



# The Asian Century EMERGING STORIES

SPAS Graduate Student Conference  
The University of Hawaii at Manoa

March 14-16, 2018  
Center for Korean Studies

Keynote Speaker  
Dr. Sophal Ear, Occidental College



# UNIVERSITY of HAWAI'I®

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## MĀNOA

### School of Pacific and Asian Studies 2018 Graduate Student Conference

The Asian Century: Emerging Stories

Center for Korean Studies  
March 14-16, 2018

Program

Cover designed by Emily Cardinali

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**Organized by:** University of Hawai'i at Mānoa's School of Pacific and Asian Studies.

**Co-Directors:** Emily Cardinali, Graduate Teaching Assistant, SPAS  
Soksamphoas Im, Graduate Teaching Assistant, SPAS

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Center for Chinese Studies  
Dr. R. Anderson Sutton  
Dr. Cathryn Clayton  
Theresa Constantino  
Jonalyn Mokiao  
Julie Fujimoto  
Myra Yamamoto

Mahalo nui loa to all of our moderators and participants who made this conference possible!

**Wednesday, March 14, 2018**

**Registration**

3:30 p.m. - 4:30 p.m.

Center for Korean Studies

**Opening Ceremony and Keynote Address**

4:30 p.m. - 6:00 p.m.

Center for Korean Studies Auditorium

**Welcome**

Emily Cardinali & Soksamphoas Im

*Co-Directors of 2018 SPAS Graduate Student Conference*

**Opening Remarks**

Dr. R. Anderson Sutton

*Dean, School of Pacific and Asian Studies, University of Hawai'i at Mānoa*

**Hawaiian Blessing**

Kumu Maelia Carter, Keahiahi Long

**Keynote Address**

"China, America, and the Collapse of Democracy in Southeast Asia: The Case of Cambodia"

Dr. Sophal Ear

*Occidental College, Associate Professor of Diplomacy and World Affairs*

**Reception**

6:00 p.m. - 7:30 p.m.

**Thursday, March 15, 2018**

**Registration / Breakfast**

8:00 a.m. - 9:00 a.m.

**Panel Session 1**

9:00 a.m. - 10:30 a.m.

**1.1 Political Issues in East Asia**

*Moderator: Lonny Carlile*

*Center for Korean Studies Auditorium*

1. Matthew Crooke: Betraying Revolution: The Foundations of the Japanese Communist Party

2. Sol-bi Kim: Cartel Party in South Korea : weakened alignments in party system

3. Jake Sotiriadis: Hegemonic Ideologies: Towards a Neo-Confucian, "Greater China?"
4. Lee English: Asian Just War Theory in Comparative History

## **1.2 Nationalism & Identity I**

*Moderator: Pattie Dunn*

*Center for Korean Studies Conference Room*

1. Chang Liu: Little Pink - A New Nationalist Group in Cyber China
2. Miae Lee: The Exhibition of Negative History : The History Museum of J-Koreans in Tokyo  
Museum studies
3. Rosi Imron: Southern Thai-Muslimah Students' Cultural Identity in their Learning Activities in Indonesia

## **Panel 2**

10:30 a.m. - Noon

## **2.1 Cultural Phenomenon**

*Moderator: Andre Haag*

*Center for Korean Studies Auditorium*

1. Yen-Zhi Peng: Localization of Japanese popular culture in Taiwan: Personification in Taiwanese Anime, Comic, Game (ACG) field
2. Tokike Ii: How to Save a Life: 3.11 Disaster and Memorials in Japan
3. Sayo Sakamoto: The Paradox of Fuji Keiko: Enka at the Boundary between Shinjuku and Furusato

## **2.2 Household & Human Mobility**

*Moderator: Cathryn Clayton*

*Center for Korean Studies Conference Room*

1. Ekta Pandry: Fake Medicines Real Risk to Digital India
2. Imelda Nin: Household Energy Transition in Indonesia
3. Christopher Chapman: The Taste of Home: Alcohol, Identity, and Health in Hawai'i's Japanese Diaspora
4. Sameer Saraswat: Urban mobility in Asia in the age of Autonomous vehicles

**Lunch: Noon - 1:00**

## **Panel 3**

1:00 p.m. - 2:30 p.m.

## **3.1 Defense Security**

*Moderator: Sang-Hyop Lee*

*Center for Korean Studies Auditorium*

1. Bill Beeson: Japanese Security Strategic Change in US, Japan and China Relations, in 2012-2016:  
The Impact of Economic Development on Japanese Foreign Affairs

2. Ed Green: Wolf at the Back Door: Would China Invade North Korea?
3. Priya Rasheed & Ryan: Strategic Symphony: Why US military policy in Southeast Asia must be Coupled with a Major Investment in the Social and Political Development

### **3.2 Gender Studies**

*Moderator: Ming-bao Yue*

*Center for Korean Studies Conference Room*

1. Hyejin Kim: A girl's han represented in "The Statue of Peace"
2. Clarisse Culla: Analyzing Implications of Shifting Gender Dynamics in the Filipino Family on Labor Migration Patterns
3. Kyung-ok Kim: Japanese Women's Labor and Childcare in the Hanaoka Mine, 1937-45
4. You Sotheary: Gender Based Violence in Cambodia Women's rights in Cambodia

**Refreshments 2:30 p.m. - 3:00 p.m.**

**Panel 4**

**3:00 p.m. - 4:30 p.m.**

### **4.1 Literature & Cinema**

*Moderator: Young-a Park*

*Center for Korean Studies Auditorium*

1. Eun Young Seong: Outside Storyteller: Shinya Eiko's Sinset'aryōng and Zainichi Korean History
2. Siriwan Preechanarit: Life and Death in "Moonlight Shadow"
3. Yoonjung Park: The Meaning and Expandability of 'Jikatagaku' in Inazo Nitobe's Thought
4. Adrian Alarilla: Legitimizing Visions: Imagining the Chinese diaspora in Southeast Asian cinemas

### **4.2 Language / Literature**

*Moderator:*

*Center for Korean Studies Conference Room*

1. Xiaolong Lu: Preliminary Study on Interaction and Integration of Mandarin Words between Mainland China and Taiwan
2. Faith Francisco: Culture in foreign language pedagogy: Examining the gendered Japanese language through Japan Foundation's Marugoto textbook
3. Yi Ren: The Shift of Taiwanese Linguistic Identities During and After the Japanese Colonial Rule
4. Matthew Kelty: "Antek-Antek": The Shutting of BPS-Affiliated Newspapers in 1965

**Friday, March 16, 2018**

**Registration / Breakfast**

8:00 a.m. - 9:00 a.m.

**Panel 5**

9:00 a.m. - 10:30 a.m.

**5.1 Topics on North Korea***Moderator: Cheehyung Harrison Kim**Center for Korean Studies Auditorium*

1. Margaret Pence: Trumping the “Rocketman”: President Donald Trump’s Rhetoric on North Korea
2. Chiyeon Hwang: Moranbong Club: Exploitation of North Korean Defectors’ Narrative
3. Jungah Lee: Phonetic differences between South Korean and North Korean

**5.2 International Relations***Moderator:**Center for Korean Studies Conference Room*

1. Baskoro Pramadani: Future of Institution Building in Asia
2. Priya Rashid: Asian Imitator: Timor-Leste's bid to join ASEAN
3. Won Geun Choi: The Asia Pacific Refugee Right Network and Reconfiguration of Power Relationship in Refugee Protection
4. Garrett Hillyer: Misiona Samoa (Samoaan Missionaries)

**Panel 6**

10:30 a.m. - Noon

**6.1 Nationalism & Identity II***Moderator: Reginald Kwok**Center for Korean Studies Auditorium*

1. Crystal Kwok: Not Black and White- a performative lens on a documentary about Chinese in the segregated American South.
2. Hyewon Um: Becoming Legitimate Japanese: Negotiating Boundaries of Japanese through Social Movements
3. Michelle Huynh: The Virtue in Propaganda: A Dramatic Play
4. Chiao-wen Chiang: The Tao Singing and the 2017 Anti-Nuclear Waste Concert, Lanyu, Taiwan.

**6.2 Social Issues***Moderator: Anna Stirr**Center for Korean Studies Conference Room*

1. Yukie Sato: The Gwangju Uprising and Transitional Justice: Transformation of Historical Reconciliation among Democratization Movement
2. Benjamin Moseley: Apa Ose Orang Ambon?:The Portuguese Influence on Christian Ambonese Identity
3. Niruka Sanjeevani: Illicit Border Crossing of Women: Analysing of the Transnational Security Challenges in South Asia

4. Steven James Fluckiger: "To Reward Her for This Devotion" Catholic Manipulation of the Conversion of Early Modern Philippine Women

**Lunch: Noon - 1**

**Panel 7**

1:00 p.m. - 2:30 p.m.

