Programme & Abstract Book

FEARFUL FUTURES:

Cultural Studies and the Question of Agency in the Twenty-First Century

Art Center Kobe, Kobe, Japan | June 01–03, 2018

IAFOR Global Partners

IAFOR has entered into a number of strategic partnerships with universities across the world to form the IAFOR Global Partnership Programme. These academic partnerships support and nurture IAFOR's goals of educational cooperation without borders, connecting the organisation with institutions that have an international and internationalising profile, and a commitment to interdisciplinary research.

The IAFOR Global Partnership Programme provides mutual recognition and scope for Global Partner institutions and organisations to showcase their research strengths, as well as engage in the development of projects and programmes with IAFOR.

Programme Design by Thaddeus Pope, IAFOR Media

Heritage–HongKong2018
HONG KONG

www.heritage-hongkong.iafor.org

ACCS/ACAS2018 conference delegates receive a 10% registration discount

The IAFOR Conference on Heritage – Hong Kong 2018

Location & Venue: The University of Hong Kong (HKU), Hong Kong
Dates: Wednesday, December 05, 2018 to Friday, December 07, 2018

Final Abstract Submission Deadline: September 20, 2018
Advance Registration Deadline: September 21, 2018
Final Registration Deadline: October 19, 2018

Heritage studies have become a significant and well-identified area of both scholarly study and societal engagement. The management of artistic, cultural and intellectual resources is an increasingly difficult challenge that requires the ability to appreciate, and the skills to protect and conserve, the diversity of human production.

This conference aims to host and promote discussions about ways in which human heritage is perceived, described, as well as managed in contemporary society, with particular focus on Asian contexts. We are interested in highlighting the challenges in relation to intangible heritage, which poses issues of ethics such as property rights, political control in totalitarian regimes, and endangerment under the pressure of globalising forces.

We invite papers as well as panel proposals on the following topics:

- Descriptive/documentary approaches to intellectual heritage, in terms of thought, language, and cultural/artistic performances and traditions
- Heritage Perception and Management
- Challenging the Heritage Narrative
- Heritage and Film in Popular Culture
- Migration Networks and Heritage
- Heritage and the Digital World
- Heritage Tourism
- Heritage and Gender
- The Local Context

Hong Kong has traditionally been associated as a meeting place of peoples, ideas and concepts; of clashes, fusions and synergies, including East and West, tradition and modernity, freedom and repression. After years of rapid development, modernisation and relative wealth, the notion of 'heritage' has started to gain currency, especially in terms of built heritage. However many forms of less tangible heritage are still poorly understood and overlooked in Hong Kong, China, and indeed throughout the world. Traditional crafts, musical heritage, minority languages, youth culture, and most recently liberal philosophies are all part of a heritage which Hong Kong, like many other places, might stand to lose. In this sense it is an ideal crossroads to meet and discuss regional trends and global conceptions of intangible and intellectual heritage, its challenges, its management, and its future.

For more information and to submit an abstract visit:
www.heritage-hongkong.iafor.org

Organising Committee

Sue Ballyn
Barcelona University, Spain

Joseph Haldane
The International Academic Forum (IAFOR)

Donald E. Hall
Lehigh University, USA

Baden Offord
Curtin University, Australia & Cultural
Studies Association of Australasia

Seiko Yasumoto
University of Sydney, Australia

The Organising Committee of The Asian Conference on Cultural Studies (ACCS) and The Asian Conference on Asian Studies (ACAS) is composed of distinguished academics who are experts in their fields. Organising Committee members may also be members of IAFOR's International Academic Advisory Board. The Organising Committee is responsible for nominating and vetting Keynote and Featured Speakers; developing the conference programme, including special workshops, panels, targeted sessions, and so forth; event outreach and promotion; recommending and attracting future Organising Committee members; working with IAFOR to select PhD students and early career academics for IAFOR-funded grants and scholarships; and oversee the reviewing of abstracts submitted to the conference.
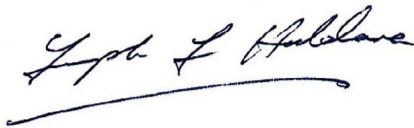
Letter of Welcome

Dear Colleagues,

Welcome to The Asian Conference on Cultural Studies 2018 and The Asian Conference on Asian Studies 2018, held in the beautiful port city of Kobe.

This well-established IAFOR event brings together more than 150 delegates from all over the world to explore the conference theme of "Fearful Futures: Cultural Studies and the Question of Agency in the Twenty-First Century".

Within Japan, the Asia-Pacific and throughout the world, many worrying trends can be witnessed, giving rise to the prospect of fearful futures in relation to human security, including increased persecutions, forced migrations and a rise in refugee numbers, as well as nationalist and religious extremism. We are witnessing worrying rises in populism, authoritarianism, nationalism, regionalism, and unashamed lowest common denominator politics. How do we respond as individuals, as members of different communities including the academy, and as global citizens? It has never been more important to consider, from our various disciplinary, national and cultural backgrounds, how to exert a positive influence in the face of current global realities.

Given this theme, our time together in this intercultural and interdisciplinary event will be engaging, thought-provoking and challenging. I encourage your active participation, and I look forward to hearing diverse perspectives and experiences from your many academic, cultural and national contexts.

Warm regards on behalf of the conference Organising Committee,

Joseph Haldane
Chairman & CEO, IAFOR

Conference Theme

"Fearful Futures: Cultural Studies and the Question of Agency in the 21st Century"

We have reached a moment in international history that is one of potential paradigm shift. It is a moment when a problematic, but at least blandly progressivist, pro-multiculturalist movement toward "cosmopolitanism" (as Kwame Anthony Appiah might use the term) is being threatened by a far more destructive and potentially genocidal ethno-nationalism, the ferocity of which is fuelled by economic disparity, religious intolerance and retrograde ideologies regarding gender, race and sexuality. The possible global futures we face are fearful, indeed.

In this context, cultural studies has a unique role to play in tracing the genealogy of the present moment and charting different paths forward. As never before, cultural studies is called to return to its activist roots, to diagnose the ideologies driving hatred and intolerance, and to posit different models of social engagement and organization. Looking to the past, what do we learn about the challenges of today? How does culture replicate itself (or critically engage itself) in the classroom, in literature, in social media, in film, in the visual and theatrical arts, in the family and among peer groups? How do we rise to the challenge of articulating a notion of human rights that also respects cultural difference? How do cultural representations of the environment abet or challenge the forces driving climate change? What are the roles and responsibilities of the individual activist as teacher, writer, social scientist and community member?

This international and interdisciplinary conference will bring together a range of academics, independent researchers, artists and activists to explore the challenges that we face in the twenty-first century. While we have every right to fear the future, we also have agency in creating that future. Can we commit to a cosmopolitanism that celebrates difference and that challenges social inequity? On our ability to answer to that question affirmatively likely hangs our very survival.

Conference Guide

June 01, 2018
Friday Morning at a Glance

09:15-10:00   Conference Registration & Morning Coffee | Open Studio (2F)

10:00-10:10   **Opening Announcements | Prokofiev Hall (2F)**
        Kiyoshi Mana, Director of Events, IAFOR

10:10-10:25   **Welcome Addresses | Prokofiev Hall (2F)**

10:25-10:30   **Recognition of IAFOR Scholarship Winners | Prokofiev Hall (2F)**
        Joseph Haldane, Chairman & CEO, IAFOR
        Donald E. Hall, Vice-President, IAFOR

10:30-11:00   **Keynote Presentation | Prokofiev Hall (2F)**
        Poetic Resistance and Empowerment
        Tammy Ho Lai-Ming, Hong Kong Baptist University, Hong Kong

11:00-12:00   **Keynote Presentation | Prokofiev Hall (2F)**
        The Challenge of the Global South
        Vinay Lal, The University of California, Los Angeles, USA

12:00-12:20   **IAFOR Documentary Photography Award | Prokofiev Hall (2F)**

12:20-12:30   Conference Photograph | Atrium (2F)

12:30-14:00   Lunch Break | Mame no Hatake

June 01, 2018
Friday Afternoon at a Glance

14:00-15:00   **Keynote Presentation | Prokofiev Hall (2F)**
The Cities We Fled
Donald E. Hall, Lehigh University, USA

15:00-15:15   Coffee Break | Open Studio (2F)

15:15-16:45   **Featured Panel Presentation | Prokofiev Hall (2F)**
Fearful Futures
Haruko Satoh, Osaka University, Japan
Pavin Chachavalpongpun, Kyoto University, Japan
Colin Dürkop, Kyoto University, Japan
Takuma Melber, The University of Heidelberg, Germany

17:00-18:30   **Welcome Reception & Conference Poster Session | Grand Salon (3F)**

June 02, 2018
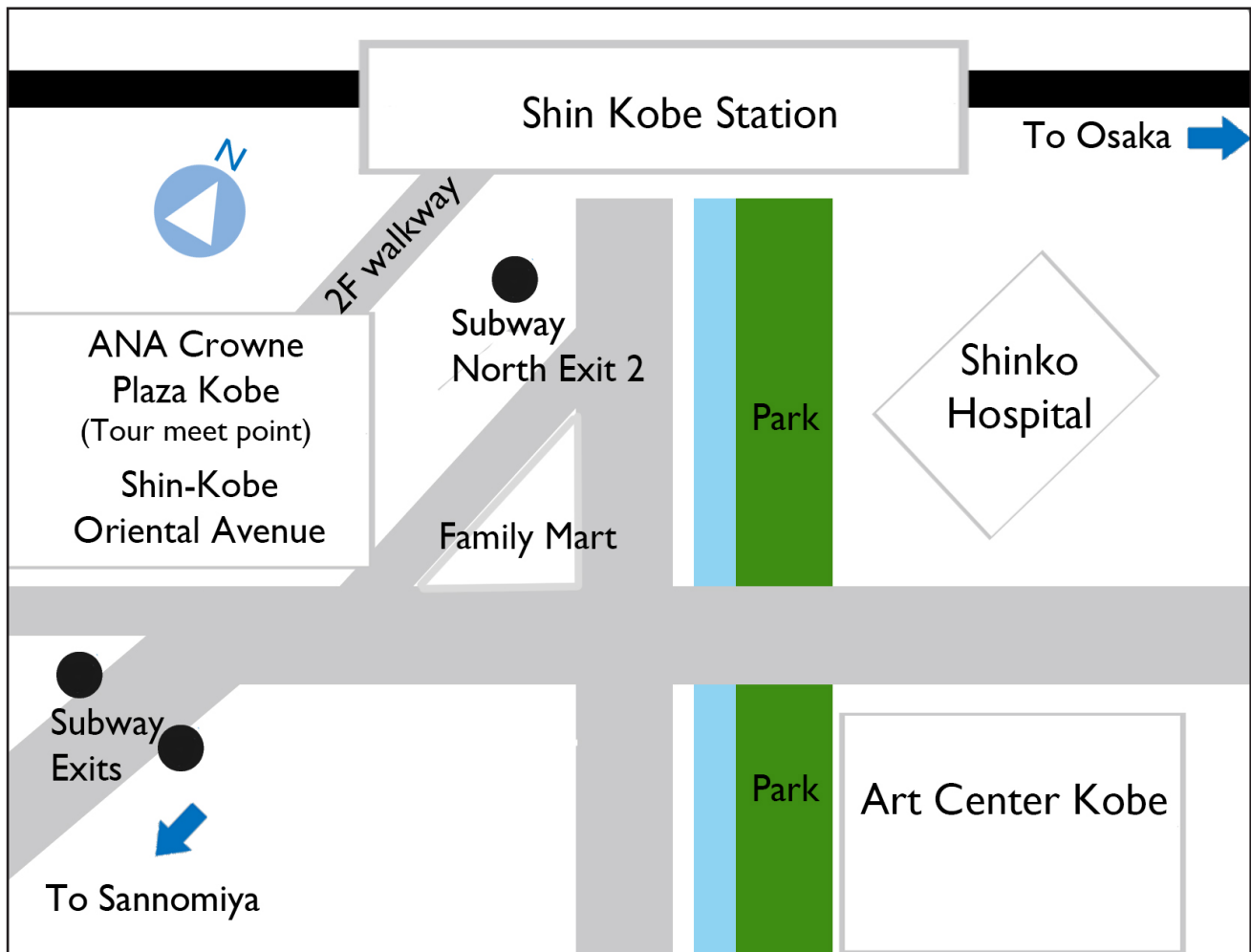# Saturday at a Glance

08:30-10:00   Coffee, Tea and Pastries | Room 504 (5F)

09:00-09:50   Workshop Session | Room 503 (5F)

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 | Room 504 (5F)

14:45-16:45   Parallel Session III

16:45-17:00   Coffee Break | Room 504 (5F)

17:00-17:45   **Keynote Presentation | Room 504 (5F)**
*Indigenous Resurgence and Environmental Justice
on the Global Stage*
Helen Gilbert, Royal Holloway, University of London, UK

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

June 03, 2018
Sunday at a Glance

08:45-09:15	Coffee, Tea and Pastries	Room 504 (5F)
09:15-10:45	Parallel Session I
10:45-11:00	Coffee Break	Room 504 (5F)
11:00-12:30	Parallel Session II
12:30-14:00	Lunch Break	Mame no Hatake
12:30-13:15	**Japanese Tea Ceremony organised by Group *Wa*	Room 504 (5F)**
14:00-16:00	Parallel Session III
16:15-16:30	**Closing Remarks	Room 504 (5F)**

Shin Kobe Station

To Osaka

N

2F walkway

ANA Crowne
Plaza Kobe
(Tour meet point)
Shin-Kobe
Oriental Avenue

Subway
North Exit 2

Family Mart

Park

Shinko
Hospital

Subway
Exits

Park

Art Center Kobe

To Sannomiya

Art Center Kobe
Directions & Access

From Kansai International Airport

Board the Kobe-bound Airport Limousine Bus from bus stop number 6 on the first floor of Kansai International Airport. Get off at Sannomiya Station (see "From Sannomiya Station" below).

By Bullet Train (Shinkansen)

The Art Center Kobe is a five-minute walk from the first-floor exit of Shin-Kobe Station. There are regular bullet train (Shinkansen) services from Osaka (15 minutes), Kyoto (30 minutes) Tokyo (2 hours 48 minutes) and Hiroshima (1 hour 13 minutes).
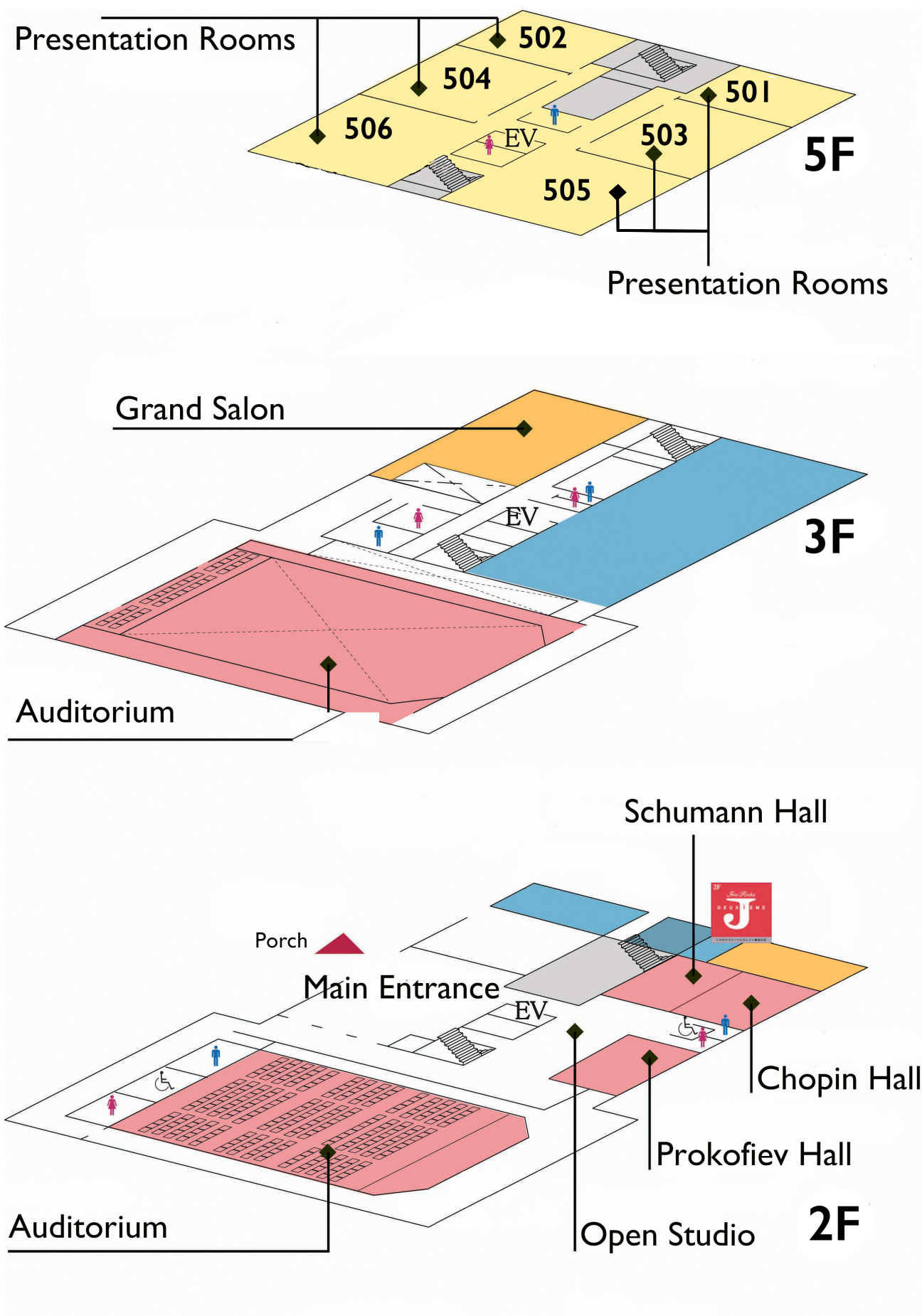
From Sannomiya Station (Kobe Downtown Area)

The bustling downtown centre of Sannomiya, with a huge range of restaurants, bars, cafes and shops, is a 15-minute walk or a short direct subway ride away. The limited express train from Osaka Station to Sannomiya takes around 30 minutes.

There are three options:

• Take the subway to Shin-Kobe Station on the Seishin-Yamate Line (about two minutes)
• Take a taxi to the Art Center Kobe (about five minutes)
• Walk to the Art Center Kobe (about 15 minutes)

Art Center Kobe
Floor Guide

Presentation Rooms

502
504
506
501
503
505

EV

5F

Presentation Rooms

Grand Salon

EV

3F

Auditorium

Schumann Hall

Porch

Main Entrance

EV

Chopin Hall

Prokofiev Hall

Open Studio

Auditorium

2F

General Information

Registration

You will be able to pick up your registration pack and name card at the Conference Registration Desk. The Conference Registration Desk and Publications Desk will be situated in the following locations during the conference:

Friday   09:15-17:00   Open Studio (2F)
Saturday   08:30-17:00   Room 504 (5F)
Sunday   08:45-16:00   Room 504 (5F)

If you have any questions or concerns, IAFOR staff and volunteers will happily assist you in any way they can.

