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SPOTLIGHT
TAIWAN 



International academic conference

**“Nation Building and Cultural Diversity in East Asia:
Challenges, Narratives, Perspectives”**

October 18–19, 2024

Vytautas Magnus University (Kaunas, Lithuania)

CONFERENCE PROGRAM

October 18

Location: Room 310, Putvinskio str. 23, Kaunas

- 8:30–9:00 Registration
- 9:00–9:15 Introduction and greetings
- 9:15–10:15 **Keynote presentation: Chih-yu SHIH (National Taiwan University, Tongji University) –**
Democracy vs. Autocracy: A Confucian Clue
- 10:15–10:40 Coffee break
- 10:40–12:00 **Section I: Taiwan**
- Raigirdas BORUTA (Vilnius University) –** *Expanding the Web of Like-Minded Friendships: Taiwanese Cultural Diplomacy in Central and Eastern Europe*
- Robert RAJCZYK (University of Silesia in Katowice) –** *Taiwan’s Strategic Communication as a tool to build international visibility*
- Wan Jou LIN (National Taiwan Normal University) –** *What Brought Us Forward: Indigenous Women and Their Fight for Land Rights*
- Thi Ngoc Anh BUI (Cheng Kung University) –** *Comparison of the multicultural education policies of Taiwan and Vietnam*
- 12:00–13:10 Lunch break
- 13:10–14:30 **Section II: South Korea**
- Myunghye (Grace) YANG (University College London) –** *Freedom is Not Free: Adaptation Challenges of Young Adult North Korean Escapees and Unequal English*
- Karole Miuller (Vytautas Magnus University) –** *Historic trauma in Collective Memory: post-colonial narration formation through South Korean example*

Young Joo HONG (University of Turku) – *Depressed Nation: Emotional Culture of South Korea*
Cultural history of depression and emotional experiences

Jusif SEIRANOV (Mykolas Romeris University) – *South Korean Economy Weighing up the Risks of*
“Derisking” from China

14:30-14:50 Coffee break

14:50-16:30 **Section III: The role and impact of ideology**

Mária Ildikó FARKAS (Károli University) – *Discourses of Identity. Comparing Japanese and*
Central European narratives of Formation of Cultural and National Identity in the 18th and early 19th
century

Mariam TALIBI (Waseda University) – *The group who questioned Europeanization: Seikyōsha and*
their alternative view on Japan’s future as a nation

Dick STEGEWERNIS (University of Oslo) – *How to Integrate a Region of ‘Inferior Civilization’?:*
Japanese Concepts of Asian Regionalism in the Interwar Period

Jiabin SONG (Vytautas Magnus University) – *Confucianism in the Chinese Communist Party’s*
Legitimation Policy

Adam PAWELCZYK (University of Silesia in Katowice) – *Nation building and cultural policy of*
the leaders of the People's Republic of China – from Mao Zedong to Xi Jinping

16:30-16:45 Coffee break

16:45-17:45 **Panel “The Evolution and Integration of Buddhism in East Asia: Transformations and**
Religious Impacts” (convened by Mihika SINGH, Jawaharlal Nehru University)

Pranjali JAISWAL (Jawaharlal Nehru University) – *Transition and Adaptation of Buddhism in*
South Korea

Meenakshi (Jamia Milia Islamia) – *Buddhism in Japan: Tracing the Path of Evolution, Exploring*
Origins, and Examining its Influence on Modern Japan

Mihika SINGH (Jawaharlal Nehru University) – *Examining the Fusion of Buddhism and Shamanism*
in Mongolian Religious Practice

18:00 Welcoming dinner

October 19

Location: Room 310, Putvinskio str. 23, Kaunas

9:00-10:40 Section IV: Challenges of diversity and multiculturalism

Khanh-Le NGUYEN (National Cheng Kung University) – *An Analysis of Vietnamese Parent-Daughter Communication in Higher Education Decision-Making: A Case Study of Female Natural Sciences and Engineering Students at National Cheng Kung University*

Bureu MIRKELAM (The Education University of Hong Kong) - *Towards a Multicultural South Korean Society: Immigrant Integration in South Korea*

Joo-Yeon KIM (Mykolas Romeris University) – *Integrating Korean Language and Cultural Education in Lithuania Vilnius King Sejong Institute (KSI): Bridging Cultural Gaps and Fostering Multicultural Understanding*

Olga BARBASIEWICZ (SWPS University) – *Meeting Central Europeans in Japan. Meeting Japanese in Central Europe. Cultural Diversity in the workplace dealing with stereotypes and new perspectives*

Sayaka SAITO (University College London) – *Educational Challenges of Cultural Diversity in Japan: Japanese School Teachers' Experiences in Classroom Management*

10:40-11:00 Coffee break

11:00-12:00 Parallel sections

Section V: Culture and arts, in room 310, Putvinskio str. 23, Kaunas

Aleksandra GÖRLICH (Polish Institute of World Art Studies) – *Visual arts in the process of building Japanese nation during the Meiji period – intentional and unintentional activities*

Agnieszka GACH (National Museum in Krakow / Jagiellonian University) – *Diversity and identity. A case study on Japanese painting movements of the Meiji era*

Betti Marie Peterson (University of Tartu) – *The modern Korean in new hanbok: negotiations of Korean identity today through modernisation of national costume*

Panel “Image of Korea shaped by strategies and experiences” (convened by Ramóna Fajkuszné KOVÁCS, Eötvös Lorand University), in room 312, Putvinskio str. 23, Kaunas

Anastasiya KHRAMTSOVA (Minsk State Linguistic University) – *Shaping the image of South Korea among users of Belarusian websites*

Alexandra Eszter URBAN (Seoul National University) – *Happy in the Land of Morning Calm: Life Satisfaction of Foreign Students in Seoul*

Ramóna Fajkuszné KOVÁCS (Eötvös Lorand University) – *Economic results and controversies originating from cultural export*

12:00-13:10 Lunch break

13:10-14:30 **Section VI: Japan**

Kyoichiro YOSHINO (Toyo University) – *Converted Socialist in Japan from the 1920s to 1940s: Nakano Shigeharu and his "Turnaround Pentalogy"*

Ene SELART (University of Tartu) – *Researching mutual historical relations: case study of Estonia and Japan*

Arvydas KUMPIS (Vytautas Magnus University) – *Reflections on “nation” in Makoto Sakurai's Blog: Some Methodological Considerations Applying Griffinian Analysis*

Maximilien Xavier REHM, co-author Richard D.P. EAST (Doshisha University) – *How the Japanese National Ethos Has Changed: A Quantitative Analysis of National Diet Records*

14:30-14:45 Coffee break

14:45-16:00 Panel “New Religious Movements in Taiwan, During and After the Martial Law Period” (convened by Massimo INTROVIGNE, Center for Studies on New Religions)

Massimo INTROVIGNE (Center for Studies on New Religions) – *A Tea with the Police: The Persecution of Yiguandao in the Martial Law Period in Taiwan*

Shueng YOWTING (National Cheng Chi University) - *Sex, Slander, and Television: The Christian Gospel Mission (Providence) in Taiwan After Netflix's “In the Name of God”*

