ACAS ACCS 2018

Art Center Kobe, Kobe, Japan
June 1-3, 2018

Final Draft Schedule

Please Check & Confirm

Please check that all information pertaining to you is correct
and notify us at acas@iafor.org if there is any error.
Please notify us of any corrections by **Friday, May 4** 18:00 (Japan Time).

Final Schedule

After minor changes have been made to the schedule we will send you a link to the final schedule.

The final schedule will contain session information and a detailed day-to-day presentation schedule (including room allocations and session chairs).

This will be available on **Friday, May 18.**

The International Academic Forum

Friday, June 1

Plenary Day Outline

*to be finalised

09:15-10:00   Conference Registration & Morning Coffee

10:00-10:30   Announcements, Welcome Addresses & Recognition of IAFOR Scholarship Winners

10:30-11:00   Keynote Presentation
Tammy Ho Lai-Ming, Hong Kong Baptist University, Hong Kong

11:00-12:00   Keynote Presentation
The Challenge of the Global South
Vinay Lal, The University of California, Los Angeles, USA

12:05-12:20   IAFOR Documentary Photography Award | 2017 Winners Screening

12:20-12:30   Conference Photograph

12:30-13:45   Lunch Break | Mame no Hatake

13:45-15:15   Featured Panel Presentation
The Cities We Fled
Donald E. Hall, Lehigh University, USA
Susan Ballyn, Barcelona University, Spain
Baden Offord, Centre for Human Rights Education, Curtin University, Australia & Cultural Studies Association of Australasia

15:15-15:30   Coffee Break

15:15-16:45   Featured Panel Presentation
Fearful Futures
Haruko Satoh, Osaka University, Japan
Pavin Chachavalpongpun, Kyoto University, Japan

17:00-18:30   Conference Welcome Reception & Conference Poster Session

The International Academic Forum

Saturday, June 2

Day 2 Outline

*to be finalised

09:00-10:00 Coffee, Tea and Pastries

09:00-09:50 Workshop

10:00-12:00 Parallel Session I

12:00-13:00 Lunch Break | Mame no Hatake

13:00-14:30 Parallel Session II

14:30-14:45 Coffee Break

14:45-16:45 Parallel Session III

16:45-17:00 Coffee Break

17:00-17:45 Keynote Presentation
Helen Gilbert, Royal Holloway, University of London, UK

18:00-21:00 Official Conference Dinner (optional extra)

The International Academic Forum

Sunday, June 3

Day 3 Outline
*to be finalised

08:45-09:15 Coffee, Tea and Pastries

09:15-10:45 Parallel Session I

10:45-11:00 Coffee Break

11:00-12:30 Parallel Session II

12:30-14:00 Lunch Break | Mame no Hatake
12:30-13:15 Tea Ceremony Demonstration organised by Group Wa

14:00-16:00 Parallel Session III

16:15-16:30 Closing Remarks

The International Academic Forum

Friday Poster Session: 17:00-18:30

Room: *To be Announced in Final Schedule*

40377
Development of Traditional Tourism to Inherit Culture and Local Wisdom of Food of Marginal Culture Group in Kanchanaburi Province
Unchun Tuntates, Srinakharinwirot University, Thailand

This research aimed to study a tradition of food and food security including local products which could be developed to become tourism product in the marginal area of Kanchanaburi province. Sangkhlaburi district and Thong Pha Phum district were defined to be the study area. Data collection of this qualitative research were observation and semi-structured interviewing. The 40 samples consisted of the headmen of the villages, tourist guides, the Karens and Mons both adult and young. Data were analyzed by a content analysis and checked by informants as well as comparing with the field notes. The result found that nowadays the basis of the tradition of local food and food security of both Thong Pha Phum and district Sangkhlaaburi District occurred naturally from surrounding and natural resources which benefited the local communities to make a living such as agriculture, fishery, and forest utilization. The culture of Mon's food was similar to the Karen that their living always relied on the biodiversity of nature. It was a crucial factor which benefited the communities for inheriting their culture and local wisdom from their ancestors.

41792
Teachers' Politics of Inclusive Education in Elementary School: A Girl with Down's Syndrome and Her School Settings
Mami Kanzaki, Ritsumeikan Global Innovation Research Institute, Japan
Honoka Kato, Ritsumeikan University, Japan
Tatsuya Sato, Ritsumeikan University, Japan

In Japan, special needs education system has gradually spread, but the negotiation between inclusive and exclusive settings has not been studied yet. Therefore, this study aimed at understanding supporters' politics of inclusive education in elementary school by participant observation at small size public school for a year and recorded school settings of a 7 years old girl Hanako with Down's syndrome. There were three types in her school settings: specialized task in regular class, non-specialized task in regular class, or special classes. At first, teachers had intervened to classmates for promoting their involvement in Hanako, but they gradually started to communicate each other by themselves. Then Hanako started to refuse a specialized task in regular class while she enjoyed the special classes, which tried to promote admiring others, requesting help to others, etc. Under such circumstances, political tension between classroom teacher and teachers in inclusive education was observed. Her classroom teacher considered specialized classes were needed more for improving academic skills. The teacher and supporters in special education considered both staying longer in classroom and taking the communication with classmates were important. The former focused on specialty and regularity of the task while the latter focused on unification and separation of relationships. Based on these results, we considered why task separation brings more contradiction to Hanako than spatial separation and how the justification of regularity was provided, and discussed "inclusive separation"(Valsiner, 1997) between education and life.

40566
The Role of Cosmopolitan Locals in Promoting Sustainable Tourism in Rural Area
Shuwen Liu, The Open University of Hong Kong, Hong Kong

Tourism development in rural area often triggers migration. Apart from a number of migrants who newly arrived as small business operators or migrant workers, some locals who once left the communities for better education and job opportunities in modern cities also come back to conduct tourism-related activities. Recent studies show that the latter group of people, known as cosmopolitan locals, plays an important role in initiating tourism development in the destination communities. However, how cosmopolitan locals influence tourism development in later stages is seldom studied. More importantly, how the return of cosmopolitan locals may contribute to the sustainable development of the destination communities is a question worth exploring. Using qualitative research methods, this research presents a case study of a fishing village in South China, in which tourism has developed for several decades. The study shows that cosmopolitan locals continue to play an important role in further promoting tourism development, in particular following a sustainable path. They not only introduce new business types and concepts of green business and fair trade, but also actively contribute to the preservation of fishing culture. As people who migrate back to their place of origin, cosmopolitan locals have a much stronger attachment to the community compared to other migrants, and thus are more willing to adopt practices that benefit the community in the long run. Though with a small number, cosmopolitan locals play a significant role in promoting sustainable development in rural areas.

40448
"No Couches in Korea": Expat Literature in the Context of South Korea
Kevin M Maher, University of Macau, Macao

In this poster session, the Author of "No Couches in Korea," Kevin M Maher, is available to talk about expat literature in the South Korea context. The book and author cards will be available to view and discuss, as well as what it was like to live in an expat from the 1996-2008 years. For anyone interested in South Korea from a foreign perspective, the author can discuss the context of the book, compared to the explosive changes that have developed in Seoul and South Korea from 1996 to 2018. There was also be other expat literature from South Korea available for visitors to browse and view, from the author's private collection. If attendees would like to stop by and discuss, or share anything about literature, writing, or expat lit with the author, the poster session area would be ideal for a chat and conversation. Anyone involved in the writing process would be encouraged to discuss the writer aspects of creating work, marketing, editing, and publishing. All are welcomed.

41698
International Eskisehir Terracotta Symposium as a Cultural Public Study
Semih Kaplan, University of Anadolu, Turkey

The Eskisehir International Terra Cotta Symposium has shaped as a complicated culture and art study that collects various events together under the main headline of a symposium where terra cotta is evaluated with its artistic, scientific and sectoral aspects. In this content; there is an exhibitions, competitions, design workshops, experimental kiln studies, proceeding presentations, artists presentations, children's studios, and concerts has been organizing, simultaneously with the symposium. Correct collaboration between the University and Tepebaşı Municipality is one of the important criterias at the success and continuity of the symposium. In this study Eskişehir Terra Cotta Symposium will be evaluated with its various dimensions as an example of collaborations between local authorities and universities.

41711
Anatolia: A Unique Art Studio
Bilgihan Uzuner, University of Anadolu, Turkey

Anatolia, which we cannot compare to other regions in terms of its indigenous fertility, has always been home to numerous civilizations. It is now estimated that its development process took approximately two and a half million years from the very beginning of humankind till this day. From some architectural works to the tiniest utensils, a great part of these inventions has been made in Anatolia. The history is actually the joint line of both humankind and Anatolia. First of all, it is a region that witnesses four seasons. The mountains, lowlands, plateaus and the seas run along for two thousand kilometers from the Aegean Sea in the West to the Mesopotamia in the East. The diversity of climatic characteristics and geographical features have enriched the types of raw material found in the area. Throughout the history, various civilizations have tried to make Anatolia their home. These natural riches have always been the main reason for conflicts between them. It is obvious that there is still a fight going on in this area for the very same reason. The discovery of these fertile lands just like Anatolia made a change towards a settled life possible. At this point, we should remind you that the discovery of Gobeklitepe, Urfa shook the archaeological foundations to the root. Anatolia has always fulfilled its task as a source of R&D. It has paved the way as an innovation center for the discovery of raw materials and inventions of various techniques.

41712
Symposium as a New School in Ceramics
Naciye Oya Uzuner, University of Anadolu, Turkey

It is now beheld that departments of fine arts are becoming more and more common in our country; and moreover, it is known that departments dealing with ceramics are being established more frequently than in the past. While education's becoming more prevalent is evaluated as a positive advance in any terms, it is also obvious that an unstudied growth in art and ceramic education will cause some problems. When we examine the history of art education, it can be observed that only three metropolia, Istanbul being the foremost one, had faculties of art until twenty five years ago. Academy and faculties of applied arts were the institutions established by contemplating on its teaching staff, infrastructure and teaching philosophy. These faculties cultivated many artists and art educators by giving applied-trainings and they were the determining factors in art education. With the advent of higher education after 1980s, new universities came into life and the number of art departments increased accordingly. In applied arts, ceramics in particular, it must be planned that departments should be established after measuring the harmony between regional background and the department founded. It will be contrary to facts if we anticipate that all the details that will define the quality of education will be set up merely by the decisions that The Council of Higher Education takes from its headquarters. In the present education system, there is still the menace of this process' becoming a routine in time even though it evolves into the expected maturity.

41749
Auditor and Cultural Relations as the Defining Actor N the New World Order
Nurten Erdoğan, Anadolu University, Turkey

The global world is trying to create an economic order that is compatibility with its own dynamics or to adopt capitalism to itself. This affects the possible global futures we will face. One of the important actors of this system that are not seen at first sight are auditors. The auditors whether internal or external have important determinative functions in the formation and operation of the system, starting with the micro-structures such as enterprises. Previous research has shown that it is the auditors that carry the culture. A culture where they are shaped in as an individual, in their workplace. Thus this study takes the cultural model of Hofstede as a guide. In this context, the aim of this study is to explain the cultural characteristics and cultural differences based on the cultural model of Hofstede for auditors and emphasizes how this cultural approach

has a role in audit work.

41750
A Cultural Challenge: Zero Movement
Melih Erdoğan, Anadolu University, Turkey

To conceive today even the future one needs to look into past. Cultural Breakages and revolts of past becomes visual in arts and leads us to future. From the World War I, including the art movements which emerge after the World War II had influenced art and world of thought deeply and continue to influence even today. One of the pioneers of these art movements was titled "Zero Movement." "Zero Movement" proposes a different art in Europe's post war period and also it emphasizes a new beginning. This new beginning consists of a vision, in a period of time that expresses a specific transition between Classic Modern and Postmodern and it forms a basis for completing the modern period. This period will be described and used as "Radical Modern" in this study. This paper takes the tenets of Zero Movement and helps us perceive future by way of inference.

Saturday Workshop Session: 09:00-09:50

Room: *To be Announced in Final Schedule*

40679
Human Interface: Perception and Expression Through the Eye of Architecture and Design
Atsuko Sakai, University of South Florida, United States

This is a hands-on workshop which introduces the process of design in considering what it really means to represent something, cultural representation of time, place, people and the environment in particular. It intends to draw an inquisitive attention to human behavior and interactions with architecture and the environment. Throughout life, one walks a journey searching for who s/he is and where s/he belongs. The physical and mental processes of searching gradually become concrete experiences attached to various feelings, memories and meanings specific to an individual. By thoroughly investigating these human responses, we will encompass multiple disciplines that connect our dynamic surroundings. The introductory topics include Fritjof Capra's Ecoliteracy and Amos Ih Tiao Chang's *The Tao of Architecture* as well as the embodiment and sensory design for human experience. One of the challenges of today is to see a bigger picture and understand its dynamic systems in our society as a whole. Daniel Goleman tells us that "the challenges we face are too varied, too subtle, and too complicated to be understood and overcome by a single person" ("Ecological Intelligence"). He adds therefore, that we must collaborate in building a collective intelligence in order to enhance our ecological abilities to survive together. Thus, the design challenge for this workshop is to create a collective art—rather, visualized thoughts, design ideas and/or models—to depict some of the critical connections while exploring the basic concept of visual and spatial thinking as a method to communicate, organize, and imagine.

Saturday Session I: 10:00-12:00

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

41716
Translator Professionalism in Greater China
Fung-ming Liu, The Education University of Hong Kong, Hong Kong

Professionalism is a much-discussed topic in various professions such as legal, medical and teaching. However, the study of translators, who are important mediators during the translation process, as a professional group is not a central topic in Translation Studies. Worse still, in the literature, translators are traditionally depicted as anonymous, invisible and subservient in society. Although there has been a growing interest in studying translator status empirically in recent years, the topic is relatively under-researched in Greater China (China, Hong Kong, Taiwan and Macau). More work is necessary in the region, to give a fuller picture of translators. The objectives of this talk are threefold. First, it outlines the status of translators in the Greater China region from historical and social perspectives. Second, it explains how a construct for measuring translation professionalism perceived by translators was developed. Third, it reports on the analysis of how these practitioners perceive their professionalism, based on 231 translators in Greater China.

39269
Development of Vietnamese Vocational Education Since 1954: The Process of Change or Continuity?
Song Hien Nguyen, University of Newcastle, Australia
Thu Hung Phan, University of Vinh, Vietnam

This study is to examine the development of Vietnamese vocational education through its four historic periods of 1954 to 1975 (period of the civil war), 1975 to 1986 (period of unification), 1986 to 2000 (period of renewal) and 2000 to the present (period of industrializing and modernizing). In parallel, the study will investigate current policy and provision of vocational intermediate education (VIE) within Vietnamese education system as well as current challenges that VIE is facing. It is expected to provide policy makers, educators, and administrators of vocational and training education (VET) with an overall review of Vietnamese vocational educational development throughout its historic periods. Clarifying current challenges and practices which VIE within Vietnamese education system are facing may help administrators and policy makers of VET to have a right direction in restructuring Vietnamese vocational education system. This can meet demand of industrialising and modernising the country and quick changes of global economy. The study will be conducted through 2 stages. In stage 1, I will collect documentary data through developing a corpus for analysing documentary data. The corpus in this study includes primary documentary data (vocational education policies, and Prime Ministers' speeches and statements relating to VET policies from 1954 to present), and secondary documentary data (media, visual media, prints, academic scholars/ researchers, conferences, proceedings relating to vocational education policies from 1954 to present). In stage 2, collecting interview data will be done. I will design an interview protocol. Participants will be selected through a snowball process. Themes for interview will be taken from results of documentary data analysis.

40745

Teaching Portuguese as a Host Language for Immigrants: Refugees in Situations of Social Vulnerability in Gois, Brazil

Paula Graciano Pereira, Federal Institute of Education, Science and Technology of Goias, Brazil
Suelene Vaz da Silva, Federal Institute of Education, Science and Technology of Goias, Brazil
Mirelle Amaral de Sao Bernardo, Federal Institute of Education, Science and Technology Goiano, Brazil

This paper aims at presenting a project held at Federal Institute of Education, Science and Technology of Goias, Brazil, which works with vulnerable immigrants/refugees in Goiania and surrounding cities. These people come to Goias in search of better conditions of life and depend on the Portuguese language as an instrument of social and labor insertion. For this reason, this project has two main goals: to provide college students (teachers-to-be) with teaching education and experience, and to improve the acquisition of Portuguese as a host language (PHL) by immigrants/refugees, i.e., as an instrument of mediation between immigrants/refugees and society, allied in the process of adaptation and belonging to the new environment. The team is composed of linguists, professionals from the fields of arts, health, human rights, psychology, hospitality and computer science and by undergraduate students of Portuguese and Dance. The activities are organized in two parts: (1) training workshops for the students on immigrant rights, health, culture, cultural conflicts, and teaching-learning theories of PHL, and (2) PHL and culture classes and for immigrants/refugees, taught by students under the supervision of linguists/teachers. Immigrants living in Goias face significant difficulties in terms of integration, particularly regarding entry into the labor market. These difficulties translate into a high rate of unemployment, downward professional mobility and a process of loss of self-esteem and social exclusion. This project is relevant as an attempt to minimize these difficulties and help immigrants/refugees adaptation/integration process.

41700

How Culture can Critically Engage Itself in a Study Programme: Cultural Heritage and Tourism Programme at Anadolu University as a Model

Nermin Çetinöz, Anadolu University, Turkey

How could we create a cultural study program that would articulate a nation's mainstream culture and its heritage, while respecting various cultures and especially cultural differences within that nation? What kind of approaches should be taken into consideration to have culture critically engage itself in this study program? This paper studies distance education methods utilized at Anadolu University, Open Education Faculty, Cultural Heritage and Tourism Program. The curriculum, course content, practical applications, and student evaluation methods will be analyzed and new suggestions will be made.

