



**3<sup>rd</sup> Conference  
of Baltic Alliance for Asian Studies**

## **DYNAMIC ASIA: SHAPING THE FUTURE**

University of Latvia,  
Riga, Latvia  
April 13–15, 2018

**3<sup>rd</sup> Conference  
of Latvian Society  
for the Study of Religions**

**Programme and Abstracts**



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**Dynamic Asia: Shaping the Future**  
**Programme and Abstracts**

**Organizing Institutions**

University of Latvia, Department of Asian Studies, Centre for Korean Studies  
Latvian Society for the Study of Religions

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The organizers of the conference reserves the right to change the programme, speakers or venue, should the need arise. Every effort has been made to ensure the stability of the programme but the organizing committee cannot guarantee the participation of any listed person.

The titles and abstracts of individual papers, as well as the names of the authors and their institutional affiliation are printed as submitted by the authors in their registration form.

**Scientific and organizing Committee of the 3<sup>rd</sup> Conference of Baltic Alliance for Asian Studies**

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*Marika Laudere, Daugavpils University*

**Conference venue**

13–15 April, 2018

University of Latvia

Raiņa bulvāris 19, Rīga, Latvia

Welcome Reception: University Library

Kalpaka bulvāris 4 (entrance from the courtyard, 1<sup>st</sup> floor)

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# Conference Schedule

Friday 13 April

8.30–12.00	<b>Registration</b> University of Latvia, Raiņa bulvāris 19. Entrance hall
From 12.00	<b>Room 240 (close to the Small Hall)</b> The registration desk will be open during conference: 9.00–17.00
9.00–9.30	<b>Conference Opening</b> (Small Hall)
9.30–10.30	<b>Plenary Session: Keynotes</b> (Small Hall)
10.30–11.00	<b>Coffee Break</b>
11.00–12.30	<b>Parallel Sessions</b> Session A1                      Session B1                      Session C1
12.30–13.30	<b>Lunch Break</b> (University dining hall, lower ground floor)
13.30–15.00	<b>Parallel Sessions</b> Session A2                      Session B2                      Session C2
15.00–15.30	<b>Coffee Break</b>
15.30–17.30	<b>Parallel Sessions</b> Session A3                      Session B3                      Session C3
17.30–19.30	<b>The BAAS Board Meeting</b>
20.00–21.00	<b>Welcome Reception and Poster Presentations</b> Address: University Library, Kalpaka bulvāris 4 (entrance from the courtyard, 1 <sup>st</sup> floor)

## Saturday 14 April

**9.00–10.00**    **Plenary Session: Keynotes** (Small Hall)

**10.00–10.30**    **Coffee Break**

**10.30–12.00**    **Parallel Sessions**

Session **A4**

Session **B4**

Session **C4**

**12.00–13.00**    **Lunch Break**  
(University dining hall, lower ground floor)

**13.00–14.30**    **Parallel Sessions**

Session **A5**

Session **B5**

Session **C5**

**14.30–15.00**    **Coffee Break**

**15.00–17.00**    **Parallel Sessions**

Session **A6**

Session **B6**

Session **C6**

**19.00**            **Dinner**

## Sunday 15 April

**10.00–14.00**    **Cultural Programme**

# Conference Programme

Friday 13 April

**9.00–9.30 Conference Opening** (Small Hall)

**9.30–10.30 Plenary Session: Keynotes** (Small Hall)

Hiroshi ARAKI (*International Research Center for Japanese Studies, Japan*)

Reviewing Japanese Dream Culture and its History: Where Ancient, Medieval and Modern Times Encounter

Chair: Leons TĀIVANS (*University of Latvia, Latvia*)

**10.30–11.00 Coffee Break**

**11.00–12.30 Parallel Sessions**

## **A1: Discovering Lifestyle**

Chair: Kaspars KĻAVIŅŠ (*University of Latvia, Latvia*)

Room: Small Hall

Pierrick PORCHET (*Geneva University, Switzerland*)

The Adaptation of Chinese Traditional Martial Arts to Competitive Sport: the Case of *bajiquan*

Xuan WANG (*Memorial University / University of Tartu, Canada/Estonia*)

Sex Games, Gender Dynamics and Manipulation of Public Opinions: Chinese Naodongfang (Wedding Night Sexual Pranks) Ritual Studies

Keiko KANNO (*University of Oxford, United Kingdom*)

Stress, Sleep Deprivation, and Obesity Prevalence in Contemporary Mongolia

David W. KIM (*Australian National University, Australia*)

A Socio-religious Volunteerism: The Australian NGO Movement during the Korean War (1950–1953)

## **B1: Perspectives from Hinduism Studies**

Chair: Jagannath PANDA (*Institute for Defence Studies and Analyses, India*)

Room: 101 (Auditory 1)

Audrius BEINORIUS (*Vilnius University, Lithuania*)

Traditional Indian Astrology on Karmic Causality and Free Will

Renatas BERNIŪNAS (*Vilnius University, Lithuania*)  
Between Gods and Karma: Prosocial Behavior among Mongolians in an Anonymous Economic Game

Robert CZYŻYKOWSKI (*Jagiellonian University, Poland*)  
Contemporary Tantric Vaiṣṇava traditions in Bengal – Continuity of Reinvention?

Natālija ABROLA (*University of Latvia, Latvia*)  
Origins and Proliferation of Indic Sciences in Latvia

### **C1: Anthropological Perspective in Asian Studies**

*Political Subjectivities and Politics of Identity  
as well as other Countervailing Strategies of Belonging*

Chair: Vytis CIUBRINSKAS (*Vilnius University / Vytautas Magnus University, Lithuania*)

Room: 021 (Professors' Club)

Vytis CIUBRINSKAS (*Vilnius University / Vytautas Magnus University, Lithuania*)

Social Remittances and Patterns of Remigrant Identity: Indian British Return Migration to Punjab and Haryana in Comparative Perspective with Remigrations to Central & Eastern Europe

Raminta LISAUSKAITĖ (*Vytautas Magnus University, Lithuania*)  
Asian Refugee Women: Adapting Woman Lifestyles

Indre BALCAITE (*Vytautas Magnus University, Lithuania*)  
Networks of Resilience: Legal Precarity and Transborder Citizenship among the Karen from Myanmar in Thailand

Kristina GARALYTĖ (*Vilnius University, Lithuania*)  
Student Politics and Agonistic Pluralism of Indian University Campuses

### **12.30–13.30 Lunch Break**

### **13.30–15.00 Parallel Sessions**

#### **A2: Contemporary Islam**

Chair: Māris KŪLIS (*University of Latvia, Latvia*)

Room: Small Hall

Vesna BOČKO (*Masaryk University, Czech Republic*)  
One Ritual, Different Directions: Contemporary Differences of Female Circumcision in Central Java

Helen HAAS (*Tartu University, Estonia*)  
Religious Conversion from Islam to Christianity as a Shift in Social Status  
in Turkey

Leons TAIVANS (*University of Latvia, Latvia*)  
The Quest for Islamic Reformation

Dovilė VALAITĖ (*Vilnius University, Lithuania*)  
Modern Psychotherapy in Islam: the Problems of Adaptation and  
Inculturation

## **B2: Studying Buddhism**

Chair: Märt LÄÄNEMETS (*University of Tartu, Estonia*)

Room: 101 (Auditory 1)

Darima AMOGOLONOVA (*Institute for Mongolian, Buddhist and Tibetan  
Studies, Siberian Branch, Russian Academy of Sciences, Ulan-Ude, Russia*)  
Buddhism in the Russian Desecularization Processes (on Materials of  
Buryatia)

Teet TOOME (*University of Tartu, Estonia*)  
Stories in the Lotus Sutra

Margarita PUTNINA (*Buddhist Community Riga Drikung Ngaden Choling,  
Latvia*)  
Role of Thangkas in the Daily Practice of Buddhist Practitioners

Marika LAUDERE (*Daugavpils University, Latvia*)  
The Role of Woman in the Formation of Buddhism in Latvia

## **C2: Changing Traditions**

Chair: Renatas BERNIŪNAS (*Vilnius University, Lithuania*)

Room: 021 (Professors' Club)

Joanna GRUSZEWSKA (*Jagiellonian University in Kraków, Poland*)  
King Aśoka in the Modern Indian Culture and Political Discourse

Linas DIDVALIS (*Vytautas Magnus University, Lithuania*)  
Genesis of East Asian Studies in Lithuania: the Legacy of Matas Šalčius

Paul WOODS (*Oxford Centre for Mission Studies, United Kingdom*)  
Otherness and liminality in Claire Tham's 'The Inlet': Literary  
Anthropology and Triangulation between Novel and Reality

Vladimir SAZONOV (*University of Tartu, Estonia*)  
Changes in Literal Tradition of Hittites (Anatolia) in 2<sup>nd</sup> Millennium BC

**15.00–15.30 Coffee Break**

**15.30–17.30 Parallel Sessions**

**A3: Exploring the Arts**

Chair: Anita STASULANE (*Daugavpils University, Latvia*)

Room: Small Hall

Alistair SWALE (*University of Waikato, New Zealand*)

Hollywood Cinema and Anime: a Force for Renegotiating the Global Aesthetics of Film Toward an 'Asian' Perspective?

Liga SAKSE (*Latvian Academy of Culture, Latvia*)

Japanese Floral Photography and Ideas in the 21<sup>st</sup> Century

Kristina DOLININA (*Vilnius University, Lithuania*)

Classical Indian Dance Kathak: The Issues of Representation and Domination

Kristīne MILERE (*Latvian Academy of Culture, Latvia*)

Discovering Asian Art Layer by Layer. Researching Art from a Non-Western Culture

Agnese HAIJIMA (*University of Latvia, Latvia*)

Traditional Elements in Modern Japanese Architecture and Interior Design

**B3: Dynamic Korean Religions**

*The Expansion and Globalization of Korean New Religions.  
From Donghak to Daesoon Jinrihoe*

Chair: Massimo INTROVIGNE (*Center for Studies on New Religions [CESNUR], Italy*)

Room: 101 (Auditory 1)

Massimo INTROVIGNE (*Center for Studies on New Religions [CESNUR], Italy*)

Dynamic Religion: Korean New Religions, A Success Story

Bernadette RIGAL-CELLARD (*Université Bordeaux Montaigne, France*)

Daesoon Jinrihoe: Reclaiming the Past to Improve the Future

Ingyu PARK (*Daejin University, Pocheon, Republic of Korea*)

Kang Jeungsan and the Soteriology of Korean New Religions

Tomasz SLEZIAK (*School of Oriental and African Studies, United Kingdom*)

“Sages Dead or Alive? Relevance of Confucianism in Modern Studies of South Korea”

Jinseok SEO (*University of Latvia, Latvia*)  
Shamanistic Cargo Cult in Korean Christianity and Impeachment of the President

### **C3: Changing Identities**

Chair: Audrius BEINORIUS (*Vilnius University, Lithuania*)

Room: 021 (Professors' Club)

Jeong Duk Yi  
Hwadam KWON (*Chonbuk National University, South Korea*)  
The Concept of "Modern" and its Eurocentrism in East Asia

Euy Ryung JUN  
Euy Min LEE (*Chonbuk National University, South Korea*)  
Ban Damunhwa and the Discourse of Fairness and Reverse  
Discrimination in South Korea

Arvydas KUMPIS (*Vytautas Magnus university / Klaipėda University, Lithuania*)

Japan's Far Right Activists: between Legal and Moral Norms

Šarūnas RINKEVIČIUS (*Vilnius University, Lithuania*)  
The Quest for the Lebanese identity: the Case of Phoenicianism

### **17.30–19.30 The BAAS Board Meeting**

Room: 021 (Professors' Club)

### **20.00–21.00 Welcome Reception and Emerging Studies (Poster Presentations)**

Address: University Library, Kalpaka bulvāris 4 (entrance from the courtyard, 1<sup>st</sup> floor)

Seung Beom PYON (*Chonbuk National University, South Korea*)  
Problems of Hanok Village as a Traditional Tourist Attraction in Jeonju City, Korea

Euy Min LEE (*Chonbuk National University, South Korea*)  
"Recovery of the Fragmented Life": Cafes and Cultural Practices in Jeonju

Mi Hyun Moon (*Chonbuk National University, South Korea*)  
Latvia and KOREA, Sharing Historical Pain and Cultural Relation

Jaehong SONG (*Jenobuk National University, South Korea*)  
The View of Discrimination against Immigrants and Immigration  
Tolerance from East Asia

## Saturday 14 April

### 9.00–10.00 Plenary Session: Keynotes (Small Hall)

Ayako KUSUNOKI (*International Research Center for Japanese Studies, Japan*)

Japan's First Grand Strategy since the WWII? The Meaning of Abe's "Free and Open Indo-Pacific Strategy"

Chair: Kaspars KĻAVIŅŠ (*University of Latvia, Latvia*)

### 10.00–10.30 Coffee Break

### 10.30–12.00 Parallel Sessions

#### A4: Translations and receptions I

Chair: Jinseok SEO (*University of Latvia, Latvia*)

Room: Small Hall

Adam BEDNARCZYK (*Nicolaus Copernicus University in Torun, Poland*)  
*Genji Monogatari* in Muromachi Period Travel Accounts

Stina JELBRING (*Stockholm University, Sweden*)  
Genre-Transformation in the English Translations of the *Genji Monogatari*

Vivek Kumar SHUKLA (*Aarhus University, Denmark*)  
Kabir's Image in its English Translations: Selection Translation and Appropriation