Rosita ŠORYTĚ (European Federation for Freedom of Belief) – *Opposition to “Cults” in Taiwan and Internationally: A Comparative Approach*

Yin-Chun LIU (Independent scholar) - *The Tai Ji Men Case in Taiwan: An Economic and Legal Analysis*

16:00-16:10 Closing remarks

16:10-17:30 Guided walking tour of Kaunas' new and old town

LIST OF ABSTRACTS

(in the order of presentation)

Chih-yu SHIH (National Taiwan University, Tongji University) – *Democracy vs. Autocracy: A Confucian Clue*

Autocratic resilience calls for an explanation of not only how and why people should accept the autocrat but also how and why the autocrat should care for or fear the people. I use the Chinese autocratic culture as an illustration. A narrative analysis shows that all references to the autocrat in the pre-Qin classics imply a readiness among the people to alienate abusive autocracy and cause its demise. As such, the term connotes counter-governmentality. The narratives thus suggest that, in addition to the autocrat preparing the people to cooperate in certain ways, the people, in the name of the Heavenly order, likewise prepare the autocrat to cooperate.

Raigirdas BORUTA (Vilnius University) – *Expanding the Web of Like-Minded Friendships: Taiwanese Cultural Diplomacy in Central and Eastern Europe*

Throughout the eight years of Tsai Ing-wen's presidency, even though the Southeast Asia-centred New Southbound Policy (NSP) is often regarded as her signature foreign policy project, the actual breakthrough in Taiwan's international relations arguably occurred in Central and Eastern Europe (CEE). In the 1990s, this region emerged as a Sino-Taiwanese battleground for influence in which Taiwan relied on a shortsighted economic incentives-based approach what is the so-called "dollar diplomacy". In recent times, however, the Taiwanese CEE approach has significantly transformed to include a much broader set of resources. Given Taiwan's unique position, it does not have access to the full range of traditional tools of influence that most countries employ; therefore, it has turned to cultural diplomacy in its quest to expand the network of like-minded partnerships. In this regard, the author argues that Taiwan's stronger emphasis on cultural diplomacy is a major factor that led to positive results of Taipei's CEE approach.

As one of the core elements of soft power, cultural diplomacy can be defined as "the exchange of ideas, information, art, and other aspects of culture among nations and their peoples to foster mutual understanding". By utilizing cultural resources Taiwan aims to increase the target public's understanding and to create a positive impression of Taiwan. The tools of cultural diplomacy can include arts, exchanges (educational, scientific), educational programs (sponsorships, scholarships), literature, language teaching, promotion of ideas, and history. With a particular focus on the case studies of Lithuania, Slovakia and Czechia, the research aims to identify the main tools of cultural diplomacy employed in these countries that would help to reveal the broader picture of how Taiwan operationalises its cultural diplomacy within the CEE.

Robert RAJCZYK (University of Silesia in Katowice) – *Taiwan's Strategic Communication as a tool to build international visibility*

Strategic communication provides Taiwan an opportunity to influence and shape the worldwide's public opinion. This mechanism helps to build a desired image. The paper reveals the potential of Taiwan's strategic communication and its relation to the international visibility of Taiwan. The aim of the paper is to set up the role of strategic communication in the foreign policy led by Taiwanese government. The main hypothesis of the paper is: Taiwan's international status does not induce the content of strategic communication. Taiwanese authorities are focused on improving the economic potential of the Republic of China (Taiwan).

Wan Jou LIN (National Taiwan Normal University) – *What Brought Us Forward: Indigenous Women and Their Fight for Land Rights*

Born in the throes of an increasingly tense and threatening geopolitical context amidst global empires, Taiwan embarks on a new chapter in the (re)construction of its subjectivity towards a diverse and multicultural society in Taiwan, East Asia, and beyond. The current situation of global apartheid and rivalry for domination by global empires constitutes an urgent existential threat. Taiwan's Indigenous peoples, with their multi-colonial struggles, have become the focal force for recreating Taiwan's subjecthood, aiming to provide inspiration for confronting the world's (dis)order imposed by global empires.

After the lifting of Martial Law in 1987, Taiwan has (re)constructed a focus on its subjecthood identity. Indigenous peoples on this island have been marginalized by the imposition of Japanese and Chinese colonial regimes, relegating them to small communities in the highlands and coastlines. In 1974, the Ministry of National Defence established the military base named Jiupeng under the National Chung-Shan Institute of Science and Technology (NCSIST), leading to forced expropriation that required indigenous people to relocate within seven days. Those relocated to Ciulaku(長樂部落) reconstructed their cultural and religious center, advocating for compensation through oral history and memory to reconstruct the truth of the relocation and engage in transitional justice in Taiwan today.

This paper employs fieldwork and in-depth interviews with indigenous women, concentrating on their resilience on the state's displacement. The primary sources of this paper are the narratives of several significant female activists currently advocating for relocation compensation. The aim of this paper is to analyze how Ciulaku(長樂部落) women activists narrate nationalism and state violence.

Thi Ngoc Anh BUI (Cheng Kung University) – *Comparison of the multicultural education policies of Taiwan and Vietnam*

This study compares and analyzes the multicultural education policies of Taiwan and Vietnam. Both countries face challenges and opportunities in managing cultural diversity. According to James Banks, multicultural education aims to respect and acknowledge cultural diversity, promoting social fairness and equality within the education system. Geneva Gay also identified basic principles for effective multicultural education. Taiwan's policy emphasizes preserving and developing indigenous cultures while promoting cultural diversity within its multi-ethnic society. In contrast, Vietnam focuses on protecting and promoting national cultural values, alongside preserving cultural heritage. This study will analyze documents to better understand the primary policies of the two countries. The results will explore the similarities and differences between the two, providing a theoretical basis for multicultural education and considering how it can be practically applied in the education system.

Myunghye (Grace) YANG (University College London) – *Freedom is Not Free: Adaptation Challenges of Young Adult North Korean Escapees and Unequal English*

Before the global rise of K-pop and Korean cuisine, South Korea was known primarily for its tense relationship with North Korea and unresolved issues from the Korean War (1950-1953). This conflict arose from post-World War II ideological divisions, leading to North Korea's establishment as a communist state under Kim Il-sung and South Korea as a capitalist state under Syngman Rhee. North Korea's economic stagnation, driven by its centralized economy and Juche ideology, has prompted over 34,000 North Korean escapees (NKEs) to seek better opportunities in South Korea (Ministry of Unification, 2023).

Although North Korean escapees receive South Korean citizenship and share the same ethnicity and language, they face substantial adaptation challenges. South Korea's strong emphasis on English proficiency, fueled by the nation's "English fever," exacerbates these difficulties. Education is highly valued as a means of achieving social status and success (Seth, 2002; Bourdieu, 1986), but YNKEs encounter significant educational inequalities due to a lack of cultural capital. Over thirty percent of YNKE university dropouts attribute their struggles to insufficient English skills (Yu et al., 2013).

