

EAF meets SKKU Workshop

Future Imaginations in East Asian Literature, Culture, and Society
International Building 9B217,
Sungkyunkwan University (SKKU), Seoul

14–15 September 2026

Monday, 14 September 2026

10:00–10:30 Opening Remarks

Prof. Park Jin-young(Department Chair); Prof. Dr. Christine MOLL-MURATA

Panel EAF Doctoral Researchers / Chair: Prof. Dr. Christian SCHWERMANN

10:30–11:00 HAN Seoyeon

Plural Futures in 1920s Colonial Korea: Periodicals and the Semantic Field of the New

Are socialism and religion, democracy and anarchism necessarily antagonistic to one another? Around the end of the First World War, established orders were profoundly shaken. Some empires collapsed; even victorious Japan faced resistance to statism. The Russian Revolution of 1917 and the March First and May Fourth Movements of 1919 marked this moment. During this radical shift, the future functioned less as an object of prediction than as an open space to be constructed.

In Germany, the future of the Weimar Republic was likewise far from predetermined. Rüdiger Graf (2008) cautions against reading it retrospectively from the Nazi rise to power in 1933, emphasizing contemporaries' sense of the future's shapeability (*Gestaltbarkeit*) and their appropriation of the future (*Zukunftsaneignung*).

What, then, did the future look like to Koreans during this period? For them, liberation and division were not yet known. Socialism and religion, democracy and anarchism were not necessarily experienced as fixed and mutually exclusive categories, but could intersect, compete, and coexist as languages of thought and practice. This study examines future-related terms and the semantic field of the new in 1920s periodicals to explore how different futures were constructed in modern Korea.

11:00–11:30 KOBAYASHI Hirotaka

Utopia–Dystopia: Beneficent and Adverse Visions of the Future in Late Qing and Early Republican China (ca. 1885–1915)

Existing literature on Zhang Taiyan's 章太炎 (1869 – 1936) future visions has focused on his political thoughts influenced by various philosophical and religious contexts. His essays such as *Jufen jinhua lun* 俱分進化論 (1906), *Wuwu lun* 五無論 (1907), and *Sihuo lun* 四惑論 (1908) present his pessimistic view on the concept “evolution” (*jinhua* 進化), influenced by Yogacara Buddhism. During these years, Zhang exerted himself in studying and teaching classical philology and the history of China. How did his expertise in these fields shape his future visions? How did he develop these through debates with his contemporaries? This research explores Zhang's future visions for the language in China and its education, examining his debates with contemporaries like Kang Youwei (1858–1927) 康有為 and the journal *Xin Shiji* 新世紀. Examining Zhang's essays such as *Bo zhongguo yong wanguo xinyu shuo* 駁中國用萬國新語說 (1908), I will explicate that his conceptualization of “evolution” is rooted in the diversity of regional dialects and the transformation of written and spoken language in China, and that they shaped his utopian (and dystopian) future visions. I argue that Zhang's conceptualizations of historical time and his concrete proposal for language reform reflect his insights on the uniqueness of the Chinese language and its history.

11:30–12:00 Lea WALLRAFF

In Search of Models for the Future: Founding the First Agronomic Association in Late Qing China

Taking the founding process of the first agronomic periodical in late imperial China as a background, this paper examines how the related discourse recurs to different (temporal) models as resources for future reforms. In 1896, a group of moderately reformist scholars founded the Wunonghui 務農會 (Association for Farming) and then started publishing the *Nongxuebao* 農學報 (Journal for Agronomy) in the hope of spreading Western knowledge which they deemed necessary for future agricultural reforms in China. In the discourse about the founding of this study society and its periodical, two models for possible future reforms in China are referred to, sometimes side by side: one is the present West, the other the ancient Chinese past. This plurality of references to the past and/or to the present reveal an interesting picture in terms of contending temporal constructions. In which cases – and why? -- was one model preferred to the other? Or were the references actually “just” political rhetorics used to strengthen arguments? This phenomenon of plural temporal configurations is also reflected in the different scholars' position inside the heterogeneous reform movement and ultimately ensured the journal's survival despite the backlash against the Hundred Days Reform in 1898.

