

12. 3. 21

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Host |  Sichuan University  문헌학연구소

16:20~16:40

Opening Remarks
IBC-SCU

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■ Zhang Shualdong
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The Aesthetic Experiment on Body:
Narcissism and Consumerism
in Aestheticism
Discussant: Changgyu Seong
Mokwon University (South Korea)

17:00~17:20

■ Yang Qing
Sichuan University (China)
The Body in Mary Oliver's Poetry and
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■ Discussion

17:40~17:50 Coffee Break

17:50~18:10

■ Eunju Hwang
University for the Creative Arts
(UK)
Understanding the Concepts of
Freedom and Discipline through
Korean and European Responses
to COVID-19
Discussant: Mijeong Kim
Gyeongsang National University
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■ Cao Yina & Gao Yu
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Unity of Man and Nature: The
Relationship between Body and
Nature in ancient China
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Gyeongsang National University
(South Korea)

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■ Ling Liu
Hong Kong Baptist University
(China)
Wars' Ecological Aftermath in A Tale
for the Time Being and Waste Tide
Discussant: Mijeong Kim
Gyeongsang National University
(South Korea)

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■ Discussion

Body as Nature and Culture, and the Anthropocene

12. 3. 2021 - 12. 4. 2021

 Webex Meeting: ID 2551 088 4326
PW FXrm23CD2R7

12. 4. 21

Moderator: Eunhae Oh / Konkuk University (South Korea)

09:00~09:20

■ Jonggab Kim
Konkuk University (South Korea)
How to subjectify a medicalized
body: body as nature/culture?
Discussant: Hyeong-min Kang
Konkuk University (South Korea)

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■ Shunqing Cao & Tian Xia
Sichuan University (China)
The Variation of Western Body
View in China
Discussant: Hyeong-min Kang
Konkuk University (South Korea)

09:40~10:00

■ Shinohara Masatake
Kyoto University (Japan)
Revision of the Human Condition
Discussant: Hyeong-min Kang
Konkuk University (South Korea)

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■ Discussion

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10:30~10:50

■ Timothy Ong
University of Massachusetts
Amherst (U.S.A.)
Bodies at Risk: Contagion and
Colonialism in the Philippines
Discussant: Ha young Choi
Konkuk University (South Korea)

10:50~11:10

■ Shinhyun Park
Konkuk University (South Korea)
Body as a Memory and Human as
a Refugee in the Era of Droughts:
Doris Lessing's Mara and Dann
Discussant: Seonggyu Kim
Dongguk University (South Korea)

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■ Jocelyn S. Martin
Ateneo de Manila University
(The Philippines)
Bodies of the Storm Surge: photography,
climate, and agam as memory
Discussant: Eunjo Choi
Konkuk University (South Korea)

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■ Discussion

11:50~13:00 Lunch

Moderator: Sujil Park / Konkuk University (South Korea)

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■ Simon Estok
Sungkyunkwan University
(South Korea)
(E)CO - VID - 19, ECOPHOBIA,
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Culture; Ethical Explorations in the
Context of the Anthropocene Epoch
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■ Peina Zhuang & Weiwei Qi
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Human and Nonhuman Space for
Survival—a case study of Do Androids
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and Design (Singapore)
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Intelligence in the Anthropocene
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Soongsil University (South Korea)

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Ateneo de Manila University
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Wala: Negating the Body in
Contemporary Philippine Horror Cinema
Discussant: Yeonhee Lee
Gyeongsang National University
(South Korea)

15:10~15:30

■ Young E. Rhee
Korea University (South Korea)
On the status of the body in the embodied
cognition
Discussant: Hye-yoon Chung
Myongji University (South Korea)

15:30~15:50

■ Discussion

2021 Institute of Body & Culture International Conference

University Research Centers Project:
Body Culture in Korean Society and Posthuman Ethics of
Symbiosis

Body As Nature And Culture, And The Anthropocene

Date and Time : Dec, 3rd, 2021 (Friday), 16:20-19:10
Dec, 4th, 2021 (Saturday), 09:00-15:50