This research aims to investigate the unequal role of English in the adaptation process of young North Korean escapees (YNKEs) in South Korea. It addresses two main questions: 1) What challenges do North Korean escapee university students face in adapting to South Korean society? 2) How does English proficiency affect their adaptation, and what role does it play? By exploring these questions, the study seeks to highlight the inequalities related to English and offer insights into improving YNKEs' adaptation. Additionally, it aims to initiate critical discourse on the role of English in South Korean society from the perspective of North Korean students, incorporating historical and social context, individual experiences, and systemic issues for a comprehensive understanding.

Karole Miuller (Vytautas Magnus University) – *Historic trauma in Collective Memory: post-colonial narration formation through South Korean example*

This study investigates various concepts about trauma and collective memory. Halbwach introduced the term collective memory and later Assmann contributed to putting it into three different parts, one of them being, cultural memory. The concept of trauma was introduced to sociology from psychoanalysis by Freud in the 20th century and has been discussed since entering the discourse in different forms: cultural trauma (Alexander; Smelser; Sztompka); historical trauma (Yellow Horse Brave Heart); collective trauma (Hirschberger). Post-colonialism, national building and their interplay also play a major role. By synthesizing these concepts, a new framework termed "historic trauma in collective memory" is proposed, tailored especially for post-colonial states grappling with traumatic experiences.

Using examples such as the Japanese colonial rule of Korea, where Japan acts as the perpetrator and Korea as the victim, this research illustrates how such traumatic episodes disrupt the flow of collective memory formation. The concept of historic trauma in collective memory encapsulates the fusion of these experiences, elucidating how they shape and influence the construction of national narratives and identity.

Furthermore, the study highlights the crucial role of cultural memory, preserved in past culture carriers such as monuments, shamans, artifacts, teachers, and history textbooks. These carriers serve as important pieces of evidence, prolonging the preservation of traumatic experiences beyond spoken word, and contributing significantly to the endurance of collective memory. With such collective memory formation and continuity it is proposed that decision making especially regarding the former perpetrator is influenced.

Through a comprehensive analysis of historical events and their impact on societal memory, this study aims to contribute to a deeper understanding of post-colonial memory dynamics and the enduring legacies of colonialism. Ultimately, it seeks to provide valuable insights for policymakers and scholars grappling with the complexities of memory and trauma in post-colonial contexts.

Young Joo HONG (University of Turku) – *Depressed Nation: Emotional Culture of South Korea Cultural history of depression and emotional experiences*

Depression is a major focus of concern in global mental health discussions. However, depression is understood differently according to culture and its interpretation varies with language. The subject matter of this study is in this cultural implications of depressive mind and its social understandings. Contemporary South Korea has high numbers of depression that has led to discussions on Korea as a "depressed nation." It is, however, relatively recent that depression became to be defined in biomedical terms in Korea.

This paper proposal is part of my doctoral research, one of the thematic chapters that explores questions related to the image of "depressed nation" Korea to consider historical developments of the depression concept and its popular use in media. Quite often in the emotionally loaded texts of this depression discourse appeared the expressions of "our society (uri sahoe in Korean)." This term in fact connotes a necessary connection between "uri (we-ness)" and the sense of collective identity to call the Korean nation as an emotional community. It implies that considering "we-group" mentality is important in social depression narratives.

In this paper, the focus is on the question of how knowledge of depression was produced and consumed with the greater emotional resonance of collective consciousness of health/disease on the one hand, and what narratives were employed in the context of “depressed nation” discussions and in consequence how depression identified as a form of social pathology, paradoxically, transformed into “the personal” emotional experience, on the other.

Jusif SEIRANOV (Mykolas Romeris University) – *South Korean Economy Weighing up the Risks of “Derisking” from China*

Since 2000s for two decades the economic relations between South Korea and China were expanding and deepening. China became a leading trade partner for South Korea and an important destination of outbound investments. Differently from many major economies trading with China, South Korea enjoyed a positive trade balance. At the same time, concerns about growing dependencies from China were rising. As trade tensions between USA and China overgrew into open rivalry, South Korea, similarly as other economies of East Asia, faces the dilemma of safeguarding beneficial relations with USA and preserving access to enormous Chinese market. The change of economic policies happens alongside with fragmentation of global trade and investments when the countries apply “decoupling”, “derisking”, “friendshoring”, and similar strategies to depart from risky international partnerships and deepen integration within friendly blocs. Since 2022 various measures initiated by Yoon Suk Yeol administration were undertaken to redirect trade and investment flows. As a result of policies shift USA became the largest export destination for South Korea in 2023. However, “derisking” from China contains various risks for South Korean economy, including the changes in trade balance and loss of investment opportunities. The paper analyses the measures of South Korean diversification policies, changes in economic relations with China, assesses potential costs of “derisking” in the context of similar policies implemented by Japan and Taiwan.

Mária Ildikó FARKAS (Károli University) – *Discourses of Identity. Comparing Japanese and Central European narratives of Formation of Cultural and National Identity in the 18th and early 19th century*

The Japanese cultural movement of defining cultural and national identity (kokugaku) can be compared not to the development of Western Europe (where national identity strongly attached to modern nation states) or other parts of Asia (where these emerged after the Western colonization), but rather with the “national awakening” movements of the peoples of East Central Europe, which have not been dealt with in the secondary literature yet. In the shadow of a cultural and/or political “monolith” (China for Japan and empires in Central Europe), before modernity, ethnic groups or communities started to evolve their own identities with cultural movements focusing on exploring or even inventing their own language and culture, thus creating a new sense of community, the nation. Comparing actual texts (“narratives”) of the kokugaku scholars and Central European writers of the nation building period (18th and early 19th centuries) can reveal the similarities of the discourses of deliberate searches for identity. Similar motives of argument can be identified: “language” as the primary bearer of collective identity, the role of language in culture, “culture” as the main common attribute of the community; and similar aspirations to explore, search and develop native language, “genuine” culture, “original”

traditions. This comparative research offering “development patterns” for interpretation can help us understand processes that may be ambiguously considered “backward” or even “deleterious” (e.g. cultural nationalism) or just “unique”.

Mariam TALIBI (Waseda University) – *The group who questioned Europeanization: Seikyōsha and their alternative view on Japan’s future as a nation*

Amid the efforts to rebuild the nation after the fall of the Tokugawa regime and the establishment of the Meiji ruling system, the debate in the intellectual world was focused on the issue of Japan’s future and the government-sponsored Europeanization. In support of such practice and to justify the need to abandon the nation’s roots to achieve the next step in the modernization process – identified with a high degree of assimilation from the West –, Tokutomi Soho and his group Min’yūsha were very active in the publishing sphere. On the other hand, Miyake Setsurei and the publishing group of Seikyōsha rose to be the main opposer of such positions in the intellectual world. Miyake’s thesis revolved around the idea that the road to modernization was not necessarily led by the West, nor was the West the only valid example of successful modernization. He argued that Japan, while selectively and critically assimilating from the West, ought to keep a core of its national identity – *kokusui* – if it were to survive in the international world and not succumb to the Western powers. Even later in the Taisho years, Seikyōsha appeared to be a moderate, right-wing group of intellectuals who, while supporting a hegemonic position for Japan in Asia – although on specific terms – also advocated for domestic democratization in terms of universal suffrage and representative government.

