

Yun Posun Memorial Symposium

08 - 09 October 2018



The 6th Yun Posun Memorial Symposium

Programme-at-a-glance

Monday, 8th October 2018

12:30 pm	Registration	Playfair Library, Old College
1:00pm – 1:30pm	Welcome & Introduction	Playfair Library
2:30pm – 4:00pm	Session 1: Urban Development and Inequality Paradox in Seoul Playfair Library	Session 2: Urban Development and Inequality in Seoul and Busan Raeburn Room
4:00pm – 5:30pm	Session 3: Urban Culture, Politics of Toys and Visionary Science in East Asia: Past and Present Playfair Library	Session 4: Urban Development, Poverty, and Society: Comparative Cases from Korea, China, and Japan Raeburn Room
5:40pm – 7:20pm	Session 5: Urban Policies, Politics, and Inequality in Seoul and Gwangju Playfair Library	
7:30pm – 9:30pm	Dinner Kismot (29 ST Leonards Street, EH8 9QN)	

Tuesday, 9th October 2018

9:00am – 10:20 am	Session 6: Identity Politics, Urban Migrants, and International Relations Playfair Library, Old College	
10:35am – 11:55pm	Session 7: Strangers, Queers, ‘Ajössi’s, and Neoliberal Superhero Dads: Screening Tropes of Marginality in Asian Film Playfair Library	Session 8: Polarization and Inequality—Metro Political City, School and Civil Culture in Songdo, Jeju, and Beyond Raeburn Room
12:40pm – 2:00pm	Session 9: History, Memory, and Legacy in East Asia Playfair Library	Session 10: History, Memory, and Fiction Raeburn Room
2:10pm – 3:30pm	Session 11: Urban Politics, Minority Representation, and Inequality in Korea Playfair Library	
3:30pm – 4:00pm	Closing Remarks	
4:30 pm – 6:45 pm	Movie Screening, The Unfair (소수의견)	50 George Square
	Art Exhibition on Inequality and Global Cities (8th – 12th October)	50 George Square

The 6th Yun Posun Memorial Symposium

Programme

Monday, 8th October 2018

12:30 pm	Registration	Playfair Library, Old College
1:00pm – 1:30pm	Welcome & Introduction Professor Peter Mathieson, Vice-Chancellor, Principal of the University of Edinburgh	Playfair Library
	Professor Byung Ook Ahn President, Academy of Korean Studies	
	Mr. Sangkoo Yun, Director, Yun Posun Memorial Foundation	
1:30pm – 1:50pm	Art Performance, Korean Cultural Centre Daegeum: Hye-Lim Kim Gayageum: Ji-Eun Jeong Soprano: Heather McNally	Playfair Library
1:50pm – 2:20pm	Harnessing the Asian Opportunity and Driving Social Change through Impact Investing Mr. Stewart Langdon, Asia Scotland Institute	Playfair Library
2:20pm – 2:30pm	Tea Break	Playfair Library

Day 1: Panel Sessions

Venue: Playfair Library	Venue: Raeburn Room
SESSION 1: 2:30pm–4:00pm	SESSION 2: 2:30pm–4:00pm
Urban Development and Inequality Paradox in Seoul	Urban Development and Inequality in Seoul and Busan
Chair: Prof. Seok-ho Kim Discussant: Prof. HaeRan Shin	Chair: Dr. Holly Stephens Discussant: Dr. Hiromi Sasamoto-Collins
Dr. Jamie Doucette, University of Manchester Urban Developmentalism and the Politics of Inequality in Seoul, South Korea	Dr. John Lee, University of Manchester Korea's Sylvan Center: State Forestry and the Rise of Chosŏn Seoul, 1392-1800
Dr. Hyung-a Kim, Australian National University, Korea Institute Inequality Paradox: Social Breakdown between Korea's Millennial "Kangaroo-jok" and the "Nileage" Elderly	Dr. Konrad Lawson, University of St. Andrews Liberating Order: The Seoul Metropolitan Police and Self-Narratives of Discontinuity 1945-1947
Prof. Hyun Bang Shin, London School of Economics In the Shadow of State-led Gentrification: The Commercialisation of Residential Properties in Seoul	Dr. Hannah Shepherd, Cambridge University "A Den of Both Rich and Poor": The Case of Pusan, 1876-1953

Dr. Maria de Soledad Garcia-Ferrari, University of Edinburgh

Medellin Urban Innovation: Harnessing Innovation in City Development for Social Equity and Wellbeing

SESSION 3: 4:00pm–5:30pm

Urban Culture, Politics of Toys and Visionary Science in East Asia: Past and Present

Chair: Prof. Natascha Gentz
Discussant: Dr. Jong-chol An

SESSION 4: 4:00pm–5:30pm

Urban Development, Poverty and Society: Comparative Cases from Korea, China, and Japan

Chair: Dr. Hyung-a Kim
Discussant: Dr. Hannah Shepherd

Prof. Aaron Moore, University of Edinburgh
Visionary Science: The Culture of Imagining the Future in Imperial Japan

Dr. Ian Astley, University of Edinburgh
Some Common Features of Institutional Buddhism in China, Japan, and Korea

Dr. Hyaesin Yoon, Central European University
Margaret Rhee's Poetry Machines: The Technology of Difference, Love

Dr. Hiromi Sasamoto-Collins, University of Edinburgh
The Growth of Cities and Urban Poverty in Early 20th Century Japan

Dr. Virginie Grzelczyk, Aston University
Politics of Toy in Conflict and Post-Conflict Spaces: Playing by Seoul's Rules

Ms. Hana Jee, University of Edinburgh
Better and faster way to learn Hangul: for those who need to newly learn Korean orthography system

Dr. Helen Parker, University of Edinburgh
Performance for/from a Global City? Kabuki in Tokyo and Abroad

5:30pm – 5:40pm Tea Break
 Playfair Library

Venue: Playfair Library

SESSION 5: 5:40pm–7:20pm

Urban Policies, Politics, and Inequality in Seoul and Gwangju

Chair: Dr. Youngmi Kim
Discussant: Prof. Hyun Bang Shin

Prof. HaeRan Shin, Seoul National University
Art, Memory Politics, and Urban Boosterism: Cultural Economy of Gwangju

Prof. Seok-ho Kim, Seoul National University
Is Civil Society Always Good for Democracy?

Dr. Taedong Lee, Yonsei University
“Neighborhood Democracy”: Its Concept and Application for Reducing Political Inequality for Reducing Political Inequality

7:30pm – 9:30pm Dinner – Kismot (29 ST Leonards Street, EH8 9QN)

Tuesday, 9th October 2018

Day 2: Panel Sessions

Venue: Playfair Library

SESSION 6: 9:00am–10:20am

Identity Politics, Urban Migrants, and International Relations

Chair: Prof. HaeRan Shin
Discussant: Dr. Taedong Lee

Dr. Matteo Fumagalli, University of St. Andrews
The Koryo Saram in Kyrgyzstan

Ms. Mi Kwi Cho, Cambridge University
Zainichi in Japan- Involuntary Migrants during the Colonial Era

Dr. Catherine Jones, University of St. Andrews
China and North Korea - Between Development and Security

10:20am- 10:35am Tea Break
Playfair Library

Venue: Playfair Library

SESSION 7: 10:35am–11:55am

**Strangers, Queers, ‘Ajösssi’s, and Neoliberal
Superhero Dads: Screening tropes of Marginality in
Asian Film**

Chair: Prof. Charlotte Clark
Discussant: Dr. Jamie Doucette

Dr. Ji-yoon An, University of Tuebingen
Superhero Daddies: Hero Narratives in Contemporary
Korean Blockbusters

Dr. Jamie Coates, University of Sheffield
Future visions of the Stranger in the East Asian city

Ms. Yeogeun Kim, University of Oxford
Marginality in Motion: *Na ũi ajösssi* (2018)

Dr. Mark Plaise, University of Central Lancashire

Venue: Raeburn Room

SESSION 8: 10:35am–11:55am

**Polarization and Inequality--Metro Political City,
School and Civil Culture in Songdo, Jeju, and
Beyond**

Chair: Dr. Sojin Lim
Discussant: Prof. Misook Kim

Dr. Philippa Hall, Independent Researcher
Songdo, Incheon Metro Political City: National
Education Policy, the Globalised Education Market,
and Democracy

Ms. Sandy Oh, University of Toronto
“Creative Destruction”: International Schools as
Sites of Financialized Futurity

Dr. Jeong Im Hyun, University of Central
Lancashire
David against Goliath: How a Small Village on Jeju
Island in South Korea became a Hub of the Peace
Movement in East Asia

Ms. Sojeong Park, Seoul National University
Whitenity, the Invention of White Korean

The Queer Spaces of Seoul: Heterotopia, Tactics, and the Spaces of Neoliberal Subjects in the Spatial Imaginary of South Korean Queer Film

11:55am -12:40 pm Lunch

SESSION 9: 12:40pm–2:00pm

History, Memory, and Legacy in East Asia

Chair: Prof. Young-kyun Yang

Discussant: Dr. Holly Stephens

Dr. Jong-chol An, University of Tuebingen
Heartless Goddess? Korean Land Taking Regime during the Cold War Era

Dr. Chris Perkins, University of Edinburgh
Japan-Korea Relations and the Diary of Yunbogi

Dr. Christopher Rosenmeier, University of Edinburgh
Korean Soldiers in Wumingshi's Chinese Fiction

SESSION 10: 12:40pm–2:00pm

History, Memory, and Fiction

Chair: Prof. Misook Kim

Discussant: Dr. John Lee, Dr. Ji-yoon An

Dr. Guy Puzey, University of Edinburgh
67 Years with No Known Grave: Remembering One of the Imjin Fallen

Mr. Martin Coles, University of Edinburgh
Missed Connections: The Prelude to Yugoslav-DPRK Diplomatic Relations, 1948-1971

Dr. Xuelei Huang, University of Edinburgh
The Stagnant Ditch and the Politics of Deodorizing China

2:00pm – 2:10pm

Tea Break

Playfair Library

Venue: Playfair Library

SESSION 11: 2:10pm–3:30pm

Urban Politics, Minority Representation, and Inequality in Korea

Chair: Dr. Jong-chol An

Discussant: Prof. Seok-ho Kim

Dr. Antti Leppanen, University of Turku
Embattled Individual: The Self-Employed and the Geographies and Economies of Inequality

Dr. Seung-Hun Hong, Australian National University
Modern Slave with Civil Rights: Domination in *Gap-Eul* Relationships in Korea

Dr. Youngmi Kim, University of Edinburgh
Digital Populism and Feminist Movements in South Korea: the case of WOMAD

Closing Remarks

3:30pm–4:00pm

Professor James Smith
Vice Principal International, University of Edinburgh

H.E. Enna Park
Ambassador of the Republic of Korea to the United Kingdom

Best Dissertation Award in Korean Studies
Presented by Professor Natascha Gentz,
Assistant Principal China, University of Edinburgh

Follow-up project & publication plans
Dr. Youngmi Kim, University of Edinburgh

4:30pm–6:45pm

Movie Screening, provided by Korean Cultural Centre
Introduction by Erden Goktepe
The Unfair (소수의견) (2015)
Screening room, Ground floor, 50 George Square

Art Exhibition on Inequality and Global Cities
Ground floor, 50 George Square
8th October – 12th October

SESSION 1: 2:30pm–4:00pm
Playfair Library
8th October

Jamie Doucette

Jamie Doucette is Senior Lecturer in Human Geography at the University of Manchester, Coordinator of the Cities Politics Economies Research Group, and a member of the leadership team of the Manchester Urban Institute. He is also a member of the Center for Asian Cities at the Seoul National University Asia Center and a Leverhulme Research Fellow (2018–2019). He publishes widely in geography, Asian studies, and political economy and has a forthcoming edited volume (with Bae-Gyoon Park) entitled *Developmentalist Cities? Interrogating Urban Developmentalism in East Asia*.

SESSION 1: 2:30pm–4:00pm
Playfair Library
8th October

Hyung-a Kim

Hyung-a Kim is Associate Professor of politics and history at the College of Asia and the Pacific at the Australian National University. Her publication includes *Korea's Development under Park Chung Hee: Rapid Industrialization 1961–1979*, RoutledgeCurzon (2004), *Reassessing the Park Chung Hee Era, 1961–1979: Development Political Thought, Democracy and Cultural Influence*, Seattle: University of Washington Press (2011) (with C Sorensen), "Industrial Warriors: South Korea's First Generation of Industrial Workers in Post-Developmental Korea," *Asian Studies Review* (2013) and "President Roh Moo-Hyun's Last Interview and the Roh Moo-Hyun Phenomenon in South Korea," *Journal of Contemporary Asia*, December 16 (2016).

Urban Developmentalism and the Politics of Inequality in Seoul, South Korea

Research into the developmental state has, to date, had little to say about the urban circuit of capital, and the role of urban development in the configuration of this model. Likewise, research on East Asian urbanization has often neglected the influence of developmentalism on urban space. Building upon recent work that has proposed a concept of urban developmentalism to rectify this lacunae, this article examines what traction this concept has for highlighting the nature of the urban as a site of and for developmentalist intervention in Korea, and, in particular, landscapes of inequality within contemporary Seoul, South Korea. To do so, it asserts that an understanding of financial transformation, *danji* or complex-level scales of urban construction, enclosure of new urban commons, and the transformation of the urban as a site of labour control are essential factors for grasping the contours of inequality in post-developmental Seoul.