Name Badges

When you check in, you will receive a registration pack, which includes your name badge. Wearing your badge is required for entrance to the sessions. You must wear your badge at all times during the conference. There are four colours of badges indicating the type of conference participant:

Red: Presenters and Audience
Yellow: Keynote and Featured Speakers
Blue: Conference Exhibitors and Affiliates
Black: IAFOR Staff

Internet Access

There is free Wi-Fi internet connection on the fifth floor of Art Center Kobe*. However, this can be unreliable and we would strongly suggest that you do not rely on a live connection for your presentation.

Wi-Fi Connection Name: kobe-art
Wi-Fi Password: art12345

*There is no Wi-Fi connection on the second floor of Art Center Kobe.

General Information

Refreshment Breaks

Complimentary coffee, tea and water will be available during scheduled coffee breaks in the Open Studio (2F) on Friday, and Room 504 (5F) on Saturday and Sunday. Pastries will be provided in the morning and light snacks in the afternoon.

Food and drink (excluding water) are not allowed in the presentation rooms. Also, please refrain from consuming food and drink in and around the 2F entrance area of the Art Center Kobe.

Printing

For your convenience, there will be an iMac computer (with Microsoft Office installed) and a printer at the conference Registration Desk. We are able to offer a complimentary printing service of up to ten A4 sheets should you need this. Please be advised that printing may not be available at peak times. The Crowne Plaza operates a business centre for copying, printing and scanning. This business centre is staffed and open between 09:00 and 17:00 daily.

Smoking

Smoking is not permitted in the Art Center Kobe. Please smoke outside of the building in designated smoking areas.

What to Wear & Bring

Attendees generally wear business casual attire. You may wish to bring a light jacket or sweater as meeting rooms are air-conditioned. Tour attendees are encouraged to wear comfortable shoes and bring an umbrella or waterproof in case of rain.

Photo/Recording Waiver

During the course of a conference, attendees may have their voice, likeness and/or actions captured in photograph, video and/or audio recordings. By attending a conference, attendees agree to irrevocably grant IAFOR, its assigns, licensees and successors the right to video, photograph, publish, record, broadcast, exhibit, digitize, display, copyright, license, transfer, reproduce, translate, modify, edit or otherwise use perpetually throughout the world, in all media now and hereafter known or devised, in whole or in part, images, likeness, voice, name and actions in audio and video recordings, photographs and materials prepared by and/or disseminated by IAFOR.

Presentation Guide

Conference Abstracts

All conference abstracts are available online. Please visit **papers.iafor.org** for a searchable database of abstracts.

Oral & Workshop Presentations

Oral Presentation Sessions will run from 09:00 on Saturday morning and 09:15 on Sunday morning. They are generally organised into parallel sessions by streams. Oral Presentations are normally scheduled in sessions comprising three presentations, lasting 90 minutes in total. In sessions with two Oral Presentations, the session will last 60 minutes, and in the case of four Oral Presentations, an extended session lasting 120 minutes will be scheduled.

The time in the sessions is to be divided equally between presentations. We recommend that an Oral Presentation should last 15–20 minutes to include time for question and answers, but should last no longer than 25 minutes. Any remaining session time may be used for additional discussion.

Equipment

All rooms will be equipped with a MacBook computer pre-installed with PowerPoint and Keynote and connected to a LCD projector. If you wish, you may directly link your own PC laptop, although we advise you to use the computer provided by plugging in your USB flash drive. We recommend that you bring two copies of your presentation in case one fails, and suggest sending yourself the presentation by email as a third and final precaution.

Session Chairs

Session Chairs are asked to introduce themselves and other speakers (briefly) using the provided printouts of speaker bios, hand out the provided presentation certificates at the end of the session, ensure that the session begins and ends on time, and that the time is divided fairly between the presentations. Each presenter should have no more than 25 minutes in which to present his or her paper and respond to any questions. The Session Chair is asked to assume this timekeeping role, and to this end yellow and red timekeeping cards are used as a visual cue for presenters, letting them know when they have five minutes remaining, and when they must stop.

Please follow the order in the programme, and if for any reason a presenter fails to show up, please keep to the original time slots as delegates use the programme to plan their attendance.

Presentation Guide

Conference Poster Session

The Conference Poster Session is 90 minutes in length and takes place on Friday in the Grand Salon (3F) in the Art Center Kobe from 17:00 to 18:30. The poster display boards are 1800 mm high x 900 mm wide. Tape will be provided for putting posters up. Please be aware that there are no on-site facilities for printing posters.

Presentation Certificates

Poster Presenters can pick up a certificate of presentation from the Registration Desk. All other presenters will receive a certificate of presentation from their Session Chair or a member of staff at the end of their session.

Conference Proceedings

The Conference Proceedings are published on the IAFOR website (**papers.iafor.org**), and can be freely accessed as part of IAFOR's research archive. All authors may have their full paper published in the online Conference Proceedings.

Full text submission is due by July 03, 2018 through the online system. The proceedings will be published on August 03, 2018. Authors will have PDF copies of their offprints emailed to them by September 03, 2018.

A Polite Request to All Participants

Participants are requested to arrive in a timely fashion for all presentations, whether to their own or to those of other presenters. Presenters are reminded that the time slots should be divided fairly and equally between the number of presentations, and that presentations should not overrun.

Participants should refrain from talking amongst themselves and ensure that mobile phones are switched off or set to silent mode during presentations.
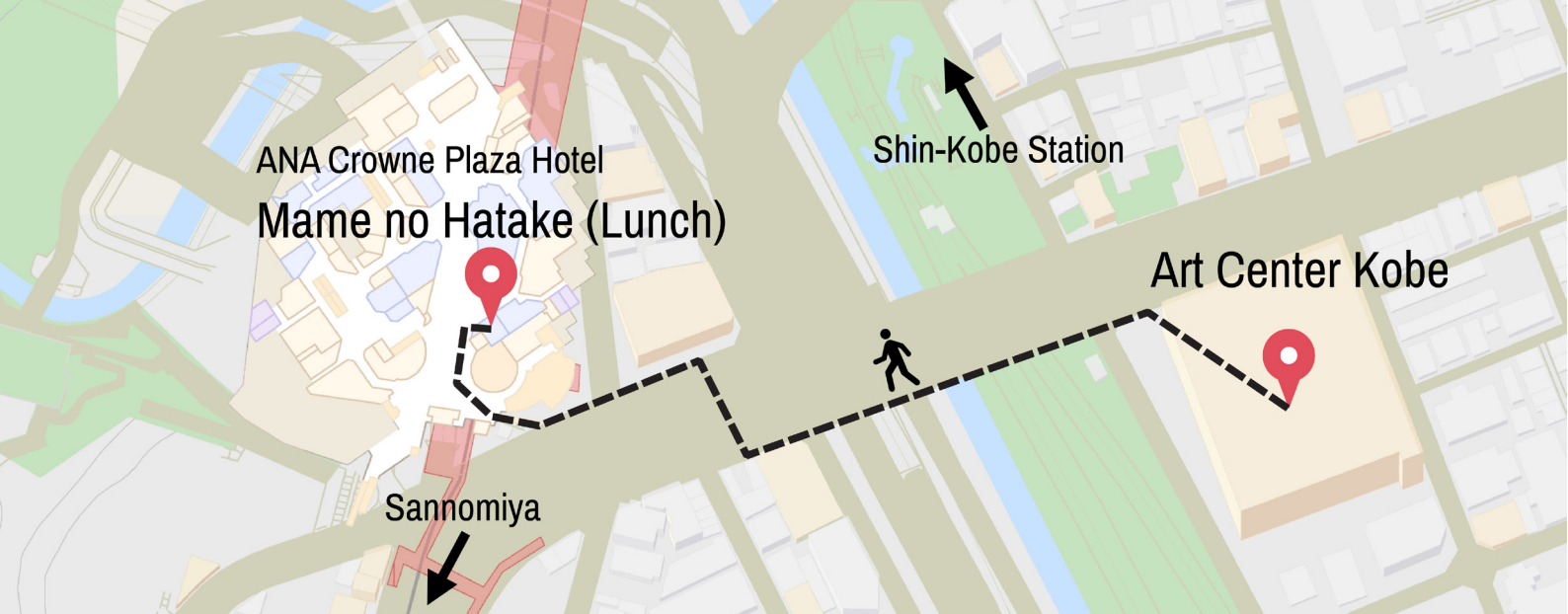
Lunch & Dinner

Lunch Vouchers & Location

Lunch on Friday, Saturday and Sunday is included in the conference registration fee. Your IAFOR lunch voucher can be exchanged for lunch at Mame no Hatake.

Located in the ANA Crowne Plaza, Mame no Hatake is a five-minute walk from the Art Center Kobe. This Japanese buffet-style restaurant has a great variety of Japanese dishes available, including vegetarian and vegan options. The restaurant specialises in tofu-based and traditional Japanese vegetable dishes. Lunch service includes an unlimited drinks bar, coffee station and dessert table.

If you have pre-ordered your meal, please collect your IAFOR lunch voucher from an IAFOR staff member on the Conference Registration Desk. Otherwise please collect your lunch voucher from the IAFOR staff member situated outside the restaurants at the ANA Crowne Plaza during the lunch period. Please remember to bring your conference name badge as you will need to show this in order to claim your voucher. Please show your voucher to restaurant staff as you enter the restaurant. See the map above for directions to Mame no Hatake.

Restaurant name: Mame no Hatake (豆乃畑)
Restaurant address: Shin-Kobe Oriental Avenue 2F (ANA Crowne Plaza), 1-1 Kitanocho Chuo-Ku, Kobe

Lunch Times

Lunch is available between the following times:

Friday   12:30-14:00   Mame no Hatake
Saturday   12:00-13:30   Mame no Hatake
Sunday   12:30-14:00   Mame no Hatake

Conference Dinner

The official Conference Dinner is a ticketed optional event (5,000 JPY). Please remember to bring your name tag to the Conference Dinner. Conference Dinner attendees should meet in the Art Center Kobe Lobby (2F) at 18:00 on Saturday, June 02, 2018. The group leaves for the restaurant at 18:15. It takes approximately 25 minutes to walk to the restaurant.

Restaurant name: Ganko (がんこ トアロード店)
Restaurant address: Kitanagasadori 3-1-17, Chuo-ku, Kobe
(〒650-0012　兵庫県神戸市中央区北長狭通3-1-17 がんこ トアロード店)

IAFOR Academic Grant & Scholarship Recipients

Our warmest congratulations go to Liang Ming Wong and Andreea-Larisa Avram, who have been selected by the conference Organising Committee to receive grants and scholarships to present their research at The Asian Conference on Cultural Studies 2018 (ACCS2018) and The Asian Conference on Asian Studies 2018 (ACAS2018).

IAFOR's grants and scholarships programme provides financial support to PhD students and early career academics, with the aim of helping them pursue research excellence and achieve their academic goals through interdisciplinary study and interaction. Awards are based on the appropriateness of the educational opportunity in relation to the applicant's field of study, financial need, and contributions to their community and to IAFOR's mission of interdisciplinarity. Scholarships are awarded based on availability of funds from IAFOR and vary with each conference.

Find out more about IAFOR grants and scholarships: **www.iafor.org/financial-support**

Liang Ming Wong
IAFOR Scholarship Recipient

I graduated from the Master of Cultural Management programme from the Chinese University of Hong Kong in 2011, and have played an active role in the Malaysia, Singapore and Hong Kong art scenes for several years prior to my PhD studies. From 2007 to 2010, I was working as Management Assistant Officer at NUS Museum, a museum focused on regional art and culture at the National University of Singapore. At present, I am a PhD candidate at the Department of Cultural and Religious studies, CUHK working on my dissertation on Cosmopolitan Subject in Artistic Practice: The Case of Overseas Singaporean Artists.

My PhD research focuses on tracing the worlds of a small, but significant group of Singaporean artists, they have lived and continue to create works mainly outside of their place of origin: Ming Wong (Germany), Ming Poon (Netherlands), Marc Chia (Spain).

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 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 problematises 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 essential 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 the 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.

IAFOR Academic
Grant & Scholarship Recipients

Andreea-Larisa Avram
IAFOR Scholarship Recipient

Andreea-Larisa Avram is currently a PhD candidate at the University of Bucharest. Born in Bucharest, Romania, she studied English as her second language from an early age. She studied Japanese and English at the Faculty of Foreign Languages and Literatures, at the University of Bucharest. She was awarded a 4-month scholarship in Osaka by the Japan Foundation, where she studied Japanese culture and literature. Ms Avram later gained her Masters Degree in American Studies. She has now approached a field that can encompass both her areas of interest, namely Japanese-American literature, with a focus on Japanese-American women, the literature produced by them and the portrayal of women in their work.

Entropy in the Rise and Fall of a Japanese-American Dystopia – Karen Yamashita's Through the Arc of the Rain Forest
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.

The Reverend Professor
Stuart D. B. Picken (1942–2016)

The late Reverend Professor Stuart D. B. Picken began his distinguished career in academia as a Rotary Scholar on a research trip to Japan. A native of Scotland who had dedicated himself to religious studies, he immediately became fascinated by Japanese culture and the practice of Shinto. He was particularly drawn to the parallels and differences he saw in Western pedagogy compared to that of the East and began a lifelong mission to bridge the communication and knowledge gap between the two worlds.

Picken was appointed Professor of Philosophy at the International Christian University (ICU) in 1972. Here he turned his Western theological and philosophical training to comparative religious and cultural studies of Japan, at a time when the country was emerging from the shadows of the Second World War.

His groundbreaking and controversial work on suicide in Japan made his name within the country, but it was his subsequent work on Shinto that influenced the rehabilitation of the religion at a time when it was dismissed in the West as pagan and primitive, or unjustly caricatured for its wartime associations.

Whether in his research or teaching, Picken devoted much of his life to increasing understanding between his adopted country of Japan and the West, and in 2007 he was recognised with the Order of the Sacred Treasure, an imperial decoration for his pioneering research and outstanding contribution to the promotion of friendship and mutual understanding between Japan and the United Kingdom. He also served as the International Adviser to the High Priest of the Tsubaki Grand Shrine, one of Japan's largest and oldest shrines.

From 2009 he was the founding Chairman of The International Academic Forum (IAFOR), where he was highly active in helping nurture and mentor a new generation of academics, and facilitating better intercultural and international awareness and understanding.

Stuart D. B. Picken was a cherished friend and an inspiration to IAFOR and its community of supporters. In honour of Professor Picken and his dedication to academia, the ideals of intercultural understanding and the principles of interdisciplinary study, IAFOR has created the Stuart D. B. Picken Grant and Scholarship, an award supported by the Stuart D. B. Picken Memorial Fund. Awards will be made to PhD students and early career academics who are in need of funding to complete their research, and whose work demonstrates excellence in the core values of academic rigour, intercultural sensitivity and interdisciplinarity.

IAFOR Journals

the iafor

journal of cultural studies

Volume 3 – Issue 1 – Spring 2018

Editor-in-Chief: Holger Briel

Guest Editor: Markus Heidingsfelder

ISSN: 2187-4905

the iafor

journal of ethics, religion & philosophy

Volume 3 – Issue 2 – Autumn 2017

Editor: Lystra Hagley-Dickinson

ISSN: 2187-0624

the iafor

journal of the social sciences

Volume 3 – Issue 1 – Winter 2017

Editor: Tingting Ying

ISSN: 2187-0640

the iafor

journal of arts & humanities

Volume 4 – Special Issue – Winter 2017

Editor: Alfonso J. García Osuna

ISSN: 2187-0616

the iafor

journal of politics, economics & law

Volume 3 – Issue 1 – Spring 2016

Editor: Craig Mark

ISSN: 2188-9562

the iafor

journal of psychology & the behavioral sciences

Volume 4 – Issue 1 – Spring 2018

Editors: Sharo Shafaie & Deborah G. Wooldridge

ISSN: 2187-0675

the iafor

journal of sustainability, energy & the environment

Volume 3 – Issue 1 – Spring 2016

Editor: Alexandru-Ionuţ Petrişor

ISSN: 2187-0632

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journal of asian studies

Volume 3 – Issue 1 – Summer 2017

Editor: Seiko Yasumoto

ISSN: 2187-6037

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Volume 3 – Issue 2 – Winter 2017

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journal of education

Volume 6 – Issue 2 – Summer 2018

Editor: Yvonne Masters

ISSN: 2187-0594

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journal of literature & librarianship

Volume 6 – Issue 1 – Autumn 2017

Editor: Richard Donovan

ISSN: 2187-0608

the iafor

journal of business & management

Volume 2 – Issue 2 – Autumn 2017

Editor: Anshuman Khare

ISSN: 2187-0659

The International Academic Forum's journals conform to the highest academic standards of international peer review, and are published in accordance with IAFOR's commitment to make all of our published materials available online.

How are journal editors appointed?

Journal editors are appointed by The International Academic Forum's leadership, under the guidance of the International Advisory Board. The term of appointment is for one issue, to be renewed by mutual consent.

How do we ensure academic integrity?

Once appointed, the journal editor is free to appoint his or her own editorial team and advisory members. All papers published in the journal have been subjected to the rigorous and accepted processes of academic peer review. Neither editors nor members of the editorial team are remunerated for their work. Authors will never be asked to contribute to publication costs.

How are papers selected?

Journal editors may accept papers through an open call, and proposed articles may be sent directly to the respective editors. A small number of papers from the associated Conference Proceedings may also be selected by the journal editor(s) for reworking and revising, subject to normal processes of review. It is expected that between five and ten percent of papers included in any given Conference Proceedings will be selected for consideration and potential publication in the associated conference journal.

How are IAFOR journals related to IAFOR conferences?

IAFOR's journals reflect the interdisciplinary and international nature of our conferences and are organised thematically. Papers included in the associated Conference Proceedings may be considered for reworking by the editor(s), and are then subjected to the same processes of peer review as papers submitted by other means.