**7.2 Arts & Media**

*Moderator: Miriam Stark*

*Center for Korean Studies Auditorium*

1. Adrian Alarilla: Queer Transnational Love in the time of Social Media and Globalization
2. Christina Ayson: Learning from Filipino Art History - Collaboration, Performativity, & Humor Pt 1
3. Rebecca Marie-Goldschmidt: Learning from Filipino Art History - Collaboration, Performativity, & Humor Part 2

**7.2 History & Philosophy**

*Moderator: Jonathan Pettit*

*Center for Korean Studies Conference Room*

1. Justin McDonell: Japanese Confucian Adaptations and Chinese Otherness in Early Edo
2. Chih-wei Peng: Two Interpretations of Ge Wu (格物) and the Is-Ought Problem
3. Wei Zhang: Flowing from India to China: the Performative Figure of "Thousand-Hand Avalokitesvara" in Chinese Dance and Contemporaneity
4. Q.Z. Lau: Exchange as Legitimation: Buddhist Objects as Instruments of Power in Ritual Trade Networks in Post-Han Eastern Asia

**Closing Remarks**

2:30 p.m. - 3 p.m.

*Center for Korean Studies Auditorium*

## **Abstracts**

**Thursday, March 15, 2018**

**Panel Session 1: 9:00 a.m - 10:30 a.m.**

**Panel 1.1 Political Issues in East Asia**

Matthew Crooke / University of San Francisco

Betraying Revolution: The Foundations of the Japanese Communist Party

With the end of the Soviet Union in 1991 and China's restoration of capitalism, it is easy to dismiss the relevancy of socialism today. Yet, the Japanese Communist Party (JCP) has enjoyed success at the polls and recognition as a serious opponent to the government of Abe Shinzō. The JCP however is not making a push for power. Instead, it supports liberal opposition parties, most recently throwing its weight behind the new Constitutional Democratic Party of Japan (CDP) in the October 2017 general election. A future CDP government in Japan could include the JCP as a coalition partner. Does this mean the JCP represents a threat to capitalism in Japan and Asia more broadly? The answer is no. This paper examines the foundations of the JCP in the wake of the Russian Revolution in 1917, its evolution along Stalinist lines, and why it supports capitalist parties today. Early Japanese communists had failed to make a proper assessment of the international program initially expounded by the Russian Bolsheviks in 1917. This made it easier for the JCP to fall under nationalist and Stalinist influences by the 1920s. Despite the growing role of the JCP in modern politics, much of the existing research on the party comes from conservative, Cold War-era historians who viewed the JCP through the lens of anti-communism, accepting it as a genuinely revolutionary party. This paper argues rather that the party's modern, and in fact pro-capitalist, positions can be traced back to this degeneration under Stalinism.

Sol-bi Kim / Ewha Womans University

Cartel Party in South Korea : Weakened alignments in party system

This paper is going to analyze fundamental reason of variability of party system by utilizing cartel party model. It means that the paper will presume almost all political parties in South Korea are follow cartel party model and this model's principal characteristics are increasing fragmentation of party system. For going into detail of this phenomenon, the paper sets its face to analyze cartel party as the framework. This is because applying and looking into development of cartel party model that emerged from Katz and Mair's paper, through mass party model and catch-all party model, South Korea, as one of the later democratized country, could include significant implication. For this examination, this paper will reflect Mackie's analysis and moreover prospect transition of party system in South Korea as well as Europe. Mackie presented possibilities in his thesis that cartel party might motivate social movement such as left-libertarian or new right movement, and even stimulate establishment and development of 'challenger' parties. If the major political parties could not perform their function as channelment of civil society's expression, people's political dissatisfaction will gradually increase as the result of party system's mobility. As many scholars criticized in their thesis, the crise or decline of party systems are able to go for cartel parties that cannot do their crucial responsibility.

Jake Sotiriadis / Department of Political Science, University of Hawai'i at Mānoa

Hegemonic Ideologies: Towards a Neo-Confucian, "Greater China?"

In contemporary China, a new political epoch has emerged--one in which the omnipresent shadow of reform-father Deng Xiaoping is now eclipsed by Xi Jinping's visions of a Neo-Confucian, "Greater China."

Where previously hegemonic ideologies of American "democracy promotion" or Soviet-inspired, doctrinaire communism sought to transform external political actors, Neo-Confucianism is decidedly aimed at internal centers of power and discourse. Thus, Neo-Confucianism represents an attempt to impose a hegemonic ideology that rallies the entire body politic of Chinese society. This project explores the constitutive agency of ideology vis-a-vis to states' foreign policy strategies. Framing material and ideational power relationships as a dialectic versus simple reductionist competition, it departs from conventional notions of "ideas" or "ideology" in an effort to illustrate the material character and structure of ideology itself. In this respect, ideology represents moving beyond established norms to uncover patterns of habituation and material structure. Hence, it re-conceptualizes ideology as the manner in which ideas become organized and how such organizations lead to path dependencies (e.g., how borders are enforced, how militaries become structured, etc.). To this end, the project constructs an ideological map of Neo-Confucianism and examines the material means by which the ideology is manifesting itself and its subsequent implications. Additionally, it compares the ideational and material structure of Xi Jinping's Neo-Confucianism with Russia's Neo-Eurasian approach to ideological renewal to demonstrate that our supposed "post-ideological" world is actually in the midst of a fierce struggle for ideological hegemony.

Lee English / University of Hawaii at Manoa  
Asian Just War Theory in Comparative History

It is widely recognized that all cultures have beliefs about when it is acceptable to go to war and how war should be waged. What is more hotly debated is whether or not these beliefs can be considered formalized and consistent just war theories, as opposed to shifting political rhetoric used to justify individual conflicts, in the manner of the European traditions of *jus ad bellum* (when it is justified to fight) and *jus in bello* (how one fights in a justified manner). In this paper, I examine the historiography of these discussions, and compare how various Asian traditions of just war are examined and evaluated in comparison to how historians have treated European just war theory, particularly the standards set forth in James Thompson's "Historical Roots of Just War Tradition in Western Culture". Using such a standard, it soon becomes clear that Asian just war traditions are often judged by different standards than European ones, and are not examined with the same level of complexity and nuance, presenting an overly simplified and static view of the development of just war ideology in Asia. While comparative history has already done a great deal in helping modern scholars understand Asian conceptions of justified warfare, much more can be done to improve that understanding with the proper techniques and tools of historicization and contextualization."

### **Panel 1.2 Nationalism & Identity I**

Chang Liu / School of Pacific and Asian Studies,  
Little Pink - A New Nationalist Group in Cyber China

In 2016, a new term, called "Little Pink", appeared in cyber China. Little Pink is a group of young Internet users who show strong patriotic enthusiasm and high passion of defending the current regime. At the end of 2016, The Public Opinion Monitoring Unit of People's Daily released their analytical report of this group saying that Little Pink is led by the official Weibo account of the Central Committee of the Communist Youth League. They mostly appear during newsworthy online events, such as the Olympic Games; Tsai Ing-wen stepping into power; Zhao Wei casting Leon Dai, a Taiwanese actor who support Taiwan independence; the South China Sea Arbitration; and so on. Nationalistic movements are not something new in China. What makes this particular nationalist group different? Is the occurrence of Little Pink sporadic? Who is giving permission for the mass participation online? Based on a succession of influential events that they have

achieved, this paper examines the online behavior of Little Pink and their shared characteristics. Furthermore, this paper takes a closer look at the motivations that drive their behaviors.

Miae Lee / Graduate School of Art and Sciences, University of Tokyo  
The Exhibition of Negative History : The History Museum of J-Koreans in Tokyo

This paper focuses on a museum that exhibits “negative history” in Japan. There are currently more than five thousands museums in Japan. Among them, there are many peace and war museums. But there are few exhibitions of Japanese colonial rule and World War II crimes. The exhibitions of peace and war museums have mainly shown the damage to Japan, which was caused by air raids and atomic bombs during the World War II.

However, a few exhibits of the Japanese empire and the World War II crimes deal with negative history which is related to painful consequences of Japanese colonial rule over Asian countries. These museums that present negative history are run by either individual or non-governmental organizations. Thus, not only is the size of the museums small but also the museums have financial difficulties.

In this paper, I analyze The History Museum of J-Koreans in Tokyo in which the exhibition presents the discrimination and the marginalization experienced by Koreans under Japanese colonial rule. The History Museum of J-Koreans was established in 2005 with the mission of transmitting the history of Zainichi (Koreans in Japan) to future generations by collecting, organizing and exhibiting materials. Even though the Zainichi Korean history reflects the history of both Japan and Korea, it has not been acknowledged. I point out that we need to teach the experiences and the memories of the victims under Japanese colonial rule to the next generation in order to improve mutual understanding between Japanese and Koreans.”