Place : Webex Meeting ID 2551 088 4326

Host :  **IBC** Institute of
Body & Culture 

Sponsor :  Ministry of Education  National Research
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UNIVERSITY 

2021 Institute of Body & Culture International Conference

University Research Centers Project:
Body Culture in Korean Society and Posthuman Ethics of Symbiosis

Body As Nature And Culture, And The Anthropocene



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Session I

Zhang Shuaidong
Yang Qing

The Aesthetic Experiment on Body: Narcissism and Consumerism in Aestheticism

Zhang Shuaidong

(Sichuan University, China)

Besides the resounding manifesto of art and literature, the Aesthetic Movement at the end of the 19th century is more like a war waging against people's tastes and everyday life style. With the emphasis on form, the so-called aesthetes, especially dandies, take their bodies as an arena to display their aesthetic propositions. As Oscar Wilde once told us, "One should either be a work of art, or wear a work of art", which reveals a strong narcissistic psychology. Being a work of art means that the bodies have become the object of aesthetic behaviors; meanwhile, wearing a work of art turns art into commercial products that everyone consumes. What supports Wilde's idea of putting on beauty is the rapid industrial development and the rising consumerism in Britain. The narcissist aesthetes, encouraged by commodity fetishism, take their experiments outside works into real life, in which the body is unprecedentedly underscored.

The Body in Mary Oliver's Poetry and the Aesthetic Intuition of Chinese Taoist Aesthetics

Yang Qing

(Sichuan University, China)

Mary Oliver (1935-2019), a contemporary American poet who is well-known for her writing on nature in poetry, thinks about the relationship between nature and life, and expresses her natural view of the integration of the material body and nature in her poetry. Oliver's natural view has some similarities with viewpoints of Chinese Taoist aesthetics. On the basis of "Tao", Chinese Taoism has put forward aesthetic views like "Tianle" (天乐, which advocates the natural beauty rather than the artificial beauty, conforming to the joy of nature), "Xinzhai" (心斋, which refers to the method that the subject obtains the aesthetic object through a series of spiritual and psychological activities in the aesthetic process) and "Zuowang" (坐忘, which means being unconscious of the boundary between oneself and the external world, so as to find the beauty of nature and pleasure of aesthetics), all of which advocate to understand the beauty through "being unconscious of the boundary between oneself and the external world" (物我两忘) and "the unity of man and nature", emphasizing the experience of aesthetic intuition. Through the reading of Mary Oliver's poetry and Chinese Taoist aesthetic terms, this article further considers the relationship between the material body and nature in the Anthropocene. This article argues that Mary Oliver's direct search for nature by body and the aesthetic intuition in Chinese Taoist aesthetics abandon the anthropocentric "I" as the only aesthetic subject and carry out an aesthetic direct search of the beauty of nature, which breaks the dualism of body and mind, and connects the fusion bridge between material body and nature.

Session II

Eunju Hwang
Cao Yina & Gao Yu
Ling Liu

Understanding the Concepts of Freedom and Discipline through Korean and European Responses to COVID-19

Eunju Hwang

(University for the Creative Arts, UK)

This study is based on the author's personal opinion and observation rather than academic research. COVID-19, first observed in Wuhan, China, in December 2019, quickly spread over to the rest of the world already in early 2020. While struggling with COVID-19, the West paid great attention to how Korea dealt with the pandemic. European media showed how religiously Koreans wore a face covering and kept social distancing and how the Korean government functioned as a control tower daily. In the meantime, Europeans' opinions on Korea's response to COVID-19 were also divided; one opinion was that Koreans were well-disciplined. The other was that Koreans were obedient to orders from the government, easily giving up individual freedom.