Saturday Session I: 10:00-12:00

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

40765
Gendered Musicality in the Changing Soundtracks of Rurouni Kenshin
Stacey Jocoy, Texas Tech University, United States

The continued international popularity of Nobuhiro Watsuki's story Rurouni Kenshin has resulted in a franchise that includes manga and anime, several OVAs, light novels, a live-action movie trilogy, and most recently, a musical. Set early in the Meiji Restoration (c.1878), the story focuses on a young soldier-assassin traumatized by his role in the Bakumatsu. Rather than embodying this narrative with an iconic samurai, Watsuki chose to depict an iconoclastic opposite: a diminutive youth with long auburn hair who carries a sakabatō—a reversed katana, symbol of his pacifist ideals. The only obvious sign of masculinity is the x-shaped scar on his left cheek, added by Watsuki as an afterthought to counter the overt femininity of his bishōnen creation. While the visual and thematic elements of this franchise have been scrutinized by anime scholars, the changing nature of the associated soundtracks, particularly between the anime series and the live-action movies, has garnered little attention. Asakura Noriyuki's music for the anime (1996-1998) is primarily diatonic, Western in character, representing J-pop and rock idioms. The music for the live-action movies composed by Naoki Sato (2012-2014) is markedly different: self-consciously Asian and masculine, emphasizing traditional Japanese instrumentation and gestures from Kabuki theater. This presentation confronts these opposing Rurouni Kenshin musical narratives using musical semiotics combined with comparative iconographic-aural analysis to unpack the heroic discourse of the Meiji samurai, arguing that the overt differences between musical soundtracks reflect a shifting conceptualization of Japanese gender politics across the 1990s and 2010s.

41735
Japanese Kyara Dolls: Ambiguous Religiosity and (Cute) Agents of Security
Alexandra Humes-Yoneyama, Sophia University, Japan

Japanese character (kyarakutā) dolls--often abbreviated and referred to as *kyara ningyō* (character doll)--are typically modeled after characters from comic books (manga), animations (anime), and created entities by companies such as Sanrio and San-X. Particularly in contemporary Japan, they are objects of enchantment for children and adults alike. This paper analyzes the correlations between Japanese character dolls and 1) Japanese traditional religions (shūkyō) and anthropomorphism, 2) shūkyō asobi ("religious play"), 3) the historicity of Japanese omocha (toys), 4) the Japanese aesthetic of "cute" that is often associated with asexual kyara dolls themselves, and 5) religious rituals (kuyō) and consumption. Thereby, an important function of character dolls becomes apparent: Japanese kyara dolls not only contain religious significance, but by means of possession of or interaction with them, may in fact be potential agents for their owners' emotional security.

40701
Nostalgia as a Site of Cultural Contestation, Debate and Exchange in Original Netflix Content
Philippe Gauthier, Queen's University, Canada

Most recent studies focusing on the relations between nostalgia and media show how nostalgia serves regressive political ends based on a selective interpretation of history. From Reagan-era revival of 1950s

culture across movies, music, and politics (Dwyer 2015) to iconic pop culture texts from the 1980s recirculating nowadays (Lizardi 2014), scholars urge us to understand that nostalgic recycling of culture not only erase the past, but also serves conservative politics of the present, such as white displacement and appropriation of African-American history or glamorization of misogyny and homophobia. This essay complements this position by demonstrating how nostalgia serves as a key site of social struggle, thus utilized for diverse and sometimes competing ends (many in the interests of conservative movements but also some in the interests of progressive ones). Through an analysis of original Netflix content, such as Stranger Things, 13 Reasons Why, and GLOW, I argue that nostalgia creates a crucial site of contestation, debate, and exchange over the cultural definition of the 1980s. Using Lawrence Grossberg's methodological concept of 'cultural formation' (1992), my approach seeks to highlight progressive intents to imagine corrective alternatives to the past, from LGBT and civil rights movement to today's feminism. In the end, my conceptualization of nostalgia as a site of cultural contestation, debate and exchange will challenge the position according to which 'glossy' treatments of the past that idealize some aspects of history and erase others can only demonstrate an 'inability to create representations of our own present' (Jameson 1991: 21).

41831
Fearful Figures: New Masculinities in Contemporary Japan
Rosemary Overeel, The University of Otago, New Zealand

This presentation accounts for new and emerging masculine identities in Japanese culture. It builds on work in Japanese cultural studies to account for subjects such as the hikikomori, the 'herbivore' and the migrant identity as 'minor' masculine subjects. I draw on my recent fieldwork in Nagoya, Japan along with textual analysis of media representations to consider contemporary young Japanese men through two modalities: precarity and Queer. I suggest that the way in which these subjectivities pivot between and through precarity and Queerness produces these young men as fearful figures for hegemonic Japanese culture. These men embody particular anxious responses to the Japanese neoliberal context. I ask whether subcultural solutions produced by these men offers a sense of sociality and belonging which the broader dominant national space no longer allows – after the relative collapse of the Japanese economy and the decline in lifetime, salaryman employment for men.

Saturday Session I: 10:00-12:00

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

41434
Cultural Contradictions: Redefining the Primacy of Performance Arts in Southeast Asia
Chandrasekaran S, McNally School of Fine Arts, LASALLE College of the Arts, Singapore

Taraiyil (Grounding the Body)
In the work of "Bleeding in Circle", I approach Miko to assist me in piercing the metal hooks on the back of my body before the performance. After a short period, Miko came forward and said, 'Maafkan saya, saya mau salawatt' (I am sorry, I need to pray). Then, he proceeded with an act of salam, and went behind my body to recite a short prayer, quoting some Arabic verses from the Koran. After reciting the short prayer, he stood for a moment in silence and then proceeded with the act of piercing. But, it is regarded by most Islamic scholars that it is forbidden for a Muslim to return the salam greeting of a non-Muslim. Not forgetting, Miko is a Muslim, and I am a Hindu. Such form of contradictions will be discussed in this paper through various performance artworks as a crux to redefine the primacy of performance art in Southeast Asia. . It is within this site of construal, I am introducing the concept of Taraiyil. The concept of Taraiyil explores how performance artist interacts with Others as a cultural being, and how the 'body' has to be grounded in order to adapt with cultural contradictions of Others.This process will be investigated by cultural ethnography research thinking process that has been enacted in real time at the site of the performances.

40062
Queer Posthumanism in Ming Wong's Video Installations and Performance Art
Liang Ming Wong, The Chinese University of Hong Kong, Hong Kong

This paper examines on Singaporean artist Ming Wong and his selected video works that deal with identity, gender and displacement which concerned with the ways the artist's body and his queerness inhabit and move across familiar, national and diasporic locations. Ming Wong's video works re-create different layers of cinematic languages, social structure, gender and identity and his own re-telling of world cinema. In these videos, he 'mis-casts' himself and other performers in re-interpretation of iconic films and performances, sometimes playing all the roles (both male and female) himself, often in languages foreign to him. Wong's practice considers the means through which subjectivity and geographic location are constructed by motion pictures. Humanity in definition by default always masculine, white and so forth. Drawing on the theory of Posthuman studies, it problematise humanism and psychoanalytic sexuality and identity studies founded on a series of isomorphic binary selections and what Deleuze and Guattari would call signified subjectification. I would argue in the works of Ming Wong, he has created a direct challenge, not to the essentially privilege male figure, but what it means corporeally and discursively to be, or more correctly count as human. More precisely posthumanism refuses the unity of forms and often incongruous elements of discursive systems such as science, sexuality and social subjectivity into essentially unified conflation of logic, phallicism, equivalence to whiteness and maleness. Posthumanism suggests that we remapped reified systems and structures of knowledge toward thought, existence toward becomings, sexuality toward undifferentiated desire and power toward ethical mediation.

41720

Comparison of Performance of Outlining Materials in Batik Painting Between the Paraffin Wax-Resist and Gel Wax-Resist Technique

Sarath Simsiri, Suan Dusit University, Thailand

Comparison of the performance of outlining material in batik painting between paraffin and gel wax-resist technique. The traditional batik uses paraffin wax to avoid color in some area before painting the unique design of batik. Therefore, batik creation required a highly skilled worker. For batik rookie, there is a problem of using Tjanting needles and controlling wax-resist outlining shape because of the inappropriate wax temperature. This study thus focuses on the performance comparison between Paraffin Wax-Resist and Gel Wax-Resist including batik equipment, process of work, fast production process, technique, cost and convenience. The result shows that Gel Wax-Resist is very comfortable to use and also be able to separate color with good quality. Use of Gel Wax-Resist easily controls the direction of pattern writing. It can facilitate those who do not have the basics of batik writing is able to write batik immediately for the first time. It is also reducing the process, the materials and equipment. By using the new writing process, the batik workpiece is crafty. The candle flare is equivalent to the traditional writing process and may be better in sharp contrast. It is necessary that the new process still exposes the uniqueness of the traditional one. The results of this study show that the batik making is easier which is a new choice for those who are interested. And the most important thing of this study is the transmission of cultural heritage of the Batik art keep going on the way of cultural preservation.

41830

Problematizing Marcel Mauss's Literature on Techniques of the Body (1973) and Exploring Its Materialized Forms in Philippine Intangible Cultures

Sunshine Blanco, University of the Philippines Diliman, The Philippines

This paper aims to use Marcel Mauss's "Techniques of the Body" (1973) as lens in analyzing how the tepo weaving, tutup making, and *habul tiyahian* embroidery traditions of the Sama and Tausug groups from Tawi-tawi, Sulu, and Zamboanga Philippines become representative of their embodied techniques and uniquely rich ethnic identities. By putting the observed body movements of embroiderers and weavers side by side with Mauss's discussions of the body as a natural and technical instrument of man, the paper intends to problematize the subtle ways the body becomes an avenue through which traditions live and persist, and a window that introduces individual and societal bodily inclinations and predispositions. The analyses will attempt to situate the body movements employed in the weaving and embroidery practices of the Sama and Tausug groups within Mauss's discussions about the techniques of the body. It is acknowledged however, that these observations may not necessarily represent the demeanor of all weavers and embroiderers of the Sama and Tausug, considering those interviewed and observed were the ones considered most skillful and experienced in weaving and embroidery,among the members of the said ethnolinguistic groups. Future research and observations may be carried out to compare and examine the differences and similarities between the techniques of the considered "masters" in the field, and those with less experience and less remarkable aptitude for the said practices.

Saturday Symposium Session I: 10:00-12:00

Room: *To be Announced in Final Schedule*
Session Chair: Harry Dyer

41054
Fearful Futures and How to Navigate Them
Harry Dyer, University of East Anglia, United Kingdom

The goal of surviving and thriving in the 21st century is increasingly challenging, as is the task laid out to educators in preparing students for uncertain and increasingly precarious futures. Research suggests that young people are increasingly concerned about their futures (Young Women's Trust, 2017) yet equally feel unprepared for what this future holds for them (Adobe, 2016). The task of preparing students for these precarious futures not only increasingly involves financial and social discussions, but, as this symposium explores, also involves dealing with broader discussions around their hopes and fears of and for their futures, and the pressures and expectations of their presents. This symposium brings together three research projects aimed at exploring issues in education around understanding and navigating fearful futures. The first paper deals with exploring concerns around daily practices online, using a case study of a young British female to critically probe the impact and reach of data in contemporary culture and the discursive regimes that have grown up around it. The second paper explores ontological issues around 'futures', using extracts from interviews with youth about their predictions of dystopian futures in order to argue how such conceptions can be read as a refusal to accept neo-liberal 'realities'. Finally, the last paper presents ethnographic fieldnotes from a 'flat earth gathering', looking at what the recent resurgence in flat-eartherism tells us about the impact of uncertainty on knowledge and the role of education in a post-truth world.

40818
Anticipating the Apocalypse: Monstrous Educational Futures
Esther Priyadharshini, University of East Anglia, United Kingdom

Ideas about the future are often limited by what already appears to be on the horizon. However, such conceptions can present the future as a landscape for rational choice, with the possibility to colonise and rectify it with 'correct' visions, where the process of education can be narrowly conceived as protection or insurance for this future. To avoid these pitfalls, educators have been called to engage with the ontological problematic of the 'future' – its not-knowable nature - and to consider the radical implications of this notion for education. One way of facilitating an engagement with the unpredictable, unprogrammable future is to connect with youth preoccupations that exceed our rational boundaries of how one ought to prepare for the future. Using extracts from interviews with youth about their visions of dystopian futures, this presentation hopes to explore the distinction between dystopia and disutopia, and show how such imaginings can also be read as a refusal to accept neo-liberal realities and assumptions as underpinning a world yet-to-come. These visions of apocalyptic or dystopian futures also reveal a range of positive affect, such as relief, pleasure and a cautious hopefulness in anticipating the passing away of current certainties – of identities, structures and relationships - to clear the ground for new and better worlds. Working with these visions of apocalyptic futures could provide one way of injecting new energy into educational discourses about the future and how to face them.

40799

Sophie's Dilemma: Data, Labour, Education, Literacies

Victoria Carrington, University of East Anglia, United Kingdom

This paper is interested in identity, technologies and their intersection with complex data algorithms. Broadly, it explores the broader implications of the increasingly intimate and customized experience of using personal digital devices and the accumulation of data that follows as a consequence. In particular, it attempts to think through some of the issues raised for schooling and for those of us who have in interest in texts as forms of power, linked to identity and the potential for equity.

It begins with a young British woman, Sophie, and her interpretation of the customization of advertising and news she encounters on her mobile phone. To unpack Sophie's perceptions and experiences, the paper turns to a discussion of the impact and reach of data in contemporary culture and the discursive regimes that have grown up around it. It then turns to issues of identity, text and schooling and concludes by outlining the argument that we need to urgently engage with data as a key cultural text and narrative, opening critical debates around the ways in which it is collected and used as well as on the ways in which its collection, analysis and use impact on the potential for individuals to participate effectively in their social, civic and economic worlds.

40796

Ethnographic Fieldnotes From a Flat Earth Convention: Social Media, Conspiracy, and the (Re)Shaping of the World

Harry Dyer, University of East Anglia, United Kingdom

In recent years, the internet has facilitated the resurgence of a number of dwindling groups with extreme and fringe beliefs, providing spaces for like-minded curious people to meet and discuss their thoughts and ideas. Many of these groups have received a lot of attention and research, such as the rise of alt-right neo-Nazis, and the growth of sexual sub-communities. Yet one rapidly growing area has received little academic exploration, despite picking up a wealth of media attention and a number of noted celebrity followers. That is the resurrection of a belief in a 'flat earth', which appears to have found a healthy community on social media platforms such as YouTube and Facebook. Indeed, since 2015 there has been a notably large increase in the number of Google searches for 'flat earth', and the most popular YouTube flat earth video has over 4 million views. Perhaps the academic shyness towards this growing community stems from a reticence to take this community seriously and treat them with academic rigour, yet exploring their presence and resurgence may help us understand a range of issues, such as the current scepticism towards science, the rise of disinformation, and the manner in which social media is (re)shaping the ways we experience, known, navigate, and understand the world. Reporting on ethnographic field notes and observations taken from a 3-day UK flat earth convention, this paper discusses the rise of flat earth believers, and what this phenomenon tells us about knowledge in a post-truth world.

Saturday Session I: 10:00-12:00

Room: *To be Announced in Final Schedule*
Stream: Gender & Women's Studies
Session Chair: *To be Announced in Final Schedule*

38961
Changing Fatherhood and Reconfiguring Masculinities: Upper-Middle Class Fathers in Hong Kong
Lucille Lok-Sun Ngan, Hang Seng Management College, Hong Kong
Anita Chan, Education University of Hong Kong, Hong Kong

Contemporary research on fathers in the West has interrogated the hegemonic discourses of "new masculinity" and "new fatherhood" where class-privileged men are crossing the gender divide, actively taking on traditionally maternal obligations and engaging in co-parenting. While the literature shows the emergence of a child-oriented masculinity that reorders traditional gender relations, the question of whether the hegemonic structure of masculinity is radically changing is a recurring theme. This paper addresses this question by examining how returnee fathers, who represent the upper-middle class of Hong Kong, internalize and resist hegemonic forms of masculinities in their negotiation of paternal roles and practices within the context of the family. Findings from our qualitative fieldwork suggest that "new fatherhood" continues to preserve and promote the inequalities experienced between mothers and fathers within the domestic sphere.

41687
Kartini's Silence and the Other Woman
Grace V. S. Chin, Universiti Sains Malaysia, Malaysia

My presentation examines the silences of RA Kartini by tracing the women who have been rendered invisible and marginal in her letters: her birth mother, and co-wives, all of whom occupy a secondary status as selir (concubine, secondary wife) in the polygamous households of her father and husband. Kartini's complicit participation in the patriarchal systems, both colonial and local, has been glossed over in favor of the more forward-looking aspects of her persona, but complicating this erasure is the manner in which the state and women's movements have based their respective constructions of freedom and women's rights on the silences of subaltern femininities: those who belong to a non-priyayi (elite, aristocratic) or secondary class that is usually ascribed to the lower "merchant" or "peasant" groups. A Janus-faced ambivalence is thus constructed around Kartini's iconicity, for even as she is upheld at the ideological, national level as the champion of national and women's causes, Kartini's priyayi elitism has remained entrenched within social and national discourses of Indonesia. I relate Kartini's legacy of erasure to a larger postcolonial imaginary in which marginalized women have continued to be ignored by the patriarchal nation-state through the examples of women in power and the subaltern femininities who have been silenced at different points of national history. At the same time, questions related to the future of Indonesian women and class agency will be explored.

40499
Post-Transitional Challenges of Older Adult Women in Mongolia
Odgerel Dashzeveg, University of Massachusetts Boston, United States

Over the past two and a half decades, Mongolia has undertaken significant social, economic, political, and cultural changes with the transition to free-market democracy in 1990. Before the transition, Mongolia led a planned socialist system, which lasted nearly seventy years since 1921. The transition to a market

democracy was unknown context to many Mongolians, and the people most affected by the transitional changes were women who brought up during socialist Mongolia and who had guaranteed full-time employment and generous welfare support including free childcare and served as an active productive and reproductive force of the socialist system. These women are now in their middle-to-old ages ranging from 40 to 59, and they make up one-third of a working-age female population. This paper examines older adult women's transitional experiences and their socioeconomic status in post-transitional Mongolia. Despite women's achievements in the social and political life in post-transitional Mongolia, significant employment barriers and economic challenges remain for women, particularly older adult women brought up during the socialism. Although these women were more educated and skilled workforce of socialist Mongolia, they still lack adequate access to socioeconomic opportunities and face intersecting discrimination based on their age, gender, and skills. The paper argues that the lack of income and opportunities are root-causes of women's disadvantages, and thus, leads to capability failure. Further, the socioeconomic policies of post-transitional Mongolia fail to recognize the intersecting issues that cause capability failure for women to adapt to post-transitional changes of democratic and globalized development.