Rosi Imron / Social Studies Education Department, Maulana Malik Ibrahim State Islamic University of Malang  
Southern Thai-Muslimah Students' Cultural Identity in their Learning Activities in Indonesia

Cultural identity is a current and crucial issue in social life particularly in the field of education. By understanding this cultural identity, a student will be able to fully understand herself and knows her position in the society where she lives in. It is also expected that student will have a better tolerant attitude toward other cultures. In the educational world, it is extremely important not only for the students to comprehend their cultural identity but also for the teachers who interact with the students with diverse multicultural backgrounds. Based on this urgency, it is therefore needed for them to be able to define their identities in order to ease the possible problems and easily adapt in the (new) educational system.

This research is aimed to explore Thai Muslimah student's cultural identity in Maulana Malik Ibrahim State Islamic University, their formation process of new identities to support their learning processes, and explain supporting and barrier factors as well as their solution in their learning activities. This project is designed qualitatively. The data is presented in the form of description, explanations, and pictures. The primary research objects are 3 Thai-Muslimah (Female) students while its key instrument is the researcher himself. The technique of collecting data used both interview and document analysis. The researcher uses triangulation technique to test the validity of data in order to draw a proper conclusion.

**Panel 2: 10:30 a.m. - Noon**  
**Panel 2.1 Gender Studies**

Hyejin Kim / Department of East Asian Languages and Literature, University of Hawaii at Manoa  
A girl's han represented in "The Statue of Peace"

Regarded as uniquely Korean, han (恨) refers to complex feelings of grief, regret, anger, resentment, and resignation. Women in Korea are often described as more han-filled than men because unequal structure of the patriarchal system oppressed women for so long, further aggravating their negative feelings of han. Paradoxically, however, han can also be transformed into hope and empowerment to provide a means of resolution as "it is not only a symptom, but a dynamic process with both coercive and transformative potentials for a political imagination." In this paper, I argue that the meaning of han and its representation in the creation of cultural products shift according to the sociopolitical as well as historical context and demonstrate how "The Statue of Peace" illustrates such changes. "The Statue of Peace" is also often called "Statue of a Girl" or "Comfort Woman Statue" in Korean. The term, "Comfort women" refers to the girls and women who were exploited ruthlessly by the Imperial Japanese Army as sexual slaves during the Japanese colonial period. I will analyze the symbolism and affect of this statue to show how it reflects the transformation of a more passive and individual han in private space into peaceful but active and collective resistance in the street against violent ideologies such as patriarchy as well as Japanese Imperialism.

Clarisse Culla / Asian Center, University of the Philippines, Diliman

Analyzing Implications of Shifting Gender Dynamics in the Filipino Family on Labor Migration Patterns

Labor migration has become integral to the Filipino experience. Since its boom in the 1970s, migration as a means to alleviate poverty and provide for the family has become a narrative familiar to most Filipino workers. This has caused a significant, if not undeniably visible shift in the dynamics not just of local economy, but also in the home. In this sense, labor migration due to increasing globalization has further blurred lines between the public and private sphere. Although migration may be seen as an effect of outside factors both from the global and local, it also affects the households of migrant workers, particularly in their interactions within the nuclear family. While plenty of literature has already been written on the effects of migration on the gender dynamics and familial responsibilities within the Filipino family, not much has been speculated on how these dynamics in turn feed into migration patterns. This is a significant gap that must be addressed in formulating the nuances in the migrant experience.

This paper thus aims to come up with an initial assessment of how notions of family dynamics affect how migrant workers operate in global and local spaces by looking at the various perspectives on the changing gender roles within the Filipino family in the age of widespread globalization.

Kyung-ok Kim / Graduate School of Arts and Sciences Department of Area Studies, The University of Tokyo  
Japanese Women's Labor and Childcare in the Hanaoka Mine, 1937-45

The Asia-Pacific War had a vast social and psychological impact on Japanese women. They were treated as objects of government labor mobilization schemes, and so played a crucial role in mines. In 1939, the Japanese government alleviated the regulation of female labor to solve a serious shortage of labor in mines. At the same time, childcare centers have functioned as an instrument to mobilize female labors in mines. This research examines the Hanaoka mine in Akita Prefecture which produced mainly copper, which was designated as a munitions company in 1944. This mine built a kindergarten in 1935 and a childcare center in the mine site in 1937. Previous studies on the Hanaoka mine have focused on only the Hanaoka incident, which was caused by Chinese draftees on 30 June 1945. They have overlooked childcare and labor of the female workers who worked there. Moreover, these studies have not focused on mobilization of married women and the role of them in mines during the war. The aim of this research is to analyze what the role of female workers was and what the function of the childcare center was in the Hanaoka mine in wartime. The Japanese government required childcare centers to be charged with keeping a role as a buffer zone between decreasing population and labor shortage. This research will also show the relationship of power between the region where the mine was located and the Hanaoka childcare center.

You Sotheary / Duke University  
Gender Based Violence in Cambodia

Cambodian women face gender-based violence in various ways including gender discrimination at workplace and leadership level, violence against women, and domestic violence, etc. A study by the National Institute of Statistic of Cambodia reported that one in five women in Cambodia has experienced sexual and/or physical intimate partner violence. The conservative traditional and cultural norms are believed to be the root causes of the gender-based violence in Cambodia. This paper will explore power dynamic in Cambodian society which affected the causes of gender-based violence in Cambodia.

### **Panel 2.2 Household & Human Mobility**

Ekta Pandey / Department of Humanities and Social Science, IIT Delhi, India  
Fake Medicines Real Risk to Digital India

As India is rushing towards a complete digital ecosystem with major institutional reforms like minimum government, maximum governance, Digital India, Make in India; the big question still remains is are these reforms safe and sustainable in all domains of the society. So if there is even a slight deviation from the golden dream behind these reforms, are the citizens prepared enough to face the consequences and probably quickly come to course-correction mode. The proposed research paper wants to review the effect of active digitization process on health and economic consequences linked through online purchase of medicines. There has been a substantial evidence which shows a strong link between the increase in purchase of counterfeit medicines and online sales of medicines both in developed and developing economies. Unfortunately the fake drugs involve both lifesaving as well as lifestyle drugs. The problem is even worse in where most of the healthcare payment is through out-of-pocket payments with lack of any form of insurance mechanism. The issue of counterfeit medicines not only takes away the income from consumer but also pose a threat to life of the patient. The methodology adopted by paper would be to do a comprehensive study of case related to fake drugs in developing world; and a rigorous review of literature to learn the laws and preventive measures adopted by US FDA and WHO to prevent counterfeit medicine trade practices. The aim of the research is to throw light on how we can distinguish counterfeit medicines; to understand the signs of unsafe internet pharmacy websites, to increase the consumer awareness, to minimize the economic and health risks associated with online purchase of fake drugs in India. In a world where innovation is extremely important for overall economic prosperity how to safeguard with ill effects of digital economy is very crucial and ultimately required.

Imelda / Department of Economics, University of Hawaii at Manoa  
Household Energy Transition in Indonesia

I estimate the impact of a household fuel transition program on early life health and working hours by examining a kerosene to liquid petroleum gas (LPG) conversion program, one of the largest household energy transition projects ever attempted in the developing world. The program, motivated mainly by the rising cost of subsidized kerosene, reduced household use of kerosene by 83% in just 4 years. I find consistently positive health effects on infants due to the program, both during and after birth, with effects considerably larger for households where cooking is done indoors. Switching to LPG also increases households' working hours by about 270 hours annually. LPG produces significantly less indoor air pollution compared to kerosene. In developing countries, burning dirty cooking fuels is the main source of indoor air pollution. This results suggest the importance of clean fuel interventions.

Christopher R. Chapman / Department of Anthropology, University of Hawai'i  
The Taste of Home: Alcohol, Identity, and Health in Hawai'i's Japanese Diaspora

This paper explores an ethnographic account of social identity and health negotiation through alcohol use among Japanese transnationals in a Japanese-style pub in Honolulu, Hawai'i. Currently, over 18,000 Japanese nationals live on Oahu; compared to the larger population of Japanese-Americans these new Japanese immigrants constitute a small, invisible diaspora limited by cultural and economic barriers. Japanese-style pubs, in Honolulu, provide a place where identity and health are mediated through mutual alcohol consumption. The effect and course of intoxication is embodied – it is learned through discourse and practice across time and space, giving it a therapeutic effect. These forms of alcohol rituals are distinct as they are a reconfiguration of those found in Japan, embedded within conflicting structures governing alcohol abuse in the United States. Overall, this project demonstrates that alcohol consumption is a cultural resource embraced by a diasporic community to promote good health, a form of commodified health stratified by social position and gender.

