



21st Harvard East Asia Society
Graduate Conference

(DE)CONSTRUCTING BOUNDARIES

9-10 February, 2018



21st Annual Harvard East Asia Society Graduate Conference
(DE)CONSTRUCTING BOUNDARIES

CGIS South, Harvard University
9-10 February, 2018

Abstract Booklet



Table of Contents

Welcome Note	3
Sponsors	4
Keynote Speakers	5
Campus Map	6
Harvard Guest Wi-fi access	6
Panel Information	7
Panel A: (De)constructing Nation: Gendered Bodies in the Making of Modern Korea	7
Panel B: Urban Fabrics Unraveled	9
Panel C: Reimagining the boundary of novelistic styles in Pre-modern East Asia	10
Panel D: Transmission and Displacement in Literature	12
Panel E: Reframing Regionalism in East Asia	14
Panel F: Art and Visual Culture in Context	16
Panel G: Traversing Boundaries in Education	18
Panel H: Transnationalism in the Age of Empire	20
Panel I: Re-examining Boundaries in Chinese Politics in Xi Jinping's "New Era"	23
Panel K: Media Across Boundaries	28
Panel L: De(constructing) Myths of Migration	29

Welcome Note

Welcome to the 21st annual Harvard East Asia Society Conference! It is our privilege to host graduate students working across all disciplines to exchange ideas and discuss their research related to Asia. In addition to receiving feedback from their peers and leading academics, participants have the opportunity to meet others doing similar research and forge new professional relationships.

This year's theme, "(De)constructing Boundaries", critically assesses boundaries - physical, national, cultural, spatial, temporal, and disciplinary - between different spatial-temporal areas of study. As the concept of "Asia" continues to evolve, the construction and deconstruction of boundaries will enable redefinitions of collective knowledge, culture, and identity.

While you are here, please refer to the conference schedule and abstract booklet to decide which presentations pique your interest. Please note that panels A and C will be held in the CGIS Knafel Building, which is located across the street from our main venue, CGIS South. HEAS members will be available at any time if you have a question or need any help.

With that, we wish you all a wonderful and engaging time at this conference!

**With warm wishes,
The HEAS Organizing Committee**

Amy, Ben, Bryan, Da In, Erin, Eyck, Fan, Jie, Joa, Mel, Menglan, Nam, Narusa, Nora, Qieer, Tao, Terasa, Xiao You, Yingxue, Zi Bing

Sponsors



Keynote Speakers

Professor Karen Thornber



Opening Keynote Speaker
Professor of Comparative Literature and of
East Asian Languages and Civilizations;
Victor and William Fung Director, Harvard University Asia Center

Professor Thornber's first book, *Empire of Texts in Motion: Chinese, Korean, and Taiwanese Transculturations of Japanese Literature*, explores interactions among Chinese, Japanese, Korean, and Taiwanese literary worlds and won two major international awards. Her second book, *Ecoambiguity: Environmental Crises and East Asian Literatures* analyzes how literatures from East Asia and other parts of the world depict the ambiguous interactions between people and their biophysical environments. She also translated Tōge Sankichi's *Genbaku shishū* (*Poems of the Atomic Bomb*), which received the 2012 William F. Sibley Memorial Translation Prize in Japanese Literature and Literary Studies.

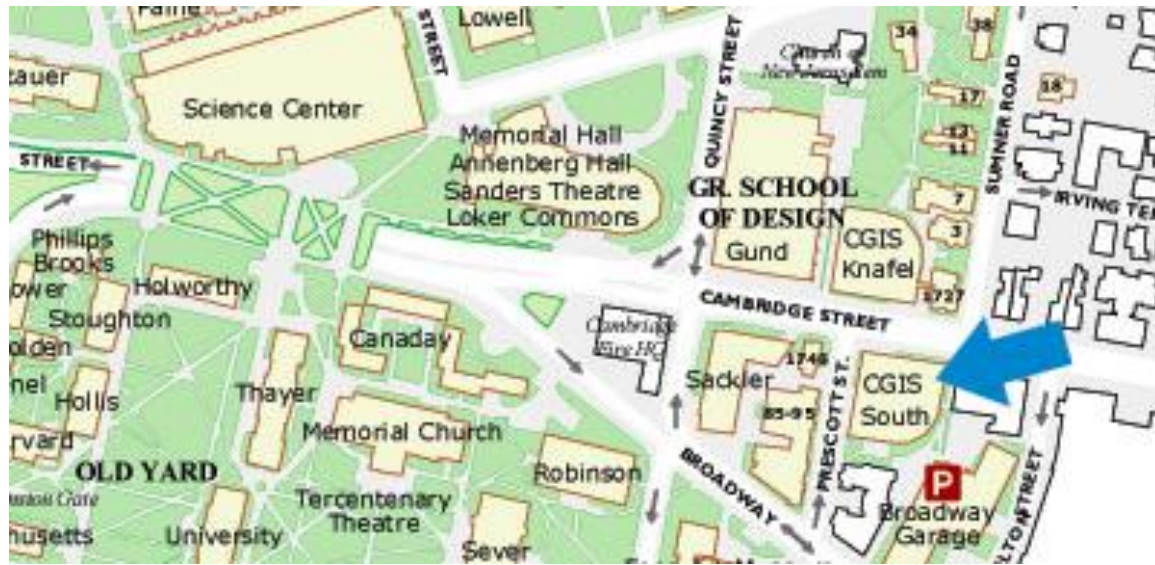
Dr. John Park



Closing Keynote Speaker
Director of the Korea Working Group;
Adjunct Lecturer at Harvard Kennedy School

Dr. John Park is an Asia security analyst at the Harvard Kennedy School, where he serves as Director of the Korea Working Group and Adjunct Lecturer in Public Policy. He was the 2012-2013 Stanton Nuclear Security Junior Faculty Fellow at MIT's Security Studies Program. He previously directed Northeast Asia Track 1.5 projects at the U.S. Institute of Peace in Washington, DC. Prior to that he worked at Goldman Sachs and The Boston Consulting Group. He regularly provides commentary on CNN, CNBC, BBC, and Bloomberg. His writings have appeared in *The Wall Street Journal*, *The New York Times*, and *The Financial Times*. His recent publication is a co-authored study with Dr. Jim Walsh titled "Stopping North Korea, Inc.: Sanctions Effectiveness and Unintended Consequences."

Campus Map



Harvard Guest Wi-fi access

There are several ways of gaining network access for guests or those people who do not have a Harvard-affiliated identity (e.g., HUID, XID):

- If the Harvard guest wireless SSID is available, this network is unrestricted, but the speed is limited to allow basic web browsing and email
- A Harvard-affiliated person can register a device under their identity (assuming responsibility) for access to the network
- Users affiliated with other participating institutions in the world-wide education roaming access service, eduroam, can use the eduroam wireless network (SSID) and their home institution credentials for guest access
- A device may be proxy registered by Support Services (email ithelp@harvard.edu or call 5-7777)
- Temporary (typically fewer than 30 days) guest access for individuals or groups can be arranged through Support Services (email ithelp@harvard.edu or call 5-7777)

Panel Information

Panel A: (De)constructing Nation: Gendered Bodies in the Making of Modern Korea

Discussant: Professor Carter Eckert (Harvard University)

“Fallen Bodies, Moving Bodies: Itinerant Death in Colonial Korea”

Ye Seul Byeon, University of Chicago

This project examines poverty and public assistance in colonial Korea (1910-45) through the statistical and bureaucratic category of “itinerant death” (Korean: *haengryō samang*, Japanese: *kōryō shibō*). “Itinerant death” is a derived term that refers to deaths that occurred in the absence of family members or acquaintances, which required the state to hold custody of the body. In colonial Korea, there were 105,476 cases of such deaths, which were not only tabulated in annual statistical yearbooks, but also individually announced in the back pages of the daily gazette (*kanpō*) along with brief information about the deceased. This project makes systematic tabulations of these announcements, with the idea that while an individual entry reveals only fragmentary information about a particular deceased person, a whole corpus of entries may reveal insights about the destitute in Korea and the extent of their interactions with the state. Data compiled from the yearbooks and the announcements show both the limits and depth of the colonial state in Korea: while there are improbable skews in the distribution of data that reveal more about the blind spots of administration than provide an accurate description of reality, protocols on the reporting and handling of “itinerants” evince a strong level of bureaucratic coordination between metropole and periphery. The data also suggests an apparent entwinement between economic stresses on rural society and patterns of mobility and poverty during the colonial period.

“Feminine Bodies Locked in Colonial Korea”

Dayeon Jung, Seoul National University

Since the beginning of the twenty-first century numerous films about the colonial period has been released in South Korea. A famous Korean film critic commented on this phenomenon as “epidemic.” He censured the recent colonial period films as romanticizing it than historicizing it. Nevertheless, focusing on the fact they are set on an actual past, gist of these films may be missed. Recent films with colonial setting are reconstructing the relationship between the past and the present through the question of modernity. No matter how realistic a film may represent the past, the spatial and temporal setting cannot be ‘actual’. It is always virtual. Narratives, whether it is based on an actual historical account, also cannot be solely about the past. Issues dealt in these movies indicates the trouble that is ongoing nowadays as well; problems of modernity. In addition to conventional issues such as nationality and sovereignty, recently female bodies have become one of the major interest. This is probably related to comfort women issue, however not limited to it. Female bodies have been a major site of suffering representing the trouble of coloniality itself. This paper examines three movies, *Epitaph* (2007), *The Silenced*

(2014), *The Handmaiden* (2016) that raises the problem of modernity through female bodies. Unlike conventional representation of the feminine bodies as the oppressed, each of these films show another aspect of the feminine body as transgressive monsters. Furthermore, it will clarify the possible political implication and limits of the unrealistic setting and ending of these films.