At the same time, the reluctance to wear a face mask as seen in the West also puzzled many Koreans. Why do people in the West put freedom before public/individual safety? Why is wearing a face mask the utmost deprivation of fundamental freedom, whereas being confined at home during lockdown is not? It should be understood that the concepts of freedom and discipline between the West and Korea are different. In the Western culture, freedom is a right not to be ruled or ordered by the sovereign or the state, as seen in British Magna Carta or the French Revolution. However, individual freedom has never been Koreans' goal, but rather a by-product when maintaining discipline and social harmony. History can explain the difference. Korean history is a sequence of collective efforts for independence or fights against external enemies. However, as the West has long been a collection of many different races and ethnic groups, it was impossible to fight for collective independence. Instead, their enemies have been often insiders from their own group, such as social elites, rather than outsiders. Therefore, it was important for people in the West to protect their rights from the tyranny of social elites or rulers.

Besides historical reasons, culture also supports the different concepts of discipline and freedom in Europe and Korea. According to Geert Hofstede's cultural dimension model, Korea shows high scores in power distance and uncertainty avoidance while low scores in individualism, masculinity, and indulgence. Many Western cultures commonly demonstrate low scores in power distance and uncertainty avoidance and high scores in

individualism, masculinity, and indulgence. These cultural dimensions also explain why Koreans accept wearing a face covering and readily keep social distancing compared to people in the West.

Unity of Man and Nature: The Relationship between Body and Nature in ancient China

Cao Yina & Gao Yu

(Sichuan University, China)

In ancient China, the body has the dual meanings of body and mind, and nature has the connotation of natural rule and the combination of natural things. The relationship between body and nature in ancient China can be summarized as the oneness of nature and man, which can be further divided into six aspects in the Confucian tradition: heaven, earth and man; heaven and man interlinked, heaven and man separated, heaven and man mutually similar, harmony between heaven and man, and heaven and man intercommunion. In the Taoist tradition, it can be divided into four aspects: the interaction of heaven and man, the isomorphism of heaven and man, the same virtue of heaven and human, and the unity of heaven and man. In the Buddhist tradition, it can be divided into three aspects: four great elements and five skandhas, the theory of origin, and the concept of prajna-emptiness. Confucianism, Taoism and Buddhism discussed the relationship between the body and nature from the perspectives of benevolence and fear of heaven, Tao imitating nature, the unity of things and beings and the equality of all living beings, which can ultimately be attributed to the unity of heaven and man.

Wars' Ecological Aftermath in *A Tale for the Time Being* and *Waste Tide*

Ling Liu

(Hong Kong Baptist University, China)

Wars set Ruth Ozeki's *A Tale for the Time Being* and Chen Qiufan's *Waste Tide* in motion. However, scholars before have glossed over both authors' environmental messages about wars. Applying war ecology theories and Rob Nixon's theory on "slow violence" to these two novels, this article argues that both authors bring into light the environmental costs of wars and contemporary weapon development. Whales are used as bombing targets; intense militarization of the Aleutian Islands results in large-scale ecological degradation; WWII plane and ship wreckage still pose threats to the ocean; nuclear power is developed with blind optimism which results in mass displacement of traumatized residents and long-term radioactive toxics; seamless interface makes soldiers enjoy killing; rare earth recycling takes a deadly toll on the environment; chemical weapon causes long suffering; obsolete weapons injure unprotected recyclers. Most importantly, both authors conceptualize wars' slow violence on a global scale. A remote island in British Columbia or a small town in Guangdong can register wars' slow violence. However, these two novels do differ in their focus. Ozeki reflects upon Canada's and Japan's respective roles in contributing to wars' environmental legacy while Chen focuses on the uneven distribution of wars' environmental legacy in developing countries.

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Session I

Jonggab Kim
Shunqing Cao & Tian Xia
Shinohara Masatake

How to subjectify a medicalized body: body as natureculture?