Inequality Paradox: Social Breakdown between Korea's Millennial "Kangaroo-jok" and the "Nileage" Elderly

This paper examines the main characteristics of both the "Nileage" elderly Koreans, aged 65 and over and the millennial "Kangaroo-jok" mostly aged between 25–34, focusing on the difference between each of these generations' value orientation and their levels of support for anti-corruption or *jeokpecheongsan* reform, especially in the context of inter- and intra-generational clashes and inequality. Amid a multitude of social problems, including high youth unemployment, precarious income disparity and winner-take-all competition, South Korea's millennial young people in their 20s and 30s at large have become so-called Kangaroo-jok, dependent on their parents like joeys in their mother's pouch, unable and/or unwilling to become independent financially and mentally. Six out of every ten young males aged between 25 and 34 living in Seoul, according to the report, "Seoul 2016, Looking at a Glance," were Kangaroo-jok. These Kangaroo-jok, like many other non-Kangaroo-jok millennials, tend to see themselves as a so-called "Dirt-spoon," a self-deprecating class (in comparison with the gold or silver spoon class, born either into a very rich *chaebol* [family-owned conglomerate] or relatively well-off middle-class), preferring to do things alone, such as eating (*honbap*) and playing (*honbol*), while also loathing elderly people, including their parents. Elderly Koreans aged 65 and over, in contrast, have become rapidly alienated from society and from their own families to the extent of being denigrated as the so-called "Nileage," a Korean term made-up of "age" (*nai*) and mileage, which refers to those who claim elder-first treatment because of their age. In 2017, 1,336,909 elderly aged 65 and over, for example, lived alone in Korea, an increase of

230,210 from 1,106,699 in 2013, reflecting Korea's rapidly aging population. Many of these elderly people are being abused, even by their own children. 47 percent of elderly abuse, according to the 2016 survey report by the Ministry of Health and Welfare, was perpetrated by children of the victims. Overall, nothing expresses the social breakdown of the relationship between the millennial "Kangaroo-jok" and the "Nileage" elderly more concretely than the fierce clashes from November 2016 to March 2017 between the candle-holding younger generation anti-Park Geun-hye protesters, and the national flag-holding pro-Park elderly supporters in opposition to her impeachment and subsequent sentencing to 32 years in prison. Indeed, the massive candlelight protests that gave rise to the left-wing progressive Moon Jae-in government and its subsequent anti-corruption reform of so-called "past accumulated evils" (jeokpecheongsan), cannot be understood without considering the social breakdown of the relationship between these two generations.

In spite of the socio-political confusion, South Korea is the twelfth largest economy in the world with a national per capita income of \$29,745 as of 2017, following the sharpest on-year rise in six years, which should give the country room to implement stronger social welfare measures. How then did Korea fall into the inequality paradox of coexisting wealth and poverty driving the social breakdown of its people's relationships, especially between the millennial "Kangaroo-jok" and the "Nileage" elderly? This paper argues that the breakdown of the social relationship between the millennial Kangaroo-jok and the Nileage elderly essentially reflects not just inter-generational inequality, but also the intra-generational inequality in Korea's winner-take-all society in which a new class structure of the gold, silver and dirt spoon has become a reality, however absurd.

SESSION 1: 2:30pm–4:00pm
Playfair Library
8th October

HyunBang Shin

HyunBang Shin is a Professor of Geography and Urban Studies in the Department of Geography and Environment at the London School of Economics and Political Science. HyunBang also co-directs the MSc programme in Urbanisation and Development, and is Director of the LSE Saw Swee Hock Southeast Asia Centre. Hyun's research centres on the critical analysis of the political economy of urbanisation with particular attention to cities in Asian countries such as Vietnam, Singapore, South Korea and China. His

In the Shadow of State-Led Gentrification: The Commercialisation of Residential Properties in Seoul

In South Korea that has experienced developmental and speculative urbanisation in times of condensed economic development, gentrification has turned out to be one of the main urban endogenous processes that contribute to the aggravation of urban inequality and injustice. While the earlier experiences of endogenous gentrification were fuelled by large-scale urban redevelopment led by the coalition of (local) state, developers, property owners and other growth advocates, the more recent experiences since the early 2000s exhibit the commercialisation of low-rise residential properties that escaped the previous round of large-scale urban redevelopment. In this respect, this paper sets out to analyse such commercialisation of residential properties, in order to understand how this commercialisation develops and what socio-spatial impact it has upon affected neighbourhoods. Empirically, the paper examines two neighbourhoods located in Yongsan District, Seoul. Methodologically, the paper employs a mixed approach, making use of both quantitative and qualitative data to draw a

research themes include the politics of displacement; gentrification; real estate speculation; the right to the city; mega-events as urban spectacles. His most recent project on circulating urbanism has also brought him to work on Ecuador. Hyun has published widely in major international journals and contributed to numerous books on the above themes. His most recent books include *Planetary Gentrification* (Polity Press, 2016) and *Global Gentrifications: Uneven Development and Displacement* (Policy Press, 2015). Other forthcoming books include *The Political Economy of Mega Projects in Asia* (Routledge) and *Making China Urban* (Routledge).

SESSION 1: 2:30pm–4:00pm
Playfair Library
8th October

Maria Soledad Garcia-Ferrari

Dr Soledad Garcia Ferrari is a Senior Lecturer at ESALA University of Edinburgh. Professionally qualified in Architecture and Urbanism in Uruguay, her research focuses on current processes of urban development and regeneration in Latin America and Europe. She was awarded her PhD in Urban Studies in 2007 at Heriot-Watt University. Soledad has extensive expertise on research in recent planning strategies in Medellin leading Medellin Urban Innovation project awarded by British Council. She taught in the Faculty of Architecture in Montevideo, the University of Seville and was invited speaker to the School of Architecture, CEU in Madrid. She is currently University of Edinburgh Dean Latin America and Director Edinburgh University Centre for Contemporary Latin American Studies.

comprehensive picture of neighbourhood changes. The paper argues that the commercialisation of residential properties can be understood as an extension of South Korea's speculative urbanisation in Seoul. Such commercialisation contributes to the rise of urban injustice and inequality by reducing affordable housing stocks that are being targeted by speculative property interests, and by worsening residential environment for the urban poor and working class. The paper concludes with discussions about possible strategies that can be implemented to resist gentrification, and how such strategies are in need of contextualisation in order to respond to geographically divergent local conditions. In South Korea, the need to devise these anti-gentrification strategies calls for a more grounded approach to the understanding of South Korean capitalism and its use of productivist and asset-based welfarism.

Medellin Urban Innovation: Harnessing Innovation in City Development for Social Equity and Wellbeing

This research is learning from the experience of Medellín (Colombia) as a model for other cities in the Global South. Medellín in Colombia is a city that has recently pioneered innovative forms of planning and management and was acclaimed the 'most innovative city in the world' by the Urban Land Institute in 2012, it remains, however, one of the most socially unequal cities in Latin America. This research is evaluating the Medellín planning experience from 'the ground up', providing insights upon which other cities also undergoing similar development can draw. A strand of this research which is of great impact is on community understanding of landslide risk, and in ways in which joint local government/community decision-making around landslide risk mitigation is achieved. Following a pilot project in Medellín, research has also been extended to the city of São Paulo, Brazil. In many Latin American cities, informal settlements are often located on steep hillsides, exposing residents to the hazard of landslides. This presentation focuses on the implementation of participatory research in Medellín, Colombia, and São Paulo, Brazil. The initial project had the following objectives: (a) to analyse perceptions of landslide risk among the community and public sector organisations; (b) to pilot participatory monitoring and mitigation approaches in case study communities; and (c) to explore the potential for negotiated strategic landslide risk management. In addressing these objectives, the research is establishing and/or developing several layers of connections between the community in the informal settlement and other actors, both in the Global South and in the Global North.

This paper analyses the potential for these connections to be transformative, focusing on the following types of relation: (1) between community and academia – including both local and foreign academia, with an approach having been developed in

Medellin based on the ‘dialogue of knowledges’; (2) between community and public sector agencies – aided by the development of ‘technical’ proposals which the latter demand in order to engage in ‘political’ dialogue; and (3) between Global South and Global North, in this case by setting up a community-based landslide monitoring system whereby trained volunteers in the community regularly post photos of key observation points via mobile technology, which are jointly analysed remotely by experts in partner universities in the UK and Colombia. The paper reflects on the potential the development of such connections has to underpin the co-production of safer environments for informal settlement residents.

SESSION 2: 2:30pm–4:00pm
Raeburn Room
8th October

John S. Lee

John S. Lee is Presidential Fellow in Environmental History at the University of Manchester. Previously, he was Postdoctoral Associate in Agrarian Studies at Yale University. He received his Ph.D. in History and East Asian Languages from Harvard University in 2017. Currently, he is revising his Ph.D. dissertation into a monograph, titled *Kingdom of Pines: State Forestry and the Making of Korea, 1392-1910*, which will be the first English-language treatment of Korea’s pre-industrial environmental history.

Korea’s Sylvan Center: State Forestry and the Rise of Chosŏn Seoul, 1392-1800

Korea’s longest dynasty, the Chosŏn (1392-1910), rose on a new capital city dependent on a particular material: wood. This paper analyzes the development of Chosŏn-era Seoul (Hanyang, Hansŏng) and its relationship with sylvan resources as a window into the political ecology of wood usage in a pre-industrial city. The construction and expansion of Seoul required a prodigious amount of wood for edifices and fuel; homes for the living and coffins for the dead; wood for boats, implements, and the paraphernalia of everyday life. Wood and its main source, the forest ecosystem, in turn were contested resources that invited government intervention.

Accordingly, the rise of Seoul in the fifteenth century coincided with new government policies that reserved forests around the capital for state use. Such policies privileged the “high forest” of timber while restricting the usage of the “low forest” of fuel wood, brush, and mulch for agriculture and heating. Bureaucratic management of forest resources around Seoul was essential to government priorities such as edifice and coffin construction, erosion control, and shipbuilding. Official policy therefore dedicated numerous government agencies ranging from the military to mortuary services to manage wood supplies for official usage. Soldiers patrolled the Four Mountains around Seoul to ward off illegal loggers. Corvéed monks hauled timber and constructed coffins along the Han River. All across the Korean peninsula, administrators identified key forests, clerks recorded quotas, soldiers protected trees, and laborers hauled and shipped high-quality wood to be sent to the timber yards of the growing capital.

However, as the city expanded over the centuries, government priorities shifted. In the seventeenth and eighteenth centuries, Seoul’s population underwent a dramatic expansion. Ecological problems ensued. An exploding population ravenous for space and fuel denuded the hills and mountains around Seoul. To supply the growing city, the Chosŏn state grew reliant on mercantile interests to transport necessary wood from the upper reaches of the Han River basin. State forestry initiatives in the “Four Mountains” around Seoul shifted from timber protection to erosion control as

deforestation silted streams and provoked landslides. Rising incidents of illegal logging during the eighteenth century prompted stricter measures, including more intensive policing of protected forests by the military. In turn, forest conservation became a site of severe contestation. Strict government regulations generated resentment, resistance, and even purposeful deforestation by locals. Merchant groups sparred over timbering privileges through petitions and in the streets. People of all status groups formed mutual-aid associations known as kye to assert usufruct rights over local woodland.

Overall, I show how the sylvan dependencies of pre-industrial Seoul co-produced social contestation and environmental degradation. The contested materiality of wood spawned bureaucratic institutions and local organizations dedicated to preserving claims and access. Rising demand for wood resources furthered the deforestation of the Han River basin. Population growth and society-wide dependence on wood resources triggered social conflict and further government intrusion. Furthermore, the nexus of conservation, wood dependencies, and contestation not only provides a fresh lens into the development of Chosŏn-era Seoul but also helps place this pre-industrial city in a comparative perspective alongside the wood-centered civilizations of the pre-industrial era.

SESSION 2: 2:30pm–4:00pm
Raeburn Room
8th October

Konrad Lawson

Konrad Lawson received his Ph.D. in History from Harvard University in 2012. Konrad's research focuses on the early aftermath of the Japanese empire and on the continuities and transformations of the 1940s transwar period in East and Southeast Asia. His current book project explores the relationship between war crimes and treason in retribution against the military and police collaborators who helped maintain Japan's wartime occupations until its defeat in 1945.

Liberating Order: The Seoul Metropolitan Police and Self-Narratives of Discontinuity 1945-1947

Korea's transition from colonial rule in the Japanese empire to what would eventually become two independent states was a troubled one, and no more so than its first few years. In the south, the fate of Koreans who served in the notorious colonial police would become a critical political issue, and the one of the most prominent examples of the failures of an American military government in the south of the peninsula. The police would come to represent the most painful link to the violence of colonial rule, the force seen as most responsible for standing in the way of democratic reforms, and as the civil war between north and south heated up, would carry out atrocities on an entirely unprecedented scale against suspected political enemies of the emerging republic. The legacy of torture, in particular, has haunted the Korean police through to democratisation in South Korea and, indeed, well beyond, and has plagued the legitimacy of this institution of order throughout its history.

The story of the failed reforms of the police in aftermath of Japanese defeat is well known but generally makes use of documents of the American military government and its advisors, leading Korean political figures who played an important part in the political struggles of the time, and the many newspapers of the period. Generally focusing in on the Seoul Metropolitan police, especially, this talk will explore the ways that the police portrayed themselves in this critical transitional moment. How did they

conceive of their new identity as a supposedly "democratic police," what internal challenges did they see for themselves, and how well did this self-perceptive match up with their reputation in broader society at the time? This talk will argue that what emerges is a degree of self-deception and creative reinvention, but also revealing moments of angst among police, including a split between new recruits and officers with colonial period careers.

In closing, the talk will argue that there is a spatial element to the history of failed police reforms in the late 1940s. While the broader narrative of Korea's civil war in this period, and the role of the police shifts in focus from Seoul further south to Taegu, Cheju island, Yösu and elsewhere where the police very quickly became, in effect, a state arm of counter-insurgency, Seoul is where some of its greater ambitions for transformation, most acute moments of self-doubt, and unique development are to be found. The talk will draw on insights from the metropolitan police's own 1947 history and the rich materials of police journal *The Democratic Police* (Minchu Kyöngch'al).

SESSION 2: 2:30pm–4:00pm
Raeburn Room
8th October

Hannah Shepherd

Dr Hannah Shepherd (Ph.D. Harvard University 2018) is a Junior Research Fellow at Trinity College Cambridge. She is currently working on transforming her doctoral dissertation into a book manuscript, tentatively titled *Cities into Empire: Fukuoka, Pusan, and Japan's Imperial Urbanization, 1876-1953*. Her research focuses on the linkages between urban growth and the expansion of empire in Japan, Korea and beyond in the first half of the twentieth century.

“A Den of Both Rich and Poor”: The Case of Pusan, 1876-1953

“Pusan! The place is a den, a lair. It goes without saying that [it] is a slum full of the poor, but the city is also a nest where the powerful Japanese cluster for the extraction of Korean wealth; a lair of the vain and idle, the ignorant rich; a cave where pathetic propertied Koreans lose their rights and money.”

In the 1920s and thirties, large numbers of formerly rural Koreans moved through the peninsula: some into its growing colonial cities; some north, becoming slash and burn farmers in the peninsula's mountainous reaches, or crossing into the borderlands of Manchuria; and some south, where they attempted to reach the Japanese metropole.² With a large influx of rural populations alongside growing numbers of Japanese settlers, Korea's cities became sites of so-called urban problems that exposed the contradictions and consequences of Japanese rule, and of modern growth under capitalism more generally.