12:00–14:00 Lunch

Panel EAF Postdoctoral Researchers / Chair: Prof. Dr. Sören URBANSKY

14:00–14:30 Dr. Martin GEHLMANN

Korea as China's Future: Record of Things Heard and Seen in Korea (朝鮮聞見錄, 1918)

This talk examines Record of Things Heard and Seen in Korea, a little-known travelogue by an anonymous Chinese traveler who passed through the Korean Peninsula en route to Japan in 1918. The travelogue discusses the causes of Korea's colonization as well as political repression, taxation, the legal system, and everyday life under Japanese colonial rule. Drawing on personal observations, written conversations with Koreans, and contemporary sources, most notably Pak Ŭnsik's The Painful History of Korea, the author produces a text that occupies an ambiguous position between eyewitness account, historical overview, and political commentary. Although the author expresses sympathy for the plight of the Korean people under Japanese rule, he simultaneously reproduces civilizational hierarchies and cultural stereotypes that implicitly rationalize Korea's subjugation. In doing so, the narrative constructs Korea as both an object of empathy and a cautionary example for a Chinese audience. Contextual evidence suggests that the travelogue was commissioned by the Shanxi warlord Yan Xishan as part of a broader effort to raise public awareness of the urgent need for reform in China. The booklet thus offers a distinctly Chinese perspective on colonial Korea, presenting the country's fate as a warning of China's own possible future should reform fail.

14:30–15:00 Dr. HINO Aya

Inverting Time: Ideo-Utopian Futurity and Japanese Imperial Discourse, 1930s–1940s

The political future of the Japanese Empire during the 1930s and 1940s was reduced to one particular vision: the Greater East Asia Co-Prosperity Sphere. How did Japan's political centre sustain this vision, notwithstanding the reality of violence, subjugation, and exploitation? By treating a series of prime ministers' speeches as sites of chronopolitics, in which future visions were forged and time itself was weaponised, this paper argues that the Co-Prosperity Sphere was conceived as an 'ideo-utopian future' underpinned by a temporal consciousness characterised as 'future's past'. As a future projection, the Co-Prosperity Sphere was simultaneously ideological and utopian: ideological in Japan's relation to its Asian others, for it was forged as a vision of the dominant that concealed the reality undermining claims for co-existence and co-prosperity; and utopian in Japan's relation to Western powers, for it was presented as a vision of the oppressed seeking liberation from a hierarchised global order.

To render this ideo-utopian future compelling and inevitable, the political centre also intervened in time itself and established a distinct temporal consciousness. The temporal arrow was inverted altogether, with the future reshaping the past as its precondition and the present as a threshold for its imminent fulfilment.

15:00–15:30 Dr. PENG Qinqin

Decline, Progress, and Future Buddhism: Rewriting Buddhist General History in Modern China (1910–1950)

Since the late nineteenth century, the traditional historiography of Chinese Buddhism has confronted profound challenges posed by new historical concepts and theories, such as linear time, progress, and evolutionism. In response, historians and Buddhist intellectuals sought to construct pragmatic, critical, and systematically organized histories of Buddhism that foregrounded change, continuity, and causality. The emergence of general histories of Buddhism in modern China thus signals not merely a new body of knowledge about Buddhism's origins, development, and periodization, but also a new way of temporal framing, through which Buddhism was situated within broader narratives of civilizational progress. Taking general histories of Buddhism written between the 1910s and 1950s as case studies, this study examines how researchers from diverse religious, scholarly, and political backgrounds broke from traditional paradigms of Buddhist historiography, critically engaging with modern historiographical frameworks to reframe Buddhism's past through narratives of evolution, decline, and renewal. In doing so, it reveals how historical writing became a critical means through which Buddhism's modern and future forms have been envisioned.