Jonggab Kim

(Konkuk University, Korea)

This paper is an attempt to answer the question, "whose or what body concerns when one is sick?" In a medicalized society, we understand and experience our bodies in terms of medical discourses and apparatuses. We live healthy body but as soon as we get sick, medicine intervenes and turns it into the object of the medical gaze. In such a process of medicalization, one's body is reduced into cells, nerves, organs whose truth is chemical and biological; one becomes the other to her or his body. What does it mean that one lives not only healthy body but sick body as well? And how can one reclaim her or his bodily subjectivity, which one lost to the medical culture? To answer this question, I will discuss a short treatise, "Discourse about the tooth that fell out" by Kim Chang-heum, a pre-modern Korean scholar of 18th century. He wrote this to recognize, remember and then mourn the loss of one of his front teeth he experienced at the age of 66. For him, a tooth, not merely a material device for masticating food serving him, has its agency, life, and history, beyond his control. The tooth is the exemplary site where nature and culture, mind and matter, life and death, converge and interact in a co-evolutionary symbiosis.

What is essential for subjectivizing the sick body is the importance of the discursive form exemplified in Kim Chang-heum's short treatise. This traditional literary genre enables us to historicize bodily failure, give it due, and integrate it into the autobiographical narrative where death is not entirely distinct from life and culture is natured as much as nature is cultured.

The Variation of Western Body View in China

Shunqing Cao & Tian Xia

(Sichuan University, China)

In the reflection on the crisis of modernity, Nietzsche, Merleau-Ponty, Shusterman, for their new views of point, subverted the Spirit-Flesh Dualism, which origin from Greaco philosophy. The 'Body' get more attention when the research on body became a popular topic, which known as the 'Body View'. Body view raise up its attention in China in the late 20th century, attracting more and more scholars into it. However, even though 'body view' came from western academia, Chinese had paid attention to body problems since ancient times. Yuchen Zhou, Lisheng Chen, Zailin Zhang, Xia Chen from China mainland, Rubin Yang, Junjie Huang, Biming Cai from Taiwan, these scholars used traditional Chinese culture as basis, explained and expanded the 'body view' study in new China's way. When western body view becoming Chinese body view, variations happened in three aspects. First the study purpose, Chinese body view aim for using those study and theory from the west, and explain those traditional Chinese 'body' concept in modern words. Second the focus point, Chinese body view focus more on study the relation between body and mind or body and nature. Third 'self- cultivation' as an essence word in China body study, means that compared to the west, Chinese body view emphasizes the practices in the concept of 'body view'.

Revision of the Human Condition

Shinohara Masatake

(Kyoto University, Japan)

The current ecological crisis endangered the epistemic presumption that the human world is bereft of the influence of the natural world. What is about to be dissolved is the idea of the human condition as a human artifice that is separated from the natural surroundings. Whereas the global scale emancipation and secularization of the modernity entailed what Hannah Arendt identifies as “a fateful repudiation of an Earth,” the shock of the current crisis forces us to encounter the planet earth which humans inhabit. Following Dipesh Chakrabarty, we can further argue that what is required is to pose the question of the planet as “something that is the condition of human existence and yet profoundly indifferent to that existence” (Chakrabarty 2021). As Chakrabarty argues, it has to do with the revision of the notion of the human condition that is elaborated by Arendt.

First of all, Arendt argues that humans are conditioned beings. What conditions humans is not naturally given condition. Rather, it is a human artifice that is bereft of the stirring of the natural phenomenon. It is premised upon the separability of the human from the surrounding nature. By way of the separation from the fluidity and ephemerality of nature, the human condition becomes solid and fixated. Furthermore, the human rational act, that makes the human condition withstand and endure the natural process, entails the subjugation of nature, which means the overcoming of nature as the organic whole within which the freedom of humans is suppressed. Yet, the environmental catastrophes reveal that the completion of the subjugation of nature is impossible. Rather, we confront the natural world as something that goes beyond human manipulation.

And secondly, Arendt’s notion of the human condition as the public space is premised upon the idea of the space of appearance. In her view, it comes into being wherever humans gather by way of the “sharing of words and deeds” (HC: 198). It is not an open space because the existence of a public realm is considered to be separable from “the darkness of sheltered existence” (HC: 51). In a certain sense, in so far as humans are confined within the space of appearance, they are blind to what remains hidden outside of it.