Inequality within colonial cities is often discussed in relation to the urban divisions between settler and colonised populations, and Pusan was not without such physical representations of the differences between its Japanese and Korean inhabitants. However, in this paper I want to go beyond extant studies of colonial segregation; looking at how discourses of inequality changed over time, and to look at discussions of inequality both within and between the Japanese and Korean populations in the city. How did the Pusan municipal authorities - and rich landowners - attempt to deal with the city's “urban problems,” especially vagrancy and the construction of shanty towns on the city's urban margins? What were the divisions within the Japanese settler population, and how did they develop? Conversely, how did Pusan's image as a “den of

both rich and poor” change, or stay the same, after the end of Japanese rule?

To this end, my paper will offer an overview of recurring “urban problems” within colonial Pusan, from the earliest Japanese settlement and their attempts to plan and extend the city, to wartime efforts to move hillside slum populations into “camps” closer to the city’s wartime industry. Parallel to these colonial efforts to control the indigent Korean population, I will explore the divisions within Pusan’s Japanese settler society as well, reflecting on the different urban strata that developed, and their criticism of those settler “magnates” that appeared to “run” the city. Finally, I will offer some comparisons with the case of colonial Seoul (Keijō) and conclude with an assessment of Pusan’s continued image as a town of profiteers (moribae) in the late 1940s, and a brief note on the emergence, during Pusan’s temporary capital period, of the p’anjach’on (shanty town), looking at the colonial genealogy of this urban form which would continue as a visible representation of inequality in Korea’s cities, especially in postwar Seoul.

SESSION 3: 4:00pm–5:30pm
Playfair Library
8th October

Aaron William Moore

Prof. Aaron William Moore is the Handa Chair of Japanese-Chinese Relations at the University of Edinburgh. He is a comparative social historian who works with documents in Japanese, Chinese, and Russian, as well as in US and British archives. His first book, *Writing War*, was published in 2013 with Harvard University Press and involved the examination of hundreds of Chinese, Japanese, and American soldiers' diaries from WWII. His second book, *Bombing the City*, is a comparative history of civilian accounts of air raids in WWII Britain and Japan--it will be out this month! He is currently working on a third book, entitled *What Can Be Said*, which is an analysis of personal documents by children and youth in Japan, Britain, Russia, and China, and he is also working on a study of speculative science writing across North Asia with colleagues at Yale and KU Leuven. In 2014 he was awarded the prestigious Leverhulme Prize for his comparative historical work.

Visionary Science: The Culture of Imagining the Future in Imperial Japan

This presentation will assess the influence of adventure stories, military fiction, and science writing in providing a framework for original Japanese science fiction tales, giving writers the literary tools they needed to produce compelling visions of Japan’s future. To explain the emergence of an entirely new genre of future writing during Japan’s period of so-called “modernization,” we must of course bear in mind how literature intersects with scientific discourse, modern imperialism, and shifting cultural definitions of masculinity; but conversely, to understand, in particular, the popular acceptance of the dominance of the scientific worldview, the role of literature in shaping Japanese popular visions of the future must also be taken seriously. Japan, as one of the very few non-Western societies to escape colonialism, also had one of the most energetic and original science fiction traditions. This is no coincidence: seizing control of imagining the future was a form of articulating national sovereignty in Japan.

SESSION 3: 4:00pm–5:30pm
Playfair Library
8th October

Hyaesin Yoon

Hyaesin Yoon is assistant professor in the Department of Gender Studies at Central European University, Budapest. She is currently working on her book project titled *Prosthetic Memories*, exploring the postcolonial feminist ethics of embodied memory in the various sites of body-technology across the United States and South Korea. Yoon's next research project examines the relationship between the people with dementia and the nonhuman technologies, such as AI, therapy robots, virtual reality devices, and smart cities. Yoon's areas of interest include biopolitics, postcolonial criticisms, posthumanisms, medical humanities, performance studies, and feminist and queer theories.

Margaret Rhee's Poetry Machines: The Technology of Difference, Love

My presentation explores poetry as a space for queer and diasporic intimacy between and among humans and machines in Asian American artist and scholar Margaret Rhee's two poetry projects: a poetry collection titled *Love, Robot* (2017) and an installation *Kimchi Poetry Machine* (2014). Instead of assuming poetry as the hallmark of the human distinction, Rhee's projects jump into the world of intimacy-across-difference by recasting two qualifications that are often considered unsuitable for robots – love and poetry. I hope to delineate the political potentialities of Rhee's work against the backdrops of queer genealogy of the “thinking machine” on one hand and the fractured affinity between robots and Asians (and Asian migrants) as “the apathetic labor force” in colonial and diasporic history (and especially in the US) on the other.

My presentation is prompted by the two questions Rhee raises in playful response to Alan Turing, known for envisioning the modern computer. The first is a variation on Turing's famous question “Can machines think?”: instead, Rhee asks, “Can machines love?” This question also intimates Turing's homosexuality, bringing forth affect and intimacy as important factors in the development of the computer. In response to the question, I follow red signals in Rhee's two project – from the alluring blinks of robot lovers to the bright color of red pepper (gochugaru) – which illuminate the queer ecology of sensation in human-machine love, offering an alternative to the prevalent “green” ecology (let alone the “pink” one) that often reinstates masculinity and heterosexuality as “natural.”

On another variation, we can think of this “red” of human-robot intimacy as love of color as we say in people of color. It is noteworthy that Rhee's poetry is in conversation with the scholarly criticism on the construction of the human “through jettisoning Asian/American other as robotic, as machine like and not quite human” especially in the US context (Wendy Hui Kyong Chun). This kind of association echoes in the social anxiety about the loss of jobs (for the white citizens) due to the AI/robot and the Asian/migrant, figuring both as the hard-working labor force that lacks creativity and emotions – the qualities that are supposed to be required for writing poetry.

In this light, I turn to the second question, which plays on Turing's imagined scenario where a machine pretending to be a human is asked to “write a sonnet on the subject of the fourth bridge,” and it answers, “Count me out on this one, I could never write a poetry.” Rhee's poetry then asks, “What poems do you hear from machines?” To engage with *Kimchi Poetry Machine*, a participant has to open a kimchi jar, from which she hears one among several poems on kimchi, which she can feedback into the twitter. In this, Rhee's futuristic digital-poetry calls for a transnational feminist ethics of listening to the stories of women's labor and bond associated with kimchi among (and also beyond) Korean and Korean American women. Likewise, Rhee's poetry operates as a

transgressive technology of difference – creating queer and diasporic intimacy in the cybernetic circuits of love and labor. As such, Rhee's poetry projects offer a poetic (re)vision to Haraway's famous figure of the cyborg, which was modeled after an Asian female in the offshore factory.

SESSION 3: 4:00pm–5:30pm
Playfair Library
8th October

Virginie Grzelczyk

Virginie Grzelczyk is a Senior Lecturer in international relations at Aston University, specializing in security relationships and negotiation patterns over East Asia, and especially over the Korean Peninsula. Previous publications have, amongst others, considered the Six-Party Talks process, North Korea's energy Security Dilemma, Korean identity in the context of reunification, and the notion of frozen conflict within the Korean sphere. Her latest book *North Korea's New Diplomacy: Challenging Political Isolation in the 21st Century* (Palgrave 2018) looks at North Korea's foreign policy in light of new and under-researched external relations.

SESSION 3: 4:00pm–5:30pm
Playfair Library
8th October

Helen Parker

Helen S E Parker is lecturer in Japanese at the University of Edinburgh, where she teaches a variety of courses on Japanese theatre and literature. She is the author of *Progressive Traditions: An Illustrated Study of Plot Repetition in Traditional Japanese Theatre* (Brill 2006), and a former secretary of the European Association for Japanese Studies, serving from 2003 to 2008. Her current research project centres on kabuki and its cultural context, and examines the significance of the Ginza Kabukiza theatre, opened in April 2013, for its own community, the people of

Politics of Toy in Conflict and Post-Conflict Spaces: Playing by Seoul's Rules

The relationship between toys and society has been scrutinized in the past but while many have focused on the representation of empires and armies via pewter soldiers (Brown 1990, Ray 2006) and markets and manufacturers (Brown 1993, Benson 1998), a particular strand of study has sought to understand the connection between toys, children and their relation to culture and history (Jacobson 1999, Patino 2011). There has, however, not been a comprehensive effort to look at toys beyond the usual suspects and success stories such as GI Joe or toy guns and branded action figures.

This paper is part of a larger project on the representation of enemy in the toy culture in conflict and post-conflict spaces, and funded by the Leverhulme Trust. It seeks to understand the impact of older and new toys designed to particularly represent political events and conflicts. For this conference, the paper particularly focuses on Lego clones designed by Korean toymaker Oxford and how they have represented the Korean peninsula and its tensions over the past two decades, from the Tokdo island conflict to the latest Kim Jong-Un-Moon Jae In's summit meeting at the DMZ.

Performance for/from a Global City? Kabuki in Tokyo and Abroad

This paper explores contemporary kabuki from the perspective of its contribution to the culture of Japan's capital city. The focus is on the idea of cities as sites of innovation and innovative thinking. I also look at how kabuki relates to the urban economy and attempt to evaluate its role in Japan's cultural diplomacy.

I begin by giving a brief introduction to kabuki, placing it in historical context and explaining its relevance to the overall theme. Kabuki is a form of traditional Japanese drama that originated as popular entertainment for artisans and merchants in the Edo period (1603-1867). They had accumulated their wealth when Japan's capital moved to Edo in the early seventeenth century, providing for the material needs of the provincial lords who were now required to maintain a residence in the capital, and to travel there regularly from their domains. From its inception, kabuki was part of an emergent mercantile economy, and from the early eighteenth century, it was based in purpose-built, commercially run theatres in Edo and other large centres of population (chiefly Osaka and

Tokyo and Japan, and the international arts scene.

Kyoto.) From the Meiji period (1868-1912), the time of Japan's modernisation and "reopening" to the west, kabuki began to be identified and promoted as a representatively Japanese, classical performing art form – entertainment fit for the most important people in society, including the imperial family, and for showcasing to foreign dignitaries. In 1889, the Kabuki-za theatre opened in Ginza, which was then being developed as the "gateway to Tokyo," Japan's modern capital, for visitors from abroad travelling from the port of Yokohama in particular. Distinctive for its spectacular make-up, costumes and movement, it is still regularly performed, and is still most readily associated with a dedicated theatre at the same location in Ginza. It is also well known in Japan and abroad, both for the performances on stage and for the consumer culture that surrounds it, from early actor prints to contemporary fashion. The first section assesses what significance the current Ginza Kabuki-za theatre, opened in 2013, and the performances inside it hold for the city of Tokyo. I look at how the theatre has been integrated with its immediate environment, and how this reflects the vision of the kabuki community (including performers, audiences, the Shōchiku company that manages the theatre, etc.) I pay particular attention to the Kabuki-za Tower, which also dates from 2013 and accommodates both arts/recreation and office space, and the kabuki-themed development of the adjacent Higashi Ginza underground station.

In the second section, I examine kabuki as performance from a global city through recent tours to Madrid, Moscow and Paris in 2018, considering the plays selected and how far kabuki was presented to the local audience as part of Tokyo or city culture. In Madrid and Paris, the Heisei Nakamura-za also arranged stalls outside the theatres exhibiting traditional arts from the Edo period, which may be understood either as emphasising kabuki's historical elements or as exporting Tokyo culture innovatively to place it on the global map.

SESSION 4: 4:00pm–5:30pm
Raeburn Room
8th October

Ian Astley

After periods in Japan, Denmark and Germany, Ian Astley took up his current position in Edinburgh in September 1997 and served as head of Asian Studies from 2000 to 2002. He was a Japan Foundation Fellow in 2005–6 at the University of Tokyo (Tōbunken), working on Kūkai's religio-political role in early ninth-century Japan, which remains his primary research focus. He also curated the exhibition, *Living Buddhism - Retrospect and Prospect* (2011), at the University of

Some Common Features of Institutional Buddhism in China, Japan, and Korea

Many studies of Buddhist institutions, mainly temples, focus quite understandably on their distinctive features in the respective countries of East Asia. However, it must not be forgotten that as a foreign, missionary religion that was attracted in large measure to urban centres and the ruling classes, it often assumed responsibility for a state's dealings with outside forces, whether tangible or metaphysical. As such there is a number of important parallels throughout East Asia, as well as points of inter-connexion. This paper draws attention to some of these institutional parallels and inter-relations.

Edinburgh, which is one aspect of his teaching and research on Buddhism in the modern world. He is a founding editor of The electronic Journal of East and Central Asian Religions (eJECAR), an on-line journal hosted by the University of Edinburgh.

SESSION 4: 4:00pm-5:30pm
Raeburn Room
8th October

Hiromi Sasamoto-Collins

Currently a tutor in Asian Studies, University of Edinburgh, Dr. Sasamoto-Collins obtained her Ph.D from the University of Edinburgh in 2005. She was a lecturer in modern Japanese history at Durham University, UK, from 2004 to 2007. She has been teaching modern Japanese history, politics, and society, in Asian Studies and the History Department at Edinburgh since 2008. Her current research interests are in Japanese legal history, especially the Japanese reception of Western law in the nineteenth century, law and gender, and law and Japanese fascism.

The Growth of Cities and Urban Poverty in Early 20th Century Japan

Japan saw rapid urbanisation in the early 20th century. The overall ratio of city dwellers, who lived in a municipality which included at least one densely populated area (i.e. 4,000 people per square kilometre) rose from 12.5 percent in 1873 to 30 percent by 1920. The concentration of the population resulted in new urban problems, such as housing shortages, poor sanitation, urban poverty, new forms of the control of people and space, but also new political and cultural activities. This paper outlines the causes of Japan's urbanisation, the problems it created and the solutions tried, and the political, social, and cultural impact of urbanisation on the country as a whole. A special focus is on the emergence of the urban poor and Japanese responses to the phenomenon. The location, demographic composition, and geography of traditional Japanese cities were largely shaped by the feudal political system, especially by the hereditary class system. Although modern Japanese cities bear clear echoes of those older cities, the abolition of the class system and the arrival of 'factories' after the Meiji Restoration (1868) reshaped the character and geography of Japanese cities considerably. Cities, such as Tokyo, Osaka and Kobe, became magnets for these 'class-less' masses who rushed to these cities and surrounding areas seeking jobs and new life opportunities.