Sameer Saraswat / University of Hawaii at Manoa, Urban and Regional Planning  
Urban mobility in Asia in the age of Autonomous vehicles

The tradition of driving has cost us heavily in terms of traffic related fatalities, injuries, and substantial economic losses. Worldwide 1.24 million people were killed on roads in 2010, with Asia leading. The economic losses related to traffic accidents were estimated at about 300 billion in 2009. Long commute times which are common in larger metropolitan areas also cause huge loss of revenue.

Over past few years top automakers and tech giants have invested billions of dollars into Autonomous vehicles(AV) technology (e.g. Driverless cars) which is being presented as the solution to the above-mentioned problems and the future of urban mobility. Vehicles which self-drive with almost no margin of error, freeing the commuters to indulge in any task will redefine the way we move within our cities according to major think tanks. Many western governments and urban authorities have begun to incorporate the shift from human driven vehicles to autonomous vehicles by means of policy and pilot projects. How will this shift be addressed in Asia which is the fastest urbanizing region, grappling with major urban issues like poverty, energy, and lack of infrastructure among others. In China alone, it is estimated that by 2035 there will be around 8.6 million autonomous vehicles on the road. How will the AV technology impact the urban mobility in Asia and what should planners in Asia do to prepare for this transition is something I explore in this paper.

### **Panel 3 1:00 p.m. - 2:30 p.m.**

#### **Panel 3.1 Defense Security**

William Beeson / School of Pacific and Asian Studies, University of Hawaii  
Japanese Security Strategic Change in US, Japan and China Relations, in 2012-2016: The Impact of Economic Development on Japanese Foreign Affairs

Since the beginning of the 21st century, China's increased economic/ global influence, as well as Japan's decline in economic/ global influence, has caused political scholars to question Japan's ability to significantly contribute to the trilateral relationship between the United States, China and Japan. Therefore, many scholars were astonished by the Japanese government's decision to significantly increase the nation's security contributions to the United States between 2012-2016. Unfortunately, a majority of scholars have failed to thoroughly examine why Japan chose to revise its bilateral security strategy. In order to answer this question, my paper analyses the significant changes to the tripartite during the 2012-2016 period. For the

sake of producing a comprehensive analysis of this topic, five different facets of the trilateral relationship are examined: (1) the economic statistics (GDP) of China and Japan between 1960-2016, (2) reasons why Japanese industries have struggled in the international business arena, (3) modifications to Japan's national/bilateral security policies, (4) America's foreign policy response to China's rise in the Asia-Pacific region, and (5) Japan's response to US foreign policy after 2012. I argue that economic decline served as a stimulus and rationale for Japan increasing its security contribution to the United States. In conclusion, this paper, by closely examining various changes within the trilateral relationship, acknowledges the influence of economic development on Japanese foreign policy."

Edward Green / School of Pacific and Asian Studies, University of Hawaii  
Wolf at the Back Door: Would China Invade North Korea?

A review of Sino-DPRK relations over the last two decades indicates that the PRC remains invested in its traditional strategy toward the DPRK. However, an increasingly complex security environment has exposed severe limitations in that strategy and presents a fundamental threat to China's strategic interests in North Korea. Under certain conditions, China might be induced to intervene preemptively and militarily in North Korea to prevent regime collapse and/or to forestall a foreign invasion. This paper explores the possibility of such an intervention. First, it identifies and evaluates China's strategy vis-à-vis North Korea through analyses of Chinese responses to multiple DPRK provocations and adapts the results to an operational design diagram. Then, it considers which conditions might motivate preemptive military intervention before addressing the principal, associated challenges.

Priya Rashid and Ryan Dipaolo / William S. Richardson Law School (WSRLS), United States Pacific Fleet (USPACFLT) Juris Doctorate, and Masters in Strategic Warfare  
Strategic Symphony: Why US military policy in Southeast Asia must be Coupled with a Major Investment in the Social and Political Development

How the future of the United States military presence in Southeast Asia must be coupled with massive increases in social infrastructure development in developing nations such as Timor-Leste, Vietnam, Papua New Guinea, and Indonesia.

### **Panel 3.2 Cultural Phenomenon**

Yen-Zhi Peng / Asian Studies program, University of Hawaii  
Localization of Japanese popular culture in Taiwan: Personification in Taiwanese Anime, Comic, Game (ACG) field

In the last decade, Taiwanese perception of ACG has changed from a social pathology to eye-catching and profitable strategy since the strong global Japanese soft power has developed and the first generation of Taiwanese Japanomania tribes (young fans of Japanese popular culture) have entered into workplaces. As a result, Taiwanese ACG works also changed and are no longer seen as poor copycats of Japanese ACG. Whereas previously Taiwanese authors adopted Japanese manga styles and modes, now they insert more Taiwanese elements and theme, and improve the product differentiation. The purpose of this paper is to show how Taiwanese authors use the concepts, styles, and strategies of Japanese popular culture as a vehicle to sell or convey the content of Taiwanese after 2010. In order to see how Taiwanese ACG works successfully as both receivers and transmitters of Japanese ACG strategies, this paper chooses a new trend of personification concept which has happened in Taiwanese ACG fields recently. The trend was initiated by a Japanese webcomic "Hetalia: Axis Powers," which swept Japan's and Taiwan's ACG field and applied in tourism almost

synchronously through the Internet. By investigating what and how Taiwanese authors produce the works, and the reaction of Taiwanese consumers, this paper argues that Taiwan's works of personification demonstrate effects of localization as well as reinforcement of Taiwanization.

Tokikake Li / History Department, University of Hawaii at Manoa  
How to Save a Life: 3.11 Disaster and Memorials in Japan

This paper examines the process of memorialization of the 3.11 Disaster. More specifically, I am working on a comparative analysis of the embodiment of lost souls within the following sites and film. At first, in Otsuchi city, Iwate prefecture, there is a phone booth called Kaze no Denwa, that is not connected to any physical land line. Yet, the victims of the earthquake and also numerous non-victim visitors visit the site to have an emotional conversation with their loved ones. Then, there is also the Hyouryu Posuto in Rikuzentakata city, which is a post of which the victims could send letters addressed to the deceased. Within these sites and cities, especially in Otsuchi city, the population actively seeks to re-connect with the deceased. Further, this yearning for the lost population and landscapes has become a national phenomenon as in the search for the lost city of Itomori in the film *Kimi no Nawa* (Your Name) whose central plot revolves around the evocation of the 3.11 Disaster through protagonist's telepathic encounter with a female who died from a meteorite attack. In my paper, by deploying Judith Butler's concept of melancholic agency, Kenneth Foote's notion of sanctification, as well as Marita Sturken's concern for dark tourism, I argue that this process features a complicated intertwining of the following themes: Japanese traditional sense of *tomurai* (mourning), as well as the inability of the population to leave the state of melancholia.

Sayo Sakamoto / Japanese program, Asian Languages and Literature, University of Washington The Paradox of Fuji Keiko: Enka at the Boundary between Shinjuku and Furusato

This paper examines the cultural significance of enka in the 1960s and 1970s by analyzing a triangular relationship between enka singer Fuji Keiko (1951-2013), Shinjuku (one of the busiest downtown areas of Tokyo), and hometowns (furusato). Enka is a form of Japanese ballad, often described as songs for "the soul of Japan." As American anthropologist Christine Yano points out, enka was constructed by a distinctive cultural logic in which the past and the distance expressed in enka feed an internal exoticism and ironically serve as a version of the center of Japanese culture. This logic generates the image of enka as traditional Japanese culture. However, in fact enka is a quite new genre of popular music established in the late 1960s as part of counterculture.

The debut of Fuji Keiko in 1969 had a significant role not only in establishing enka, but also in mediating two conflicting but important concepts in the 1960s and 1970s—Shinjuku as the center of Tokyo, and hometowns in rural areas. Fuji performed as one who had an unfortunate upbringing, left her hometown, and now lived in Shinjuku, which was a magnetic place for youths who participated in antiestablishment movements and underground culture. In this regard, Fuji stood at a boundary between the concept of the urban city and hometowns, as well as at the transitional period of the postwar Japan in which people were discontent with the social reality in the midst of rapid economic growth and reemerging as an internationally potent nation.