“Strange Intimacies: Reading for Migration and Prostitution in Kang Youngsook’s *Rina* and O Chŏng-hŭi’s ‘Chinatown’”

Joo Kyung Lee, Columbia University

This paper puts into conversation Kang Youngsook’s novel *Rina* (2011) and O Chŏng-hŭi’s short story “Chinatown” (1979), with close attention to themes of migration and prostitution. Both narratives demonstrate that prostitutional schemas become legible once female bodies are considered to be in transit; what is it about the very state of motion that enforces proximities between migration and sexuality? Why is it that female migrant bodies are often reduced down to prostituted bodies? I analyze the way migrants are ‘conceptualized’ and ‘imagined’ as body and nothing more. Furthermore, I explore how the female migrant is equated with a ‘female body,’ one that is expendable and ready for consumption, allowing for the legibility of the prostitutional schema. Consumable and thus expendable are adjectives that qualify not only the migrant but also the prostitute: literally available for merchandise, in her objectified nature as a pleasure-giver. In this expendable nature, both are imagined to occupy fragmented bodies with replaceable body parts. Indeed, in this metanarrative of prostitution and of migration, their bodies – of prostitutes and migrants – are reduced down to body parts in function. I furthermore study this fragmented nature in language, observing the way literary representation renders these figures more or less legible. Eventually, this paper is an attempt to examine the legibility of these partial bodies, by questioning the deterritorialization of sexuality and movement.

“Flexible Ceilings: A Study on Gendered Labor in the Digital Creative Industries in South Korea”

Kyooeun Jang, Harvard University

Traditionally disadvantaged in the labor market, many young women now aspire to work at sites of digital creative production, industries that promise a more generous and progressive workplace. A closer look at the realities of women working in ICT industries, however, reveals a gloomier reality characterized by a lack of female leadership, remnants of gender bias, and unequal pay. By interrogating the façade of equality and diversity that pervade in the digital industries, this paper questions the pervading celebration of creativity and the promotion of new digital industries in social discourse as exceptionally meritocratic and fulfilling for all laborers, especially those that have been traditionally marginalized. This research specifically looks at women’s experiences of everyday work in digital media industries, fields that are emerging as facilitators of economic growth through their status as fields most closely linked to the production and use of digital media platforms. Through interviews with 25 South Korean single women in their 20’s and 30’s working at sites of digital cultural production, this study identifies and refutes three big concepts touted by social institutions to lure women into digital work: the promise of increased personal freedom, new technical skills, and an egalitarian work culture.

Panel B: Urban Fabrics Unraveled

Discussant: Professor Nara Dillon (Harvard University)

“A Social Critique of Beijing Old City Historic Preservation since 1949”

Yonghui Chen, Harvard University

Since the 1960s, China, South Korea, and Japan, as well as the other thriving economies in developing East Asia region, have been growing rapidly while catching up with more advanced industrial countries in the west (Page, 1994). Between 1960 and 1988, industry grew annually by 10.6 percentage in East Asia, in contrast to only 6.3 percentage in all developing regions (Bank, 1990). After unprecedentedly rapid industrial development, some of the countries have been undergoing industrial transformation in the context of de-industrialization, while some of them have already gone through this socioeconomic change. During this process, the removal or reduction of industrial capacity or activity, has left a large number of industrial sites or industrial heritages, which pose a critical issue for those East Asian countries. Since the beginning of 21st century, more and more countries came to realize the values of industrial sites and have begun industrial heritage conservation practices. Industrial heritage conservation in Asia is quite different from that in western countries. The Nizhny Tagil Charter for the Industrial Heritage initiated by TICCIH Conference in Russia in 2003, and The Dublin Principles adopted by the 17th ICOMOS General Assembly in 2011 have elucidated the concept and significance of industrial heritage conservation. But for Asian countries, Taipei Declaration on Asian Industrial Heritage passed by TICCIH (The International Committee for the Conservation of the Industrial Heritage) in 2012 highlighted TICCIH's increasing attention to the Asian industrial heritage, and pointed out for the first time, that there should be differences in industrial heritage conservation between Asian and western countries in the recognition of “urban expansion, land exploitation, population growth, industrial structure, technology innovation and method of production leading to the vacancy and demolition of industrial heritage in urban and suburban areas.”

“Rice as Revolution: Frontiers of Resistance in the Mekong Delta”

Erin Yook, Harvard University

The growth of cities has justified the marginalization of the peripheral landscape, reduced to a mere backstage supporter of urban operations, and has engendered structural disparities between the urban cores and peripheries. The colonial political and economic structure has systematically left the subordinate rural territories—agricultural, hydrological, and industrial—underdeveloped and in a state of systemic socioeconomic inequality and environmental deterioration. The Mekong Delta, a 39,000-square kilometer wetland region located south of Ho Chi Minh City, saw a physical transformation built upon the inherited colonial landscape of the 17th century and neo-colonial capitalist urbanization beginning in the late-20th century, mobilized through peasant-based food production. The intensification of agriculture, aquaculture, and fishing has left the region in a threatened vulnerable state riddled with disease, heavy pollution, decreased biodiversity, extreme flooding, and salinity intrusion. The building of the nation's cities intimately depends on the prosperity in the countryside—the two are invariably

linked, and cannot be treated as exclusive singularities. However, the binary city-noncity construct has impeded the implementation of comprehensive policy and practice across the transboundary domain of economic and environmental processes. Rather, the remediation of systemic crises depends on the nexus between landscape and urbanism. The city and the countryside can no longer exist as static localized sites but rather a polynucleated network for adaptive urbanization strategies—resilience strategies of multi-species polity through the landscape infrastructure of coastal mangroves, wetlands, navigable waters, and forests.

Panel C: Reimagining the boundary of novelistic styles in Pre-modern East Asia

Discussant: Professor Keith Vincent (Boston College)

“Boundaries of Poetic Thought: *Seijutsu Shincho* Poems of Man’yōshū”

Nina Farizova, Yale University

In the Scrolls 11 and 12 of the oldest extant anthology of Japanese poetry, Man’yōshū, there is a group of 259 poems categorized by the compilers as *seijutsu shincho*: poems that just (or: directly; straightforwardly) relate thoughts (or: feelings). In Japanese scholarship this category is traditionally analyzed as opposed to *kibutsu chinshi*: poems that relate thoughts (or: feelings) through things. Direct expression of feelings in *seijutsu shincho* poems thus becomes defined by means of negation: if there is no thing mentioned, the poem falls into this category. What the cognitive process represented by such a poem does comprise remains largely unexplored. The categorizing effort behind this Man’yōshū term suggests some free-flowing intimations of the innermost heart, but what we actually see in these poems are the limitations. Romantic and erotic feelings are mediated through societal norms, notions of gender, ethics etc. A feeling that a poem tries to convey is inevitably framed by multiple constructs through which the cognitive adaptation of a person to reality manifests itself. Moreover, the feeling is expressed and explained precisely through these intricate restrictive boundaries. To showcase the peculiar phenomenology of this Man’yōshū mode I will analyze a selection of *seijutsu shincho* poems and discuss how these confines delineate poetic thought and structure a given waka poem.

“Weaving the Hagiographies into 'Immortal History': The Making and Publishing of *Lidai Shenxian Tongjian* in the Qing Dynasty”

Yuyao Cheng, National University of Singapore

Daoist hagiographies (*shenxian jizhuan* 神仙集傳) were traditionally compiled almost exclusively by Daoist priests for religious purposes. However, during the Wanli Era (1573-1620) in the Ming dynasty, several new collections of Daoist hagiography commercially compiled and published by book merchants have foretold that this religious genre would eventually evolve into popular reading. The *Lidai shenxian tongjian* (歷代神仙通鑒) published in 1700 was also derived from the previous collections of Daoist hagiography, but it was written as a chapter-divided novel.

This paper focuses on this book and argues that the reason why the authors chose to compose a chapter-divided novel, instead of compiling a collection is that they wanted to cater to the taste of the populace in order to gain popularity in the book market. This work, though claimed to be based on the previous hagiographies, was actually inspired by the popular vernacular novels, especially by those with the themes on historiography and Daoist figures. This paper demonstrates that it is the flourishing publishing culture that took the Daoist hagiographies beyond the religious field and encouraged the authors to cross the generic boundary to create a hybrid of hagiography, history, and novel.

“Combined Beauty: A Comparative Study on Two Pairs of Ideal Women in *A Dream of Red Mansions* and *The Tale of Genji*”

Wenting Ji, University of Wisconsin-Madison

A Dream of Red Mansions (Red Mansions) and *The Tale of Genji* (Genji) are respectively considered to be the greatest novels in China and Japan. Although without reliable indication of mutual influence, scholars in a long tradition intended to parallel the two works and make comparisons. Unlike existing scholarship which mainly focuses on one-to-one character analogies, this paper argues that the connections between the two works actually reveal in their narrative strategies. Especially in the construction of the ideal female model, both works combine two main female characters, Tai-yu/Pao-chai for Red Mansions and Lady Murasaki/Lady Akashi for Genji, who are intentionally imperfect and able to supplement each other. This study shows that both works contain a complimentary narrative structure for the paired female characters, in particular when depicting them in the symbolic harmonious musical performance. Also, both works deliberately describe the two females changing from rivals to friends, including a critical turning point. As for the distinctions, in Red Mansions the combination is achieved by reconciling two opposite personalities and value orientations, while in Genji it is by stacking up two similar layers in dispositions while complementing each other in social identities.