Journal Editors

IAFOR Journal of Arts & Humanities
Alfonso J. García Osuna, Hofstra University, USA

IAFOR Journal of Asian Studies
Dr Seiko Yasumoto, University of Sydney, Australia

IAFOR Journal of Business & Management
Dr Anshuman Khare, Athabasca University, Canada

IAFOR Journal of Cultural Studies
Professor Holger Briel, Xi'an Jiaotong-Liverpool University, China

IAFOR Journal of Education
Dr Yvonne Masters, University of New England, Australia

IAFOR Journal of Ethics, Religion & Philosophy
Professor Lystra Hagley-Dickinson, Plymouth Marjon University, UK

IAFOR Journal of Language Learning
New Journal Editor will be announced shortly

IAFOR Journal of Literature & Librarianship
Dr Richard Donovan, Kansai University, Japan

IAFOR Journal of Media, Communication & Film
Dr Celia Lam, University of Nottingham Ningbo, China

IAFOR Journal of Politics, Economics & Law
Dr Craig Mark, Kyoritsu Women's University, Japan

IAFOR Journal of Psychology & the Behavioral Sciences
Dr Shahrokh Shafaie, Southeast Missouri State University, USA
Dr Deborah G. Wooldridge, Bowling Green State University, USA

IAFOR Journal of the Social Sciences
Dr Tingting Ying, Ningbo University of Technology, China

Friday, June 01 | 17:00-18:30 | Grand Salon (3F)

Conference Welcome Reception

Join fellow delegates for a drink or two at the Conference Welcome Reception. This event provides a great opportunity for delegates to network and get to know each other. All registered presenters and audience members are welcome to attend. Admission is included in the conference registration fee.

Friday
June 01

Plenary Session

Speakers will provide a variety of perspectives from different academic and professional backgrounds on the ACCS/ACAS2018 conference theme "Fearful Futures: Cultural Studies and the Question of Agency in the 21st Century".

These presentations will be recorded so please ensure that mobile phones are switched off or set to silent mode.

09:15-18:30 | Art Center Kobe
Friday Plenary Session

09:15-10:00   Conference Registration & Morning Coffee | Open Studio (2F)

10:00-10:10   **Opening Announcements | Prokofiev Hall (2F)**
                Kiyoshi Mana, Director of Events, IAFOR
10:10-10:25   **Welcome Addresses | Prokofiev Hall (2F)**
10:25-10:30   **Recognition of IAFOR Scholarship Winners | Prokofiev Hall (2F)**
                Joseph Haldane, Chairman & CEO, IAFOR
                Donald E. Hall, Vice-President, IAFOR

10:30-11:00   **Keynote Presentation | Prokofiev Hall (2F)**
                Poetic Resistance and Empowerment
                Tammy Ho Lai-Ming, Hong Kong Baptist University, Hong Kong

11:00-12:00   **Keynote Presentation | Prokofiev Hall (2F)**
                The Challenge of the Global South
                Vinay Lal, The University of California, Los Angeles, USA

12:00-12:20   **IAFOR Documentary Photography Award | Prokofiev Hall (2F)**

12:20-12:30   Conference Photograph | Atrium (2F)

12:30-14:00   Lunch Break | Mame no Hatake

14:00-15:00   **Keynote Presentation | Prokofiev Hall (2F)**
                The Cities We Fled
                Donald E. Hall, Lehigh University, USA

15:00-15:15   Coffee Break | Open Studio (2F)

15:15-16:45   **Featured Panel Presentation | Prokofiev Hall (2F)**
                Fearful Futures
                Haruko Satoh, Osaka University, Japan
                Pavin Chachavalpongpun, Kyoto University, Japan
                Colin Dürkop, Kyoto University, Japan
                Takuma Melber, The University of Heidelberg, Germany

17:00-18:30   **Welcome Reception & Conference Poster Session | Grand Salon (3F)**

Poetic Resistance and Empowerment

Friday, June 1 | 10:30-11:00 | Prokofiev Hall (2F)

July 1, 2017 marked the twentieth anniversary of the return of Hong Kong's sovereignty from the UK to China. On the face of it, Hong Kong may not seem to have changed very much since the 1997 handover. However, beneath this veneer of immutability, people in the city have witnessed and experienced changes – subtle at the very beginning but in recent years increasingly evident – that could prove to be as irrevocable as they are tangible. One of these changes concerns language. The majority of the population in Hong Kong speak Cantonese as a first language, even though some may speak Mandarin, English or other languages at work. A constantly evolving language, Cantonese is unfortunately being stifled and side-lined institutionally in Hong Kong and there is a sense that it is "endangered". With all this background in mind, I have been intrigued by the various ways non-English native Hong Kong poets incorporate foreign elements, including language, form and thought, into "the local ethos" of Hong Kong in their work. Aspects of interest are the appropriation of Western poetic forms, explicit references to Western writers in epigraphs or even the body of the texts, reworking and transposing lines from Western poems to suit the Hong Kong cultural and political context, and creative misreadings and wilful erasures of Western texts. The paper then takes as a case study the poetry of the Hong Kong poet Nicholas Wong, winner of the Lambda Literary Award for Gay Poetry in 2015 for his second poetry collection Crevasse. Looking at the haiku sequence at the end of Crevasse, which is an erasure of letters between James Schuyler and Frank O'Hara, Wong's long Occupy Central poem, and several others, this section investigates how Western literature and culture are incorporated into the expression of a unique Hong Kong identity filtered through gender politics, bilingualism, cultural production and Hong Kong-China relations. The paper ends with a reflection on the impossibility of fashioning a coherent narrative about Hong Kong, and the potential strengths and drawbacks of this reality.

Tammy Ho Lai-Ming

Tammy Ho Lai-Ming is a Hong Kong-born editor, translator, and poet. She is the founding co-editor of the first Hong Kong-based online literary publication, *Cha: An Asian Literary Journal* (founded in 2007), and an editor of the academic journals *Victorian Network* and *Hong Kong Studies* (Chinese University Press). Her translations have appeared in *World Literature Today*, *Chinese Literature Today*, and *Pathlight: New Chinese Writing*, *Drunken Boat*, among other places. She holds an MPhil from the University of Hong Kong and a PhD from King's College London, and she is currently Assistant Professor at Hong Kong Baptist University, where she teaches poetics, fiction, and modern drama. She has scholarly books forthcoming from Springer and Palgrave. Her first poetry collection is *Hula Hooping* (Chameleon Press) and she is the recipient of the 2015 Young Artist Award in Literary Arts presented by the Hong Kong Arts Development Council. She is a Vice President of PEN Hong Kong.

Keynote Presentation: Vinay Lal
The Challenge of the Global South
Friday, June 1 | 11:00-12:00 | Prokofiev Hall (2F)

It is commonly thought that the idea of the Global South received its first major articulation at the Afro-Asian Conference held at Bandung in 1955. However, the genealogy of the idea is far more complicated, since Bandung cannot be read only as an endeavour to forge solidarity between formerly colonised subjects or to create a third path that would steer clear of both the West and what was then the Soviet bloc. Rather, the challenge of Bandung, one that not only remains with us today but if anything has acquired ever greater urgency, is to understand whether the Global South can mount an intellectual and socio-cultural defence that would facilitate the conditions for an ecologically genuine survival of plurality. Two considerations, as I shall argue, must reign supreme in any such endeavour. First, centuries of colonial oppression had, among other devastating consequences, the effect of eviscerating memories and histories of South-South contacts, many of which preceded the interaction of most countries in the South with nations of the West. One consequence of colonialism that persists with us today is that nearly all intellectual exchanges within the South are mediated by the West. A second related but distinct consideration is that it cannot suffice to understand oppression through the categories made familiar by liberal and Marxist analyses, among them racism, class warfare, "economic terrorism", the military-industrial complex, and so on. Western social science, in particular, has generated a nearly insurmountable imperialism of categories, such that the histories and experiences of people in the South are interpreted through the templates generated in the Western academy. Is it possible for the South to galvanise its intellectual inheritance and socio-cultural resources to offer dissenting frameworks of knowledge? It is in these terms that the challenge of the South must be understood.
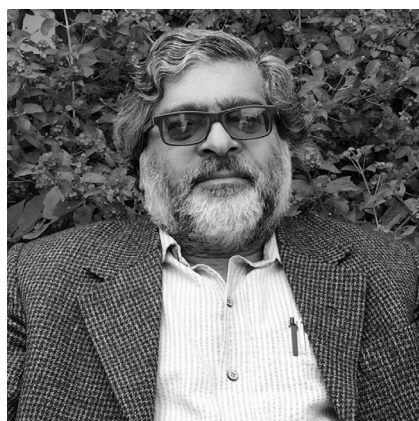
Vinay Lal

Vinay Lal is Professor of History and Asian American Studies at UCLA. He earned his PhD with Distinction from the University of Chicago in 1992 after undergraduate and Master's degrees in literature and philosophy from Johns Hopkins University. He writes widely on Indian history, historiography, public and popular culture in India, the Indian diaspora, colonialism, human rights, and the architecture of nonviolence, Gandhi, and the global politics of knowledge systems. His seventeen books include the two-volume *Oxford Anthology of the Modern Indian City* (Oxford, 2013); *Political Hinduism: The Religious Imagination in Public Spheres* (ed., Oxford, 2009); *The Future of Knowledge and Culture: A Dictionary for the Twenty-first Century*, co-edited with Ashis Nandy (Viking Penguin, 2005); *Of Cricket, Guinness and Gandhi: Essays on Indian History and Culture* (Penguin, 2005); *The History of History: Politics and Scholarship in Modern India* (Oxford, 2003); *Empire of Knowledge: Culture and Plurality in the Global Economy* (Pluto Press, 2002); and, most recently, *India and the Unthinkable: Backwaters Collective on Metaphysics and Politics I*, co-edited with Roby Rajan (Oxford, 2016) and *A Passionate Life: Writings by and on Kamaladevi Chattopadhyay* (Zubaan Books, 2017), co-edited with Ellen Carol DuBois. His work has been translated into Hindi, Urdu, Kannada, French, German, Spanish, Finnish, Korean, and Persian. Works in progress include two books on Gandhi, a political study of fasting, and a book on internet Hinduism. He also has the distinction of being listed among the "101 Most Dangerous Professors in America" in David Horowitz's book, *The Professors*, quite likely the only fifteen minutes of fame he will ever have in his life. He blogs at vinaylal.wordpress.com and maintains a YouTube channel.

Keynote Presentation: Donald E. Hall
The Cities We Fled

Friday, June 1 | 14:00-15:00 | Prokofiev Hall (2F)

In this keynote presentation, Donald E. Hall of Lehigh University will discuss the city of his birth: Birmingham, Alabama (USA). While we often celebrate cities as places of vibrant artistic and cultural innovation and stimulation, cities can also feel like traps to some citizens if the values and priorities they embody are not compatible with the lives and interests of those inhabitants.

In discussing the personal journeys out of his birth city, Professor Hall will pose questions to the audience for all to consider: What do we need from cities? How do some cities become lost in their pasts and therefore unable to embrace the changing needs of their populations? What causes some cities to languish, stagnate, and alienate, while other reinvent themselves and thrive? Following the keynote, the audience will be asked to provide their own thoughts on cities as sites of pleasure and pain.

Donald E. Hall

Donald E. Hall has published widely in the fields of British Studies, Gender Theory, Cultural Studies, and Professional Studies. Prior to arriving at Lehigh in 2011, he served as Jackson Distinguished Professor of English and Chair of the Department of English (and previously Chair of the Department of Foreign Languages) at West Virginia University (WVU). Before his tenure at WVU, he was Professor of English and Chair of the Department of English at California State University, Northridge (CSUN), where he taught for 13 years. He is a recipient of the University Distinguished Teaching Award at CSUN, was a visiting professor at the National University of Rwanda, was 2001 Lansdowne Distinguished Visiting Scholar at the University of Victoria (Canada), was Fulbright Distinguished Chair in Cultural Studies at Karl Franzens University in Graz, Austria, for 2004–2005, and was Fulbright Specialist at the University of Helsinki for 2006. He has also taught in Sweden, Romania, Hungary, and China. He has served on numerous panels and committees for the Modern Language Association (MLA), including the Task Force on Evaluating Scholarship for Tenure and Promotion and the Convention Program Committee. In 2012, he served as national President of the Association of Departments of English. In 2013, he was elected to and began serving on the Executive Council of the MLA.

His current and forthcoming work examines issues such as professional responsibility and academic community-building, the dialogics of social change and ethical intellectualism, and the Victorian (and our continuing) interest in the deployment of instrumental agency over our social, vocational, and sexual selves. His book, *The Academic Community: A Manual For Change*, was published by Ohio State University Press in the fall of 2007. His tenth book, *Reading Sexualities: Hermeneutic Theory and the Future of Queer Studies*, was published in the spring of 2009. In 2012, he and Annamarie Jagose, of the University of Auckland, collaborated on a volume titled *The Routledge Queer Studies Reader*, which was published in July of that year. He continues to lecture worldwide on the value of a liberal arts education and the need for nurturing global competencies in students and interdisciplinary dialogue in and beyond the classroom.

Featured Panel Presentation: Haruko Satoh, Pavin Chachavalpongpun, Colin Dürkop & Takuma Melber

Fearful Futures: Rescuing Asian Democracy

Friday, June 1 | 15:15-16:45 | Prokofiev Hall (2F)
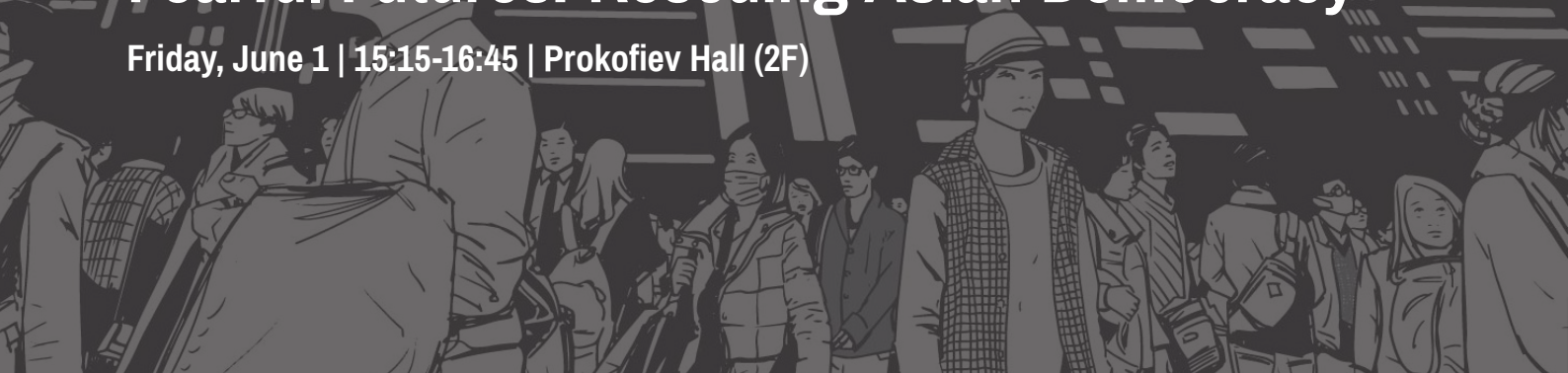
The wave of democratisation in post-Cold War decades, globalisation is often understood as the triumph of the international liberal order over the socialist model of political economy. Wealth creation through capitalism and political liberalisation (or democratisation) are supposed to go hand in hand, and at the end of the road, history is supposed to "end" with the proliferation of liberal democracies. This Western-centric idea of where the world should be headed, based on the notion that liberal values are universal, is buttressed by the institutions, norms, rules and regulations of Western design that bind international politics today. Yet, at the same time, issues of identity, culture and values have emerged in this discourse between the West (broadly defined) and Asia as an area of negotiation, if not outright contestation, in the course of a more complex and intense intercourse between the West that tries to assist democratisation and market economy in other parts of the world and the "post-colonial" rest, many of whose democratic foundations are challenged by the necessity of further (and sustainable) economic development or under threat from the return of authoritarianism. China's growing influence through its aggressive development aid policies (such as the Belt & Road Initiative and AIIB) is a relatively new challenge to nurturing democratic movements. What would be a meaningful dialogue and mode of engagement between "the West and the rest" in order to rescue democracy from its multifaceted perils of a changing world under globalisation?

Haruko Satoh

Haruko Satoh is Specially Appointed Professor at the Osaka School of International Public Policy (OSIPP), where she teaches Japan's relations with Asia and identity in international relations. She is also co-director of the OSIPP-IAFOR Research Centre and she was previously part of the MEXT Reinventing Japan project on "Peace and Human Security in Asia (PAHSA)" with six Southeast Asian and four Japanese universities.

In the past she has worked at the Japan Institute of International Affairs (JIIA), Chatham House, and Gaiko Forum. Her interests are primarily in state theory, Japanese nationalism and identity politics. Recent publications include: "China in Japan's Nation-state Identity" in James DJ Brown & Jeff Kingston (eds) *Japan's Foreign Relations in Asia* (Routledge, 2018); "Japan's 'Postmodern' Possibility with China: A View from Kansai" in Lam Peng Er (ed), *China-Japan Relations in the 21st Century* (Palgrave Macmillan, 2017); "Rethinking Security in Japan: In Search of a Post-'Postwar' Narrative" in Jain & Lam (Eds.), *Japan's Strategic Challenges in a Changing Regional Environment* (World Scientific, 2012); "Through the Looking-glass: China's Rise as Seen from Japan", (co-authored with Toshiya Hoshino), *Journal of Asian Public Policy*, 5(2), 181–198, (July 2012); "Post- 3.11 Japan: A Matter of Restoring Trust?", *ISPI Analysis No. 83* (December 2011); "Legitimacy Deficit in Japan: The Road to True Popular Sovereignty" in Kane, Loy & Patapan (Eds.), *Political Legitimacy in Asia: New Leadership Challenges* (Palgrave Macmillan, 2011), "Japan: Re-engaging with China Meaningfully" in Tang, Li & Acharya (eds), *Living with China: Regional States and China through Crises and Turning Points*, (Palgrave Macmillan, 2009). Professor Satoh is a member of IAFOR's Academic Governing Board. She is Chair of the Politics, Law & International Relations section of the International Academic Advisory Board.

Pavin Chachavalpongpun

Pavin Chachavalpongpun is an Associate Professor at Kyoto University's Center for Southeast Asian Studies. He is also a guest professor at Japan's Doshisha University. Earning his PhD from the School of Oriental and African Studies, London, he is the author of *A Plastic Nation: The Curse of Thainess in Thai-Burmese Relations* and *Reinventing Thailand: Thaksin and His Foreign Policy*. He is currently working on two book manuscripts, as editor; *Coup, King, Crisis: Thailand's Troubled Politics since the 2014 Coup* and *The Routledge Handbook of Contemporary Thailand*. Pavin is also the chief editor of the online journal *Kyoto Review of Southeast Asia* in which all articles are translated from English into Japanese, Thai, Bahasa and Vietnamese.