**Panel 4 3:00 p.m. - 4:30 p.m.**  
**Panel 4.1 Literature & Cinema**

Eun Young Seong / Department of East Asian Languages and Literatures, University of California, Irvine  
Outside Storyteller: Shinya Eiko's *Sinset'aryōng* and Zainichi Korean History

This paper focuses on a monodrama about Zainichi Korean women in border-crossing families in the Japanese empire. Zainichi Koreans are the immigrants who came to Japan when Japan colonized Korea as well as their descendants who have remained in Japan after the end of Japanese colonial rule. I highlight the production process of the monodrama *Sinset'aryōng* which was created by Japanese actress Shinya Eiko. Shinya produced this monodrama in the 1970s which presents a narrative of an eighty-year-old Zainichi Korean woman. The term "Sinset'aryōng" is a ritualistic song that laments the painful life of a person, which is based on a traditional Korean rhythm. Even though Shinya did not have knowledge about Korean history and language, she decided to make *Sinset'aryōng* when she read a book that recorded the oral histories of twelve Korean women in Japan from the 1920s to the 1970s. Shinya staged *Sinset'aryōng* over two thousands times until she died in 2016. She revised her original script multiple times according to the advice from Zainichi Koreans. Despite the significance of Shinya's monodrama, the scholarship on Zainichi Korean history and culture has barely paid attention to this work because the existing framework that links Zainichi Korean culture only to the people who have ethnic Korean identity has cosigned this Japanese actress's work to oblivion. In this paper, I suggest an alternative framework to better understand works by non-Korean people who are in dialogue with Zainichi Koreans, regardless of specific ethnic identity, in cultural interactions.

Siriwan Preechanarit / Faculty of Arts, Chulalongkorn University, THAILAND  
Life and Death in "Moonlight Shadow"

"Moonlight Shadow", a short novel written by Banana Yoshimoto. Inspired by Moonlight Shadow music by Mike Oldfield. The themes are death, love and surrealistic. This story is about encouraging people who are discouraged, find how to push through. This article aims to analyze the affecting the lifestyle of the protagonists after facing the death of the loved one and how can they recover from suffering. The findings of this study are 1) the losing of a beloved one affects the protagonists' behavior. Throughout the story, the grief of the protagonists are repeated, but at the end, both Satsuki and Hiiragi are able to overcome from suffering and realize the value of life. 2) A vital element of healing is Tanabata phenomenon

Yoonjung Park / Graduate School of Arts and Sciences, The University of Tokyo  
The Meaning and Expandability of 'Jikatagaku' in Inazo Nitobe's Thought

Existence"Recently, there has been a growing interest in the balance between a nation's economic growth and global peace. Inazo Nitobe (1862-1933) is a Japanese thinker who deserves our attention for being an advocate of economic growth for the strengthening of the nation and also an internationalist concerned with world peace. The famed author of *Bushido: The soul of Japan* (1900), he also contributed to international peace as the secretary general of the early League of Nations in the 1920s. In fact, Nitobe was an economist who claimed the importance of agriculture in Modern Japan. It would thus be of interest to learn how these two seemingly conflicting values were able to coexist in his thought.

Nitobe advocated for 'Jikatagaku'(Ruriology) in 1898. 'Jikatagaku' means the research of rural society based on agriculture. It was based on the thought that involvement in agriculture would affect an improvement in personality. This shows that he believed in the existence of transcendental power beyond nature. His idea of human equality actually evolved from this belief in the inner light obtained through individual relationships with the transcendental existence. Such an idea became the basis of his diverse activities enabling him to work as an internationalist.

This research examines the formation of Nitobe's agricultural theory by focusing on 'Jikatagaku'. After analyzing the main features of his theory, it will examine its practices and expandability or validity of his ideas on Colonization. The purpose of this research is to reevaluate Inazo Nitobe in Japanese intellectual history.

Adrian Ellis Alarilla / Southeast Asia Center, University of Washington  
Legitimizing Visions: Imagining the Chinese diaspora in Southeast Asian cinemas

The people of Chinese heritage in Southeast Asia have a rich history in the region. At the same time, they occupy an ambivalent space in the nationalized histories of their adopted homelands. The tension between difference and belongingness can be seen in the cinematic productions of diasporic Chinese working within the genre of family melodrama. Through a textual analysis of three contemporary films by three diasporic Chinese filmmakers from the region, this Intra-Asian study aims to examine the intersections of nationalism and diaspora, as well as of Southeast Asian Cinema and Sinophone Cinema. *Mano Po 3: My Love* (吻手:我的愛, 2004) a Tagalog, English, and Minnan-language film, centers around a married Chinese-Filipino woman who loves another man who wants to bring her back to China. *Babi Buta Yang Ingin Terbang* (Blind Pig who wants to fly, 2008), an Indonesian-language film, revolves around a Chinese-Indonesian family whose father wants to convert to Islam in order to marry a pribumi (native) woman. The semi-autobiographical *Ilo Ilo* (爸媽不在家, 2013), a Hokkien, English, Tagalog, and Mandarin-language film, explores the relationship between a Singaporean boy and his Filipina nanny whose maternal nature provokes the jealousy of the child's real mother. Despite the differences in style, treatment, and language, these three films all seem to deal with the legitimacy of wives and/or offsprings, vis-à-vis the larger context of the Chinese diaspora as they struggle to legitimate their claims as part of Southeast Asian society.

#### **Panel 4.2 Language / Literature**

Xiaolong Lu / Department of East Asian Languages and Literatures, University of Hawaii Manoa  
Preliminary Study on Interaction and Integration of Mandarin Words between Mainland China and Taiwan

Taiwan Mandarin and motherland Mandarin share the same origin, the northern China dialect. But today we can see lexical differences in mainland China and Taiwan, because of historical issues.

From linguistic perspective, we see the food ""Hua-sheng"" (peanut) in the motherland is called ""Tu-dou"" (土豆) in Taiwan; like the geography name ""Xi-ni"" (Sydney) is called ""Xue-li"" (雪梨) in Taiwan; like the animal ""Xiong-mao"" (panda) is called ""Mao-xiong"" (貓熊) in Taiwan. However, some special words from Taiwan, have been included into Modern Chinese Dictionary (6th edition) in China, such as the word ""Chu-qiu"" (出糗), ""Tie-piao"" (鐵票), ""Bian-dang"" (便當), ""Chu-yu"" (廚餘), ""Xun-xi"" (訊息) etc..

Previous studies hardly explained the interaction mechanisms in Mandarin words between the two sides of Taiwan Strait? Therefore, we put forward the following research questions:

- (1) Could we effectively differentiate the ""interaction"" words and ""integration"" words based on corpora and dictionaries in two areas? If so, what are the uniform standard and methods?
- (2) What kinds of language strategies are embodied in the interaction and integration of Mandarin words in the two sides of Taiwan Strait?

This study mainly bases on corpora and dictionaries in the two areas. We focus on the explanations of word interaction and comparison, which can be of great practical significance to the Chinese teaching and communication in the Pacific Rim and also to the typological research of global Chinese."

Faith Francisco / Ateneo de Manila University, Quezon City, Philippines  
Culture in foreign language pedagogy: Examining the gendered Japanese language through Japan Foundation's Marugoto textbook

Language and culture has always been deemed intangible. However, it is only in recent years that this has been gaining popularity in the field of Language Education. With the advent of the Common European Framework of Reference for Languages (CEFR), and the establishment of the Standards for Foreign Language

Learning (1993), the importance of both cultural and linguistic aspects have been considered as some of the key competencies of language teaching, learning, and assessment. Pivotal to these recent shifts is the creation of Japan Foundation's Japanese language teaching standard, and a Japanese language textbook modeled after the CEFR. This is the Marugoto module. In the analysis of this medium Marugoto, this paper examines Japanese language pedagogy, within the context of teaching gender linguistic nuances as integral to the Japanese language classroom. Textbook analysis of the Marugoto module is instrumental as it serves as the ideological Japanese language standard which presumably captures the various sociolinguistic complexities of the language. Furthermore, approaching this study towards language pedagogy is vital because it highlights educators' active role in teaching students the complex gender dynamics brought by changes in Japanese society. This paper recognizes that there is more to teaching the gendered culture of Japanese language other than the binary of a male-female linguistic use, and a specific set of words and grammatical structures. In the end, the aim of this thesis is to highlight the value of gender in language education as it builds foreign language learners' gender literacies, especially those from another culture.

Yi Ren / Department of East Asian Languages and Literatures, University of Oregon  
The Shift of Taiwanese Linguistic Identities During and After the Japanese Colonial Rule

This paper examines the role of Japanese colonial rule in shaping modern Taiwanese linguistic identities. Recognizing linguistic identity as hybrid, multiple, and dynamic, the paper triangulates data from multiple sources to analyze the shift of Taiwanese linguistic identities through the past 120 years. The paper first examines the language policies imposed upon Taiwan during the Japanese occupation from 1895 to 1945, and then presents a qualitative analysis of posts from the Taiwanese cyber-community to elucidate linguistic identities among Taiwanese youngsters. Because of the Japanese assimilation policy, the generation growing up under occupation naturally became fluent in Japanese and developed a bilingual identity. Furthermore, the bilingual identity has been passed on through several subsequent generations to the present day, which also leads to the trend of learning Japanese as a second language in Taiwan nowadays. These findings indicate that bilingual identities, even those imposed on a population, can have a profound influence on the linguistic identity of multiple generations long after the end of colonization.