Panel D: Transmission and Displacement in Literature

Discussant: Professor Sarah Frederick (Boston University)

“Melaka: The Port City Prison Female deviance and Dissent in Straits Chinese Writing”

Rebecca Choong Wilkins, Harvard University

This paper is a chapter from my thesis, tentatively titled “Port-city literature: Mapping Chinese identity in Sinophone territories”. The thesis examines contemporary Sinophone literature about and produced in Asia’s port-cities. The paper for this conference, ‘Seducing Melaka in Peranakan Chinese literature’ looks at the Sinophonic intervention in Melaka – a port city in Malaysia. Specifically, I look at the (re)creation of Melaka as a Peranakan Chinese site. The Peranakan Chinese, also known as the Straits Chinese, moved to Southeast Asia in 15th century and married into indigenous populations. The Peranakan Chinese in Melaka have a distinctive

culinary, sartorial and multi-linguistic culture; until the decline of the British empire, male Peranakan Chinese (called Babas) also played a crucial role as middlemen in trade. Somewhat surprisingly, and unlike many diasporic or canonical literary traditions, Peranakan Chinese literature is also overwhelming written by and about women. As these writers set about reimagining Melaka, they create a port city populated by women attempting renegotiate their place in modern Melaka, creating a double temporality which sees a nostalgic return 'home' to childhood and a restoration of women rightfully expected in modern writing. As they reach adolescence, however, Peranakan girls transform into deviants – abused, manipulated, and punished for their sexual maturation. Banished into the kitchen or other 'feminine' spaces (and forbidden from entering certain rooms), the domestic space becomes a kind of heterotopia of deviation that women strive against. In turn, their resistance against paternalism and failing male power genders the process of de-colonizing space as we see the declining socio-economic status of Babas. Simultaneously, this declining status marks the end of the heyday of Peranakan Chinese communities as ethno-centered national narratives replace their own kind of pluralistic Sinophonic identity.

“Yoshimoto Banana's Fictions: Investigating the Publishing Import of Contemporary Japanese Literature in the West”

Jade Heyman, University of Cambridge

Contemporary Japanese writers popular in Europe and the United-States are vectors of Japanese identity and culture transmitted to Western countries through literature. How may the publishing structures of receiving countries influence this perception? Yoshimoto Banana (born Mahoko in 1964) is an emblematic figure of contemporary novelists. Widely read in Japan and abroad, with translations in more than thirty languages, she has been analysed in worldwide academia through the scopes of, inter alia, gender identity, postmodernism in Japanese society, pop culture and the questioning of *junbungaku* (pure literature). This research will be based on an original combination of two approaches. A structural examination would first consist in investigating the publishing mechanisms and strategies of import of Yoshimoto's books in the UK/Europe. Sales and Marketing analysis, and interviews with key actors of the publishing sector - publisher, translator, marketing officer, specialised journalist for instance -, should provide experimental knowledge on the publishing structures' impact on Banana's written work and the way it is perceived. A literary critical approach will then bring an overview of the main critics on Yoshimoto's fictions, an analysis of certain themes within her fictions, and a study of translations into European languages. How themes such as gender identity unfold in her writing and how it is processed through translation could affect the reader's perception of her books. I hope to bring an innovative perspective on transmission of literature from Japan to the West, highlighting factors influencing the publishing success of contemporary Nippon authors in Europe.

“Carnival on the ‘Square’: Amateur Internet Literary Criticism in the Chinese Cyberspace”

Wenchu Zhu, Harvard University

Literary criticism on the Internet written by the masses of amateur “literaphiles” has been growing into an increasingly visible force in today's China. The explosive development of mass media and Internet has offered unprecedented convenience for literary amateurs to exchange

their views and have dialogues about various literary works on websites and forums like Douban, Sina blogs, Weibo, Tianya, etc. In this newly emergent cyberspace of “grassroot literary criticism,” we witness the new trends of a blurred boundary between the roles of critics (consumers) and writers (producers), of a more democratic and decentralized site of literary criticism that prefers fragmented expression of personal feelings over systematized grand narratives, and of a proliferation of diversified literary communities formed around a shared identity and a series of esoteric lingos of their own. This new form of literary criticism, which takes an active part in literary market operation and presents digestible contents catering to a broader readership, is conducive to narrowing the widening gap between the literary elites and the mass readers. However, many grassroot critics’ sense of “play,” their carnivalesque attitude towards literary consumption, and the unselective heteroglossia featuring their writings have also posed severe challenges to traditional literary criticism as well as the conventions and values of print culture. By using Mikhail Bakhtin’s theory of “carnival,” this paper aims to examine how grassroot literary criticism in the Chinese cyberspace decentralizes the authority of the traditional criticism by literary and intellectual elites while at the same time reorganizing itself following the logic of capital and market.

“Can a Machine Translator Be a Surrealist? Hsia Yu's *Pink Noise* and the Poetics of Artificial Language”

Kate Costello, University of Oxford

This paper interrogates the intersection of machine translation and artificial language in the work of Taiwanese avant-garde poet Hsia Yu, focusing on her 2007 collection, *Pink Noise*. Hsia Yu’s creative aesthetic has long been shaped by her interest in intertextuality, and her work is marked by a conscious manipulation of the text’s materiality. Her 2007 collection *Pink Noise* brings this experimentation to new heights, drawing on the interplay between the digital, printed and hand-constructed. Hsia Yu’s collection consists of 33 pairs of bilingual poems, produced by feeding lines of spam emails and other internet jargon in translation software and translating from English to Chinese back to English until they morphed into ‘poems.’ This paper probes the role of the machine translator in the creative process, confronting the way that readers interpret poetry that is said to be devoid of authorial intent. Through a close reading of the English and Chinese language poems, I explore the agency of the translation software, looking at the ways that meaning is configured in different linguistic contexts. While the Chinese verse is rendered nearly unreadable in the process of translation, the English retains what the author deems to be a ‘prosaic fluency.’ Yet a closer inspection of the English text reveals a sinister strangeness that is likely to be skimmed over or ‘autocorrected’ by the reader. In this paper, I explore the ways that readers process artificial language before proposing what it might look like to take machine translation seriously as poetry.

“Voices of War Trauma in Postwar Japan: Reading Hikaru Okuizumi’s *The Stones Cry Out* from the Perspectives of Bodies, Religion, and Histories”

Haruka Umetsu Cho, Harvard University

This paper will examine Hikaru Okuizumi's *The Stones Cry Out*, a postwar Japanese novel about intergenerational war trauma, with a special focus on the metaphor of stones (an allusion to The Gospel According to Luke 19:40) as a locus where trauma, materiality, religion, and histories intersect. I argue that this novel opens up the possibility for the disruption of a linear view of WWII and postwar history in Japan, specifically through its descriptions of how an individual's trauma is formed and addressed by their unique, complex, and nonlinear relationships with other humans, as well as the material and the immaterial world. This novel describes the horrific, continuing reality of war trauma in both corporeal and incorporeal senses. But at the same time, by showing the beauty of human-nonhuman relations, this fiction also allows us to imagine an alternative view, which is momentary but has a continuing effect. In this construction, stone metaphors embody ambiguities of past and present; materiality and immateriality; victims and perpetrators of the war; images of the divine can be both the murdering and the murdered; despair and hope. Because of the fluidity and intertextuality of stone metaphors, Okuizumi's work allows for a more nuanced expression of war memories as they were experienced by forgotten people and the postwar generations, allowing for the suspended, ambiguous dimensions of trauma in both human and divine acts of remembering suffering.

Panel E: Reframing Regionalism in East Asia

Discussant: Dr. Maria Adele Carrai (Princeton-Harvard China and the World Program)

“Dispute or Cooperation? A Novel Way of Understanding China-Japan Territorial Dispute”

Yun Yu, University of Oxford

Since 2010, the Senkaku/Diaoyu Islands have emerged as a site of mounting tensions in Asia, as both China and Japan deviated from their previous strategy of shelving the dispute. The renewed territorial contest has become the center of policy and academic discourse, framed as a potential catalyst for military confrontation between both countries. These discourses evoke concerns around rising nationalism, incompetent domestic political leadership, and violent power transitions with the possible involvement of the US. However, this paper would like to argue for the possibility of successful crisis management by deconstructing the dynamics of the territorial dispute through a formal rational choice model. This model reframes the Senkaku/Diaoyu Dispute as a cooperation problem, a two-phase game comprised of a bargaining game, in which states bargain over a particular deal, and an enforcement game, in which the deal is to be implemented. This framework focuses on the commitment problem in the cooperation game to better clarify why both states decide to revoke previous crisis management protocols – the breakdown of the enforcement game, and the current situation of a seemingly deadlocked conflict – the renewed bargaining game. By reconceptualizing territorial boundaries as institutions of cooperation, this paper helps provide a better understanding of Sino-Japan interaction and their decision-making processes in the two different phases, thus promising better policy recommendations that can target the core of the current rocky conflict.

“Blurring China's Borders: One Belt One Road as Extension of Domestic Control”

James Evans, Harvard University

Existing English-language scholarship on China's Belt-Road Initiative (BRI) suggests several plausible theories as to why Beijing is championing this recently launched "grand strategy." Generally, such theories often construe BRI as a monolithic, top-down effort by Beijing to invest overseas, instead of the variety of projects from different government and private entities that BRI actually represents.

This presentation argues that while these multiple overseas investment projects may help further China's domestic and foreign policy goals, the nominal unification of these projects into one initiative indicates that the Chinese leadership aims to exert increasing control over otherwise disparate outbound investment projects. Consequently, BRI can be understood as an attempt by the Chinese leadership to enforce domestic central-government control over an existing network of overseas investment projects. This paper therefore interrogates how Beijing is leveraging overseas activities in support of its domestic priorities.