Yet, the planetary realm that we encounter is apart from the transparent realm. Rather, it is unrecognizable, irreducible to the public sphere within which the images of cliché are circulating. As is evoked by several works by artists who are extremely susceptible to the realness of the world, the planetary earth is sensuous yet remains outside the normality of the human world.

Session II

Timothy Ong
Shinhyun Park
Jocelyn S. Martin

Bodies at Risk: Contagion and Colonialism in the Philippines

Timothy Ong

(University of Massachusetts Amherst, U.S.A)

The first formal institution to oversee public health in the Philippines was created during the American colonial period. In 1898, a Board of Health for the City of Manila was established, whose main task was “to supervise all matters pertaining to public health.” In the years that followed, it remained faithful to the American mission to “uplift and civilize” the country by creating a public healthcare infrastructure dedicated not only to attend to the sick but also to promote the study (and prevention) of various diseases afflicting the population. Notably, these diseases were very often contagious, such as smallpox, leprosy, and tuberculosis.

Contagions reveal to us the interconnection of a group but also the fragility of that connection. Key to this is the visible embodiment of health: bodies that are not only dynamic and agentic but are social as well. This presentation attempts to read these contagious corporealities and what this might mean in the context of a colonized body. How were Filipino bodies constituted in the imagination of the American Empire? What discourses surround the idea of healthy and/or sickly bodies during the American colonial rule in the Philippines? Lastly, what might these entail during the present pandemic and the Anthropocene?

Body as a Memory and Human as a Refugee in the Era of Droughts: Doris Lessing's *Mara and Dann*

Shinhyun Park

(Konkuk University, Korea)

This paper aims to explore how Doris Lessing, in her novel *Mara and Dann*, embodies the material-discursive body of a refugee girl, Mara, as 'a Memory' who inherits all the knowledge and informations from the past in the times of severe droughts after the Ice Age, and thereby implies that human species should be able to identify themselves as refugees equipped with decision to leave, and courage to travel for their survival in the era of climate change. This novel affectively illustrates the ways human bodies go through transformation due to hunger and thirst caused by droughts, and the disturbed ecosystem even changes the nature of nonhumans, describing the bodies of animals such as scorpions, water dragons, lizards, spiders, and insects which have grown monstrously as big as a man, threatening human species. In the climate change the bodies of women as well as bodies of plants and animals are in the ongoing reconfiguration, intra-actively becoming-with their environment, and they manifest themselves as 'Telling Bodies,' or 'Material Narratives' which tell the stories and histories of the world and their own.

Furthermore, the body of Mara, appointed as 'a Memory' who is in charge of remembering every knowledge and handing them over to the future generation, embodies nature and culture, materiality and semiosis in an entangled way, because her knowledge disappears with the flesh of a Memory, when a Memory dies. Likewise, the corporeality of material, and the significance of language are inextricably integrated in the nonhuman bodies such as paper books recording the human history and information, buildings with pictures of human civilization, museums exhibiting sophisticated inventions, libraries preserving documents, and drowned cities. Thus, this novel emphasizes the importance of telling stories and listening to them. Just as Mara learns from stories and herself grows up as a subject who can warn others about the climate change and teach them the truth, by telling stories, Lessing is interested in the potential of story as lesson and warning, which leads to how Anthropocene novels, efficiently influence the readers so that they can be awakened to the climate change and change their practices.

While Mara, yearning for learning, is directly experiencing many things as a traveller, her scale of spatial perception continues to expand from her family, to tribe, to country, to the continent of Ifrik(Africa), to the world, and to the universe. Her scale of temporal perception also extends from tens of years, to hundreds of years, and to thousands of years. This expansion of scale in spatial-temporal perception is necessary for us to approach the Anthropocene in the era of climate change. By showing that for Mara, real knowing means the process of recognizing her own ignorance, Lessing leads us to the humble attitude which acknowledges the limitation and impossibility of our perception about the scale of Anthropocene.