Matthew Kelty / Theatre and Performance Studies, University of Hawai'i at Mānoa  
"Antek-Antek": The Shuttering of BPS-Affiliated Newspapers in 1965

This presentation explores the ways in which two newspapers affiliated with Badan Pendukung Sukarnoisme (BPS) in Indonesia reported on the revocation of their publishing licenses shortly before the mass political killings that occurred in that country in 1965 and 1966. It also examines the tone of two of these publications - Merdeka and The Indonesian Observer - when they resumed publishing in 1966, after the worst of the violence. Utilizing original source materials, the report analyzes the radically different approaches that these newspapers took - despite being owned by the same media company - in reporting not only their deaths, but also their resurrections. The presentation will place events in historical context, detail initial findings, and provide suggestions for further research on the topic.

**Friday, March 16, 2018**  
**Panel 5: 9:00 a.m. - 10:30 a.m.**  
**Panel 5.1 Topics on North Korea**  
Margaret Pence / University of San Francisco  
Trumping the "Rocketman": President Donald Trump's Rhetoric on North Korea

Throughout 2017, President Donald Trump's tweets and rhetoric concerning North Korea have raised alarm about the future relations between the U.S. and North Korea, as his words often verge on the brink of threatening war. As President Trump has made clear indications of the U.S. continued presence in Asia, analyzing Trump's rhetoric is imperative to understanding the future of American foreign policy to North Korea, as well as determining the U.S.'s continued role within the Asian Pacific region. This paper analyzes Trump's tweets and speeches during his first state visit to Asia to glean an insight into his foreign policy goals for North Korea. The study finds that Trump portrays himself as a president who uses strategic ambiguity to conduct foreign affairs, making himself a "dealmaker." Through an evaluation of Trump's rhetoric, the paper concludes that Trump's rhetoric on North Korea is creating confusion about his foreign policy objectives; however, mixed in these confusing messages is the goal of bettering America's trade relationship with Japan, South Korea, and China so that Trump can triumph as a dealmaker in these emerging Asian markets.

Chiyeon Hwang / East Asian Languages and Literatures, University of Hawaii at Manoa  
Moranbong Club: Exploitation of North Korean Defectors' Narrative

My project aims to reveal the way a South Korean TV show, Moranbong Club, reproduces hierarchical misconceptions between South Koreans and North Korean defectors to promote underlying South Korean nationalism and political ideology. Such misrepresentation undermines the North Korean defectors' experiences and the oppressive position they find themselves in even after escaping the communist regime. I will use the concept of cultural identity as reproduced in the Korean context as terministic screens (Burke) to show how the rhetoric projected in Moranbong Club is problematic in its claims to "educate" the public. In particular, identification of a South Korean 'Self' in juxtaposition with a North Korean 'Other' (Son) will be used to examine hierarchical structures embedded in South Korean public discourse regarding North Korean defectors. Additionally, these identity constructions are further complicated by exploring understandings of ethnic identity amongst the younger generation of South Koreans (Ha & Jin). Concurrently, television's role in the maintenance and reproduction of hegemony prevalent in society make apparent the terministic screen that influences South Koreans' perception of their identity and nationalism as superior to that of North Koreans, ultimately failing to bridge the cultural gap and instead propelling politically constructed hierarchy within Korea.

Jungah Lee / East Asian languages and literatures, University of Oregon  
Phonetic differences between South Korean and North Korean

Since Korea has divided into two separated countries since 1950, a variety of differences between South Korean and North Korean have been observed. Even though many studies investigated the lexical differences between South Korean and North Korean, research on phonetic differences of two dialects has little been explored. In this article, I aim to study phonetic differences between South Korean and North Korean. Drawing on speech recordings and acoustic analysis, I selected one North Korean female defector who is a native Pyongyang standard North Korean speaker, and has worked for seven years as an anchor in North Korean broadcast. I used recording samples of South Korean which is uploaded in IPA website. The participant recorded each word list and narrative sentence. I compared North Korean recordings with South Korean speech samples. I examined intonation, vowel space, and prosody in the word and narrative level. In the word level, South Korean speaker distinguishes homonyms with stress and length. On the other hand, North Korean speaker tends to use tone distinction. As well as in the narrative level, significant differences in vowel space have been discovered. Furthermore, in prosodic analysis, North Korean indicates 'HL' patterns in contrast to South Korean which has 'LH' patterns. I conclude that many phonetic differences between South Korean and North Korean exist. This study provides meaningful evidence of phonetic features of North

Korean as well as giving analytic guidelines for future research regarding North Korean phonetics. I will explain phonetic differences between South Korean and North Korean. The acoustic research of North Korean has not been addressed. Thus, this study is meaningful in terms of providing phonetic features of North Korean as well as suggesting future research in North Korean linguistics.

### **Panel 5.2 International Relations**

Baskoro Pramadani / Asia Pacific College of Diplomacy, Australian National University  
Future of Institution Building in Asia

The paper will examine the need for more understanding about institution building in East Asia and the Asia-Pacific region in securing the prospect of the future Asian Century. Unique feature of Asian region which consists of varied background serves main challenges to the institution building. Differences among actors in the region has emerged the preference toward bilateral cooperation, and therefore ignore the process of institution building. Despite the proliferation of regional institution in East Asia and the Asia-Pacific region in the last two decades, there is no clear evidence of preference shifting towards multilateral diplomacy. To elaborate the topic, this article will bring ASEAN up as an example that provides reflection about how cooperation in the region should be best organized. This approach is unsurprisingly different with the one which is used in EU, but effective to be applied in Asia. Despite skeptical views, there is high possibility that regional institution building in East Asia and the Asia-Pacific will keep developing in the future as a main part of Asian Century through “the ASEAN Way.”

Priya Rashid / William S. Richardson School of Law, University of Hawaii  
Asian Imitator: Timor-Leste's bid to join ASEAN

This paper discusses the unique position of Timor-Leste, a post-colonial nation, in its struggle to reach greater economic independence and growth by joining the Association of Southeast Asian Nations as a member-state. Their petition is an important defining moment for both Timor-Leste and the Southeast Asian community, on what it means achieve economic autonomy, and ultimately . . . what it means to be Asian.

Won Geun Choi / Department of Political Science, University of Hawaii at Manoa  
The Asia Pacific Refugee Right Network and Reconfiguration of Power Relationship in Refugee Protection

This research focuses on the role of civil society in global governance of refugee protection, specifically in Asian context. Asia hosts the largest number of forced migrants, more than 31 million people. However, only six Asian countries ratified the international refugee law. Asian states have frequently failed to institutionalize international refugee laws and to construct regional refugee protection norms. In contrast, Asia has the most vibrant civil society organizations as the only stakeholders trying to facilitate protection of refugees, providing service at the local level and instigating an advocacy at the global level. Asian civil society is challenging the state-centric international refugee laws and norms by establishing alternative refugee protection principles and practices after the establishment of a global network organization, the Asia Pacific Refugee Right Network (APRRN). This research explores APRRN's efforts to change the subordinated position of local NGOs in global governance of refugee protection and to bring alternative principles and practices into the international refugee norms in Asia. The project's specific research questions are as follows: How do NGOs counter the influence of the predominant stakeholders—states and international organizations—in refugee protection? How do Asian NGOs implement international refugee law in their national and regional political and cultural contexts? This research argues that Asian civil society reconfigures conventional power relationship in the international refugee regime in two dimensions: challenging domination of state and

paternalism of the UNHCR in the field and implementation of alternative principles and practices to enhance its productive power.

Garrett Hillyer / University of Hawai'i at Manoa  
Misiona Samoa (Samoan Missionaries)

In the late nineteenth century, Sāmoan missionaries traveled throughout Oceania to spread the Christian faith. In doing so, they implemented their Sāmoan language as the official language of the church in places like Tokelau, Niue, and Tuvalu, among others. Still, indigenous languages persisted as the 'everyday' form of communication between members of these indigenous speech communities. In an effort to stifle this persistence, Sāmoan missionaries worked to eschew language ideologies by declaring that Sāmoan was, in fact, a higher form of Polynesian language. This paper explores the implication of this history on language ideologies in island speech communities, with a specific focus on the imposition of Sāmoan in Tokelau. Drawing from research in history, linguistics, anthropology, and ethnography, this paper presents an interdisciplinary analysis of the power structures at play in language relationships, and the ways in which Oceanic missionization history can offer a window into these shifting dynamics.