Beijing's attempt to exert political control over projects beyond China's borders necessarily blurs distinctions between ideas of the domestic and foreign, in terms of the Chinese government's jurisdiction. This ambiguity consequently invites important questions regarding borders and state sovereignty. The juxtaposition of Beijing's demands for state sovereignty over its own borders, exemplified by recent territorial disputes in the Himalayas and the South China Sea, with its increasing manipulation of foreign policy presents a paradoxical and highly politicized approach to the concept of borders in China's contemporary political environment.

“The Asian Super Grid: New Impetus for Northeast Asian Regionalism?”

Diana Schnelle, Ruhr University Bochum

This paper revisits the recurring debate on the feasibility of regionalism in Northeast Asia from the perspective of energy security. It focuses on a case study of the so-called "Asian Super Grid" (ASG) – a non-state initiative aiming to connect China, Japan, Russia, South Korea and Mongolia through a trans-border electrical grid powered by renewable sources of energy. The ASG-project is modelled after the Desertec-project pioneered by Germany in 2009 that was conceptualized to supply the EU with electricity generated in the Middle East and Northern Africa regions. However, by 2012 many considered the project failed. Consequently, the level of skepticism is high concerning the potential success of its Northeast Asian cousin. This study takes a closer look at the similarities and differences of the two initiatives. It carefully analyzes the ongoing development of the ASG and highlights its impact on the domestic institutions as well as international relations of the said five NEA states. In particular, it focuses on how this non-state initiative is perceived and acted on by the respective national governments. The main argument is, that despite the frequent emphasis on resource mercantilism and resource nationalism in Northeast Asian relations, we may in fact be witnessing a slow, but gradual formation of a new NEA energy regime. That, in turn, could become a stepping stone towards the deconstruction of long standing boundaries that have prevented regional integration beyond the purely economic realm.

“Time, Repetition, and Trauma:

Psychoanalytic Understanding of Time in International Relations and Nanking Massacre Debate as a Case Study”

Hai Guo, University of Leeds

This article demonstrates a psychoanalytic approach to the conceptualisation of time in IR and its empirical output in the study of the postwar Sino-Japanese relations. According to Sigmund Freud, Otto Rank, and Jacques Lacan, the subject’s sense of time is a mental construct that arises from the subject’s trauma of birth, before which the subject lives in a time-less state in the mother’s womb; the subject experiences time less as a linear progression than as a repetition compulsion that drives the subject to relive the past trauma. Thus, the subject is implicated in a constant dialectic between the past (trauma) and the present: the past determines how the subject perceives and acts upon the present, and the present has the capacity to reactivate a particular memory of the past (trauma). Based on this theorisation of time, I argue that a state-actor’s perception towards other states is not determined by interactions or material interests as much as the particular temporal reality in which the state-actor re-experiences its past trauma. This argument is supported by the case study of the postwar Japan-China relations. In the 1972 diplomatic normalisation, the Japan-China reconciliation was approached by the two states with pragmatism; however, since 1980, the two states have become increasingly divided by their different interpretations over the wartime past of 1931-1945. Crucial to the changing relationship is the mnemonic reconstruction of China’s collective trauma, Nanjing Massacre. Reconstructions of collective traumas produce particular temporal reality that grounds state-actors’ perception of social relations. The reconstruction of Nanjing Massacre in the 1980s created a collective trauma that re-organised China’s perception of the Sino-Japanese relations. The psychoanalytic theorisation of time suitably complicates our understanding of state-actors’ behaviours and should be considered a key concept in IR studies.

Panel F: Art and Visual Culture in Context

Discussant: Professor Eugene Wang (Harvard University)

“Aesthetics without Boundaries: The Thought of Gao Ertai”

Maciej Kurzynski, Stanford University

In his early writings on aesthetics, Er Tai Gao (高尔泰, b. 1935) openly challenged the then prevalent notions of socialist realism and class struggle. In "On Beauty" (Lun mei, 1957) Gao claims that the feeling of beauty is absolutely independent of material conditions and political considerations, a view clearly at odds with the Marxist aesthetics and Mao’s "Yan’an talks", which both locate the origin of art within the social collective reality. In the 1980s, after “20 years of misfortune”, Gao published the essay "Beauty is the Symbol of Freedom" (Mei shi ziyou de xiangzheng, 1986), in which he restates his views on the relationship between human nature and subjective beauty. In this paper, I examine Er Tai Gao’s artistic theory and its tortuous relationship with the Communist Party, and attempt to look at his life and work through the prism of the broadly understood subjective thought, which within the Chinese tradition strived to cross ideological boundaries and disrupt social hierarchies. I argue that in defying abstract intellectual

categories, Gao's thought followed the tradition established by such thinkers as Zhuang Zhou or Ji Kang, even though the vocabularies they used seem worlds apart.

“Interaction between Painting and Literature in Chinese Art: The Case of ‘The Red Cliff’ ”

Linlin Chen, Peking University

The “sisterhood” of literature and painting has been established in China from early time. There are several ways in which poetry and painting have been joined. Literary painting stands out as a remarkable art form, which reflects how painting and literature influence or draw on each other. “The Red Cliff”, one of the most popular literary paintings, has served as a paradigm for exploring the literature-painting relationship. Previous studies mostly focus on its own artistic features, while the interplay between images and texts is seldom discussed, thereby leaving its cultural significances being underestimated.

Analyzing the early artworks themed from “The Red Cliff” during Song times, this paper aims to rethink the interaction between painting and literature in Chinese art. Specifically, how do the paintings represent, challenge, and even transcend the textual sources? In what ways did the painters transform the poetic or philosophical themes into visual interpretation? In particular, how did the painters depict and recreate the image of Su Shi? How did the painters impose their aesthetics through visual metaphors in the paintings? In all, this paper examines how painters interpreted the literary, historical, philosophical, and emotional facts of Su Shi's Red Cliff. The revival of “The Red Cliff” during mid-Ming is also included in the paper to uncover its cultural meanings: it is not merely a pictorial representation, but a medium which mentally links Su Shi and his admirers. In this way, the paper indicates that painting makes great contributions to the canonization of Chinese literature.

“On the Illustrations of *Haishang hua Liezhuan*”

Ki Chow, University of Texas at Austin

Haishang hua Liezhuan (The Sing-song Girls of Shanghai) might not be a bestseller when it first appeared serially in 1892, but it is now widely recognized as the greatest courtesan novel in late Qing. Scholars have written at length about its aesthetics of subtly, subversion of “depravity genre”, original use of Wu dialect, and representation of Shanghai. Insightful as it is, the previous research tends to focus on the text while largely overlooking the accompanying illustrations. Not only do the lithographically produced, tailor-made illustrations visualize the specificity of the text, but they also alter the text-centric reading experience. Is there any interaction, contention or dynamics between the text and the images? How do these illustrations configure a new form of realism? How do illustrated periodicals contribute to the new visual culture in late Qing? These questions are the starting point of my investigation. Through the juxtaposition between the text and illustrations, I argue that the illustrations of *Haishang hua liezhuan*, rather than a mere continuation of illustrated novels in Ming and Qing, are an original attempt under the influence of late Qing pictorials. Three main aspects of *Haishang hua liezhuan* are discussed: (a) the literary lineage to *Dianshizhai Pictorial*, an influential periodical in the late 19th Century; (b) the elevation of the status of illustrations; and (c) the reinvention of courtesan illustrations. Ultimately, this study situates *Haishang hua liezhuan* in the pictorial turn of Chinese modern literature, marking the beginning of visual modernity in late imperial.

“Constructing the Other: Tibet Seen Through Chinese Travel Guidebooks”

Emmelle Korell, Free University Berlin

Accompanying the surge of tourist arrivals to Lhasa and Tibet following the opening of the Qing Zang Railway, Chinese language tourist guidebooks on Tibet multiplied. The books generally produce positive, if (self-)orientalist images of the restive province, which contrast sharply with the negative images of Tibet from previous decades. This paper aims to look at the images of Tibet the travel guidebooks, understand how they construct Tibet, and discuss them as products and possible “myths” of China’s historical and political discourse on Tibet.

To address these issues, I look what semiotic signs the guidebooks use on their covers to signify and characterize Tibet. The next step then dissects the contents of a selection of guidebooks, studying how they present Tibet’s history, religion, culture, inhabitants, and what type of illustrations they use. These findings then will be discussed in the contexts of Chinese images of Tibet since 1949, and of popular images created in other media (i.e. cinema, news). My aim is to demonstrate what signs are utilized to construct Tibet, what they create, and how this image has shifted since 1949.

In recent years, Chinese tourism has received generous, and travel guidebooks have received limited academic attention (Zhao 2008, Ma 2011 & 2014, Zhang 2016), while others (Yü 2015, Shen 2010 & 2015, etc.) have studied the image of Tibet in China. The “mythologization” of Tibet in Western productions is well-known, yet as globalized tourism practices converge, the possibility of a Chinese “Tibet myth” emerges.

