

# Call for Papers: THE 6th WORLD CONGRESS FOR HALLYU

**Theme:** Popular Culture: Gender, Minority, Migration, and Identity

**Dates:** Nov. 15 – Nov. 18, 2018

**Venue:** Kansai Gaidai University, Osaka, Japan

**Organizer:** World Association for Hallyu Studies

**Host:** Center for Glocal Culture and Social Empathy (University of Seoul)

**Sponsors:** National Research Foundation of Korea

**Abstract and Panel Proposal Submission Deadline:** August 31, 2018

**Pre-Registration Fee:**

- WAHS Members: \$50 (onsite \$80)
- Non-members: \$100 (onsite \$150)
- WAHS Student Members: Free (onsite \$25)
- Non-member Students: \$25 (onsite \$50)

**Accommodation:** Participants will need to book their own accommodation. A list of hotels close to the venue is available on the Congress homepage.

**Submit Abstracts to:** <http://www.iwahs.org/congress>

**The Theme:**

The 6th World Congress for Hallyu, which is to be held at Kansai Gaidai University, Osaka, Japan, invites individual paper abstracts and panel proposals on “Popular Culture: Gender, Minority, Migration, and Identity.”

Hallyu’s success in the global music and drama markets has stupefied many pundits and laymen alike due to its unobtrusive elements of entertainment values (e.g., how do they make money?), production process (e.g., how do they make music and dramas?), and distribution (e.g., who’s distributing the content worldwide?). However, what has been clarified over the years is the importance of gender (70% or more active Hallyu fans are women), minority (many active Hallyu fans are racial, ethnic, gender minorities), and migration (many active Hallyu fans are migrants).

Against this backdrop, the 6<sup>th</sup> World Congress for Hallyu will offer individual papers, special sessions, and global leaders sessions on the theme of gender, minority, migration, and identity. WAHS is interested in the papers and panels that deal with the question of why female,

minority, migrant fans are the predominant majority and what the consequence of these factors would be for Hallyu.

Papers and panel proposals are invited that deal with theoretical and empirical debates on pop culture, including:

1. Theoretical issues surrounding gender, minority, migration, and identity (GMMI)
2. Theoretical and empirical understanding on the relationship between GMMI and Hallyu
3. Regional/country case studies of GMMI and Hallyu
4. Differences between Hallyu and other pop genres in terms of GMMI

As usual, divisional and special sessions are prepared as follows:

1. Divisional Sessions: Humanities and Social Sciences, Korean Language and Literature, Hallyu Management, K-pop/K-drama
2. Special Sessions:
  - a. Pop Culture: Gender, Minority, Migration, and Identity and Politics
  - b. Global Leaders Round Table on Pop Culture: Gender, Minority, Migration, and Identity

For individual paper proposals, please submit an abstract with a maximum of 300 words by August 31, 2018. Normally the papers should be presented in English; however, under special circumstances, an entire session can choose its own session language.

#### **Relevant References:**

- Fong, J. (2013). Fantasma, Rébellion, et Féminisme: Le Monde Subversif du Fandom Français de le Hallyu.
- Gatson, S. N., & Reid, R. A. (2011). Race and ethnicity in fandom. *Transformative Works and Cultures*, 8.
- Hübinette, T. (2012). The reception and consumption of Hallyu in Sweden: Preliminary Findings and Reflections. *Korea observer*, 43(3), 503.
- Ko, N. C., Kim, J. N., No, S. I., & Simoes, R. G. (2014). The Korean Wave hallyu in looking at escapism in Peruvian society. *Perspectives on Global Development and Technology*, 13(3), 332-346.
- Han, K. K. (2006). From Housewives to Butterflies: Hallyu and the Fantastic Journey to Korea. *KOREA JOURNAL*.
- Oh, I. (2009). Hallyu: The rise of transnational cultural consumers in China and Japan. *Korea Observer*, 40(3), 425.
- Oh, I. (2011). Torn between two lovers: Retrospective learning and melancholia among Japanese women. *Korea Observer*, 42(2), 223.
- Oh, I. (2017). Islam and Local Culture: The Peril of State Violence and Hallyu Fandom in Indonesia (With Reference to Palestine). *Kritika Kultura*, (29), 232-257.

- Oh, I., & Lee, C. M. (2014). A League of their Own: Female Supporters of Hallyu and Korea–Japan Relations. *Pacific Focus*, 29(2), 284-302.
- Nagayama, C. (2016). Women’s Desire, Heterosexual Norms and Transnational Feminism: Kitahara Minori’s Good-bye Hallyu. *The Asia-Pacific Journal | Japan Focus Volume*, 14(7).
- Rhee, J., & Otmazgin, N. (2016). Expanding Transnational Dialogue in Asia through Hallyu. *The Asia-Pacific Journal | Japan Focus Volume*, 14(7).
- Sung, S. Y. (2012). The role of Hallyu in the construction of East Asian regional identity in Vienna. *European Journal of East Asian Studies*, 11(1), 155-171.
- Yin, K. F. S., & Liew, K. K. (2005). Hallyu in Singapore: Korean Cosmopolitanism or the Consumption. *Korea Journal*.
- Yook, E. L., Yum, Y. O., & Kim, S. J. (2014). The Effects of Hallyu (Korean Wave) on Korean Transnationals in the US. *Asian Communication Research*, 11(1- 2), 5-21.