To conclude, *Mara and Dann* says that 'change' always comes as risk and fear, and yet 'change' always can be the possibility of hope, redemption and advance as well. This novel suggests that in front of the climate 'change' coming, human beings, determined to travel and move just like Mara, should willingly take the potential identity of refugee, immigrant, or vagabond instead of citizen, which enables them to actively respond the changes and realize the abundance of their life in the Anthropocene.

Bodies of the Storm Surge: Photography, Climate, and agam as memory

Jocelyn S. Martin

(Ateneo de Manila University, The Philippines)

This contribution argues for both the spectral and anticipatory mnemonic aspects of photographs, in particular, those from survivors of climate disasters. To this end, my presentation will analyse some images from the award-winning anthology *Agam: Filipino Narratives on Uncertainty and Climate Change* (2014), published after the passage of the Haiyan/ Yolanda super typhoon in the Philippines last November 2013. Described as “the strongest storm of the century” (Crawford 120), Haiyan claimed approximately 6000 lives, damaged 1.1 million houses, and affected more than fourteen million people (Featherstone, et. al., 2014:7).

Inasmuch as the photograph represents a “pseudo-presence and a token of absence” (Sontag 1977:16) that appears in a book warning against impending climate disaster, these images of survivors, who also (have) oscillate(d) between death and life, approximate the Filipino word *agam*, which evokes both souvenir and suspicion of the future. As such, the photos and *Agam/ agam* exhibit a stance, not only of “anticipated memory”, an ethical “posthumous stance from which we can look back on our impending extinction as a species” (Craps 2017: 486), but also planning and advocacy.

Session III

Simon Estok
Jose Nandhikkara
Peina Zhuang & Weiwei Qi

(E)CO - VID - 19, ECOPHOBIA, CORPOREAL CONSEQUENCES

Simon Estok

(Sungkyunkwan University, Korea)

Covid-19 is an environmental event to which global responses have been pronounced, if uneven. One commonality in global responses is an ecophobic reflex. In important ways, ecophobia is at the root of both the causes and the responses to Covid-19, and the depth of the relationship between ecophobia and Covid-19 has become ever stronger as we have experienced the progress of the disease. It is very likely that our efforts, combined with the limits of the virus itself, will spell the end of Covid-19 (or, at the very worst, merely its taming), but that is not the end of the story. This is so firstly because of microbial ecosystems and what sanitizing implies for such ecosystems. It also has to do, secondly, with our chronically exploitative relationships with nonhuman animals—relationships that simply have not been addressed in this pandemic. Thirdly, the horrors of pandemics hinge on fears of several varieties, one of which has to do with our corporeal and genetic commonalities to animals—horrors that don't end just because the pandemic ends. At the very least, Covid-19 should compel us to look at these three things; otherwise, all of the suffering is for naught.

Limits of Nature on the Limitless Growth Culture: Ethical Explorations in the Context of the Anthropocene Epoch

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Unprecedented in human history, we are living in a unique time of promise and peril. As the UN Resolution on Sustainable Development Goals observes, “We can be the first generation to succeed in ending poverty; just as we may be the last to have a chance of saving the planet. The world will be a better place in 2030 if we succeed in our objectives” (United Nations, 50). During the Holocene, the conditions were favourable for human flourishing and wellbeing on Earth - clean and abundant air, water, biodiversity and a protective ozone layer - and humanity made tremendous progress from being hunters and food gatherers to settled farmers and from that stage to that of mass producers of goods and services through the four industrial revolutions. Through the combined and sustained partnerships of the academia, market, local and national governments, and people’s movements, humanity achieved remarkable progress in reducing poverty, racial and gender discriminations and providing quality education and health services. However, in the present world, in the mad rush for ever more goods and services, we left behind millions of fellow human beings. While a few billionaires make trips to Mars, millions of people continue to struggle for survival - for clean air, water, food, and fundamental human rights.