After Thailand's military coup of 2014, Pavin was twice summoned for his critical views of Thailand's military and monarchy. On rejecting the summons, Thailand's junta issued a warrant for his arrest and revoked his Thai passport. This forced him to apply for refugee status in Japan.
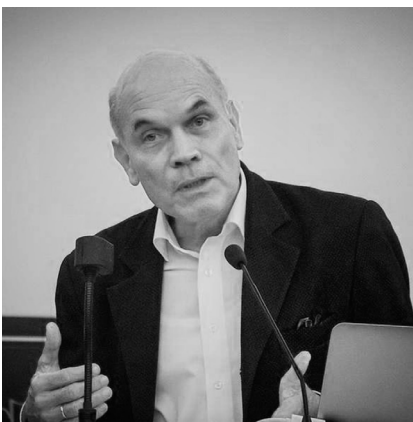
Colin Dürkop

Colin Dürkop has been working for the Konrad-Adenauer- Stiftung (KAS), one of the German political foundations, for the past 29 years. Before his final posting in Ankara, he was KAS Regional Representative for Korea/Japan and Director of the KAS Political Dialogue Programme Asia in Singapore. From 2002 to 2009 he edited the journal *Panorama: Insights into Southeast Asian and European Affairs*. He also served at the Foundation's headquarters in Germany as the Director of the Asia Department. Earlier, he did stints as KAS Country Representative in Thailand, consulted World Bank projects in Thailand and Turkey and took part in various German bilateral aid consultancy projects. He started his career as an economist at the Food and Agriculture Organisation of the United Nations (FAO) in Rome.

Colin Dürkop received his PhD in Economic and Social Sciences from the University of Innsbruck/ Austria. Currently he is visiting research fellow at the Kyoto University's Center for Southeast Asian Studies (CSEAS).

Takuma Melber

Dr Takuma Melber is lecturer and coordinator of the Master Transcultural Studies Programme at The University of Heidelberg. A son of a German father and a Japanese mother, he is a historian by training. He studied Medieval and Modern History, Ancient History and Sociology at the Universities of Mainz and Zurich (2003 to 2009) and received his PhD in 2016.

His doctoral dissertation titled "Between Collaboration and Resistance: The Japanese occupation policy in Malaya and Singapore, 1942-1945" (submitted to the Johannes Gutenberg University of Mainz) was awarded with the "Förderpreis für Militärgeschichte und Militärtechnikgeschichte 2017 (2. Platz)" (award for Military history and military technology history 2017 (2nd place)), one of the most famous awards for younger historians in Germany. He was also awarded with the "Wilhelm-Deist-Award for Military History 2009". His book on the Pearl Harbor attack based on Japanese sources was also published in German.

He has been visiting scholar at the London School of Economics and Political Sciences (LSE; 2013), the Institute of Asia-Pacific Studies of Waseda University (Tokyo, 2010/11) and the Center for Southeast Asian Studies of Kyoto University (2018). He has also worked as an expert adviser for various documentaries on Japan and World War II / Pacific War and comments on the subject for German newspapers, TV and radio stations.

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of Cultural Studies

The *IAFOR Journal of Cultural Studies* is an internationally reviewed and editorially independent interdisciplinary journal associated with IAFOR's international conferences on Cultural Studies.

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ISSN: 2187-4905
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Aims & Scope

The *IAFOR Journal of Cultural Studies* solicits scholarship in the broad areas of culture, social development, the arts, digital communities, philosophy and similar.

While much of the journal's focus rests on Asia, it encourages contributions from all across the globe, thereby establishing links between intercultural and transcultural phenomena and analysing them. Asia is a continent constantly evolving within a restive world and it is the aim of this journal to provide challenging and incisive commentary to accompany this process.

We envisage the *IAFOR Journal of Cultural Studies* to be an open space for developing topics, threads and nodes of cultural understanding. The journal recognises that cultural studies is necessarily hybrid in nature and that even the establishment of common research fields (itself a highly contested exercise) will do little to discipline it. This, however, does not relieve cultural studies of the necessary reflection upon its own histories and present status quo. It is hoped that some of these discussions will take place in the virtual pages of this journal and that those theoretical interventions stimulate and interact with further research. As cultures are becoming increasingly mediated, ample space will be provided for those interventions highlighting the relationship between (media) technology and culture.

For more information please visit:
www.ijcs.iafor.org

Friday
June 1

Poster Presentations

17:00-18:30 | Grand Salon (3F)
Friday Poster Session

40377 | Grand Salon (3F)
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 the tradition of food and food security including local products which could be developed to become tourism products in a marginal area of Kanchanaburi province. Sangkhlaburi district and Thong Pha Phum district were defined as the study area. Data were collected for this qualitative research in the form of observation and semi-structured interviews. The 40 samples consisted of headmen of villages, tourist guides, the Karen and the Mon people, both adult and young. Data were analyzed by content analysis and checked by informants as well as comparing with field notes. The result found that in the present day, the basis of the tradition of local food and food security of both the Thong Pha Phum and district Sangkhlaaburi districts occurred naturally from the surrounding and natural resources which benefited the local communities, those that make a living such as agriculture, fishery, and forest utilization. The culture of the Mon's food was similar to the Karen people, that is, their living has always relied on the biodiversity of nature. It has been a crucial factor which benefited communities that have inherited their culture and local wisdom from their ancestors.

41792 | Grand Salon (3F)
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, the special needs education system has gradually spread, but the negotiation between inclusive and exclusive settings has not been studied yet. Therefore, this study aims at understanding the supporters' politics of inclusive education in elementary schools by participant observation at small public school for a year and recorded school settings of Hanako, a 7-year-old girl, with Down's syndrome. There were three types of task in her school setting: specialized tasks in regular class; non-specialized tasks in regular class; or special classes. At first, teachers intervened with classmates to promoting their interaction with Hanako, but they gradually started to communicate with each other by themselves. Then Hanako started to refuse specialized tasks in regular classes while she enjoyed the special classes which tried to promote admiring others, requesting help from others, and so on. Under such circumstances, political tension between some classroom teachers and those teachers in inclusive education was observed. Her classroom teacher considered that specialized classes were needed for improving academic skills. The teacher and supporters in special education considered that both staying longer in the classroom and communication with classmates to be 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, how the justification of regularity was provided, and discus "inclusive separation" (Valsiner, 1997) between education and life.

40566 | Grand Salon (3F)
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 | Grand Salon (3F)
"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.

17:00-18:30 | Grand Salon (3F)
Friday Poster Session

41698 | Grand Salon (3F)
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 | Grand Salon (3F)
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 | Grand Salon (3F)
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 | Grand Salon (3F)
Auditor and Cultural Relations as the Defining Actor in 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 shows how this cultural approach has a role in audit work.

41750 | Grand Salon (3F)
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 the past becomes visual in arts and leads us to future. From World War I, including the art movements which emerged after the World War II, influenced art and the world of thought deeply and continue to influence even today. One of the pioneers of these art movements was the "Zero Movement." "Zero Movement" proposes a different art in Europe's post war period and also 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 the "Radical Modern" in this study. This paper takes the tenets of "Zero Movement" and helps us perceive the future by way of inference.

17:00-18:30 | Grand Salon (3F)
Friday Poster Session

41700 | Grand Salon (3F)
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, on its Cultural Heritage and Tourism Program. The curriculum, course content, practical applications, and student evaluation methods will be analyzed and new suggestions will be made.

41726 | Grand Salon (3F)
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 at 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.

Saturday
June 02

09:00-10:00	**Coffee, Tea and Pastries	Room 504 (5F)**
09:00-09:50	**Workshop Session	Room 503 (5F)**
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	Room 504 (5F)**
14:45-16:45	**Parallel Session III**
16:45-17:00	**Coffee Break	Room 504 (5F)**
17:00-17:45	**Keynote Presentation	Room 504 (5F)** *Indigenous Resurgence and Environmental* *Justice on the Global Stage* **Helen Gilbert, Royal Holloway, University of London, UK**
18:00-21:00	**Official Conference Dinner (optional extra)**

09:00-09:50 | Room 503 (5F)
Saturday Workshop Session

40679 | Room 503 (5F)

Human Interface: Perception and Expression Through the Eye of Architecture and Design

Atsuko Sakai, University of South Florida, USA

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.

10:00-11:30 | Room 501 (5F)
Saturday Session I
Cultural Studies
Session Chair: Paula Graciano Pereira

41716   10:00-10:30 | Room 501 (5F)
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 the 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   10:30-11:00 | Room 501 (5F)
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 the 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 the current challenges and practices facing VIE within Vietnamese education may help administrators and policy makers take the right direction in restructuring the Vietnamese vocational education system, so to meet the demands in industrialising and modernising the country, as well as rapid changes of the 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 the present), and secondary documentary data (media, visual media, prints, academic scholars and researchers, conferences, proceedings relating to vocational education policies from 1954 to present). In stage 2, the collection of interview data will take place with a designed interview protocol. Participants will be selected through a snowball process. Themes for interview will be taken from results of documentary data analysis.

40745   11:00-11:30 | Room 501 (5F)
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 the Federal Institute of Education, Science and Technology of Goias, Brazil, which works with vulnerable immigrants/refugees in Goiania and surrounding cities. 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, that is, 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.

10:00-12:00 | Room 503 (5F)
Saturday Session I:
Cultural Studies
Session Chair: Rosemary Overeel

40765   10:00-10:30 | Room 503 (5F)
Gendered Musicality in the Changing Soundtracks of Rurouni Kenshin
Stacey Jocoy, Texas Tech University, USA

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   10:30-11:00 | Room 503 (5F)
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   11:00-11:30 | Room 503 (5F)
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 the 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 "ability to create representations of our own present" (Jameson 1991: 21).

41831   11:30-12:00 | Room 503 (5F)
#metoo: Mediated Feminisms in a New Conjuncture
Rosemary Overeel, The University of Otago, New Zealand

#metoo irrupted onscreens in October 2017. This moment generated debate in popular media about sexual harassment and violence. However, #metoo – ubiquitous on social networking sites (SNS) – also produced endless byte-sized relegations of gender politics to the 'likeable', 'shareable' or 'scrollable'. This chapter asks how we can account for and discuss contemporary gender relations via social media platforms. In particular, it takes a Lacanian feminist approach to consider how articulations of, and dialogues around, #metoo demand a partial, not-whole, understanding of gender. This challenges the monochromatic stylisation (aided in part by the underpinning of Hollywood spectacle at the heart of popular media reporting of #metoo) of good (women) victims and bad (men) perpetrators. This is not an apologism, however, for Weinstein and his ilk. Rather, this chapter asks how the Real of sexual trauma – unfurling through SNS in 'realtime' – calls for a complex and multi-fronted reading which exceeds but builds upon Hall's notion of a 'conjuncture'.

10:00-12:00 | Room 505 (5F)
Saturday Session I
Cultural Studies
Session Chair: Sarath Simsiri

41434   10:00-10:30 | Room 505 (5F)
Cultural Contradictions: Redefining the Primacy of Performance Arts in Southeast Asia
S.Chandrasekaran, 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   10:30-11:00 | Room 505 (5F)
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 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   11:00-11:30 | Room 505 (5F)
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

The study is a comparison of the performance of outlining material in batik painting between the paraffin and gel wax-resist technique. 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 the batik rookie, there are problems using Tjanting needles and controlling the wax-resist outlining shape because of inconsistent wax temperatures. This study thus focuses on the performance comparison between Paraffin Wax-Resist and Gel Wax-Resist, and examines batik equipment, the process of work, the fast production process, technique, and cost and convenience. The results show that Gel Wax-Resist is very comfortable to use and is able to separate color with good quality. The 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 to be able to write batik immediately for the first time. It is also reducing the process, materials and the equipment needed. 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 batik making becomes easier and a new choice for those who are interested in the technique. Most importantly, the study highlights transmission of the cultural heritage of Batik art and the importance of its cultural preservation.

41830   11:30-12:00 | Room 505 (5F)
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.

10:00-11:30 | Room 506 (5F)
Saturday Session I
Symposium Presentation
Session Chair: Harry Dyer

Fearful Futures and How to Navigate Them
Harry Dyer, University of East Anglia, UK
Esther Priyadharshini, University of East Anglia, UK
Victoria Carrington, University of East Anglia, UK

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 | Room 506 (5F)
Anticipating the Apocalypse: Monstrous Educational Futures
Esther Priyadharshini, University of East Anglia, UK

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 | Room 506 (5F)
Sophie's Dilemma: Data, Labour, Education, Literacies
Victoria Carrington, University of East Anglia, UK

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 | Room 506 (5F)
Ethnographic Fieldnotes From a Flat Earth Convention: Social Media, Conspiracy, and the (Re)Shaping of the World
Harry Dyer, University of East Anglia, UK

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.

10:00-12:00 | Prokofiev Hall (2F)
Saturday Session I
Gender & Women's Studies
Session Chair: Grace V. S. Chin

38961   10:00-10:30 | Prokofiev Hall (2F)
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   10:30-11:00 | Prokofiev Hall (2F)
Kartini's Silence and the Other Woman
Grace V. S. Chin, Universiti Sains Malaysia, Malaysia

My presentation examines the silences of R. A. 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   11:00-11:30 | Prokofiev Hall (2F)
Post-Transitional Challenges of Older Adult Women in Mongolia
Odgerel Dashzeveg, University of Massachusetts Boston, USA

Over the past two and 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. The transition to a free market democracy was unknown context to Mongolians and women in particular. The people most affected by the transitional changes were women who were brought up during the socialist system as productive and reproductive forces and who had guaranteed full-time employment and generous welfare support. These women are now in their middle-to-old ages ranging from 40 to 59 and struggling to cope with and adapt to numerous social and economic changes. This paper examines older adult women's transitional experiences and their socioeconomic status in post-socialist Mongolia. Despite women's achievements in the social and political life in post-socialist system, significant employment barriers and socioeconomic challenges remain for older adult women. They face intersecting discrimination based on their age, gender, and skills. This paper argues that the lack of socioeconomic opportunities are root-causes of older adult women's disadvantages that lead to capability failure. Further, the social policies of Mongolia fail to recognize multiple challenges older adult women experience in post-socialist system.

40719   11:30-12:00 | Prokofiev Hall (2F)
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.

13:00-14:30 | Room 501 (5F)
Saturday Session II
Area Studies
Session Chair: Tak-hung Leo Chan

41786   13:00-13:30 | Room 501 (5F)
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   13:30-14:00 | Room 501 (5F)
Colonial Governmentality: The Myth of the Spirit of Under the Lion Rock
Hio-Ieong Che, University of Macao, Macao

As a colonial and post-colonial city, Hong Kong's people has been enshrouded by the so-called "Spirit of Lion Rock". Since the 1970s, at each critical moment, "Spirit of Lion Rock" is applied to encourage Hong Kong people in making them more effective in facing problems. However, the interpretation of "Spirit of Lion Rock" changes time and again. Originally, this concept came from the drama *Under the Lion Rock* which was first produced by the official television station RTHK (Radio Television Hong Kong) in 1972. In a very short time, the drama hit the highest ratings and the storylines of the drama were widely discussed in society. Over the last forty years, the producers and officials have always emphasized how the production of the drama is independent and produced without any interference from the government. At the same time, viewers also think that *Under the Lion Rock* is an outstanding drama which represents the core value of Hong Kong people. However, archival documents 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 the free market but an act of government. Reflecting on archival research, this paper shows how the colonial government exercised cultural governmentality through pop-culture as was the case with *Under the Lion Rock*.

39984   14:00-14:30 | Room 501 (5F)
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 terms of 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. Little attention has been devoted, on the one hand, to the new historical and social circumstances that impinge on these cultural products of 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.

13:00-14:30 | Room 503 (5F)
Saturday Session II
Visual Culture
Session Chair: Yuan Hsun Chuang

40758   13:00-13:30 | Room 503 (5F)
Narrating 1968. Canoa *and the Images of a Massacre*
Nancy Elizabeth Naranjo Garcia, University of Delaware, USA

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   13:30-14:00 | Room 503 (5F)
Crossing Narrative Waters in World Cinema: Alamar *(2009) and* Kaili Blues *(2015)*
Dustin Dill, University of Pennsylvania, USA

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.

41795   14:00-14:30 | Room 503 (5F)
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 the 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 research.

13:00-14:30 | Room 505 (5F)
Saturday Session II
Education / Pedagogy
Session Chair: Alexandre Avdulov

41147   13:00-13:30 | Room 505 (5F)
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 Jesus' inclusive attitude in the gospels and Filipino cultural value of *Malasakit*. *Malasakit*, a Filipino core value, embodies the Filipino's utmost concern for others manifested in the Filipino social and cultural concept of kapwa. The inclusive attitude of Jesus in the Gospels, which Pope Francis highlighted in his Apostolic Exhortation on Joy of Love (Amoris Laetitia), finds in Filipino cultural value, *Malasakit* is its dynamic equivalent. Utilizing Chupungco's Dynamic Equivalence, this paper seeks to find out the meeting points between Jesus' inclusive love and Filipino cultural value *Malasakit*. It argues that the Pope's teaching on God's Mercy, and, in particular, the principle of inclusivity, is a challenge to the Catholic Church, and Filipinos and Asian countries to become inclusive communities, sharing *Malasakit* to all and thus becoming God's face of Mercy.

41765   13:30-14:00 | Room 505 (5F)
Practical Wisdom, Technology, & The Pedagogy of Self-Interpreting Animals in the Twenty-First Century
Benjamin Young, University of South Florida, USA

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, and so on, are all technologies that both mediate and constitute experience. Human agency and practical wisdom in the 21st 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   14:00-14:30 | Room 505 (5F)
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.

13:00-14:00 | Room 506 (5F)
Saturday Session II
Linguistics, Language and Cultural Studies
Session Chair: Eun Joo Kim

39806   13:00-13:30 | Room 506 (5F)
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 unique complexities surrounding these groups. For example, the very notion of literacy education contains important tensions. Ong (2000) discusses the many differences between oral and literate cultures. When considering education policy in general and language education in particular, damage to linguistic ecosystems is a fundamental problem as indigenous oral cultures are indoctrinated into literary 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 for oral cultures. For example, various indigenous ayahuasca cultures in the Amazon practice psychological healing through direct identification with the natural world. These worldviews and practices are not only important and valuable in of themselves, but also may be resources to help humanity with many of the problems we are seeking to innovate 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 emerging trends in order to stimulate potential research collaboration and policy work in this important field.

35502   13:30-14:00 | Room 506 (5F)
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.

13:00-14:30 | Prokofiev Hall (2F)
Saturday Session II
Literary Studies
Session Chair: Nishevita Jayendran

40505   13:00-13:30 | Prokofiev Hall (2F)
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   13:30-14:00 | Prokofiev Hall (2F)
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   14:00-14:30 | Prokofiev Hall (2F)
Entropy in the Rise and Fall of a Japanese-American Dystopia - Karen Yamashita's Through the Arc of the Rain Forest
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
Media Studies
Session Chair: Seiko Yasumoto

41739   14:45-15:15 | Room 501 (5F)
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   15:15-15:45 | Room 501 (5F)
The Politics of Fear and the Making of Religious Nationalism in Indonesia: The Formation of Knowledge in Cyber Public Sphere
Kandi Aryani Suwito, Universitas Airlangga, 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 government's 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, the 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   15:45-16:15 | Room 501 (5F)
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   16:15-16:45 | Room 501 (5F)
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? And 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.

14:45-16:45 | Room 503 (5F)
Saturday Session III
Queer Theory
Session Chair: Sonia Wong

40721   14:45-15:15 | Room 503 (5F)
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, that is, 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   15:15-15:45 | Room 503 (5F)
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   15:45-16:15 | Room 503 (5F)
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   16:15-16:45 | Room 503 (5F)
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.

