

Asian Cultural Dialogues (ACD) : **The Connections Between Gender and Violence in Asia**

Joint organizers : Atsumi International Foundation Sekiguchi Global Research Association (SGRA)
Okinawa University, Institute of Regional Study

September 13, 2025 (Sat), 9:30-17:30

Languages: English, Japanese (simultaneous interpretation)
Venue: Okinawa University, Building 3 room 101

About the event

In this Asian Cultural Dialogues forum, we seek to consider the past, present and future of the connections between gender and violence, and to take note of the significance of holding it in Okinawa, a place shaped by war, and that continues to be shaken by the sexual assault crimes committed by officers from the US military base.

While seeking to provide a forum to “learn, feel, and act,” the Asian Cultural Dialogues also serves to create nuanced understandings of cultural contexts while fostering connections that go beyond national boundaries. “The Connections Between Gender and Violence in Asia” is not limited to military violence, but also to exploring how violence takes root in everyday lives, and to delve into a deeper discussion of the issues from there.

This forum does not seek to address “Okinawa’s problem,” but rather, through the participation of activists and academics from across Asia to explore Asian perspectives within the cultural context and space of Okinawa. This year also marks the 80th anniversary of the end of the Second World War, and as such marks a significant moment to consider the ramifications of the war in Asia. From Okinawa, we hope to explore the past that must not be forgotten as we head towards the future, and the lessons to take with us as well as the issues that remain and that we must continue to work on.

Registration is necessary for this event.

Please sign up using the QR code on the right or URL below.

Registration URL: <https://forms.gle/zGLtXuYR9WWVkfur7>



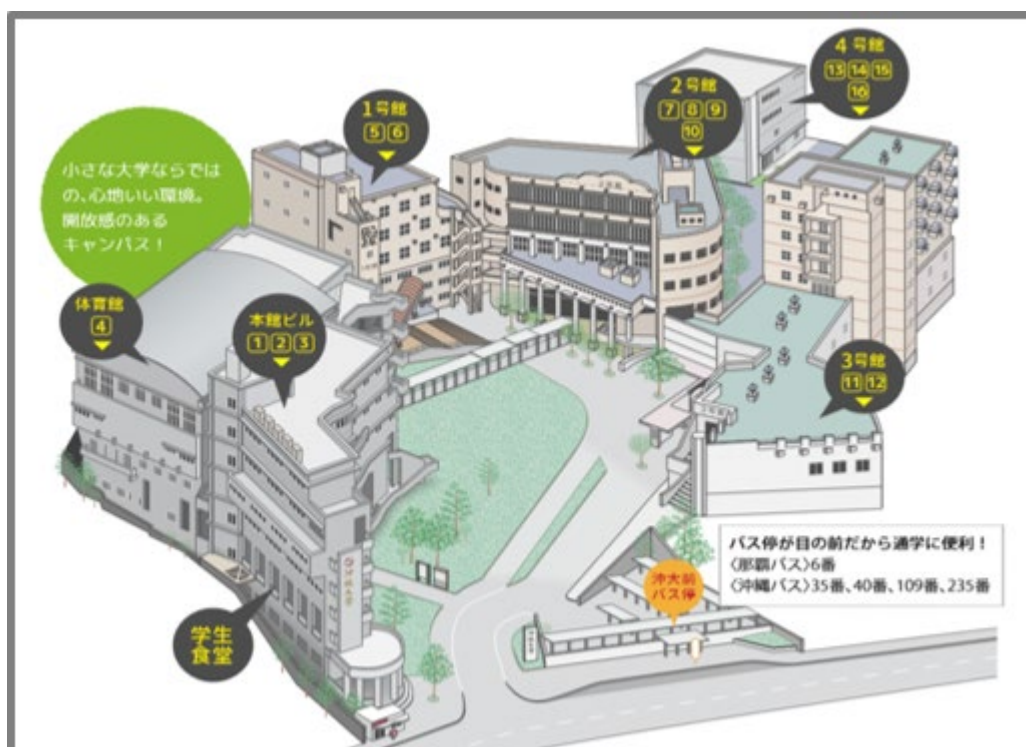
Venue

Okinawa University, Building 3 room 101

To get to the university: <https://www.okinawa-u.ac.jp/en/>



Campus Map (Japanese only)