Tadas SNUVIŠKIS (*Vilnius University, Lithuania*)  
The Problems of Reception of Indian Philosophy in Han-Tang China

#### B4: Advancing Traditions in China

Chair: Paul WOODS (*Oxford Centre for Mission Studies*)

Room: 101 (Auditory 1)

Massimo INTROVIGNE (*Center for Studies on New Religions [CESNUR], Italy*)  
Dynamic New Religions in China: Family Networks and the Growth of The Church of Almighty God

PierLuigi ZOCCATELLI (*Pontifical Salesian University, Italy*)  
A Dynamic Religion in China: The Church of Almighty God

Sonja Mei Tin HUANG (*Fu Jen Catholic University, Taiwan*)  
Inculturation of Catholicism in Chinese Areas: From the Writings of  
Missionaries to Religious Activities

Olga MAZO (*Russian State University for the Humanities / National  
Research University Higher School of Economics, Russia*)  
Hedgehog Spirits in Traditional Chinese Culture and Nowadays

#### **C4: Social and Political Transitions I**

Chair: Máté SZAKÁLI (*Pázmány Péter Catholic University, Hungary*)

Room: 021 (Professors' Club)

Yossi MANN (*Bar-Ilan University, Israel*)  
Understanding Social, Political, Economic And Security Issues in  
Lebanese Society Using Automated Tools for “Sentiment Analysis” and  
“Opinion Mining” with an Emphasis on the Arabizi language

Holger MÖLDER (*Tallinn University of Technology, Estonia*)  
Israel in the post-IS Middle East

Evgeniia DROZHASHCHIKH (*Lomonosov Moscow State University, Russia*)  
Space Race 2.0. Shifting to Asia

Jagannath PANDA (*Institute for Defence Studies and Analyses, India*)  
India and CHINA in Global Asia: Making of a New Equilibrium

#### **12.00–13.00 Lunch Break**

#### **13.00–14.30 Parallel Sessions**

#### **A5: Translations and receptions II**

Chair: Tomasz SLEZIAK (*School of Oriental and African Studies, United Kingdom*)

Room: Small Hall

Su Mee LEE  
Mi Ra KIM (*Chonbuk National University, South Korea*)  
Mo Yan's Red Sorghum in the West: Interpretation and Re-Interpretation

Ieva NAGYTĖ (*Vilnius University, Lithuania*)  
Translation of Chinese Culture-specific Words into European Languages:  
Case Study of Soul Mountain by Gao Xingjian

Märt LÄÄNEMETS (*University of Tartu, Estonia*)  
*Mengzi* and *Zhuangzi*: Contextual and Conceptual Comparison

Mart TŠERNJUK (*University of Tartu, Estonia*)  
Disputes With Confucius in The Inner Chapters of Zhuang-Zi

### **B5: Gender and Spirituality**

Chair: Agnese HAIJIMA (*University of Latvia, Latvia*)

Room: 101 (Auditory 1)

Savannah Rivka POWELL (*University of Tartu, Estonia*)  
Divine Acts of Power: The Intersectionality of Gender and Spirituality of  
the Ainu, Miko, and Okinawan Traditions of Japan

Marja-Leena HEIKKILÄ-HORN  
Maynadi KYAW (*Mahidol University International College, Thailand*)  
From Giraffe-Women to Long-Neck Karen. The Identity of the Kayan  
Women at the Thai-Myanmar Border

Ingrīda KLEINHOFA (*University of Latvia, Latvia*)  
Representations of Women in Two Arab Emigration Novels: Misk  
Al-Ghazal by Hanan al-Shaykh and The Girl in the Tangerine Scarf by  
Mohja Kahf

### **C5: Social and Political Transitions II**

Chair: Keiko KANNO (*University of Oxford, United Kingdom*)

Room: 021 (Professors' Club)

Vladislav KRUGLOV (*MGIMO University, Russia*)  
The Concept of "Greater China"

Juntao DU (*University of Tartu, Estonia*)  
"Two China's Bridge" in Political Issues: Analysis Singapore's Role in  
Cross-Strait Relations from Political Ideology and Culture Perspective

Konstantinas ANDRIJAUSKAS (*Vilnius University, Lithuania*)  
Moving Mountains Wisely: Maoist Voluntarism in China's Belt and Road  
Initiative

Sow Keat TOK (*The University of Melbourne, Australia*)  
Reforming History: Legitimising the CCP and Reforming History in the  
Xi Jinping Era

### **14.30–15.00 Coffee Break**

**15.00–17.00 Parallel Sessions**

**A6: Economies in Asia**

Chair: Ingrida KLEINHOFA (*University of Latvia, Latvia*)

Room: Small Hall

Máté SZAKÁLI (*Pázmány Péter Catholic University, Hungary*)

Indonesia's Role in the Group of Twenty

Muhammad Ichsan FADILLAH (*Adam Mickiewicz University in Poznań, Poland*)

Towards E-ASEAN: Case Studies of Cambodia, Laos and Myanmar

Taru SALMENKARI (*Tallinn University, Estonia/Finland*)

Entrepreneurial civil society in Shanghai: When Economic Independence Fails to Produce Political Demands

Akio NAWAKURA (*Meiji University, Japan*)

The Impact of Public Support on Farm Lobby in Korea and Japan: A Case Study on the Farm Lobby's Resistance to Trade Liberalization in the 2000s

**B6: Challenges of the Western Thought**

Chair: Marika LAUDERE (*Daugavpils University, Latvia*)

Room: 101 (Auditory 1)

Kotryna KRIAUCIŪNAITĖ (*Vilnius University, Lithuania*)

Philippines: the Death of Christian Morality in Rodrigo Duterte's Politics

Māris KŪLIS (*University of Latvia, Latvia*)

Philosophical Challenges of the Western Philosophy in the Face of the Modern Terrorism (Islamic State and al-Qaeda)

Anita STASULANE (*Daugavpils University, Latvia*)

Changing Patterns in Representation of India in Latvia

Vilius Dranseika (*Vilnius University, Lithuania*)

Varieties of Causal Determinism in Cross-Cultural Research on Folk Theories of Free Will.

**C6: Cross-Cultural Conceptualizations**

Chair: Janis PRIEDE (*University of Latvia, Latvia*)

Room: 021 (Professors' Club)

Vytis SILIUS (*Vilnius University, Lithuania*)

Negotiating One's Fate (*ming 命*): How to Speak about 'Free Will' in Early Chinese Philosophy?

Janis PILATS (*Ural Federal University, Russia*)

The Basic Philosophical and Anthropological Concepts of "Tao Te Ching" and the Problems of their Translation and Interpretation

Chang LIU (*Heidelberg University, Germany*)

Reading Tao Qian in the Wake of the Globalization of Ecocriticism

Uģis NASTEVIČS (*Latvian Academy of Culture / University of Latvia, Latvia*)

Norito: Liturgy in Shrine Shintō as the Japanese National Religion

## Sunday 15 April

### 10.00–14.00 Cultural Programme

Meeting point: University of Latvia

Raiņa bulvāris 19

## Abstracts of Keynote Lectures

**KUSUNOKI Ayako**

*International Research Center for Japanese Studies (Nichibunken), Japan  
ayakokusunoki0705@gmail.com*

### **Japan's First Grand Strategy since the WWII? The Meaning of Abe's "Free and Open Indo-Pacific Strategy"**

Prime Minister Shinzo Abe expressed his view in November 2016, at the TICAD IV in Nairobi, Kenya, that what would give stability and prosperity to the world was none other than the enormous liveliness brought forth through the union of two free and open oceans and two continents, declaring "Japan wants to work together with you in Africa in order to make the seas that connect the two continents into peaceful seas that are governed by the rule of law." This policy, the "Free and Open Indo-Pacific Strategy," now seems to be centered in Abe Administration's foreign policy. Although Japan since the Asia-Pacific War has developed its foreign policy under some guidelines – the so-called "Yoshida Doctrine" or the "Fukuda Doctrine," targeting the Southeast Asian region, it is unprecedented in terms of its scale, willingness to maintain and create liberal world order, and above all, using the word "strategy". This presentation would like to explore the meaning of the "Free and Open Indo-Pacific Strategy" in the context of Japan's foreign and security policy since the WWII as well as international relations in the Asia-Pacific region.

**ARAKI Hiroshi**

*International Research Center for Japanese Studies (Nichibunken), Japan  
hiroark@nichibun.ac.jp*

### **Reviewing Japanese Dream Culture and its History: Where Ancient, Medieval and Modern Times Encounter**

"Dream" is an important keyword in the study of cultural history. And Dreams relate profoundly to various cultural phenomena, so that the aspects of this relationship are broad and diverse. Japanese dreams are also represented visually in many different cultural contexts, in various styles and media, and their representation changes according to social and historical situations. In particular, pictorializing of dreams offers interesting possibilities. For example, the "speech balloon" (or bubble) is a

popular device for depicting speech acts in picture books and manga, and a significant symbolic image in contemporary culture such as LINE message in Japan. Historically, however, speech balloons also seem to have a close relationship with the visualization of dreams.

In this paper, I try to review some history of Japanese dream culture with applying the results of our team research in Nichibunken, and rethink the image of Japanese culture from unique perspectives by philological methods.

## Abstracts of Papers

### **ABROLA Natālija**

*The University of Latvia, Latvia  
natalija@goodday.lv*

### **Origins and proliferation of Indic sciences in Latvia**

This paper traces the historical origins of such Indic sciences as Ayurveda, Yoga, Music and Indian literature in the cultural environment of Latvia dating back from the end of the 19<sup>th</sup> century till present day. It will also embrace the impact of political and cultural background of each epoch in formation of the interest into aforementioned Indic sciences and their proliferation within the territory of Latvia.

Emerging of the first translations of Indian literature in Latvia played a considerable role in forming the contemporary rising interest of Latvian society into Indic sciences and Indian culture in general.

### **AMOGOLONOVA Darima**

*Institute for Mongolian, Buddhist and Tibetan Studies,  
Siberian Branch, Russian Academy of Sciences, Ulan-Ude, Russia  
amog@inbox.ru*

### **Buddhism in the Russian Desecularization Processes (on materials of Buryatia)**

The return of religion to the public sphere began in the years of Perestroika in the USSR, during which ethno-political romanticism captured imagination in all the ethnic groups of Russia. Thus desecularization inevitably gained the political characteristics. The current situation of recent and rapidly acquired religiosity is similar in some respects to soviet atheism as a characteristic of social consciousness: in both cases, personal choice reflects the ideological landscape, and contemporary public culture performs the function of compulsion to no lesser degree than the soviet ideological *diktat*. While the opinion polls of 1982–87 showed that the number of believers had fallen to less than 10 per cent, the public opinion polls conducted in Buryatia in recent years show an overwhelming level of religiosity among Buryats, with the number of non-believers falling to almost pre-revolutionary (before 1917) levels with the majority of respondents identifying themselves as Buddhists.

In current modern conditions in which ethnicity and public culture have (from around 2000) been largely depoliticized, religious values – understood as a fundamental

component of national culture – have become the most important marker of national space, and serve as the spiritual, moral and ideological basis for the ‘blood and soil’ sentiments that in the recent past fed the ideology of ethno-national memory and common goals. Ethno-national religion acquired a quality of (in Durkheim’s terms) the emblem of the clan, the symbol without which ‘social sentiments could have only a precarious existence’.

**ANDRIJAUSKAS Konstantinas**

*Vilnius University, Lithuania*

*konstantinas.andrijauskas@tspmi.vu.lt*

### **Moving Mountains Wisely: Maoist Voluntarism in China’s Belt and Road Initiative**

In summer 1945 Mao Zedong delivered one of his most important speeches, using the well-known Chinese fable about the Foolish Old Man removing the mountains with his bare hands. The speech soon became an ideological cornerstone of Mao’s deep-seated belief in the willpower of the revolutionary masses, tested successfully on the battlefields in China and Korea, but misapplied disastrously during the mass campaigns of domestic socio-economic and political development. China’s current leader Xi Jinping is increasingly considered to be the most powerful one since the founding father of the People’s Republic himself. Despite numerous differences, the two do indeed share quite a lot, including propensity for long-term grand designs. Xi’s current flagship mega-project abroad, the Belt and Road Initiative, is focused on connectivity provided by hard infrastructure (transportation, telecommunications, and energy transmission) to bridge China with the rest of the Eastern hemisphere and even beyond. Numerous scholars have indicated a plethora of economic, political and military features of its constituent sub-projects. In this paper, however, I would argue that one has to seriously appreciate its unacknowledged intellectual sources, in particular Maoist Voluntarism. Yet, contrary to its predecessors, the current mega-project aims to “move mountains” wisely in order to avoid the earlier “excesses”, and thus to serve China’s ultimate goal of shaping the future of dynamic Asia.