Panel G: Traversing Boundaries in Education

Discussant: Dr. Si Chen (Harvard University)

“Refusing the Mainstream: Strategizing for Uncertain Futures through Educational Choices in Contemporary Japan”

Kunisuke Hirano, University of Michigan

In this paper, I explore the reasons Japanese parents and students decide to enroll in “alternative” high schools to examine how people imagine their futures in a moment of uncertainty and attempt to acquire the skills needed to thrive within it. By “alternative,” I refer to schools that challenge mainstream educational norms, such as those that are very authoritative, test-oriented, and create stress for everyone involved. “Alternative” high schools, once stigmatized and marginalized, are growing in response to these mainstream pedagogical norms and the broader social context that reflected them. For much of the postwar era, implicit social contracts promised success through mainstream education: graduate from a good school and you would be on track to a middle-class life. This promise is now broken. Since the 1990s, decades of near recession have restructured labor markets, family norms, and implicit social contracts, leaving many people confused about paths to individual success and survival. As before, people are

turning to education as a systematic tool that will help them prepare for the future, but now they are more likely to consider schools that intentionally reject mainstream norms. Contrary to common assumptions, sending children to alternative secondary schools does not mean students and parents drop out of competition nor give up on the possibility of success. Instead, these choices and the schools themselves embody deep commitments to education and a belief that alternative schools will help students prepare for an uncertain future.

“Ethnic Boundary: The Influence of Ethnic Stereotypes on Education in Multicultural Communities of South Korea”

Sohn Bola, The University of Texas at Austin

Living and studying abroad complicates the boundaries between national, international, local, and global identity. This study explores these boundaries through an investigation of Chinese and Korean students in the United States, looking into the way they construct and perform their identities vis-a-vis nationalism and cosmopolitanism. The study uses a survey and in-depth interviews with international students from China and Korea (age 19-24) who are pursuing higher education at an elite, private American university. Drawing on sociolinguistic theories of crossing and linguistic cosmopolitanism alongside poststructural accounts of neoliberal subjectivity, the paper seeks to identify and explicate these students’ multiple subject positions and explore their agency within the structure of the global university. The data reveals ways in which national, international, local, and cosmopolitan identities are negotiated through language and media use as well as through the different social groups available on campus. Participants navigate between identities on three levels: their national identity (Chinese or Korean), their intra-Asian identity, and their cosmopolitan identities. This tri-level model of international students’ identities brings into question both the reified categories of the nation-state as well as the viability of cosmopolitanism. This study helps address the research gap on intra-Asian and cosmopolitan identity abroad. In particular, it deepens the understanding of intra-Asian identity and its performance in the context of an elite American university. It also contributes to understanding how identities are navigated in social groups on campus and through media use, helping universities to facilitate diversity and inclusion strategies.

“Traversing Boundaries: How Korean and Chinese Students in the US Navigate National, Intra-Asian, and Cosmopolitan Identity”

Nathaniel Curran and Sulafa Zidani, University of South California

The demographic diversity of South Korea has been increasingly remarkable due to the influx of new populations and the high mobility of populations between different countries. International marriage migrant women are one of the newly growing populations, which is part of multicultural families in South Korea. Considerable studies have focused on the prejudice and discrimination towards multicultural families by Koreans; however, little is known about the

prejudice and discrimination within multicultural families. In response, this study will address the ethnic boundary shaped by prejudice and discrimination among multicultural families and its influence on multicultural students. The purpose of this study is to examine how ethnic stereotypes are formed among international marriage migrant mothers and their children in the multicultural communities and how the difference in ethnic stereotypes affects schooling and school experience among multicultural students. A comparative case study research design will be employed in order to explore the ethnic stereotypes against other ethnic groups by comparing five different Asian subgroups of international marriage migrant women: Chinese, Filipino, Japanese, Thai, and Vietnamese. Semi-structured in-depth interviews and within-case analysis and across-case analysis will be employed. The study primarily expects that there will be a difference in the perception of Asian ethnic groups, indicating that ethnic boundaries shaped by ethnic stereotypes and hierarchy in multicultural communities influence children's educational performance and school experience. This study will contribute to preventing antagonism and conflict against ethnic groups and lead to better targeted policies for international marriage mothers and their children.

“Internationalization and Undergraduate Music Programs: Hearing Soundscapes of Chinese Identity in Hong Kong”

Derrick Tu, York University

Currently, universities emphasize the importance of internationalization for human capital development in a competitive international knowledge economy (Knight, 2004; Rong, 2002). This overlooks the importance of intercultural learning for understanding between cultures. In undergraduate music programs, ethnomusicology courses can promote intercultural learning but there is a lack of interest from students (Joseph, 2012; Klocko, 1989; Sakata, 1983). Does this mean that undergraduate music programs marginalize non-European music? The purpose of my presentation is to examine how internationalization initiatives of undergraduate music programs in Hong Kong interact with its local colonial history. Using a framework of “soundscapes of identities” (Bhaba, 2004; Schafer, 1994; Wong, 1991) and education as a mirror of society (Bereday, 1964), this arts-based institutional ethnographic case study will address what does Chinese identity sounds like in music, and how does hearing Chinese identity lead to a greater understanding of Hong Kong's current situation after its return to China in 1997 (Barone, 2008; Bray, 1997; Cahnmann-Taylor, 2008; Sweeting, 1990; Wong, 1991). Data collected from semi-structured interviews and composition activities with undergraduate music students revealed that Hong Kong is a cultural “third space” where “East meets West” (Bhaba, 2004; Liu, 2009). However, this identity also reproduces the British colonial mindset where Chinese music is considered to be inferior to Western art music. For internationalization to be effective in Hong Kong, I suggest that they need to move beyond the deeply embedded colonial gaze (or ear in music) and see Chinese music as a catalyst for intercultural dialogue.

Panel H: Transnationalism in the Age of Empire

Discussant: Professor Franziska Seraphim (Boston College)

“Finding the Music of a ‘Great Common Goal’: Tanaka Shohei's Just-Intonation Instruments as Tools of Reciprocal Transnational Musical Exchange”

Daniel Walden, Harvard University

Tanaka Shōhei (1862-1945), one of the first Japanese physicists to study abroad after the Meiji Restoration, developed dozens of keyboard instruments between 1890-1940 that earned him the highest accolades from leading musicians and scientists in both Germany and Japan. These featured not twelve but twenty-six keys per octave, and were tuned not in equal divisions of the octave, like the modern piano, but by a “schismatic” system closely approximating the whole-integer vibrational ratios of “just intonation.” Tanaka claimed this was superior because just intonation was the most physiologically pleasing system, and the original system from which all musical traditions derived. His instruments would allow a “return to the eternal laws of nature,” rescuing Western music from degeneration and aiding Japan in the development of a national musical style. They would thus serve as the basis for new forms of musical exchange across European and Asian borders. Based on archival and fieldwork in Japan and Germany, this paper analyzes Tanaka’s theories, contextualizes their development against the transnational history of the physical sciences and music theory in both nations, and uncovers how Tanaka secured funding from both imperial governments for his project. I examine how Tanaka’s instruments operated by what I call “techniques of defamiliarization” (Mauss 1936, Shklovsky 2017) as well as how they were intended facilitate transnational musical relations that were to be reciprocally balanced and mutually beneficial (Tanaka 1890, Kim 2013, Manjapra 2012), even if unequal power relations meant that in reality such exchanges worked out differently than he expected.

“Imposing Nationalism on Diaspora Peoples: Korean Chinese in the Master Narrative of Chinese Nationalism”

Peng Hai, Harvard University

One of the most challenging aspects of the historiography of modern nation states is the issue of how to write diaspora peoples of an immigrant past into the national history, especially when the diaspora settlement pre-dates the birth of the modern nation state itself. The Korean Chinese as a minority nationality in today’s People’s Republic of China exemplifies the myriad issues when nationalistic historiography seeks to override and sanitize an uneven past, constructing artificial boundaries in order to confirm and affirm national geographical imaginations. This paper, by looking at the impulse of Chinese nationalistic historiography in appropriating the subaltern past of Korean Chinese, seeks to expose and problematize the master narrative of nationalism in history writing. The author argues that master narratives, by imposing “nationalism,” a prototype modern set of values, retrospectively on a chaotic and contingent past renders diaspora peoples particularly vulnerable to the political sways of nationalism. The historical representation of the diaspora peoples therefore should be critically aware that the past is full of contingencies which cry for contextualization.

“Medical Hong Kong under Japanese Occupation:

An Alternative History of Hong Kong, 1941-1945”

Moxi Zhang, University of Hong Kong

The medical history of Hong Kong under Japanese occupation possesses great potential in shedding new light on the period. However, it has been largely understudied. My paper aims to fill in the gap by unfolding its medical history as an alternative history of occupied Hong Kong. The former British medical officer P. S. Selwyn-Clarke calmly recorded in a report published in 1946 the medical and health conditions of occupied Hong Kong. In my paper, I will analyze three cases outlined in his report, namely, the cholera outbreak (1942-1943,) the takeover of the Bacteriological Institute (1944,) and the Euro-American anti-malaria activities in Stanley Camp (1943-1944). I set my analysis in a “transimperial” and “transcolonial” framework, viewing Hong Kong as in constant interaction with Britain, Japan and mainland China. In this light, my paper addresses the respective subjectivities of the mass population and the local medical professionals in Hong Kong, which were formed in the contexts different from yet related to those in mainland China. It also attends to the interplays of British and Japanese imperial powers, with their resemblance in exerting colonial medical practices to Hong Kong for their own interest. Further, if Japan was one of the first, and arguably most successful, non-Western countries that modernized and westernized its medical provisions, I will reflect on the question of how to locate Hong Kong’s medical history in the world, which can be traced and foregrounded even in its arguably darkest days.