15:30–16:00 Coffee / Tea Break

Panel SKKU Postdocs & Doctoral Researchers / Chair: Prof. Dr. Marion EGGERT

16:00–16:30 Sunhee RYU (SKKU, Ph.D Candidate)

Responding to Fate: Rethinking Fatalism in Korean Classical Novels

Classical Korean novels often feature the will of Heaven, bonds from previous lives, prophecies, and dreams. The characters' meetings and separations, successes and failures, also seem to be predetermined. For this reason, the worldview of classical Korean fiction has often been described as fatalistic. However, the fact that fate is predetermined does not mean that the way people accept it is also predetermined. Characters respond differently even

when they hear the same prophecy. Some accept it as a command from Heaven. Others interpret it as a source of hope for the future. Still others use fate to justify their own actions.

This presentation examines the fatalistic worldview of classical Korean fiction. In particular, it focuses on the characters' responses to fate rather than on fate itself. Some characters follow their fate, while others interpret it according to their own desires. Fatalism in classical Korean fiction is therefore not simply a closed worldview that makes human action meaningless. It can also serve as a narrative device that shows how characters understand a given fate and act within it.

Interest in fate remains strong in Korean society today. However, people understand the same "saju" reading—a form of fortune-telling based on one's birth date and time—in different ways. Some believe it is a prediction of the future, while others treat it as advice to guide their decisions. An interest in fate does not necessarily mean passive submission to it. This resembles the different ways in which characters in classical Korean novels respond to fate. This presentation therefore seeks to reconsider fatalism in classical Korean fiction, not simply as an outdated belief, but as a way of showing various attitudes toward interpreting and responding to a given fate. In doing so, it explores how classical Korean fiction and contemporary Korean society share the age-old question of fate while responding to it in different ways.

16:30–17:00 Dr. Kang-eun KIM (SKKU, PhD)

Why Read a Novel When Its Ending Is Predictable?: Narrative Paths in the Late Chosŏn Novel *Changseon-gamuirok* (창선감의록)

Why do we read novels? The pleasure of reading a story is often said to come from its unpredictability. When the ending of a story is revealed in advance, we say that it has been "spoiled." Such spoilers can reduce our interest in the story. Indeed, many contemporary narratives create excitement by keeping us from knowing what will happen next.

Classical Korean fiction, however, works differently. Good characters are rewarded, evil characters are punished, and broken family and social orders are eventually restored. As its title suggests, *Changseon-gamuirok* (彰善感義錄) clearly points toward the rewarding of virtue, the punishment of evil, and the restoration of the family. Nevertheless, it was a landmark work that helped open a new era of fiction reading in late Chosŏn. Why, then, did readers continue reading this long novel even though it moved toward a "predictable ending"?

This presentation answers this question by examining the "narrative paths" of *Changseon-gamuirok*. The novel is often understood as a linear story centered on the conflict between

Hwa Jin and Hwa Chun. A closer reading, however, shows that the actions of many characters—including Yun Ok-hwa, Nam Chae-bong, Jin Chae-gyeong, and Yun Yeo-ok—intertwine and overlap. One character's choice changes another character's situation. One character's action may also solve another character's problem. As these stories intersect, the novel moves toward an ending in which Hwa Jin is cleared of false accusations and the other characters' problems are resolved as well.

This presentation therefore traces this narrative design and explores another kind of pleasure that classical Korean fiction can offer. It also considers how this way of reading might connect classical Korean fiction with contemporary readers. In doing so, it seeks a new way for classical Korean fiction to reach readers around the world.

17:00–17:30 Bo Hyun KUM (SKKU, Ph.D Candidate)

Architectures of South Korea's Guilty History and Reflections on the Future: Experiences of Spectators and Bystanders in Theatre

Focusing on the play *Architect of the Labyrinth*, this study examines how two historic buildings in South Korea become sites for critical reflection through the medium of theatre. Central to this process is the experience of the audience. As both a presenter and a spectator of this production, I examine how my own experience as a spectator transformed into that of a bystander. This method of bringing past events onto the stage for reflection emerged in Korean theatre around the mid-2010s, and this production serves as a key example.

Architect of the Labyrinth poses ethical questions about an architect office which designed facilities to torture 1970s and 1980s South Korean pro-democracy activists and about the historical "legacies" it created. Through a documentary producer's camera lens and a docent's commentary, the process of interrogation and reconstructed confession extends beyond the stage into the auditorium, reaching the audience itself. Crucially, the play was performed in a building designed by the architect office in question.