40719
To Identify As a Feminist in Modern China: Narratives of Middle-Class Chinese Women
Jessie Cannady, Xi'an Jiaotong-Liverpool University, China

Would you call yourself a feminist? What seems like a straightforward question, requiring an equally straightforward response, is anything but in twenty-first century China. While Anglo-western concepts of gender equality and feminism have been linked to the feminist and revolutionary Qui Jin (1875-1907), these concepts have developed throughout Chinese history in a non-linear manner. This presentation explores what it means to identify as a feminist in today's China and how this designation mimics and detours from Anglo-western notions of feminism. By first establishing a historical framework for how ideas of gender equality and women's rights have developed in China, it is possible to better understand the range to which these concepts have shaped the identity of modern Chinese women (Hong & Mangan, 2001; Chin, 2006; Sudo, 2006; Karl, 2006). Discussions of these ideas will draw directly from interviews with three middle-class Chinese women, which provide for a more personal look at how notions of feminism and femininity have impacted their lives. The presentation will also draw conclusions that each woman has adapted these ideas in her own way to forge agency in an otherwise collective society. From an undergraduate student active in supporting equal rights for the LGBT to a 'leftover woman' who likes to travel alone, to a mother who stays awake at night wondering how her life would be different had she not married, there appears to be promise that the path forward for women in China is one of openness and inclusivity.

Saturday Session II: 13:00-14:30

Room: *To be Announced in Final Schedule*
Stream: Area Studies
Session Chair: *To be Announced in Final Schedule*

41786
Reading Girls' Agency: The Pillow Book and Flower Tales, Past and Future
Umehara Yuu, University of Tsukuba, Japan

The topic of this paper emerged from a deceptively simple question: When and why did the linkage between girlhood and same-sex love emerge in Japanese culture? Ostensibly, the answer is clear. Flower Tales [Hana Monogatari] (1916–1924), a serialized girls' novel by the Japanese popular writer Yoshiya Nobuko, featured flowers and romantic same-sex friendships, coupled together, and her depictions of a mutual crush, dubbed "S" (meaning sisterhood), captured schoolgirls' imagination. Michiko Suzuki in Becoming Modern Women: Love and Female Identity in Prewar Japanese Literature and Culture (2009) brilliantly discusses how the girls' fiction genre shaped the understanding of same-sex love. However, what is often overlooked is that Yoshiya claims, rather anachronistically, that the tradition of girlish sentiments unfolding in Flower Tales originates in The Pillow Book by Sei Shonagon in the tenth century. In fact, at a time of her writing in the 1910s and 20s, Sei Shonagon was reevaluated—or devaluated—as a "new woman" in the literary circle. This paper proposes to consider the cultural work of Flower Tales by situating it across space and time. I argue that the linkage between flowers and same-sex girl love in Flower Tales emerged not simply as a reaction to patriarchal heterosexism, but was significantly informed by a female rereading of The Pillow Book; thus Flower Tales reshapes the past in a way that it reshapes a future. Moreover, I will discuss the crucial role that horticultural education played for schoolgirls to understand the function of flowers in Flower Tales.

41796
Colonial Governmentality: The Myth of the Spirit of "Under the Lion Rock"
Hio-Leong Che, University of Macao, Macao

As a colonial and post-colonial city, Hong Kong people shrouds always by so-call 'Spirit of Lion Rock'. Since the 1970s, at each critical moment, 'Spirit of Lion Rock' is applied to encourage Hong Kong people making more effect to face the problem. However, the interpretation of 'Spirit of Lion Rock' changes time after time. Originally, the concept of 'Spirit of Lion Rock' is come from a drama 'Under the Lion Rock' which is product by the official television station RTHK (Radio Television Hong Kong) in 1972. In a very short time, the drama became the highest-ratings and the content of drama became one of the most hit topic in the society. In the last forty years, the producer and the officials always emphasize that all the production of the drama is independent and without any interference by the government. At the same time, the society also think that 'Under the Lion Rock' is an outstanding drama which represents the core value of Hong Kong people. However, the archival document shows that the success of 'Under the Lion Rock'(drama) and the creation of 'Spirit of Under the Lion Rock' is not the effect of free market but an art of government. According to the archival research, the paper tries to study how the colonial government exercises the cultural governmentality through the pop-culture like 'Under the Lion Rock'.

39984

Textual and Cultural Readings of Boys Over Flowers: Intra-Regional Influence As Seen From the Perspective of Translation

Tak-hung Leo Chan, Lingnan University, Hong Kong

This paper proposes to study the Japanese manga series created by Kamio Yoko, Hanayori dango (Boys over Flowers), as it was adapted into TV dramas in Taiwan, Mainland China and Korea in the 1990s, where it achieved enormous success with audiences from varying cultural backgrounds. In research carried out so far, there is little in-depth acknowledgement that this phenomenon is not just another instance of intra-national media traffic in East Asia. Not enough attention has been devoted, on the one hand, to the new historical and social circumstances that impinge on these cultural products in the 1990s, and on the other, to the strategies deployed by the "translators" who adapt the plot, structure and characterization to enhance reception by audiences outside of the country of origin (i.e. Japan). Lurking behind current readings of this phenomenon are contrastive views on the success of the Japanese and Korean waves as a whole: cultural critics are generally divided between the "cultural proximity" thesis, in which the close links between the three East Asian traditions are emphasized, and the "globalization" thesis, which sees the lifestyles depicted in the dramas as imitative of Westernized youngsters living in the cities anywhere in the world. The degree of East Asianization versus globalization as seen in the many TV adaptations of Hanayori dango will be explicated from both a textual (translational) perspective and a contextual (cultural studies) perspective; the combination of these two approaches will deepen our understanding of the intricate processes of intra-regional influence.

Saturday Session II: 13:00-14:30

Room: *To be Announced in Final Schedule*
Stream: Visual Culture
Session Chair: *To be Announced in Final Schedule*

40758
Narrating 1968. Canoa and the Images of a Massacre
Nancy Elizabeth Naranjo Garcia, University of Delaware, United States

Canoa (1975) by Felipe Cazals is a film that exposes the consequences of power that the Mexican State exercised over the 1968 Student Movement. The film approaches the Tlatelolco Massacre from a point of view that takes into consideration the events that led up to it. Nonetheless, the reference to the political tension in Canoa remains ambiguous. Thus, the cinematographic representation refers to an event that leaves space for reflection, and as a consequence leaves evidence of an image that signals the notion of survival as Georges Didi-Huberman points out. In addition to denouncing the oppressive force by the Mexican State the images in Canoa also emphasize what did not happen in Tlatelolco and its condensation with the student activists. To observe the images that Canoa offers in a new light this work proposes further exploration with the following questions. How do the images in Canoa narrate? How are the images inserted in the film? In this fashion, a more profound comprehension of the objective and the essence of the images becomes feasible. As a result it is possible to analyze the images of Canoa with the real killing at San Miguel Canoa in literature. The film visualizes a testimony of the event that once seemed unimaginable, an image that anticipates and structures the proceeding event. Therefore, this study takes a second look at how Canoa considers not only the killing at San Miguel Canoa and the Tlatlelolco Massacre, but goes further on contextualize an unimaginable image.

40757
Crossing Narrative Waters in World Cinema: Alamar (2009) And Kaili Blues (2015)
Dustin Dill, University of Pennsylvania, United States

The physical movement of crossing over water points to both developing narrative tropes and innovative cinematography in World Cinema today. Two prime examples, Alamar (2009) by Pedro González-Rubio and Kaili Blues (2015) by Bi Gan, demonstrate how contemporary storytelling in film not only rests upon these water shots but also emerges from them. The range of symbolism that these episodes in the story provoke goes hand in hand with the diverse filming sequences found in the respective productions. While González-Rubio decides to cut the scene into long and longer shots, Gan uses a single take. The differing angles depict equally unique directors and film projects: Alamar runs parallel to many definitions of the essay film and Kaili Blues resonates much more with mystery and art film. Nonetheless, the crossing of water scenes influence the narratives' subjects despite the generic consequences, and it is within the essay, mystery and art film genres which allows for a better understanding of World Cinema. Tiago de Luca explains World Cinema's prerogative of giving form to a "community of spectators" does not always line up. Given the immense number of interpretations of crossing water —the escape from suffering to find nirvana, rebirth, and colonization— underline the difficulty of categorizing it. If before this type of cross-genre was a trait that defined World Cinema in its beginning, I argue that González-Rubio and Gan question the all encompassing genre with their experimental shots of a universal narrative trope, the crossing of water.

The International Academic Forum

41795

Evaluating Aboriginal Aesthetics in Design: A Case Study of the Tribal Tourism in Taiwan

Yu Feng Chiang, China University of Technology, Taiwan
Yuan Hsun Chuang, China University of Technology, Taiwan

Tribe tourism is an important industry of aboriginal communities in Taiwan. Presenting the distinctive aboriginal aesthetics is crucial for attracting tourists. In this paper, the visual identity designs of five aboriginal tribes, including Tayal, Amis, Bunun, Paiwan and Puyuma, are reviewed and analyzed. It is found that totems and colors are top two characteristics that designers utilize for presenting aboriginal aesthetics, while the texture of aboriginal fabrics could be applied more for transforming fine cultural features into modern design. The results of this paper can provide as references for related designers and further researches.

Saturday Session II: 13:00-14:30

Room: *To be Announced in Final Schedule*
Stream: Education / Pedagogy
Session Chair: *To be Announced in Final Schedule*

41147
Malasakit: The Filipino Face of God's Mercy
Marites Rano Redona, University of Santo Tomas Graduate School, The Philippines

This paper is an attempt at exploring the relationship between the Filipino cultural value of Malasakit and the concept of Jesus' inclusive attitude in Pope Francis' Amoris Laetitia. Malasakit, a Filipino core value, embodies the Filipino's outmost concern for others manifested in the Filipino social and cultural concept of kapwa. Malasakit may be seen in the context of Jesus' inclusive attitude in the Gospels as articulated in Pope Francis' Apostolic Exhortation on Joy of the Family (Amoris Laetitia. Utilizing the Anthropological model of Contextual Theology, this paper seeks to find out the meeting points between the Filipino cultural value of Malasakit. Amoris Laetitia and its characteristic Gospel value, Jesus's inclusive love. This paper argues that the Pope's teaching on God's Mercy is not new at all in itself but a challenge- to make the Church a locus of mercy, hope and joy, where everyone is welcomed loved and forgiven. The pastoral approach of the Church particularly to those who deviated the will of God and those who suffered because of the difficult situations, is expressed in the language and culture of the Filipinos. Thus, this paper concludes that the cultural value of Malasakit can bring out God's care and concern to today's Filipino especially to those marriages and families who are suffering from irregular situations.

41765
Practical Wisdom, Technology, & The Pedagogy of Self-Interpreting Animals in the Twenty-First Century
Benjamin Young, University of South Florida, United States

I explore the relationship between agency, practical wisdom, and technology in the context of education through the notion of "improvisational agency." Human agency involves participating in the composition of meaningful experience, which includes both a tacit faculty of perception--as shaped by shared cultural ideas, habits, and concerns--and an explicit ability to endorse some constellation of these in deliberative choice. The skillful combination of these capabilities approximates what Aristotle called "practical wisdom." Such wisdom is cultivated to the extent that our interpretations of self, others, and the world are refined through experience. Refinement of this sort is inextricably shaped by the media through which we encounter and cope with the world--which can be indicated with the Ancient Greek word techne, the root of the English word "technology." Stories, poems, theories, contracts, paintings, videos, architecture, virtual realities, etc., are all technologies that both mediate and constitute experience. Human agency and practical wisdom in the Twenty-First Century will continue to be reshaped by new media. There is a danger, however, that the more our experience is shaped by artificial (and virtual) environments, our capacity to respond to something (or someone) outside of our interpretation will be compromised. Technology that totally mediates our experience cuts us off from the skills needed to participate in the composition of meaningful experience, and so also from our ability to cultivate practical wisdom and agency. I use musical and theatrical improvisation to indicate pedagogical practices that promote practical wisdom in a technological age.

40420

Creating Peace: Contemplative Practices As an Agency for Peace

Alexandre Avdulov, Saint Mary's University, Canada

Encounters with beauty can serve as an engaging and powerful agency for peace. Over the past few decades, the interest in the contemplative practices of world wisdom traditions has been expanding. Higher education has also incorporated these "inner sciences", as they are often called. Contemplative practices foster a more compassionate understanding of the behavior and values of others, especially those who are unlike us. They are transformational practices and open ways to improve intercultural understanding. Transcending the limits of a traditional classroom, they offer a new dimension to contemporary learners. As students from different cultural backgrounds cross paths while studying in other countries, intercultural learning becomes an additional focus of their study abroad. An increasing interest from international as well as Canadian students in contemplative practices offers an opportunity to expand existing courses, to connect curriculum with real life, to go beyond the curriculum to offer all students a common shared experience. Getting students physically and emotionally involved in the learning process gives them better spatial and temporal awareness as well as awareness of each other. Sensory engagement offers students the therapeutic effects of cultural experience as well as better understanding of the subject. Research confirms that contemplative forms of inquiry can offset the constant distractions of our modern cultural environment. Thus, creative teaching and learning methods that integrate the ancient practice of contemplation innovatively meet the particular needs of today's students and teachers by assuaging their fear of the future by focusing on the present.

Saturday Session II: 13:00-14:30

Room: *To be Announced in Final Schedule*
Stream: Linguistics, Language and Cultural Studies
Session Chair: *To be Announced in Final Schedule*

41726
The Pedagogy of Japan Studies for Japanese University Students
Brent Jones, Konan University, Hirao School of Management, Japan

Content-focused language teaching approaches such as Content-Based Instruction (CBI) and Content and Language Integrated Learning (CLIL) continue to gain both recognition and credibility. In this talk, participants will be introduced to both the theory and practice of such approaches, with special emphasis on the affective learning domain. After looking at the various benefits and challenges of a content-focused approach, the presenter will introduce an example of a theme-based CLIL program that is currently being used in a tertiary-level English program for management course students in Japan. Specifically, we will explore how a required Japan Studies course for second-year students has been designed and developed. The aim here is to highlight for participants each step in the instructional design process as well as some of the various considerations at both the macro (curriculum) and micro (task) levels. Participants will then be challenged to consider the motivational merits of implementing a content-focused approach in their own teaching contexts and be presented with a list of suggested readings for further exploration.

39806
Language Education and Education for Sustainable Development: Valuing Diversity in the Global Linguistic Ecosystem
Russell Hazard, Aidi International School/Mount Kenya University, China

Indigenous cultures are special concerns of UNESCO because of their unique status as predominantly oral cultures who carry important traditional knowledge and who face significant risk of language and culture loss. Educators and policy makers need to be informed about the complexities of dealing with these groups. The very notion of literacy education carries important tensions within these populations. Ong (2000) discusses the many differences between oral and literate cultures. When considering education policy in general, Global Citizenship Education more specifically, and language education in particular, damage to linguistic ecosystems is one of the most fundamental tensions as ever more indigenous oral cultures come into contact with industrial education and are thereby introduced to literacy practices via regional or global lingua francas such as English, Spanish, French, and Swahili. Ong (2000) describes differences in the communication style, content, and world view that can be as profound as a completely different perception of reality in oral cultures. These divergent worldviews are not only important and valuable in of themselves, but also may help us with many of the problems we are seeking to innovate safely through such as ecological destruction, social alienation, and peaceful co-existence (Fernando, Valijärvi, & Goldstein, 2010). Therefore, fostering healthy linguistic ecosystems is considered by some theorists to be key to fostering a healthy global ecosystem (Skutnabb-Kangas, 2000). This presentation will integrate research from a range of sources and highlight emergent trends in order to stimulate potential research collaboration and policy work in this important field.

35502
At the Risk of Sounding Different: Literary Representations of English Language Learners
Eun Joo Kim, New York University - Shanghai, China

Classroom scenes are commonly found in literary works featuring English-language learners. In such scenes, protagonists are often challenged in their ability to communicate with teachers or peers. The most immediate obstacles to clearer communication and understanding would seem to pertain to difficulties in hearing and listening to others. However, in the larger contexts of the novels, the auditory sense is often conflated, confused, or subsumed by the more persistent visualizations of cultural, racial, or ethnic difference. In other words, attention to visual differences and the evocation of visual metaphors often overshadow the sensory experiences of hearing and listening. This paper centralizes the experience of hearing and of being heard by focusing on the performance of producing sound, language, and accent, and by considering how a hearing and speaking subject might be constructed. Select scenes from Susan Choi's The Foreign Student, Maxine Hong Kingston's The Woman Warrior, and Kao Kalia Yang's The Latehomecomer help illustrate how a focus on sound production and reception can reveal distinct interpretations of not only subject formation but also of recognition by others. These analyses are contextualized against studies from the emerging field of sound theory and ongoing studies on affect. Many sound theorists have not yet deeply engaged with cultural difference, presenting an opportunity to deepen the field's depth and range. This investigation of sound sensory experiences draws more specific connections between language use and presumptions of (un)intelligibility, cultural and linguistic difference, and relations of power, specifically concerning cultural hegemony and institutional authority.