“Cataloging Korean Culture: The Space of Book Collecting in Colonial Seoul”

Susan Paige Taylor, Harvard University

The legacy of book circulation in North East Asia under the Japanese Empire poses difficult quandaries for contemporary scholarship, and the issue of repatriation of cultural materials bedevils relations between Japan and Korea. This paper reads historical sources preserved in pre-WWII antiquarian book catalogs, Japanese Used Book Union member’s remarks on the book market in Seoul, a map of bookstores in Seoul, and the annals of a book enthusiasts’ society called the Shomotsu Dōkōkai, to consider the circulation of rare books between Japan and Korea, reading with an anthropological lens towards how antiquarian books as cultural objects were fitted into changing political discourses. Building upon Brant’s work on mingei, this work will suggest that Japanese collectors used Korean printing history to lay claim to technical innovations that preceded printing the West; concurrently, Korean collectors asserted that their printing history was a patrimony to be especially proud of on the world stage. Analyzing the practice of book collecting also provides insight into discourses around book technologies, material culture, and graphic culture, as well as how book collecting had become embedded in modern practices of preserving the objects of the colonial other. This paper also follows some of the bibliophiles into the immediate post war era and considers their reflections on book collecting as part of the colonial enterprise. This paper problematizes collectors as politically situated and suggests that bibliographic texts can be read as records of changing sense of valuations and configurations of “Asian” and “East Asian” graphic heritage.

“Literacy in Which Language:

The Origin of the Trilingual Policy towards the Jirim League (1901-1911)”

Jiani He, University of Cambridge

The emergence of Chinese national language at the turn of the twentieth century has been well studied. But few scholars have discussed how the Qing Empire implemented this nascent national language policy in polyglot borderlands inhabited primarily by non-Han Chinese people. This paper focuses on the Jirim League which was a Mongolian league under Manchurian governance in the Qing Empire. In examining government documents and officially sanctioned language readers, this paper examines the Qing Empire’s Manchu-Mongolian-Chinese trilingual policy in the Jirim League in greater Chinese nationalist discourse. Based on this, this paper will also investigate the various meanings of *guo* (國 nation) in a multilingual context. This paper argues that the Qing Empire underscored the importance of learning Manchu and Mongolian in the Jirim League whilst “civilizing” Mongols by fostering Chinese learning in the early twentieth century. Despite the 1907 edict of dissolving the Manchu-Han boundaries, the Qing Empire maintained polyglot characteristics in the League rather than promoting a simple transformation from multilingualism to Chinese monolingualism. But the importance of Manchu and Mongolian was manifested in their role of promoting Chinese learning and improving literacy rather than distinguishing the Manchus and Mongols from Chinese people as early Qing emperors proclaimed. *Guo* in *guowen* (國文 national language) represented a nascent Chinese nation forged by Chinese nationalists. Nevertheless, when referring to Manchu and Mongolian *gurun i šunggiya* (國粹 national essence), *guo* was the *gurun* in which Mongol martial spirit was valued by Manchu emperors.

Panel I: Re-examining Boundaries in Chinese Politics in Xi Jinping's "New Era"

Discussant: Professor Xiang Zhou (Harvard University)

“The Politics of Poverty Alleviation in Rural China: Xi Jinping's War on Poverty”

Hanyu Zhao, Harvard University

Based on original fieldwork in poverty-stricken regions in China, this study investigates the policy implementation of a national poverty alleviation program, Precision/Targeted Poverty Alleviation (*jingzhun fupin*), launched by the Xi Jinping administration at local and grassroots levels. Xi's initiative is aimed at eradicating poverty in rural China by 2020, and subnational governments in China are facing enormous pressure to reach the goal on time. By focusing on the political process and institutional infrastructure of Xi's war on poverty, this paper primarily analyzes how the campaign mode of policy implementation has unfolded through a theoretical framework of the "Pressurized Political Contract System." In the anti-poverty drive, local governments at each level have timetables and assigned quotas for lifting the rural poor under their jurisdiction out of poverty. Additionally, every designated poor village is “contracted” to a

certain government agency or an official work unit at various administrative levels through a system of stationing work teams in villages.

The pressurized political contract system is clearly effective in the massive bureaucratic mobilization and resource allocation that is critical for completing grand projects within a short period. However, the accumulation of pressure, especially at the grassroots level, will likely trigger various coping strategies that may eventually enlarge the gap between policy intents and actual outcomes. Through examining characteristics and micro-foundations of the anti-poverty campaign, this research also reflects on the strengths and weaknesses of the Chinese approach to escaping the poverty trap, and the implication for rural politics and grassroots governance.

“ ‘Learning from Daqing’: The Enduring Legacies of China's Petroleum Spirit”

Yuan He and Nikita Markachev, University of Cambridge

This paper examines the substance and development of the “Daqing spirit” in China since the 1960s. “Daqing spirit” originated as a slogan to popularize the development approach that China’s petroleum sector embodied under Mao. In particular, the founding of Daqing Oil Field in 1959 marked Maoist China’s first major attempt to achieve ‘independence’ and ‘self-reliance’ and thus showcase the triumph of Chinese communism. In so doing, Daqing exhibited elements of a revolutionary movement that fought American imperialism, Soviet revisionism and Chinese tradition through mass mobilization. Consequently, this paper assesses the “Daqing spirit’s” justice-orientation, in terms of its views on, and commitments to, three core principles: economic performance, political allegiance and social equality. Moreover, it traces the term’s changing meaning and prevalence from the Maoist era to the 2010s. Indeed, this paper argues that, over the past decade, there has been a resurgence in “Daqing spirit’s” appearance within state and corporate rhetoric. This gestures at broader transformations in the justice-orientation of China’s governance and development principles. Accordingly, this paper uses discourse and content analysis on a wide range of primary sources, including newspapers, state speeches or circulars and business records, to attain a deeper understanding of “Daqing spirit’s” enduring relevance to China. Likewise, it draws on original interviews with China’s petroleum workers and databases of Chinese publications to strengthen its analysis.

“Deconstructing the Narrow Boundaries of Individual Political Inclusion – the Chinese People's Political Consultative Conference in Contemporary PRC Politics”

Rebekka Åsnes Sagild, University of Oslo

This paper challenges the idea that party membership marks the absolute boundary for individual political inclusion in the People’s Republic of China. Based on my current research concerning the Chinese People’s Political Consultative Conference (CPPCC) as a locus of individual inclusion, I argue that it represents a “(de)construction” of the boundaries of political inclusion in contemporary China. As the main consultative organ to the Chinese state, the CPPCC’s role in has been, and is, adapted and shaped for different needs and at different levels in the political system. Recent research literature offers two very different understandings of this role. Proponents of the one camp describe it as a meeting ground between elite actors and the

regime, in a mutually beneficial, but still exclusive, manner. Others consider it an organ with increasingly politically inclusive characteristics that have evolved over time.

Emphasizing the developments taking place the last two decades, this paper is an investigation into the few existing empirical studies and official reports. It will consider the constitution of members, of the topics discussed, and how this in turn (de)constructs the boundaries of individual political inclusion into decision-making in contemporary China. As a consultative organ whose legitimizing powers rely strongly on constructing and presenting an image as representing the interests of, and acting on behalf of, the broader population, this article studies how different calls for inclusion and representation are dealt with, and how this in turn is shaping the boundaries of inclusion in the Chinese political system.

“Chinese Community Party Rhetoric of Continuity - Three Metaphors Bridging Political Boundaries”

Siv H. Oftedal, King's College London

In Chinese politics, there are political and economical boundaries between different leadership generations. The economic policies under Mao Zedong and under Deng Xiaoping stand in stark contrast to each other. Xi Jinping's personal power is considerably enhanced compared to his predecessors Jiang Zemin and Hu Jintao. Yet the Chinese Communist Party successfully creates a coherent historical narrative from 1949 to 2017 (and beyond) as one political project, one continuous goal, and one political party to do the job.

This rhetorical bridge-building between different generations is crucial for the continued legitimacy of the Communist Party. This paper explores the role of three conceptual metaphors in achieving this continuity in political historiography. These metaphors are: 1) the struggle metaphor, 2) the marching metaphor, and 3) the construction metaphor. These are all in contemporary use and underpin the current Secretary General Xi Jinping's goal of Chinese national rejuvenation and the ‘China Dream’.

The paper evaluates effects of these extended metaphors in: 1) creating narrative continuity, 2) indirectly calling for trust and patience from the Chinese people through long time-lines, and 3) communicating the leadership's control of the political situation.

To analyze how the CCP portrays their 68 years in power as one and the same road, I draw on methodological sources from Political Science, Linguistics and History. An interdisciplinary analysis of extended metaphors can throw light on how the Chinese Communist Party deconstructs their own generational boundaries in order to achieve a coherent story and a single identity.

Panel J: Global, Regional, and Local: Crossroads in Pre-modern East Asia

Discussant: Professor Eugenio Menegon (Boston University)

“The Fluid Borders of Ryukyu: Yonaguni Island and Deep Histories of the East Taiwan Sea”

Jonas Ruegg, Harvard University

Yonaguni Island in the Yaeyama Archipelago was the westernmost point in Tokugawa Japan's sphere of influence. Conquered by the Ryukyu kingdom as late as 1520, the island remained a frontier hard to control, surrounded by the dangerous Kuroshio current. Recent ethnological research has shown that Yonaguni had been part of a network that may have spread along the Taiwan coast and all the way to the Batanes islands in the Philippines.

What happened to this network after the Japanese invasion of Ryukyu in 1609? This paper discusses the methodological challenges of writing the history of an illiterate maritime frontier and explores alternative approaches to fill in the blank spots in this obscure history. Studying maritime currents, environmental change, mythology and material culture can shed light on the causations for migration, war, and smuggling across the fluid borders in the "East Taiwan Sea." Ronald Toby's model of four windows in Tokugawa Japan's diplomatic order has been complicated in recent scholarship by the growing awareness of informal international contacts. Accordingly, the experience of state control in the peripheries of Ryukyu deserve more attention.