Contact SGRA office: sgra@aisf.or.jp

Program

Venue: Okinawa University, Building 3 Room 101 and online (Zoom)

9:30	<p>Opening remarks: Junko Imanishi (SGRA), Hiroshi Yamashiro (Dean, Okinawa University) Introduction to event: Yunshin Hong (Okinawa University)</p> <p>Session 1: Keynote speech MC: Sonja Pei-Fen Dale (SGRA), Moderator: Yunshin Hong</p> <p><i>"The Gaze of 'the Other' Against Violence," Ichiro Tomiyama, Doshisha University (JP)</i></p> <p>Commentators: Harumi Miyashiro (Historian, Okinawan women's history), Robert Ricketts (Wako University), Lifu Guo (Tsukuba University)</p>
11:00	Break
11:30	<p>Session 2: Intersectionality MC: Diana Idzieva (Tokyo University of Foreign Studies)</p> <p>Presentation 1: <i>"The Intersection of Discrimination and Gender," Suzuyo Takazato, Okinawa Women Act Against Military Violence (JP)</i></p> <p>Presentation 2: <i>"Waris and Gravediggers: Inheriting Unresolved Gendered Violence in Indonesia," Intan Paramaditha, Macquarie University (EN)</i></p> <p>Commentators: Mya Dwi Rostika (Daito Bunka University), Hyunah Yang (Seoul National University)</p>
13:00	Lunch break
14:00	<p>Session 3: War and gender MC: Miki Dezaki (Independent documentary maker)</p> <p>Presentation 1: <i>"Welfare and Women under the Battle of Okinawa and U.S. Military Rule," Noriko Yamashiro, Okinawa Times freelance journalist (JP)</i></p> <p>Presentation 2: <i>"The Last Mile of Peace: What Comes After a Long War at the Gendered Frontlines of the Contemporary World's Rarely Lasting Armistice," Jose Jowel Canuday, Ateneo de Manila University (EN)</i></p> <p>Commentators: Genya Fukunaga (Tokyo University), Asako Masabuchi (Ritsumeikan University)</p>
15:30	Break
16:00	<p>Session 4: Towards the future MC: Yunshin Hong, Sonja Dale</p> <p>Presentation 1: <i>"Okinawa's Base Violence and Gender: Litigating Sexual Violence to the Commission on the Status of Women (CS)—Focusing on the Movement within Okinawa Prefecture," Aya Tokuda & Mei Matsuda, Okinawa Christian University (JP)</i></p>

	<p>Presentation 2: <i>“The Journey of Young Feminist Movement in Thailand,”</i> Memee Nitchakarn, Thai student activist (EN)</p> <p>Presentation 3: <i>“Youths Listening to the Memories of the Battle of Okinawa: Learning the ‘Inheritance of Memories’ through Interacting with Witnesses,”</i> Seiji Nakatsuka, Okinawa University (JP)</p> <p>Commentators: Yuko Oyakawa (Okinawa University, Be the Change Okinawa), Sayaka Ueno (Okinawa University, Empowerment Lab Okinawa), Bonni Rambatan (Rainbow Panda)</p>
17:30	Closing

The Gaze of “the Other” Against Violence

Speaker: Ichiro Tomiyama (Doshisha University) (JP)

If the current world is one where continuing wars are discussed as someone else's problem and engraved scars of past violences are left untouched as if they never happened, then resisting violence must be done along with introspective questioning to the current order. At the root of this questionable order lie not just legal and institutional factors, but a linguistic order. It could be said that this linguistic order constructs the daily life that continuously permits, ratifies, and disavows violence. This is why an introspective questioning is also an encounter with spoken voices that are made unspoken, or scars without words. In what sort of relationship can a scar be verbalized? This may also be asking, with what kind of words is one painting a picture of peace — a question to the word itself. Coming face-to-face with these scars of violence, something that continues to be carved on Asia, is a process that this current world, with its permitting, ratifying, and disavowing of violence, carefully re-organizes the encounters with those voices and scars, forming pockets of senses for a different sociality, is it not? I aim to explore the places and words that bear such process.