Saturday Session II: 13:00-14:30

Room: *To be Announced in Final Schedule*
Stream: Literary Studies
Session Chair: *To be Announced in Final Schedule*

40505
Different Body, Same Status: An Ethical Reflection in the Case of the Niger Delta in Kaine Agary's Yellow-Yellow (2006)
Weeraya Donsomsakulkij, Assumption University of Thailand, Thailand

As an attempt to publicly bring forth the deterioration of people and their surrounding environment, becoming another voice to resist the destruction of the ecological systems and their inhabitants of the Niger Delta, Kaine Agary with her novel Yellow-Yellow (2006) explores the effects of the ecological destruction that socially and environmentally impacts marginalized groups of women and girls as well as the environmental surrounding with full force. Through the cooperative lens of intra-action with its posthumanist perspectives, this paper will investigate the ways in which Agary expresses an "intra-relationship" between humans and non-humans through the struggling of female human character, in particular Zilayefa, and the existence of non-human actors against the forces of oil exploitation. This interconnectedness includes how women and girls of the Niger Delta have been oppressed alongside the degradation of the environment of the Niger Delta by the activities of the oil multinationals. As a way to contest this oppressive notion, therefore, the case of the Niger Delta in Yellow-Yellow urges scholars to rethink the positions of humanism and environmentalism in order to reach a cross-border perception between them. Consequently, by analysing Agary's Yellow-Yellow, this paper attempts to illustrate one way to deal with this environmental issue in the Niger Delta: environmentalism should be humanist as much as humanist perceptions should also involve environmental perspectives.

41035
Adaptation and/as Agency in Margaret Atwood's *Hag-Seed* (2016)
Nishevita Jayendran, Tata Institute of Social Sciences (TISS), Mumbai, India

This paper probes the conflict between the past and present and the manifestations of agency in novelistic adaptations. The argument draws on Margaret Atwood's Hag-Seed (2016), which is an adaptation of Shakespeare's The Tempest (1610-1611). Marked by a shift in time, space and genre, Hag-Seed is post-modernist in its self-consciousness and intertextuality as it re-envisions, structurally and thematically, a prior work. Hag-Seed recounts the revenge orchestrated by the protagonist Felix, a playwright and director, who is ousted from his position by his rival Tony before his production of The Tempest. Twelve years after his forced retirement, Felix produces the play with a cast of prison inmates, laying a trap for Tony to extract revenge. While the theme of revenge driving Hag-Seed's plot resembles Shakespeare's Tempest, the depiction of Miranda in Atwood's Hag-Seed departs from Shakespeare's. Felix's daughter is dead and appears as a spirit-child through the novel, an imprint of the past that is laid to rest only through a successful performance of The Tempest in the present. In the process, agency appears at points of tension, in the plot and novelistic structure, when the present/Self/novel reinvents itself using the past/Other/play as a point of reference. By extending the implications of Hag-Seed's Miranda as a metaphor for the conflicting, fragile yet tenuous relationship between the past, present and future to the study of the novelistic adaptation of a 17th century English play in the 21st century, this paper considers the ways in which fictional representation mobilises agency.

40419

Entropy in the Rise and Fall of a Japanese-American Dystopia - Karen Yamashita's "*Through the Arc of the Rain Fores*t"

Andreea-Larisa Avram, University of Bucharest, Romania

Stephen Pepper first discussed the term "root metaphor" as the foundation of successful world hypotheses. The idea of a root metaphor as a metaphysical archetype can be expanded and used in literary analysis. For this paper we will rely mostly on Eric Zencey's theory of "Entropy as Root Metaphor," and will use the Second Law of Thermodynamics for a close reading and analysis of Karen Tei Yamashita's novel "*Through the Arc of the Rain Forest.*" The world view and perspectives for the future depicted by Yamashita are as relevant today, as they were when the novel was first published. Her inclusion of Japanese characters and constant hinting at Japan throughout the novel makes it easy to identify aspects of Japanese culture that highly influence the development of the plot. As a result, we will look at inner/uchi and outer/soto factors of influence. We will also show how Matacao plastic (a newly discovered matter that triggers the entire plot) acts as generating substance for entropy, which in turn becomes a generator itself, making entropy an event horizon, where uchi and soto meet. Using entropy as root metaphor, we will uncover how it works in the novel, emphasizing the dystopian tones brought to the narrative by technological advancements within the plot. The paper aims to bridge literary analysis and physics, while underlining the Japanese cultural elements that shape the entropy in Yamashita's narrative.

Saturday Session III: 14:45-16:45

Room: *To be Announced in Final Schedule*
Stream: Media Studies
Session Chair: *To be Announced in Final Schedule*

41739
Contemporary Media Work, Agency, And the Cultural Experience of Uncertainty
Rufus McEwan, Auckland University of Technology, New Zealand

These are uncertain times. The impending threats of global financial crisis and climate change are dispersed and repeated throughout mass-media headlines alongside the larger-than-life personalities that have disrupted global politics. Although inexplicably linked to these developments, the much-heralded progress of digital information and communication technologies (ICT) is simultaneously at the centre of theories that seek to overcome social crises, representing both the problem and promise of change in contemporary society. Beyond simply becoming the subjects or consumers of change narratives, contemporary media workers occupy the complex position of both effecting, and being affected by, the rapid proliferation of digital ICTs. Using an interdisciplinary approach that draws from cultural studies, psychology and economic theories of labour, this paper considers the nature of uncertainty in contemporary media work and the complex cultural experience of both promoting and surviving technological change. Elsewhere, similar concerns have highlighted challenges facing contemporary journalists that compete with an increasingly equipped audience. This experience has often been drawn against notions of precarious work, characterised by a fundamental restructuring of material work settings. However, less attention has been afforded to other sectors of the media industries where, for example, television and radio broadcasters are seemingly less displaced. As this paper will argue, in the absence of clear material threats precarious work experiences can emerge primarily as internalised uncertainty. Therefore, this paper seeks to establish a framework for understanding the agency of contemporary media workers in maintaining their current labour position and/or establishing professional mobility amidst uncertain times.

41772
The Politics of Fear and the Making of Religious Nationalism in Indonesia: The Formation of Knowledge in Cyber Public Sphere
Kandi Aryani Suwito, Universitas Indonesia, Indonesia

This paper investigates the formation of knowledge in cyberspace as the public system of power performed by both nationalist and fundamentalist groups in the making of religious nationalism in Indonesia. This inquiry is triggered by recent phenomenon where Indonesia is believed to be practically doing a civil dissuasion by exercising the politics of fear with religion-based issues. Some traumatic experiences of having a deadly conflict between different religions has also made Indonesian people doubt the sincerity of their own commitment in recognizing the value of diversity and distrust governments seriousness in coping with religious conflicts. My research will take into account the role of ruling elites, both the state and cultural groups, in managing and challenging the spread of fear for political purposes. Virilio (2012) made an interesting point by saying that fear has become an environment, a surrounding, and even a world that occupies and preoccupies us. As an incontestable form of power, religion is manipulated through its capacity in generating fear and control to dictate the political behavior throughout the abundant flow of contents across multiple media platforms. New media has been used both to support as well as to counter the frontiers of the nation-state (de Kloet, 2002) which in the case of Indonesia, internet is envisioned to fulfill the utopian idea of democracy. The cyber public sphere has become a contesting space through which existing

religious knowledge and authority come to pass to determine how nationalism should be (re)defined.

41524
Beyond Storage and Planning: The Living Will in the Cloud
Yueh-Tuan Li, Feng Chia University, Taiwan

Most people wish to leave final words for their loved ones in the event that they are unable to communicate, whether in oral or written form. The past decade, however, has witnessed the growth of online services that assist people in preparing their living wills, creating advance healthcare plans, or arranging funerals. Regarding the issue of death and digital media, scholars in the humanities, social science and design fields have focused mostly on how digital commemoration and memorialization embody public emotions towards death. Situating itself within this context, this article focuses on one relatively under-researched aspect of digital service: end-of-life planning. The major difference between online memorialization and end-of-life planning is that the former is more open and allows people to mourn the dead publically, while the latter is more individual-oriented. End-of-life planning is thus able to extend what individuals may take on their wills by involving various activities before, at, and after biological death. The service with communication technologies offers more diversity in that users are able to include not only instructive but also narrative, or even communicative messages. Online end-of-life planning will change the format and content of living will forever because of its accessible nature in everyday life and interconnection with social networking. This article will explore the significance of the development of online end-of-life planning by examining a sample of existing service platforms. Finally, it will explore how new technologies both reflect new social developments and reshape our attitudes toward life/death.

40730
Japan and East Asian Neighbours: Friction Juxtaposed with Harmony
Seiko Yasumoto, The University of Sydney, Australia

The paper investigates over a period of ten years the Japanese government standpoints and local media reporting in the context of political friction between Japan and East Asian neighbours over the ownership of Senkaku Island (Diao Yu Dao) and Takeshima Island (Dokdo Island) and other small islands in the South China Sea. Concurrently, the impact of regional popular culture and social media engagement is examined as an overlay to the political perspectives. The research questions are 1) What is the historical foundation for the geographical disputation? 2) Why is the political resolution of the island disputes so tenuous? 3) Does popular culture have a place to play in dispute resolution, given an increasingly interconnected region through popular culture trade, and can social media and popular culture mediate political friction? Triangulation is the applied research methodology comprising analysis of Japanese Government documents, relevant Asahi, Mainichi and Sankei Newspaper articles and surveys of the opinions of some four hundred Sydney University undergraduate students. The tranche of students was selected to gauge their views away from politics and newspaper reporting given their contemporary infusion of popular culture and social media. The topic has very sensitive issues, not the least of which is the disparate national needs for natural resources with expanding regional and global populations and the relevance and positioning of international law in the context of dispute resolution. My paper will break new ground in research by examining this dispute from the perspective of looking at how popular culture with bi-lateral trade between Japan and its neighbouring Asian countries can contribute to healing and add to mutual respect and understanding as a counter to a 'hot' political approach. The paper endeavours to point a way forward.

Saturday Session III: 14:45-16:45

Room: *To be Announced in Final Schedule*
Stream: Queer Theory
Session Chair: *To be Announced in Final Schedule*

40721
Intimate Citizenship of Non-Heteronormative Malay Muslim Men in Malaysia, Singapore and Indonesia: A Comparative Study
Hang Kuen Chua, Universiti Sains Malaysia, Malaysia

After decades of industrialisation, modernisation and international exchange, postcolonial Southeast Asia sees the emergence of late modern sexual awareness and subjectivities i.e., LGBTQ. This raises new citizenship debate where it has been dominated by ethnoreligious citizenship, especially in Malaysia, Singapore and Indonesia. While the concept of sexual citizenship has, to certain extend, facilitated and elucidated the LGBTQ's civil movements in these pluralistic nations, its underlying Anglocentrism and prioritisation of sexuality in selfhood may be counterproductive to address the complexity of these late modern subjects. As an intellectual response to these limitations, this working paper engages with Ken Plummer's intimate citizenship – a concept encompasses the socially grounded and multidimensional choices (or not) about performing one's personal and intimate life in private and public spaces – to investigate and compare the lived citizenship of non-heteronormative Malay Muslim men in Malaysia, Singapore and Indonesia who share similar ethnoreligious identity and yet separated by geopolitical boundaries and frameworks for citizenship. Drawing from the stories of 50 non-heteronormative Malay Muslim men from three cities in Peninsular Malaysia, Singapore and Pekanbaru in Indonesia, this paper examines and compares their ethnicities, religiosities and sexualities against respective national frameworks of citizenship, to address the issues of and suggest possible framework for late modern citizenship.

40486
Resilience and Resistance - The "Question of Agency" In the Lived Experience of Indonesian Rural Gay Men
Edward John Green, Australian Institute of Business Intelligence, Australia

This paper takes up the challenge of the theme of this conference that civil society has "… agency in creating that future". The paper begins with an exploration of a theoretical conceptualization of agency particularly when applied to a marginalized population. It then aligns 'agency' with concepts of 'resilience' and 'resistance' to speculate on a theoretical framework by which a marginalized population can live their lives. The paper then applies the theory to reality, in this case, exploring the lived experience of Indonesian rural men who have sex with men. The paper highlights the resilience and agency that even the most marginalized and invisible men in Indonesian rural societies employ in order to live fulfilled and productive lives of their own choosing. The paper proceeds to theorize on the concept of 'rural', thereby unearthing the apparent quasi-acceptance of hidden social practices in rural Java and the social undercurrents that allow this. The postdoctoral research behind this paper suggests that the attitudes towards men who have sex with men at both family and village levels in rural Indonesia may not be as hard-line as often thought. It agrees with Foucault that resistance and agency is not only a positive reaction in itself, but also an indication of power by the inferior. The paper takes up this conference's invitation for research "… to return to its activist roots" that "celebrates difference and challenges social inequity". Such ideas have rarely been explored by researchers in an Indonesian setting.

39561
Critical Reflections on the Global Politics of Representing Syrian LGBT Refugees
Fadi Saleh, University of Göttingen, Germany

In this paper, I offer a partial and brief genealogy of the emergence of Syrian lesbian, gay, bisexual, and transgender (LGBT) refugees as objects of global (read: Western) humanitarian and activist investments. Quite unknown prior to 2011, Syrian LGBT persons have only recently started to circulate in images, videos, journalistic accounts, and INGO reports, mostly as refugee-victims who are defined by representations of histories of suffering and death back "home". The more these representations circulate, the more they congeal and become naturalized as foundational, historical truths. In order to expose the historical contingency and constructedness of these representations, I focus on two benchmark media-events that, I argue, have strongly shaped and stabilized this image of the Syrian LGBT refugee as a product of histories of suffering and a figure of death. These events are, respectively, the now-forgotten case of the Syrian, lesbian blogger Amina Arraf in June 2011, which was discovered to be a hoax; and the UN Security Council's meeting on the atrocities committed by the so-called Islamic State (IS) and the questions of LGBT rights in August 2015. By providing preliminary reflections on these events, I hope to demonstrate the ways in which both are invested in constructing discourses of Syrian LGBT refugees that make narratives of suffering and oppression more desirable than others. In a second step, I conclude with proposing different ethical-critical tools and frameworks through which we could produce more reliable histories of Syrian LGBT populations, refugees or not.

40733
Gender Precarity and Queer Agency: How Job Discrimination Against Lesbians Hamper the Development of Queer Movement in Hong Kong
Sonia Wong, Lingnan University, Hong Kong

While male homosexuals face more "direct" homophobia and violent discrimination in Hong Kong, lesbian existence seems to be in comparison, "tolerated" or even "accepted". However, even though direct homophobia is less a direct threat for lesbians, deep-rooted sexism in turn poses many challenges for them in terms of education opportunity and employment. From my ethnographic research, I have observed how sexism is shaping (and limiting) the development opportunity of lesbians, especially those who are more "masculine". Their employment opportunities are often limited because these lesbians "fail" to live up to heteronormative female gender ideals. As a result, they are often forced to take up jobs that are less stable, pay less, and do not have a clear career path. This paper seeks to explore the many factors that shape the job choices and career opportunity for young masculine lesbians in Hong Kong - and by extension, the social standing of lesbians – and its implications to the overall development of queer movement in the city.

Saturday Session III: 14:45-16:45

Room: *To be Announced in Final Schedule*
Stream: Cultural Integration & Cultural Heritage
Session Chair: *To be Announced in Final Schedule*

41058
National Heroes at Stake: A Comparative Study of the Mausoleum of Mao Zedong and the Lincoln Memorial
Xiaomeng Li, Ohio University, United States

At the heart of a country's capital, there is always a need to save a space for the once paramount national leaders or heroes who had devoted their lives to make the country it is today. A memorial or mausoleum makes the dead visible to those who are alive, sustains public memories, and passes on the spirit and nationalism through architectural and cultural spectacles. This paper thus compares the Mausoleum of Mao Zedong in Beijing, China, and the Lincoln Memorial in Washington DC, United States, from the perspectives of interior and exterior design, location, relation with the cityscape, and ideological implications, to examine the intriguing parallelism and differences between the two architectures located in the two ideologically opposing countries. Next, the paper compares the lasting influence of them by highlighting the transmission of symbolic meaning in the case of Lincoln Memorial and the consolidation of the Communist party power in the case of Mao's Mausoleum. The paper ends with the recognition that both countries are now in an age without heroes as postmodernism and globalization have made it quite impossible to gain consent and construct a new hero. Hence, the existence of the memorials commemorating the heroes of the past bear particular significance as they carry and regenerate political influence. Besides offering an eternal life to the deceased, they also utilize the past to serve the present and future.

41571
The Cultural Heritage Architecture of Luang Prabang: The Role in Tourism and Preservation Sectors
Yanin Rugwongwan, King Mongkut's Institute of Technology ladkrabang, Thailand

When Luang Prabang was announced by UNESCO in 1955 as a world heritage site, the role of cultural architecture of Luang Prabang had changed from the past. The preservation of cultural architecture of Luang Prabang has many sectors. The objective of the research is to explore 1) the role of the cultural architecture of Luang Prabang in tourism and 2) the preservation sectors and their role in cultural architecture preservation. The research studied by non-participation observation, notice the trace and interview key informants. The results of research, the role of the cultural architecture of Luang Prabang in tourism have 4 roles that are 1) the place for visitor to visit for experience with cultural in Luang Prabang 2) The place for daily life of people in Luang Prabang 3) the place to collect cultural objects and 4) the place for business to serve tourists. The preservation sectors and their role, they have 4 sectors. 1)sector is government sector that has roles to control, to supervise building renovation and to manage income from entrance fee that they get from tourists. 2) education sectors, they have a role to educate a new generation of Laos for preservation system. 3) traditional material industry sector they have a role to produce traditional material. The traditional material industry sector is the local industry. 4) foreign sector such as international organization. They have role to support preservation cultural heritage architecture by funding and development program.