However, such a concentration of the population occurred with no prior city planning or sufficient provisions to accommodate them. Persistent economic instabilities made many families financially vulnerable. The problem of urban poverty intensified during and after the First World War when industrialisation accelerated. The new word *hin'min* (the poor) began to appear in Japanese newspapers as early as the 1870s. The journalist Yokoyama Gennosuke's influential *Nihon no Kasō Shakai* (Japan's Lower Classes), written based on his observation of life and living conditions of the poor, including urban slum dwellers, appeared in 1899. The Christian social reformer Kagawa Toyohiko and Yamamuro Gunpei of the Salvation Army had begun to run settlement houses in slum areas in Kobe and Tokyo respectively in the first decade of the 20th century. The emergence of the urban poor alerted some reformers, and cities became a site of new social movements. At the same time, these cities saw sporadic protests by city dwellers, some of which were very violent, against high taxes, high living costs, and new demands on them as 'subjects of the Japanese Empire'.

However, the central government was slow to respond and the municipal governments lacked enough financial resources to improve urban conditions. It was not until 1929 when the Relief and Protection Law (Kyūgo Hō) was introduced that policymakers came to accept the idea of public support. However, even this law characterised public support as a favour by the state, not the entitlement of the recipient. Japanese policymakers were divided between contrasting ideas of poverty, either as a consequence of the defective social and economic system or a matter of personal moral failing, questions which are intrinsically linked to the role of government in the management of social affairs.

Why did it take so long for Japanese policymakers to accept some degree of state responsibility for helping the poor? What was the motive behind the 1929 legislation? How did it work? Did it help alleviate the hardship of the poor? Did the law change Japanese attitudes towards poverty? More generally, what was the impact of rapid urbanisation, especially the emergence of the urban poor, on Japanese politics and the Japanese self-image in the early 20th century? I would like to highlight these questions in my presentation.

SESSION 4: 4:00pm–5:30pm
Raeburn Room
8th October

Hana Jee

Hana Jee studied English Education at Seoul National University, and published an English grammar book in 2007. After teaching English to various types of students for 10 years in Korea, she resumed her study of Psychology of Language (MSc) in the University of Edinburgh. As a second-year PhD student, she currently studies on the meaning-form correlation of language.

Teaching the Minority Population Effectively in Korea

One of the shallowest writing systems, Hangul, the Korean orthography is well known for its systematic relation between the letters and sounds. Unfortunately, however, scant research has been done to scientifically reveal this relation. The current research investigated how much Korean orthographical distances are statistically correlated with its phonological distances. Do similar letters have similar sounds? If so, how much? Korean phonemes were vectorised according to the articulation places and manners, and the distances among vectors were measured by feature edit distance and Euclidean distance. ‘Stroke share rate’ and Hausdorff distance (Huttenlocher, Klanderman, & Rucklidge, 1993) were used to describe Korean written letters, and the distances among them were also calculated by feature edit distance and Euclidean distance. The correlation between phonological and orthographical distances went through various statistical analyses: Pearson’s r , Spearman’s ρ , Fisher’s z -transformation, and Monte-Carlo permutation test. The general results showed very significant correlations between phonological distances and orthographical distances, regardless of the measurement, although the combination of stroke share rate and Euclidean distance returned the highest coefficient ($\rho = 0.5 ***$). To extend the research scope, it was also studied which font yields the highest sound-letter correlation. San-serif fonts tend to return higher correlation in letter-level, whereas serif fonts, in syllable-level. The cursive fonts always ranked the lowest. The study not only suggests the ways of quantifying the letter and sound qualities, but also proposes chances to compare various metrics and measurements in terms of the correlation. It also implies several pedagogical implementations. San-serif fonts are more likely to be efficient

when learning Korean letters, whereas serif, when learning Korean syllables. The cursive fonts should be avoided in this regard.

SESSION 5: 5:40pm–7:20pm
Playfair Library
8th October

HaeRan Shin

HaeRan Shin focuses on the areas of political geography and migrant studies. She has examined the politics of urban development cases, including culture-led urban regeneration, new towns, eco-cities, and risk perception. Based on actor-focused approaches, she has explored how specifically different actors form and develop power relations, knowledge mobility, policy narratives, and adaptive preferences. She has also worked on the issues of transnational migrants and refugees, the dynamics of mobilities, and the territoriality of their networks and ethnic enclaves. For her research on urban politics and migrant studies, she has used qualitative research methods including in-depth interviews, participant observations, focus groups, discourse analyses, and archival analyses. She used to teach at University College London, and she started teaching in the Department of Geography at Seoul National University in South Korea beginning September 2013.

Art, Memory Politics, Urban Boosterism: Cultural Economy of Gwangju

This study traces the evolution of the politics of cultural economy in arts-based urban boosterism. It looks at what happens when the cultural politics of urban development is crossed, on the one hand, with the memorialisation of political trauma and, on the other hand, with the economic growth desire. This study also probes the dichotomy between cities as growth machines and progressive cities. It suggests that the quest for both growth and social justice can coexist in intertwined ways and constitute an assemblage of urban development. This study asks: How have the politics of cultural economy become an integral part in the contentious process of city making? More specifically, how have memorialisation and economic growth interacted with each other and constantly re-negotiated their definitions in relation to one another?

I use the concept of ‘the politics of cultural economy’ to illustrate both the integration of and the tension between culture and economy. Unlike the ideological integration of culture and economy, different actors and organisations pursue different avenues to integrating culture and economy. Both the conflict and integration between culture and economy are significant, and urban development becomes a contested space where key discourses and values are constantly negotiated and renegotiated. Culture and economy in the context of Gwangju’s cultural economy represents memory and urban economic development respectively. Despite a strong association between culture and economy, deliberations on urban boosterism rarely include discussions involving memorialisation and social justice.

To insiders and outsiders, the city of Gwangju has been largely associated with a tragic collective memory of lives sacrificed in the May 18 Democratic Uprising, the biggest political event in South Korea’s recent history. Despite the importance of the political event and its memorialisation, however, this study is not about these topics per se. Rather, the important implication of the case chosen was that even this city, as a symbol of political protest and justice, endures a contentious process in city making. memorialisation of this event has challenged and competed with economic development, and when talking to the people of Gwangju about the past, their stories illustrate conflicting desires towards the future that clash, break apart and reassemble, shifting the urban landscape.

Through a longitudinal study, From 1995 to 2017, I see this process of competition and assemblage between culture and economy in terms of the activities put in play by the key actors involved in memorialisation and urban development. Where the culture side includes memorialisation, high art, and the spirit of social justice, the economic side is made up of state-led urban development and

the ambitions of a marginalised small-medium city. Based on actor-oriented qualitative research methods, I focused on the city-making process and the key actors whose dynamics are in a constant state of flux. The key actors include the central government, the bureaucrats, the May 18 victims and their families, Gwangju civil society, and local intellectuals. They approached the state-led art-based urban boosterism projects from different vantage points. Those actors initiated, supported, or criticised the urban development projects, suggested alternatives, compromised, cooperated or disagreed with each other, or stopped being involved altogether.

SESSION 5: 5:40pm–7:20pm
Playfair Library
8th October

Seok-ho Kim

Seok-ho Kim is a professor at the Department of Sociology, Seoul National University. He received his Ph.D. in Sociology from University of Chicago. His research interests are political attitudes and behavior, civil society, migration and social cohesion, and survey methodology. He has authored a number of papers and book chapters on political participation, voluntary associations, voting behavior, migrant workers in Korea, multiculturalism among Koreans, scale development, and survey non-response on several prestigious journals. He has been serving as a director of ISDPR (Institute of Social Development and Policy Research), one of the institutes with the richest history in Korean Social Science.

Is Civil Society Always Good for Democracy?

Analyzing the 2014 ISSP (International Social Survey Programme) data, this paper explores the relationship between civil society and democracy empirically and cross-nationally. Specifically, this paper deals with the effects of networks in civil society measured by memberships in voluntary associations on the quality of participatory democracy. In the previous literature, voluntary associations have been expected to improve participatory equality by drawing people, especially the socially disadvantaged who lack necessary resources and access to politics, into the political arena beyond the level that their resources may allow. Put differently, it implies that associational membership can reduce the impact of individual resources such as educational attainment and family income on political participation.

However, this paper questions a longstanding belief in the social sciences that voluntary associations in all contexts function as a school for democracy, a civic organizer, and an agent of political equality. Voluntary associations are neither inherently good nor inherently bad for political equality. Rather, their consequences for participatory democracy are actually dependent on their ability to drive citizens into political action and vary from country to country. This, this paper investigates equalization of political influence across socioeconomic lines in diverse political settings by a thorough look at differential pathway of voluntary associations to participatory democracy and examines the role of voluntary associations as a civic educator and political equalizer in 50 countries.

The 2014 ISSP citizenship module encompasses various topics about citizens' civic attitudes and political identities as well as their social and political activities. The 2014 ISSP includes the battery of political acts asking whether a respondent signed a petition, boycotted products for social or political reasons, took part in a demonstration, attended a political rally, contacted officials or politicians to express one's opinion, donated money, contacted media, or involved in internet political forum in the past year. Associational memberships are measured by asking whether respondents belong to five different types of voluntary groups. These groups are (1) Civic Groups; (2) Labor Union, Business, or

Professional Associations; (3) Sports, Leisure, or Cultural Groups; (4) Church-Affiliated Groups; (5) Other Groups. Negative binomial regression model is employed to examine the relationship between civil society and participatory democracy.

This paper addresses two main questions. First, do consequences of voluntary associations for participatory democracy vary from country to country. For this question, following the way to investigate the relationship between civil society and democracy by Kim (2016), it focuses on whether associational membership strengthens, weakens, or leaves unchanged the effects of socioeconomic resources measured by educational attainment and family income on political participation in 50 countries. Kim (2016) demonstrates that the effects of education and income on political participation among members are not necessarily constrained in all countries. According to him, it is determined by whether or not associational membership facilitates civic virtue in the mind of ordinary citizens. This paper also takes civility into account for the cross-national variations in the effects of civil society on democracy.

In conclusion, this paper argues that political disparity between the privileged and the disadvantaged is more likely to be mitigated by voluntary associations in countries where civility is facilitated via associational experiences than in countries where they are not. A theory is elaborated on the process by which vigorous associational culture ends up deepening participatory inequality. The implications of the role of voluntary associations in the literature on social capital and participatory democracy are discussed.

SESSION 5: 5:40pm–7:20pm
Playfair Library
8th October

Taedong Lee

Taedong Lee is associate professor at the Department of Political Science and International Relations and the director of Environment, Energy and Human Resource Development Center in Yonsei University, Seoul. His areas of research include global and sub-national environmental politics and policy, NGO and civic politics. Professor Lee recently published his monograph, *Global Cities and Climate Change: Translocal Relations of Environmental Governance* (Routledge, 2015), *Village Community Politics* (2017, in Korean) and *Debates in Environment and Energy Politics* (2017, in Korean), and *Politics that We Make: Actions for Neighborhood Democracy* (2018, in

“Neighborhood Democracy”: Its Concept and Application for Reducing Political Inequality

The emphasis on the local self-government appears in discussions not only on constitutional amendment for decentralization but also on facilitating civic participation in political activities. This trend has drawn a wide scholarly attention and contributed to the conceptualization of “neighborhood democracy,” which, however, has not been precisely defined and properly examined for empirical applicability. Based on the basic question of politics: “who distributes what, when, how and why”, we define neighborhood democracy as the series of institutional settings and process where citizens as active agents together with existing political institutions (public administrations and national and local congresses) attempt to enhance the quality of life and democracy through daily participation in solving daily problems, which occur around their neighboring area but are situated within local, national, and international contexts. We further test whether the concept is applicable to empirical cases by analyzing “Sinchon Creative Play Center” and “Startup Café” case.

The values of democracy can be achieved when citizens engage in political process to decide matters related private and public affairs.

Korean). His articles have appeared in journals including Policy Sciences, Nonprofit and Voluntary Sector Quarterly, Review of Policy Research, Policy Studies Journal, Energy Policy, International Environmental Agreements, Environmental and Planning C, Global Environmental Politics and other Korean and international peer-reviewed journals.

Local self-governments are also measures to ensure democracy and citizen participation working at the local level. In the representative democracy, which most democratic polities have adopted, utilize election for choosing representatives to make decisions on rules and policies on behalf of citizens.

Despite the efficiency of representative democracy, there has been concerns of 'democracy, particularly local self-governance, without citizen participation.' Currently, scholarly and policy attentions to grass root democracies at local, community and neighborhood levels have arisen. However, conceptualization and application of 'neighborhood democracy' has not been much discussed.

This study aims to conceptualize neighborhood democracy by asking fundamental political questions of who gets what, why, when, and how. Based on the concepts and sub components of neighborhood democracy, this study also applies the concepts to empirically analyze the establishment and management of the Creative Play Center in Shinchon, Seoul Korea.

Studying neighborhood democracy refers to analyze and explain how and why neighbors make decision on public affairs to solve contingent issues they are facing. Neighbors (as citizens who live a place) interact with each other and other existing political/administrative institutions to deal with everyday life. However, affairs of neighborhood may not be limited within micro space. Instead, to deal with neighborhood issues, neighborhood democracy should deal with adjacent space (such as neighboring neighborhood), broader local, state and further global level. For instance, tackling particulate matters (fine dusts) in the neighborhood need to consider international, regional, state, and local status and policies. In a similar vein, ups and downs of gentrification or traditional markets in a neighborhood also take into account globalized economy and state, and big business policies.

In sum, this study introduces the concept of neighborhood democracy and discuss its significance and implication. We conceptualize neighborhood democracy by looking (1) who (the subjects of neighborhood democracy), gets (2) what (themes), (3) when (duration and timing), why (rationalities), and how (measures).

SESSION 6: 9:00am–10:20am
Playfair Library
9th October

Matteo Fumagalli

Matteo Fumagalli is Senior Lecturer in the School of International Relations at the University of St Andrews. Matteo's interests are at the interface of international relations and comparative politics, with particular reference to post-

The Koryo Saram in Kyrgyzstan

The paper uses the case of the Koryo saram in post-Soviet Kyrgyzstan, to reflect on the redefinition of the relationship between the Republic of Korea and post-Soviet Koreans. Drawing on fieldwork conducted in Kyrgyzstan and Korea and integrating insights from scholarship on diasporic communities and Korea's foreign policy, the paper's argument is two-fold. One, the Republic of Korea has in recent decades made available a variety of programs aimed at strengthening the ties with Central Asian societies. While some of these targeted local Koreans only, most were actually aimed at forging closer cultural and institutional bonds between Korea and Central Asian societies. In fact, such efforts, which range

Soviet Central Asia, the Caucasus, and inter-Asian connections. Recent and forthcoming publications include an edited volume on 'Authoritarian stability in the South Caucasus' (Routledge, 2018), a monograph on 'Ethnic Conflict in Central Asia' (Routledge, 2018), and articles in 'Asian Politics and Policy' (2018), the 'Caucasus Survey' (2017) and East European Politics (2016).