14:45-16:45 | Room 505 (5F)
Saturday Session III
Cultural Integration & Cultural Heritage
Session Chair: Ebru Gökdağ

41058   14:45-15:15 | Room 505 (5F)
National Heroes at Stake: A Comparative Study of the Mausoleum of Mao Zedong and the Lincoln Memorial
Xiaomeng Li, Ohio University, USA

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   15:15-15:45 | Room 505 (5F)
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 changed from the past. The preservation of the cultural architecture of Luang Prabang would come to have 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 was conducted with non-participation observation and interviews with key informants. The results of research show that roles in regards to the cultural architecture of Luang Prabang in tourism fall into 4 classifications, they are 1) places for visitors to experience cultural in Luang Prabang; 2) places for the daily life of people in Luang Prabang; 3) places to collect cultural objects; and 4) places for businesses to serve tourists. The preservation sectors and their roles have 4 classifications; 1) the government sector that has roles to control, to supervise building renovation and to manage income from entrance fees from tourists; 2) the education sector with a role to educate a new generation in Laos about preservation; 3) the traditional materials industry with a role to produce traditional material, a local industry; and 4) the foreign sector such as international organizations with roles to support the preservation of cultural heritage architecture by funding and developing programs.

40421   15:45-16:15 | Room 505 (5F)
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 became the major wave through the 2000s. Moving the present, 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 that should be met for maximizing benefits of all nations and people involved in these exchanges, they are: well-developed and easy-to-use cyber/social networks; free trade among the involved countries; sustained growth of the middle class; and, 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   16:15-16:45 | Room 505 (5F)
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.

14:45-16:45 | Room 506 (5F)
Saturday Session III
Cultural Studies
Session Chair: Iain Donald Macpherson

39291   14:45-15:15 | Room 506 (5F)
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   15:15-15:45 | Room 506 (5F)
Using Cultural Music to Teach Cross-Cultural Perspectives
Mutiara Mohamad, Fairleigh Dickinson University, USA

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   15:45-16:15 | Room 506 (5F)
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   16:15-16:45 | Room 506 (5F)
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.

14:45-16:45 | Prokofiev Hall (2F)
Saturday Session III
Japanese Studies
Session Chair: Timothy Iles

40633   14:45-15:15 | Prokofiev Hall (2F)
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   15:15-15:45 | Prokofiev Hall (2F)
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   15:45-16:15 | Prokofiev Hall (2F)
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   16:15-16:45 | Prokofiev Hall (2F)
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 2015–2017, 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.

Indigenous Resurgence and Environmental Justice on the Global Stage

Saturday, June 2 | 17:00-17:45 | Room 504 (5F)

Once largely ignored beyond their local contexts, the ecological concerns of indigenous groups now register to broad international constituencies, in both public and scientific arenas, as they increasingly align with evidence of our planet's precarity – and its volatility – as a life-sustaining system. This presentation traces the ways in which environmental concerns have been broached in recent indigenous performances, while also suggesting the global arena in which such concerns play out, sometimes contentiously. I will begin with a brief discussion of the 2015 People's March for Climate, Justice and Jobs in London and the UN Climate Summit held in Paris shortly afterwards. Both events featured indigenous protests covered by international media, and acted, however temporarily, as new public nodes in a loosely configured global network manifesting the eco-political resurgence of indigenous communities. Within this broad canvas, my focus then segues to two creative works that take on the artistic labour of environmental activism: an interactive installation, Ars Longa, Vita Brevis! Sinking Islands, Unsinkable Art, created by Kiribati community members for the 2017 Venice Biennale, and Cut the Sky (2015), a multi-dimensional performance staged in Europe, Canada and Australia by intercultural dance-theatre company Marrugeku. The first issues a plea for collective action on global warming while also enacting the quiet resilience of the island nation's inhabitants; the second choreographs a haunting vision of extreme weather events, tempered by the insights of Aboriginal knowledge systems. Both show that environmental justice is crucial not only for the wellbeing of the marginalised but also for humanity as a whole. Discussion of these works' distinctive campaigns for climate action will be informed by Rob Nixon's theorisations of incremental ecosystem destruction as a "slow violence" dispersed across time and space.

Helen Gilbert

Helen Gilbert is Professor of Theatre at Royal Holloway, University of London, and author/ co-author of several influential books, notably *Performance and Cosmopolitics: Cross-Cultural Transactions in Australasia* (2007) and *Postcolonial Drama: Theory, Practice, Politics* (1996). From 2009–2014, she led a transnational European Research Council-funded project on indigenous performance across the Americas, the Pacific, Australia and South Africa. Her many edited books include *Recasting Commodity and Spectacle in the Indigenous Americas* (2014) and *In the Balance: Indigeneity, Performance, Globalization* (2017). She recently completed a fellowship at the Rachel Carson Centre for Environment and Society in Munich, supported by a Humboldt Prize, and is currently the Visiting Chair of Australian Studies at the University of Tokyo for the 2017–18 academic year.

Sunday, June 3 | 12:30-13:15 | Room 504 (5F)

Japanese Tea Ceremony

A continuing feature of IAFOR's Kobe-based conferences is the showcasing of the arts and culture of Japan. This demonstration gives conference attendees the opportunity to gain knowledge and practical experience of the Japanese art of tea making through an informative workshop given by a local Japanese cultural group. As part of of this demonstration, delegates will have the opportunity to try some delicious green tea.

Sunday
June 03

08:45-09:15	**Coffee, Tea and Pastries	Room 504 (5F)**
09:15-10:45	**Parallel Session I**
10:45-11:00	**Coffee Break	Room 504 (5F)**
11:00-12:30	**Parallel Session II**
12:30-14:00	**Lunch Break	Mame no Hatake**
12:30-13:15	**Japanese Tea Ceremony organised by Group *Wa*	Room 504 (5F)**
14:00-16:00	**Parallel Session III**
16:15-16:30	**Closing Remarks	Room 504 (5F)**

09:15-10:45 | Room 501 (5F)
Sunday Session I
History
Session Chair: Peter Erdkamp

40732   09:15-09:45 | Room 501 (5F)
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 headhunters 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   09:45-10:15 | Room 501 (5F)
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 anti-monarchical 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   10:15-10:45 | Room 501 (5F)
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.

09:15-10:45 | Room 503 (5F)
Sunday Session I
Cultural Considerations in Education
Session Chair: Teresa Chen

41005 09:15-09:45 | Room 503 (5F)
How Foreign Muslim Students Changed Their Attitude Toward Japanese Academic Environment After a Culture Assimilator
Yu Sengoku, Shinshu University, Japan
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 was launched to accept around 300,000 international students in Japan. In this research, we aim to create a "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 of any coping strategies for 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, students 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 the 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 09:45-10:15 | Room 503 (5F)
Dear White Teachers, Please do Better: An Anticolonial Feminist Pedagogy for Educators
Shawna Carroll, Ontario Institute for Studies in Education, 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 10:15-10:45 | Room 503 (5F)
Cultural Considerations for the Design of Critical Thinking Apps
Teresa Chen, California State University, Long Beach, USA

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: 1) what are the notions of CT across cultures, 2) what are general and culturally relevant pedagogical approaches to CT, and 3) 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: 1) conducting a literature search, 2) evaluating literature, 3) analyzing results, 4) interpreting findings, and 5) 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.

09:15-10:45 | Room 505 (5F)
Sunday Session I
East Asian Studies
Session Chair: Natthaya Parinyanat

40044   09:15-09:45 | Room 505 (5F)
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); and 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   09:45-10:15 | Room 505 (5F)
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 explored 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). 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 adopted 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 hashtag above. The online interview was conducted with purposive sampling techniques to seek the reasons why participants want to be Korean, what elements of Korean style they subscribe to, and to investigate the decline of the 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   10:15-10:45 | Room 505 (5F)
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

Postcolonial Studies

Session Chair: Leticia Anderson

41027   09:15-09:45 | Room 506 (5F)

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   09:45-10:15 | Room 506 (5F)

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 have 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   10:15-10:45 | Room 506 (5F)

"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 focuses 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.

09:15-10:45 | Prokofiev Hall (2F)
Sunday Session I
Cultural Studies
Session Chair: Katy Shaw

41778   09:15-09:45 | Prokofiev Hall (2F)
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 a highly industrialized society, there exists the problem of fast food culture, as people want fast, convenient, and tasty meals. Big companies promote and advertise to the extent that the "fake" flavors of processed fast food has become the "normal" flavor people expect when they eat. More and more urbanites don't cook at home because fast food can solve all the complex processes and problems of associated with cooking, including finding the time, and this has caused large scale dietary changes with "unhealthy" eating. People don't enjoy the pleasures of eating or appreciate their food or take the time to figure out that they are already living in an area which has other food options. Populations in developing areas lack a basic knowledge of nutrition, and therefore don't know how to select healthy food even if they want to eat healthier. The purpose of this research is to provide users with an innovative experience to engender better understanding of a balanced diet, so they really come to feel the pleasure from healthy food. Research will take an example for a healthy breakfast diet in Taipei by creating examples of users with healthy breakfast eating habits. We will then identify the internal needs of the target audience before reaching an agreement with the management of "Oma's German Delicacies", a restaurant and bakery in Taipei. Next, we will create a cultural model to analyze the factors which influence users to select a healthy diet before creating a service blueprint to provide an innovative experience as a example for other restaurants which want to sell healthy breakfasts in the future.

39668   09:45-10:15 | Prokofiev Hall (2F)
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   10:15-10:45 | Prokofiev Hall (2F)
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 2007−2008 economic downturn, demands a thorough cultural re-examination.

11:00-12:30 | Room 501 (5F)
Sunday Session II
Symposium Presentation
Session Chair: Po-Yi Hung

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 | Room 501 (5F)
Innovation That Lost in "Translation" Between Fisheries Experts and Oyster Farmers: The Case of Oyster Farming in Taiwan
Yu-Ju Chien, National Taiwan University, 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, that is, 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 | Room 501 (5F)
The Oyster as a Symbol of the Economy: The Changing Process of an Oyster Village From Farming to Tourism in Taiwan
Shuo-Bin Su, National Taiwan University, 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 | Room 501 (5F)
Producing a Frontier Space Into the Sea: Oyster Farming and the Territorialization of Tidal Land Development in Taiwan
Po-Yi Hung, National Taiwan University, 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.

11:00-12:30 | Room 503 (5F)

Sunday Session II

Comparative Studies of Asian and East Asian Studies

Session Chair: Shang-su Wu

41247   11:00-11:30 | Room 503 (5F)
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   11:30-12:00 | Room 503 (5F)
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, for example, 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   12:00-12:30 | Room 503 (5F)
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.

11:00-12:30 | Room 505 (5F)
Sunday Session II
Cultural Studies
Session Chair: Angelie Marilla

40742   11:00-11:30 | Room 505 (5F)
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 the 1980s, the booming Japanese popular culture in Asia, under the impact of agents with iconic branding, became part of popular culture. This paper examines the importance of those agents in Hong Kong which imported Japanese culture in the 1980s by 4Ds; they are Discovery; Decision; Direction and Diffusion of Culture. Agents included Editors of Japanese Magazines, Producers, Front Stage Performers and Culture Instructors were interviewed on their contribution and the localisation impact to the society.

41738   11:30-12:00 | Room 505 (5F)
Bangkok Graphic Design Culture Communication
Supatra Lookraks, Suan Sunandha Rajabhat University, Thailand

This research proposes graphic designs to promote landmarks in Bangkok, Thailand. The idea was to design an illustration that could support the image of the community in each area, and that could be used as a key to communication. Young people between the ages of 18 and 21 were surveyed and asked to choose the images that best highlights their community and its culture. The data obtained from the analysis was adapted and applied as a design guideline.

39648   12:00-12:30 | Room 505 (5F)
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 wins 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.

11:00-12:30 | Room 506 (5F)
Sunday Session II
Challenges and Obstacles
Session Chair: Durgesh Kasbekar

40688   11:00-11:30 | Room 506 (5F)
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 the 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   11:30-12:00 | Room 506 (5F)
A Relational Approach to Chronic Poverty in Taiwan's Indigenous Communities
Alan Yang Gregory, SOAS University of London, UK

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 problems facing both urban and rural indigenous 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 by renewed efforts to address the economic concerns of the indigenous communities. In acknowledgement of this symbolic announcement, this paper will 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 relational approach, I shall comment upon the extent to which President Tsai's policies effectively tackle these relations of power.

40989   12:00-12:30 | Room 506 (5F)
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 in Power (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 and possible, will be a challenging task.

11:00-12:00 | Prokofiev Hall (2F)
Sunday Session II
Environmental Studies
Session Chair: Preechaya Krukaset

41460   11:00-11:30 | Prokofiev Hall (2F)
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 can convey local socio-cultural identity, and explains the importance of local identity and its links to contemporary society as well as ways of life in the past and heritage, including that of faith or religion. Reflecting on the context as a part of the interior environment design process can allow the unique atmosphere of the local culture to be conveyed. This study looks at the extent to which elements of local socio-cultural Identity can reflect interior environmental design through a case study of home-stay tourist accommodation, and advocates the philosophy that businesses must develop marketing strategies that not only address the needs of consumers but also safeguard local identity. Preservation and study of such resources contributes to overall social well being through an understanding and appreciation of the past within a social context and environment. Especially noteworthy is explaining the interrelation between local identity, ways of life in the past, and the role of faith or religion as evidenced in the design process and patterns.

41463   11:30-12:00 | Prokofiev Hall (2F)
The Changing Lighting of Classroom for a Different Learners' Background
Preechaya Krukaset, Suan Sunandha Rajabhat University, Thailand

The purpose of this research is to study and compare different lighting design factors and how these affect learning behaviour. The research hypothesis is that different lighting design factors affect learners' learning efficiency within classrooms. These factors enhance the ability to learn and support or promote learning while stimulating interest in students. The research method was exploratory with learners' interviews on the use of lighting, the instruments used were a questionnaire and by modelling the classroom physical environment with different lighting. Other design factors were controlled – an unadorned environment – to reduce the attention of interview respondents and not stimulated their feeling. The questionnaires collected two groups of data; the personal data of 50 non-artistic learners or designers, and 50 artistic learners or designers, totalling 100 people. The data of the correlation of perception between the two groups could be summarised with their reactions as follows: friendliness, relief, privacy, excitement, and the beauty of classroom and overall satisfaction. These were all reactions to the classroom environment with different lighting conditions under three main variable factors; the light pattern, colour temperature and the type of light. The results found that the diffused-lighting would more suited to classroom design than the point-lighting.

14:00-16:00 | Room 501 (5F)
Sunday Session III
Sociology
Session Chair: Jukka Törrönen

40612   14:00-14:30 | Room 501 (5F)
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 based on their economic calculation within the local agro-ecological conditions. On the other hand, the 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 farmers in developing their banana cultivation systems. 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   14:30-15:00 | Room 501 (5F)
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   15:00-15:30 | Room 501 (5F)
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   15:30-16:00 | Room 501 (5F)
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.

14:00-15:30 | Room 503 (5F)
Sunday Session III
Chinese Studies
Session Chair: David Matas

41744   14:00-14:30 | Room 503 (5F)
Labour Unions and Firm Productivity: Evidence From the Chinese Manufacturing Sector
Chih-Hai Yang, Graduate Institute of Industrial 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   14:30-15:00 | Room 503 (5F)
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   15:00-15:30 | Room 503 (5F)
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.

14:00-16:00 | Room 505 (5F)
Sunday Session III
Cultural Studies
Session Chair: Chin-Pang Lei

40912   14:00-14:30 | Room 505 (5F)
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   14:30-15:00 | Room 505 (5F)
"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   15:00-15:30 | Room 505 (5F)
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 have appeared 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   15:30-16:00 | Room 505 (5F)
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 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 postcolonial self-writing. Via genres, history in these films is against official and canonical history as well as grand narrative.

14:00-16:00 | Room 506 (5F)
Sunday Session III
Cultural Studies
Session Chair: Rogelio Minana

41737   14:00-14:30 | Room 506 (5F)
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   14:30-15:00 | Room 506 (5F)
New Visions of the Future in Miyazaki Hayao's and Grant Morrison's Visual Narratives
Koonyong Kim, University of San Diego, USA

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   15:00-15:30 | Room 506 (5F)
I Am What They Like: Selective Performances on Social Media and the Reproduction of Fear in Neoliberal Thailand
Rubkwan Thammaboosadee, University of Warwick, UK

"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 a neoliberal society with vulnerable socio-economic conditions, the 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 where players create their virtual representations via an avatar, Facebook and Instagram successfully merge everyday activities into virtual reality such as showing others your meals, leisure activities and relationships. 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 consumption by inserting selected advertisements relying on users' search database. While 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 virtual world.

41018   15:30-16:00 | Room 506 (5F)
Hopeful Futures: "Don Quixote" In Brazilian Activism and the Engaged Humanities
Rogelio Minana, Drexel University, USA

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.

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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.

Conference Highlights: The Past 12 Months

Since 2009, IAFOR has welcomed university presidents, faculty deans, journalists, national politicians, government ministers, diplomats, charity leaders, think tank directors, company presidents, documentary photographers, movie directors, members of the armed forces, actors, lawyers, doctors, jurists, artists, poets, writers, clergy, scientists, philosophers...

Here are some highlights from the past twelve months, from our events in six cities, in five countries, and over three continents.

Above left: Professor Diane Hawley Nagatomo of Ochanomizu University, Japan, delivers the opening Keynote Presentation at The Asian Conference on Language Learning (ACLL2018), held in Kobe, Japan. The conference theme was "Surviving and Thriving: Education in Times of Change", and Professor Nagatomo reflected this in her address exploring questions of gender, and personal and professional identity among Western female English Language Teachers in Japan "Surviving and Thriving in the Gendered Waters of Japan: Ten Women's Stories". **Above right:** The second Keynote Speaker was Professor Bonny Norton of the University of British Columbia, Canada, who joined the conference by video link, and also tackled questions of identity in her insightful Keynote Presentation on "Identity and Language Learning in an Unequal Digital World".

Below left: Professor Ken Urano of Hokkai-Gakuen University, Japan, listens to questions following his Featured Presentation at ACLL2018, titled "Task-Based Language Teaching in an English for Business Purposes Program". **Below right:** Professor Emerita Judy Noguchi delivers a Featured Presentation on English for Specific Purposes (ESP) entitled "A New Paradigm for English Language Teaching in Asian Contexts". A Professor Emerita of Kobe Gakuin University, Judy Noguchi served as the first Dean of its Faculty of Global Communication. She served as Vice-President of JACET (The Japan Association of College English Teachers) from 2015 to 2017 and as President of JACET Kansai Chapter from 2010 to 2015.