Responding to the conference theme "Future of East Asia," this study explores how theatrical creation reimagines the space through the historical evidence and testimonies. When theatre literally occupies perpetrator space and invites audiences, what ethical responsibilities emerge? Through *Architect of the Labyrinth*, this study examines how ethical questions generated by theatre operate when they expand into spectators' physical territory.

17:30 Dinner

Tuesday, 15 September 2026

Panel EAF Professors / Chair: Prof. Dr. Hwang Hoduk

10:30–11:00 Prof. Dr. Marion EGGERT

Kongnon 公論: Epistemic Visions of the Future in the Chosŏn Period

In situations of conflict with their surroundings, especially in the context of philosophical and political disputes, Confucian literati of the Chosŏn era often refer to hindsight as the ultimate arbiter, expressing the expectation that future generations will vindicate their own stance. The present paper will attempt to unfold the epistemic implications of this line of thought, with a special focus on the visions and concepts of future embedded with which such hopes of future vindication operate. Firstly, we will examine in how far the notion of the future as the realm where “truth” will inevitably reveal itself corresponds to the “epistemic optimism” ascribed to Confucianism by Thomas Metzger and others. We will connect this, secondly, to the notion of *kongnon* 公論 (public consensus, public-minded opinion), its implications concerning the availability of truth, and its ambiguity concerning the procedures through which truth can be arrived at. This will, thirdly, lead to a discussion of the question in how far this epistemic framework allows for or even demands an open future, rather than a future already encased by the precedence of an ideal(ized) past.

11:00–11:30 Prof. Dr. Felix SIEGMUND

Pessimistic Visions of the Future and Antinatalism in Twenty-First-Century South Korea

In recent years, a pessimistic vision of the future has become an increasingly visible phenomenon in the culture of South Korea, especially among the younger generation. This is not a fringe phenomenon, but has influenced mainstream culture. In this vision, Korea is an aging society with a toxic social climate, with a birth rate so low that it will either face demographic collapse or have to rely on mass immigration.

Both the limited success of government efforts to increase the fertility rate and the growing pessimism toward child-rearing in Korean society are striking developments, given that Korea has traditionally been a pronatalist society with high birth rates. While much of the scholarly debate has focused on economic, social, and political explanations for declining fertility, there is also a cultural dimension to the issue. Regardless of the relative importance of economic, social, and political causes, the demographic crisis has generated a wide range of cultural responses that deserve analysis in their own right.

This paper uses a combined approach of discourse analysis and cultural history to analyze changes in attitudes toward procreation in South Korea, focusing on the time from 2000s to

the 2020s. This time saw a clash between pronatalist and antinatalist positions in political discourse, and a rise of antinatalist positions in popular culture, feminist theory, medical ethics, and philosophy. This paper situates the South Korean experience within a broader global context and discusses possible future developments.

11:30–12:00 Prof. Dr. Christian SCHWERMANN

‘Even if the World Is at Peace, Being Oblivious to the Possibility of War Will Certainly Lead to Danger’: Thinking about the Future in Ancient Chinese Military Texts

Since the initial proposal for the Research Training Group 2833, “East Asian Futures: Visions and Realizations on National, Transregional and Global Scales”, was submitted in early 2021, the outlook for the future and the range of possible futures have shifted significantly in both China and Europe, not least as a result of the Russo-Ukrainian war and the Iran war. This contribution takes this development into account by examining the extent to which ancient Chinese military thought was future-oriented, by analyzing the modes of conceptualizing the future that shaped it, and by trying to determine their influence on present-day Chinese geostrategy.