**BALCAITE Indre**

*Vytautas Magnus University, Lithuania*

*indre.balcaite@gmail.com*

### **Networks of Resilience: Legal Precarity and Transborder Citizenship among the Karen From Myanmar in Thailand**

The paper probes the relationship between legal precarity and transborder citizenship through the case of the Karen from Myanmar in Thailand. Collected through

ethnographic multi-sited fieldwork between 2012 to 2016, interconnected individual life stories evolving across the Myanmar-Thailand border allow to critically interrogate the political and legal categories of 'migrancy', 'refugeeness' and 'citizenship', teasing out their blurry boundaries in migrants' experience. Following the recent critical research in legal ethnography, the study demonstrates that legal precarity is not simply an antithesis to citizenship. The social and legal dimensions of citizenship may diverge, creating in-between areas of not-yet-full-citizenship but with varying levels of heft (Macklin 2007) for it. The paper consists of three parts. Firstly, it offers a theoretical framework to reconcile the Karen legal precarity (even *de facto* statelessness) and citizenship, even on both sides of the border (legally impossible). Secondly, it presents the three groups of Karen in Thailand, produced by the interaction of three major waves of Karen eastward migration and tightening Thai citizenship and migration regulations: Thai Karen, refugees and migrant workers. All face varying levels of legal precarity of temporary status without full citizenship. However, the last part shows how intertwined those groups are. A grassroots transborder perspective reveals the resilience of the Karen networks pooling together resources of the hubs established on Thai soil by the three waves. Even the most recent arrivals in Thailand use those resources to move from one precarious legal status to another and even to obtain citizenship clandestinely.

**BEDNARCZYK Adam**

*Nicolaus Copernicus University in Torun, Poland*  
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## **Genji Monogatari in Muromachi Period Travel Accounts**

The aim of the paper is to discuss different types of intertextual references to *Genji monogatari* (*The Tale of Genji*), a masterpiece of Japanese literature by the eleventh-century court lady Murasaki Shikibu, as depicted in so called medieval Japanese travel diary literature (*chūsei nihon kikō bungaku*). *Kikō* as a literary genre comprises about seventy accounts written approximately between the twelfth and sixteenth centuries. These works have been influenced by various earlier texts, especially by poetry, what can be observed in continued tradition of alluding to places mentioned in classical poems (*utamakura*). However, in the presentation the main focus will be on various references to the prosaic work, *The Tale of Genji*. Narrowing the scope of the sources' analysis to the travel diaries of the Muromachi period (1336–1573), the paper will depict explicit (as shown e.g. in *Nagusamegusa* [1418], *Azumaji no tsuto* [1448], *Tsukushi michi no ki* [1480], as well as implicit evocations (as illustrated in e.g. *Ojima no kuchizusamu* [1353], *Sumiyoshi mōde* [1364]) of Murasaki's work. As the concluding remarks, the paper touches upon the issue of the role and significance of *The Tale of Genji* in medieval travel accounts.

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## **Traditional Indian Astrology on Karmic Causality and Free Will**

The most basic assumption of *karman* theory – a fundamental tenet of Hinduism, Buddhism and Jainism – is that we do have the freedom to choose between various courses of action, and are morally responsible for these choices (Doniger 1983). However, the modern practitioners and supporters of Indian astrology (*phalita jyotiṣa*) have elaborated the arguments that astrology merely projects the results of previous *karman* (Gansten 2011). But how to explain then even nowadays popular the cult of the worship of constellations (*nakṣatras*) and planets (*grahas*) in the form of propitiatory rites (*śantis*, *prayaścittas*) and rituals (*pūjas*). Can religious acts, such as the worship of planetary deities, do alter the future determined by *karman* and revealed by means of astrology? Are there any textual evidences to establish that astrologers believed that the stars, planets, zodiacal signs and lunar constellations produced good and evil and caused suffering and happiness by themselves and were not merely symbolic representations or symptomatic of the manifesting the maturing of previous *karman*?

An attempt be made with this presentation to show that namely the indeterminate character of *karma-vipaka* theory provided an opening for the acceptance of astrology among Brahmanic orthodoxy. A possible future event arising from 'loosely rooted' (*śīthila-mūla*) *karman* can be counteracted, and herein lies the practical appreciation of astrology in Indian cultural milieu. In allowing for the interplay of fate and free will, *karman* thus offers an excellent theoretical model for applied astrology, more consistent with the art as actually practiced than an absolute fatalism or Christian doctrine of divine predestination.

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## **Between Gods and Karma: Prosocial Behavior among Mongolians in an Anonymous Economic Game**

Recently, a psychologist Ara Norenzayan and his colleagues suggested that culturally evolved religious beliefs in moralizing supernatural agents (Big Gods) promoted large-scale cooperation (Norenzayan et al. 2016). It is argued that an ordinary psychological

sensitivity towards third-party monitoring facilitated a successful spread of beliefs in powerful, morally concerned Big Gods. Those beliefs, in turn, facilitated a more pro-social behavior beyond the local face-to-face interaction. The standard psychological evidence to support this contention mainly comes from monotheistic Abrahamic religions. However, Norenzayan et al. also claim that *karmic* religions are compatible with this “Big Gods” framework, though it remains unclear how. Obviously, the notion of karma cannot be equated with the notion of punishing Big Gods. In Buddhism, the doctrine of karma is perceived as a kind of *impersonal law* responsible for the retribution of one’s actions, whereas “Big Gods” are rather *personal monitors*. To date, there are no studies that would attempt to disentangle the causal influence of beliefs in supernatural agency and karma on pro-social behavior among Buddhists.

Current presentation will outline preliminary psychological evidence from Mongolia about the psychological dynamics of beliefs in supernatural agents and karma. Mongolians use karma (*üiliin ür*) to describe actions, and at the same time they talk of Buddha (*Burkhan Bagsh*) as being God (*Burkhan*). So, contemporary Mongolian Buddhists provide an opportunity to test the scope of Norenzayan et al.’s model and start addressing the question of karmic religions. This presentation will seek to tease apart different aspects of religious thinking (karma and supernatural agents) and their distinct (or joint) causal effect on prosocial behavior.

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## **One Ritual, Different Directions: Contemporary Differences of Female Circumcision in Central Java**

Throughout the paper the author focuses on the ritual of female circumcision in Indonesian Java, more specifically in the city of Yogyakarta. Female circumcision in Java and Indonesia in general is considered as a daily practice going hand in hand with tradition. The author puts to the foreground the form of circumcision, performed in Yogyakarta and its classification as the symbolic and less invasive one. The ritual, that had somewhat same form and significance in different socio-economic and Muslim communities just one generation ago, is undergoing big changes. These changes are being implemented by state regulations, that make the traditional form of the ritual illegal, and promote its medicalized version. Changes are seen also between the supporters of the two major Islamic non-government organizations: the traditionalist Nahdlatul Ulama and the modernist Muhammadiyah. The author explains the national and international regulations and guidelines, analyze the role of different authorities (state, religious leaders and NGO’s) on the persistence/abundance

of FC and consequently its 'globalized' form (medicalization). The author learns and emphasizes that this is a practice taken for granted, whose origin is little known to the interlocutors (the executors and participants of the ritual) and that the existing literature and fieldwork on the subject is insufficient.

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### **Social Remittances and Patterns of Remigrant Identity: Indian British Return Migration to Punjab and Haryana in Comparative Perspective with Remigrations to Central & Eastern Europe**

The paper will tackle on the issues of fragmentation of belonging of contemporary transnational migrants and historically established diasporas. Migrants and diasporas live in their host societies with a 'myth of return' and in many ways with an ideology of "to be of use to your own country" through the unfolding of particular discourses, experiences and practices of displacement, structural inequality and political subjectivization as well as countervailing strategies.

Migration often triggers social innovation which becomes evident when taken particular human resources i.e. experiences, knowledge, heritage and values brought along and enacted by immigrants in the host countries as well as by remigrants in their post-colonial and post-socialist homelands. Remigrants bring transformation to their home countries by transferring particular experiences, skills, norms, etc. in the form of social transmittances (Levitt 1998, 2001; Lamba-Nieves 2011; de Hass 2006, 2010).

By using comparative perspective the paper will discuss the patterns of social remittances (in particular in the fields of education, i.e. schools established by remigrants) documented by anthropological fieldwork in Punjab and Haryana (Indian-British remigration) in India as well as in Lithuania (Lithuanian-American remigration).

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## **Contemporary Tantric Vaiṣṇava Traditions in Bengal – Continuity of Reinvention?**

Historical Bengal is particularly interesting area for Religious Studies because of its complicated history, geographical placement (on the route between Western India, Indochina and Himalaya region) and very rich religious landscape. One of characteristic features of this region is a continuous, dynamic interaction between Hinduism, Buddhism, Islam and indigenous religious traditions. The example of religious groups shaped by those interactions are multiple Vaiṣṇava Tantric groups of Bengal. They have been researched only in a limited scope and due to their esoteric character our knowledge about their doctrine and practice is still incomplete.

The proposed paper aims to examine the question of continuity of medieval forms of Tantric Vaiṣṇavism. Do the contemporary groups are the effect of evolution of medieval forms of Tantric Vaiṣṇava tradition or do they represent completely new forms? How those groups might evolve in the future? The key research problem from the perspective of Religious Studies is to classify these groups, to define the patterns of their mutual interactions and place them correctly in a wider perspective of Bengal's religious history. Presentation will be based on textual sources and the material collected during field research conducted in Bengal (state Western Bengal in India) during the years 2010–2017.

**DIDVALIS Linas**

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## **Genesis of East Asian Studies in Lithuania: the Legacy of Matas Šalčius**

This paper looks at the connections between East Asian countries and a well-known Lithuanian journalist, traveler and writer Matas Šalčius who was active during the interwar period. The study is based on previously little discussed archive documents that reveal not only the interest of Šalčius to educate Lithuanians about exotic cultures of China, Korea and Japan, but also his ambition to study geopolitics and growing tensions in the region. The research reveals an early emergence of East Asian studies in Lithuania that were suspended for several decades due to untimely death of Šalčius and Lithuania's loss of independence.

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## **Classical Indian Dance Kathak: The Issues of Representation and Domination**

Kathak is one of the classical dance styles, originated from North Central Indian performative traditions, developed under various historical conditions and now practised all over the country and beyond. It was revived, institutionalised, nationalised and sanitised along with the other music and dance forms in the processes of freedom movement, while searching for authenticity and national identity in the end of 19<sup>th</sup> and beginning of 20<sup>th</sup> century. The dance is now represented by few “chosen” hereditary performers and their narrative entirety, leaving behind unsuitable traditions, marginalised in the turns and twists of cultural politics, power and status shifts.

This study aims to look closer into the map of hereditary and non-hereditary performing communities, giving more attention to peripheral traditions, away from centre of domination. The self representation and living stories of performers, their activities and places have major importance in creating kathak community’s memory ethnography. These narratives may challenge existing “dominant narrative”.

The presentation will be based on the field work conducted from December 2017 to April 2018 in various kathak communities in central northern territories of India and would blend different anthropological and ethnomusicological approaches. My own dancing experience (over 10 years of study and dancing in India) justifies phenomenological access towards the subject.

The study would lead to deeper understanding of the situations and conditions influencing the development, making the diverse, colourful and flowing collage of kathak even richer and more attractive.

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## **Varieties of Causal Determinism in Cross-Cultural Research on Folk Theories of Free Will**

Empirical research on folk theories of freedom of the will tends to proceed in the following way: study participants receive experimental vignettes that describe certain types of hypothetical universes – these universes differ in whether causal determinism holds in them; and then participants are asked questions about agents in those universes: whether their actions – particular or in abstract – are free, whether these agents can be held morally responsible etc. (e.g. Nahmias et al. 2005; Nichols &

Knobe 2007; Cova & Kitano 2014). Vast majority of these studies interpret causal determinism as scientific causal determinism, often couched in terms of physical causal history of the universe, and sometimes with an explicit possibility to predict human behaviour from the causal history of their brain states.

Research on folk theories of freedom of the will held by non-Western adult populations is so far extremely limited. The only notable example is the study by Sarkissian et al. (2010) in which they examine intuitions about free will in subjects from Hong Kong, India and Colombia. The methods, however closely mirror the ones used in the aforementioned studies.

In this paper, I suggest that experimental vignettes based on other types of causal determinism (e.g. theological or karmic) – or even fatalism, based on a notion of fate or destiny – are more suitable for cross-cultural research on folk theories of freedom of the will.

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## **Space race 2.0. Shifting to Asia**

The 20<sup>th</sup> century was marked with rivalry boosted by the USSR and America in outer space amid the Cold War stance. Having started with the launch of the first satellites Sputnik 1 (1957) and Explorer 1 (1958) correspondently the opponents' space programs then evolved into full-fledged space activities. The time passed by, space technologies proved to be the means of both hard and soft power – the axiom born in the minds of those having been in the shadows of the bipolar world order for about 40 years. Today we are witnessing the surge of interest to the political, economic and socio-cultural rise of the Asian region. But what lacks elaboration is the posture of the Asian countries' space programs and signs of regional geopolitical competition shifting into the outer space dimension. However, experts assume that time is ripe for China, India, Japan and a number other states to benefit from being emerging spacefaring nations.

In this context the author of the presentation will attempt to analyze the evidence of the forthcoming space race in Asia, probable dyads of rivalry (China-India, North Korea-South Korea, etc.) and threats these may pose to the global security.

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## **“Two China’s bridge” in Political Issues: Analysis Singapore’s Role in Cross-Strait Relations from Political Ideology and Culture Perspective**

Cross-Strait relations or China-Taiwan relations, Mainland-Taiwan relations are the relations between the following two political entities, which are separated by the Taiwan Strait in the west Pacific Ocean: the People’s Republic of China, abbreviated as PRC, commonly known as “China”, and the Republic of China, abbreviated as ROC, commonly known as “Taiwan”.

This kind of relation not only reflects the division in ideological conflict background in Cold War era, but also influences the political-geographical balance situation in Asia-Pacific area. From 1960s to present, Singapore skilfully keeps good relationship with both sides of Taiwan Strait and played very important role to provide negotiation chances, even improve the closer connection between China and Taiwan.