**Panel 6: 10:30 a.m. - Noon**

**Panel 6.1 Nationalism & Identity II**

Crystal Kwok / School of Theater and Dance, University of Hawai'i at Manoa  
Not Black and White- a performative lens on a documentary about Chinese in the segregated American South.

This paper examines a segment of my work-in-progress documentary film, "Not Black and White" about a deeply traditional Chinese family growing up in the black neighborhood of the segregated Deep South in the late 1930s. Their position as non white and non black poses a curious lens on social cultural issues in binary America. Because of the dominant framing of structural inequalities, the Chinese voice is virtually nonexistent in the American South let alone America as a whole. The study also explores the performative nature of the documentary process of how the subjects' voices are simultaneously heard and silenced, of how the concept of framing includes and excludes content. Through this process of interviewing, concepts of memory and history emerge and intertwine, giving interesting thought to the intersectional relationships between identity, gender, discrimination, and cultural memory. Not only are the subjects performing by providing oral history, the film becomes the stage on which my journey as a filmmaker is played out.

Hyewon Um / Department of Political Science, University of Hawaii  
Becoming Legitimate Japanese: Negotiating Boundaries of Japanese through Social Movements

What makes a certain group of people in Japan more or less Japanese than the others? How does the group achieve their movements' goals by shaping boundaries of Japanese? Unlike the persistent claims of homogeneous Japan, various groups of people have attempted to shape and re-shape boundaries of the Japanese through political and legal struggles. Focusing on Japanese war orphans' litigation, this paper argues that boundaries of the Japanese have constantly changed through political negotiation as well as legal battles. Japanese war orphans refer to Japanese civilians left behind in Manchuria after the end of World War II. Many of those survivors have repatriated to Japan from 1970s to early 2000s. Their legitimacy as Japanese citizen based on evaluation of socio-cultural, genetic and, linguistic Japanese-ness is consistently questioned in Japan. After several attempts to achieve financial supports from Japanese government failed, the war orphans and their supporters took series of legal actions against Japanese government.

Comparing cases of Leprosy litigation, Abductees (by North Korea) repatriation movement, and Japanese war orphans litigation against Japanese government, this paper also contends that recent

movements to redress past suffering caused by the state's wrongdoing have had significant impact on rights-claiming and lawsuits as the basic rights of citizens in Japan. By analyzing a wide range of primary and secondary sources including newspaper articles, government policies, and in-depth interviews with the movement participants, this paper explores how meaning of the Japanese and their rights as legitimate Japanese nationals have often changed in different cases.

Michelle Huynh / College of Arts & Humanities, University of Hawaii at Manoa  
The Virtue in Propaganda: A Dramatic Play

We have all learned about the controversies, brutalities, and legalities of the Vietnam War. However, an aspect we never learn about is of the Vietnamese. One may immediately think of the Việt Cộng or Bác Hồ, but there are thousands who are looked over and forgotten — “war babies.” This directly translated word from the Vietnamese language describes a small group of minorities who were born of American soldiers and Vietnamese mothers. Being born during the war, many babies were either abandoned or killed because of the prejudice towards the American military. Similarly enough, my mother is a Caucasian woman born in Vietnam during the heat of the war in poor countryside Vietnam. She was luckily found on the streets but faced racism, abuse, and inequality as she lived. Her story and the story of other “war babies” are one of my inspirations behind the play I have written.

Another issue that strikes me is the amount of literature written that showcases the Vietnamese's perspective. Perspective is an important issue to me because society lacks the attempt to solve lingering biases. My full-length play is written to feature the emotions and sentiments of the Vietnamese nationals with the lens focused on these people who consider themselves Vietnamese, but “not Vietnamese enough.” As culture and nationalism are hot topics today in many countries, it is essential for us to discuss this in a safe place — the theatre. The goal is to display the emotional story of the conflicted Vietnamese identity.”

Chiao-Wen Chiang / Department of Music, University of Hawaii  
Indigenous Tao Singing and the 2017 Anti-Nuclear Waste Concert,

On August 4, 2017, the Taiwanese indigenous Tao ethnic group mounted a protest against the dubbing of nuclear waste on their homeland Orchid Island by the Taiwan government since 1982. The event was accompanied by a concert that made use of the traditional Tao chant genre called anood. What is unique about this concert is not that indigenous music was used as protest but the way anood was creatively used to articulate a sense of Tao identity and as an impetus for self-determination. Anood, one of the genres of Tao people's traditional chanting, is based on a repetitive brief melody with improvised or precomposed texts that are rich in cultural metaphors. This paper focuses on the way a marginal group such as the Tao people voiced their concerns publicly while critiquing the unjust treatment of their community by the central government. Although this event foregrounds what Marc Abélès calls “the politics of survival,” I argue that traditional chanting not only reinforces Tao people's cultural identity, it also perpetuates indigenous knowledge and constitutes community. By analyzing the musical and textual context of anood, along with the new-composed song “Jikangai (Don't Come!),” I intend to show that anood is more than a protest song for the concert but a call for unity and group cohesion for the Tao people. Anood encapsulates the experience of marginality and is a performance of indigenous self-determination against internal colonialism by the post-colonial nation-state.

## Panel 6.2 Social Issues

Yukie Sato / Graduate School of Political Science, Waseda University

## The Gwangju Uprising and Transitional Justice: Transformation of Historical Reconciliation among Democratization Movement

My study examines the processes, benefits, and limitations of the historical reconciliation projects for state violence, particularly focusing on the Gwangju Uprising, democratization movement occurred in South Korea in 1980, suppressed by authoritarian Korean government.

To accomplish this objective, this study performs three tasks; it clarifies (1) how the public memory of the Uprising was formed, (2) the processes of the reconciliation projects after democratization in 1987, and (3) the benefits and limitations of these projects by using the transitional justice (TJ) concept.

By meeting these objectives, this study clarifies three points. First, the finding of the "Minjung (People)" concept was a trigger for Koreans to think about reconciliation for the Uprising as an important issue for then democratization movement. Second, the democratized government approached reconciliation projects at times by complying with the reconciliation-conditions presented by citizens. Third, these projects demonstrate exemplary practicalities of TJ. While there are omissions, victims and citizens are struggling with them. Hence, the form of reconciliation continues to change.

By clarifying these points, this study becomes significant from three perspectives. First, it provides a key for solving problems based on the gaps in the historical recognition in East Asia. Second, it provides a significant key to realize historical reconciliation for not only East Asia but also other regions by a presentation of an East Asian case to TJ debates generally limited to Latin America region or South Africa. Finally, it will be of great assistance to abolish state violence in all other regions as well."

## Benjamin Moseley / Department of History, University of Hawai'i at Mānoa Apa Ose Orang Ambon?:The Portuguese Influence on Christian Ambonese Identity

This paper analyzes the presence of Portuguese heritage in the culture, language, and religious practices of the island of Ambon in Indonesia's Maluku province while also providing a historical overview to the arrival and departure of the Portuguese and the accompanying Jesuit Missions in this part of Southeast Asia. This paper seeks to understand how the initial 16th century Portuguese settlements in Ambon and the Jesuit missions continued to have a lasting impact on the social, religious, and cultural landscape of Ambon despite the end of Portuguese colonial rule in the early 17th century and subsequent regional dominance by the Netherlands East India Company. Ultimately, this paper contends that current Ambonese Christians can in part trace a significant portion of their origins to the period of the Portuguese presence in Ambon and that this Portuguese influence manifests itself in numerous cultural traits, especially language. In this paper, colonial documents, Jesuit mission letters, indigenous Ambonese histories, historical linguistics papers, and contemporary anthropological articles are utilized to examine the role of the Portuguese and Jesuit missions in the development of a distinctive Ambonese Christian community. This paper provides a valuable introduction to understanding the development of the Ambonese Christian community and its relation to not just the Portuguese and Jesuits, but to other colonial powers and mission groups as well.

## Niruka Sanjeevani / General Sir John Kotelawala Defence University, Sri Lanka Illicit Border Crossing of Women: Analysing of the Transnational Security Challenges in South Asia

Territorial Borders are demarcated by every state to safeguard the well-being of their citizens from external uncertainties. Illicit crossing of those borders by outsiders create security threats for a number of states. The illicit ways refer to the acts of crossing borders without having authentic legal documentation such as visas and passports. Within this scenario ongoing border crossing of women in India, Bangladesh, Pakistan, Nepal and Afghanistan have constituted security challenges to the entire South Asian region. This contemporary challenge can be identified as a transnational security threat which mostly demonstrates non-

military strains that emerge across the borders. The root causes for illicit border crossing of women are often associated with the push and pull factors in the economic, social and environmental aspects. Under the push factors women move into another country because of the individual risk in their native lands. In contrast, pull factors force women to enter into another territory due to the various needs which cannot be met by them in their home countries. As an ultimate fall out of the above constraints, women become vulnerable to trafficking as well.