This presentation explores various aspects of *kokusuishugi* and its supporters within and beyond the context of the Meiji restoration, through an analysis of their main publication, the bi-weekly magazine *Nihon Oyobi Nihonjin*. In particular, as the concept of *kokusuishugi* was often associated with ultranationalism, the present aims to clarify the nuanced positions that made *kokusuishugi* and their peculiar character in the intellectual panorama of Meiji and Taisho Japan, especially relating to the perceived position of Japan in the new international world.

Dick STEGEWERN (University of Oslo) – *How to Integrate a Region of ‘Inferior Civilization’?: Japanese Concepts of Asian Regionalism in the Interwar Period*

However subdued for short-term political, economic and strategic reasons, ideas on Asian integration were a constant element in the intellectual make-up of pre-war Japanese political, economic, military and opinion leaders. The most common expression of such ideas was a far cry from ‘Asianism’ though, because the majority of the Japanese found it hard, in spite of the shared Asian political objective, to find a common Asian identity or, if they did, to give it a content to be proud of. This paper will focus on Japanese opinion leaders of the interwar period and their views of the outside world, especially their views of neighbour China. The awareness of the need for economic integration with China, in the form of a Sino-Japanese economic alliance, was even so strong that the debate on the means of implementation of such an alliance drove the vast group of total war thinkers apart, mainly into two camps divided by the age factor. One can discern an older generation

which was willing to sacrifice part of Japan's established position in Manchuria in order to make the Chinese participate in a true alliance between equal partners. On the other hand, there is a younger generation which rather than sacrificing was considering expanding Japan's position in Manchuria and was willing to use force to coerce the Chinese into an alliance between unequal partners.

Jiabin SONG (Vytautas Magnus University) – *Confucianism in the Chinese Communist Party's Legitimation Policy*

This report aims to elucidate Confucianism's role in the Chinese Communist Party's legitimation policy. From the historical trajectory analysis, philosophical reasoning, as well as empirical modelling, the researcher uncovers Confucianism's relationship with the CCP's legitimacy build-up through its external context, internal logic, and propaganda application in the CCP's legitimacy crisis management. The researcher concludes that the contemporary Confucianism phenomenon is a feature of the CCP's pragmatism in its legitimation approach withal.

Adam PAWEŁCZYK (University of Silesia in Katowice) – *Nation building and cultural policy of the leaders of the People's Republic of China – from Mao Zedong to Xi Jinping*

Since the proclamation of the People's Republic of China (PRC), five leaders have ruled the country. As time passed and the political situation in the world changed, the leaders' approach to how to unite the nation also changed: in Mao's times it was a constant socialist revolution, but now it is patriotism understood in a Chinese way. Cultural policy was also changing. From the cultural revolution and the attempt to destroy everything associated with the past to the harmonious coexistence of modernity and tradition.

In the speech, the author will present the ways in which the five leaders of the PRC (Mao Zedong, Deng Xiaoping, Jiang Zemin, Hu Jintao and Xi Jinping) tried to build the unity of the nation and conduct the cultural policy. Then, a comparison will be carried out, which will give a full picture of the course of these issues in the years 1949-2024.

Panel “The Evolution and Integration of Buddhism in East Asia: Transformations and Religious Impacts”

Panel Abstract: Buddhism is one of the great religions globally, and has been a crucial and influential component of Asian culture. With over 335 million adherents worldwide, Buddhism ranks alongside Christianity and Islam as one of the most widespread faiths today. Buddhism, born in India in the 6th CE, gradually spread along the land routes towards South East Asia and East Asia. Its emergence and spread transversed Asia and marked a significant moment in the history of human civilization. The teachings of Buddha reached the different civilizations of the east encompassing China, Korea, Japan and Mongolia. It eventually adapted itself to the local customs and traditions in their own ways. As monks such as Faxian, Xuanzang from China travelled along the Silk Road and played a key role in fostering ties with other civilizations and introducing Buddhism. During the Han and Tang Dynasties in China, Buddhism acted as a

catalyst for a form of 'globalisation' among civilizations, significantly transforming the cultural landscape of East Asia. Buddhism underwent significant syncretism, merged with indigenous beliefs and practices. New sects of Buddhism emerged such as Nara, Heian, Kamakura, Chan, Jogye etc. these sects focussed on worshipping Bodhisattvas, meditation, scholarly study and building large temples. The presence of Buddhism also deeply influenced the cultural practices hereby influencing art, architecture, philosophical teachings. It was also regarded as a state religion in various dynasties and shaped the political structures. Buddhist monasteries since ages have served as centres of learning and culture and restructured the ethical and moral understandings. The panel is aimed to develop an understanding on how Buddhism came centuries ago to these eastern nations but has thrived since ages and has proficiently transformed and engraved in the trajectories of their religious practices.

Pranjali JAISWAL (Jawaharlal Nehru University) – *Transition and Adaptation of Buddhism in South Korea*

Buddhism in Korean Bulgyo was introduced in Korea during the 4th century BCE by the monks who visited China and led to the transformation of Korean society. Korean practised animism which was based on the worship of tribal gods and ancestors. The country situated at the end of the trade route where the three Korean kingdoms of Koguryo, Paekche and Silla were ruling. This led to the intellectual development of the Buddhist thought system, but also inherited various continental cultural products and ideas which were carried by Buddhist monks. The new faith was accepted by the court and then spread among the people. Buddhism was adopted as a state religion though Korea was familiar with Chinese religions which were existential during that time period which were mostly Taosim and Confucianism but it was different and restricted. Buddhism led to the beginning of the golden age in the peninsula. As it grew in Korea with the help of significant scholars and reformers which saw the participation of monk Wonhyo Daisa and others. Buddhism never replaced local religions; rather, it incorporated local gods into it and gave the status of local deities as protectors of Buddha. This harmonious co-existence of Buddhism with the local religions were referred to as shamanism by some scholars. Even in today's time, the existence is widely prevalent inside the Buddhist temples where areas have been dedicated to local mountain gods and stars. The shaman house beside the temple premises showcases statues and paintings of multiple deities of Buddha and bodhisattvas.

During the downfall of Paekche and Koguryo between 663-668 in the hands of the Silla and Tang Dynasty of China, Buddhism spread largely across Korea rapidly. Different temples and pagodas were built by the craftsmen everywhere and paintings of Buddhist pantheons were seen at both high and low society which manifested people's devotion. The art of printing Buddhism evolved in Korea through the monks who travelled during that time and a new form of Buddhism i.e., Jogye Buddhism was introduced by monk Jinul. Jogye was recognised as the state religion of the kingdom. This still continues in contemporary Korea as the most popular form of Buddhism.

Hence, Buddhism was adopted from different countries but it transitioned gradually and blended with the local practices. It led to the development of various cultural practices, rituals also transformed the art and architecture which still hold relevance today.