Above left: Professor Umberto Ansaldo, Chair of the School of Humanities at The University of Hong Kong, delivers a wide-ranging keynote that looked at controversial questions of language preservation and conservation in "Heritage in Language?", as part of a plenary panel on Language and Heritage. The panel explored issues surrounding the role of heritage languages in contemporary society and education, both from theoretical perspectives as well as practical solutions. **Above right:** Dr Lisa Lim, Head of the Department of English and at the University of Hong Kong and a noted scholar on the sociolinguistics of globalisation, delivered a keynote on "Heritage in Language: Nurturing Collective, Socially Relevant and Transformative Research in Education". Here she is pictured in an exchange during the moderated panel which followed both presentations.

Below left: Professor Steve Cornwell IAFOR President, also Vice-President of Osaka Jogakuin University, Japan, takes part in a Featured Panel Presentation on "Language Learning in a Time of Complexity and Change" at ACLL2018, which asked and encouraged delegates to reflect and draw on their own experiences in language learning education. **Below centre:** Professor Ted O'Neill of Gakushuin University, Japan, and an IAFOR Vice-President, speaks as part of the same panel on his experience helping to found a new faculty at the university. **Below right:** Professor Jo Mynard, Director of the Self-Access Learning Centre (SALC) at Kanda University of International Studies (KUIS) in Japan in a light-hearted moment engaging with a member of the audience in the same panel.
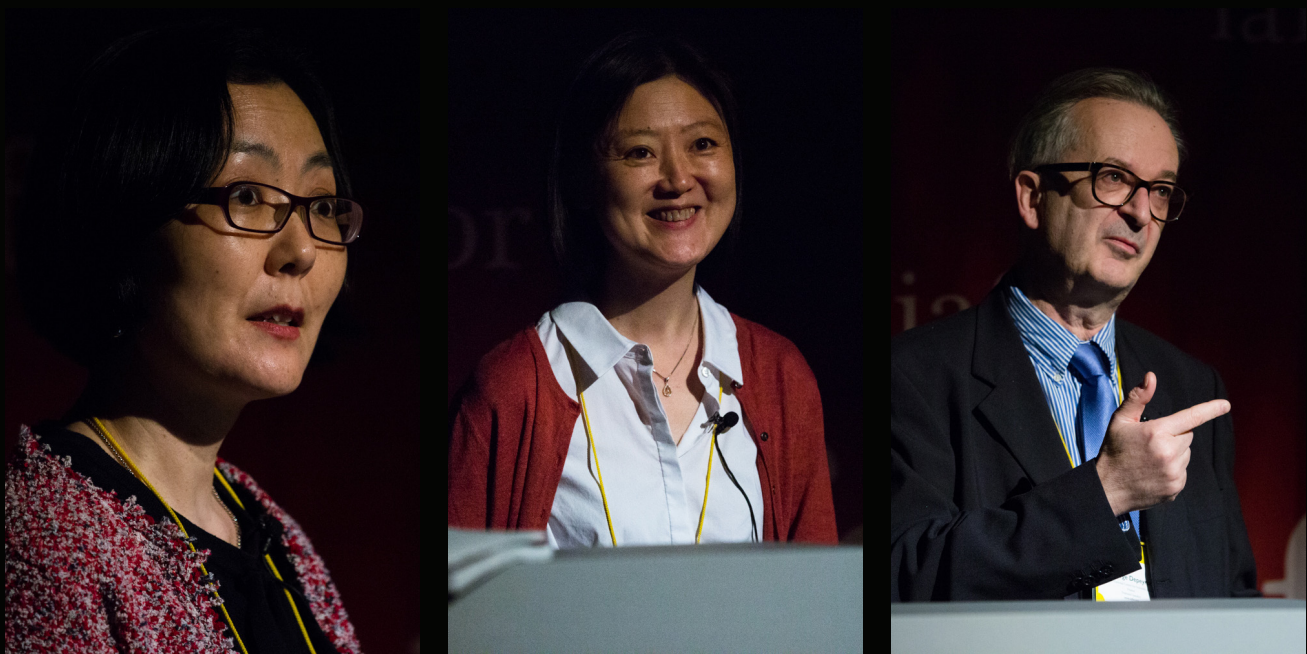
Above left: Professor Eun Kyung Min of Seoul National University, South Korea delivers a Keynote Presentation entitled "The Prospect ... towards the East": Reorienting Eighteenth-Century British Literature". Her research interests include Enlightenment ethics and aesthetics, the history of literary canon formation, and early modern cultural history; she is also interested in Asian literature in English, Asian American Literature, and Asian cultural production in general. Her keynote was delivered as a part of The Asian Conference of Arts and Humanities (ACAH2018), where the conference theme was "Recentering: Asian Spaces, Cultures and Ideas in the 21st Century". **Above centre:** Professor Li Ou of the Chinese University of Hong Kong, Hong Kong responds to a question following her Keynote Presentation entitled "British Romanticism in China: Received, Revised, and Resurrected". Li Ou is Associate Professor at Department of English, the Chinese University of Hong Kong. Professor Ou's research interests include Romantic poetry and cultural/literary relations between China and Britain. **Above right:** Professor Georges Depeyrot of the Ecole Normale Superieure, Paris, and Director of the IAFOR Silk Road Initiative, introduces the scope of the programme to delegates at ACAH2018. Professor Depeyrot is a monetary historian and Board Member of the French National Center for Scientific Research (CNRS), France. He is the author or co-author of more than one hundred volumes, and is the founding director of the Moneta publishing house, the most important collection of books on the topic of money. Professor Depeyrot is a member of the board of trustees of the Centre National de Recherche Scientifique.

Below left: Dr Yutaka Mino of the Hyogo Prefectural Museum of Art, Japan delivers a Keynote Presentation on The Ceramic Road as part of the IAFOR Silk Road Initiative at ACAH2018. Dr Mino is the Director of the Hyogo Prefectural Museum of Art, where the conference plenary session was held, and one of Japan's leading museum curators, as well as a Chinese ceramic and art historian of international renown. **Below right:** Dr Shoso Shimbo is a leading exponent of Ikebana, the Japanese art of flower arrangement. Dr Shimbo was selected by *Belle* magazine as one of six "Australia's top floral designers" and has won multiple awards including the Gold Award at the Melbourne International Flower & Garden Show. He is a director of the International Society of Ikebana Studies and he teaches "Japanese Aesthetics: From Ikebana to Contemporary Art" at RMIT. Here he is seen with his beautiful creation, following a demonstration at the ACAH Welcome Reception.

Above: The 2018 ACAH Conference in Kobe hosted a series of IAFOR Silk Road Initiative associated presentations on the conference theme of "Recentering: Asian Spaces, Cultures and Ideas in the 21st Century", using this as the lens through which researchers associated with the Initiative discussed a range of topics, covering art and culture, as well as history, politics, and international relations, and a special symposium was organised with the cooperation of Kobe University and the Nara National Museum, both of which organisations IAFOR will work on a planned Silk Road Conference in 2019. Pictured here after the presentations (from left to right) are Dr Sakae Naito, Chief Curator of the Nara National Museum and expert on Buddhist art; Kiyomitsu Yui, Professor of Sociology and Executive Director of the Centre for EU Academic Collaboration at Kobe University; Professor Hiroko Masumoto, Dean of the Graduate School of Humanities of Kobe University; Professor Noriyuki Inoue, Vice-President of Kobe University, and Professor Georges Depeyrot, Director of the IAFOR Silk Road Initiative. For more information about the IAFOR Silk Road Initiative, please visit **www.silkroad.iafor.org**.

Below left: Professor Ka-ho Joshua Mok listens to a response to his Keynote Presentation on "The Quest for World-class University Status: The Role of Liberal Arts University Nurturing Leaders for Uncertain Futures". Professor Mok is the Vice-President and concurrently Lam Man Tsan Chair Professor of Comparative Policy of Lingnan University, Hong Kong, and one of the world's leading scholars in international higher education research. His recent published works have focused on comparative social development and social policy responses in the Greater China region and East Asia. He is also the founding Editor-in-Chief of the *Journal of Asian Public Policy* (London: Routledge) and *Asian Education and Development Studies* (Emerald) as well as a Book Series Editor for Routledge and Springer. **Below middle:** Dr Xu Di of the University of Hawai'i at Manoa, USA discusses issues of education and ethics as part of a plenary panel entitled "The Challenge to Survive and Thrive in the 21st Global Learning Space/Community: Technology and Ethics". Xu Di is an educational philosopher and professor in the department of Education Foundations, at the College of Education in the University of Hawai'i-Mānoa whose research focuses on bridging Eastern and Western philosophy for educational practices. **Below right:** Professor Curtis Ho delivers a presentation as part of the same panel. Professor Ho is Department Chair and Graduate Chair of the Learning Design and Technology department at the University of Hawai'i at Manoa, who is a noted expert in educational media research, interactive multimedia, web-based instruction, distance education, video technology, and computer-based education.

Above left: Professor Dexter Da Silva, Professor of Educational Psychology at Keisen University in Tokyo, delivers a presentation as part of the Featured Panel entitled "Psychological Literacy: The Most Important Literacy for the 21st Century", at the jointly held Asian Conference on Psychology & the Behavioral Sciences, and the Asian Conference on Ethics, Religion & Philosophy in Kobe. Dr Da Silva He has taught EFL at junior high school, language schools and universities in Sydney, Australia, and for more than two decades has been living and teaching at the tertiary level in Japan. **Above right:** Professor Ronald Mellado Miller of Brigham Young University, Hawaii, fields questions during the same panel. An academic psychologist, Dr Miller's main interests are in the areas of applied statistical analysis and predictive modelling. He has led research in Tonga, Fiji, and Samoa, working with governments and NGOs to improve educational and other social outcomes.

Below left: Dr James W. McNally of the University of Michigan, USA and the NACDA Program on Aging, in a lighter moment during his Featured Presentation on a serious topic; "Patterns of Depression Among Elderly Asian Immigrants to the United States Over the Past Decade". Dr McNally is the Director of the NACDA Program on Aging, a data archive containing over 1,500 studies related to health and the aging lifecourse. He has worked extensively on issues related to international aging and changing perspectives on the role of family support in the later stages of the aging lifecourse. A Vice-President of IAFOR, he is the Chair of the Social Sciences & Sustainability division of the International Academic Advisory Board. **Below right:** Professor Frank S. Ravitch of Michigan State University College of Law, USA, is a constitutional lawyer with an international reputation who works across the fields of ethics, religion and law. He has authored several books, including *Freedom's Edge: Religious Freedom, Sexual Freedom, and the Future of America* (Cambridge University Press, 2016); *Marketing Creation: The Law and Intelligent Design* (Cambridge University Press 2012), and *Masters of Illusion: The Supreme Court and the Religion Clauses* (NYU Press 2007), as well as amicus briefs to the U.S. Supreme Court. Here he delivers a wide-ranging, timely and powerful Keynote Presentation entitled "Law, Religion and Authoritarianism: From State Shinto to Religio-Trumpism", in which he draws some uncomfortable parallels between the present political situation in the USA with darker moments in Japan's past.

Dubai's Festival City again hosted The IAFOR International Conferences on Education and Language Learning (IICEDubai and IICLLDubai), and attracted delegates from across the region as well as further afield as research and presentations focussed on the conference theme of Surviving and Thriving: Education in Times of Change. Both research focussed and more practical presentations and workshops were organised over the three days of the conference, and included presentations by representatives of the UAE Ministry of Education.

Above left: Dr Christine Coombe of Dubai Men's College, UAE, responds to questions following her Keynote Address entitled Classroom Management: Empirical and Practical Perspectives. Dr Coombe is a widely published academic, a past president of TESOL International and sits on the IAFOR International Academic Advisory Board. **Above right:** Dr Deena Boraie delivers a Keynote Address, "Exploring English Language Education in the MENA Region Now and in the Future", in which she drew on her experiences in Egypt. Dr Boraie is dean and professor of practice at the School of Continuing Education at The American University in Cairo.

Below left: Dr Martin Spraggon of the Mohammed Bin Rashid School of Government expands on the local context, giving an overview of educational policy, in his Featured Presentation on "Key Trends, Challenges and Opportunities in the Field of Higher Education in the UAE".**Below right:** Dr Sufian Abu-Rmaileh of the UAE University listens to delegates giving feedback after his engaging presentation entitled "Using Critical Thinking Techniques in the Classroom". Dr Abu-Rmaileh is a past president of TESOL Arabia.

Bottom left: Professor Mustafa Hashim Taha of the American University of Sharjah, UAE, examined entertainment education with an emphasis on the role of theatre in promoting political reconciliation in post-apartheid South Africa in his thought-provoking and wide ranging Keynote Presentation. **Bottom right:** Dr Virginia Bodolica of the American University of Sharjah, UAE delivers a Featured Presentation that addressed the wider conference theme of Surviving and Thriving in Times of Change with her featured address on "In the Era of Disruptive Transformations: Embracing the Imperative of Dynamic Adaptation to the Evolving World of Work".

Some 250 scholars and educators from more than 40 countries came together for the IAFOR International Conferences on Education (IICEHawaii2018), and Sustainability, Energy and the Environment (IICSEEHawaii2018) at the Hawaii International Convention Center in Honolulu, Hawaii for an event held in partnership with the University of Hawaii at Manoa, and with the support of the East West Center, Brigham Young University, and the World Bank.

Above left: Dr Joseph Haldane, Chairman and CEO of IAFOR chaired a plenary panel entitled "Educational Policy: Does the Democratisation of Education in Educational Systems Fuel Economic and Social Inequality?". **Above right:** Professor Xu Di and David P. Ericson, both renowned educational philosophers based at the University of Hawai'i at Manoa, delivered addresses first, giving both the local context and then drawing on examples from other countries, before Dr Haldane then opened the floor to questions and then a more general discussion of the topic.

Below left: Dr Xiaoyan Liang is a Lead Education Specialist in the World Bank, with a focus on educational development in Africa and East Asia. Her wide ranging keynote, "Education in a Changing World: New Partnership and Changing Paradigm for Education Development", was sponsored by the World Bank. **Below right:** Dr Andy Curtis of Anaheim University, USA, a language educator with an international reputation, and past president of TESOL International, delivered a funny but stinging keynote entitled "'Ignorance is Bliss': The New Anti-Education Movement", that looked at educators navigating a world in which political leaders often boast of their ignorance, rather than education.
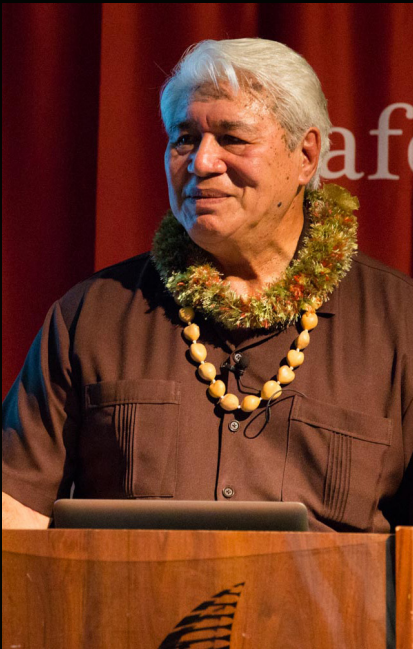
Above left: Dr Failautusi 'Tusi' Avegalio is the director of the Pacific Business Center Program and the executive director of the Honolulu Minority Business Enterprise Center at the University of Hawai'i at Mānoa's Shidler College of Business. Descended from a long line of Samoan chiefs, Dr Tusi was raised in the coastal village of Leone in American Samoa before receiving university education in the United States, and becoming a professor. Here he delivers a keynote address that looks at the importance of respecting indigenous knowledge and wisdom in the context of modern educational systems. **Above centre:** Dr Sela V. Panapasa of the University of Michigan, USA, addresses the "Surviving and Thriving in Times of Change" theme of the conference in her excellent keynote address entitled, "Anticipating Educational Needs That Ensure a Diverse, Equitable, and Inclusive Workforce for a Changing U.S. Population". Dr Panapasa is a sociologist who was born in Fiji, and who has worked extensively throughout the Pacific Islands. **Above right:** Dr Sheri-Ann Daniels is the executive director of Papa Ola Lōkahi, the Native Hawaiian health board, and chair of Nā Limahana o Lonopūhā, the Native Hawaiian Health Consortium. Here she delivers a keynote presentation entitled "Native Hawaiian Health: Opportunities to Develop A Healthy Leadership and Workforce".

Below left: Dr Richard R. Vuylsteke is President of the East-West Center, a renowned and unique institution that promotes better relations and understanding among the people and nations of the United States, Asia, and the Pacific through cooperative study, research, and dialogue. His wide ranging keynote address introduced some particular East-West Center approaches to education, including "place utility," "cross-cubed" programs, and social media umbrellas, and he asked delegates of the ways in which they might be able to implement such approaches in their home institutions. **Below right:** Dr Hiagi M. Wesley, responds to questions following his keynote entitled "Pacific Indigenous Perspectives vs Global Ways of Learning", which dovetailed perfectly with Dr Avegalio's address, and looked at the value of indigenous ways of learning. A Rotuman by birth, Dr Wesley is Director of the Center for Hawaiian and Pacific Island Studies and Associate Dean in the College of Arts and Humanities at Brigham Young University, Hawaii.

The Asian Conference on Media, Communication and Film (MediAsia) 2017 was held in Kobe, Japan, with the conference theme of "History, Story and Narrative".

Above left: Multi-Emmy Award winning filmmaker, and former NBC television producer, Gary Swanson, opens the MediAsia 2017 conference with a hard-hitting keynote on "Fake News and the Attack on America's Freedom of the Press", in which he outlined the hostility of Donald Trump and his administration toward the press, arguing that "the press is the enemy; nothing it says should be believed; and there is no role or need for the press in American democracy". **Above right:** Professor Virgil Hawkins of Osaka University's School of International Public Policy (OSIPP) describes the Global News View (GNV) research centre, dedicated to working towards the realisation of an information environment in which people can comprehensively and objectively view the world and the issues it faces, in the context of little or no information about certain issues or geographic areas of the world, leading to a lack of care and attention about events in these places.

Below left: Professor Yoneo Ota of Osaka University of Arts, and founding director of Kyoto's Toy Film Museum talks about the project to collect and restore privately held toy films to reconstitute a historical record and archive, and reappraisal of their value in documenting Japanese society. **Below right:** William Lindesay OBE is a renowned geographer, author and film-maker, celebrate inside and outside China for his long and steady commitment to the study and preservation of the Great Wall(s) of China, despite his earliest efforts falling repeatedly foul of the Chinese authorities. His keynote showed how diverse, personal, unconventional and "foreign" approaches have made significant contributions to the surprisingly narrow, Sino-centric and limited corpus of Great Wall knowledge, as well as popular understanding.