During the era of Great Acceleration, we also did not consider, though silent, the most important stakeholder, the Earth, our common home. We forgot or foolishly set aside the simple fact that the nature is limited, and we cannot carry on making use of the resources indefinitely and dump anthropogenic wastes beyond the capacity of ecosystems, in a culture of limitless growth. From the most adaptive Holocene, we are entering into the Anthropocene, destroying our common home and those who live in there because of human hedonist consumerist and throwaway culture. We need to wake up to the fact that we cannot continue to live healthily and flourish in a planet with limited resources; we need to learn to live and flourish together with all our fellow human beings and other living beings within the limits of nature given by the planetary boundaries. Because of our madness in the pursuit of limitless growth, millions are suffering, many species are disappearing, and ecosystems are dying. We need to envision and live the economics of enough and the ethics of care together with the economics

of care and the ethics of enough for sustainable prosperity and peace for people and the planet.

The economics of the past century insisted that inventions, innovations, and market expansions will lead to higher incomes, better quality of life, and overall prosperity. It was based on a circular flow of goods and services from the investment of capital and labour. Human beings are basically producers and consumers in this market economy. We invest capital and labour to firms and markets; in return, they are paid to spend it on goods and services. We use the developments in science and technology to continually produce more and more and consume more and more. The resources and money supposedly flow circularly. However, the market economy slowly became more like a 'casino economy' where we buy things that we do not need, with the resources that we do not have, often to impress people we do not care about. It is time for us to move to an 'amateur economy' in which we do things because we love to provide health, education, social care, and build communities and sustain ecosystems: from product- and money-oriented market economy, we move to a people- and service-oriented 'amateur economy' where work is love made visible. Here, the market is for people, and economics enhances the values necessary for the wellbeing of all people and all beings on the planet.

In the sixth century BCE, Lao Tzu wisely told that the person who knows that enough is enough will always have enough. Xenophon from Athens wrote *Oeconomicus*, a treatise on household management, in the fourth century BCE. He was giving principles to manage homes and his home town, Athens. Adam Smith, in the 18th century, enhanced the horizon of economics to the wealth of nations. In this era of globalisation, we need planetary economics to manage Earth, our common home, and all those who live with us; economics for the common good - for home, city, nation, and the planet. We are called upon to liberate ourselves from the delusion of constantly increasing economic growth in a finite planet with limits and boundaries. We need an economics of enough and economics of care.

An economics of enough and care could and should replace the hedonistic consumerism, liberate the poor from unjust and unbearable poverty, and provide sustainable prosperity for people and the planet. We need to make a cultural conversion from the madness of limitless growth to the wisdom of enough, responding ethically to the limits of nature. Homo sapiens are not just hedonistic, novelty-seeking, and selfish consumers. They are homo ethicus who care for the planet and all those who live in our common home. Our wellbeing depends on each of us having the resources we need to meet our fundamental rights to food, water, health, education, housing, energy; our wellbeing also depends on the limits of the nature. The fact that all human beings are sisters and brothers living in the common home, the Earth, with limited resources,

together with other living beings, is a fundamental fact of life that calls for a fundamental moral vision and mission to treat everyone as siblings and practice ethics of care. Human beings are entrusted with the care of the Earth and all those who live in it. A planet-based and people-centred culture is necessary for sustainable peace and prosperity for people and planet.

Human and Nonhuman Space for Survival: a case study of *Do Androids Dream of Electric Sheep*

Peina Zhuang & Weiwei Qi
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The science fiction novel *Do Androids Dream of Electric Sheep* reveals, literarily, that in the post-human era, species are on the verge of extinction, the ecological environment suffers a serious crisis, human beings realize the reshaping of human and animal bodies through biotechnology, and the boundary between machinery and human is gradually blurred. This paper attempts to analyze and examine the survival space of humans and non-humans in *Do Androids Dream of Electric Sheep* from three aspects: the poor ecological space, the alienated social space, and the repressed spiritual space, and further reveals that over-reliance on technology in pursuit of blind development cannot avoid the dilapidated and dirty ecological environment, nor does it have the right to put humans above non-humans, nor can it solve the crisis and choices confronting humans. Thus, only by abandoning anthropocentrism and fully respecting the differences between humans and non-humans, can humanity achieve sustainable and long-lasting development.