Substantively Matteo's work revolves around the study of conflict and violence over identity and natural resources, with special attention for ethnic minority groups. His publications on Central Asia's Korean communities include articles in the Journal of Eurasian Studies, the Journal of Northeast Asian History and a monograph on South Korea-Central Asia relations (Palgrave, 2019 forthcoming).

SESSION 6: 9:00am–10:20am
Playfair Library
9th October

Mi Kwi Cho

I am a third generation zainichi Korean who has spent one half of my life in Japan and the other half in Canada. During my life in Japan, I went to both Korean and Japanese schools. Through coming into contact with people of various backgrounds, I became interested in exploring the Korean history and knowing more about my root. This is what has led to start my PhD research at the University of Cambridge to examine the immigration of Koreans between colonial Korea and imperial Japan during the period of Japanese colonial rule. My general interests lie in migration, imperial, minority, and social history.

from cultural diplomacy to a variety of programs at home are part of a broader multi-dimensional effort to set a cultural, institutional and – especially – economic footprint in a region of increasing importance to South Korea. Two, Kyrgyzstan's Koryo saram are a highly heterogeneous community themselves, divided by country of origin (many migrated from neighbouring Uzbekistan), age and experiences of mobility (to Russia, the west or South Korea). Local Koreans do not speak with one voice, and their experience tells – taken as a whole – an interesting story of de- and multi-centred identities.

Zainichi in Japan—Involuntary Migrants during the Colonial Era

In South Korea that has experienced developmental and speculative urbanisation in times of condensed economic development, gentrification has turned out to be one of the main urban endogenous processes that contribute to the aggravation of urban inequality and injustice. While the earlier experiences of endogenous gentrification were fuelled by large-scale urban redevelopment led by the coalition of (local) state, developers, property owners and other growth advocates, the more recent experiences since the early 2000s exhibit the commercialisation of low-rise residential properties that escaped the previous round of large-scale urban redevelopment. In this respect, this paper sets out to analyse such commercialisation of residential properties, in order to understand how this commercialisation develops and what socio-spatial impact it has upon affected neighbourhoods. Empirically, the paper examines two neighbourhoods located in Yongsan District, Seoul. Methodologically, the paper employs a mixed approach, making use of both quantitative and qualitative data to draw a comprehensive picture of neighbourhood changes. The paper argues that the commercialisation of residential properties can be understood as an extension of South Korea's speculative urbanisation in Seoul. Such commercialisation contributes to the rise of urban injustice and inequality by reducing affordable housing stocks that are being targeted by speculative property interests, and by worsening residential environment for the urban poor and working class. The paper concludes with discussions about possible strategies that can be implemented to resist gentrification, and how such strategies are in need of contextualisation in order to respond to geographically divergent local conditions. In South Korea, the need to devise these anti-

gentrification strategies calls for a more grounded approach to the understanding of South Korean capitalism and its use of productivist and asset-based welfarism.

*SESSION 6: 9:00am–10:20am
Playfair Library
9th October*

Catherine Jones

Catherine is a Lecturer at the School of International Relations at St Andrews University. Previously, she was an East Asia Research Fellow at the University of Warwick. Her research focuses on the agency of East Asian states in international institutions and has been published in *International Politics*, *Pacific Review*, and *Pacific Focus*. She is currently concluding a project on China - North Korea relations which was funded by the Korea foundation in 2017-18.

China and North Korea - between Development and Security

How can or should the international community, and particularly North Korea's neighbouring states manage or mitigate the security threat emanating from the regime in Pyongyang? This question has been asked many times in different forms, and up until 2014, separate policies appeared to operate in parallel to each other. Simultaneously, China and South Korea enforced UN multilateral sanctions to curtail the regime's access to goods necessary to develop its nuclear and missile programs, at the same time they provided development assistance to support the population in North Korea and ease the humanitarian suffering.

This paper focuses on understanding how China engages with North Korea through the lens of the relationship between development and security. In particular, it explores whether China's conceptions of the developmental peace (that have been identified as distinctive in its approach to UN peacekeeping), and the Chinese model of development provide a better framework for understanding China's approach towards managing the threat from North Korea. Critically, it also identifies areas in which cooperation and coordination of policies in the area of development (water, energy, migration etc) may be extended, and evaluates whether these policies may have the potential to form a more feasible approach to the development of peace on the peninsula.

In considering these approaches it highlights, that China's approach - and to a degree South Korea's approaches - draws on its own development experience in particular in the development of special economic zones and economic cities.

*SESSION 7: 10:35am–11:55am
Playfair Library
9th October*

Ji-yoon An

Ji-yoon An is a Visiting Assistant Professor in Korean Studies at Eberhard Karls Universität Tübingen, Germany. An received her PhD in East Asian Studies from the University of Cambridge, UK. Coming from a background in film studies, she is interested in cultural trends and flows, focusing on the ways that changing social values and ideologies are

Superhero Daddies: Hero Narratives in Contemporary Korean Blockbusters

The unprecedented success of superhero films in the new millennium has been a global phenomenon. This has been certainly true in South Korea—a country that boasts one of the largest box office markets and a strong national film industry—where the only non-domestic films in the annual box office top ten charts in recent years have been Hollywood superhero sequels and blockbuster actions.

Though the domestic films that dominate the Korean box office are not exactly superhero adventures, they have often centred on a heroic male protagonist who plays an active role in restoring justice and averting disasters in a plethora of narratives. However, unlike Hollywood's superheroes who mostly originate from comic books

reflected, reworked, and imagined in Korean visual culture. An received full funding from the Arts and Humanities Research Council, UK, for her doctorate studies and was also awarded the Fellowship for Field Research from The Korea Foundation. An has presented at numerous international conferences and has several publications forthcoming. Her thesis, titled *Family Pictures: Representations of the Family in Contemporary Korean Society*, is also forthcoming as a book.

and therefore often possess mysterious powers, Korean protagonists tend to be relatable everyday characters, such as a teacher, a policeman, a lawyer or a company worker, and they certainly do not have any supernatural capabilities. Furthermore, in disaster films such as *Deranged* (dir. Park Jeong-wu, 2012), *The Tower* (dir. Kim Ji-hun, 2012), and *The Flu* (dir. Kim Seong-su, 2013), such male protagonists are often presented as fathers or husbands who must protect a child or other family members under threat. Latest examples of the trend include the zombie hit *Train to Busan* (dir. Yeon Sang-ho, 2016) and the nuclear disaster film *Pandora* (dir. Park Jeong-wu, 2016). These characters are shown to be not only the heroes of the disaster that is threatening society, but also the saviours of the threatened family. By aligning the two heroic acts together, such characters can be identified as '(super)hero fathers.'

This paper examines these hero narratives in Korean blockbusters since 2010. The analysis is twofold. First, it explores the representation of masculinity. The repeated trajectory of a male protagonist who successfully saves the family upholds the myth of modern society's patriarchal structure, thus commenting on the durability of the patriarchal myth in the Korean context. Yet within the patriarchal framework, the films also mindfully display sensitivity and social consciousness in these younger protagonists (often in their thirties), thus touching on issues of masculinity in a post-feminist era. Such a contradictory dichotomy is further explored. Secondly, the paper focuses on the critique of society and government abound in the same body of works. It is crucial that male protagonists are everyday characters who are often juxtaposed with either the elite of the government or the rich of the corporate world. At a glance, it appears that the government is consistently depicted as either incompetent or insensitive and the corporate world as capitalist beyond morality. Yet, further enquiry aims to reveal a rupture within this genealogy of works, where a softer depiction of the authorities is detected with the more recent films. Such shift is examined in relation to Korea's contemporaneous socio-political events, such as the Sewol ferry sinking and the candlelight movements.

SESSION 7: 10:35am–11:55am
Playfair Library
9th October

Jamie Coates

Jamie Coates is Lecturer in East Asian Studies at the University of Sheffield. He combines visual and digital ethnography with historical and textual analysis to explore the relationship between technology, mobility and imagination in urban Northeast Asia. He is currently investigating how media and migration allow local imaginaries in the Sino-

Future Visions of the Stranger in the East Asian City

Rapid urbanisation has been a major transformative process within Northeast Asia from the 19th century onwards. Largely a product of migration to major hubs such as Tokyo, Beijing and Seoul, this growth triggered dramatic political, economic, and sociocultural changes. However, rapid urbanisation also saw the acceleration and exacerbation of inequality in the city, with new modes of exclusion as people from different cultures, economic strata and various walks of life came in contact with each other. The personal and sociocultural impact of these processes, as Georg Simmel noted a 100 years ago, was epitomised in the key figure of "the stranger", who comes today but does not leave tomorrow, and whose increasing numbers reflect the living conditions of dense urban life. More cultural trope than actual person, key figures such as the

Japanese context to scale in new ways. He completed his PhD at the Australian National University and has since worked at Waseda University, Osaka University and Sophia University. His recent works include articles “Ikebukuro In-Between: Mobility and the formation of the Yamanote’s heterotopic borderland” in *Japan Forum* and “So Hot Right Now: reflections on virality and sociality from transnational digital China” in *Digital Culture and Society*, as well as the ethnographic film “Tokyo Pengyou” in the *Journal of Anthropological Films* at <http://boap.uib.no/index.php/jaf/article/view/1538/1319>.

stranger have nonetheless come to shape how we imagine others in the city, and in turn, come to stigmatize persons, places, and non-normative practices. Under the popularisation of literature and mass media from the twentieth century onwards, understanding the cultural depiction of strangers has become increasingly important. Scholarship on the figuration of the stranger in Japanese, Korean and Chinese urban popular culture and literature, has proven a fruitful way of understanding broader discursive formations that impact on the lives of the excluded. Within this paper, I extend this scholarship to compare literary and popular cultural depictions of “the stranger” in Tokyo, Beijing and Seoul in speculative genres. I draw on the evocative potential of speculative genres (such as science fiction and horror) to explore how personhood and politics are re-imagined in fantastical depictions of Northeast Asia’s major capitals. This approach suggests what political possibilities are imaginable due to their reliance on “what if” scenarios. Such scenarios however, also reveal the limits of speculation. From class and gender inequalities to the inevitability of migrants causing problems, the continuation of economic inequality and modes of exclusion within speculative cultural forms, suggest some of the major conceptual barriers we face in thinking about the future of life in the city in East Asia.

SESSION 7: 10:35am–11:55am
Playfair Library
9th October

Yeogeun Kim

Yeogeun Kim is DPhil student in the Faculty of Oriental Studies at the University of Oxford. Her research interests include multimodal communication, biography, and world literature, with particular emphasis on the relationship between literature and the visual arts. She is currently working on her doctoral thesis entitled *The Lives of Popular Literature in Words and Images*.

Marginality in Motion: Na ũi ajösssi (2018)

Although marginalized individuals exist in almost any types of space that is differentiated culturally, socially, or economically, a global city may demonstrate a far wider spectrum of marginality among urbanites. More importantly, the manifestation of marginality in a globalized space is often in the kind of emerging, in the middle of negotiation, and in motion. Who is marginalized is not stable and is changing for renewed interpretations. A recent TV series *Na ũi ajösssi* (*My Mister*, 2018) presents a diversity of minority characters that challenge typical interpretations of who is commonly regarded to be a minority. Rather than focusing on a conventional minority character Yi Chian, the female lead in *Na ũi ajösssi*, I will examine characters that are not so much marginalized, but overly depicted as marginalized: Pak Tonghun, Pak Sanghun, Pak Kihun, and To Chunyöng. My analysis of these quasi-minority characters will show assumptions that are embedded in the characterization and narrative-making in *Na ũi ajösssi*. I argue that these assumptions, revolving around the story, not just reflect the fact that vulnerability is so prevalent in Seoul that it affects almost any one regardless of their social status. It is more significant that they showcase a sentiment that Korean middle-age males are those who are most marginalized. This over-representation of one culturally privileged group as marginalized leads to the underrepresentation of other unprivileged minority groups struggling in their effortful hope to be comfortable in Seoul.

SESSION 7: 10:35am–11:55am
Playfair Library
9th October

Mark Plaice

Mark Plaice is a lecturer in Korean Studies at the University of Central Lancashire, where he teaches Korean Society and Culture, and East Asian Cinema and Poplar Cultures. He completed his PhD in Film Studies at King's College, London, with a Fellowship from the Korea Foundation. His thesis is entitled: *South Korean Gangster Film and the Spaces of Modernity*. He completed an MA in Korean Studies at SOAS and an MBA from Yonsei University. His current research interests include the Pak Geun-hye blacklists and film, the 'others' of South Korean film, representations of North Korean in global media, and films about the Korean War.

The Queer Spaces of Seoul: Heterotopias, Tactics, and the Spaces of Neoliberal Subjects in the Spatial Imaginary of South Korean Queer Film

This paper takes a spatial approach to the question of social inclusion for LGBTQ people in South Korean popular culture. The last two decades have seen the emergence of a more open gay scene in Seoul, the growth of queer community activities such as the LGBTQ Film Festival and Seoul Pride, and increasing—albeit often ambivalent—visibility for queer characters in South Korean media. While the acceptance of LGBTQ lifestyles are increasingly accepted by the Korean public, especially in younger demographics, public queer cultural events and political debate of LGBTQ rights often faces vehement opposition from conservative and Christian groups. Moreover, the emergence of queer identities in South Korea should be understood as subject to the complex antinomies of Korea's 'compressed modernity'. Contemporary Korean queer identities are constructed through a nexus of earlier Korean queer community habitus, globalised queer cultures, localising practices, and the circulation of western and other Asian queer people, images, and ideas. Korean queer identities also negotiate gradients of privacy and publicness, and inclusion and exclusion across social environments shaped by competing traditional and emerging ideologies of familism, the importance of affiliation networks in contemporary Korean society, and the individualism of neoliberal culture. At the same time, the digital communications and dating practices through which individual/group relations are mediated in queer communities often have socially atomising effects, and the range of queer community meeting places is limited by the commercialised production of space in neoliberal Seoul. How, then, do Korean queers position or imagine themselves within the urban fabric of the city?