It is somewhat surprising that these questions have been entirely neglected by scholarship to date, for the forward-looking nature of all ancient Chinese military thought is evident and, in many texts, linked to the premise—sometimes explicitly stated—that war is the worst destroyer of resources and must therefore be avoided at all costs. In other words, the subsequent discussions of military thinkers on matters of warfare apply only in the event that, despite all efforts, it cannot be prevented. Nevertheless, the authors considered them indispensable, as the following quotation from the Sima fa 司馬法 (The Methods of the Sima) of the fourth century BCE indicates: “Even if the world is at peace, being oblivious of the possibility of war will certainly lead to danger.” (天下雖安，忘戰必危。)

12:00–13:30 Lunch

Panel EAF Professors / Chair: Prof. Dr. Noh Dae-won

13:30–14:00 Prof. Dr. Christine MOLL-MURATA

Building on 'Expectation, Planning, Risk, Preservation' – and Retrospection? East Asian Futures Generated in the 20th and 21st Centuries

The Research Training Group 'East Asian Futures: Visions and Realisations on National, Transregional and Global Scales' (EAF), has adopted an analytical framework developed by

two German historians, Graf and Herzog. This framework identifies four modes of generating future visions. The 'future of expectation' takes the form of religious, philosophical, and ideological outlines, prognoses, and instructions. The 'future of planning' ('Gestaltung' in German) refers to an active approach to future concerns, realised in politics, the economy, science and technology, such as socialist planned economies or market-oriented systems. 'Future of risk' relates to the experience of cataclysms, especially technological warfare, and is intended to help us cope with the unexpected and guard against danger and undesirability. 'Future of preservation' represents the intention to protect the ecosystem and cultural heritage. During the EAF programme, some doctoral researchers observed that their specific cases belonged to more than one of these categories. The fundamental distinction lies between expecting the inevitable and actively 'creating' innovation. 'Risk' and 'preservation' constitute issues of enormous impact, such as wars or ecological deterioration, that need to be overcome yet remain based on either expectation or action. We propose the term 'future of retrospection' to describe a further mode that refers to the legitimisation of socio-political action to justify policies on the basis of (presumed) tradition. As this type of future vision is currently gaining traction worldwide, we may be able to address a core question of the programme: whether East Asian visions of the future differ from those in Europe and the USA.

14:00–14:30 Prof. Dr. Sören URBANSKY

Deferred Easts: Asia as an Eternal Projection of the Future in Russian Imperial, Soviet, and Post-Soviet Thought

This paper examines the persistent construction of “Asia” as a receding horizon of the future in Russian imperial, Soviet, and post-Soviet thought. It argues that from its Enlightenment articulation onward, Russian spatial and imperial imagination has treated Siberia, Asia, and the Pacific not as peripheries but as projected sites of state completion, i.e. spaces in which imperial, developmental, and geopolitical ambitions are repeatedly displaced into a future that never arrives.

The point of departure are M. V. Lomonosov’s reflections on Russia’s eastward expansion, where he writes that “Russian power will grow through Siberia and the Northern Ocean and will reach the main European settlements in Asia and America.” Frequently quoted in truncated form, this passage omits its concluding warning that failure to develop Russia’s vast northern and eastern territories would expose the empire to European “censure” for leaving its potential “in vain.” Restored in full, the text reveals a dual orientation characteristic of early Russian imperial thought: an outward logic of expansion coupled with an inward dependency on European recognition.

Building on this reading, I argue that “Asia” in Russian discourse functions less as a geographic referent than as a perpetually deferred future.

14:30–14:50 Coffee / Tea Break

Panel SKKU Graduate Researchers / Chair: Prof. Dr. Hannes MOSLER

14:50–15:20 Gaeun KIM (SKKU, MA Student)

Reading Financial Capitalism through 1958 Korean Cinema

South Korea in 2026 is moving from an export-led manufacturing economy, in which money was earned through production, to financial capitalism, where money makes money. In place of the fiction that wealth should be earned through labor, slang terms such as hanikseuttong(하닉스통) now circulate in popular culture, and KOSPI speculation increasingly resembles a casino. Yet the capitalist ethos needed to sustain this shift is still in the process of being transplanted. This paper proposes Korean cinema of 1958 as a resource for thinking through the present stage in capitalism's maturation.

1958 marked a comparable moment of transition. Cuts in U.S. aid forced Korea's move from an aid economy to a loan economy. This transition later paved the way for export-oriented industrialization. Yet the ethos this stage of capitalist maturation required—that wealth must be earned through labor—had not yet taken root. Two films from that year, Kim So-dong's Money and Shin Sang-ok's Flower of Hell, capture the dissonance of this historical moment. Set in the countryside and the camptown, where labor value could not be realized, both films represent gambling as a symptom of underdeveloped capitalism.