40421
Cultural Waves, Cultural Tourism and Cultural Integration in East Asia
Yoo-Soo Hong, Institute for Creative and Innovative Development, South Korea
Hui-Wen Chen, Wenzao Ursuline University of Languages, Taiwan

Cultural integration can contribute to substantially reducing international conflicts. In this study, we examine how popular cultural waves and tourism (or cultural tourism in particular) in Japan, Korea and Taiwan have been facilitating multi-cultural integration in East Asia during the last two decades. Japan's popular culture was the first wave to gain momentum in this region during the 1980s and 1990s. Then since the late 1990s, the Korean pop culture has become the major wave through the 2000s. Taiwan and the rest of Greater China are emerging as the next wave generator. The four countries comprising Northeast Asia, including China, have steadily increased tourism and cultural exchanges. These cultural exchanges are extended to Southeast Asia and other regions across the world. However, their intensity and degrees have been somewhat different from each other. Recently, research and discourse about a new East Asian form of cultural regionalism have been proliferating from multiple disciplines. Based on extensive research, we conclude and propose four facilitators or conditions should be met for maximizing benefits of all nations and people involved in these exchanges: well-developed and easy-to-use cyber/social networks, free trade among the involved countries, sustained growth of the middle class, no serious political conflicts among or between the involved countries. In this context, this paper examines the possibility and conditions of cultural hybridization resulting from cultural integration. Several hybrid Asian Waves can emerge if current trends continue, and co-production of cultural products substantially increases as cultural imperialism is collectively avoided.

41766
The Dilemma: Theatre for Peasants; Ankara Experimental Theatre
Ebru Gökdağ, Anadolu University, Turkey

Ankara Experimental Theatre (ADS) established in 1957, is one of the longest lasting and successful independent theatre company in Turkey. İt works in three major areas. Urban theatre, theatre for workers and theater for peasants. This paper focuses on ADS's good intentioned efforts to do "theatre for peasants" and how these good intentions and efforts help deactivate a great folk theatre tradition which has been practiced by the peasants for centuries now. Turkish peasants and their folk tradition (especially peasant theatre tradition) has a unique quality, that is, this tradition is based on dialogue and refuses all forms of monologue. This paper inquires how ASD's approach to talk to peasants using western theatre tradition as a medium creates monologue and oppresses the peasants while ignoring centuries long folk theatre tradition.

Saturday Session III: 14:45-16:45

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

39291
Study Overseas: Narratives on Ambivalence Among Iranian Students in Germany
Reza Bayat, Institute of Cultural Anthropology / European Ethnology - University of Göttingen, Germany

Studying in another country as a "means of migration" and a way to find a new life and settle somewhere else is rarely perceived as a part of the global history of migration and the movements of populations across borders. In this paper, I tackle precisely this question by presenting parts of and findings from my ethnographic research, in which I closely followed and studied the lived experiences of Iranian students who have come to study and live in Germany. Carried out in 2015, I conducted a multi-sited fieldwork in the German embassy in Tehran, Düsseldorf Airport, and the University of Göttingen in Germany in order to investigate the ways Iranian students articulate their lives, experiences, and movement as students in Germany. Contrary to the now-dominant, narratives of the "happy migrant", to quote Sara Ahmed (2010), whereby there is always the expectation that students specifically must feel the joy of having left their "bad" countries and have "arrived" in a better one, implying Germany in this case, my ethnography has pointed into a different, less obvious direction. I argue that there is a perpetual feeling of ambivalence and uncertainty that invariably structures and cuts across their narratives of arrival, lived experiences, encounters with new systems, institutions, and society in Germany. By centralizing ambivalence as a structure, I attempt to emphasize the necessity of writing non-linear, chaotic, and uncertain histories that do not always follow the general scripts of how histories of migration must be produced, documented, or talked about.

39921
Using Cultural Music to Teach Cross-Cultural Perspectives
Mutiara Mohamad, Fairleigh Dickinson University, United States

This study utilizes cultural music to teach cross-cultural perspective. From 2006 to 2017, cultural music from several parts of the world, from the same CD were played. To date, at least 430 student responses have been collected. Initially the choice of music, although from the same CD, was more in random order and ranged from between five and seven snippets. Over time, with the principles of Action Research in mind, such as engaging in a "constant spiral of self-reflection" (see Cordeiro, Soares, & Rittenmeyer, 2017, p. 395), only five of the original snippets of cultural music were played, in the same order. However, from the initial exercise, students were asked to guess the origin of each music and asked to notate what comes to their mind's eyes (i.e. what images were invoked) when they heard the music. The data collected from the classroom exercise were then typed up with no respondents identified, for the same students during another class, to engage in a hands on approach to understanding how to retrospectively craft a primary research methodology as well as to discuss how to plan to analyze the data collected. The contribution this study makes is in the consideration of using cultural music as a means to introduce a methodology for cross-cultural study as well as a tool for cross-cultural self-reflection. Thematic examples of the students' responses will be shared.

40670

Cultural Particularism and Intercultural Communication: Notion of Face and Its Consequence for Communication in Chinese Cultural Circle

Pawel Zygadlo, Xi'an Jiaotong-Liverpool University, China

In recent years, 'appreciation of different cultures' became an undisputable dogma of the socio-symbolic reality of the western world. However, one's 'appreciation' of other cultures is not always paired with actual knowledge about the values and understanding of the way people from a certain culture communicate. As a result, these declared 'appreciation' often becomes a projection of one's own values and expectations that nullifies the unique nature of the object of this 'appreciation'. Subsequently, the dialogue between the cultures becomes not much more than a patch-worked ideological monologue. In proposed paper, I will argue that the recognition of cultural particularism expressed in socio-ethical values and specific modes of communication is a necessary precondition for establishing effective communication between members of different cultural circles. In-depth understanding of particular values and way of communication along with the ability to apply such knowledge are indispensable tools for effective communication without the necessity of nullifying particular cultural identity. Moreover, only this recognition of particular cultural identity makes an intercultural communication an efficient, and meaningful exercise. To illustrate the importance of recognition of cultural particularism for efficient and sustainable intercultural communication, in the second part of this paper, I will discuss Chinese notion of face and numerous facets related to it. Notions of authority, status and social harmony will be discussed. By doing so, I intend to demonstrate how different cultures might be regarding values and behaviours, and how important these values and behaviours are for one's particular mode of communication.

39936

Fraught But Not Fearful Futures: Wilful Optimism and 'Intercultural' Cultural Studies at the Crossroads Between Culture Clash and Cosmopolis

Iain Donald Macpherson, MacEwan University, Canada

In response to ACCS 2018's call to chart "different paths" through today's "fearful futures" of political polarization, this presentation proposes that cultural studies move forward informed by an analytic orientation explained through discussing the conference-call key words 'cosmopolitanism' and 'agency.' Cultural studies can thereby "rise to the challenge of articulating a notion of human rights that also respects cultural difference." However, navigating such conundrums demands more globalized perspective, involving keener concentration upon cross-cultural, epistemic, rhetorical and ideological paradoxes. This presentation first traces the concept 'cosmopolitanism' from pre-modern roots through ongoing attempts to redeem the idea, from "blandly progressivist" vitiation, by recasting it as a habitus balancing cultural 'particularism' and 'universalism.' I argue such dialectic synthesis is best finessed with a paradox-attuned mindset, as is modeled in Asian philosophies, and increasingly advanced in social theory to counterbalance west-centricity predicated on methodological and moral 'either/or' absolutes. I then argue such analytic nuancing between opposing truths likewise helps reconcile conceptual contradictions inherent within 'agency,' between individual 'free will,' collective self-determination, and social-structural 'determinism(s)'. This leads to the ambivalent aspects of Stuart Hall's thought, and then to recent calls to increase cultural studies' 'intercultural' outlook. I argue that some infusion of paradox-attunement, informed by the foregoing reframing of cosmopolitanism and agency, will boost cultural studies' readiness to address contemporary complexities in light of global contexts resistant to presuppositions, however analytic, rooted in any one culture. The field's future will then remain fraught, but be less fearful.

Saturday Session III: 14:45-16:45

Room: *To be Announced in Final Schedule*
Stream: Japanese Studies
Session Chair: *To be Announced in Final Schedule*

40633
The Socialist Theory of Imperialism in Meiji Japan: The Perspective of Kotoku Shusui
Ya-Hsun Chan, University of Tokyo, Japan

Regarding history of modern Asia, imperialism had, in effect, occupied a substantial position for decades. Following Lenin's defining imperialism as "the highest stage of capitalism", the term is often used to describe practices of overseas expansion and the colonial rule carried out alongside the development of capitalism. However, by looking into Japan's modern history, the idea of imperialism was conceived in a very different manner. It came to the fore during the late 1890s under a certain sense of being threatened by the limitless expansion of western imperialism. It was firstly considered as an exceptional form of Japan's state-building, until the pro-anarchist socialist Kōtoku Shūsui's Imperialism was published in 1901. Kōtoku argues that patriotism and militarism generated by the nation and the development of capitalism constitutes modern imperialism. The understanding of imperialism can thus be grasped in two different ways: as a form of state-building or as a mechanism driven by the nation and capitalism. Where did this difference originate? What was its global and local context? Researchers such as Takeuchi Yoshimi and Sakai Naoki have pointed out that the perplexity of modernity in Asia lies in its dual dynamism. By reviewing Kōtoku Shūsui's critique on imperialism, this paper aims to delineate the interrelation between the theories of imperialism and the dual dynamism of modernity in Japan during the Meiji period.

41224
How to See the Paintings of Buddhist Hell in the 21st Century
Keiko Kimura, Kobe Women's University, Japan

The paintings of Buddhist hell and paradise depicted in the thirteenth and fourteenth centuries Japan are called "Ōjōyōshū." They are associated with the Kumano Ten-Worlds Mandala kakefukue in the Edo Period. The Kumano bikuni let the people believe that there are saviors even in hell. Watching the saviors in hell and listening to the Bikunis' pictorial preaching, people, especially women, were relieved and felt they were saved. Passer-by must have been interested because, by seeing the picture of hell, they understood its terrific world and at the same time told that they could be saved believing in Buddhism. In contrast with the people in the former periods, we no more believe in the existence of hell. For us, what is the meaning of seeing hell pictures of old times?

40386
Comedy, Resistance, Re-Integration in Contemporary Japanese Film
Timothy Iles, University of Victoria, Canada

Japanese comedy films have received relatively little critical attention, and yet they provide an accessible argument for the mechanisms of community formation, inclusion, and the integration of even eccentric individuals into an all-encompassing centre or mainstream. Two films in particular, Shimotsuma monogatari (2004, Nakashima Tetsuya) and Instant Numa (2010, Miki Satoshi), give us very similar arguments for the power of contemporary Japan to find the "ordinary" in the eccentric and the "eccentric" in the ordinary. Both films do so through careful character studies of eccentric or ordinary protagonists who both, ultimately, experience empowerment and personal growth, while sustaining the films' arguments that Japanese society

constitutes itself through acts of extreme eccentricity, subversive of gender roles, and equally redemptive, re-integrative acts of acceptance and support.

40379

Actors and Audience, Collaboration, Ritual, and Devotion: Super Kabuki Ii and the Fusion of Traditional and Popular Culture
Yuki Ohsawa, Josai International University, Japan

Super Kabuki is a recent innovation which, since 1986, has been making traditional kabuki more accessible for contemporary audiences by combining new scripts, fast action and modern stage technology with traditional kabuki techniques. Super Kabuki II made further steps in 2015-17, by combining even more contemporary examples of Japanese popular culture, such as the very popular manga, One Piece, and the well-known J-pop group, Yuzu. The fascinating point of Super Kabuki II is not only the collaboration between the traditional and the contemporary, but also the creation of a ritual between charismatic actors and devout fans. This paper examines how this ritual is created and supported by those involved in the theater. This presentation firstly introduces Super Kabuki II, and gives a short history of the genre. Then, this paper focuses on analyzing how interactions between the actors and the audience create a particular type of ritual. Interestingly, the actors' performance techniques, such as flying and spraying much water across the stage, and the sounds which the audience makes, through the use of bells, for example, create a sense of unity. All those processes create a unique ritual. This research will also reveal how popular culture is used in collaboration with traditional theatre to create a spectacular festival in order to fascinate the audience. This paper argues that through these interactions and innovations, Super Kabuki II finds not only a mechanism to ensure its commercial survival, but also a ritual process which transcends commercialism to create a durable, community bond.

Sunday Session I: 09:15-10:45

Room: *To be Announced in Final Schedule*
Stream: History
Session Chair: *To be Announced in Final Schedule*

40732
Construction of Churches and Town-building: A History of the Dominican Experience in Cagayan Valley: A Travelogue
Janet Atutubo, University of Santo Tomas, The Philippines
Corazon Regacho, University of Santo Tomas, The Philippines

Located in the northeastern most part of the Philippines is a valley between the Philippines longest mountain ranges, the Cordillera and the Sierra Mountain Range. The valley is crossed by the Philippines longest river, the Rio Grande de Cagayan. When the Spaniards arrived in the Philippines, the Vatican recognized the value of the friars to work hand in hand with the Spanish soldiers in the colonization of the islands. Thus the country was divided among the Orders, and the Cagayan Valley was assigned to the Dominicans or the Order of the Preachers (OP). Perseverance, bravery, industriousness and sheer luck gradually chipped the resistance of the indigenous population. Slowly, very painfully, since most of the native population were head-hunters and nomadic, the Dominicans suffered huge setbacks. Identifying several places along the Cagayan River, Churches were built out of local materials and labor. Starting from the southern most part, the churches, like Dupax del Sur Church, the Sta. Catalina in Bambang, Nueva Vizcaya, Our Lady of Atocha in Ilagan, Alicia, St. Dominic Church in Cauayan, the San Jacinto Church in Tuguegarao, the Basilica Minore of Piat, Isabela, The grand Tumauini Church, the Lallo Church and the St. Raymund of Penafort of Malaueg in the north. This list of Dominican churches built during the Spanish period is also a narrative of the gradual building up of towns along the Cagayan River. This study presents the historical development through a travelogue that shows how the indigenous population, through the centuries, gradually accepted Catholicism, settled down, engaged in agriculture and trade. Today, Cagayan Valley province is a testament to the great labor poured by the Dominican Order hand in hand with the native population to tame the forests, opened lands to agriculture, introduced crops for food and export production, established Catholic schools that continue to produce highly literate population, encouraged migration from other parts of the northern parts of the Philippines. More infrastructures were constructed, connecting the Cagayan Valley to the other parts of Luzon to Manila, ending the isolation of the Valley. The Churches were the centers of activities during the Spanish colonization but today, these areas are the location of very progressive towns. With the bountiful natural resources, the future of Cagayan Valley appears very positive.

41834
Theatrical Narratives and the History of Thailand's 6 October Incident
Pasakorn Intoo-Marn, Thammasat University, Thailand

On October 6, 1976, known as 6 October Incident, state forces massacred student activists on the lawn of Thammasat University. The campus had been occupied by student protestors who opposed the return to Thailand of a former military dictator. The military accused them of being antimonarchical communists, and the military, police, and right-wing parliamentary forces had the university surrounded. With thousands of students under siege, authorities opened fire onto the campus with M-16s, recoilless rifles and grenades. From dawn until noon, these forces shot, beat, raped and murdered unarmed students, some as they tried to either flee or surrender. The chaos was used to justify a military coup later that same day. In October 2016, several student activists, academics, political groups, and left-wing artists commemorated the 40th anniversary of the incident. A number of theatre troupes joined this commemoration. Among these troupes,

some used western political plays to adapt into the context of the 6 October Incident while some wrote their original plays related to the incident. These theatre productions were a writing of history from theatrical perspectives and at the same time producing "other" narratives on the incident.

41037

Climate Change and Human Agency. Societal Resilience and the Fate of Ancient Rome
Peter Erdkamp, Vrije Universiteit Brussel, Belgium

Recent studies relating the rise and fall of the Roman Empire to climate change receive much media attention. Most recently, Kyle Harper, The fate of Rome (Princeton 2017) has published an ambitious study of the fall of the Roman Empire which emphasizes the pivotal forces of pandemics and climate change. Fundamental to this debate is the balance between natural forces and human agency. It is an oversimplification to argue that climate change caused a breakdown of the political institutions and economic structures of the Roman state. Paleoclimatic indicators show changing trends in precipitation and temperature that affected agriculture are undeniable, but patterns are less clear and changes less severe than recent publication claim. Changes in society do not always conform to general assumptions regarding the impact of climate, which confirms that, despite recent claims, human society was not the passive subject of climatic conditions. Societal circumstances determined whether carry over, distribution, drainage, irrigation or changes in cropping strategies overcame adverse natural conditions. Climate change may have caused an increase in the frequency of harvest failures in the West, but far more damaging was the declining ability of society to alleviate the impact of harvest shocks on the food supply, the wider effects of which triggered the spiraling down of the economy and social institutions of the Roman Empire.

Sunday Session I: 09:15-10:45

Room: *To be Announced in Final Schedule*
Stream: Cultural Considerations in Education
Session Chair: *To be Announced in Final Schedule*

41005
How Foreign Muslim Students Changed Their Attitude Toward Japanese Academic Environment After a Culture Assimilator
Yu Sengoku, University of Kuala Lunmur, Malaysia
Yumiko Ito, Pusat Bahasa Teikyo, Malaysia
Minami Matsumoto, University of Kuala Lumpur, Malaysia
Masahiro Watari, University of Kuala Lumpur, Malaysia

The number of Muslim students from abroad is increasing after a plan launched to accept around 300,000 international students in Japan. In this research, we aim to create "culture assimilator", a kind of cross-cultural training consisting of questions, answers and commentaries, which is instructive for helping their religious practice and supporting their study in Japan. We conducted our culture assimilator for Malaysian Muslim students who had already started their study in Japan. We report the results of the analysis based on the survey. According to their answers, at most 30 % students did not know coping strategies in critical incidents suggested in our culture assimilator. This meant our culture assimilator was instructive enough to support them. We also found from their comments they did not compromise their study for their religious practice, on the contrary, coped with difficulties flexibly within the limits of their faith. Though they got high marks in our culture assimilator as a whole, they selected wrong answers concerning "obligation" to some questions. To investigate how our culture assimilator influenced their attitude toward Japanese academic environment, we executed the same questionnaires before and after conducting our culture assimilator. By comparing their responses, we found a new response category "About Religion" in the latter answers, which included negative remarks about Japanese people's attitude toward religion. They also learned to prefer easy communication like greetings to get along with Japanese people, and the ratio of "Apology" decreased dramatically in a category "Self-help" after our culture assimilator.