I conclude that scenarios of material exchange based on geographic information can hint at ways the island remained connected to the outside world. The conceptual framework created this way can offer a new perspective on the way the maritime environment secluded and connected a small community amidst the Kuroshio current to the East Asian international order.

“Indigo People: Production, Mobility and Migration in Highland Southeast China, 1500-1870”

Yiyun Peng, Cornell University

This paper focuses on mountainous Southeast China from the sixteenth to the nineteenth century and discusses the issues of indigo dye production, migration, and identity in association with people from Tingzhou Prefecture, Fujian Province.

From the late 16th century on, people planted indigo and produced indigo dye in Tingzhou. They also went to adjacent provinces to plant indigo as migrant workers and almost dominated the indigo dye production there. In late Ming (early-mid 17th century), however, the tensions between the indigo producers and local people intensified. Moreover, the market depression in Southeast China because of the interdynastic wars led to the unemployment of the indigo people, many of whom became rebels. Against this context, these people received an identity from locale, “indigo people,” which was closely associated with unrest. Thus “indigo people” became a big social problem in the eyes of local communities in Southeast China. After the wars finished in the mid-seventeenth century, people again went outside of Tingzhou to produce indigo. Nonetheless, different from late Ming, early Qing witnessed the process in which many of them settled down and integrated into the new local environment, resulting in a shift of identity to “Tingzhou people.”

The issue of “indigo people” has drawn much attention from scholars. Nevertheless, they only analyze it as a vague part of the social unrest in late imperial China and overlooked the fact that these people were essentially indigo producers. This paper, then, will analyze the indigo people from the new perspective of production. This new perspective will also contribute to writing local history in China, which used to focus on identities in association with family and lineage through the lens of genealogies, inscriptions, ritual books, etc. This paper rather explores how the commodity they produced influenced the formation and transformation of identity.

"Strategic Reconstitution:

Hansongsunbo (1883-1884) and its Scholarly Articles"

Sangjae Lee, Harvard University

This study seeks to examine the Hansongsunbo (1883-1884), the first modern newspaper in Korea, from a standpoint of intellectual history. Hansongsunbo was the Gazette of Chosŏn government that was published every ten days in literary Chinese to distribute various international news and Western knowledge to intellectuals of Chosŏn society. Chosŏn government published Hansongsunbo to adjust to the new world order, or, as it was called, 'the order of the international law.' For this reason, the majority of the content in Hansongsunbo consisted of news articles about international affairs and scholarly articles about Western knowledge. Among the numerous articles that contained information about foreign affairs and knowledge, scholarly articles most clearly reflected the editorial intent. Editors not only selectively utilized information from newspapers, magazines and scientific-technological books published in China and Meiji Japan, but also reconstituted the forms and contents in various ways. In this sense, Hansongsunbo could be considered as a publication of intellectual production that preserved unfamiliar, yet important knowledge and information through the hybrid content of its scholarly articles. To situate Hansongsunbo into the context of intellectual history, this study traces the origin of its structure from missionary publications in China, and examines the sources of its scholarly articles. Through the careful reading and examining original sources of the scholarly articles, it is apparent that Hansongsunbo was the result of Chosŏn editors' strategic reconstitution of the Western knowledge.

"Old Soldiers in New Clothes: Korea's Local Militia Army in the First Half of the 17th Century"

Seung won Namgung, Seoul National University

Imjin War, or the First Great East Asian War, led the Chosŏn dynasty of Korea (1392-1910) to carry out extensive military reforms. This military reformation was the result of encountering other cultures and technologies beyond the boundaries. Chosŏn recognized the need for close combat skill and a large number of personal handheld firearms from Japan, and accepted their methods of manufacture. China provided software to operate this new technology and weapons system. At the same time, however, the reformation was built on the basis of Korea's military tradition and international environment. The development of technology drives military change, but the degree of change varies according to the characteristics of societies. Existing researchers have focused too much on change. Until the Second Manchu invasion in 1636, Chosŏn tried to build a new infantry-centered army consisting of musketeers and close combat soldiers. In China and Japan, where this new military form originated, the army was based on some professional soldiers. Nevertheless, the majority of soldiers who carried out the new system in Korea were militia, who engaged in their own job in hometown and were called to perform military service in case of war. This militia system, which conscripts people without distinction of social class and compensation for service, had long been maintained in Korea as a countermeasure for serious crisis. It can be said that the military system of the Chosŏn during this period was a traditional style army of Korea, dressed in new clothes introduced from China and Japan.

Panel K: Media Across Boundaries

Discussant: Professor Daisy Du (Hong Kong University of Science and Technology;
Harvard University Visiting Scholar)

"Crystallizing Multifarious Power Discourses in Modern Prison: A Study of the Beijing No. 1 Prison as Technology"

Yuxing Zhang, Columbia University

This paper examines Beijing No.1 Prison (京师第一监狱) as a technology that embodies multifarious representations of power relationalities under Beiyang government. The introduction of prison paralleled the rise of the modern state and the extension of political rights that envisage individuals as the supreme bearer of civil rights and an organic participant of a homogenous collective. Modern penology espouses pedagogical reformation that sought to impart a sense of reproductive responsibility to individuals. I argue that: 1) the flexible concept of prison was actualized through enculturation, rather than acculturation, which was determined by a complex interplay of power discourses; 2) this actualization process demonstrates dissonance between conceptual aspiration and social practice, as prison functions as a mechanism that perpetuates representational structure and hierarchical boundaries.

By metaphorically studying prison as a technology, this paper approaches Beijing No.1 Prison from three aspects: technological fantasy, its technological embodiment of relational hegemony, and cultural aesthetics in its exertion of techno-power. By tracing Beijing No. 1 Prison to its conceptual model: Millbank Penitentiary, I observe an architectural verisimilitude from Greek theatre to modern Japanese factory that concretizes different power discourses to accommodate various players. Power structures are consolidated not only in the design and daily routines of Beijing No.1 Prison, but also in its foreign influences and archival writings: the heavy borrowings from Japanese penology; the imbalanced accounts of abundant administrative records and scarce voices from prisoners; and the discrepancies between recorded and actual realities. The very flexibility of the concept of the prison was transplanted to China through negotiations between international models (Western and Japanese) and existing local codes.

"Cinema Across Boundaries: He Feiguang and His Wartime Productions"

Pin Li, Chinese University of Hong Kong

Born in the Japanese-occupied Taiwan, getting educated in Japan, starting his career as an actor in Shanghai and working as an official filmmaker in Chongqing, the cinematic practice of He Feiguang (何非光) itself, however seriously neglected by current studies of Chinese film history, has already outlined a complex trajectory crossing various boundaries. This paper pays specific attentions to his cinematic productions during the Second Sino-Japanese War (1937-1945) and regards them as a special kind of cinema across multiple boundaries: from the artistic dimension, these films marked a trans-media exploration that intended to blur and extend the traditional distinctions between different film genres and media forms, as well as the conflicts between art and politics; meanwhile from the cinematic narrative, they also revealed a trans-national and trans-cultural imagination of mutual understandings and reconciliation, shaping a

wartime image of China under the international political context at that time. Through their trans-border productions and exhibitions, these boundaries-crossing films not only reflect the filmmaker's displacement of identity and its following anxiety, but also highlight his struggling between being as a film author and a propaganda officer. Ultimately, this paper aims to shed new lights on this understudied filmmaker and enriches current studies of wartime Chongqing films which has always been considered politically while largely ignores the inner artistic complexities.

Panel L: De(constructing) Myths of Migration

Discussant: Professor Fanmei Wang (University of Science and Technology, Beijing; Harvard University Visiting Scholar)

“Performing Ethnicity at the Frontier of Interactive Service - Exploring Ethnic Minority Migrants' Work and Personal Lives in Southwestern China”

Mao Jingyu, University of Edinburgh

Among the extensive literature about rural-urban migration in China, ethnic minority migrants' experiences are relatively under-explored. Also, rural-urban migrants' work and personal lives are usually discussed as two separate areas of enquiry. However, as migrants usually work for prolonged hours and spend most of their time at the workplace, the intersection between migrants' work and personal lives needs further exploring. By focusing on ethnic minority migrants who work as ethnic performers at the frontier of service work in urban China, this paper seeks to explore the intersection of migrants' work and their personal lives under the context of rural-urban migration. Performers' work involves 'performing ethnicity', such as dressing in minority costumes, performing minority songs and dances, waitressing, and toasting to guests, etc. The unique dynamics of their work means that they encounter the intersection of gender, class, and ethnicity on a daily basis. This research seeks to explore whether this would have an impact on their personal lives. Furthermore, performers' labour is usually used to create a feeling of intimacy among the guests at the banqueting table, for whom banqueting is used as a major *guanxi* (relationship)-building mechanism. While their labour is used to create intimacy, they are left with limited space and time for their own intimate relationships. Here, the concept of 'intimate citizenship' could be helpful in understanding performers' experience of intimacy as rural migrants without full citizenship in the city, as well as minorities in a Han-dominated society.

“Blurring Boundaries: Religious Interaction of Jingpo/Kachin Ethnic Minority at the Border of China and Northern Myanmar”

Lizhou Hao , Max Planck Institute for Social Anthropology

China and Myanmar determined their border in 1960. As a result, the area of Jinpo/Kachin ethnic minority was divided into two parts. For local people, the border seems problematic in their views of national identity as well as historical cognition. Due to the Chinese

government's attitude toward Christianity in history, the proportion of Christians in Jinpo on the China side has been dramatically reduced, while the majority of Kachin in Myanmar still believes in God. Today's China is becoming more open. Therefore, the cross-border religious interactions naturally have normalised both in public and underground. Local Jinpo people have to make a conversion from Chinese popular religion to Christianity or sometimes practise them together in a hybrid way. This paper illustrates how these Jinpo/Kachin people interact with each other by crossing the real border and blurring the boundaries of different religions or even ethnic identities.

