1920s and 30s. The aim of this presentation is to introduce and analyze Armenian perceptions of Japan from the late 19th century through the mid-20th century. The first part of the presentation will be dedicated to Japanese-Armenian connections of that period. The second part will analyze the newspaper articles and travelogues, demonstrating the changing images of Japan.

## **Restoration of Memory Through Time: The Rediscovery of Stefan Romanek, the First Polish Exchange Student (Ryugakusei) in Japan**

Zofia Bindziuk (University SWPS)

Every year, society tends to forget the contributions of individuals who significantly impacted culture, history, and politics. My research aims to preserve the memory of Stefan Romanek, born in 1904 in Biała Podlaska, the first Polish scholar recognized by the Japanese government. It is high time to remind people of his remarkable accomplishments. Through my research, which has taken me to numerous churches, archives, and conversations with enthusiasts of Japanese and Biała Podlaska history, I strive to remind everyone of this forgotten hero. Stefan Romanek's efforts not only built Polish-Japanese relations but also, during the war, helped many Polish Jews who came to Japan with 'Sugihara visas' to escape danger. His legacy and his big heart deserve to be remembered.

## Session 7D: Time in Modern Chinese Poetry

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### Yan Li: Cyclical Time, Playfulness, and the Critique of Global Consumerism

Matteo Garbelli (Università di Napoli L'Orientale)

Several traditions of Chinese thought see time as essentially cyclical (Liu 1974): nature itself, and therefore all historical events, are governed by a cyclical succession (Granet 2019). Such a view of temporality also features in the poetry of Yan Li 严力 (Beijing 1954), a poet and artist who rose to the stage as a member of both the Obscure Poets and the Stars group. His verse, right from the early stages, is filled with images of the changing of the seasons, of things dying and being reborn in a cyclical fashion. Such a view of time, which 'naturalises' death as simply a part of the cycle of life, informs Yan Li's attitude towards human experience: somewhat like the shepherd in *Thus Spoke Zarathustra*, who bursts into laughter after figuring out the enigma of the eternal return (Nietzsche 2006, 127), Yan Li develops a distinctively ironic and playful attitude in his poetry. At first, Yan's irony and humour are coupled with the emphasis on basic, almost primal aspects of human life as constitutive of how we experience the world. At a later stage of his poetics, however, Yan's playful attitude feeds into the programmatically unsystematic, aphorism-like critique of global consumerism – which Yan got plenty of while living in New York between 1985 and 1995 – carried out in *Rotating Polyhedral Mirror* (1999). Moving from Yan's cyclical view of time, then, I try and reconstruct his genesis as a 'playful critic of global consumerism' through the close reading of his poetry, while also trying to highlight the main features of the critique he performs – for which I also draw on Adorno's thoughts on the fake, alienated experience of modern man in the era of globalised capitalism, as they provide an adequate framework to situate Yan's own endeavour.

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## **A Time That Goes Nowhere: Time as a All-Human Body Language in Zheng Xiaoqiong's Poetry and Her Contemporaneity**

Martina Renata Prosperi (University of Wrocław)

Zheng Xiaoqiong 郑小琼 (b. 1980 in Sichuan) is a contemporary poet and her name is linked to *dagong* (migrant workers') poetry, often studied as an (im)possible discourse of 'the subaltern', and/or as literature passible of ecocritical analysis. But Zheng's poetry, going beyond the particular experience of the migrant and the very category of *dagong* poetry, also elicits a reflection on time that is very contemporary and universal in its value. Unlike the eschatological and progressive time that still underlies the dominant narratives, Zheng's time is the body language of the human being: cyclical, but consciously limited; an individual illusion, or an interpretative device for living a (human) life. It is a time that goes nowhere, thus reflecting the paradoxical experience of the migrant herself, whose body shifts and changes, but whose 'love' belongs to the fixity of eternity. Showing how this idea of time emerges from the author's poems, the contribution also suggests a dialogue with the literature of other contemporary Sinophone authors, and investigates the assumptions and potentialities from and towards which such an idea of time possibly moves.

## The 'Time to Make a Choice': Metaphors of Time and Contemporaneity in Ji Xian's Modern Poetry

Silvia Schiavi (Roma Tre University)

'This is the time to make a choice,' declares Ji Xian 紀弦 (1913-2013) at the end of *Shihou pian* (Time), one of his earliest free verse poems. Ji, a mainland Chinese writer who relocated to Taiwan in 1948, uses this 1934 poem to assert his identity as a modern poet, urging his contemporaries to 'make a choice' by embracing a new literary epoch and overcoming classical poetry. In Ji's work, time often equates to contemporariness—modernity—becoming a progressive, concrete, and dynamic force, as well as a 'pressure' that mirrors the frenzy of the 20th century and the need for change. Concurrently, Ji also contemplates time as an abstract and elusive entity, often anthropomorphized as superior beings whose relentless and impetuous progression seems to heighten the rush and pressure of modern times. Through an analysis of time occurrences, representations, and personifications in Ji Xian's poetry, the contribution aims to explore his dual perception of time —as a reflection on modernity and as an abstract entity — to investigate the interplay between these dimensions while addressing the sense of urgency felt by early 20th-century literati during the rise of Modern Literature in China.

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Issued on: November 15, 2024

Edited by: Bianka Orendášová, Adéla Vincencová, Halina Zawiszová,  
Giorgio Strafella, Iuliia Koreshkova

Title page: Lenka Utíkalová

Photographs: Daniel Berka, Faculty of Arts, Palacký University Olomouc

Issued by: Department of Asian Studies  
Faculty of Arts, Palacký University Olomouc  
tř. Svobody 26, 779 00 Olomouc, Czech Republic