Above left: Professor Richard Roth of Northwestern's Medill School of Journalism delivered a very personal keynote address on the year of his retirement, looking at how he has tried throughout his career as a journalist and educator to mentor and nurture young talent in an industry where it is said that there is no apprenticeship. His presentation talked about his own experience as a rookie reporter coming of age in a foreboding American prison called Attica, one part of an American system that holds more than 2 million people captive, more than in any other nation. Roth was one of two newspaper reporters inside the prison yard at Attica during the September 9-13 riots in 1971, serving on the Select Observers Committee, and his subsequent writing about Attica earned him a 1972 nomination for the Pulitzer Prize. **Above right:** Dr Yutaka Mino, Director of the Hyogo Prefectural Museum of Art (the conference venue), is one of Japan's most sought after museum directors, and among the country's most prominent supporters of the public and educational role of art. In this keynote address he describes how an art museum can strategically write (or paint) itself into the history, story and narrative of a city, or else consign itself to irrelevance.

Below: The Asian Conference on Media, Communication and Film (MediAsia) 2017 was held at the Hyogo Prefectural Museum of Art and attracted 125 delegates from 25 countries. Here delegates pose outside the Tadao Ando designed building, and in front of Kenji Yanobe's *Sun Sister*.

For more information about The Asian Conference on Media, Communication and Film (MediAsia) please visit www.mediasia.iafor.org.

The Asian Conference on Education 2017 (ACE2017) saw more than 250 scholars from 38 countries come together in Kobe, Japan to look at the theme of "Educating for Change" from a variety of interdisciplinary perspectives, cultural backgrounds, and national contexts.

Above left: Dr Charles Allen Brown of Hokkaido University, Japan, in a lighter moment following his featured presentation at ACE2017, which looked at, and questioned the hitherto unassailable position of the native speaker in language learning. **Above right:** Dr Paul Lai of Nagoya University's academic writing center delivers a featured address on how his pioneering center has helped research students and faculty develop clear and convincing ideas in their research writing, thus improving publication chances and impact.

Below left: Dr Connie Guberman of The University of Toronto, listens to questions following her featured address on an initiative using oral history as a means of educating for change by challenging traditional institutional structures of knowledge creation. **Below centre:** Dr Jack Frawley of the University of Sydney's National Centre for Cultural Competence delivers a plenary address on leadership and intercultural studies. **Below right:** Dr Tzu-Bin Lin of the National Taiwan Normal University explains how professional development and leadership programs are developing on Taiwan to raise standards in secondary schools.
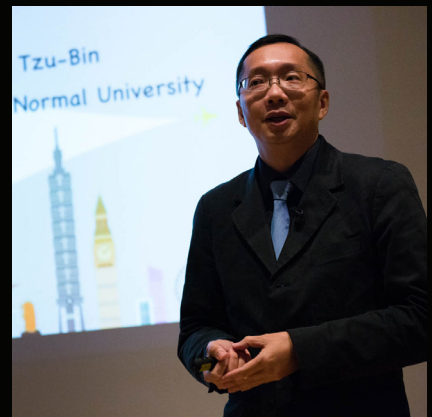
Opposite Bottom: After an amazing taiko drum performance and interactive music workshop, delegates from around the world mix with local students from AIE International High School's drum club.

Above left: Dr Joseph McClanahan of Creighton University (USA), and co-convenor of the Asian Undergraduate Research Symposium (AURS) delivered a wide ranging featured address on how mentoring undergraduate students provides tools for student success after graduation, and concentrating on the importance that educators continue to adapt and develop new approaches that create equal opportunities for productive educational experiences for all students. **Above right:** Dr Yvonne Masters of Newcastle University, Australia, and AURS co-convenor, asks the conference to consider two simple but fundamental questions when we talk about change in Education, "By Whom?" and "For Whom?".

Below: A group shot of delegates, taken in the Art Center Kobe venue, reflecting the diversity of attendees at The Asian Conference on Education. The next ACE event will be held in Tokyo, Japan, from Saturday, October 13, 2018 to Monday, October 15, 2018. For more information please visit www.ace.iafor.org.

Above left: Dr Simon Sleight, Senior Lecturer in Australian History at King's College London delivers a Keynote Speech at The IAFOR International Conference on the City 2017 (City2017) in Barcelona, addressing delegates on the topic of memory and the modern city. Dr Sleight's work explores the history of urban place-making, the evolution of youth cultures and the Australian presence in Britain. **Above right:** Internationally renowned constitutional lawyer and jurist Professor Adrien Katherine Wing gives a Keynote Presentation at The IAFOR International Conference on Global Studies 2017 (Global2017) on the legal status of women of colour around the world under national and international law. Professor Wing is the Associate Dean of International & Comparative Law Programs at the University of Iowa College of Law, USA, and was involved in the drafting of the South Africa and Kosovo constitutions.

Below left: Multiple Academy Award winning documentary filmmaker, Mark Jonathan Harris, director of *Breaking Point: The War for Democracy in Ukraine*, an Official Selection of the IAFOR Documentary Film Award 2016, responds to questions following his Featured Presentation entitled "Breaking Point – Ukraine in the Era of Trump" at Global2017. Professor Harris is Distinguished Professor in the School of Cinematic Arts at the University of Southern California, USA , where he heads the documentary program. **Below right:** Mark Jonathan Harris's award-winning documentary, *Breaking Point: The War for Democracy in Ukraine*, was screened at City/Global2017 and was followed by a Q&A with the Director.

Above left: In a City2017 Featured Presentation, Gloria Montero, celebrated Spanish novelist, playwright and poet, offers her own insights into the city of Barcelona, where she has made her home and where City2017 was held. **Above centre**: Professor Georges Depeyrot, monetary historian at the ENS (Paris) and Member of the Board of Trustees of the French National Center for Scientific Research (CNRS), France, introduces the IAFOR Silk Road Initiative in an information session at Global2017. **Above right:** In a Keynote Presentation entitled "Refuge: Refugee: Moonlight and Precarious Love" at Global2017, Professor Baden Offord of the Centre for Human Rights Education, Curtin University, Australia, discusses the human condition in relation to people's suffering around their sexuality with reference to the Academy Award winning film, *Moonlight*.

Below: An image from the series *Single Mothers of Afghanistan* by Canadian/Iranian photojournalist Kiana Hayeri, Grand Prize Winner of the 2017 IAFOR Documentary Photography Award. Winners were announced at The European Conference on Media, Communication & Film 2017 (EuroMedia2017) in Brighton, UK. As an organisation, IAFOR's mission is to promote international exchange, facilitate intercultural awareness, encourage interdisciplinary discussion, and generate and share new knowledge. In keeping with this mission, in appreciation of the great value of photography as a medium that can be shared across borders of language, culture and nation, and to influence and inform our academic work and programmes, the IAFOR Documentary Photography Award was launched as a competition that would help underline the importance of the organisation's aims, and would promote and recognise best practice and excellence. In support of up-and-coming talent, the IAFOR Documentary Photography Award is free to enter. For more information about the award, please visit: **www.iaforphotoaward.org**.

Above left: Dr Paul Lowe, Founding Judge of the IAFOR Documentary Photography Award, gives a Keynote Presentation on "Testimonies of light: Photography, Witnessing and History" at The European Conference on Media, Communication & Film 2017 (EuroMedia2017). Dr Lowe is an award-winning photojournalist who has covered breaking news around the world, including the fall of the Berlin Wall, Nelson Mandela's release, famine in Africa, the conflict in the former Yugoslavia and the destruction of Grozny. **Above right:** In a Featured Panel Presentation at The European Conference on Arts & Humanities 2017 (ECAH2017) Professor Donald Hall, Dr Linda Schwarz and Professor Amanda Bright discuss the challenges of doing research and creative activity in the arts and humanities today. Donald E. Hall is a Vice-President of IAFOR and Dean of the College of Arts and Sciences at Lehigh University; USA. Linda Schwarz is Dean of the Faculty of Arts & Science and Professor of Interdisciplinary Studies at Ambrose University, Canada, and. Amanda Bright has been Head of the School of Art at the University of Brighton, UK.

Below left: At EuroMedia2017, Dr Rodney Hill of the Lawrence Herbert School of Communication at Hofstra University, USA, and Francis Ford Coppola Archivist presents on the topic of "Mythologizing One's Own History Through Narrative" by referencing Coppola's *Tetro*".
Below right: Dr Alfonso García Osuna, Editor of the *IAFOR Journal of Arts & Humanities*, delivered a Spotlight Presentation entitled "Re-Creating the Past: Fascist Comics and the Rehabilitation of History", at ECAH2017. Dr Osuna has taught at Hofstra University in New York, USA, for over thirty years.

Bottom: The Conference Welcome Reception provides a great opportunity for delegates to network and get to know each other.

Above left: Keynote Speaker at The European Conference on the Social Sciences 2017 (ECSS2017) Dr Anke Schwittay discusses inclusive innovation in international development. Dr Schwittay is Head of International Development at the University of Sussex in the UK, and Senior Lecturer in Anthropology and International Development at the School of Global Studies. **Above right:** Dr Georgios Tsakos, Reader in the Department of Epidemiology and Public Health at University College London, UK, gives a Keynote Presentation on the topic of "Links Between Oral and General Health: Putting the Mouth Back in the Body" at ECSS2017.

Below: In a Plenary Panel Presentation on sustaining the city at The European Conference on Sustainability, Energy & the Environment 2017 (ECSEE2017), Professor Anne Boddington, Duncan Baker-Brown and Cat Fletcher examine the rationale behind The Brighton Waste House – Europe's first permanent public building made almost entirely from material thrown away or not wanted (shown bottom left). Anne Boddington is Professor of Design Innovation and Dean of the College of Arts and Humanities, University of Brighton, UK, Duncan Baker-Brown is an expert in contemporary methods of ecology-friendly building design, an architect and an academic, and Cat Fletcher is Founding Member, Elected National Representative and Head of Media for Freegle UK.

Bottom right: ECSS2017 Featured Speaker Professor Grant Black of the Faculty of Humanities and Social Sciences, University of Tsukuba, Japan, addresses conference delegates on the subject of "East Meets West: Innovation and Discovery in Education Reform at an Elite Japanese University". Professor Black is Vice-President (at large) of IAFOR.

Above left: At The European Conference on Psychology & the Behavioral Sciences 2017 (ECP2017), Professor Geoff Beattie of Edge Hill University, UK, delivers a Keynote Presentation entitled "Hidden Thoughts: Do Your Hand Gestures Reveal More About You Than You Think?" Professor Beattie is a world renowned expert on non-verbal communication and a noted author, broadcaster and public intellectual, who was the resident on-screen psychologist for *Big Brother* for eleven series on Channel 4. **Above right:** Dr Katie Woodward discusses public attitudes towards counter-terrorism in a Featured Presentation at ECP2017. Dr Woodward is currently a Principal Psychologist working in the Human and Social Sciences Group at the Defence Science and Technology Laboratory in Hampshire, UK.

Below left: Dr Stephen E. Gregg, Senior Lecturer in Religious Studies at the University of Wolverhampton and Keynote Speaker at The European Conference on Ethics, Religion & Philosophy 2017 (ECERP2017), enjoying a lighter moment, after a wide-ranging address examining the topic of complicating religious identity in the twenty-first century. **Below right:** Professor Thomas Brian Mooney gives a Featured Presentation entitled "The Virtue of Politeness As a Part of the Virtue of Justice" at ECERP2017. Thomas Brian Mooney is a philosopher with an international reputation and Head of the School of Creative Arts and Humanities, Charles Darwin University, Australia.

Bottom left & right: IAFOR's European Conference Series is held in Brighton, UK, and features an optional tour of Bateman's, the Jacobean home of *The Jungle Book* author Rudyard Kipling, and the spectacular Hever Castle and gardens, once home to Anne Boleyn, Henry VIII's second wife.

Above left: At The European Conference on Education 2017 (ECE2017), Professor Kwame Akyeampong of the Centre for International Education (CIE), University of Sussex, UK, gives a Keynote Presentation on transforming the educational experience of African children through emancipatory research. Professor Akyeampong has been a senior policy analyst at UNESCO, and also consulted for the Ghanaian Ministry of Education. **Above right:** ECE2017 Keynote Speaker Matthew Taylor, Chief Executive of the Royal Society for the Encouragement of Arts, Manufactures and Commerce, UK, delivers an address entitled "Think Like a System, Act Like an Entrepreneur" as part of the conference Plenary Panel. Prior to becoming Chief Executive of the RSA, Matthew Taylor was Chief Adviser to Prime Minister Tony Blair, as head of the Number 10 Policy Unit, and is the author of the 2017 Taylor Review of Modern Working Practices, commissioned by the incumbent UK government.

Below left: Professor Svetlana Ter-Minasova engages the audience at The European Conference on Language Learning 2017 (ECLL2017) with a Keynote Presentation on how to shatter the linguistic, cultural and psychological barriers to international communication. Professor Ter-Minasova is founding President of the Faculty of Foreign Languages and Area Studies at Lomonosov Moscow State University, Russia and a public intellectual in Russia. **Below right:** Professor Anne Boddington, Professor of Design Innovation and Dean of the College of Arts and Humanities, University of Brighton, UK, moderates the Plenary Panel "Think Like a System, Act Like an Entrepreneur" at ECE2017.

Bottom left: ECE2017 Featured Speaker Professor David Hicks of Virginia Tech, USA, addresses delegates on the topic of "Teaching Difficult Histories Through Film: Examples and Perspectives from the Field", highlighting the pedagogical challenges that emerge when film is used to teach about the complex business of the representations of "the other". **Bottom right:** Professor Brian Hudson, Professor of Education and Head of the School of Education and Social Work at the University of Sussex, UK, moderates a Plenary Panel entitled "Education for Change: Addressing the Challenges of UN Sustainable Development Goal 4" at ECE2017.
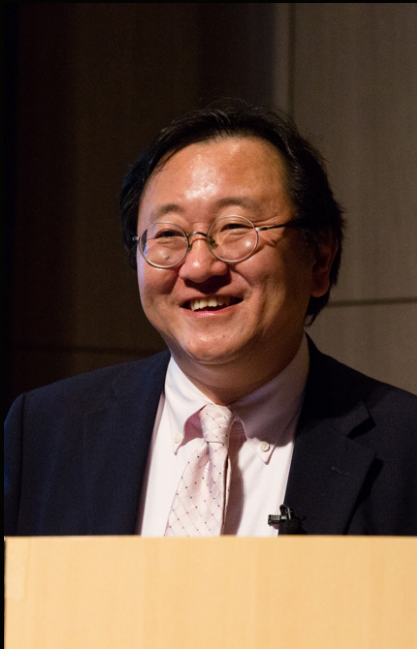
The Asian Conference on Social Sciences 2017 (ACSS2017), The Asian Conference on Sustainability, Energy & the Environment 2017 (ACSEE2017) and The Asian Conference on Aging & Gerontology (AGen2017), were held in Kobe, Japan, June 8–11, 2017. **Above left:** His Excellency Dr Toshiya Hoshino gives an incisive Keynote Presentation as part of an ACSS2017 Plenary Panel entitled "East Meets West", giving a historical overview of recent trends in International Relations. Dr Hoshino is now Japanese Ambassador to the United Nations in New York, having been seconded from Osaka University, where he is Professor at the Osaka School of International Public Policy (OSIPP). A former Vice-President of the university, he is also a member of IAFOR's Board of Directors. **Above centre:** Professor Haruko Satoh of Osaka School of International Public Policy (OSIPP), Osaka University, Japan, addresses delegates as part of the same ACSS2017 Plenary Panel. Professor Haruko Satoh is a member of IAFOR's Academic Governing Board. **Above right:** Political Philosopher, Professor Michael Anthony C. Vasco, Dean of the Faculty of Arts and Letters at the University of Santo Tomas in the Philippines, sits on the same Plenary Panel at ACSS2017.

Below left: Director of the NACDA Program on Aging and Vice-President of IAFOR Dr James W. McNally gives a Featured Presentation on methodologies for the collection of comparative community-level public health data at AGen2017. **Below right:** Dr Hiroshi Ishida, Professor of Sociology at the Institute of Social Sciences, University of Tokyo, Japan, sits on an AGen2017 Plenary Panel entitled "Easts Meets West – Healthy, Active and Beautiful Aging in Asia".

Bottom left: ACSS2017 Featured Speaker Dr Philip Sugai of Doshisha Business School, Japan, examines the concept of value in marketing. **Bottom right:** ACSEE2017 Spotlight Speaker Dr Maxime Jaffré, Assistant Professor in Sociology of Culture at the Ecole des Hautes Etudes en Sciences Sociales and a member of IAFOR's International Academic Advisory Board, questions whether data science can do without the field survey.

The IAFOR Silk Road Initiative

The IAFOR Silk Road Initiative encourages individuals and institutions working across the world to support and undertake research centring on the contact between countries and regions in Europe and Asia – from Gibraltar to Japan – and the maritime routes that went beyond, into the South-East Continent and the Philippines, and later out into the Pacific Islands and the United States. The IAFOR Silk Road Initiative is concerned with all aspects of this contact, and examines both material and intellectual traces, as well as consequences.

www.silkroad.iafor.org

The IAFOR Silk Road Initiative

As an organisation, IAFOR's mission is to promote international exchange, facilitate intercultural awareness, encourage interdisciplinary discussion, and generate and share new knowledge. In 2018, we are excited to launch a major new and ambitious international, intercultural and interdisciplinary research initiative that uses the silk road trade routes as a lens through which to study some of the world's largest historical and contemporary geopolitical trends, shifts and exchanges.

IAFOR is headquartered in Japan, and the 2018 inauguration of this project aligns with the 150th anniversary of the Meiji Restoration of 1868, when Japan opened its doors to the trade and ideas that would precipitate its rapid modernisation and its emergence as a global power. At a time when global trends can seem unpredictable, and futures fearful, this Silk Road Initiative gives the opportunity to revisit the question of the impact of international relations from a long-term perspective.

This ambitious initiative will encourage individuals and institutions working across the world to encourage research centring on the contact between countries and regions in Europe and Asia, from Gibraltar to Japan, and the maritime routes that went beyond into the South-East Continent and the Philippines, and later out into the Pacific Islands and the United States. The IAFOR Silk Road Initiative will concern all aspects of this contact, and will examine both material and intellectual traces, as well as consequences.

A series of round tables on the IAFOR Silk Road Initiative were held in Japan, the UK and Spain in 2017, and the initiative will become a central aspect of a series of conferences, meetings, seminars and workshops from 2018 in Asia, Europe and North America.

Rationale

The occidentalisation of history and the grand narrative of European and American progress has consigned the Silk Road instead to historical quaintness, exotic literary caricature in the adventures of Marco Polo, or the sort of esoteric academic investigations that receive little attention. This largely ignores its huge historical and present-day importance and relevance to the routes and paths that continue to connect humans through trade and exchange.