Meenakshi (Jamia Milia Islamia) – *Buddhism in Japan: Tracing the Path of Evolution, Exploring Origins, and Examining its Influence on Modern Japan*

Buddhism has a long and rich history in Japan, dating back to the 6th century when it was first introduced to the country. The arrival of Buddhism in Japan can be traced back to the year 552, when the ruler of the Korean kingdom of Baekje sent a statue of Buddha and several Buddhist scriptures as gifts to the Japanese emperor. This marked the beginning of Buddhism's influence in Japan, which would go on to have a profound impact on the country's culture, art, and spirituality. Prince Shotoku was a devout Buddhist and played a crucial role in promoting the religion throughout the country. Following that, The Nara period (710-794) also contributed in flourishing Buddhism in Japan preceded by the Heian Period (794-1185). During Heian Period, there was formation of new sects including Tendai and Shingon. During Kamakura period (1185-1333), Zen Buddhism became quite famous in Japan especially among samurai. Zen offered meditation practices and transcendental experiences to the path of enlightenment, which also caught attention of warriors who were in the search of spiritual path. Simultaneously, the period also witnessed rise of various Zen temples for instance Engaku-ji and Kencho ji. After Muromachi period (1336-1573), Zen Buddhism evolved and adapted new tea ceremony and flower arranging practices which held a great value in the culture of the country. The construction of Buddhist temples and pagodas, such as the famous Horyu-ji and Todai-ji, introduced new architectural styles and techniques to Japan. These structures reflected the influence of Indian, Chinese, and Korean architectural traditions, leading to the development of uniquely Japanese Buddhist architecture. Buddhist movements witnessed rise in Jodo Shinshu and Nichiren movements and opened doors of public teaching to its population. In a nutshell, Mahayana has contributed to culture, art, philosophy, ethics, spirituality and infrastructure. As of 2022, around 70.8 million people, or about 67% of Japan's total population, identify as Buddhist.

Mihika SINGH (Jawaharlal Nehru University) – *Examining the Fusion of Buddhism and Shamanism in Mongolian Religious Practice*

While archaeological evidence suggests the presence of Buddhism in Mongolia as early as the 11th century, it truly flourished from the 13th century onwards. However, the arrival of Soviet communist rule in the 1920s marked a period of severe suppression for nearly 70 years. Since the 1990s, Mongolian Buddhism has undergone a remarkable revival, re-emerging as a vital aspect of Mongolian life.

Mongolian Buddhism is highly influence by Mahayana Buddhism and Tibetan practices while retaining traces of pre-Buddhist traditions like shamanism and animism. This unique fusion is evident in various aspects, such as the use of blue ceremonial scarves (khadag) instead of the yellow and white ones prevalent in Tibet. This practice traces back to the ancient shamanic worship of the Eternal Heaven, traditionally involving offerings of blue strings. Similarly, animistic beliefs surrounding sacred natural places and their spirits were not discarded but reinterpreted. Sacred sites were recognized as abodes of Buddhist nagas, or nature spirits, fostering environmental consciousness within the religion. The worship of ovoos, sacred piles of stones traditionally associated with shamanism, continued and was often incorporated into Buddhist ceremonies, followed by Naadam sports festivals, which was originally rooted in Shamanism.

However, unlike some cultures with a long, unbroken history of Buddhism, the Mongols haven't practiced it consistently. The revival of Buddhism in Mongolia carries a unique challenge: Buddhism is seen as both a core part of their Mongolian identity and something they have little personal knowledge of. A more questioning and individualistic approach is emerging, with a focus on personal understanding rather than blind acceptance of traditions. The impact of this shift can be seen not only the lay community but also the sangha (monastic community).

The way people engage with their faith is ever evolving. As Buddhism spread across Asia, it adapted its own course and merged seamlessly with existing cultural practices and traditions, creating a distinctive expression of the faith. This unique blend is deeply ingrained in the country's cultural practices, shaping rituals, ceremonies, and customs as evident in Mongolian Buddhism.

Khanh-Le NGUYEN (National Cheng Kung University) – *An Analysis of Vietnamese Parent-Daughter Communication in Higher Education Decision-Making: A Case Study of Female Natural Sciences and Engineering Students at National Cheng Kung University*

Taiwan's New Southbound Policy has opened doors for Vietnamese students seeking higher education, particularly in the fields of natural sciences and engineering. While numerous studies have explored the motivations of students studying in Taiwan, there remains a research gap concerning female students, especially those in these majors. This qualitative study examines the communication between Vietnamese parents and their daughters regarding pursuing higher education in Taiwan, focusing on female students currently enrolled in natural sciences and engineering at National Cheng Kung University (NCKU). Through in-depth interviews, this research addresses the following questions: Why do Vietnamese female students choose Taiwan? How do they and their parents communicate about the decision to pursue higher education in Taiwan? What are parents' concerns and expectations, and how do they influence their daughters' decision-making processes? Furthermore, how do these students negotiate their desires and aspirations within this context? The findings reveal that cultural factors and societal expectations, such as social stigma, gender inequality, filial piety, and saving face, significantly influence parent-daughter communication about studying in Taiwan. These insights will contribute to a better understanding of the Vietnamese familial and cultural dynamics at play and provide recommendations for educational policymakers and institutions to better support Vietnamese female students in their academic and professional pursuits in Taiwan.

Burcu MIRKELAM (The Education University of Hong Kong) - *Towards a Multicultural South Korean Society: Immigrant Integration in South Korea*

This paper looks into the potential of a multicultural South Korea and the progress of state-led multicultural policies focusing on the integration of high and low-skilled immigrants into South Korean society. My main research question is to what extent (high and low-skilled) immigrants have defined a multicultural South Korea and challenged the nationalist discourse. To answer this question, I will focus on the evolution of

government policies from the 1990s until today and articulate the inclusion and exclusion mechanisms of the state toward immigrants. Although the policies initially had a limited sphere of influence, this has changed throughout the years as Korea adopted a more inclusive approach for instance adopting multiculturalism in school curriculum and incorporating international human rights norms in policymaking for the integration of minority communities living in South Korea. The findings of this research will help explain the intersectionality and complex layers in adopting multicultural policies for immigrant integration in South Korea. In other words, there are different value systems attached to certain multi-ethnics in South Korea when state-led policies, public opinion and immigrant experiences are explored. As multicultural policies took initiative in the late 1990s, due to the influx of migrants, this paper will look into the initiation of these policies until today in South Korea. Multiculturalism may have failed in Western societies, but the South Korean case demonstrates that the shift from ethnic nationalism to multiculturalism is possible.

Joo-Yeon KIM (Mykolas Romeris University) – *Integrating Korean Language and Cultural Education in Lithuania Vilnius King Sejong Institute (KSI): Bridging Cultural Gaps and Fostering Multicultural Understanding*

This presentation explores the unique challenges and opportunities associated with teaching Korean language and culture in Lithuania, specifically through the King Sejong Institute (KSI) in Vilnius. As East Asia experiences dynamic cultural and economic growth, there is an increasing interest in Korean language and culture worldwide. In Lithuania, this interest is reflected in the growing enrollment at the KSI and Mykolas Romeris University, where Korean language courses attract diverse student populations.

This study examines how Korean language and cultural education serves as a bridge for cultural exchange, promoting multicultural understanding and contributing to nation-building in South Korea. We delve into the pedagogical approaches employed in teaching Korean, including the integration of Chinese characters, to enhance linguistic competence and cultural literacy in East Asia. The presentation highlights innovative teaching methods, such as multimedia resources and interactive cultural activities, designed to overcome language barriers and cultural differences.