40487
Dear White Teachers, Please do Better: An Anticolonial Feminist Pedagogy for Educators
Shawna Carroll, University of Toronto/OISE, Canada

This paper presentation is a starting point to discuss how to bring anticolonial feminist pedagogy into the classroom, specifically for white settler teachers, so we can 'do better' by/with our students. I first explain anticolonial feminism, which is a specific, political lens in order to understand race, gender, sexuality, colonization, inclusion, multiculturalism, subjectivities, accountable spaces, white settler colonial discourse, and Indigenous histories, knowledges, and strategies. This particular anticolonial feminism is both a theory and practice and blends the ideologies, historical moments and practices of postcolonial, decolonial, and anticolonial feminisms. In the second part of the paper, I use the terms, ideals, and political lens developed in the theoretical framework to explain five ways teachers can subvert white settler colonial discourse, including the use of: critical literacy versus inclusion; questioning assumptions and stereotypes; opening up genders, sexualities, and families; accountable spaces, instead of safe spaces; and incorporating Indigenous histories, knowledges, and strategies. In order to arrive at these suggestions, I ask the following questions through the anticolonial feminist framework: how are students marginalized in the classroom through language, assumptions, and resources; and how can white teachers 'do better' for their

marginalized students? Although the framework was developed within a Canadian context, it can be mirrored and altered within a global context.

41771
Cultural Considerations for the Design of Critical Thinking Apps
Teresa Chen, California State University, Long Beach, United States

This presentation will report on a systematic literature review relevant to the design of critical thinking (CT) Apps. Mobile Apps have increasingly been used to enhance students' critical thinking skills. While these Apps look promising, they have encountered cultural challenges in terms of the notions of CT, pedagogical approaches and Apps design. This review study intends to address the challenges by answering the following three questions: (a) what are the notions of CT across cultures, (b) what are general and culturally relevant pedagogical approaches to CT, and (c) what are cross-cultural design guidelines that Apps designers should follow? This study aims to offer recommendations for practitioners who design CT Apps for a global audience. To answer the three questions mentioned previously, this study follows a process of research synthesis (Cooper, Hedges & Valentine, 2009) and takes the following steps: (a) conducting a literature search, (b) evaluating literature, (c) analyzing results, (d) interpreting findings, and (e) disseminating results. The literature sources under review include those that discuss the definitions of CT, its essential skills and dispositions, pedagogy for developing CT, as well as cross-cultural design (especially user-interface and user-experience design) principles. Findings include different notions of CT within and across cultures, effective instructional strategies (e.g., explicit instruction of reasoning principles and ample opportunities for practice), as well as design principles that build on culture analyses (e.g., Hofstede's dimensions of culture). This presentation will conclude with implications for practice and research.

Sunday Session I: 09:15-10:45

Room: *To be Announced in Final Schedule*
Stream: East Asian Studies
Session Chair: *To be Announced in Final Schedule*

40044
A 'Brainless Fans Generation' Era in China?" The Virtual Cultural Pyramid Scheme Under Chinese Social Media
Xiaoyu Wu, Ohio University, China

The phenomenon of "brainless fans" (often contains negative connotation) of K-pop celebrity among young adults has grown in popularity on social media in China. The online fandom communities provide opportunities for those young fans to demonstrate irrational comments and controversial behaviors to show their unconditional support and loyalty to those idols on Sina Weibo, the leading social networking site in China. By adopting Semi-structured interviews with forty young fans of Luhan, one of the k-pop celebrity originally from China; this paper explores the formation of online fandom communities by examining the fans' self-categorization and sense of community(McMillan and Chavis, 1986): (1)belonging to the community (membership); (2)making a difference to the community (influence); (3)providing support and being supported by other members (integration and fulfillment of needs); (4)sharing similar experiences and time together (shared emotional connection). By applying and extending Stuart Hall's Encoding/Decoding Model, this paper finds out that through social media, celebrities actually have a positive influence on fans. Thus, the paper justifies the position of these fans and argues that it is inappropriate to call them "brainless." This paper also explores why female fans have become the main force of K-pop celebrities and the cultural relationship between China and South Korea.

41727
The Analysis of Japanese Youth and Their Perspectives on National Identity on Twitter: #I Want to Be Korean
Natthaya Parinyanat, The Hong Kong Polytechnic University, Hong Kong

This study will explore the identity and national sentiment of Japanese youth after the official debut of a Korean girl group, TWICE, through social media platforms. Japan is known as one of the nations where nationalism has been the core of the society; previous post-war generations of Japanese may not condone the younger generation's tweet messages and pictures with #韓国人になりたい (#I want to be Korean) and #韓国人と繋がりたい (#I want to be with Koreans). What happened to these young Japanese? Are these youngsters giving up their Japanese identity and national sentiment? The sudden rise of this trend on Twitter is owing to three native Japanese members of TWICE: Mina-chan, Momo-chan, and Sana-chan. This study will adopt the digital ethnographic approach and the analysis of the content that has been posted on Twitter. This data was collected after the official debut of TWICE, 28 June 2017 until 28 February 2018 with the mentioned hashtags above. The online interview will be conducted with random sampling techniques to seek the reasons why participants want to be Korean, what elements of Korean style they subscribe to, and to investigate the Korean national sentiment among the young Japanese. This research will be a relevant example for researchers who would like to conduct studies on the relationship between youth and nationalism.

41757
Korean B-Boy Shows and Korean Cultural Identity in the Age of Glocalization
Seokhun Choi, Yonsei University, South Korea

The paper discusses an alternative model of national cultural identity suggested by three Korean b-boy shows--A Ballerina Who Loved a B-Boy (2005), The Marionette (2006), and B-Boy Kung Festival (2011). The cultural identity promoted by the shows is not one founded on the nationalist assumptions of Korean history, tradition, and homogeneous ethnicity or a product of cultural imperialism, since they are a combined result of Korean b-boys' outstanding dance skills and creative reinterpretation of American hip hop and b-boying, a 'battle'-oriented youth subculture phenomenon of African-American origin, into a popular theatrical form based on collaboration in the mainstream culture. Also, these shows utilize non-verbal means that transcend linguistic and cultural boundaries to tell stories that speak to both Korean and foreign audiences. The non-traditionalist and inclusive model of community represented by the b-boy shows and their glocalizing strategies deserve scholarly attention in the age of multiculturalism.

Sunday Session I: 09:15-10:45

Room: *To be Announced in Final Schedule*
Stream: Postcolonial Studies
Session Chair: *To be Announced in Final Schedule*

41027
Intercultural Translation As a Tool Against the Fear and Ignorance of Othering: Subaltern Women and the Constitution of Insurgent Arenas
Luciane Lucas dos Santos, Centre for Social Studies, University of Coimbra, Portugal

In the face of the fear of Othering and the indifference on the social inequalities connected with gender, class and racial hierarchies, some minorities have reacted, not solely questioning the representativeness of the public space but also broadening the scope of the political itself, by constituting insurgent 'parallel discursive arenas' (Fraser). Whether it be for their political force or simply for the difference they point out, minorities - Afro-American people, ethnic groups, refugees, migrants, peripheral women - are commonly targets for hatred, contempt and discrimination. This kind of social phenomenon has spread worldwide and been named differently: anxiety of incompleteness and fear of small numbers by Appadurai, abyssal thinking by Boaventura de Sousa Santos, social death by Orlando Patterson. Notwithstanding these expressions of the coloniality of power (Quijano), and given that minorities may occasionally be threatened by the same institutions, I argue that solidarity ties between different subaltern groups can be strengthened by means of political alliances to fight against economic asymmetries, erasing the apathy for inequalities concerning the Othering. Intercultural translation, as proposed by Boaventura de Sousa Santos, may work as an epistemic antidote to deal with fear of Othering and economic coloniality. It can also help social movements overcome the centrality of their own agenda. To illustrate this and departing from a postcolonial framework, I draw upon the possibilities of intercultural translation between peripheral and indigenous women in Brazil, analysing the possibilities for dialogue, mutual help and alliances against big corporations and their interests.

40738
Mobilized Political Resistance in Post-Colonial Authoritarianism: Popular Interpretation and Support of the Social Media Election Campaign of a Status Quo
Ho Man Tang, Hong Kong Baptist University, Hong Kong
Yat Hei Lai, Hong Kong Baptist University, Hong Kong

Election of the Chief Executive of Hong Kong has no universal suffrage and the decision making election committee is controlled by pro-Beijing political and business sectors. As most political and economic elites in Hong Kong has a British colonial past, the election is a moment of negotiated loyalty to Beijing authority, theorized as 'collaborative colonialism' (Law, 2008). In the 2017 election, both candidates John Tsang and Carrie Lam were Beijing approved principle officials of the then Hong Kong government cabinet. Despite strong public dissent over Beijing's political control (results in contentious actions like the Umbrella Movement in 2014), this study examines how the social media election campaign of John Tsang gained him dominating popular support (over Carrie Lam, who is believed to be preferred by Beijing). The campaign carefully constructs an identification with a culturally nostalgic Hong Kong but avoiding the political 'colonial era', for example, Tsang's role as private secretary to the last colonial Governor, Chris Patten. However, the campaign is interpreted by mainstream popular discourse as to promise a future that restores systemic bureaucratic order, a unique legacy of British colonialism in decay, under increasing authoritarian intervention from Beijing. The oppositional political camp even directly promote the support for Tsang as a resistance against the domination of the CCP. Under the cultural political dichotomic belief of local Hong Kong versus imperial Beijing, public support for Tsang marks a post-hegemonic moment when popular

resistance is mobilized, and post-colonial subjectivity is negotiated to support a status-quo under authoritarian control.

40716
"I'm a Local": Fostering 'Belonging' For Former Refugees in Regional Australia Through Inclusive Partnerships
Rob Cumings, Southern Cross University, Australia
Leticia Anderson, Southern Cross University, Australia

In a global context of dwindling resources, environmental challenges and economic crises, the Australian government's policies towards asylum-seekers are transforming Australia's self-view as a 'lucky country' characterised by a 'fair go', to one that is insular, divided and distrustful – a nation defined by rigid borders, peering anxiously towards a 'fearful future'. Suspicion of the asylum-seeker 'other' has implications for people of colour who are refugees already 'settled' in Australia. There is a tension between the refugee identity and being perceived as a 'local'. This can play out in how former refugees are treated by the wider society and in the psyche of resettled individuals. This paper explores the impact and implications of "I'm a Local…", a project developed in partnership between a regional Australian university, a resettlement community organisation and members of a local refugee community. The project sought to improve understandings about refugees, acknowledge their contributions to Australian society and support the local culture of respect and inclusion. This paper focusses on the development of resources which explored the process of former refugees in developing a sense of belonging and becoming 'locals'. The challenge for former refugees, as well as academics and activists, is to broaden the experience of belonging in Australia, challenge the borders erected around 'local' identities, and work to transform Australia's post-colonial paradigm. This project was a significant example of how change agents from different sectors working collaboratively can strive to dismantle prevailing discourses and affirm more inclusive and hopeful futures.

Sunday Session I: 09:15-10:45

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

41778
Research Focused on the User: Proposal for a New Service Design of Healthy Breakfast Diet Between Taipei Urbanites
Li-Chieh Chen, National Taiwan University of Education, Taiwan
Chan-Li Lin, National Taiwan University of Education, Taiwan

In the Highly industrialized society, the big environment has to face the problem with fast food culture. People want fast, convenient, and tasty meal. The big companies promote the advertisements which was beneficial to them and the "fake" flavor of processed fast food seems to be "normal" flavor when they eat. More and more urbanite didn't cook at home because fast food can solve all the complex process and problems of cooking. Dietary change with "unhealthy" eating. People don't enjoy the pleasures of eating and appreciate their food. It's too late to figure out that you are already living in an area which is surrounding fast food options. The fast-tempo life can't find any other time to cook healthy meals. Populations in developing areas lack basic knowledge of nutrition. According to the environment, people don't know how to select healthy food even they want to eat healthier. The purpose of research is to provide users an innovative experience with better understanding of balanced diet, really feel the pleasure from healthy food. Research will take an example for healthy breakfast diet in Taipei. Create persona of users who has healthy breakfast eating habits. Identify the internal need of target audience. Reach a consensus with the boss in "Oma's German Delicacies". Next, create a cultural model to analyze the factors which influence users to select a healthy diet. Create a service blueprint to provide an innovative experience as a sample for a restaurant which wants to sell healthy breakfast in the future.

39668
The Impacts of National Culture Towards Online Shopping Among Czech, Slovak and Filipino Consumers and Its Implication to Online Retailers
Mark Ratilla, Visayas State University, The Philippines

The internet has transitioned from traditional "brick and mortar" stores into a more convenient way "tick and click" online shopping. For online retailers to attain success in this new dynamic business environment, cultural behavior of the targeted consumers is crucial in crafting marketing strategies. In this comparative study, 477 respondents (Czech - 61.4%, Filipinos - 22.22% and Slovaks - 16.4%) are surveyed for descriptive statistics and non-parametric statistical tests. Using Hofstede's cultural dimension, the aspects of culture which include individualism, power distance, masculinity, long-term orientation and uncertainty avoidance influencing online shopping behavior among the participant nationalities are determined. Results revealed that unlike Czechs and Slovaks, Filipinos with high scores in power distance are highly influenced by the opinion of friends/relatives/superiors' ideas in buying products online. This implies that online shopping platforms that display customers' online shopping experiences and the so-called word-of mouth marketing may work for Filipino consumers. On the other hand, the Czechs and Slovaks who have high uncertainty avoidance index do not pay much attention to brand names and are risk-takers in terms of trying newly introduced products/innovations. This suggests that product entry and penetration barriers can be less difficult and less damaging for budding online retailers, thus, an opportunity for other businesses and innovators to come in.

26638

From Booms to Bailouts: The Writing of Risk 1980-2016

Katy Shaw, Leeds Beckett University, UK

As the product of newly deregulated practices, financial culture drew upon ambition in business, and freedom in practice, to produce a hedonistic culture fueled by consumerism and individualism across the late twentieth and early twenty-first centuries. What began as an economic and ideological strategy of Thatcherite economics soon became a cultural and social trend that quickly spread beyond the trading floors and into wider society. Liberating the powers of the financial sector and circulating values of competition and marketization via the emerging power of transatlantic popular culture, deregulation underscored the increasingly intimate relationship between the worlds of the financial, political and social. Propelled by policies of deregulation, ideologies of individualism and the growth of credit culture, cultures of finance grew to play an increasingly influential role in popular culture and literature. Mapping the growth of finance as an increasingly urgent topic of culture produced across the latter decades of the twentieth century and the early stages of the twenty-first, this paper will consider contemporary representations of money, markets, risk and crisis. Considering contextual discourses of deregulation and individualism, the impact of new communication technologies on time and money, and increasing interconnections between The City and wider society, the paper will examine literary representations of relationships between money and the individual, the virtual and the social, the local and the global. It will argue that contemporary writings from 1980-2016 chart an important literary history of a period that, in the wake of the 2007–8 economic downturn, demands a thorough cultural re-examination.

Sunday Session II: 11:00-12:30

Room: *To be Announced in Final Schedule*
Session Chair: *To be Announced in Final Schedule*

Symposium Presentation: Oyster Landscape in the Making: Farming Techniques, Cultural Tourism, and Land Use Politics on the Tidal Zone of Taiwan
Yu-Ju Chien, National Taiwan University, Taiwan
Shuo-Bin Su, National Taiwan University, Taiwan
Po-Yi Hung, National Taiwan University, Taiwan

Tidal zones in Asia have experienced great transformations. Since 1960s, the tidal zone on the west coast of Taiwan has experienced intensive industrialization that substantially altered the landscape. Recently, a counter force against industrialization has emphasized values concerning natural conservation, cultural preservation, and tourism development for the tidal area. As such, different meanings of tidal zone have been materialized as different forms of landscape that co-exist on the coastal area. These different forms of landscape, therefore, have restructured people-environment relationship in a dynamic way. By focusing on the oyster farming on the tidal zone of Changhua County in Taiwan, this symposium aims to reconsider the dynamic people-environment relationship from three different but intertwined dimensions. First, from the approach of symbolic economy, one paper investigates how the images and discourses of oysters have been the mechanism for tourism development. Second, with concerns about Science, Technology, and Society (STS), how the relations among farming techniques, biological characteristics of oysters, and farmers have transformed the landscape will be explored. Last, from the perspective of frontier-territory theory, issues will focus on the process of modernization and the land use politics behind. With the three interrelated dimensions, the aim of this symposium is to think beyond the binary opposition between development and conservation and to reconsider the complexity of the place making on the tidal zone in a situated context.

41651
Innovation That Lost in "Translation" Between Fisheries Experts and Oyster Farmers: The Case of Oyster Farming in Taiwan

The southwest coast of Taiwan has undergone rapid environmental changes owing to industrial development in the past few decades. Oyster farmers, who rely on natural resources for a living, have found it challenging to maintain productivity and profits. Although fisheries experts have developed new artificial seeding techniques in response to the productivity decline, most oyster farmers did not embrace them. They prefer the traditional way, i.e. collecting natural oyster seeds in the seashore, even though it is much more labor-intensive and less reliable. This article explains Taiwanese farmers' resistance to the innovation by investigating their interactions with fisheries experts and technocrats. I found that these stakeholders' interactions were constrained by institutional arrangements. Due to the government's promotion for "technical transfer purchase," oyster farmers tend to perceive this new technique as not worthy and unfair. This distrust between experts and lay persons undermined their further collaboration in the technical innovation. This study enriches STS literature on local knowledge and technical innovation by showing why "translation" might get lost between actors in a technology innovation network. It also illustrates that institution, such as government performancism, can both facilitates and destabilizes collaborative technical innovation. The paper concludes by arguing that researchers should consider not only actors' interests but also institutional settings that shape their interests and behaviors.