Singapore is a special country in Southeast Asia which 74.3% of the population is Chinese ethnics. Therefore, Singapore is influenced by Chinese factors whatever in culture, economy and politics. As a result of Lee Kuan Yew’s political strategy, Singapore keeps balance between West and East, Communism and Capitalism, Islamic neighbours and secular domestic society. In Cross-Strait Relations, Singapore took advantage of its special “Chinese” factors to play a “bridge” role in two sides. In this essay, it analyses Cross-Strait interactions by Singapore from political science especially geopolitics perspective, and culture study perspective. From historical analysis since Singapore’s independent in 1965, it highlights different future outlooks when Singapore is situated a more and more dynamic China-Taiwan interaction from different area.

In terms of methodology, this essay is mainly based on interdisciplinary research (combination of historical, cultural and political study), case-study method and literature review method.

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## **Towards E-ASEAN: Case Studies of Cambodia, Laos and Myanmar**

Ever since its establishment in Bangkok on 8 August 1967, Association of South East Asian Nations (ASEAN) has been seeking to promote cooperation in the region. In the Information and Communication Technology (ICT) sector, the 10 ASEAN

member states have agreed on a framework for the establishment of an e-ASEAN in November 2000 at a summit in Singapore. In an informally-published copy of the 13-page long Agreement, it was stated that the Agreement's objective is to promote cooperation in the ICT sector.

Parallely, the Association has also undertaken an effort for a greater economic integration, with vision for realization of ASEAN Economic Community in 2015. To combine the effort to the already-existing ICT Agreement, in 2011 the Association launched the ASEAN ICT Masterplan (AIM) 2015. The AIM has identified e-Service, both in public and private sector, as one of the key factor to an enhanced ICT cooperation. The concern towards e-Service in public sector has existed in the Agreement under different name, which was e-Government. In the Agreement, the e-Government point occupies 1 (one) full article.

Despite having real concern, ASEAN's focus on e-Government implementation has been lacking, mainly because of the digital divide among the member states. The divide is also hinted in the Agreement, which identifies that there are different level of ICT awareness in between ASEAN member states, and so, it encourages a Capacity Building effort from the more ICT-advanced member states to the less advanced ones. That is why, ASEAN launched e-Government Strategic Plan 2020, which serves as the guideline for e-Government development of member states in the national level, mainly regarding the requirement basis and the development of status quo.

In the Plan, there are 3 (three) strategies and 2 (two) recommendations to be undertaken by all member states in 2020. The strategies are as follows: (1) define e-Government provision plan, (2) develop online services component, and (3) strengthen ICT infrastructure.

Meanwhile, the recommendations are (Ministry of Digital Economy and Society Kingdom of Thailand 2015): (1) enhance laws and regulation to support e-government, (2) develop ICT human capital.

This research will seek the answer to the question of "how are the implementations of strategies and recommendations of e-Government Strategic Plan 2020 in Cambodia, Laos and Myanmar?"

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## **Student Politics And Agonistic Pluralism of Indian University Campuses**

Drawing on ethnographic data, in this paper I attempt to understand Indian university campuses as a public sphere. Indian universities are generally perceived in terms of the Habermasian ideal of the public sphere, where social differences are "bracketed" and where citizens democratically negotiate their interests, finally arriving at the

common consensus (Habermas 1991). However, invoking Mouffe (1991, 2013), I see Indian campuses as places of “agonistic pluralism”, where students consciously and purposely confront their caste, class, ethnic, religious and political differences and get into open conflicts with their peers, university authorities or government. Referring to some recent notorious incidents and students’ practices (Beef and Asura festivals, students commemorating denounced by the state Muslim terrorists etc.), I argue that conflicts on Indian campuses do not just “happen”, but rather are “produced” as a means to reach the desired publicity. Thus, Indian student politics and Indian campuses allow locating conflict rather than consensus at the center stage of the democratic process.

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### **King Aśoka in the Modern Indian Culture and Political Discourse**

Aśoka is seen as the most prominent propagator of Buddhism in the history of India. Regarded as the greatest king of his time, he became the model for all subsequent rulers of the Buddhist tradition. He became a universal figure to such extent, that emblems associated with his person became national symbols of India. The aim of the paper is to analyze the symbolism associated with Aśoka appearing in the flag and the national emblem of the Republic of India, and the use of his figure in contemporary political discourse, as well as some examples of the usage of his figure in contemporary Indian culture. Detailed discussion will be preceded by a summary of depictions of the ruler in the historical documents and Buddhist tradition, which aims to show how the perception of king Aśoka changes and evolves through time.

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### **Religious Conversion from Islam to Christianity as a Shift in Social Status in Turkey**

The aim of my paper is to provide an understanding of the motifs of the religious conversion of the ethnic Turks and investigate the following reactions of family members, neighbourhood and wider social circle of the converts. According to a common understanding, a Turk can only be a Muslim. Segregation based on religion was part of the Ottoman Empire’s millet system polity and is still defining one’s personal identity in Turkey. Thus converting to another religion is perceived as

betrayal of one's own culture and insulting Turkishness. Despite of that some Turkish people are converting to different religions including Christianity. The motifs of conversion and consequences in social status are examined.

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## **Traditional Elements in Modern Japanese Architecture and Interior Design**

Modern Japanese architects find a vast variety of resources in traditional Japanese culture while designing contemporary buildings both for private or public use.

The presentation will list a number of boulder and provocative experiments of how traditional elements can be utilized to meet the requirements of modern living or working space: f.e. old stone-work from Shinto traditions revealed in co-work projects by famous Japanese sculptor Isamu Noguchi and architect Masatoshi Izumi.

The author will present most recent work of other leading architects as Daigo Ishii, Alex Kerr, Saito Yutaka, etc. in their blending old with new, f.e. in their use of beams and pillars with “black glistening” of the old smoke covered old farmhouses brought to modern spaces; elements of *machiya* – traditional town house architecture – *mushikomado* (plaster slits letting in light), interior gardens – *tsuboniwa*, rough-hewn beams on the ceiling, *sudare* hangings made of split bamboo, *andon* floor lamps, Edo period (1603–1868) *byōbu* folding screens; other elements – as bamboo baskets with flower arrangements, the joinery of beams and posts typical for Buddhist temples – all applied in contemporary constructions.

The presentation will further deal with modern interpretation of Yayoi period (300BC–300AD) architecture – houses standing on wooden supports raised a few feet above the ground – by Kengo Kuma.

In the past bamboo has not been acknowledged as a building material, while modern architects as f.e. Koizumi Masatano and Saito Yutaka etc. try to submit its strong and tubular structure to challenge new approaches in modern structures and design, revealing bamboo's rich surface texture of various kinds, applying its lightweight in myriad of uses: panels of woven bamboo cover the high-peaved ceiling, varieties of bamboo applied in multiple architectural details: railings, door frames, windows, floors etc. Bamboo as a material with Asian ambience lends itself to a myriad of interior uses: hanging blinds, trays, ladles, vases, chairs, tables etc.

These examples not only point future directions but also demonstrate that traditions have vast resources and potential in modern solutions.

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## **From Giraffe-Women to Long-Neck Karen**

The Identity of the Kayan women at the Thai-Myanmar Border

The oldest tourist posters of the Burma Tourist and Hotel Corporation carried a drawing of exotic-looking women with very long necks. Inspired by these posters, a Danish travel journalist Jørgen Bitsch took it as his main mission to visit the tribe during his visit to Burma in the late 1950s. Due to their isolated location in the Karenni State eastern Burma, very few outsiders had an opportunity to visit the exotic tribe. Due to the political instability in Burma after the failed democracy uprising in 1988, increasing numbers of refugees of various ethnic groups of Burma started to flee across the Salween River to Thailand. Among those refugees were also Kayan women, who settled down in camps along the Thai-Myanmar border in Mae Hong Son province on the Thai side. Nearly 30 years later the refugee camps are still there, but the Kayan camps have been transformed into tourist villages that Mae Hong Son tour operators sell as an attraction. There has been strong voices calling this type of tourist villages as “human zoos”, but the villages have still prevailed. After the various ethnic armies having signed ceasefire agreements or peace treaties, there has been a tendency for the Kayan women to commute between their home villages in the Karenni/Kayah State in Myanmar and the tourist villages in Mae Hong Son Thailand. Many of the younger women are bilingual or trilingual fluent in their mother tongue, Burmese and Thai. Some Kayan women have become Thai citizens after having spent nearly 30 years in Thailand. This paper looks into how the Kayan women have preserved their identity in these borderlands of Myanmar and Thailand. How are the Kayan women combining modernity with the traditional brass-coils they are wearing? The paper is based on fieldwork and interviews with the Kayan people in several villages both in Thailand and Myanmar since 2004.

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## **Inculturation of Catholicism in Chinese Areas: From the Writings of Missionaries to Religious Activities**

In this paper, Inculturation of Catholicism in Chinese Areas will be explored. The important writings by the Western missionaries as well as the religious activities which mix with the Chinese cultural and local elements will be analysed

for presenting the development of inculturation of Catholicism from 16<sup>th</sup> century to the Present in these areas.

**INTROVIGNE Massimo**

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### **Dynamic Religion: Korean New Religions, A Success Story**

Between World War I and II, Korean new religions had more members than traditional religions. Today, they still count their numbers in the millions. Although Taiwan and Japan come closer, in no other country in the world have new religions been so successful. How was this possible? And why did some new religions prove more dynamic and successful than others? The paper traces the roots of contemporary new religions in Joseon Korea's 19<sup>th</sup> century social, cultural, and religious crisis and shows how Donghak was at the roots of all the subsequent religious effervescence. The failure of the bloody Donghak revolution of 1894, however, changed forever the relationship between Korean new religions and politics. Although some still played a crucial role in the movement that led to Korea's independence from Japan, most switched from political activism to social welfare and charity. Through the Korean War and beyond, new religions gained credibility as provider both of social and educational services and as alternatives for those Koreans who, while disillusioned with traditional religions, were not ready to convert to mainline Christianity. The paper concludes by exploring why Daesoon Jinrihoe emerged gradually first as the largest group within the larger family of Jeungsanism and later as the largest Korean new religion.

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### **Dynamic New Religions in China: Family Networks and the Growth of the Church of Almighty God**

The Church of Almighty God (Eastern Lightning), a Chinese new religious movement that recognizes the Almighty God in a Chinese woman who moved to the United States in 2000, is often discussed in connection with its persecution in China and the accusations of criminal behavior directed against it by the Chinese government. Interesting as they may be, these controversies may lead to overlook the most astonishing fact about the Church of Almighty God, its rapid growth. The Church traces back its origins to 1991. In 2014, the Chinese government claimed it had four million members. The figure may be exaggerated, but there is little doubt that the Church has been phenomenally successful. While the rhetorics of both the

Church and its opponents emphasize innovative methods of proselytization via social networks, the Internet, and the covert infiltration of other religious movements, surveys and interviews conducted for this paper among expatriate members show that most conversions occur through family networks, which also offer protection against persecution in China.

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## **Genre-transformation in the English Translations of the *Genji Monogatari***

The matter of genre-transformation in the translations of the Japanese classical work the *Genji Monogatari* (from the 11<sup>th</sup> century; from now on abbreviated the *Genji*) is now a significant issue for literary studies, translation studies as well as studies on the *Genji*, because, firstly, it shows the process and degree of appropriation in the translations. Secondly, the issue of genre-transformation as concerns the *Genji* in translation is significant because the question of how we conceive of a work's genre or what genre a work is presented in also influences our reading of it.

In this paper I focus on in what way a genre-transformation has been carried out in the *Genji* in the five extant English translations from 1882 to 2001. In order to uncover the means and degree of genre-transformation, metaphor has been chosen as parameter in its capacity as being intimately intertwined with the poetic language of classical Japanese literature, a language that almost disappears in the modern Japanese novel (*shōsetsu*). The conflation of lyrical and narrative discourse, typical of the language of Japanese so-called *tsukurimonogatari* (made-up story) in general, and the *Genji* in particular, has even been attributed to be so significantly a characteristic as to distinguish it from *shōsetsu*.

The paper draws on findings from a study of appropriation in the Waley translation by Marian Ury which showed that Arthur Waley's translation turned Murasaki Shikibu's *Genji* into a Western-style novel; the original being anything but a Western modern novel in form. The paper also draws on theories of metaphor, genre and translation.

The analysis of the findings shows that not only in the Waley translation, but in the other English translations as well, a genre-translation has been carried out to a lesser or higher degree.

The paper argues that the way metaphoricity of the source text is transferred in translation is apt to influence the genre of the target language text, for which reason the more the metaphorical strength of the source text has been reduced or the metaphors even been omitted, the higher is the degree of genre-transformation. The paper concludes by suggesting that metaphor as a parameter may show which mechanisms lay behind genre-transformation.