Through case studies and student testimonials, we assess the impact of Korean language and cultural education on students' intercultural competencies and personal development. The findings suggest that learning Korean fosters greater appreciation for cultural diversity and opens up new career opportunities, thereby enriching Lithuania and South Korea's multicultural landscape.

Furthermore, this presentation discusses the broader implications of language education for social cohesion and multiculturalism. By promoting cultural narratives and perspectives, Korean language education at KSI Vilnius plays a vital role in fostering a more inclusive society. We conclude with policy recommendations to support and enhance language and cultural education, emphasizing the importance of international collaborations and cultural exchange programs in strengthening global connections.

Olga BARBASIEWICZ (SWPS University) – *Meeting Central Europeans in Japan. Meeting Japanese in Central Europe. Cultural Diversity in the workplace dealing with stereotypes and new perspectives*

This paper is based on a project supported by the Polish National Science Centre focusing on identification of challenges that arise during the implementation of Polish-Japanese projects - with particular emphasis on difficulties in managing an international team. The conducted research shows how Central Europe is perceived by Japanese - both in Japan and in Europe, as well as how it is verified after direct meetings, causing not only new personal approaches to this region but also challenges in Japanese policy towards the region. It also provides the perspective of Polish managers on the relations with Japanese stakeholders.

Sayaka SAITO (University College London) – *Educational Challenges of Cultural Diversity in Japan: Japanese School Teachers' Experiences in Classroom Management*

Globalisation has led to a large number of people living, studying, and working outside their home countries, thereby increasing opportunities for exposure to different cultural contexts. This trend has affected Japan, resulting in an increase in the number of culturally minority students in schools, especially in foreign national concentrated areas such as Kanagawa and Aichi (MEXT 2021). In response to this circumstance, the Ministry of Education (hereafter MEXT) has been engaging in allocating Japanese language support teachers, developing guidelines to accommodate culturally minority students, and encouraging the development of career guidance for those students. Yet, a relatively large number of those students are encountering educational challenges in Japan, including language barriers, school absenteeism, and school dropout, as reported and requiring immediate measures (MEXT 2021; Ochante Muray 2016).

To explore the teachers' experiences in this situation, I employed narrative inquiry and investigated six Japanese junior high school female teachers who have experiences teaching culturally minority students; three of them had intercultural experiences, while the other three had fewer such experiences. The life story method was utilised to explore how teachers' experiences have constructed their beliefs and impacted their classroom management. The findings revealed that there are three educational challenges faced by the teachers: language barriers, support for the curriculum gap, and racial/ethnic discrimination. The study has proposed that teachers' intercultural experience are meaningful resources for them to become compassionate with culturally minority students and cope with these educational challenges.

Aleksandra GÖRLICH (Polish Institute of World Art Studies) – *Visual arts in the process of building Japanese nation during the Meiji period – intentional and unintentional activities*

The Charter Oath promulgated on 6 April 1868 set a legal stage for the state reforms in Japan. Since that point on, various groups of Japanese worked tirelessly to modernise the country which led to the creation of the modern, unified Japanese nation. In the process of studying this period, many researchers focus on the political actions, however its image would be incomplete without looking at the visual aspect of the nation building. Both, Japan and the emperor, who was the personification of the country, were the subjects of promotion and popularization in various fields, among them in the visual arts.

In this paper I would like to present several aspects of artistic activity undertaken intentionally, by the state, such as emperor portraits spread throughout the country, and unintentionally, by individuals or groups of artists, such as prints presenting modern technic in life or the national victorious army.

These small pieces of big national image seemed to be more or less noticeable during the Meiji period but some of them remained for in the popular imagination for generations. Getting to know them helps us realise that the same patterns of actions and thinking also work today and are worth becoming aware of.

Agnieszka GACH (National Museum in Krakow / Jagiellonian University) – *Diversity and identity. A case study on Japanese painting movements of the Meiji era*

In modern times the Japanese have often taken actions to redefine their cultural identity. One of the most important moments of the identity crisis were the efforts taken by the Japanese government at the beginning of the Meiji era (1868-1912). The modernization and westernization of the country led to major changes in the culture and customs of Japanese society, but also increased the problem of Japanese national and cultural identity, breaking up its apparent homogeneity.

The aim of this presentation is to look at the political activities undertaken by the Meiji government by presenting two artistic movements promoted at that time, which were in apparent opposition to each other. The *yōga* movement, understood as "Western-style painting", was based on Western (mainly European) artistic conventions in terms of concepts, materials and techniques. Artists working in this movement were perceived as an element of freshness and novelty, bringing Japan closer to the level of European countries. But this obsession with everything Western, increasingly criticized by Japanese society over time, found an opponent in the form of *nihonga* painting, whose representatives tried to preserve the traditional Japanese style while developing their art, thus fighting to preserve the country's characteristic aesthetics. Over time, this movement also became an important element of the government's cultural policy, embodying the Japanese national spirit.

The presentation answers the question of how art could be used in political discourse. The analysis of art history issues will also become a pretext for discussing how foreign factors can influence the culture and structure of a given country.

Betti Marie Peterson (University of Tartu) – *The modern Korean in new hanbok: negotiations of Korean identity today through modernisation of national costume*

Clothing, like other representational practices, has the capacity to represent and engage with material, social, and cultural realities of the society it exists in. While extant garments surviving from historical times preserve past realities, clothing in general changes to reflect its contemporary social and physical environment. During the 19th and 20th centuries, as the concept of nationality and the nation state became ubiquitous in identity formation and international relations, clothing became to represent national ideas in addition to previous social categories used in identity construction, such as class, religion, kinship, and locality. Specially constructed clothing ensembles called "national costume" emerged within this framework as symbolic of

national character, values, geography, relations etc. In the case of Korea, hanbok (Korean national costume) emerged during the last decades of the 19th century as Korea opened itself to the Western world. As such, hanbok is necessarily a relational concept originating in the need to differentiate Korean styles from Western ones. Hanbok's modernised version, new hanbok, however, exhibits interactions between the different discourses underlying modern Korean identity, embracing both Western modernity and historical Korean traditions.

The proposed paper discusses the results of my master's thesis which conducted multimodal discourse analysis on products listed in the webstore of a popular new hanbok brand, Leesle, by further examining how new hanbok contains, reflects, and reinstates identity-related discourses in modern South Korea.

A constructivist approach to discourses around and within historical clothing, national costume, and its applications in modern society allows to explore the meaning-making capacities of clothing and contribute to a more diversified understanding of the processes through which values and meanings are negotiated. As textile work has historically been an accessible mode of self-expression for groups with limited access to language-based modalities of representation, examination of clothing can unveil previously overlooked discourses and experiences.