Session IV

Jeffrey Chan Kok Hui

Regina Regala

Young E. Rhee

The Ecological Questions of Urban Intelligence in the Anthropocene

Jeffrey Chan Kok Hui

(Singapore University of Technology and Design, Singapore)

Inescapably, we are always part of the ecology that we shape (Bateson, 2000). Today, many cities in the Anthropocene are constituted by new artificial bodies with ‘intelligence’ that can autonomously produce, receive, sense, and process data, which also engage us in communicative exchange that results in an ecosystem characterized by mutual adaptation and complex interaction. From completely autonomous supermarkets (e.g., Amazon Go) to self-driving cars and buses, and to different kinds of civic robotics, these artificial bodies interact with us in unprecedented ways, which, in turn, require us to adopt new protocols, habits and norms. The resultant ecosystem constituted by humans and artificial bodies in cities not only foregrounds the ethical significance of human-robot interaction beyond issues of effective interaction design, but also connote new ethical choices and possibilities that a living urban community comprising of only humans and simpler machines before could not fathom. In this paper, I discuss the emergence of civic robotics as embodiments of this incipient ‘intelligence’. Specifically, how does the ethical choice of civic robotics contribute to “urban intelligence” (Mattern, 2021), which is the synthetic product of a living urban ecology? According to Sternberg (2021), if intelligence is a living quality that must first not undermine itself, and second, should help us to adapt more effectively–wisely–to our environment during an unprecedented phase of environmental crisis in human history, how might the ethical choice of which artificial bodies to design then produce an urban intelligence more aligned to these conditions?

Wala: Negating the Body in Contemporary Philippine Horror Cinema

Regina Regala

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Much has been said about bodies as they appear immediate, concrete, and definite. When our senses affirm our own and others' corporeality, after all, bodies seem unquestionable. These notions of the body as permanent and infallible a form and construct could be borne out of, as Denise Riley stated in *Bodies, Identities, Feminisms* the "characteristic of the sadist's gaze [] to fix and freeze its object, to insist on absolute difference, to forbid movement."

To resist such a gaze might require an alternative focus, one that negates fixity in its roots. It is reasonable then to proceed to alternative conceptions of bodies, ones that "perpetually disintegrate" as Michel Foucault had once put it. This is where philology and the exploration of the Filipino vernacular concept of *wala* comes in.

This paper thus attempts to trace the body as *wala* as both absence and lack, as simultaneously present and presencing in peripheral natural manifestations via the film "Yaya" from the famous Philippine horror anthology film series, *Shake, Rattle, and Roll*. The articulation of encounters with an absent body in the vernacular is especially significant in this film due to its use of the wind as an abject symptom of the monstrous object.

On the status of the body in the embodied cognition

Young E. Rhee

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This paper examines the status of the body in the theory of embodied cognition. Traditionally, the relationship between the body and the mind in the East and the West has been dominated by dualism, to which materialism has been opposition. According to substance dualism, the body and the mind are independent substances. The property of the body is spatial extension and the property of the mind is thought, so the body is a life support system that is independent of thought.

According to the theory of embodied cognition, cognition, more generally the mind, arises in the dynamic relationship among the brain-the body-world, so cognition cannot function without the body. However, except for extreme theories such as substance dualism, it is difficult to find any theory that denies the cognitive status of the body. For example, reductive physicalism contends that cognition is the state or event of the brain but admits that cognition is causally dependent on the brain as a part of the body. Therefore, the real problem is to show what the body in the relation of the brain-the body-world is and what relation among them is.

In this paper I argue that (a) phenomenologically, the body appears in two ways: *Körper* and *Leib*, (b) The body can be extended through experience and by artifacts, and (c) cognitive extension occurs through the extension of the body.

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Body As Nature And Culture, And The Anthropocene

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