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## **Ban Damunhwa and the Discourse of Fairness and Reverse Discrimination in South Korea**

This paper tries to situate the social anger/hatred and the victim mentality that ban damunhwa (“anti-multicultural/-migrant”) groups represent in the backdrop of the rising socio-economic instability and the consequent emergence of xenophobic populism in South Korea. Ban damunhwa discourse centers on a variety of issues, ranging from the state multicultural policy, crimes by foreigners, problems of the so-called bulchaeja (“illegal sojourners”), Islamic religion even to dusts from China, and focuses not only on racial and ethnic others but also on choseonjok (ethnic Korean Chinese) who constitutes a large part of the migrant population. It has been most active and visible on the Internet, specifically appearing in the form of online petitions, YouTube videos, podcasts and membership-based communities (e.g., “cafes”). By focusing on these contents, this paper examines the way in which ban damunhwa forms a new politics of exclusion and deprivation that is deeply embedded in the neoliberal ethic of productivity and fairness. First, we situate ban damunhwa in the context of the neoliberal statelessness and the emergent politics of minseng (“people’s livelihoods”). Then, we show that it actively relies on the mainstream discourse on migration and registers itself in the wider discourse of equity and fairness in order to reconstruct migrants as the “parasites” of the nation and/or the enemy of the people. By doing so, it arouses a sense of self-pity on the seeming reversal of situations between Koreans and migrants. In conclusion, we argue that ban damunhwa actively reproduces the rationality of the neoliberal state, which in the first place generates and naturalizes the condition of statelessness, in demanding the exclusion and the deportation of migrants.

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## **Stress, Sleep Deprivation, and Obesity Prevalence in Contemporary Mongolia**

My presentation aims to provide an analysis of the elevated prevalence of obesity and related chronic diseases and its relation to daily stress and insufficient sleep among the burgeoning urban population in Mongolia. Obesity has been a major health concern for Mongolians for over two decades, following the surging economy and population growth in the capital. Rural-to-urban migrants in the city are often likely to face the

lack of adequate housing, water supply, and sanitation. Their limited socioeconomic mobility in the new urban environment is likely to result in higher levels of stress, which physiologically lead individuals to prefer high-calorie diets (Wisman & Gapehart 2012). Moreover, these challenges could lead to sleep deprivation, which is associated with obesity (Chaput et al. 2014; Stern et al. 2014) and may negatively affect the treatment and prevention of obesity (Nedeltcheva et al. 2010). Hence, it can be hypothesized that insufficient sleep and greater levels of daily stress among the domestic migrants, accompanied by their high-calorie diets and restricted access to the basic needs, may be linked to the rapidly increased prevalence of obesity and related diseases.

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### **A Socio-religious Volunteerism: The Australian NGO Movement during the Korean War (1950–1953)**

The Korean peninsula, like Taiwan (1895–1945), was one of the colonies of Japan in the first half of the twentieth century (1910–1945). The end of World War II brought an opportunity to be independent, but the different ideologies of the Capitalist Bloc and the Soviet Bloc caused the Cold War. The Korean War (1950–1953) was the initial result of the political conflict. Australia did not have diplomatic relations with the unsteady nation until 1963, but the involvement of the Australian government cannot be disregarded. The Liberal government, led by Prime Minister Robert Menzies, immediately responded to the UN resolution (June 25, 1950) by offering military assistance. Was this military support the only aid for Korea? If not, how did Australia affect the war zone citizens? Was there any Australian NGO movement? If so, what did it do? This paper not only explores the social activities of the Australian NGO group, but also argues that the religious volunteerism of humanitarian aid, medical work, religious mission, and education was a significant refugee project in Pusan (temporary capital) and Kyungnam province.

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### **Representations of Women in Two Arab Emigration Novels: *Misk Al-Ghazal* by Hanan al-Shaykh and *The Girl in the Tangerine Scarf* by Mohja Kahf**

The novels *Misk Al-Ghazal* by Hanan al-Shaykh and *The Girl in the Tangerine Scarf* by Mohja Kahf depict the life in conservative Islamic society as seen and felt by Arab women from various backgrounds and with different beliefs. Apparently, these novels are related to the authors' experiences as Arab girls raised in strictly Islamic atmosphere; however, the representations of women and their lives differ in both novels according to the stance that the writers developed towards the Islam and the West later in life. Mohja Kahf, an American writer of Syrian origin, describes Islamic beliefs, rituals, and traditions in vivid detail for anglophone readers; moreover, she defends the right of Muslims to live according to these rules in the West. In particular, she shows how Muslim women accept and support the traditional ways of life, including gender segregation, preserving ritual purity, wearing the veil, and teaching children religion from the earliest age possible. In contrast, Hanan al-Shaykh, who was born in Lebanon, lived in Saudi Arabia, and, finally, moved to London, writes in Arabic, bitterly criticizing the oppression of women in fundamentalist Islam. This study presents an analysis of representations of women in both novels, taking into consideration the identities of the authors, the expressed values, and the intended audience of each novel.

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### **Philippines: the Death of Christian Morality in Rodrigo Duterte's Politics**

The Philippines is a phenomenal case in post-colonial discourse, in which Christian dogmatism in society coexists with provocative secularism in today's leader politics. The article is dedicated to the Christian morality discourse in Rodrigo Duterte's politics. The paper highlights the relation between religion and politics in the context of more general issues of Philippines history. My intention with this paper is to: (1) reveal the historical relationship between religion and politics in the Philippines; (2) explain the phenomenon of the death of Christian morality in Rodrigo Duterte's politics, based on Michael Foucault and David Garland's theories of punishment. The article is based on the sources of the historical writings, references to topics, and today's daily news. I will rely on textual sources by applying post-colonial perspective at the

wider political and socio-religious contexts in which representation of coexistence of aggressive secularism and Christian dogmatism is provided.

The main issues addressed in this paper are: (1) What was specific about the Republic of the Philippines's path to independence? (2) What were social and economic problems that the Catholic Church helped to resolve? (3) Does Rodrigo Duterte anti-religious rhetoric affect daily Filipinos life? The abolition of crimes and corruption, and the war with drug cartels and drug addicts have become promises that have given hope to millions of Filipinos. However, today the questions are whether the implementation of this politics has been used to combat these problems, and whether the unlimited killing as a punishment is effective?

The article concludes that the Philippines is becoming a great example of the evolution of postcolonial society's spiritual orientation in the era of postmodernism. A radical leader displaces Catholicism from the life of the country, forgetting that the Catholic Church was the main factor shaping the present-day Filipino culture. The death of Christian morality in the era of postmodernism is widely seen in a contemporary secular R. Duterte's ideas and politics in the Philippines.

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## **The Concept of “Greater China”**

The report deals with the concept of “Greater China”, which has become an integral part of the political paradigm “Chinese dream” (中国梦). The concept traces its roots to ancient Chinese society, when the rulers of China have established a vassal-tributary system. China was seen as the center of the world – the Middle Kingdom. Today, the territorial issues, the problem of “two Chinas”, the special administrative regions of Hong Kong and Macau are the principal points of the geopolitics of China. Moreover, the economic strength of “Greater China” would give new momentum to the development of global economy. In order to fulfill the “Chinese dream” which consists in the gathering of lands, the current leadership of the PRC, uses such geopolitical tools as “One belt and One road”, namely the concept of a “Maritime silk road of XXI century”. Besides, Beijing uses hard power for their own purposes, for example, the suppression of the Umbrella Revolution in Hong Kong.

The report highlights the prospects for a comprehensive unification of the native historical areas of China under the auspices of the Communist party of China and problems of this process in each individual region.

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## **Philosophical Challenges of the Western Philosophy in the Face of the Modern Terrorism (Islamic State and al-Qaeda)**

The extreme violence and bloodshed in the Middle East by the *Islamic State* has shocked the Western world. Meanwhile activities of the *Islamic State* have brought into the daylight philosophical reflections about Western values and our place in the future. The emergence of the *Islamic State* is closely related to the events and ideas (philosophy, culture, politics, economics etc.) in the last few decades in both the Middle East and the whole globalized world. I believe that the precedent of the *Islamic State*, its way of emergence and main ideas can and should be examined in the context of philosophical, political, social, cultural movements in the whole world to

The temptation to join the *Islamic State* by various young and old men and women across the world is frequently explained with mercantile or sexual motives or just plain stupidity. However, the life-stories of various people show that such a viewpoint is not sufficient. It seems, the values of Western modernity (rationalism and capitalism among them) are not universal. Rather explanation could be linked to the so-called “Postmodern situation” where classical Western values are lost. With respect to each era, the postmodern situation is particularly traumatic to the people who are searching for the Absolute truth, the divine providence and stability of universal values. While the West offers “history without history”, the Islamic radicals offer worldview where God is still alive and divine miracles can give the meaning of life. Western modern political-philosophical ideas, often highly valued in the West, at the same time are challenged and disqualified by the modern violent Islamic movements.

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## **Japan's Far Right Activists: between Legal and Moral Norms**

Japan for a long time has been portrayed as having a model homogenous society. This myth was proved wrong since early 90's at the same time bringing forward serious issues regarding the situation of ethnic groups. Using existing legal flaws, the far right groups, also known as *uyoku dantai*, openly express their attitude towards the ethnic groups implementing hate speech which is not a crime in Japan even after issuing the anti-Hate speech act in May 2016.

In this paper I shall present the comparative approach towards anti-Korean group called *Zaitokukai* and its actions from different perspectives – as they are seen from Zainichi Koreans, civic organizations and present legal point of view.

Material for the paper is a part of ongoing PhD research. It was partially conducted during a fieldwork in Japan in October 2017 – April 2018.

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## **Mengzi and Zhuangzi: Contextual and Conceptual Comparison**

The two most prominent philosophers of Warring States era ancient China and their doctrines are long time regarded as rather separate ways of Chinese thought having not much common or even expressing and propagating opposite views on reality and how the human being should act within it. Not mentioning each other in respective books has strengthened sentiments of later generations and modern scholars as well that these two were rather intellectual opponents who avoided contacts and discussion to each other during their contemporary lifetime. In this paper, an attempt will be made on the basis of textual and historical analysis to explore some possible common perspectives and conceptual coincidences hidden in both texts.

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## **The Role of Woman in the Formation of Buddhism in Latvia**

Despite of the appearance of some Buddhism's ideas in the early 20<sup>th</sup> century, the gradual development of Buddhism in Latvia began only since the end of 1980s – the beginning of 1990s. It was a part of the general interest towards new religious ideas in Post-Soviet countries in the wake of the collapse of the USSR, as well an intense flow of Western ideas and material culture, spiritual teachers, students and religious practices between Latvia and other countries. Since the beginning the important part in the formation of Buddhism in Latvia played women with a strong interest in Buddhism.

This presentation is based on the more broader research on the history of Buddhism in Latvia and investigates the role of women. In so doing I will examine contribution of female Buddhists to introducing Buddhism ideas in Latvia, to establishing Buddhist

organizations and holding leadership, as well their participation in other forms of Buddhists activity in Latvia.

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### **“Recovery of the Fragmented Life”: Cafes and Cultural Practices in Jeonju**

In modern capitalist society, time and space are purchasable by money while the human life is increasingly becoming fragmented. The human life is impossible to evaluate quantitatively and yet capitalism seeks to control the individual life in particular ways. In this presentation, I argue that cafes are the places where this paradox of capitalism becomes manifested. Based on my fieldwork in cafes in Jeonju, South Korea, I try to show this. In the last ten years, the number of cafes such as Starbucks increased rapidly in South Korea. The increasing reduction of personal space demands the space for communication (to maintain social relationships) thus producing cafes as alternative spaces. This coincides with the change of socio-cultural status of cafes in South Korea.

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### **Mo Yan’s Red Sorghum in the West: Interpretation and Re-interpretation**

In China, Mo Yan is hailed as a national hero, who finally fulfills the Chinese’s longing for a Nobel Prize in literature. In major Western countries, however, the consecration has evoked heated debates concerning the writer’s political commitment. This study investigates the two major conflicting modes of interpretation applied to Mo Yan’s literary text diachronically and synchronically in order to reveal both the aesthetic imperative and the liberating force of the western literary centers in receiving literature from the periphery. Therefore, I will trace the trajectory of Mo Yan’s reception in the press and in scholarly journals respectively to examine the formation of the different modes of interpretation and the nature of the competition within the western literary centers. I argue that these centers exert both constraining and liberating forces on the periphery. The study not only adds another evidence of the Western cultural

hegemony over the periphery, but also reveals the academic interpretive community's continual struggle to subvert such dominance. In addition to this, I stress Mo Yan's negotiation with the imperative in reception both through his works and by making use of his author identity. Finally, I call for general readers to raise the awareness of the hegemonic tendency of any prevailing mode of interpretation.

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**Asian Refugee Women: adapting Woman Lifestyles**

Asian refugee women living in completely different cultural setting adapt to it their own everyday practices. First and foremost, it is the interpretation and adaption of religion (which is Islam) related practices, their dress code, women role(s). Women construct their belonging in regard to their country of origin, ethnic inheritance, upbringing and religion. The factors are both uniting these Asian women on different levels and also disconnecting them. Their belonging is in constant negotiation and creation trying to adapt their woman lifestyles, being Asian refugees women, to unfavorable social climate by choosing such strategies as: "do not stick out", not to draw attention to themselves (that covers dress, public behavior); dividing their everyday lives between public and private to exercise their women roles (as wives, as mothers) reclaiming their status at the same time or they limit their social interaction to people from same country of origin/region/religion/destiny (i.e. being a refugee)/sex/social status. Those unable to cope with changed social status, way of life (e.g. switch from communal to individual) chose to leave the country.