By examining how 1958 cinema registered the contradictions accompanying the transplantation of a capitalist ethos, this paper asks: if gambling once signified the impulse toward unearned fortune that had to be punished under a labor-based ethos, what does today's celebration of speculative success signify? What does it mean that a onetime violation has become an aspiration? The transition of 1958 offers a method for reading the transition that remains underway today.

15:20–15:50 Yeonjin CHOI (SKKU, Ph.D Candidate)

The Transnational Circulation of Hallyu and the Cultural Industry: Platform Capitalism and the Appropriation of Rent

This study critically examines the culturalist bias in existing Hallyu research, which has largely understood Netflix and other global platforms as sites of decolonial cultural

production and reception achieved through cultural appropriation. In place of this framework, I reposition Hallyu and the Korean cultural industry within platform-driven rentier capitalism. In doing so, I show how Hallyu discourse—insofar as it fails to account for the fundamental transformation of contemporary capitalism—unintentionally internalizes and reproduces rent-seeking desire.

Drawing on Cédric Durand's technofeudalism, Yanis Varoufakis's concept of cloud capital, and related work on rentier capitalism and neo-extractivism, I argue that Netflix operates not by generating profit through the production and sale of commodities, but as a platform capital that extracts rent on access to the global value chain—rent made possible by its intellectual monopolization of the intangible assets (brand, technology, standards) that integrate an otherwise fragmented chain.

As a case that makes this mechanism of rent extraction concrete, I examine the dispute between Netflix and SK Broadband over network usage fees as a paradigmatic instance of rent extraction through the logistics network, critically analyzing how the value generated by *Squid Game* was unevenly appropriated through Netflix's digital infrastructure, and how the costs of that infrastructure were socialized in the process.

15:50–16:10 Coffee / Tea Break

16:10–16:40 Ji-yoon SON (SKKU, MA Student)

Reconsidering the Origins of Kim Soo-young's Poetics: In relation to the novel

This study traces the origins of Kim Soo-young's poetics back to the period before 1955, when he remained committed to novel writing. Kim Soo-young wrote the unfinished novel "*Uiyonggun (The Volunteer Army, 1953)*" as well as the contes "*Eomeoni Eomneun Ai Hana-wa (A Child Without a Mother, 1954)*" and "*Haeundae-e Pin Haebaragi (A Sunflower Blooming in Haeundae, 1954)*". Positioned between intellectual consciousness and artistic self-consciousness, Kim Soo-young increasingly concentrated on poetry as an aesthetic mode of being.

For Kim Soo-young, one of the distinctions between the novel as an object of conceptual construction and poetry as a practice of "breaking through" was grounded in the criterion of the (im)possibility of translation and mistranslation, a matter of particular significance to Kim Soo-young who earned his livelihood through translation. As the form of language most intimately bound to the body and as an act preceding "silence", poetry itself became a medium through which the very conditions of (im)possibility could be contemplated. For Kim Soo-

young, becoming a poet was, something that had already been “abandoned” while at the same time, constituting an “innate vocation” and a process of “discovery”.

There are numerous cases of writers who left their works under the broader identity of “literary artist” before being categorized as either novelists or poets. Ultimately, this study proceeds from a horizon in which fixed and conceptual distinctions between genres are transcended and thereby offers a new approach to understanding the meaning and vocation of “the poetic,” a persistent question in Korean literary history.

16:40–17:10 ZHOU Ruixin (SKKU, Ph.D Candidate)

Gangsi (殭屍)/Zombie in Kim Hyesoon's Poetry: The Heterogeneous Ghost-Body and Two Asias

Kim Hye-soon's poetry has been theorized around her recurring self-definitions—the female-ghost, 'mothering', becoming-shaman—as a serious and sacred ontology, and prior scholarship has largely accumulated in the direction of demonstrating a consistency between her poetics and her poetic texts. This essay, however, attends to a surplus that such a narrative of convergence fails to fully suture: the heterogeneous body of the gangsi (殭屍)/zombie that repeatedly intrudes into Kim's poetry.