This paper maps the spaces of queer life in Seoul constructed in Korean queer films. It suggests that two spatial tropes predominate the spatial imaginary of Korean queer film: Queer heterotopia and tactics of temporary spatial appropriation. Michael Foucault theorises heterotopias as other spaces that stand outside the regime of norms of disciplinary society. Queer places, such as gay bars and clubs and gay 'room salons', function as 'transgression heterotopia's in which gender and sexuality evade the discipline of heteronormative society. Foucault separates space into that of norms and 'other places'. Michel De Certeau theorises that even within the power structures of normative space, the 'powerless' can deploy their own tactics of spatial usage, albeit always through temporary appropriations. Such tactics are also common in Korean queer films. They are deployed in deserted buildings, waste ground, remote rural spaces, cars parked under bridges on the banks of the Han River, and in quiet public toilets at night. Indeed, the 'dark night' becomes a chronotope of and metaphor for a covert queer subjectivity. Yet, with its heterotopias and spatial tactics, Korean queer film obscures the spatialities of (what Gillies Deleuze terms) 'control societies' that function so differently from the spatialised prohibitions of disciplinary society. The paper concludes by asking

how Korean queer film addresses the experience of the queer neoliberal subject in contemporary Seoul.

SESSION 8: 10:35am–11:55am
Raeburn Room
9th October

Philippa Hall

Philippa Hall is an independent writer and researcher whose research interests include social policy, legal reform, political economy and education policy. Several of these research themes have been examined within the context of the history, politics and implementation of neoliberal policy. She has written a range of book chapters, journal articles and reviews. Her current research focuses on EU law, hate speech and media culture

Songdo, Incheon Metropolitan City: National Education Policy, the Globalised Education Market and Democracy

This paper examines the extent to which the global education market shapes inequalities and democratic processes in the Greater Seoul Metropolitan area. Since IMF structural adjustment policies opened South Korea's education market to foreign investors in 1998, initiatives to build the South Korean knowledge economy and marketise education have intensified. The paper examines the project to construct a global education hub in Songdo International Business District (IBD), in Incheon Metropolitan City, north-west of the Greater Seoul conurbation. Set within the Incheon Economic Free Zone (IEFZ), the 2009 Songdo initiative aims to create a North East Asian education hub on a par with Singapore to the south. The paper examines what the new policy objective might mean for Korean education and democracy, from domestic and global perspectives. In the post-Korean war era South Korea has pursued public education policies, congruent with building democracy, to reduce social inequalities within cities and across rural and urban divides. However, since globalisation facilitated the emergence of the transnational education market, the priorities of the global education market have permeated South Korean education policy. The paper explores the contradictions that can exist within national education programmes between domestic policies to sustain the public system of education crucial to democracy and policies to marketise education in global contexts. The analysis of Songdo's education hub provides a prism through which to examine how the global education market can impact upon democratic processes and exacerbate educational inequalities within and beyond Seoul.

SESSION 8: 10:35am–11:55am
Raeburn Room
9th October

Hyun Joo Sandy Oh

Hyun Joo Sandy Oh is a Ph.D. Candidate at the University of Toronto, Department of Anthropology. Her research focuses on South Korean adolescents attending local international schools. Specifically, she is interested in the intersections of global education and adolescence, upper-class reproduction in precarious times, and how care is marketed in private academic domains. In efforts to scrutinize these relationships further, she is considering how future imaginaries and dystopia

Inequality in Global Cities. Seoul in Comparative Perspective

Innovation has long been identified as a key feature of financialization, the building of financial markets, and creating new value. Innovation is also considered to be a key ingredient in developing effective pedagogical approaches, designed to prepare students for a highly globalized but uncertain future. In this paper, I examine the convergence of financialized "logics" and pedagogical trends in international schools within and around the Seoul area. In particular, I will focus on the fairly new emergences of Seoul's satellite cities- such as Incheon Free Economic Zone (IFEZ). Basing my analysis within economist Joseph Schumpeter's concept of "creative destruction," I interrogate how the creation of urban infrastructure experiments with and innovates what a city in a capitalist utopia may be. International schools are main sites of attraction in places like IFEZ that sought to attract the real estate investments of white-collared foreign workers. In reality, these institutes are granted special permission to admit South Korean

shape adolescents' orientations towards futurity. Her examinations interrogate the ways in which the "logics" of financialization are taken up in the production of human capital under global market turbulence. Her M.A. and H.B.A. were conferred at the University of Toronto. The former in anthropology and latter in sociology and political science. She attended the Juilliard Pre-College Program where she majored in bassoon studies.

nationals- a deviation from their counterparts that are located outside of free economic zones. In order to cater to such students, educational innovations simultaneously build on but reconfigure what adolescents should know, how they should feel and approach "21st century global problems." While IFEZ has been by and large deemed a failure, the ghostly apparitions of capitalism's promissories continue to animate pedagogical approaches attuned to obsolescence. Focusing on "Williams International," I analyze how a curriculum based on the International Baccalaureate (IB) program cultivates pedagogies rooted in play and care. Focusing on these dynamics, I aim to demonstrate how aspirant elite adolescents are socialized to calmly face the inevitability of volatile markets as adults and the terrors of capitalism's collapse as "21st century global leaders." Their critiques of capitalism are based in their everyday observations of IFEZ as a failed project. Rather than seeking alternatives however, students are encouraged to ascend to elite positions as adults by grasping opportunities in moments of crises. Inherent in these orientations towards futurity are reproducing and amplifying economic inequalities within South Korea and abroad. Imprinted in the blueprints of IFEZ as a planned upper-class and elite urban aerotropolis, inscribes infrastructure to continuously exacerbate the gap between "haves" and "have nots." Undergirding urban projects designed to attract and produce specific populations then are premised in a dialectics of the needed and the needy. By juxtaposing "Williams International" to its counterparts in the Seoul region that is deemed as a "global city" but not officially designated as a "free economic zone," I argue that cities specifically designed to facilitate the flow of capital at comparative augmented speeds become the prime sites where international schools act as institutions implementing financialized logics within their pedagogical approaches.

SESSION 8: 10:35am–11:55am
Raeburn Room
9th October

David against Goliath: How a Small Village on Jeju Island in South Korea became a Hub of the Peace Movement in East Asia

Jeong Im Hyun

Research interest: Social movement, Political communication, Hate speech phenomenon, Korean Popular culture diffusion in Europe.

Publications:

Mouvements étudiants en Corée du Sud : Transition vers la démocratie dans les années 80 (Student movements in South Korea : Toward democratic transition in 1980s), L'Harmattan, Paris, 2005
 "La théorie du complot et la communication politique en Corée du Sud", Hermès, n° 68, avril, 2014
 "Mon prince charmant parle coréen: les fans de K-Pop en France et Lituanie"(My

Since 2007, some 700 residents of the small village of Gangjeong on Jeju Island in South Korea, have been struggling against construction of a naval base: the official initiator was Korean navy however, the real initiator was US Navy. No one, not the even village residents, thought the struggle would last so long: it seemed lost in advance. Their competitors were the Korean government, the US Navy and major construction companies: they have power, capital and major media. Despite being only David, the Gangjeong people have already won: not only they rose up to defy "Goliath", but also the resistance is still ongoing after the construction of naval base in 2016.

The main question of this research is how a small community without many resources succeeded in maintaining the movement for a long period of time and became one of the important hub of the peace movement in East Asia. I conducted in-depth interviews and participate observations on June 2015 and on August 2017 in

prince charming speaks Korean : K-Pop fans in France and Lithuania) , Sociétés, n° 122, avril, 2014

“What makes mass mobilization possible? Korea's candle light movement case in 2002”, Wiener Beiträge zur Koreaforschung n° VI, Vienne, 2014
“What really matters in creating mass mobilization, classical organization or new social media? A comparative case study of the mass mobilization process in France and South Korea”, Contention, September, 2015

SESSION 8: 10:35am–11:55am
Raeburn Room
9th October

Sojeong Park

Sojeong Park is a Ph.D candidate of the Department of Communication at Seoul National University. Her research interests include a variety of media culture and visual culture with focus on representation, gender, body, and digital culture. She received Masters' degree at the same department, with her dissertation entitled “Romantic Relationship in the Neoliberal Korean Society: Representation of Romantic Relationship in Korean Romantic Comedy Movies since 2008.” In her current research, she examines on online misogyny of South Korea. She recently focuses on the matter of whiteness in Korean beauty discourse.

Gangjeong. My analysis will focus on the dynamics of the roles of three different types of actors in the place (native residents, activists and catholic religious), as they are bringing resources: material, non-material, creating frame of meaning for the movement and mobilizing people: nationally, internationally. Catholic religious actions are quite particular here: by celebrating 'street-mass' every day with parishioners, visitors, and activists in front of constructing site, they are creating 'protesting sanctuary' not only for activists but also 'common people'.

Whitenity, the Invention of White Korean

This study attempts to explore and explicate the skin-whitening phenomenon in South Korean culture, which can be newly termed as ‘whitenity.’ Korean skin-whitening cosmetic market has been continuously growing to reach around 170 million dollars in 2017. This staggering figure shows that the beauty industry, particularly skin whitening industry in Korea needs to be taken seriously. Setting aside the market figure, the desire and efforts for attaining white skin are prevalent in Korea. This is explained as Western obsession and criticized from a feminist perspective as homogenizing of beauty standard. On the other hand, it can be considered as a way of exerting agency in (trans)forming one's identity. With such ambivalence, skinwhitening culture in Korea provides a discursive site where people discuss racial thinking and identity. Yet it is still an understudied area. Therefore, to fill the gap of knowledge, this study attempts to delve into what significance skin-whitening culture has on contemporary Korean and Asian society.

To conceptualize ‘whitenity’ and provide deeper understanding on it, this paper tries to contextualize skin-whitening phenomenon within Korean culture. Skin color has been mostly discussed in terms of ‘racial color.’ Particularly, Whiteness studies, which has grown since the late 20th century, claims that whiteness was ideologically invented based on certain social, cultural, and historical properties. Yet whitenity connotes different signification and agency than whiteness. Thus, whitenity needs to be contextualized within broader sociohistorical and industrial background of Korea: how it relates to the value of Confucian chastity of women; how Korean media technology and beautification tools create flawlessly whitened face; how whitening industry has flourished in Korea; how the pageant contest and visual rhetoric of starmaking system establish the white skin as the norm of Korean beauty.

Furthermore, this paper interprets whitenity as a process of identity formation. In contemporary society, ‘somatechnics,’ which means cultivating one's selfhood via body modification is important in our

lives. Skin-whitening is the most notable and prevalent form of body modification in Korea. As the skin color of Asians has been reduced to mere yellowness with the negative connotation, skin-whitening could signify an active way of somatechnics in terms of racial imagery. This paper presumes that practices of whitenity in Korea cannot merely be explained as hankering for the white skin of Caucasians, but rather embeds active agency of Koreans to (re)construct their own identity. It challenges the conventional hierarchy of beauty between Westerners and Asians, or Whites and colored people. The discourse of whitenity establishes the alternative standard of beauty against Western whiteness, shedding new light on Asian beauty, especially the skin of Asians which has been reduced to 'yellow face.' But on the other hand, it might create another form of hierarchy which is called 'pigmentocracy.'

SESSION 9: 12:40pm–2:00pm
Playfair Library
9th October

Jong-Chol An

Jong-Chol An, Junior Professor in Department of Chinese and Korean Studies at University of Tuebingen since April 2014. Dr. An obtained his Ph.D. from Seoul National University with a dissertation on American missionaries and US-Korean relations in the mid-20th century. After briefly working at Inha university as HK Research Professor, Dr. An decided to pursue another degree, Juris Doctor at the University of Hawai'i where he further studied in US law, particularly the relationship between state and religion and military occupation law. He published *Miguk sŏn'gyosa wa Hanmi kwang'ye, 1931-1948: kyoyuk ch'ŏlsu, chŏnsi hyŏmnyŏk, kŭrigo Mi kunjŏng* [American Missionaries and Korean-American Relations, 1931-1948: withdrawal from education mission, wartime cooperation, and the American military administration] (Seoul: Institute for Korean Church History, 2010). In addition to his monograph, he published more than 20 peer-review journal articles on Modern Korea, Korean-American relations, and Korean Christianity in Korean and English. Among them, "Modifying the Hague Convention?: US Military Occupation of Korea and Japanese Religious Property in Korea, 1945-1948," *Acta Koreana* 21/1 (June 2018): 529-553

Heartless Goddess or Eminent Domain? Public Necessity in the Land Taking Element and the Apartment Complex in Seoul

This paper aims to explain how the government land-taking regime functions in Modern Korea. Korea like almost every democratic country has a legal process to condemn private land for "public necessity" because property is related to a fundamental or basic right in constitution. Also, land-taking and compensation is delineated in a land compensation law and other laws. Since in early 1980s, Korea saw the rise of private construction company in apartment complex construction, so that there is a question whether public necessity is enough for government land-taking.

Thus, this paper unlike existing literature shows how the "public necessity" has been interpreted. It argues that the colonial development model has a legacy in post-war Korea. Although it is no doubt that the 1960s saw the Korean economic take-off and American models like TVA project (David Ekbladh, 2002), the colonial experience in "development" has also impacts upon the post-war Korean society to some extent.

Thus, this paper deals with colonial land taking regime which was primarily conducted in Northeast regions and Yalu River, today's North Korea. The exiting literature has dealt with how much Japanese colonial government put emphasis on Japanese science as a colonial ideology (Aaron Stephen Moore, 2013; Eric Dinmore, 2013; Kim Eun-hye, 2013). Few scholars, however, paid attention to several issues such as colonial land taking regime and compensation (Hirose Teizou, 1999). Moreover, existing literature did not ask what happened to the residents in the lands where an eminent domain or "takings" applied (Hirose Teizou, 1991). Thus, this paper analyses the Compulsory Purchase of Land Act (1911-1941), which had existed and expanded during the whole colonial period. It argue that the legal regime was too broad in terms of government "taking" power. The colonial government prohibited people from suing the government, so that the residents did not have places to which they resorted with their grievances. They had to be contented with meagre compensation from the government

is the recent publication. He is currently working on US Military Occupation and various Korean legal issues. At the University of Tübingen, he teaches “Modern Korean History” and “Law and Society,” focusing on Korean family, labour, and migration issues.