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**Reading Tao Qian in the Wake of the Globalization of Ecocriticism**

Ecocriticism refers to environmental oriented studies of literature and culture, originates from the field of American literary and cultural studies about three decades ago. Since Ursula Heise's call for the globalization of ecocritical theory (2008), none Anglophone literary texts have been continuously included in the ecocritical discussions. Chinese poet Tao Qian (365?-427) is one figure frequently being analyzed among Western ecocritics. In this paper I will begin by analyzing Americanist Guangchen Chen (2012) and Alfred Hornung's (2017) ecocritical readings of Tao Qian's "A Record of Peach Blossom Spring". Drawing on Daoist religion, Chen and Hornung study

Peach Blossom Spring as a literary trope and as a comparative mode respectively. It demonstrates how ecocriticism inspires new reading strategies of classical Chinese literary text and its contribution to the development of ecocriticism. I then move on to analyze art historian Susan Nelson's studies of Tao Qian's literary texts before the rise of ecocriticism and in a discipline other than literary and cultural studies. In her study, Nelson convincingly shows the complex relation between Tao's literary work and religions such as Daoism, Confucianism, and Buddhism. By comparing Western scholars' studies of Tao Qian before and after the wake ecocriticism, I attempt to argue that the new wave of Tao Qian scholarships initiated by Western ecocritics, to certain degree, rests on an uncritical assumption of the relation between Tao Qian and Daoism, which runs the risk to over idealize a harmonious human – nature relation in classical Chinese literary texts.

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### **Understanding Social, Political, Economic and Security Issues in Lebanese Society Using Automated Tools for “Sentiment Analysis” and “Opinion Mining” with an Emphasis on the Arabizi Language**

The research will use automated tools for Sentiment Analysis and Opinion Mining in an attempt to present an in-depth understanding of social, economic, political and security issues in Lebanon as reflected in the social media. The problem that emerges in research that analyzes discourse in the social media in the Arab world is that the discourse consists of a combination of different languages, including Arabizi, the Arabic chat alphabet. To deal with the challenge of multiple languages and automatic analysis, the research will also be assisted by the Department of Computer Science, which will make use of extant automatic tools to analyze the discourse and develop a methodology adapted to extant tools in order to deal with Arabizi texts and the problems they present. These tools, which will also be useful beyond this research, will analyze responses, statements or texts written in the different languages of Lebanon, with an emphasis on Arabizi. They will help to complete the research picture with regard to varioussocial, economic, political and security issues that emerge on the Internet.

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## **Hedgehog Spirits in Traditional Chinese Culture and Nowadays**

This paper will discuss narratives and folk beliefs about hedgehogs in traditional China and how they develop in modern society. In Chinese culture hedgehogs can belong to the two different types of spirits: a hedgehog-demon, who can turn into man or a sacred animal called *Baixian* (White immortal), one of the four or five sacred animals, who were worshipped mostly in Northern China.

Chinese culture is rich in different animal- and plant-demons that can turn into a human beings and seduce or somehow harm people. In the few medieval stories hedgehogs are not so malicious and that sets them apart from other spirits. As one of the sacred animals the hedgehog was worshipped as God of Wealth. In Tianjin (national central city on the northern coast of Mainland China) the cult of hedgehog transformed into worshipping the God of Medicine.

The cult of sacred animals was very popular until the middle of the 20<sup>th</sup> century and becomes popular again nowadays, but only two of four animals, foxes and weasels are still considered to be the powerful spirits. Nevertheless the hedgehog spirits still remain in popular culture and the paper aims to analyse the transformation of its functions and features in the network literature and messages.

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## **Discovering Asian Art Layer by Layer. Researching Art from a Non-Western Culture**

One of the ways in how to get closer to understanding Asian culture is through their art and the stories which are embedded in it. In cultural anthropology art is conceptualized in many different ways – in a representational or presentational level, institutional, aesthetical and intentional meaning, symbolic or decorative propose, through what are the relationships with the object or does the artwork was meant to influence (influential) etc. All the mentioned and other aspects create different layers on how we can see the art object. In combining these layers and looking at them from the perspective of our region (the Baltic States) and our knowledge of the Asian art we can create a certain methodology in how to research and how to exhibit these objects to show them and to tell about them to the broader audience. The paper will focus on the research of the Asian art from the collection of the Latvian National Museum

of Art through anthropological perspective, looking closer to some examples and the “layers” of information that they can unveil and how the museum can be a part of creating society’s impressions and knowledge about Asian culture.

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**Israel in the Post-IS Middle East**

After the Islamic State (IS) will be either defeated or significantly weakened, new rivalries involving Saudi Arabia, Iran, Qatar would strengthen in the Middle East, followed also by ambitions of Turkey to play more decisive role in the region. Israel has traditionally been given the role of enemy, which unified the Arab countries under the commonly recognized threat. In the renewed regional chessboard of post-IS Middle East, Israel can be more actively involved in shaping the regional security environment. Under the Realist paradigms, Israel may ally with Saudi Arabia in order to stand against Iran and its potential influence to Syria, Lebanon and Iraq. Israel’s silent support to Kurdish statehood in Iraq would be also a way to break out from isolation. However, from the Liberal perspective, Israel has a potential never used – to take the role of regional peacemaker supported by the facts that Israel does not have influential Jewish communities in other Middle Eastern countries as well Israel is culturally distinct from other regional actors and therefore can be recognized as a mediator (i.e. the Oman). The only major precondition to prevent the more influential role of Israel is a credible solution for the Israel-Palestine dispute.

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**Latvia and Korea, Sharing Historical Pain and Cultural Relation**

The distance between Latvia and Korea is far need to transfer by plane. It is sympathetic to narrow the physical distance. Latvia and South Korea had the pain of losing their nation on geographical terms. Nevertheless, they didn’t give up keeping their own culture and language. In this presentation, I argue that they have historical common features although Latvia and Korea have different culture and nature. I want to introduce suffering that Koreans in Vladivostok and Latvians were taken by deportation to Central Asia. Also, I am going to tell people who participate in conference how they overcame the difficult situation. Nowadays, many Latvians have known about Korean culture as K-pop, so several Latvian are visiting to Korea.

Therefore, I want to inform that Victor Choi who was famous in Soviet Union as Russian Korean and passed away in Latvia. I want to find out why the two countries have developed a more mature culture throughout their painful history.

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### **Translation of Chinese Culture-Specific Words into European Languages: Case Study of *Soul Mountain* by Gao Xingjian**

In order to produce an accurate and thoughtful rendition, translators face a tremendous challenge, especially if the cultures of the source and target languages are very distant. Therefore, western sinologists and translators, who render Chinese literary texts, undertake a problematic task of not only conducting a linguistically correct translation, but also of introducing the details of a rather remote and alien culture to a western reader.

This paper thus researches Gao Xingjian's novel *Soul Mountain*, analyzing the ways in which translators of the above-mentioned book deal with rendering Chinese culture-specific words into English, German and Lithuanian. Based on Peter Newmark's classification of culture-specific words (namely, categorised as words of material, ecological, religious, social and linguistic cultures) and according to the theories of domestication and foreignisation, the paper outlines the adopted translation techniques as well as conducts a comparative analysis of the culture-specific words in three translations. Finally, the author provides some suggestions for further research on translation, interpretation, mistranslation and misinterpretation of modern Chinese literature in the West.

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### **Norito: Liturgy in Shrine Shintō as the Japanese National Religion**

The aim of this paper is to encompass the crucial points of Shinto by considering the emergence of the Japanese national religion out of its autochthonous roots, historical changes of its status and role, canonization of rites, emergence of shrines, characteristics of the liturgy and scriptures, worship at home and the modern trends in the 21<sup>st</sup> century.

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## **The Impact of Public Support on Farm Lobby in Korea and Japan: A Case Study on the Farm Lobby's Resistance to Trade Liberalization in the 2000s**

This study asks why the farm lobby's resistance to trade liberalization with the United States resulted differently in Korea and Japan focusing on public opinion.

Korea and Japan have shared their pattern of economic growth: Both of the two nations have been industrialized through exporting their products to foreign market, particularly the United States. Therefore, after the deadlock of trade liberalization in the Doha Round in the mid-2000s, the two nations pursued the free trade agreement (FTA) with the United States.

Meanwhile, both Korea and Japan have also shared their vulnerable agricultural sector. In the both two nations, most farmers have been small peasants cultivating only 1.5 hectare per household. Because their agriculture has been less competitive in global market, farm lobby in Korea and Japan attempted to prevent their governments' trade liberalization with the United States.

When the government of Korea began the FTA negotiation with the United States in 2007, farmers's associations in the country heavily resisted to the government by petition, street demonstration, and advertisement on the Internet. The Korean farmers' resistance gained the strong support by public opinion and large number of non governmental organizations. As a result, though their resistance could not prevent the FTA with the United States itself, they gained two billion US dollar as compensation by the government.

Meanwhile, When the government of Japan began the Trans Pacific Partnership agreement (TPP), the *de facto* Japan-US FTA, also Japanese farmers resisted heavily. However, in spite of the farm lobby's strong tie with the ruling Liberal Democratic Party, the Japanese farmers failed to gain the support by public opinion. Rather, the majority of Japanese public opinion regarded the farmers' resistance as 'rent seeking.' The farm lobby's resistance had poor impact on the ruling party and the government signed the TPP in 2014 with limited and minor compensation for farmers.

The analysis above indicates that broader public opinion's support can encourage the farm lobby's bargaining power on the government.

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## **India and China in Global Asia: Making of a New Equilibrium**

Call it the “Rise of Asia” or “Century of Asia” – the continent is currently at the centre of global attraction. Be it the continent’s economic profile or the geopolitical dynamics, the panorama of the region, often popularly known as “Global Asia”, remains one of the high points of 21<sup>st</sup> century politics. Rising politics over region’s abundant energy resources, constant tensions over land and maritime disputes, and evolving policies surrounding connectivity and corridors make Asia a hotspot. Regional economic integration, sub-regional economic undercurrents, and different multilateral institutions equally make it an attractive region. Amidst all this, what has really brought the continent to the limelight is the emergence of India and China as “persuasive powers” in influencing the future trajectory of Asia.

Accounting for nearly 40 per cent of the world population, both India’s and China’s rise as persuasive powers is heavily influencing the balance of global finance, trade, competition over natural resources, technology, foreign investment and intellectual property rights (IPR), not overlooking the concerns over climate change, global governance, balance of power and security. This remains the defining feature of Asia and its rise. No matter how much impact India’s and China’s respective rise has left over the current global politics, the world seems to be taking a strong note of their rise, and is preparing to accommodate them in the regional and global decision-making process within a milieu of multipolarism. Though it would require difficult and absolute adjustments for the world to make at every regional and global level, the moot point would be: to what extent would India and China accommodate each other’s interests in a rapidly changing global politics which have primarily been changing because of their own rise? How would the India-China interaction shape the future of Asia and the globe?

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## **Kang Jeungsan and the Soteriology of Korean New Religions**

New religions flourish when traditional religions are perceived as no longer able to offer salvation and spirituality, by offering new forms of theory of salvation (soteriology) beyond those of established religions. In Korea, new religions began at the end of Joseon Dynasty. Confucianism, the dominant and official religion of

the Joseon monarchy, functioned only as an ideology of the ruling and elite class. Buddhism had been marginalized in the Joseon years and did not maintain its social function. Shamanism just brought comfort to suffering people, while failing to provide a satisfactory doctrine of salvation. In this soteriological vacuum, Kang Jeungsan (1871–1909) emerged as a creative new religious leader, and offered a new soteriology. He presented himself as the Supreme God, who, upon the plea and petition of the great deities, had descended into human body to save the world through “Reordering Works of Heaven and Earth” (天地公事). Kang’s soteriology was very different from Oriental tradition, although it maintained the Oriental emphasis on human work and performance, and somewhat similar to Christianity, as it emphasized the power and grace of an absolute personal god. He promised that Korea would become the spiritual and religious center of the world in the future and would take the lead in the salvation of humankind. This idea would give great hope to the Koreans who had lost their country during the Japanese occupation.

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### **The Basic Philosophical and Anthropological Concepts of “Tao Te Ching” and the Problems of Their Translation and Interpretation**

In this paper, the basic philosophical-anthropological concepts of the ancient Chinese classic text Tao Te Ching are examined. Particular complexity is the translation into foreign languages, which is due to the specifics of the Chinese language. The relevance of the topic is dictated by the fact that for a long time the isolation of Chinese culture from foreign influences contributed to the insularity of the Chinese worldview and attitude, which creates problems of philosophical reflection in Europe.

The philological analysis of concepts is conducted, a psychological approach is taken into account in the study of Chinese culture, a comparative analysis of possible correspondences of Taoist concepts and ancient philosophical representations (the possibility of their partial correspondence and differences) is carried out in the paper.

We consider the differentness of Russian-Chinese translations by different authors, such as A. Lukyanov, A. Maslov, B. Vinogradsky and others.

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## **The Adaptation of Chinese Traditional Martial Arts to Competitive Sport: the Case of *Bajiquan***

In their political project, the authorities of the People's Republic of China have formulated a discourse on “popular practices” (*minjian fengsu*), which has led to their regulation and standardization into politically correct forms. In the case of martial arts – designated by the generic term *wushu* in Mandarin – sport institutions have created and promoted competitive sport disciplines since 1958. More recently, these institutions have aimed to make *wushu* part of the Olympic disciplines. In these sport disciplines, knowledge is no longer legitimized by the individual figure of the “master” but instead by national standards and regulations. This “sportisation” goes along with the “patrimonialization” of some of the traditional lineages – registered as national immaterial heritage. Through this process, Chinese institutions are reclaiming meanings over the popular practice resulting in many structural and ideological changes. This development raises the question of the impact on practitioners' habits and the way they articulate these new representations.