In Kim Hye-soon's work, the gangsi/zombie appears in 『Our Negative Pictures』 (1990) and 『Blooming Pigs』 (2016). The gangsi seems to offer itself as a figure of contact with the other, readable as an act of love and community-formation, which appears to align with the grammar of mothering. Yet this alignment proves incomplete. This same fissure extends to the status of “the Asian” in Kim's poetry. The Asia theorized and refined in her post-2000s poetics is grounded in the Baridegi myth and shamanism, but the Asia that surfaces in the 1990 poem is instead a hybridized, commercial, transnational popular culture—already mongrelized and comic in form. This suggests that Kim's notion of “the Asian” was not a consistent, pure origin from the outset, but first emerged in a hybrid, comic form before being theoretically refined and resettled through later conceptual purification.

Furthermore, this essay examines the later transformation of this heterogeneous body through 『Blooming Pigs』 (2016). The zombie itself refuses the biting that constituted the gangsi's identity, propagating instead through an unmediated, environmental/atmospheric mode of dispersal.

17:10 Closing Remarks

Participants / German side

Dr. ARNOŠTOVÁ, Monika, EAF Postdoctoral researcher, University of Duisburg-Essen, [Profile](#)

BÖHM, Konrad, EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

Prof. Dr. EGGERT, Marion, Professor for Korean Studies (Korean Language and Culture), Ruhr University Bochum, [Profile](#)

Dr. GEHLMANN, Martin, EAF Postdoctoral researcher, Ruhr University Bochum, [Profile](#)

HAN Seoyeon, EAF Doctoral researcher, Ruhr University Bochum, [Profile](#)

Dr. HINO, Aya, EAF Postdoctoral researcher, Ruhr University Bochum, [Profile](#)

KOBAYASHI, Hirotaka, EAF Doctoral researcher, Ruhr University Bochum, [Profile](#)

LAUSTELA, Eetu, EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

MEYER, Arne M., EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

Prof. Dr. MOLL-MURATA, Christine, Professor for History of China, EAF Speaker, Ruhr University Bochum, [Profile](#)

Prof. Dr. MOSLER, Hannes, Professor for Social Science of East Asia – Korean Society and Politics, University of Duisburg-Essen, [Profile](#)

PARK Minkyun, EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

PEICHEVA, Liliia, EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

DR. PENG Qinqin, EAF Postdoctoral researcher, Ruhr University Bochum, [Profile](#)

RACHSTEIN, Elisabeth, EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

Prof. Dr. SCHWERMANN, Christian, Professor for Chinese Language and Literature, Ruhr University Bochum, [Profile](#)

Prof. Dr. SIEGMUND, Felix, Professor for Premodern Korean Philology, Ruhr University Bochum, [Profile](#)

SZOJA, Martyna, EAF Doctoral researcher, University of Duisburg-Essen [Profile](#)

Prof. Dr. TAUBE, Markus, Professor for East Asian Economic Studies / China, EAF Co-Speaker, University of Duisburg-Essen, [Profile](#)

Prof. Dr. URBANSKY, Sören, Professor for Eastern European History, Ruhr University Bochum, [Profile](#)

WALLRAFF, Lea, EAF Doctoral researcher, Ruhr University Bochum, [Profile](#)

XIONG Xiaoyu, EAF Doctoral researcher, University of Duisburg-Essen, [Profile](#)

Participants / Korean Side

Prof. PARK Jin-young, Professor of Korean Literature(Department Chair), Sungkyunkwan University, [Profile](#)

Prof. Noh Dae-won, Professor of Korean Literature, Sungkyunkwan University, [Profile](#)

Prof. HWANG Hoduk, Professor of Korean Literature, Sungkyunkwan University, [Profile](#)

RYU Sunhee, Ph.D. Candidate, Department of Korean Language and Literature, Sungkyunkwan University, [Profile](#)

KIM Kang-eun, Research Professor, Department of Korean Language and Literature, Sungkyunkwan University, [Profile](#)

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ZHOU Ruixin, Ph.D. Candidate, Department of Korean Language and Literature,
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