SESSION 9: 12:40pm–2:00pm
Playfair Library
9th October

Chris Perkins

Chris Perkins is Senior Lecturer in Japanese at the University of Edinburgh. His research interests span the history of the Japanese student movement, Japanese film and television, and pedagogy in Japanese studies.

SESSION 9: 12:40pm–2:00pm
Playfair Library
9th October

Christopher Rosenmeier

Christopher Rosenmeier is a lecturer at the University of Edinburgh where he has worked since 2009. His research focuses on the literature of the Republican period, especially popular literature and the Shanghai modernist writers of the 1930s. He has written articles on Shi Zhecun and

(Yeon-tae Kim, 2007). Thus, the colonial regime was very friendly towards capitalists and developers, the tendency that has continued in post-colonial era in the name of economic development.

Only with the formal democratization in the late 1980s, people were able to raise their property rights against government, so that compensation formula has been sophisticated developed. However, the category that taking power applies is still very broad in the name of “public necessity”(Jong Bo Kim, 2011), so that civil society still struggles with the developmental logics, particularly in relation to apartment complex construction. This paper also tries to probe the concepts such as public use or public purpose and explain how much they are different from “public necessity.” Thus, this paper shows interdisciplinary explanation on Korean land-taking regime.

Japan-Korea Relations and the Diary of Yunbogi

What can the history of Japanese media engagements with Korea help us understand about representation and reconciliation today? How do audio-visual media establish frameworks for intercultural engagement and how do they impact on (troubled) relations between nations? To explore these questions this paper goes back to the beginnings of 'normal' relations between Japan and the Republic of Korea in the mid-1960s. Specifically, I will discuss Japanese New Wave director Oshima Nagisa's 1966 documentary *Diary of Yunbogi* (*Yunbogi no Nikki*), which was based on a best-selling diary of a young boy struggling to survive on the city streets of South Korea. Placing the book and film within the political context of Japan's long 1960s, this paper analyses the impact of the original book, the aesthetic and affective strategies of the documentary, and traces the discourse produced by the book and film in the print media, which has continued into the contemporary period. Through this analysis I will show how the film negotiates feelings of guilt towards Japan's former colony and discuss the ways in which the book and the film became integrated into Japan's own narrative of victimhood as Yunbogi's story came to represent what Japan had lost in the postwar period.

Korean Soldiers in Wumingshi's Chinese Fiction

Wumingshi was one of the most popular writers in China during the Second Sino-Japanese War (1937-45) and his works remained in underground circulation for many years after the founding of the People's Republic of China in 1949. He also became friends with the exiled Lee Beom-seok and from 1941 he served as a Chinese spokesperson and representative for the Korean Liberation Army (*Kwang-bok kun*) in China. This connection had a profound influence on his fiction which started prominently featuring Korean soldiers as romantic lovers and self-sacrificing fighters. This talk is an exploration of this aspect of his fiction, including *North Pole*

Mu Shiying and a monograph on popular fiction during the Second Sino-Japanese War: *On the Margins of Modernism: Xu Xu, Wumingshi and Popular Chinese Literature in the 1940s* (Edinburgh University Press, 2017)

SESSION 10: 12:40pm–2:00pm
Raeburn Room
9th October

Guy Puzey

Dr Guy Puzey is a lecturer in Scandinavian Studies at the University of Edinburgh. His main research interests are in language policy and sociolinguistics, critical toponomastics, literary translation, connections between Scotland and Norway, and the social and cultural history of the Cold War era. In relation to Korean studies, he is currently preparing a book retelling the experiences of his grandfather, who was killed in the Battle of the Imjin River in 1951. This account will be based on his grandfather's letters and a variety of archival research.

SESSION 10: 12:40pm–2:00pm
Raeburn Room
9th October

Martin Coles

Martin Coles is a recent graduate at the University of Edinburgh following the completion of his MSc in East Asian

Landscape Painting (Beiji fengqing hua), a towering bestseller published in 1943.

'67 Years with No Known Grave: Remembering One of the Imjin Fallen'

The Korean War is a conflict largely forgotten by the people of the twenty-one countries, other than the Republic of Korea, that contributed to the United Nations Command (UNC) in 1950–53. Yet there are some beyond the shores of Korea for whom memories of the war and its wide-ranging impact are ever present, not least the remaining veterans who survived, their families, and the families of those who never returned. Most of the foreign UNC troops killed in the Korean War are buried in the UN Memorial Cemetery in Busan, but many thousands killed or presumed killed in Korea still have no known grave. Among them is my grandfather, Major Patrick Angier, who was killed on 23 April 1951, in the Battle of the Imjin River, which saw more lives lost than in any other battle fought by British forces since the Second World War.

Patrick's parents lost all three of their children: their first son to the influenza pandemic in 1919, their youngest in aerial combat over Germany in 1945, and finally Patrick in Korea. An entire generation was lost, but while many of those killed in Korea were too young to have families of their own, Patrick was survived by a wife and three children, the youngest of whom was only a few months old when the 1st Battalion Gloucestershire Regiment set sail from Southampton in October 1950 on HMT Empire Windrush.

Forensic investigations may yet locate the remains of more of the fallen, and these efforts have recently intensified as more unidentified remains become available. Thus far, precious letters, photographs and memories have been the focus of the family's remembrance, as well as specific memorial sites. This talk will take an autoethnographic approach to tell the story of one of the fallen, partly in his own words, while also exploring ways that the fallen of Korea are remembered in this part of the world.

Missed Connections – the prelude to Yugoslav-DPRK Diplomatic Relations, 1948-1971

After decades of missed connections, North Korea finally established diplomatic relations with Yugoslavia in 1971. A decade followed of close relations in the international arena through their combined attempts to deliver a resolution on Korean reunification. Given the strong ties between the two countries that existed until Tito's death in 1980, it begs the question: why had it taken so long for relations to develop? In the years that followed North Korea's

Relations. His research interests include International Cold War history, and specifically, North Korea in that period. This interest began when Martin visited the DPRK as a teenager and grew during his undergraduate degree. His most recent research combines his academic interests with his Balkan heritage. Martin currently lives in London and hopes to continue his academic career with a PhD.

establishment in 1948, she had formed relations with socialist countries throughout the Eastern bloc. Yet two decades later, Yugoslavia remained the only socialist state excluded from North Korea's diplomatic outreach. This paper explores the factors behind this omission.

Contrary to existing understanding, North Korea made several approaches to Yugoslavia to establish relations during the period in question. However, the most important factor in determining its success was the Soviet Union's position towards Yugoslavia in the wake of the Tito-Stalin split in 1948. Moscow enforced Belgrade's newfound isolation by influencing her satellites' policies of non-contact towards Yugoslavia. While Yugoslav-Soviet hostility remained, Pyongyang largely towed Moscow's line – while attempts to contact the Yugoslav government independent of the Soviet line were quashed by Moscow. Under Khrushchev, however, a brief period of Yugoslav-Soviet rapprochement took place. Although relations were normalized, North Korea's own approaches towards Yugoslavia were duly rejected. These efforts show that North Korea was the keener of the two parties towards relations. Moreover, it counters the claim that North Korea's non-engagement with Yugoslavia was a result of Belgrade's stance during the Korean War.

Despite the growth in the study of North Korea through using the archives of her former Cold War allies, Yugoslavia has remained something of an exception. The absence of available Yugoslav sources through online documentation repositories such as the Wilson Center Digital Archive has constrained understanding of Yugoslavia's role in the Cold War. This has translated into a dearth of literature on Yugoslav-DPRK relations, and has left the nature of the relationship poorly understood. To date, discussions of their interactions have been included within publications involving a 'third party' state, for example Yugoslav-Soviet, or Sino-DPRK studies. By removing the buffer that has dominated existed scholarship, this paper accounts for the importance of the Yugoslav-DPRK Cold War relationship in its own right. Moreover, to compensate for the lack of available Yugoslav sources on North Korea, at the time of writing, this author is making available the sources used in this project through the Wilson Center Digital Archive.

This paper is an adaptation of the chapter 'The Prelude to Normalization (1948-1969)' from this author's MSc dissertation 'North Korea in the Tito Era: Yugoslav-DPRK relations (1948-1980)'. Research for the project was conducted at 'The Archives of Yugoslavia' in Belgrade, Serbia, to provide the first scholarly account exclusively dedicated to Yugoslav-DPRK relations.

SESSION 10: 12:40pm–2:00pm
Raeburn Room
9th October

The Stagnant Ditch and the Politics of Deodorizing China

An overarching narrative of hygiene, deodorization, and civilization has governed modern sensibilities for a few centuries. French

Xuelei Huang

Xuelei Huang is Lecturer in Chinese Studies at the University of Edinburgh. Her research interests include Chinese cinema, media, as well as social and cultural history of modern China. She has published on Chinese cinema and popular culture, including the monograph *Shanghai Filmmaking: Crossing Borders, Connecting to the Globe, 1922-1938* (Brill 2014) and essays in *Modern Chinese Literature and Culture*, *Twentieth-Century China*, and *Modern Asian Studies*. She is currently working on a project entitled “The Cesspool and the Rose Garden: The Social History of Smell in Modern China, 1840s–1960s.”

SESSION 11: 2:10pm–3:30pm
Playfair Library
9th October

Antti Leppänen

Antti Leppänen received his Ph.D. in social and cultural anthropology at the University of Helsinki with a dissertation on the everyday lived worlds of self-employed shopkeepers in a South Korean urban neighborhood, investigating the lives of the shopkeepers in the neighborhood level of South Korean capitalism through their practices and discourses of work and reciprocal interaction, and the concepts and categories by which they delineate their societal position. In his current research project “Communities of Business: Trade Associations of South Korean Self-Employed as Culture of Economy” he has examined by way of ethnographic fieldwork the organizational and associational practices of a single branch of small business as a case of both locally and nationally constructed culture of economy.

He has researched and taught as Academy of Finland postdoctoral researcher at

historian Alain Corbin has termed the historical course of heightening olfactory sensitivities and strenuous efforts to deodorizing the environment an “olfactory revolution” starting roughly in the eighteenth century in Western Europe. Deodorizing China was part and parcel of this “revolution.” While it started as part of the colonial and nationalist projects of “modernizing” China, the social power of deodorization exceeded far beyond and made its foray into the politics of socialist China. The stagnant ditch, as both a physical existence and a trope, figured centrally in social practices and discourses on deodorizing. This paper examines two cases: Western colonial efforts in removing stagnant ponds, ditches, and drains in the 1890s and Communist projects of filling up stinking ditches in the 1950s. Stench and the trope of the stagnant ditch were employed to serve disparate political ends. But the common ground for both projects was, on the one hand, profound modern transformations in the realms of sensory perception, scientific knowledge, and conceptual reconfiguration; on the other hand, the deepest visceral fear of stench that goes beyond the boundaries between modern and pre-modern as well as colonialism and communism. This paper explores the politics and philosophy of stench, as well as its social life in modern China.

Embattled Individual: The Self-Employed and the Geographies and Economies of Inequality

One section of South Korea society where discussions concerning economic and societal inequality have been taking place on a wide spectrum especially since the late 1990’s economic crisis and its aftermath is the self-employment.

Self-employment (*changsa*, *chayôngôp* etc) and its practitioners (*chayôngôpcha*, *sosanggongin* etc) figure prominently in the fabric of the urban life in Korea, and their share of the economically active population has remained conspicuously high to this day for a country of South Korea’s economic complexity and development. The big number of the self-employed makes them demographically significant in politics. On the other hand, the actual and perceived weakness of the individual self-employed vis-à-vis larger market actors such as conglomerates or franchise companies, or in more intimate levels, in relation to real estate owners, has given rise to general resentment among the small-scale shopkeepers as well as collective local action and discourses of economic and political inequality and appropriate courses of rectification.

In my examination I will use two sets of interrelated phenomena: the discourse of “the death of alley businesses” and the contentious issue of the relation between franchise enterprises and individual market economy actors. The main data is based on ethnographic fieldwork among the self-employed, first, in diverse establishments in one single residential area, and second, among practitioners of a single food manufacturing trade in various locations of the country.

“Neighborhood business area” (or alternatively “alley business area”) has been implying small scale, intimacy between shopkeepers and patrons, and humanness often expressed in

Social and Cultural Anthropology in the University of Helsinki, and as University Teacher and University Lecturer at the Centre for East Asian Studies of the University of Turku, where he is currently a research associate.

positive terms of Koreanness, while, on the other hand, having characteristics of lack of development and prospects. During the last ten years there has arisen a discourse on the “death of alley businesses,” as some of my informants formulated it, as a consequence of encroaching corporate chains and large-scale retail establishments as well as the appearance and development of business areas in more auspicious locations such as major streets and subway station areas.

I shall discuss how legal notions of “right to livelihood” as well as more abstract and culturally created and reproduced ideas of appropriate human relations of economy have been appropriated in struggles against corporations and “big capital,” in accommodations to such changes, and in maintenance and reformation of identities based on these “social geographies” of Korean local capitalism.

Concerning the second phenomenon, retail and service franchises and conglomerates have been making inroads into trades and localities which until late 1990s – approximately the time of the great Asian economic crisis – were largely the domain of small independent enterprises in South Korea. The entry to self-employment to earn a livelihood by many of those who were laid off during the crisis provided conditions for franchise enterprises to grow as franchises provide a lowered threshold to self-employment. Paradoxically, these conditions also contributed to increased vulnerability of both independent and franchise businesses due to excessive growth in the number of establishments in some sectors. Simultaneously, conglomerates established subsidiaries which entered certain service and retail sectors, further adding to the perceived vulnerability and factually diminished returns among South Korean small businesskeepers.

SESSION 11: 2:10pm–3:30pm
Playfair Library
9th October

Seung-Hun Hong

Visiting fellow, School of Regulation and Global Governance, ANU, Co-author with Gye-Won Jo

Gye-Won Jo is Research Professor at Peace and Democracy Institute, Korea University. He received PhD in Political Science from Korea University in 2015. His research interest lies in contemporary political theory, neo-republicanism and theory of emotion. His works have appeared in *Economy & Society* and *Korean Journal of Law & Society* among others.

Seung-Hun Hong is Principal Researcher at the Embassy of the Republic of Korea

Modern Slave with Civil Rights: Domination in Gap-Eul Relationships in Korea

Slavery has long been an antithesis of free person. The Global Slavery Index (GSI) alerts that slavery is prevalent in contemporary world, as its recent report points out more than 45 million people are in the subhuman condition. In the GSI report, modern slavery is defined in terms of exploitation that a person cannot resist due to external coercion against the person's will. This conception may be beneficial in picking out hard-type salient cases of modern slavery such as human trafficking, forced labor, debt bondage or forced marriage. However, it is limited in enclosing soft-type modern slavery, in which people are entitled to civil rights yet may still be vulnerable to domination: arbitrary intervention of the powerful. Such people with civil rights, though they are not subject to hard cases of modern slavery defined by GSI, find themselves akin to modern slave.