Panel “Image of Korea shaped by strategies and experiences”

Panel Abstract: The knowledge about South Korea and its reputation has been shaped via various promotion programs, sport events, cultural export and diplomatic or economic cooperations, especially in the latest decades. The panel about the image of Korea provides a comprehensive analysis of the factors influencing the life satisfaction of foreign students residing in South Korea, and of foreigners who are learning about South Korea residing in their homeland. The presentations cover Belarus and the region of the ASEAN countries with Taiwan. The preliminary findings revealed that the number of people of various age groups who are interested in South Korea are still increasing, their motivation is mainly related to the cultural consumption, but the countries with interactive economic cooperations have financial and development-related intentions as well. The studies give an insight into the successes of nation branding strategies, examining various fields including online platforms, cultural export and multiculturalism. The results contribute to the evaluation about the ongoing promotion practices and their effectiveness or weaknesses.

Anastasiya KHRAMTSOVA (Minsk State Linguistic University) – *Shaping the image of South Korea among users of Belarusian websites*

The study examines the online discourse surrounding South Korea in Belarus, specifically exploring how Belarusian online articles shape the country's image. The study acknowledges the growing global interest in Korean culture, often referred to as Hallyu (Korean Wave), which has been facilitated by the widespread availability of information through the internet and social media. While the Embassy of the Republic of Korea in Belarus has made notable efforts to promote the country in social media, there remains a shortage of Belarusian-made online resources about South Korea.

Despite the widespread popularity of Korean culture like K-pop, the geographical distance between Belarus and South Korea significantly restricts its attraction as a travel destination for Belarusian citizens. However, online resources provide access to a wide range of information about various features of Korean culture, including its entertainment industry, traditional cuisine, historical landmarks and economic development, offering possibilities for cultural exploration.

The study analyzes online articles published by the Embassy of the Republic of Korea, tourism agencies and popular Belarusian bloggers. With the help of content analysis techniques the research aims to outline the key features that are most prominently highlighted in these articles, to discover the elements of Korean culture that hold the greatest attraction for Belarusian online audience. The results offer insights into factors influencing the perception of South Korea in Belarus within the digital sphere. Additionally, the study explores how this online discourse shapes the country's image in the minds of Belarusian internet users.

Alexandra Eszter URBAN (Seoul National University) – *Happy in the Land of Morning Calm: Life Satisfaction of Foreign Students in Seoul*

Korea, historically a homogeneous society, is gradually embracing multiculturalism, marked by a significant increase in its foreign population in the twenty-first century. As of 2022, long-term foreign residents constitute 4.4% of Korea's total population, with more than 2 million individuals, particularly concentrated in Seoul and the central Gyeonggi region. This demographic shift is enhanced by factors such as the Korean Wave, an enhanced international perception of Korea, and proactive government and university initiatives.

Among the various foreign groups, international students have been showing the most rapid increase in recent years. Despite their growing presence, there has been relatively limited research on their experiences and satisfaction in Korea, an oversight given the potential benefits they bring. Positive experiences of foreign students can enhance Korea's international reputation, contribute to brain gain, and could potentially address societal issues such as low birth rates and an aging population.

This research provides a comprehensive analysis of the factors influencing the life satisfaction of foreign students in Seoul, drawing on data from the Seoul City Survey. It moves beyond a narrow focus on specific universities or nationalities to explore broader variables that affect students' experiences. A novelty in this analysis is the examination of prior knowledge of Korea as a potential determinant of a more fulfilling study-abroad experience.

The findings have significant policy implications not only for Korea's national and educational institutions but also for international universities with Korean studies programs. These insights can help ensure that foreign students have a more rewarding and enriching experience while studying in Korea.

The recognition and consumption of Korean cultural contents in the East Asian countries have started in the mid 1990's, and the effect of the Korean wave has achieved unexpected results especially in the last two decades. The present paper examines the economic relationship between South Korean and the ASEAN countries and Taiwan, mainly focusing on K-brand products, but excluding the music, television, and movie industry. The study investigates the reasons of increasing interest and consumption towards Korean industries and products, especially in the areas which are strongly connected to K-wave elements, such as gastronomy, beauty products and other cultural elements. Even though the representatives of Korean culture enjoy the affection of consumers from several Southeast Asian nations such as Thailand, Malaysia, and the Philippines among others, negative criticism has been formed as well towards the hallyu because of its cultural imperialism attitude.

This paper will briefly introduce the economic cooperation and trends between these countries, focusing on the relations with Taiwan, with a comparison to other Asian countries, then defines the current perception of K-wave, and as the next step will attempt to explore the relations between consumer trends. The results may contribute to the ongoing research in connection with the success of Korean soft power strategies and may help to understand its effects on economic cooperation and nation image.

Kyoichiro YOSHINO (Toyo University) – *Converted Socialist in Japan from the 1920s to 1940s: Nakano Shigeharu and his "Turnaround Pentalogy"*

When Western Marxism in Germany and Italy was deepening its philosophy, Japanese socialists were facing an entirely different kind of problem. It was the denial of Fukumoto-ism by the Comintern's 27-year thesis and oppressions of socialists by state power around 1930. Many socialists were imprisoned or forced to turn, and the socialist party in Japan virtually collapsed.

However, the political turn did not always mean acceptance of capitalism or imperialism. While avoiding imprisonment by declaring their conversion, some of them deepened their philosophy in a different way from Western Marxism, trying to understand why their movement had failed and how they could connect their former ideals with the current reality.

The resistance and compromise by Nakano Shigeharu is a good example. In the so-called "Turnaround Pentalogy," written after his declaration of conversion in 1934, he reflected on his lack of awareness of reality and narrow-mindedness, while at the same time trying hard to resist falling into the trap of reality-followingism. However, when the Pacific War finally broke out in 1941, the entire literary world shifted even further to the right, and Nakano found it difficult to resist it head-on. He had been banned from writing in 1937, and he also showed self-protection by trying to get Kikuchi Kan to facilitate his participation in the "Nippon Bungaku Hokokukai," an organization that mobilized literary figures for the war effort.

Even in the 21st century, when neoliberalism rages, it is difficult but essential to explore the possibilities for social reform. In doing so, just as important as finding new means is the task of identifying problems while seeking compromises with reality. Nakano's case study gives us an insight into what he tried to protest as a priority and what he could not resist.

Ene SELART (University of Tartu) – *Researching mutual historical relations: case study of Estonia and Japan*

Researching mutual historical relations between any given Asian country and any of the three Baltic countries can be seemingly one of the main targets of any researcher focusing on the bilateral and interstate topics in this field on the academic level. However, different obstacles, problems and research questions arise from this naturally purposeful and scientifically founded aim of researching the common history.

Firstly, setting the time period(s) of the research: whether from the first encounters between the countries or only the last decades of the global interactions or something combined. Secondly, whether the focus should solely be on the diplomatic relations and state visits or also on the personal level and cultural communication and then, in which scale. Thirdly, the problem of content and including different types of materials in different languages and from different institutions. These are just few aspects to be mentioned that were encountered in compilation of the book “Estonia and Japan: Relations from the 19th century to the early 21st century” (2024) that might interest wider academic audience in pursue of research in the similar field.