“We are Constructors of Xinjiang’: Media Representation of Han Migrant of Xinjiang in the 1950s and the Construction of Han Migrant Identity”

Yang Fan, University of Melbourne

Most research demonstrates that migrants are depicted as a “social problem” by the media representation in recent decades. This project investigates the visual representation of Han migration in Xinjiang, China in the 1950s and examines to what extent Han migrants accepted and naturalised the identification constructed by the state-owned media discourses. To this end, a visual analysis of fifty-eight photographs taken during the 1950s, combined with six interviews with Han migrants who resettled in Xinjiang in the 1950s, was conducted. The project found that, during the relevant period, Han immigrants in Xinjiang were portrayed as “constructors” by official discourse, and that the participants fully accepted and internalised this official identification. The findings suggest the need for more research on the internal migration, especially where migrants become the dominant group. Further, the long-term impact of historical discourses on migrants also merits attention.

“Refocusing the Ethnic Lens: North Korean Migrants and Boundary Making in South Korea”

Jonathan Yanishet, University of Göttingen

Based on ethnographic fieldwork in Seoul, this study examines processes of ethnic identification and differentiation concerning North Korean migrants in South Korea. Making use of anthropological insights into ethnicity and ethnic boundary making, it explores how the (post-)Cold War border regime on the Korean peninsula engenders an othering of North Korean migrants in South Korea through idioms of ethnicity, despite discourses on multiculturalism and a waning of ethno-nationalist sentiments in South Korea. I argue that the influx of North Korean migrants in South Korea provides the background not only for (re-)negotiations of ethnic nationalism but also of ethnic identity and ethnic unity in South Korea. I examine what forms of differentiation exist between North Koreans, South Koreans, Korean ethnic return migrants, and other ethnic and cultural categories in South Korea while showing which role North Koreans (actively) take within this articulation of difference. Analytically conceptualizing ethnicity (Brubaker 2004; Wimmer 2008) is vital for gaining insights into processes of socio-cultural transformation in the contemporary Korean migration context. While neither espousing “methodological nationalism” (Wimmer & Glick Schiller 2002) nor examining social processes in South Korea through a simplistic “ethnic lens” (Glick Schiller et al. 2006; Nieswand 2014),

this study shows the discursive potency ethnicity has as an idiom of differentiation in South Korea even among “co-ethnics.”

“Illegalization and Run-away Infrastructure: Remaining Chance and Reproduction of Exploitation for Vietnamese Migrant Workers in Japan”

Sunai Naoko, Laval University

This paper shows how Migration Infrastructure (Xiang & Lindquist, 2014) produce illegal migrant worker in the intersection of governments’ policies, migrant industry including business activities of recruitment companies and precarious and vulnerable working condition of migrant workers with the analytical concepts of run-away infrastructure and analysis of individual experience of Vietnamese temporary migrant workers in Japan. The number of Vietnamese migrant workers who migrate to Japan is increasing. Before migration, Vietnamese should pay a high fee around 10,000 USD for recruitment company. To pay the fees, they should borrow money. And then they come to Japan as “trainee“ under the Technical Intern Training Program (*Ginou Jisshuu Seido* or 技能実習制度). During working period in Japan, trainees should pay back their debt and send money to their family in Vietnam although their salary is almost of equal to minimum wage and some trainees’ salary is lower than minimum wage. At the same time, trainees have been facing exploitation, abuse and discrimination and some trainees run away from their company and become “illegal worker “. Belanger et al (2011) explain unauthorized labor migration is structurally embedded in labor migration from Vietnam to Japan under the Program On the other hand, it is not clear how they realize run-away and illegalization. Some trainees run away from their working place through independent brokers, recruitment companies, SNS like Facebook and combination of those actors and tools. This indicates the existence of an apparatus of illegalization as run-away infrastructure.

Panel M: Identity and Body Politics

Discussant: Professor Susan Greenhalgh (Harvard University)

“Constructing Deaf Imaginaries in Post-Socialist China: The Case of an Essay Contest (2016)”

Zihao Lin, Freie Universität Berlin/Humboldt University of Berlin

Deaf politics in China is usually viewed as an appendage of welfare governance. In this paper, however, I extend Kohrman’s conception of bio-bureaucracy in the case of China Association of the Deaf and Hard of Hearing (CADHH), a subordinate organ of China Disabled Persons’ Federation, to highlight how this state-sponsored institution not only regulates the redistributive aspect of deaf politics in contemporary China, but also substantially checks the boundary and territory of the Chinese deaf cultural experiences. Analyzing texts produced by Chinese deaf citizens in a CADHH-organized essay contest in 2015, I explore how deaf subjectivity emerges in contemporary mainland China, how and when subjectivity transforms into collective identity, and through what (textual and discursive) instruments. Drawing references from

Foucauldian discourse, poststructural identity theory, and Critical Discourse Analysis, I identify several subject positions emergent from the texts that articulate and negotiate the experiences of disability, deaf collectivity, individuality, as well as Chineseness. Deafness, in this sense, is no longer merely a biological or audiological trait, but rather a sort of fluid cultural experiences that can be shared, articulated, and contested. The institutionalized self-writing that helps develop these narrative identities, I argue, reflects not only the Chinese hearing-impaired citizens' ability as knowing subject but also the PRC state's active reproduction of a specific category of minority since 1988. By discussing Chinese deaf identity in the making, this paper also aims at contributing to the debates of global deafhood, China's rising statism and new left critique of Chinese post-socialism.

“Visualizing Disability: Japan's Paralympic Performance in Rio and its Aesthetics of the Alterity”

Xuting Zhang, Columbia University

This paper aims to explore the alternative aesthetics of Tokyo Paralympic Committee's handover performance on the closing ceremony of Rio Paralympic Games in 2016. Planned by three prominent female artists, the choreographer Mikiko, the photographer Mika Ninagawa, and the musician Sheena Ringo, the handover performance generates a new visual representation of disability that highlights the erotic and even grotesque part of the disabled bodies. The handover performance has to be examined in relation to Japan's traditional visual representation of supernatural embodiment, Japanese alternative pop culture, "Cool Japan" cultural policies, and the modernist institutionalization of disability across the world. To achieve this goal, the paper constructs its investigation in three steps. First, it seeks to explore how the aesthetics of the three female artists shape this unique view of body and disability. Second, it traces the history of representing disabled bodies and the discourse of disability studies in Japan. Finally, it compares Japan's performance with that of China in 2004, illuminating how a grotesque, erotic and exotic visual representation of disability challenges the stereotypical view of glorifying/alienating disabled bodies that are subject to hegemonic discourse of gender, sex and normality in East Asian countries.

“On Modernity and Mobility: Fictional Fugusha and Idealized Impairment”

Mark Bookman, University of Pennsylvania

In the immediate aftermath of the First World War, Japan entered an era of remarkable opportunity and untold hardship. Fundamental shifts in the nation's economic, political, and geopolitical status fueled statewide processes of reconstruction. Inspired debates raged across the country regarding how to build a 'modern' Japan that could lead by example on the international stage. Imbricated in these debates were individuals both high and low: from infants to inmates, all participated in the dialectical formation of a new national order. To justify their respective visions, many Japanese ideologues drew on tropes of bodily impairment. As they deployed impaired bodies in such diverse literatures as children's books, philosophical treatises, and legal guides, they simultaneously contributed to an intertextual discourse on impairment that provided the foundation for later discussions of disability in the postwar period.

In this presentation, I will examine an eclectic array of sources concerned with bodily impairment from the 1920s to accomplish two distinct objectives. First, I will elucidate some of the ways in which Japanese ideologues strategically deployed the category of impairment to justify their respective visions of modernity during the interwar period. Second, I will demonstrate how such visions informed the construction of impairment discourse at that time. By accomplishing these objectives, I will illuminate a politics of exclusion embedded in Japan's past and enrich our understanding of present-day categories like disability.

“Therapeutic Transformations and the New Care of the Body in Low-Growth Japan”

Shoan Yin Cheung, Cornell University

Until recently, the hormonal birth control pill in Japan—where it was not legalized until 1999—has been stigmatized as an “unnatural” medicine. In 2008 however, pharmaceutical companies successfully petitioned the government to approve a new class of “therapeutic” contraceptive pills for treating menstrual pain. This prompted women to understand the pill in relation to their everyday health as a lifestyle management tool whose therapeutic properties regulate their bodies and “protect” against reproductive illnesses and the problems of infertility currently shaping Japan’s troubling demographic trends. Examining the narratives of thirty users across Tokyo whose professions range from sex workers to salarywomen, this paper argues that the pill’s therapeutic vision of self-regulation, protection, and control drives its uptake among a new generation of women who use the pill to manage increasing demands on their productive and reproductive labor. As a medicine that ameliorates the physiological symptoms of contemporary life, the pill is part of an emerging therapeutic regime that identifies women’s bodies to be increasingly at risk as women fill the ranks of often precarious forms of labor in a low-growth society that provides little stability for starting families. I argue that Japanese women’s use of the pill, which prioritizes the biomedical optimization of bodies over contraception, articulates the pill’s material possibilities beyond merely “birth control.” The pill, in transforming women’s bodies into objects of individual self-care, generates new gendered modes of identity and responsibility for a 21st century Japan where women are at work, exemplifying the entanglement between social and material worlds.

21st Harvard East Asia Society Conference 2018
(De)Constructing Boundaries

February 9-10, 2018

<https://projects.iq.harvard.edu/heasconference>