This paper examines features and patterns of domination in South Korea, focusing on recent cases of Gap-Eul (two parties in a contractual situation) relationship. In recent years, the discontent of

in London and Visiting Scholar at the School of Regulation and Global Governance (RegNet), the Australian National University. He received PhD in Political Science from the Australian National University in 2016. His research interest lies in democratic responsive governance, the role of diverse types of reciprocity in regulation, and institutionalizing neo-republican freedom as non-domination. His works have appeared in *Regulation & Governance* and *Korean Political Science Review* among others. He is now working on a monograph entitled, *Regulatory Citizenship: How Reciprocity Promotes Responsibility in Networked Regulatory Space*

SESSION 11: 2:10pm–3:30pm
Playfair Library
9th October

Youngmi Kim

Youngmi joined the Department of Asian Studies as a Senior Lecturer in Korean Studies in August 2017. Prior to this, Youngmi was an Associate Professor of international relations and public policy at Central European University, Budapest. At CEU she was the director of the Global E-School in Eurasia, a large multi-country online education program in Korean Studies, bringing together 24 universities in 18 countries in Europe and Asia, supported by the Korea Foundation. Youngmi also worked at the University of Edinburgh in 2007-2009 when she was an ESRC Postdoctoral Fellow and a Leverhulme Trust Early Career Fellow in the School of Social and Political

people who think they are a slave has increased in Korea. They describe themselves as Eul in Gap-Eul relationship and subject to Gapjil (Gap's abusive activities against Eul) on an on-going, arbitrary basis. Even the fact that Eul is a free person entitled to civil rights does not help Eul stand on a par with Gap. Then why do free people with civil rights bear a status akin to slave? This paper seeks a systematic answer to this question. We analyze 501 newspaper articles which have enclosed two keywords in Korean, Gapjil and slave, to draw out five types of Gap-Eul relationship: supplier vs agency, customer vs emotional laborer, owner vs employee, employer vs apprentice, and senior staff vs junior staff. Drawing on Lovett's neo-republican proposition that domination is constituted of three conditions – dependence, power imbalance and arbitrariness – we argue that Eul, in the Gap-Eul relationship, is to be regarded as modern slave because it is dependent, powerless and subject to Gapjil on an arbitrary basis. The finding of this paper suggests that rectification of Gapjil in Korea and soft-type modern slavery in general fundamentally requires redressing the all three conditions of domination, not just prohibiting external coercions. The main part of this paper consists of three sections. Section II discusses theoretical issues in defining Gap-Eul relationships as a form of domination. It introduces the origin of the expression Gap-Eul, the explosion of social discontent about Gapjil in Korea and whether the relationship is to be regarded as a form of domination defined in neo-republicanism. It also discusses research methods of the paper. Section III analyzes five types of Gap-Eul relationships guided by the three conditions of domination suggested by Lovett. Section IV presents main discussion about how to rectify Gapjil in Korea.

Digital Populism and Feminist Movements in South Korea: the case of WOMAD

Until very recently, the internet and social media have been regarded, uncritically, to be tools that empower individuals. It is believed that they help to advance freedom of speech, political participation, and direct democracy. Now, however, social media is at the epicentre of a political thunderstorm defined by fake news, hate speech, privacy breaches, and trolling – all of which seem to be features of democratic and non-democratic countries alike. Much attention has been drawn to the US presidential campaign and the referendum on Britain's membership of the European Union, but Asia – despite receiving far less attention in this regard – has not escaped scandals and questions about the impact of the digital realm on freedom of speech, privacy, but also social harmony cohesion and trust in state institutions.

Drawing on insights and tools from political science and sociology, this paper tells the complex and contradictory story of Korean feminist movements that on the one hand highlights the empowering potential of the internet, while on the other highlights its vulnerability to manipulation, leading to a backlash.

Science. She has also taught at University College Dublin and has held visiting positions at the University of Vienna (Austria) and the National Chengchi University in Taipei (Taiwan). During 2013-2016 she has also been involved in a large research and teaching capacity-building project in Myanmar, funded by the Open Society Foundations.

Her recent publication includes:

Y Kim (2018) Mandalay, Myanmar: The remaking of a South-East Asian Hub in a Country at the Crossroads. *Cities - The International Journal of Urban Policy and Planning*. 72(B), 274-286.

Y Kim Ed. (2017) Korea's quest for economic democratization. *Globalization, polarization and contention* (Palgrave).

Y Kim (2016) The 2015 parliamentary and 2016 presidential elections in Myanmar, *Electoral Studies*, 44.

Over late 2017 and throughout 2018 the #metoo movement has first shocked the world and then highlighted both the empowering potential of this movement and, in some cases, its limits. The paper specifically focuses on the case study of 'Womad', an women's online discussion group, whose name integrates women and 'nomad'. The paper explores the rise of Womad and its ties to the global #metoo movement, while highlighting its distinctively local and contextual characteristics. Womad has embarked in a strategy of mirroring misogyny. Korea's highly politicised and polarised environment accounts for the recent backlash experienced by the movement. Partly a reaction to far-right websites like ILBE, Womad itself is part of a growing trend in digital populism in South Korea. While Womad has gained considerable attention and brought some elements of a feminist agenda to the forefront of Korean society, it has also contributed to fracturing the Korean feminist movement(s), both in terms of its agenda, strategy, and tactics.

Yun Posun Symposium 8-9th Oct 2018 Participants List

Name	Position and Affiliation	Topic/Role
Aaron William Moore	Handa Chair of Japanese-Chinese Relations, Department of Asian Studies, The University of Edinburgh	Visionary Science: The Culture of Imagining the Future in Imperial Japan
Antti Leppänen	Research Associate Centre for East Asian Studies, University of Turku	Embattled individual: the self-employed and the geographies and economies of inequality
Byung-Ook Ahn	President of Academy of Korean Studies	Opening Remarks
Catherine Jones	Lecturer School of International Relations, University of St. Andrews	China and North Korea - between Development and Security
Charlotte Clarke	Head of the School of Health in Social Science International Dean, College of Arts, Humanities and Social Sciences The University of Edinburgh	Chair
Chris Perkins	Senior Lecturer in Japanese Studies Department of Asian Studies, The University of Edinburgh	Japan-Korea Relations and the Diary of Yunbogi
Christopher Rosenmeier	Lecturer in Chinese Studies Department of Asian Studies, The University of Edinburgh	Korean Soldiers in Wumingshi's Chinese Fiction
David Birrell	Institute Director Asia Scotland Institute	
Dorothy Meill	Vice-Principal Head of the College of Arts, Humanities and Social Sciences, The University of Edinburgh	
Enna Park	H.E. Ambassador Embassy of the Republic of Korea to the United Kingdom of Great Britain and Northern Ireland	Closing remarks
Erden Goktepe	PhD Candidate Department of Film Studies, The University of Edinburgh	Symposium Assistant
Eunji Lee	Korean Cultural Centre	

Guy Puzey	Lecturer in Scandinavian Studies Department of European Languages and Cultures, The University of Edinburgh	67 Years with No Known Grave: Remembering One of the Imjin Fallen'
HaeRan Shin	Professor in Political Geography Department of Geography, Seoul National University	Art, Memory Politics, Urban Boosterism: Cultural Economy of Gwangju
Hana Jee	PhD Candidate the Department of Psychology, The University of Edinburgh	Teaching the minority population effectively in Korea
Hannah Shepherd	Junior Research Fellow Trinity College, Cambridge University	"A den of both rich and poor:" The case of Pusan, 1876-1953
Heather McInally	Soprano singer	Performer
Helen Parker	Lecturer in Japanese Studies Department of Asian studies, The University of Edinburgh	Performance for/from a Global City? Kabuki in Tokyo and Abroad
Hiromi Sasamoto-Collins	Tutor in Japanese Studies Department of Asian Studies, The University of Edinburgh	The Growth of Cities and Urban Poverty in Early 20th Century Japan
Holly Stephens	Lecturer in Japanese and Korean Studies Department of Asian Studies, The University of Edinburgh	Discussant
Hyaesin Yoon	Assistant Professor Department of Gender Studies, Central European University	Margaret Rhee's Poetry Machines: The Technology of Difference, Love
Hye-Lim Kim	Korean Cultural Centre Daegeum	Performer
Hyun Joo Sandy Oh	PhD Candidate Department of Anthropology, University of Toronto	Inequality in Global Cities. Seoul in Comparative Perspective
Hyun Bang Shin	Professor Department of Geography and Environment London School of Economics and Political Science	In the shadow of state-led gentrification: The commercialisation of residential properties in Seoul
Hyung-a Kim	Associate Professor Korea Politics and History, Australian National University	Inequality Paradox: Social Breakdown between Korea's Millennial "Kangaroo-jok" and the "Nileage" Elderly

Ian Astley	Senior Lecturer in Japanese Studies Department of Asian Studies, The University of Edinburgh	Some Common Features of Institutional Buddhism in China, Japan, and Korea
Jacob Sanderman	Corporate Relations Asia Scotland Institute	
James Smith	Vice-Principal International Professor of African and Development Studies, The University of Edinburgh	Closing remarks
Jamie Coates	Lecturer in East Asian Studies School of East Asian Studies, University of Sheffield	Future Visions of the Stanger in the East Asian City
Jamie Doucette	Senior Lecturer in Human Geography School of Environment, Education and Development, University of Manchester	Urban Developmentalism and the Politics of Inequality in Seoul, South Korea
Jeong Im Hyun	Lecturer International Institute of Korean Studies, University of Central Lancashire	David against Goliath: How a Small Village on Jeju Island in South Korea became a Hub of the Peace Movement in East Asia
Ji-yoon An	Visiting Assistant Professor Department of Korean Studies, University of Tuebingen	Superhero Daddies: Hero Narratives in Contemporary Korean Blockbusters
Ji-Eun Ahn	PhD student Department of Sociology University of Edinburgh	Symposium Assistant
Ji-Eun Jeong	Korean Cultural Centre, Gayageum	Performer
John S. Lee	Presidential Fellow in Environmental History, University of Manchester	Korea's Sylvan Center: State Forestry and the Rise of Chosŏn Seoul, 1392-1800
Jong-chol An	Junior Professor in Korean Studies Department of Korean Studies, University of Tuebingen	Heartless Goddess of Eminent Domain? Public Necessity in the Land Taking Element in the Land Taking Element and the Apartment Complex in Seoul
Konrad Lawson	Lecturer School of History, University of St. Andrews	Liberating Order: The Seoul Metropolitan Police and Self-Narratives of Discontinuity 1945-1947

Maria Soledad Garcia-Ferrari	Senior Lecturer, Edinburgh School of Architecture and Landscape Architecture, International Dean for Latin America University of Edinburgh	Medellin Urban Innovation: Harnessing Innovation in City Development for Social Equity and Wellbeing
Mark Plaice	Lecturer International Institute of Korean Studies, University of Central Lancashire	The Queer Spaces of Seoul: Heterotopias, Tactics, and the Spaces of Neoliberal Subjects in the Spatial Imaginary of South Korean Queer Film
Martin Coles	MSc in East Asian Relations Department of Asian Studies The University of Edinburgh	Missed connections – the prelude to Yugoslav-DPRK diplomatic relations, 1948- 1971
Matteo Fumagalli	Senior Lecturer School of International Relations, University of St. Andrews	The Koryo Saram in Kyrgyzstan
Mi Kwi Cho	PhD Candidate, Faculty of Asian and Middle Eastern Studies, Cambridge University	Zainichi in Japan- Involuntary Migrants during the Colonial Era
Minjae Won	Academy of Korean Studies	
Mi-sook Kim	Visiting Scholar Centre of Korean Studies, SOAS University of London	Discussant
Natascha Gentz	Assistant Principal, China Chair of Chinese Studies Department of Asian Studies The university of Edinburgh	Chair
Peter Mathieson	Vice-Chancellor Principal of the University of Edinburgh	Opening remarks
Philippa Hall	Independent Researcher, Edinburgh	Songdo, Incheon Metropolitan City: National Education Policy, the Globalised Education Market and Democracy
Piotr Strzalkowski	PhD Candidate Department of Asian Studies, University of Edinburgh	Symposium Assistant
Sangkoo Yun	Director, Yun Posun Memorial Foundation	Opening remarks

Seok-ho Kim	Professor, the Department of Sociology, College of Social Sciences, Seoul National University	Is Civil Society Always Good for Democracy?
Seung-Hun Hong	Visiting fellow, School of Regulation and Global Governance, Australian National University, Co-author with Gye-Won Jo, Research Professor at Peace and Democracy Institute, Korea University	Modern Slave with Civil Rights: Domination in Gap-Eul Relationships in Korea
Sojeong Park	PhD. Candidate, Department of Communication, Seoul National University	Whitenity, the Invention of White Korean
Sojin Lim	Senior Lecturer and MA North Korean Studies Course Leader, International Institute of Korean Studies, the University of Central Lancashire	Chair
Soo Kyeong Kim	Korean embassy, Education Director	
Stewart Langdon	Asia Scotland Institute Chartered Accountant, LeapFrog	Harnessing the Asian opportunity and driving social change through impact investing
Taedong Lee	Associate Professor, Department of Political Science and International Relations, Yonsei University	“Neighbourhood Democracy”: Its Concept and Application for Reducing Political Inequality
Virginie Grzelczyk	Associate Dean, Portfolio Development and Recruitment Senior Lecturer in Politics and International Relations, Aston University	Politics of Toy in Conflict and Post-Conflict Spaces: Playing by Seoul’s Rules
Xuelel Huang	Lecturer in Chinese Studies Department of Asian Studies, The University of Edinburgh	The Stagnant Ditch and the Politics of Deodorizing China
Yeogeun Kim	PhD Candidate Faculty of Oriental Studies, University of Oxford	Marginality in motion: Na ū ajōssi (2018)
Young-kyun Yang	Director and Professor of Anthropology Centre for International Affairs, Academy of Korean Studies	Chair
Youngmi Kim	Senior Lecturer in Korean Studies Department of Asian Studies, The University of Edinburgh	Digital Populism and Feminist Movements in South Korea: the case of WOMAD



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