In this paper, I will present the observation of a *bajiquan* master during his preparation for the 2017 *National “wushu's townships” wushu routine competition*. Through the description, I will show 1) how this master adapts his practice according to the sport discipline framework (i.e. the competition rules); 2) how he negotiates to his advantage the existence and recognition of his own practice within this framework and; 3) how this process is happening in the materiality of his body gesture.

Asserting that body movements are not only a mode of expression but are also actively producing meanings while being performed, this paper reflects on kinesic aspects of martial arts gestures acting as an arena of political and ideological constructions that are continually under negotiation.

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## **Divine Acts of Power: The Intersectionality of Gender and Spirituality of the Ainu, Miko, and Okinawan Traditions of Japan**

The practices of Ainu, Miko, and Okinawan traditions of Japan have changed dramatically over time. This is an examination of how these customs have evolved and the ways that contemporary practices are maintained or are re-emerging through a comparative study. Attention will be given to gender dynamics and leadership roles

held by women within these practices with consideration for expressions of agency and empowerment.

The concept of gender is approached as a cultural construct while social structures are examined with a distinction between power and culturally legitimated authority. While the Miko tradition is to some degree aligned with the mainstream dominant culture, the Ainu and Okinawans tend to be under-represented and viewed as “other” within Japanese society. These theoretical frameworks will be utilized to conduct a historical analysis of how traditions have changed over time in correlation with gender and expressions of agency.

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## **Role of Thangkas in the Daily Practice of Buddhist Practitioners**

Asian arts are amazingly colourful and attractive. A special place among them is occupied by Tibetan Thangka painting. ‘Thangka’ means a scroll that can be rolled up and is painted, embroidered or made of patch-work. The artefacts could be produced on cotton, linen or silk. Historically this kind of painting in Tibet dates back to the 10<sup>th</sup> century A.D. During the Chinese cultural revolution many ancient Tibetan artefacts were destroyed, therefore it is difficult to state when the first Thangkas were created. These were probably painted on pieces of wood.

Tibetan Thangka painting is closely connected with Buddhism, because in all vehicles (Theravada, Mahayana and Vajrayana) a myriad of deities are the main object of the painting. As ‘all forms of Buddhism centre around the historical Buddha Shakyamuni and his message, that the goal of each human being should be to free oneself from suffering’ and reach enlightenment or Nirvana, practitioners are encouraged to study Buddhist philosophy, practice sadhanas, meditate and contemplate. Thangkas, that in fact are a visual representation of deities on their mandalas, together with a Guru, help the practitioners to proceed on the Dharma path.

Experts think, that there are two developments in the Tibetan painting tradition: The first is based on Indo-Nevar sources. It existed until the 15<sup>th</sup> century. The second followed thereupon and incorporated primarily Chinese painting elements.

Nowadays Tibetan Thangka painting is taught in Tibet, India, China, Butan, Nepal and Japan.

The most popular school of Tibetan Thangka painting in India is Norbulingka in Dharamsala. In Nepal there is Tsering art school. Tibetan Thangka painting has spread also to Western countries. One can find Thangka painters in America, England, Germany, France and Italy. We have even a Thangka painter in Latvia, who

has graduated from Tsering art school. Her Thangkas are used by many practitioners all around the world.

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**Problems of Hanok Village as a Traditional Tourist Attraction in Jeonju City, Korea**

Tradition and its fusion became the major object in contemporary tourist industry. Jeonju City's Hanok Village (traditional house district) attracts ten million visitors every year. It was developed from 2002 Korea-Japan World Cup Soccer Game and became one of the most famous urban tourist attractions through the beginning 10 years. This poster presentation will explain the attractions and problems of Hanok village for the last 15 years and future tourism of Korea.

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**Daesoon Jinrihoe: Reclaiming the Past to Improve the Future**

This paper will address the issue of “the identity of Korean national religions” through the case study of Daesoon Jinrihoe. The new religion Daesoon Jinrihoe has organized around its founding divine revelation a complex system of doctrines and rituals that aim at correcting the negative consequences of wrongs that occurred in the mythic past of Korea to ease the present ailments of its devotees and of Korean society at large. To follow the path of initiation and find solace and enlightenment, members must actively preserve their ancient culture that has been radically altered and in some instances suppressed by colonization and intense modernization. We will see how the descent on earth of the Supreme God Gucheon Sangje incarnated as Kang Jeungsan, the founder, echoes that of the founder of the nation, Tan'gun; how the superb temples built by the devotees in the pure Korean architectural tradition are meant to rival the bland and standardized foreign architectural imports; how the ritualistic code is designed to maintain the respect for the ancestors and the grandeur of Korean culture, thanks to a major Confucian strain next to Buddhist and Taoist concepts. Daesoon Jinrihoe feels that it is only through the reactivation of traditional national culture that the overall spiritual Great Transformation of contemporary Korean society and of the world will be achieved.

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## **The Quest for the Lebanese Identity: the Case of Phoenicianism**

Today it is widely accepted that pan-Arabism has failed in various senses of this concept. After its failure, the Middle East faces a new quest for the national ideologies, which vary from turning back to Islam to the revival of once popular local ideas which traces back its legitimation to the both pre-Islamic and pre-Christian times.

Phoenicianism is a concept that is making its way in Lebanon as an opposing view to the Arabism, discarding the idea of Arabic roots of Lebanese people and culture while adopting the idea of its Phoenician origin. It is a unique idea as it is traditionally favoured by local Maronite Christian community and it has a strong political affiliation and power.

Phoenicianism is an idea that has not only political aspirations, but it goes far beyond it, reaching cultural area by tasking, for example, issue of Lebanese language or new symbols as well.

The paper attempts to investigate the concept of Phoenicianism as well as the main issues of adoption of this idea in Lebanon.

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## **Japanese Floral Photography and Ideas in the 21<sup>st</sup> Century**

The research presents a study of Japanese botanical artworks from historic drawing, watercolour illustrations, paintings, woodblock prints to contemporary photography, using a mixed-methods approach to analyze the artistic and cultural background. It investigates the impact of ikebana – the Japanese art of flower arranging on floral images nowadays. With innovative techniques and an avant-garde approach to flowers, Makoto Azuma celebrated creativity's role in the contemporary art world. Through studying artists' working experience, celebrating their creative achievements and contributions to the international art world, we can discover important insights and an avant-garde approach to contemporary art. What is the motivation to recover a Japanese special sense of beauty – Mono no aware (物の哀れ) in the 21<sup>st</sup> century? This issue will be examined in the paper.

**SALMENKARI Taru**

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## **Entrepreneurial Civil Society in Shanghai: When Economic Independence Fails to Produce Political Demands**

According to a common presumption about civil society development in China, civil society is defined by a clear state-society boundary and it is the emergence of the middle class with its own economic interests that accentuates the state-society boundary. The focus on the boundary between the state and civil society has made China studies neglect the boundary between civil society and the economic sphere. Civil society development in Shanghai shows that China studies has not adequately theorized divisions, interest conflicts, and diverging values within society. These divisions explain how it is possible that in Shanghai private businesses are beneficial for the development of civil society but will not propel political assertiveness in civil society. My ethnographic research finds that, due to their property rights, the Chinese middle class might lack social capital to associate in civil society in the first place or might become attracted to non-political philanthropic activities instead of civil society activism making political demands.

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## **Changes in Literal Tradition of Hittites (Anatolia) in 2<sup>nd</sup> millennium BC**

The focus of most Ancient Near Eastern historiographic texts is the ruler and his relations with the gods and we can see the same in Hittite historiographic texts. Hittite historiographic texts include edicts, royal annals, narratives of more literary character. It should be noted here that Hittite literature has a special place and its own role in Near Eastern literal legacy. However, it is strongly influenced by Mesopotamian literary traditions, but has its own specifics. These specifics shows also some differences from Mesopotamian literal traditions and one this very special Hittite specific feature was inventing of annalistic genre by Hittites. In my paper, I will focus on examples that show the literary changes and evolution of Hittite historical texts (e.g., annals) as a genre. I will also compare Hittite historical texts from the Old and New kingdoms in order to highlight some characteristic changes in Hittite literature from the 17<sup>th</sup> century BC until the end of 13<sup>th</sup> century BC.

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## **Shamanistic Cargo Cult in Korean Christianity and Impeachment of the President**

The impeachment of president Park Geunhye in the spring of 2017 aroused many sensational issues in Korea as well as in other countries. I don't intend to discuss about the chronic political and economic dilemmas in Korean society but the sequences of incidents truly manifested the existence of peculiar phenomenon among Korean people – the religious obedience to political figures going beyond individual political preferences between the conservative and progressive.

Covering political characters with religious images were happening quite often in under-developed countries. Not to mention North Korea, such similar cases were often observed in countries in Africa, too. The fact that analogical phenomenon is observed also in South Korea who have entered the highest rank of countries with the developed economy testifies that there exists a huge discrepancy between the exoteric factors calculable with numeric figures and esoteric factors which are comprehensible only for Korean people.

The Deification of political characters was witnessed very often in the soft religious community of Korea exemplified with Confucianism and Shamanism. In this presentation I would like to conceptualize Korean indigenous religion which has been called Shamanism on the ground of theory by Eliade to be a vernacular religion.

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## **Kabir's Image in its English Translations: Selection Translation and Appropriation**

This paper starts with the key question what is the image of Kabir which is perceived by the reader of these translations.

This paper will look into the first English translation of Kabir by Ravindra Nath Tagor of which Ewlin Underhill wrote the forward and a later interpretation of the same by Robert Bly and also Kabir Bijak by Linda Hess and its comparison with same by Kabir Panth.

This paper will try to find the answers on two levels first which words are chosen to express the sensitivity of the original. Secondly, what image the translator has of the poet which can be seen in forwards, afterwards or sometimes in commentary to the translations.

The paper will use critical analysis of the translations with the questions of fidelity of Translation and also try to examine if the translations are still in the colonial set up and far from the Post-colonial techniques of Translations.

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## **Sages Dead or Alive? Relevance of Confucianism in Modern Studies of South Korea**

Whatever topic a scholar may have in mind, avoiding references to Confucianism altogether in the discourse of both pre-modern and modern Korea is an exercise in futility. Indeed, throughout the long Joseon era (1392–1910), the Cheng-Chu Neo-Confucianism was enforced as the official state orthodoxy and the government had exerted the entirety of its administrative power to disseminate tenets of the philosophy in local communities. Additionally, the extant public and private primary materials from Joseon, by and at large composed by members of the yangban class and secondary status groups connected with them, are saturated with the spirit of Confucianism. Consequently, it is no wonder that researchers of Joseon and the modern Korean Peninsula frequently focus on the influence of Confucianism on political, social, economic, religious and other dimensions. Especially in the case of South Korea, Confucianism features prominently as an aspect or main topic of research papers, conferences and newspaper articles, often presented in comparative context and as opposing side to the “forces of modernity”. The question is whether this Confucian-centric particularism constitutes a viable scholarly perspective. What are the main outlooks of researchers outside Korea on this methodology? What kind of alternatives may be provided? Certainly, not all social phenomena may be attributed to Confucianism, but how can the various strands of intellectual heritage be distinguished from each other? This paper will strive to find answers to these issues, primarily through examination of the presence of Confucian topics within selected Korean mass media as well as research papers and books of South Korean academicians.

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## **The View of Discrimination against Immigrants and Immigration Tolerance from East Asia**

As a representative runner of anti Korean immigrants, 'Jateughoe' is a ultra-right wing group in Japan. They do hate-speech of racial discrimination. It is worth to study in these days. I want to study for the relation of immigration from East Asia.

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## **Hollywood Cinema and Anime: a Force for Renegotiating the Global Aesthetics of Film toward an 'Asian' Perspective?**

Japan's rise as an economic superpower in the 1980s was a forerunner of Asia's broader re-emergence on the world stage, and although this phase was relatively short-lived, and it is now China that holds the attention of Western commentators, Japan remains a powerhouse of global culture. Japanese cuisine is ubiquitous, manga and anime are translated at a bewildering speed into the languages of the world, and the expanding legions of devotees to pursuits such as 'cos-play' attest to a cultural influence of extraordinary breadth. This in addition to Japan's long-term significance as a contributor to literature and cinema.

This paper takes up the genre of cinematic anime, and traces the impact of the aesthetics of this distinctive category of film on international film-making, tracing influences on visual style, as well as the nature of spectacle and narrative. In particular, the works of Kon Satoshi (*Millenium Actress*, *Paprika*), Miyazaki Hayao (*Princess Mononoke*, *Spirited Away*) and Shinkai Makoto (*The Garden of Words*, *Your Name*) are discussed to illustrate how a distinctive mode of fantasy-suffused narrative and visual representation have impacted on cinematic conventions globally.

Though diverse instances, from the films of James Cameron (*Avatar*) and Chris Nolan (*The Dark Knight*, *Inception*) to the more explicitly anime-inspired films such as *The Matrix* (1999) and *Ghost in the Shell* (2017), we can trace the emergence of a profoundly dynamic and transformative force in world cinema, one that arguably has been pivotal in imbuing the medium with a distinctly 'Asian' sensibility, and also pushing it toward what might be termed a 'post-cinematic' moment.