Arvydas KUMPIS (Vytautas Magnus University) – *Reflections on “nation” in Makoto Sakurai's Blog: Some Methodological Considerations Applying Griffinian Analysis*

Understanding the concept of "nation" in contemporary discourse is essential, especially in the context of rising nationalist and fascist tendencies globally. This paper aims to reflect on the notion of "nation" as articulated in the blog of Makoto Sakurai, a prominent figure in the Zaitokukai movement in Japan. Utilizing Roger Griffin's sociological framework on fascism, this study applies a Griffinian analysis to dissect the methodologies employed by Sakurai in constructing his vision of the Japanese nation.

Japan's unique historical ties to fascism and its ongoing challenges with nationalist movements necessitate a nuanced examination of Sakurai's rhetoric. By focusing on Sakurai's blog, this paper will explore how he uses historical allusions, mythical elements, and ultra-nationalist narratives to advocate for a revitalized national identity. Griffin's concept of palingenetic ultra-nationalism, which emphasizes societal rebirth and rejuvenation, will serve as a lens through which Sakurai's discourse is analyzed.

This study aims to pinpoint the fundamental themes driving Zaitokukai's advocacy, offering methodological considerations for analyzing similar nationalist discourses in other contexts. By examining Sakurai's reflections on "nation," the research contributes to a broader understanding of the dynamics of nationalism, extremism, and authoritarianism in contemporary Japan and beyond.

Maximilien Xavier REHM, co-author Richard D.P. EAST (Doshisha University) – *How the Japanese National Ethos Has Changed: A Quantitative Analysis of National Diet Records*

Following defeat in the Second World War, the imperial myth guiding Japan's initial transformation towards a modern industrial society was shattered. In response, the country—and its politicians—began looking inwards, in part as a rejection of imperial ideology. In this context, a new national identity based on a worldview that links a monoethnic, monocultural, monolingual view of Japan directly to its success as a society, developed and spread in accord with the country's post-war economic miracle. Recently, the “myth of homogeneity” has been challenged by the rapid increase in the foreign population, as well as the recognition of historically marginalized minority groups such as the Ainu (e.g., through the Ainu Policy Promotion Act of 2019). This research sets out to systematically show how Japanese politicians have discussed their national identity, specifically through looking at the frequencies with which certain related terms have been used in the National Diet. We have constructed a database featuring records of every single speech in both houses of the National Diet from its first convening on May 20, 1947, to May 31, 2024, based on the National Diet Library's API. In addition, we have designed a program that counts occurrences of target words, in addition to words that appear frequently alongside them to gauge context. Through this program, we will show how often words that relate to Japan's post-war national identity have appeared, including “monoethnic” (tan'itsu minzoku), “us the Japanese” (wareware nipponjin), “foreigner” (both gaijin, which is generally considered a slur, and gaikokujin), multiculturalism (ta bunka shugi), and multicultural co-existence (ta bunka kyōsei). Preliminary results show a slight decrease in politicians' statements regarding homogeneity and an increase in the frequency of statements related to ethnic and cultural diversity, suggesting a change in how Japan's policymakers see their country.

Panel “New Religious Movements in Taiwan, During and After the Martial Law Period”

Panel Abstract: Taiwan has one of the largest percentages of new religious movements in the world in proportion to its population. Compared to Mainland China, Taiwan is hailed today as a beacon of religious liberty for these movements—and rightly so. However, new religious movements suffered discrimination and even outright persecution during the Martial Law period, for different reasons. A case in point is Yiguandao: its members escaped persecution in Mainland China only to find new problems in authoritarian Taiwan. As late as 1996, there was a crackdown on several religious movements for political reasons. Today, as evidenced by the case of Scientology, even new religious movements controversial elsewhere operate freely in Taiwan, although the case of Providence shows that prejudices persist in society and the media. The session also discusses in a comparative perspective different kinds of oppositions against movements stigmatized as “cults.”

Massimo INTROVIGNE (Center for Studies on New Religions) – *A Tea with the Police: The Persecution of Yiguandao in the Martial Law Period in Taiwan*

Yiguandao, the largest salvationist new religious movement in China, was heavily persecuted under Chairman Mao. The government boasted that it had arrested fifteen million members of the movement, although the number was probably exaggerated. Thousands were executed. Many sought salvation by escaping to Taiwan. There, however, the authoritarian regime looked at them with suspicion, and Yiguandao was banned in 1951. The government mobilised the official Buddhist hierarchies and the state-controlled media to slander

the movement, including with salacious but apocryphal stories of sexual immorality. Some leaders reportedly “disappeared,” and more went to jail; there were 118 police raids on Yiguandao premises continuing into the 1980s. With the end of the Martial Law, Yiguandao was authorized to operate in Taiwan and even emerged as a staunch supporter of the Kuomintang party. The paper discusses the situation of Yiguandao in Taiwan today and proposes a comparison with other movements that encountered religious liberty problems during and after the Martial Law period.

Shueng YOWTING (National Cheng Chi University) - *Sex, Slander, and Television: The Christian Gospel Mission (Providence) in Taiwan After Netflix’s “In the Name of God”*

In 2023, Netflix launched in several countries, including Taiwan, the TV miniseries “In the Name of God: A Holy Betrayal,” exposing Korean “cults,” and focusing on Providence, also known as the Christian Gospel Mission. The movement’s leader had already served a ten-year jail term for sexual abuse, and after the Netflix series was sentenced again for similar crimes. Netflix’s series, however, portrayed not only the leader but the whole large Providence church as a group including either “brainwashed” gullible members or accomplices of the sexual abuse crimes. In Taiwan, where Providence had been especially successful, the consequences were extremely negative for the local members, including college students and professionals. While not having been personally accused of any crimes, they were discriminated in schools and workplaces, insulted on social media, and some lost their jobs. The paper discusses the impact of sensationalized portraits of “cults” by the media and its consequences even in a tolerant society such as Taiwan.

Rosita ŠORYTĚ (European Federation for Freedom of Belief) – *Opposition to “Cults” in Taiwan and Internationally: A Comparative Approach*

The opposition against groups stigmatized as “cults” manifested itself, both historically and at present, in countries as diverse as Taiwan, Argentina, France, Russia, Japan, and China. This paper examines the question whether this “anti-cult movement” is international, and organized as such, or is governed by national logics only. In the first part, I will present seven national examples—Taiwan, both during and after the Martial Law period, the United States, Russia, China, France, Japan, and Argentina—which show that there are obvious differences. In the second part, I will argue that these differences are compatible with the existence of an international cooperation and coordination, which also manifests itself in Taiwan.

Yin-Chun LIU (Independent scholar) - *The Tai Ji Men Case in Taiwan: An Economic and Legal Analysis*

The paper will present an economic and legal analysis of the Tai Ji Men case in Taiwan. After the politically motivated crackdown of 1996, which resulted in their arrest, Dr. Hong Tao-Tze, the leader of Tai Ji Men, and his co-defendants were declared innocent of all charges up to Taiwan’s Supreme Court, and even awarded compensation for their past unjust detention. Yet, although they had been declared not guilty of tax evasion too, the National Taxation Bureau continued to issue tax bills, creating the “Tai Ji Men case” that has generated widespread street protests in Taiwan, and considerable domestic and international attention. The paper will also discuss the Tai Ji Men case within the context of tax reform problems in Taiwan and their relations with the tax status of religious and spiritual groups.