41655

The Oyster as a Symbol of the Economy: The Changing Process of an Oyster Village From Farming to Tourism in Taiwan

Oyster farming has been an important industry on the southwest coast of Taiwan for over 200 years. Oyster production, which peaked in the 1960s as a result of industrialization, saw a sharp decline in the 1990s due to an aging population of farmers. Nonetheless, the oyster has increasingly become the most important symbol of the southwest coastal area since the 1990s. Through interviews conducted with 15 key figures, this paper illustrates how a village with a population of roughly 7,000 residents based on the old oyster farming to create a new tourism cultural industry. This article uses the concept of "symbolic economy" to analyze the Wang-Gong community of Changhua County as an example of this phenomenon. In fact, since the 1990's, the oyster has no longer been the most important species for the fishery in Changhua, nor has Wang-Gong been the most important sector for oyster production in the Changhua region; however, in 1996, the "oyster village of Wang-Gong" was selected to be the representative locale of Changhua County. Since then, the county government has provided an abundance of resources to rebuild Wang-Gong's infrastructures and has collected many of its historical documents in order to promote the village as a symbol of "oyster country." In 2005, the local government ultimately established an annual, large-scale, two-night long event called the "Wong Gong Fish and Fire Music Festival." This event has attracted audiences of over three hundred thousand people, and it is currently ranked among the top three music festivals in Taiwan.

41656

Producing a Frontier Space Into the Sea: Oyster Farming and the Territorialization of Tidal Land Development in Taiwan

This paper aims to understand the changing landscapes on the tidal areas of Western Taiwan. Specifically, I focus on the everyday lives of oyster farmers, who have materialized the changing meanings of the tidal landscape of Changhua County. The southwestern seashore of Changhua County has been one of the major oyster production places in Taiwan. On the tidal area of Changhua County, in addition to the oyster farms, different kinds of landscape have juxtaposed on the seashore. These juxtapositions of different landscapes contain contested meanings regarding Taiwan's tidal areas. From the perspective of economic development, the production of new tidal land conveys the governmental propaganda for modernization to turn the "wasteland" of tidal area into "land" for development. On the other hand, from the perspective of natural conservation, the tidal area signifies a landscape of precious "wetland." In accordance, the nature as well as the culture of "wetland" should be protected from development. The contrast and debate between "wasteland" and "wetland" of tidal landscape, I argue, have been a material form of the ongoing frontier-territory dynamic mobilized through Taiwan's struggles over connections among state governance, the global market economy, and the local natural conservation. As a result, this paper intends to look beyond the binary opposition between "wasteland development" and "wetland conservation" to reconsider the nature-society relations on the tidal area of Taiwan in the contestations towards modernity.

Sunday Session II: 11:00-12:30

Room: *To be Announced in Final Schedule*
Stream: Comparative Studies of Asian and East Asian Studies
Session Chair: *To be Announced in Final Schedule*

41247
Local Government Innovations in Wenling and Chengdu: Does Culture Matter?
Emilie Frenkiel, Université Paris Est Créteil, France

The trial-and-error method, experimentation and localised innovation that have been an essential driver of China's economic and social development have also taken place in the political field. In the 2000s, innovations focused mainly on elections but their expansion has been blocked. Instead, while the number of innovations boosting popular participation and deliberation first gained less traction, they are now fairly widespread and have been endorsed at the national level during the 18th Congress of the CCP. This paper focuses on participatory budgeting and is based on fieldwork (observations and semi-directive interviews) conducted in Wenling (in developed coastal Zhejiang province) and Chengdu (Western Sichuan province) where the innovation was first implemented in 2005 and 2008 and which have later become national models. Participatory budgeting is a practice that has spread globally since it was first experimented in Porto Alegre Brazil in the 1980s. My aim is to study the claims and reality of Chinese indigenization (bentuhua) of the practice, as well as the references to local cultural legacies to justify its success in Sichuan ("tea house culture") and Wenling ("fishermen culture"). Finally, as the rationale of this participatory device is to include ordinary people (laobaixing) in initially elitist closed budget decisions, I will investigate the shift participatory budgeting involves in the perception of popular culture and lay citizens' skills.

40726
The Politics of Archival Culture in the Post-Industrial City: An Inquiry Into Cultural Activisms in Kaohsiung, Taiwan
Yu-Hsuan Lee, Wenzao Ursuline University of Languages, Taiwan

This study focuses on the rise of the archival culture of Kaohsiung in the 21st century. Due to urban gentrification, the fabric of the industrial culture and the buried experiences of local communities being evicted from 2006 to 2010 have been documented by grassroot activists. The City Government of Kaohsiung has started its control of archival culture since 2010 to eradicate the vernacular archive's negative interpretation of the evictions, and to turn the past images of the city into merchandise to boost its heritage industry. Thus, the subversive meaning of the archival culture is incorporated into the official archives. Kaohsiung is a metropolitan city which has witnessed a post-industrial transition and faced a decade of resistance. The archives become a space of a conflict between the remembrance and forgetting of an industrial past, which have evidenced different dynamics. First, archives record the rise of cultural conservation movements with an urge to preserve city histories, e.g., the discourse of anti-gentrification, such as a series of footages recorded by Dogpig Art Café: "The Walking School" and "Kaohsiung Cultural Activism" of National Digital Archive. Second, the Kaohsiung City Government started to appreciate the potential of the archival activities for their resourceful discourses and publicities to promote heritage industries at a given time of gentrification. This questions the archival effect in a different context in which the Kaohsiung City Government reconsiders what contents of Kaohsiung are to be archivable for heritage industries. In all, the research illustrates the current politics of archival culture.

40650

The Politics of Taipei's Smart City Project: An Imperative for Competitive Future?

Shang-su Wu, S. Rajaratnam School of International Studies, Singapore
Nandhakumar Gunasekaran, S. Rajaratnam School of International Studies, Singapore

In 2016, Taipei launched its a smart city project with a dedicated Project Management Office to promote smart city policies and solutions. To date, there is a dearth of research into the motivation behind Taipei's smart city push. To fill that research gap, this paper examines three key motivations behind Taipei's smart city project. A major driver behind Taipei's smart city project is to maintain its economic competitiveness vis-à-vis other global cities. Smart city policies are expected to help Taipei remain economically competitive by attracting international investment and talent, despite Taiwan's isolation. Another imperative behind Taipei's smart city project is the amassing of political capital. As the position of the mayor of Taipei city is often a springboard for the presidency, Taipei's smart city project is being used as a platform to garner public support. To that end, the incumbent mayor is using the smart city project to push for smart technologies that improve residents' satisfaction and quality of life. Situated in a geographic basin, Taipei has limited space to enlarge its urban area. Smart technologies are expected to enhance land management of limited urban space by improving efficiency in land uses, transportation, and housing. Regarding the demographic ageing, smart technologies such as driverless vehicles and smart nursing homes will help to improve the quality of life of senior citizens while overcoming manpower constraints in terms of caring for them. Taipei's smart city project is hence an overarching solution to address broad socio-economic, political and geographic imperatives.

Sunday Session II: 11:00-12:30

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

40742
Reforming the Community: The Impact of Iconic Cultural Intermediaries
Miu Yin Ha, The University of Hong Kong, Hong Kong

Icon brands are defined as brands which transcend their products or services to become part of the popular culture. (Hollis, 2007, p.1) The iconic personality represent the cultural intermediary contains strong cultural values that deeply rooted on receivers' mind. In 80s, the booming Japanese popular culture in Asia ; under the impact of agents with iconic branding, become part of the popular culture. This paper examines the importance of those agents in HK which imported Japanese culture in 80s by 4Ds ; they are Discovery ; Decision; Direction and Diffusion of Culture . Agents included Editors of Japanese Magazine ; Producers; Front Stage Performers and Culture Instructors were interviewed on their contribution and the localisation impact to the society.

41738
Bangkok Graphic Design Culture Communication
Supatra Lookraks, SuanSunandha Rajabhat University, Thailand

Abstract will be added, shortly.

39648
Visualizing Colonial Myth: Revisiting Iconic Colonial Photographs in the Early History of the National Geographic Magazine
Angelie Marilla, Visayas State University, The Philippines

This study unpacks meaning-constructions in iconic Philippine colonial photographs that circulated in American popular media, The National Geographic Magazine in the late 1890s to early 1900s. The overall photographic performance is privileged according to the desires and attention of interpretive viewers: the scientific community and the popular audience. These hermeneutic fields though diverging, do not necessarily suggest an arena of contestation or transgression, but suggests plasticity of scientific boundaries that allow meanings to be recoded and repackaged for public consumption. As a result, science and politics are often profoundly mixed in public discourse and this popularizing effort win acceptance in public as colonial myth. This meaning making is facilitated by Alexander's surface-depth model that is extended in visual analysis. The emblematic elements of the image reveal visuality in colonial culture, narratives and symbolisms that flow back to photographic presentation and style. The visible aesthetic surface is a photographic catalog of the unknown colonized world often depicted as primitive, wild, remote and exotic. The deep cultural structure is the rhetoric of morality: the sacred commitment to civilize, a ritual of purification and salvation through colonization.

Sunday Session II: 11:00-12:30

Room: *To be Announced in Final Schedule*
Stream: Challenges and Obstacles
Session Chair: *To be Announced in Final Schedule*

40688
Environmental Change, Cultural Expectations and Well-Being: Mental Health in a Rapidly Changing World
Gregory Bonn, King Fahd University of Petroleum and Minerals, Saudi Arabia

Recent studies have indicated dramatically rising rates of depression, anxiety and other mental health disorders in developing and recently developed nations. For many who assume that economic development should lead to better quality of life these findings may seem counterintuitive. This study looks specifically at data from two nations, Malaysia and Saudi Arabia, in an attempt to better understand this problem. Our findings point to numerous factors contributing to mental illness symptomology in nations that have experienced rapid economic transformation. Among these are: Rising inequality, accompanied by the sense among some groups that they are being left behind; anomie, or the feeling among many that values or norms into which they have been socialized no longer apply; and social isolation, where patterns of urbanization and industrialization disrupt social connections and communities upon which individuals previously depended. These issues are fed and often compounded by public policies which focus narrowly on measurable economic goals such as GNP or productivity over the quality of life and physical health of individuals, fostering environments that promote obesity, inactivity, and separation from the natural as well as social environment. Results from our recent investigations using innovative, largely online, therapy techniques for addressing some of these important mental health issues in Saudi Arabia and Malaysia will be discussed, as well as suggestions for action at the public policy level that could help to alleviate some of these problems.

40753
A Relational Approach to Chronic Poverty in Taiwan's Indigenous Communities
Alan Yang Gregory, SOAS University of London, United Kingdom

Taiwan's outstanding economic achievements over the past half-century have transformed the island into a developmental model for other nations to emulate. However, the benefits of this 'economic miracle' have not been shared equally. Taiwan's indigenous people, who account for 2.2% of the population, have suffered centuries of mistreatment. The disadvantages facing these communities continue to manifest themselves in numerous ways, namely: chronic poverty, high levels of unemployment, widespread substance abuse, as well as political discrimination and marginalization. In 2016, President Tsai Ing-Wen made an official apology to the country's indigenous population for the Government's role in decades of racial discrimination. This apology was accompanied with renewed efforts to address the economic concerns of the indigenous communities. In acknowledgement of this symbolic announcement, this paper will specifically explore the concerns about chronic poverty within Taiwan's indigenous communities, analysing its prevalence from the point of view of social relations and power, with the notion of power interpreted as a constraint upon the agency of these communities. In doing so, I shall contend that chronic poverty within indigenous communities must be understood through a 'relational approach', in that it continues to exist as a direct consequence of Taiwan's economic, political and social relations, while also identifying poverty as an effect of social categorization and identity. Through this approach, I shall proceed to assess the appropriateness of President Tsai's recently implemented indigenous social protection and poverty reduction interventions.

40989

Representation of the World's Minority Religions at the United Nations: Challenges and Obstacles

Durgesh Kasbekar, Independent Scholar, Canada

Religion, NGOs and the United Nations: Visible and invisible actors (Carrette & Miall, 2017) is the first comprehensive study on religion and religious actors at the United Nations (UN). Christianity and Islam have left their mark on UN resolutions and conferences. The Holy See has the status of a Non-Member State with an Observer status. With over 70% of religious NGOs registered with the UN being Christian, Christianity has a significant presence at the UN. With an Observer status and a permanent delegation to the UN, the Organization of Islamic Cooperation (OIC) also exerts influence over Islamic issues through its 57 member Muslim countries. Although the study points out the lack of representations of other faiths at the UN, it overwhelmingly focuses on the lack of representation of Hinduism and Buddhism ignoring other religions. It becomes necessary to include Sikhism, Jainism, Zoroastrianism, Confucianism, Taoism, Shenism, Chinese and Korean Shamanism, Vietnamese Caodaism and Hoahaoism, the Sasna Phi religion of Laos, North Korean Cheondoism, Shintoism and global Shamanistic and folk religions. Going a step further than Carrette & Miall (2017), there is a need to explore different contributing factors towards the lack of representation of minority religions at the UN viz. the nature of religion itself, religions as external constructs, polytheism and pantheism, colonialism and Marxism, numerical superiority and geographical distribution. Transcending the heterogeneity of the world's minority religions, a corrective measure facilitating their collective representation at the UN though necessary will be a challenging task.

Sunday Session II: 11:00-12:00

Room: *To be Announced in Final Schedule*
Stream: Environmental Studies
Session Chair: *To be Announced in Final Schedule*

41460
Interior Environmental Design Conveying Local Socio-Cultural Identity
Natapon Anusorntharangkul, King Mongkut's Institute of Technology Ladkrabang, Thailand
Yanin Rugwongwan, King Mongkut's Institute of Technology Ladkrabang, Thailand

Interior Environmental Design Conveying Local Socio-cultural Identity explains the importance of local identity linked to society and way of life in the past which is a heritage of remaining faith. Especially, reflecting the plan can be transferred to the interior environment design process and pattern allowing for communicating the emotion and unique atmosphere of the local culture. This study aimed to study the Local Socio-cultural Identity elements can reflect the interior environmental design, the related features of the interior environment and Local Socio-cultural Identity. A case of Home-stay Tourist Accommodation, the perceptual factors affect the interior environment conveying the Local Socio-cultural Identity, and guide design elements of the interior environment expressing the Local Socio-cultural Identity. Moreover, this research advocates the philosophy that businesses must develop marketing strategies that not only address the needs of consumers but also safeguard the local identity. Preservation and study of such resources contribute to overall social wellbeing. Through understanding and appreciation of the past within a social context and environment. By mean of the organization of the space, time, interaction, communication, and cue. Especially noteworthy is explaining the importance of local identity linked to society and way of life in the past which is a heritage of faith reflected in the plan which transferred to the design process and pattern.The point of view has the goal creative integrate the interior environment and how to design development from local identity for historical and culture that inherited through the designing process.

41463
The Changing Lighting of Classroom for the Different Learners' Background
Preechaya Krukaset, Suan Sunandha Rajabhat University, Thailand

The purpose of this research is to study and compare different lighting design factors affect learners' learning behaviours. The research hypothesis is that different lighting design factors affect learners' learning efficiency within classrooms. They enhance the ability to learn and support or promote learners' learning and stimulate the interest of the students. The research method was exploratory and interviews of learner's popularity with the use of lighting in the classroom. The research instruments used were interviewing form and classroom physical environment modelling by different lighting issues. Through controlling other design factors (an unadorned environment) to reduce the attention of interview respondents and no stimulated of their feeling. The questionnaires were used to collect two issues. There are the personal data of 50 non-artistic learners or designers and 50 artistic learners or designers, totalling 100 people, and the data of the correlation of perception between the two groups' and response of learner groups; friendly, relieve, privacy, excitement, the beauty of classroom and overall satisfaction. These all reaction to classroom environment with different lighting in 3 main factors; light pattern, colour temperature and type of light. The results found that the diffuse-lighting is more suited to classroom design than the point-lighting.

Sunday Session III: 14:00-16:00

Room: *To be Announced in Final Schedule*
Stream: Sociology
Session Chair: *To be Announced in Final Schedule*

40612

The Dynamics of Banana Cultivation as a Farmers' Livelihood Strategy
Rilus Ardi Kinseng, Bogor Agricultural University, Indonesia
Vellema Sietze, Wageningen University, Netherlands
Fasih Vidiastuti Sholihah, Bogor Agricultural University, Indonesia

Farmers conduct varieties of activities as their livelihood strategies. In Sarampad and Talaga villages, West Java, Indonesia, one of their livelihood strategies is developing banana cultivation. The objective of this study is to analyze the dynamic of the banana cultivation in these villages, by looking at the interplay between structure and agency. Using a qualitative approach, this study shows that the dynamic of banana cultivation in the two villages has been driven by the interplay between structure and agency. Both structure and agency play a very important role in shaping the development of banana cultivation in these villages. In terms of agency, farmers are active taking initiative cultivating the banana without any force from any organizations. They cultivate banana mainly base on their economic calculation within the local agro-ecological conditions. On the other hand, market is playing a very important role in shaping farmers action. The choice of banana type, for example, is very strongly influenced by the market. Government policy is another important structural factor that has a very significant influence on the farmers' action in banana cultivation system. Through the program called "Primatani" launched in 2006, government assists the farmer in developing their banana cultivation system. This program has turned the local banana cultivation system from a "banana jungle" to a "banana garden". As a conclusion, this study shows that the dynamic of the banana cultivation as a farmers' livelihood strategy is strongly determined by both structure and agency or interplay between structure and agency.