The key objective of this paper is to examine illicit border crossing of women by focusing on countries like India, Bangladesh, Pakistan, Nepal and Afghanistan. The data of the study were accumulated from secondary sources including books, journals and on line articles. Further, this research is entailed by the qualitative research method to analyse applicable findings to offer insights into better understanding of illicit border crossing of women.

Steven James Fluckiger / College of Arts and Humanities, University of Hawaii  
"To Reward Her for This Devotion" Catholic Manipulation of the Conversion of Early Modern Philippine Women

During the initial colonial period of the Philippines, Catholic missionaries encountered cultures that placed the spiritual administration of indigenous animism on women. These women held influential positions in their societies, yet missionaries worked to debase their spiritual practices and supplant it with Catholicism. Because of the influence these indigenous animist women wielded, Catholic missionaries sought to convert indigenous women to counteract these animist leaders. Once converted, the clergy then used these women as public symbols of the blessings of Catholicism to show indigenous Philippine people that women and men would benefit greatly from adopting Catholicism. One of the methods these missionaries used was publicly displaying and recounting the visions, miracles, and healings indigenous women experienced or witnessed through their faithful adherence to Catholic principles. Using these experiences, the Catholic missionaries showed the indigenous populations that they no longer needed to rely on the women who led animist traditions and that they could instead follow the example of these Christian women who were remarkably blessed spiritually through their devotion to Catholicism. The promotion of these miracles, visions, and healings was an attempt to strengthen the power and influence of the Catholic Church in the archipelago. This paper analyzes several accounts of these visions, miracles, and healings while acknowledging the active role indigenous women took. It also acknowledges how Catholic clergy rejected certain accounts of Christian-related visions and healings because it threatened their authority and did not support Catholic dogma.

**Panel 7: 1:00 p.m. - 2:30 p.m.**

**Panel 7.2 Arts & Media**

Adrian Ellis Alarilla . Southeast Asia Center, University of Washington  
Queer Transnational Love in the time of Social Media and Globalization

Video Diary Trailer: <https://vimeo.com/238421988>

In this theoretical study in video form, the filmmaker analyzes the possibilities and unsustainability of queer, transnational love. Using found footage, he retraces the story of his love with the research subject in an effort to work through the trauma of ending a relationship." "Trailer: <https://vimeo.com/238421988>

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Christina Ayson / American Studies, University of Hawaii, Manoa

## Learning from Filipino Art History - Collaboration, Performativity, & Humor Part 1

Evaluating Filipinx art from Western valuations of aesthetic value limits the potentials of learning from Filipino art history. Rather, subscribing to the visual regimes of American colonialism perpetuates stereotypes of Filipinx peoples and further upholds Western models. In this talk, I will present a new way of viewing Filipinx art history by reading works from the Filipinx episteme of performativity, collaboration, and play. I will focus on artists Raymundo Albano, Carlos Villa, and Jenifer Wofford who have created works of art that feature these three aesthetics. Rather than posing these works as "art for arts sake" or activist, I propose that these aesthetics demand social change as a part of the work itself. Works of art become a process for social critique and transformation rather than a reflection or object of these movements. By understanding these tools of art making, we can apply performativity, collaboration, and play to our own teaching and research practices to demand a more radical and equitable university environment. This presentation will precede a performance workshop that will practice the theories discussed.

Rebecca Maria Goldschmidt / Department of Art and Art History

Learning from Filipino Art History - Collaboration, Performativity, & Humor Part 2 – Workshop Participatory

### **Panel 7.2 History & Philosophy**

Justin McDonnell / School of Asia Pacific Studies, University of San Francisco

Japanese Confucian Adaptations and Chinese Otherness in Early Edo

This research looks at and examines Japan's preoccupation with China and its cultural influence in the late pre-modern period. Though Japan has always been close enough within the reach of the Chinese cultural sphere, Japanese adoptions of Confucian traditions diverged from their Chinese origins. Japanese interpretations and understanding of China and Confucianism contested the historical account of China as Zhongguo, or the Middle Kingdom. In their indigenous debates and writings, particularly the writings of Arai Hakuseki, Yamaga Soko, and Asami Keisai, Japanese Confucianists responded to thousands of years of history and the pressures of how to apply their understandings of Confucian traditions in Japan in the early Edo period. Confucianism was utilized by the Edo shogun to strengthen legitimization, but it simultaneously posed great challenges that could shake the very foundations of the shogunate as a major power over the monarchy. Utilizing philosophical and historical Chinese and Japanese sources, I explore Japanese cultural manifestations of the Confucianism of antiquity to acquire a fuller and deeper understanding of Japan's complex ties and interactions with its Chinese neighbor, the Confucian tradition, and Japan's own unique sense of identity and thought.

Chih-Wei Peng / Department of Philosophy, University of Hawaii at Manoa

Two Interpretations of Ge Wu (格物) and the Is-Ought Problem

Among all problems of the interpretation of the Great Learning (Daxue 大學), how to correctly understand the meaning of ge wu (格物) is often regarded as the most important philosophical task for Neo-Confucian thinkers. In this presentation, I shall explain and evaluate two interpretations of ge wu: one is 'investigating things' proposed by Zhu Xi (朱熹) and the other is 'correcting affairs' suggested by Wang Yangming (王陽明). After that, I shall point out that Zhu Xi's understanding of ge wu seems to encounter the Is-Ought problem but Wang Yangming's understanding of ge wu is immune to the delicate issue. But, after proposing a simple method to solve the Is-Ought problem in Zhu Xi's philosophical works, I shall argue that the two interpretations of ge wu in fact complement each other; no one is better than the other.

Wei Zhang / University of Hawaii at Manoa

Flowing from India to China: the Performative Figure of “Thousand-Hand Avalokitesvara” in Chinese Dance and Contemporaneity

During the long historical period of Buddhism’s localization in China, the Indian “Thousand-Hand Avalokitesvara” was transformed into a female image in Chinese culture, absorbing Taoism and Confucianism, and finally creating the local Chinese legend. Venerable and powerful, and able to help people out of their distress and misery, the Avalokitesvara became the reincarnation of a Chinese Saviour, respected by vast numbers of the common people in contemporary China.

Chinese “Thousand-Hand Avalokitesvara” dance experienced the evolution from a classical dance work to a famous dance-drama. Hand gestures of this style, which originated in India but developed outside the country, contain implicit spiritual meanings—but not narrative ones—that adapt the Buddhist context.

My paper presentation will first focus on the specific dance pieces and dance drama of “Thousand-Hand Avalokitesvara” from 2000 to 2005 to demonstrate how Buddhist style of hand gestures promote the Buddhist philosophy flowing from India to China. Additionally, I will compare performative practices of “thousand-hand and thousand eye” figures off the stage, which are considered to be the perfection of Avalokitesvara in the earthly world.

This phenomenon, reflecting Buddhist themes, is a perpetual topic in performative creation, where it takes special advantage of the use and innovation of movements. On account of its high spiritual realm, the preaching of Buddhism with clarity is difficult through narrative art forms, and thus it is of advantage to the artist to recast the explicit spiritual world into practices of movement, and, by using Buddhist-style gestures, promote the philosophical aesthetics and ethical ideology for contemporary Chinese society.

Q.Z. Lau / University of California, Santa Barbara

Exchange as Legitimation: Buddhist Objects as Instruments of Power in Ritual Trade Networks in Post-Han Eastern Asia

Networks of trade conveying ritually important objects of power have been a key feature for polities on the eastern Eurasian continent, with regional rulers of polities leveraging control of the distribution and possession of ritually significant goods, objects, and people in order to legitimate their own rule. The ability to control the importation of materials, production of significant ritual objects, and the power to distribute them to individuals of interest to the ruling clan and other polities served to affirm mutual relations and constructions of hegemony. While problematic in its simplistic assessment of China, elements of Marcel Mauss’s influential “The Gift” provide a useful framework to analyze these interactions.

The flourishing of the new religion of Buddhism during the Northern Dynasties did not lead to the abandonment of these distributive practices but instead resulted in the creation and conveyance of new ritual objects for rulers to assert hegemonic power. I look at three types of new ritual “objects”: Buddhist monks with scholarly abilities, images of the Buddha, and reputed relics of the Buddha.

Renowned Buddhist scholar-monks, through their reputed supernatural powers and linguistic mastery of sacred texts, became themselves new objects of exchange in the era and powerful symbols of legitimation. I examine the value and powers ascribed to the eminent Kushan translator Kumārajīva. Meanwhile, Buddha images and relics, though dissimilar from ritual gifts previously used in the region, became integrated into old patterns and symbols of authority in areas such as the Northern Dynasties, Silla, Baekje, and Japan.

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