In a world of rankings, algorithms, unedited "news", and self-referential "centres of excellence", it is facile to conclude that the centre and pinnacle of all knowledge is held by a few pockets of venture-capital-backed open-plan offices in Silicon Valley, or schools and universities in which the cloistered architecture does not even offer the pretence of openness. Globalisation, and the technology that has enabled it, has allowed an immense flowering of possibilities in communication and access to knowledge, while at the same time increasing alienation from self and society, encouraging "virtual" worlds, creating and cementing fissures, and encouraging fear of the foreign. It is only through encounters with difference that we are able to shape ourselves and our ideas, and physical human interaction is and remains at the source of all value. The international, intercultural and interdisciplinary meetings that lie at the heart of IAFOR and this research initiative have never been more important in our globalised world.

Lead Institutions

- The International Academic Forum (IAFOR), Japan
- Osaka University, Japan
- The IAFOR Research Centre (IRC), Japan
- Belgrade University, Serbia
- École Normale Supérieure (ENS), France
- DAMIN, France
- MONETA, France

If you wish to be informed of the latest news and developments, please subscribe to the mailing list on the IAFOR Silk Road Initiative website: **www.silkroad.iafor.org**

IAFOR Silk Road Initiative
2018 Moscow Roundtable Report

The first IAFOR Silk Road Initiative roundtable of 2018 was held in Moscow on February 21, and in partnership with Moscow State University.

The event was hosted by the Moscow State University Institute of Asian and African Studies, and opened by the Director of the Institute, renowned scholar of politics and international relations, Professor Igor I. Abylgaziev. Attended by a group of invited scholars from both universities in Moscow and abroad, the Roundtable was organised with the kind support of the President of the Faculty of Foreign Languages and Area Studies, Professor Svetlana Ter Minasova, and Dr Elena Mishieva, Academic Secretary of the same faculty, and IAFOR Silk Road Initiative Project Coordinator in Moscow.

The roundtable was co-chaired by Professor Georges Depeyrot of the École Normale Supérieure (ENS), Paris, and Board member of the Centre National de la Recherche Scientifique (CNRS), and Dr Joseph Haldane, Chairman and CEO of IAFOR, and took as its subject, "International Academic Cooperation in Uncertain Times". The topic was very timely, as this is a period of great global political uncertainty.

Professor Svetlana Ter Minasova delivered the opening address, which set the scene by underlining that most senior academics had effectively lived in two separate countries in succession; The Soviet Union until 1991, and then Russia since that time. She described the Soviet times as the "Kingdom of Prohibitions", where everything was governed by what could not be done, and by what was prohibited, and there existed an insularity and isolationism, making relations with countries outside the communist sphere difficult.

With the fall of the erstwhile "enemy" of the USSR, the new Russia became suddenly very popular, as different Western companies, NGOs and universities, sought to quickly build relations with the country, and money started to pour in as people sought to gain market position and influence. Although that created funding pools that had until that point been non-existent, it also ushered in an era of inflation, and meant university lecturer wages were not enough to live on, and obliged many to engage in supplementary private tuition, with academics being underpaid and overworked. This has led to the familiar problem of a brain drain, and economic migration, as Russian academics sought higher paid opportunities abroad. Although there have been market reforms introduced, the state educations system remains slow and highly bureaucratic. A presentation by Dr Lubov Kulik of the Faculty of Economics at Moscow State University spoke of the economics of education in a presentation that considered education as both a public good and a commodity. [*Report cont'd on the next page*.]
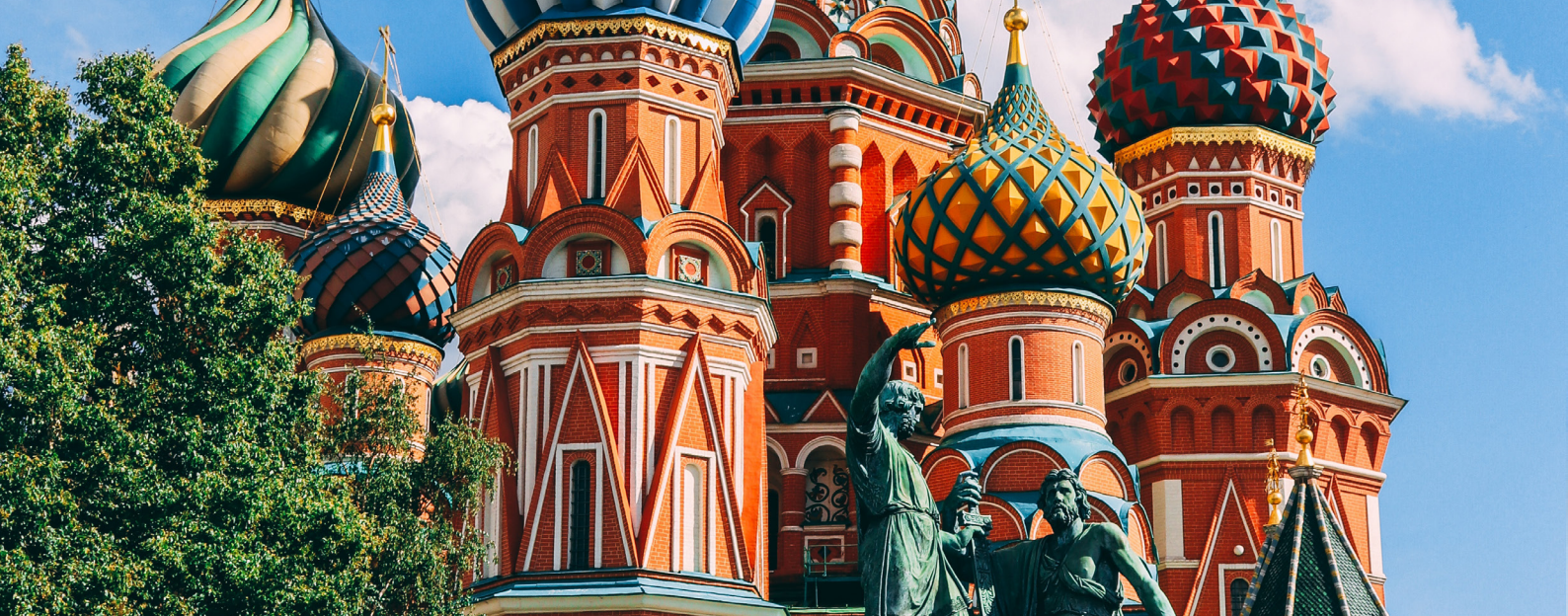
Recently, Russia has found itself more distanced from the west, as a result of, and resulting in, a context of increased authoritarianism and nationalism, and this has often made international research collaborations more difficult, and has seen cuts in funding from such programs as Erasmus +. For its part, the Russian funding bodies have continued to prioritise STEM subjects over the liberal arts, following a policy that mirrors most other countries. In the non-science areas of study, funding is more often directed towards internationally and internally sensitive issues that are often geared towards encouraging internal cohesion, nation building and so on, and in areas such as geopolitics, minority languages and religions; not surprising given that Russia is at once an old and a young country.

The intellectual life of the country is heavily weighted in Moscow and St Petersburg, although there are attempts to ensure that other parts of the country are well funded, and there are well-respected state universities elsewhere in the country, such as Novosibirsk and Vladivostok, as well as satellite campuses in the former Soviet republics, where Russia maintains considerable economic, cultural and linguistic influence.

The country also enjoys relations with many of the countries it now borders, and although these are historically weighted both positively and negatively, reflect a continued strong regional and cultural influence, where there are also large minority ethnic Russian populations. China has enjoyed a continued intellectual relationship with Russia, and there are frequent exchanges of students and professors alike, and Russian enjoys continued popularity in China, while Chinese is becoming a more popular language option. Professor Tatiana Dobrosklonskaya of Moscow State University, and a Visiting Professor at Beijing International Studies University gave a presentation which looked at the relationship and an overview of educational and cultural exchange between the two countries.

Professor Ljiljana Markovic, Dean of the Faculty of Philology at the University of Belgrade closed the symposium by speaking of the modernisation paradigms of education, and in a context of political instability, drawing attention to crises of identity, both individual and national. She underlined that we must seek ways to collaborate, to work together, and that this is both a philosophical and practical commitment.

In all, the symposium was a great success, and we look forward to future IAFOR Silk Road Initiative events.

Dr Joseph Haldane
Chairman and CEO, IAFOR

The IAFOR Documentary Photography Award 2017

Join us as we celebrate the winners of the IAFOR Documentary Photography Award 2017 – an international photography award that seeks to promote and assist in the professional development of emerging documentary photographers and photojournalists.

www.iaforphotoaward.org

Friday, June 01 | 12:00-12:20 | Prokofiev Hall (2F)

IAFOR Documentary Photography Award 2017
Award Winners Screening

The IAFOR Documentary Photography Award was launched by The International Academic Forum (IAFOR) in 2015 as an international photography award that seeks to promote and assist in the professional development of emerging documentary photographers and photojournalists. The award has benefitted since the outset from the expertise of an outstanding panel of internationally renowned photographers, including Dr Paul Lowe as the Founding Judge, and Ed Kashi, Monica Allende, Simon Roberts, Jocelyn Bain Hogg, Simon Norfolk and Emma Bowkett as Guest Judges. Now in its third year, the award has already been widely recognised by those in the industry and has been supported by World Press Photo, Metro Imaging, MediaStorm, Think Tank Photo, University of the Arts London, RMIT University, *British Journal of Photography*, The Centre for Documentary Practice, and the Medill School of Journalism.

As an organisation, IAFOR's mission is to promote international exchange, facilitate intercultural awareness, encourage interdisciplinary discussion, and generate and share new knowledge. In keeping with this mission, in appreciation of the great value of photography as a medium that can be shared across borders of language, culture and nation, and to influence and inform our academic work and programmes, the IAFOR Documentary Photography Award was launched as a competition that would help underline the importance of the organisation's aims, and would promote and recognise best practice and excellence. Winners of the IAFOR Documentary Photography Award 2017 were announced at The European Conference on Media, Communication & Film 2017 (EuroMedia2017) in Brighton, UK. The award follows the theme of the EuroMedia conference, with 2017's theme being "History, Story, Narrative". In support of up-and-coming talent, the IAFOR Documentary Photography Award is free to enter.

Image | From the project *Single Mothers of Afghanistan* by IAFOR Documentary Photography Award 2017 Grand Prize Winner, Kiana Hayeri.

Award Judges

Dr Paul Lowe is the Course Director of the Masters Programme in Photojournalism and Documentary Photography at the London College of Communication, University of the Arts London. He was responsible for the development and launch of a new part-time version of the course delivered entirely online using web conferencing, blogs and the VLE, launched in 2008. He is an award-winning photographer whose work is represented by Panos Pictures, and who has been published in *Time*, *Newsweek*, *Life*, *The Sunday Times Magazine*, *The Observer* and *The Independent*, among others. He has covered breaking news around the world, including the fall of the Berlin Wall, Nelson Mandela's release, famine in Africa, the conflict in the former Yugoslavia and the destruction of Grozny.

He is a consultant to the World Press Photo Foundation in Amsterdam, an independent, non-profit organisation that is a major force in developing and promoting visual journalism worldwide. His book, *Bosnians*, documenting 10 years of the war and post-war situation in Bosnia, was published in April 2005 by Saqi Books. He regularly contributes to international and national conferences in photography, media and education, and has published chapters in edited books on these themes as well.

Monica Allende is a photo editor, curator, cultural producer and educator. She is GetxoPhoto Festival Artistic Director from 2017 to 2019, and is the Director of FORMAT17 International Photography. She is currently producing several multidisciplinary projects with artists worldwide, has collaborated with screen projects, and is co-founder of Offspring Photo Meet, London. Previously she was Photo Editor at *The Sunday Times Magazine*, where she launched the award-winning photography section "Spectrum". She is a visiting lecturer at the London College of Communication and lectures and teaches workshops in photography at, among others, ScreenLab, London; EFTI, Madrid; Tashkeil, Saudi Arabia; Mentorship Business Programme DEVELOP at the University of Sunderland; Festival di Internazionale a Ferrara; WPP workshop Angola; Magnum Professional Practice Workshops.

She nominates photographers for Deutsche Börse Photography Prize, Prix Pictet and The Joop Swart Masterclass/World Press Photo, and has served on juries worldwide including World Press Photo, Visa Pour L'image and the National Portrait Gallery's Taylor Wessing photographic Portrait Prize. She produced and curated *Darfur: Images Against Impunity*, an exhibition and a book by Stanley Greene, Lynsey Addario and Alvaro Ybarra Zavala. She is the recipient of the Amnesty International Media Photojournalism Award, the Picture Editor's Award, the Online Press Award and Magazine Design Award for Best Use of Photography. She also writes and consults on photography.

Jocelyn Bain Hogg began his career as a unit photographer on movie sets after studying Documentary Photography at Newport Art College. He shot publicity for the BBC, photographed fashion and now works on documentary projects and commercial and editorial assignments. His editorial work features in *Vanity Fair*, *The Sunday Times*, *The New Yorker*, Style.com, *Vogue*, *Elle*, *Harper's Bazaar*, *Lui*, *Marie Claire*, *Stern*, *GQ*, *Esquire*, *Le Monde*, *Cahiers du Cinéma*, *L'Espresso* and *La Repubblica* amongst others. In 2016 he co-instigated Sea Change as photo director, where as well as photographing British youth for the project he commissioned 12 other photographers to document the issues affecting young people in 12 countries across Europe. A continuing initiative, Sea Change has so far realised a book, an ongoing touring exhibition and workshop programme. In addition to this work, he is the author of six photographic books to date and his first, *The Firm*, presented an astonishingly intimate view of London's organised crime world, and won international acclaim, garnering the prestigious Lead Award for portraiture. His latest project, *Public House*, published in 2016, documented the denizens of a local pub, forced to close due to the lamentable issue of social cleansing in London.

In February 2013, he was invited onto the jury of the World Press and was a juror for the Sony World Photography Awards in 2015. He is currently the head of the BA photojournalism and documentary photography course at the UAL LCC in London and is a member of the VII Photo Agency.

Supporters

The IAFOR Documentary Photography Award is supported by a number of leading institutions, organisations and publications around the world in its aim to promote and recognise best practice and excellence in documentary photography and photojournalism. These partnerships are a testament to the high regard in which the award is held within the photography industry.

The IAFOR Documentary Photography Award would like to thank the following organisations for their support:

Sponsorship Opportunities

Through social media, product integration, logo placement, potential press coverage, promotion at the Award Ceremony and subsequent exhibitions in Japan, Spain, UAE, USA and UK, you have the opportunity to help bring attention to the work of highly talented photographers. For information on sponsorship opportunities or becoming a supporter of the IAFOR Documentary Photography Award, please contact Thaddeus Pope (tpope@iafor.org).

Reviewers & Presenters

IAFOR depends on the assistance of a large number of international academics and practitioners who contribute in a variety of ways to our shared mission of promoting international exchange, facilitating intercultural awareness, encouraging interdisciplinary discussion and generating and sharing new knowledge. Our academic events would not be what they are without a commitment to ensuring that international norms of peer review are observed for our presentation abstracts. With thousands of abstracts submitted each year for presentation at our conferences, IAFOR relies on academics around the world to ensure a fair and timely peer review process in keeping with established international norms of double-blind peer review.

We are grateful for the time, effort and expertise donated by all our contributors.

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A-Z Index of Presenters

A-Z Index of Presenters

THINK.IAFOR.ORG

THE ACADEMIC PLATFORM

THINK.IAFOR.ORG is IAFOR's online magazine, launched in early 2016. *THINK* is an ambitious project conceived by academics, for academics, with the following objectives:

> To provide an international, far-reaching platform for the best research presented at IAFOR conferences;

> To make original, high-quality, thought-provoking multimedia content freely accessible to a wide readership;

> To facilitate the opportunity for academics to step outside of the traditional research publishing status quo – to get creative, explore different disciplines and to have their ideas heard, shared and discussed by a diverse, global academic audience.

Content published on *THINK* spans a wide variety of disciplines and the format is varied, encompassing full research papers, long-form journalism, opinion pieces, creative writing, interviews, podcasts, video, photography, artwork and more. Current contributing authors include leading academics such as Professor Svetlana Ter-Minasova, Professor A. Robert Lee, Professor Bill Ashcroft and Professor J. A. A. Stockwin.

Get involved by visiting the website, following us on Facebook and Twitter and signing up to our e-newsletter.

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SUBMIT TO THINK

We are currently accepting submissions for publication in 2018. We welcome photographs to accompany articles, as well as topical photo-essays.

Submissions should be between 500 and 2,500 words and sent to publications@iafor.org. Please include "THINK submission" in the subject line.

Upcoming Events

Kobe, Japan, 2018

June 8–10

The Asian Conference on the Social Sciences
(acss.iafor.org)

**The Asian Conference on
Sustainability, Energy & the Environment**
(acsee.iafor.org)

The Asian Conference on Aging & Gerontology
(agen.iafor.org)

Tokyo, Japan, 2018

October 5–7

The IAFOR Global Innovation & Value Summit
(givs-tokyo.iafor.org)

October 9–11

**The Asian Conference on
Media, Communication & Film**
(mediasia.iafor.org)

October 13–15

The Asian Conference on Education
(ace.iafor.org)

**The Asian Undergraduate Research
Symposium (AURS)**
(aurs.iafor.org)

Brighton, UK, 2018

June 29 – July 1

The European Conference on Education
(ece.iafor.org)

**The European Conference on
Language Learning**
(ecll.iafor.org)

July 3–4

**The European Conference on
Psychology & the Behavioral Sciences**
(ecp.iafor.org)

**The European Conference on
Ethics, Religion & Philosophy**
(ecerp.iafor.org)

July 6–7

The European Conference on the Social Sciences
(ecss.iafor.org)

**The European Conference on
Sustainability, Energy & the Environment**
(ecsee.iafor.org)

July 9–10

The European Conference on Arts & Humanities
(ecah.iafor.org)

**The European Conference on
Media, Communication & Film**
(euromedia.iafor.org)

Barcelona, Spain, 2018

July 13–15

The IAFOR International Conference on the City
(city.iafor.org)

**The IAFOR International Conference on
Global Studies**
(global.iafor.org)

Upcoming Events

Hong Kong, 2018

October 19–21

The IAFOR Conference for Higher Education Research – Hong Kong
(cher-hongkong.iafor.org)

December 5–7

The IAFOR Conference on Heritage – Hong Kong
(heritage-hongkong.iafor.org)

New York, USA, 2018

November 7–9

The IAFOR Conference on Heritage & the City – New York
(hcny.iafor.org)

Honolulu, USA, 2019

January 3–5

The IAFOR International Conference on Education – Hawaii
(iicehawaii.iafor.org)

The IAFOR International Conference on Sustainability, Energy & the Environment – Hawaii
(iicseehawaii.iafor.org)

Tokyo, Japan 2019

March 21–23

The Asian Conference on Psychology & the Behavioral Sciences
(acp.iafor.org)

The Asian Conference on Ethics, Religion & Philosophy
(acerp.iafor.org)

March 25–27

The Asian Conference on Education & International Development
(aceid.iafor.org)

March 29–31

The Asian Conference on Arts & Humanities
(acah.iafor.org)