40474

Filipino Migrant Care Workers' Strategies of Resistance and Adaptation in Dealing with Complex Belongings
Georgia Spiliopoulos, University of Nottingham Ningbo China, China

This paper focuses on Filipino migrant care workers' trajectories and their strategies of resistance and adaptation in trying to manage acculturation stress and complex belongings. Drawing on the work of scholars such as Berry (1997; 2005; 2008; 2009; Berry and Sabatier 2011; Gui et al 2012), Collins and Bilge (2016), Davies (2016), Ehrenreich and Hochschild (2003), Fraser (2014), Kingma (2006), Parreñas (2001, 2003, 2007), Parsell (2017) and others on acculturation, human agency, the 'global care chain' and intersectionality, we provide a critical discussion on the migration, social mobility and settlement of mainly female, highly skilled migrants from developing to developed countries. Our discussion is based on two different data sets – the UK in 2008-2010 and the Philippines in 2016-2017. Thematic and narrative analyses revealed some common themes between the participants in both contexts, such as (im)mobility, the question of return and the drive for professional development, despite familial and financial pressures. Our participants drew on their own agency in dealing with everyday tensions and complex belongings. The case of Filipino migrant care workers connects with broader issues of social inequality based on gender, ethnicity, race and migrant status, heightened in the current climate of rising anti-migrant sentiment, while highlighting the migrants' own agentic capacity.

40740

Exploring Organisational Culture in New Media: Practices of the Catholic Religious Organisations in the Philippines

Cyril Ryan Lituañas, De La Salle University, The Philippines

The digital age offers transformation to social institutions and social organizations in this postmodern society. Catholic religious youth organizations in the Philippines like any other organizations have developed a continuous capacity to adapt change using new media platforms in their services and programs. The study describes and explores the duality between Catholic religious youth organizations and the digital world; encompassing the inquiry on the organizational culture this process creates. Employing the structuration theory to understand this progression, the research moreover provides opportunities for religious youth organizations to be aware and learn their cultural values as reflexive of their identity. This exploratory qualitative research conducted 20 national Catholic religious youth organizations in the Philippines that are actively engaged in the process of developing and employing digital technology in their respective organizations. Interesting results revealed in this study is that the use of new media forms unique cultural values of each religious organizations. Further, the research hopes to contribute knowledge on organizational and structuration theory in the digital age and explore possible ways of developing an understanding of religious youth organizations in the postmodern society.

40693

How do Young People Understand Health and Risks? Implications for Health Policies and Interventions

Jukka Törrönen, Stockholm University, Sweden
Filip Roumeliotis, Stockholm University, Sweden
Eva Samuelsson, Stockholm University, Sweden
Ludwig Kraus, Stockholm University, Sweden

Notions of 'health-related risks' govern current public health discourses about young people's health. Contemporary western health policies targeted to young people usually focus on individual risk behaviors rather than broader contextual influences. As they typically are based on a neo-liberal understanding of health as a responsibility of an individual to make healthy choices and to avoid risk-taking activities, like binge drinking, they downplay the influence of wider social contexts in the prevention of risks and promotion of healthy life styles, such as family, peer groups and surrounding culture. Studies show that young people are negatively influenced by dominant discourses that construct health from biomedical view as an individual risk and responsibility. Since dominant public health discourses do not incorporate enough young people's own perspectives on health, they often challenge them or do not consider them useful. In the paper, we analyze how young people from Sweden aged 15-20 years (N=48) relate to the dominant public health discourse and what kinds of understanding of health and health-related risks they then put forward. In the analysis we apply Pierre Bourdieu's capital theory by paying attention to what kinds of forms of capital young people value the most in health and risk-taking. Our starting point is that when we treat young people as equals to adults and proceed from the basis that public health policies should 'empower' young people, then our task is to try to identify young people's own concerns and priorities for health by respecting their agency, autonomy and collective action.

Sunday Session III: 14:00-15:30

Room: *To be Announced in Final Schedule*
Stream: Chinese Studies
Session Chair: *To be Announced in Final Schedule*

41744
Labour Unions and Firm Productivity: Evidence From the Chinese Manufacturing Sector
Chih-Hai Yang, Department of Economics, Taiwan
Meng-Wen Tsou, Graduate Institute of Industrial Economics, Taiwan

Using a firm-level panel dataset from Chinese manufacturing sector covering 2004–2007, this study examines the effect of labour unions on productivity across various types of firm ownership in China. We adopt propensity score matching techniques to find that unionisation exerts a negative impact on firm's labour productivity and total factor productivity. From a dynamic perspective, unionisation has an initially positive or nonsignificant association with productivity, but then has a significant negative effect in subsequent years. For state-owned enterprises, a strong and negative productivity effect is consistently observed in all time horizons. Overall, our findings suggest that the monopoly face of unionism dominates over the collective-voice face in China.

40724
China's Cooperation with South East Asia Against Drug Trafficking: Characterization and Challenges
Ricardo Baquero, Fudan University, China

China's drug trafficking problem does not only come from outside its borders but also from within, in as much as production of synthetic drugs to export and internal consumption are on the rise. The ASEAN plus China Initiative has a cooperation framework to deal with drug trafficking and other transnational crimes, but it has had a low success that can be explained by the characteristics of its own structural framework, the nature of China's relations with this South East Asian organization, and the relative low priority of the drug trafficking issue, compared to others such as access to resources and the expansions of markets. Two important facts should be point out: one, being a guest but not a complete leader limits Chinese cooperation; and two, even though China is indeed re-shaping globalization, it is not completely leading globalization trends and global governance processes, for the unavoidable Realist influences in its vision and its approach to diplomacy.

41794
Genocidal Intolerance in China
David Matas, Canadian Council on International Law, Canada

The Communist Party of China has committed systematic human rights violations against Tibetans, Uighurs, house Christians and practitioners of the spiritually based set of exercises Falun Gong. Falun Gong is a blending and updating of traditional Chinese Buddhist and Taoist beliefs. One form of victimization of all the targeted populations but primarily Falun Gong, which has reached genocidal proportions, has been the killing of prisoners of conscience in the tens of thousands for their organs for transplants. Though the Communist Party denies this particular abuse, its victimization of these targeted populations is incontestable. The targeting is the acting out of ethnic and religious intolerance. This presentation will: a) summarize the evidence which demonstrates victimization of these populations generally and organ transplant abuse in particular b) set out the Chinese Communist Party response to this evidence c) trace the genesis of the victimization and abuse, and d) consider ways to end the victimization and abuse. Communism in China is Communism with Chinese characteristics. The Party accuses critics of Chinese human rights abuses of being anti-Chinese. Chinese ethno-nationalism has become for the Party both a sword and a shield. It is a

weapon of attack against its victimized populations as well as a justification for immunity. Ending Communist Party rule in China is one way of ending the victimization and abuse. But are there others? The presentation will attempt to answer that question.

Sunday Session III: 14:00-16:00

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

40912
Policing the Others: Cultural Studies of Police Work in Relation to Human Rights Politics in Hong Kong
Angus Siu-Cheong Li, Hong Kong Baptist University, Hong Kong

In contributing to the "reinvention of Cultural Studies" (Grossberg, 2006:8), this paper makes an attempt in building up the linkage between human rights and Cultural Studies by analyzing the alleged human rights violation by police towards ethnic minorities in Hong Kong. This study focuses on the controversial Limbu Case, in which a Nepalese man named Limbu Dil Bahadur was shot dead by a police constable in Hong Kong on March 17, 2009 (court case codes: CCDI 298/2009, HCAL 85/2010, DCPI 570/2012). By conducting a court case analysis in conjunction with cultural theory and legal theory, this study employs critical race theory to decode the discourses of racialization and public order often found in racially biased cases of police abuse. Other than a combined cultural-legal analysis, this paper engages with the media representations of encounters between police officers and ethnic minorities in Hong Kong, especially the local newspaper portrayals of crime-related incidents in which South Asians are depicted to be involved in. The cultural-legal and representational analyses allow us to look into the highly-technical discourses in the legal system as well as to deconstruct representations in shaping the public discourse.

40059
"Let's Start Over": Wong Kar Wai, Hong Kong, and I
Jason S Polley, Hong Kong Baptist University, Hong Kong

Polley views Hong Kong from many angles: population demographics, critical theory, vernacular criticism, the media, creative nonfiction, and self-reflexivity. These intersect in the work of Wong Kar Wai as remediated through the matrix of Polley's own white (or gweilo) Hong Kong identity. Wong's 60s trilogy—Days of Being Wild (1990), In the Mood for Love (2000), and 2046 (2004)—provides a discursive entry to a discussion of what the fractious identity marker "Hongkonger" speaks to 20 years after the 1997 handover to China. Wong's films prize nostalgia, discontinuity, ambiguity, and deferral. Polley adopts a similar destabilizing approach as he culturally interrogates the territory and the place of sojourners within it. He makes a virtue of peripheries, counter-narratives, and his own local entwinement in the territory. Wong's Hong Kong is not the global one of fast finance and free-markets. Polley's Hong Kong, when reviewed through Wong's lens, is constructed through competing paratexts, narrative layers that complement and contradict one another—all of this evincing the emergence of a new forward-looking way of critically interrogating and experiencing Hong Kong.

41791
East Meets West in an Epidemic: Bureaucratic Rationality and Sexual Panic in Hong Kong HIV/Aids Response
Zhengheng Chen, The Chinese University of Hong Kong, Hong Kong

It is a truism to say that East meets West in Hong Kong, a city famous for its hybrid of Chinese traditions, British legacies, and influences from around the world. How exactly are drastically different cultures coexisting and influencing socio-political spheres? In my paper, I analyze responses to HIV/AIDS, a

significant public health crisis since the 1980s, from the colonial/postcolonial government, the professionals, and the wider public. The Department of Health followed examples in the West to set up task-forces and institutions, whilst the mostly Chinese population was ridden with misconceptions and stigmas. At times, the top-down governmental measures may appear to be too progressive for the public. However, it would be misleading to perceive that as simply an advanced-versus-backward situation. From the point of view of communities most impacted by HIV/AIDS, the Westernized public health system has not always been well-informed or effective. Meanwhile, HIV/AIDS is an ever-changing object, and its shift from a fatal, mysterious illness to a manageable, chronic one also requires adjustment from stakeholders.

41673
Genres as Time MacHines: Alternative History in Hong Kong Cinema
Chin-Pang Lei, University of Macau, Macao

Colonized by the UK, handed over to China, and now as a global financial city, Hong Kong's history is never easy to write under the dominant discourses of colonialism, nationalism and globalization. In this plight, cinema, regarded as Hong Kong's most representative cultural form, is used for writing, exploring and questioning local history of the city. The directors such as Wong Kar-wai, Stanley Kwan and Tsui Hark have demonstrated alternative ways of historicizing Hong Kong by using genres as time machines. This paper will focus on the melodramatic films Rouge (1987) and In the Mood for Love (2000), the martial art film The Grandmaster (2013), and the action film The Taking of Tiger Mountain (2014). As a popular cultural form, genres always come with a series of ideologies which define our lives and explain the society. Hence, in a changing society, genres change and complicate themselves with different packages of meanings. Genres function as open-ended and corrigible schemata which can contain multiple themes and various meanings. In Hong Kong, genres, often seen as highly commercial and overly market-oriented, are opportunities for alternative history writing and the exploration of local identities. This paper examines how these Hong Kong directors use the popular forms of genres to present the past. These texts show that genre is a crucial platform for Hong Kong's post-colonial self-writing. Via genres, history in these films is against official and canonical history as well as grand narrative.

Sunday Session III: 14:00-16:00

Room: *To be Announced in Final Schedule*
Stream: Cultural Studies
Session Chair: *To be Announced in Final Schedule*

41737
Phobias in Chinese Anti-Utopian and Dystopian Science Fictions
Xuying Yu, The Open University of Hong Kong, Hong Kong

This paper will uncover and compare the phobias in contemporary Chinese anti-utopian and dystopian science fictions. It will consist of three parts. The first part focuses on the definitions of anti-utopian and dystopian Sci-fi. The literary and theoretic scholarship will be reviewed to trace the change of these concepts and themes. Lyman Tower Sargent's classifications of utopia, dystopia, and critical dystopia will be particularly applied to delineate the boundaries of two genres. The second part will examine the selected writings of four Chinese writers, Liu Cixin's Devil's Bricks (2002), Wang Jinkang's Ant Life (2007), Han Song's Subway(2010), and Hao Jingfang's Folding Beijing (2012). By digging out key issues of those science fictions, such as the post-human anxiety, alienation, inequality, and nihilism, this part will classify the first two writings as the anti-utopian Sci-Fi, while the other two as the dystopian Sci-Fi. In the third part, a comparison will be made to demonstrate that while the Chinese anti-utopian writings carry the rethinking of ideology and utopianism, the dystopian writings do not touch upon any ideological issue but rather attributing the dystopian nightmare to technology.

41815
New Visions of the Future in Miyazaki Hayao's and Grant Morrison's Visual Narratives
Koonyong Kim, University of San Diego, United States

This presentation examines Miyazaki Hayao's anime Spirited Away and Grant Morrison's graphic fiction WE 3 with emphasis on their visions of our present and future. Morrison's graphic fiction presents a fearful picture of a futuristic society by featuring three animal-cyborgs. By exposing the inexcusable violence that human beings do to animals and machines for our own survival, Morrison reconfigures our relationships with other forms of existence and life in an egalitarian manner. Such an anti-anthropocentric critique leads him to envision a different form of future based upon a harmonious relationship between people and nature. Similarly, Miyazaki's coming-of-age narrative explores Shinto and its beliefs in co-existence and interdependence, thereby calling into question human civilization and its exploitation of the "Others," whether they be animals, spirits, or other creatures. Through the main character Chihiro's spiritual journey in the world of spirits, Spirited Away presents an alternative vision of the future in which people learn to coexist with other life forms and creatures in a non-hierarchical way. While closely dissecting these two influential visual texts, my presentation seeks to engage in a dialogue with this year's conference theme, "Fearful Futures: Cultural Studies and the Question of Agency in the 21st-Century," from the perspectives of popular culture, cultural theory, posthumanism, and animal studies. In doing so, my discussion critically reflects on how cultural studies can help us imagine "fearful futures" as a way to call for a new vision of belonging and sharing.

40531
I Am What They Like: Selective Performances on Social Media and the Reproduction of Fear in Neoliberal Thailand
Rubkwan Thammaboosadee, University of Warwick, United Kingdom

"I am what I eat, I am what I own, I am what I post, I am what they like" well describes the culture of social media usage in Thailand. Living in neoliberal society with vulnerable socio-economic conditions, individuals' self-actualisation has been lowered. From the lens of performance studies, I propose that at one layer social media is a platform wherein people seek for a temporary escape from the fearful reality through 'selective performances'. While a mirror reflects everything, social media enables a user to select, filter and perform the best version of themselves. Unlike online games that players create their virtual representations via an avatar, Facebook and Instagram successfully merge everyday activities into the in the virtue reality such as showing others your meal, leisure and relationship. However, the performed self on social media in Thailand crucially engages with the culture of mass consumption which significantly reproduces another layer of fear. Social media is not an empty stage. It convinces users to place their self-value on the consumption by inserting selected advertisements relying on users' search database. When social media connects people and provides an escape from the fearful reality, meanwhile it reproduces a common sense of an extravagant-consuming lifestyle attached with the fear of 'being left behind'. Hence, the critical concern in the age of technology in the 21st century is that how to firstly enhance citizens' rights by increasing the socio-economic certainty to prevent the fearful life in both reality and virtue world.

41018
Hopeful Futures: "Don Quixote" In Brazilian Activism and the Engaged Humanities
Rogelio Minana, Drexel University, United States

As ethno-nationalisms threaten the construction of a cosmopolitan society, in Kwame Anthony Apia's formulation, Brazilian activist appropriations of a literary classic such as Miguel de Cervantes' Don Quixote (1605) offer a more hopeful outlook on the future of both humanity and the humanities. With an extraordinary presence in Brazilian cultural life, Cervantes' book has been appropriated by numerous activist organizations that work with vulnerable populations. In this paper I will review youth non-profits such as the Projeto Quixote and the Quixote, espaço comunitário, but will center on Cooperaacs, a cooperative of anonymous artisans in high-risk social situations. A revised definition of Guillermo Ortiz's transculturation will help me uncover how a 17th century classic is translated into contemporary Brazilian activism. I will pay particular attention to the construction and paradoxes of cultural agency by examining Cooperaacs' production of the Don Quixote and Sancho figures out of recycled waste as well as their installation at the entrance of the Conjunto Nacional, a mall and condominium complex in downtown São Paulo. The tension between the everyday application of a transcultured "artivist" project and the towering cultural status of Don Quixote will help me transition into a final reflection on the role of humanists in and out of academia as we contribute to construct a more hopeful future. When humanists engage in the study of cultural activism, we further the notion that literature, art, and performance can serve a social purpose to promote cosmopolitanism and equality.

Virtual Presentations

41803
Unveiling and Activating the "Uncertain Heritage" Of Chinese Knotting
Yuxin Yang, Politecnico di Milano, Italy

In the cultural heritage determination processes, something identified and designated as a heritage and important to preserve usually based on the society, the related people, and the natural environment, which guided the documentation and conservation measures. However, in this new industrial society, some of the heritage with hidden and forgotten values seems uncertain to be defined as heritage nor to be guided innovation development. Such as Chinese knotting, even if the craft acknowledges, it has no national definition as a heritage and faces an urgent situation to transform the traditional skill into new terms of practice. Base on this context, design looks promising to lower the craft's uncertainty through unveiling the potential values and activating the craft with the stakeholders. Thus, the paper using the case of Chinese knotting to discuss what are the parameters to describe traditional craftsmanship's heritage value in design research, what makes it uncertain, and how design has the potential unveiling and activating the traditional crafts' knowledge and skills.

41629
Texts in the Open -- The Gezi Parki Protests in Istanbul
Roman Glass, Turkish German University, Turkey

Are graffitis tracing the call for human rights? The Istanbul Gezi Parki protests were an outlet that left writings in public spaces expressing discontent, but also represent the thoughts of the protesters at their most radical core. By analyzing and interpreting images of the protests taken by the researcher the protests should be able to be interpreted in a way that in the same time distances itself from the subject by taking the stance of the observer and immerses itself by trying to build a common understanding. With a hermeneutic approach of interpretation those texts were put into a historical context and interpreted while relying on the researchers experiences and photographs and supported by three interviews with contemporary Turkish and Dutch artists which occupy a key role with their status as intermediate subjects connecting cultures as active agents. The results show clearly the non-localness of the texts. With the close reading network structures are revealed that imply the globality of the conflicts.