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## **A Dynamic Religion in China: The Church of Almighty God**

The Church of Almighty God was founded between 1991 and 1993 in Henan, China. Its main belief is that Jesus Christ has returned in female form, and that a Chinese woman (whose name is never mentioned by the Church, but whom scholars have identified as Yang Xiangbin) is the incarnated Almighty God. In a few years, the Church experienced a spectacular growth. Chinese sources attributed to it a membership of 3–4 million, although scholars believe these figures may be exaggerated. Starting around 1995, the Chinese government has banned The Church of Almighty God as a dangerous cult, and tens of thousands of members have been arrested. Particularly after a further crackdown in 2014, thousands of members emigrated to the US, Canada, South Korea, Australia, and Europe, seeking refugee status. The paper offers a context about the relationship between State and religions in China, examines the existing scholarly literature on The Church of Almighty God, and presents the main historical data about its origins and development.

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## **Negotiating One's Fate (*ming* 命): How to Speak about 'Free Will' in Early Chinese Philosophy?**

Free will is one of the most debated issues in Western philosophical tradition. However, the problem and the concept of 'free will' do not seem to bother Chinese thinkers until the late 19<sup>th</sup> century, when translations of modern Western philosophy start to appear (Timpe et al. 2017). At the same time, new psychological research suggests that folk convictions about 'free will' seem to play an important role on the daily life of contemporary Chinese, influencing sense of live satisfaction (Li et al. 2017).

Even a superficial look at early Chinese intellectual tradition reveals a deep concern about such themes as personal, social, political, and even cosmic responsibility for one's actions that are shaping oneself and one's environment. This suggests that Chinese might have a unique concept cluster, some parts of which do overlap with questions related to Western discussions about free will.

This paper attempts to investigate the traditional Chinese notion of *ming* 命 (fate) and the related terminology, spelling out the possible implications of it to the contemporary philosophical discussions on free will.

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## **The Problems of Reception of Indian Philosophy in Han-Tang China**

It is traditionally believed that the earliest influence of Indian thought in China is witnessed around the I–II century A.D. and is associated with the spread of Buddhism from India. Originally Buddhist teaching in China was transmitted orally but from the second century Sanskrit texts began to be translated into Chinese. This unprecedented event triggered a centuries-long translation movement in which even non-Buddhist philosophic texts were translated into Chinese among a multitude of Buddhist texts. The translations linked the cultural contexts of India and China.

- 1) The first problem relates to translation: how Chinese terminology changes the perception and interpretation of Indian texts, what are the semantic peculiarities of this terminology in comparison with Sanskrit–Pāli equivalents? To what extent were the old terms of Chinese philosophy (Daoist, Confucian) applied (gé ì 格義) in the early Buddhist text translations and how frequently were new terms coined to render specific Sanskrit terms?
- 2) The second problem relates directly to the texts that came from India or were inspired by the Indian ones. These texts, along with the commentaries written in China, were eventually classified and collected into larger sets, thus creating an East Asian Buddhist Canon (Dàzàngjīng 大藏經). The Canon includes all the main Buddhist and a few non-Buddhist texts of India. The non-Buddhist texts relate to sāmkhya and vaiśeṣika darśanas but in addition to these, other Dàzàngjīng scriptures indirectly provide references to Yoga, Vedānta and other schools of Indian philosophy. Thus the main point to consider is as follows: to what degree these texts shed light on Brahmanical schools?
- 3) The third problem concerns the following issue: to what extent philosophical ideas of India influenced the development of Chinese philosophy (Confucian and Daoist). It is likely that Chinese philosophy was affected by the Indian debates on pramāṇa and ātman, the abundance of Sanskrit terminology on mind-consciousness as well as the soteriological aspects of Indian darśanas.

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## **Western Esotericism and the East** **Changing Patterns in Representation of India in Latvia**

The paper sets out how the representation of India changed during the late 19<sup>th</sup> and the first part of the 20<sup>th</sup> centuries. Analysing the specific narratives of periodicals, the author explores the emergence and subsequent construction of the view on Hinduism as it developed in Latvia during recent centuries. In the 19<sup>th</sup> century, Latvian authors wrote about India, having gained their information from travellers, journalists, orientalist and missionaries from other European countries. Even though press publications provided fragmentary information about India and its religions, they spurred the imagination of Latvians and created their preconceptions about India. The ideological context of colonialism was the defining factor in the 19<sup>th</sup> century perception of Hinduism portrayed as a superstitious religion of magic and idolatry. In the first part of the 20<sup>th</sup> century, a deepening in the understanding of Hinduism began to appear: it was no longer presented as a unified religious system. Shortly before the World War II, the opportunity arose to hear about India directly from Hindus themselves, and there was a trend for heading to India to learn yoga.

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## **Indonesia's Role in the Group of Twenty**

Indonesia has been an active member of Group of Twenty (G20) since the forum's inception in 1999, and many expectations were attached to her membership in working to solve the problems of global and regional issues. G20 has been widely perceived as a platform to renegotiate the world's economic governance since the Washington summit held in response to the global financial crisis in November 2008. Since this upgrade despite their tight domestic affairs schedules, both former President Susilo Bambang Yudhoyono and the current President Joko Widodo have been in regular attendance at all summit meetings. Indonesia's representatives have been actively involved in high-profile collaboration through their interventions at different levels of the G20 meetings; and have shown a particular role in their intra-group activities which has not been extensively researched. This presentation discusses the benefits and challenges of Indonesia's membership and examines the country's state identity in the grouping through the lens of role theory. Indonesia's unique position is represented through her role as a "bridge-builder" which has been constantly advocated by Indonesian policymakers. Within this context, the presentation shows

that Indonesia is not a marginalized bystander in the G20, but has a certain agenda-setting capability and more significant reasons to intensify its participation.

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## **The Quest for Islamic Reformation**

Conflicts between European and Islamic civilizations probably are part of a larger change underway in the religion of Islam. It is possible that Islam is in the early stages of a religious reformation. We are witnessing the beginning of a long religious struggle into which the West is being drawn.

Comparing to Christianity Islam has not changed much since it was established as the religion of Arabs. Modern life is becoming incompatible with archaic structures in Islam in a much greater degree comparing to reforming Christianity and modernity of the 16<sup>th</sup> century. Islamic reformation needs to reshape the very basic issues of this religion, such as Quran and the tradition – Sunna.

The presentation mainly reflects contemporary discussion of the problem.

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## **Reforming History: Legitimising the CCP and Reforming History in the Xi Jinping Era**

History is not neutral, and history contents and its production remain a particularly contested issue in Asia today. Between China and Japan, selection, interpretation and presentation of history events deeply influence the way the two countries interact with each other, and provide the important layer of legitimacy to their respective regimes. In this paper, we examine China's industry of producing historical contents since the Xi Jinping administration came into office. To Beijing, monopolising historical narrations particularly vis-a-vis Japan has the added benefit of mobilising an increasingly disaffected population and legitimising the regime. To highlight the way in which historical narratives can impact on social stability, internal and foreign policy and identifying moving trends influencing their creation and adaptation, this paper reviews the debate surrounding the institutionalisation of Nanjing Massacre as a pillar of Chinese historical curriculum reform. Beginning from late 2013, the issue was debated in the academic and policy circles, then in March 2014, the National People's Congress gazetted the date 13 December as the national commemorative day; this was followed by an elaborated staging of the commemoration in Nanjing later in

the year. The paper traces the political undercurrents leading to this development, and grounds it within Xi's larger reform package. The objective is to uncover the persistent linkage in China between using history as a tool to bolster regime legitimacy and drive policy changes, as well as the broader impact of reformed historical narratives on China-Japan relations.

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### **Stories in the Lotus Sutra**

Lotus Sutra contains different stories and narratives. The sutra is famous for its parables but it also has many stories that characterize different persons in the sutra. Some persons are described by stories of the past, some by predictions of the future. These stories have some similarities with avadana and jataka literature in Buddhism. Hereby I try to analyze the structure of the stories in the Lotus Sutra and compare them mainly with avadanas to discover modifications in the structure of these narratives. If avadanas are concentrated to disciples of the Buddha, then stories of the past in the Lotus Sutra are about bodhisattvas. If avadanas are mainly separate stories, then stories in the Lotus Sutra are involved into the text of the sutra. Thus we interested of changes in the type of avadana-stories in the Lotus Sutra. At the same it is important how the use of stories constitutes the structure of the Lotus Sutra.

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### **Disputes With Confucius In The Inner Chapters Of Zhuang-Zi**

The aim of this paper is to focus on the dialogues and disputes featuring Confucius in the inner chapters of Zhuang-Zi (ch. I–VII). As Confucius is one of the central figures in Zhuang-Zi, it is very important to understand the relationship between these two great masters.

Confucius has many different titles in Zhuang-Zi, e.g. Zhongni 仲尼, Qiu 丘, Kong 孔. Besides these, there is Ru 儒, the more general name for the school. Some of these titles are more formal, some more familiar and it is possible that the given title is giving us an important nuance for understanding these conversations.

This paper will mainly discuss three aspects of the disputes with Confucius:

First, it will analyse what is the idea/reason behind the chosen title in the given context/dispute.

Secondly, it will analyse the content of the disputes. What are some of the most common philosophical ideas Confucius is representing in Zhuang-Zi. What is the relationship between Confucian and Zhuangzian ideas? Are they always in contradiction or is there any common ground to be found?

Thirdly, though there is no specific mentioning of Confucius in the first, third and seventh chapter, this paper will still investigate if there are any hidden references to or connection with Confucian philosophy.

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## **Modern Psychotherapy in Islam: the Problems of Adaptation and Inculturation**

Psychotherapeutic practices are the product of different social and cultural realities (Al Issa 2000, 291). European psychologists and psychotherapists claim that American psychotherapy occupies a hegemonic position in the arena of global psychotherapy. For instance, Doctor Malik B. Badri argues that European and American cultures have similarities and the Islamic culture is totally different from the Western culture. Psychotherapy is the export product to rest of the world (Badri M. B. 2009). In present paper I will analyze the problems of inculturation of Western psychotherapy in the Islamic culture. The problem of the process is highlighted through the analysis of understanding mental disorders, religion and religiosity. Attention is paid to the role of religion in the psychotherapy and working with the Muslims patients. An attempt is made to answer the questions: is the Western psychotherapy effective for Muslims patients; can the psychotherapy of Muslims patients be of real help to them without being Islamized; is it possible to treat mental disorders without interference of the religion or understanding the local culture? The present paper gives an overview of the most effective models of Western psychotherapy for Muslims patients. Attention is drawn to the role of religion in mental health discourse and treatment. The presentation reveals the main problems of inculturation of Western psychotherapy in Islamic culture; the importance of religious doctrines in the therapeutic process. The conclusion is made a look at the importance of religion in the therapy with Muslims patients. The Western psychotherapy is not effective without broader understanding of the main features of Islamic culture and religion. Thus, the integration of religious doctrines is very important in the therapeutic process.

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## **Sex Games, Gender Dynamics and Manipulation of Public Opinions: Chinese Naodongfang (Wedding Night Sexual Pranks) Ritual Studies**

Chinese Naodongfang custom indicates that the newlyweds would be pranked and forced to do some erotic play by participants during the wedding night. This tradition survives from the joint resistance of intellectuals/upper classes, mass media and governments over its 2000 years' history because of its obscene elements. This paper will unfold how the tradition evolves and functions in folks' lives today through ethnographic materials. Furthermore, comparisons with western equivalents such as Shiverree, Bachelor Party and mock weddings will take place to challenge a question: Who has the right to decide whether a tradition is "bad" or not?

In this paper, I will analyze the positive functions of Nao Dongfang to object to the negative portrayals from the Chinese government and mass media whose intention is to prohibit this tradition through influencing and controlling the public opinion. Moreover, during wedding night pranks, the newlyweds' house is a space where the dynamics of the gender, power and relationship interaction constantly negotiated. How does this tradition show patriarchal dominance in marriage and society as well as women's protest and revolution? How do Chinese construct masculinity and femininity through the space of wedding night pranks?

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## **Otherness and Liminality in Claire Tham's 'The Inlet': Literary Anthropology and Triangulation between Novel and Reality**

This paper explores Claire Tham's 'The Inlet' as a piece of literary anthropology. The author has constructed a novel based loosely on a real life tragedy which occurred in Singapore in 2010. The death of a Mainland Chinese immigrant in suspicious circumstances forms the basis for Tham's reflection on and critique of attitudes of othering in Singapore society. In a slight change from the real life narrative, many of Tham's principal characters are othered and have a liminal status in the country. Literary anthropology allows us to focus on meanings rather than specific facts, while triangulation with reports of the actual events allows us to understand how and why the novel is constructed somewhat differently from them. This process facilitates a deeper appreciation of the cross-cultural social dynamic that Tham is

critiquing than can be gained purely from news reports. Flashbacks and access to the thought life of the victim and the protagonists in the story bring a greater degree of understanding of and empathy with people on both sides of a divide created by differences in national wealth, inequalities of opportunity, and fear of the outsider.

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## **The Concept of “Modern” and its Eurocentrism in East Asia**

This paper tries to explain Eurocentrism of the concept of “modern” which was imported from the West and translated to describe not only the contemporary Europe but also as the contemporary situation of East Asia from the late 19<sup>th</sup> century in East Asia. This concept framed our understanding of the West and the East and led into what East Asia should do to follow the Western road of modernization. This concept not only distorted the reality of Europe as superior but also created self-image of the East as inferior. This also made East Asian scholars replace their own concepts developed through last two millennia with Western concepts.

New Western concepts such as civilization and democracy, for example, were imported from the 19<sup>th</sup> century and accepted as universal concepts, but the senses and concepts of East Asian human relationships were disregarded as pre-modern.