Profile

Professor at the Graduate School of Global Studies, Doshisha University. Notable publications include (in Japanese): “Modern Japan and 'Okinawan' (Nihon Keizai Hyoronsha, 1990);” “Memory of the Battlefield” (Nihon Keizai Hyoronsha, 1995), revised edition (2006); Premonition of Violence” (Iwanami Shoten, 2002); “Ideology Washed Ashore” (Impact Shuppankai, 2013); The First Intelligence” (Hosei University Press, 2018). Edited publications include: [Memories Begin to Speak]” (Tokyo University Press, 2006); [Post-utopian Anthropology],” co-edited with Michiko Ishizuka and Sachiko Tanuma (Jinbun Shoin, 2008); [Contemporary Okinawa's Experience of History],” co-edited with Yoshio Mori (Seikyusha, 2010); “ [Questioning from Conflict],” co-edited with Sachiko Tanuma (Osaka University Press, 2011); [Towards Amayu],” co-edited with Yoshio Mori and Hideaki Tobe (Hosei University Press, 2017); [Questioning Military Violence],” co-edited with Yujin Jeong (Seikyusha, 2018). What recently occupies his mind is that if the act of contemplation is what forms a collective, then should not the question of how we contemplate and what kind of collective we form be asked more in intellectual pursuit? Is that not the issue called ideology?

“The Intersection of Discrimination and Gender,” Suzuyo Takazato (JP)

Okinawa is a region with a unique history and culture in Japan. In March 1944, the 32nd Army was established in Okinawa for the defense of Japan. In a year 145 "comfort stations" were built, with Korean women and women from the Tsuji red-light district as comfort women. Immediately after the arrival of the Army, there was a horrendous level of sexual violence, but because of the criminal law (rape law) that favors perpetrators, it was difficult for the victims to bring charges. On top of that, the reason there were no protests organized for women who were strangled to death by U.S. soldiers during the Vietnam War was because there was contempt towards women who worked for U.S. soldiers. Against such situation, we are forming networks with women in the U.S. and women from countries and regions that host U.S. bases.

“Waris and Gravediggers: Inheriting Unresolved Gendered Violence in Indonesia,” Intan Paramaditha (EN)

This presentation examines how contemporary Indonesian feminists confront unresolved histories of gendered violence, particularly the systematic obliteration of the women's movement Gerwani during the 1965 mass killings and the broader erasure of women from Indonesian national historiography. Drawing on the ETALASE festival—organised by the decolonial feminist collective Sekolah Pemikiran Perempuan—I analyse how feminist activists enact mourning, historical excavation, and collective repair through public discussions, commemorative rituals, and pilgrimage to gravesites that reanimate suppressed feminist legacies. Central to this analysis are the intertwined metaphors of *waris* (inheritance) and the gravedigger, which illuminate feminist labor as simultaneously archival and affective work. Based on the work of Sekolah Pemikiran Perempuan and its affiliated networks, this paper explores critical questions about what violent histories are inherited by contemporary feminists, what knowledge remains buried, and how acts of reconstructing feminist lineages reshape possibilities for feminist futures.

“Welfare and Women under the Battle of Okinawa and U.S. Military Rule,” Noriko Yamashiro

For a long time after the war, women who experienced the Battle of Okinawa refrained from speaking out about their experiences. It wasn't until the late 1970s, following the 33rd anniversary memorial service, when the deceased were believed to have become gods, that they finally began to open up. At its 1981 Women's Conference, the Okinawa Prefectural Women's Association resolved to "practice the retelling and writing of war experiences and build public opinion for peace." The association's "Mothers' War Experiences" was published in 1986. Women described the grief of having their infants, who relied solely on breast milk, starve to death because they had no food and could not produce any breast milk. They described evacuating while carrying their bedridden 95-year-old grandmother on their backs or carrying their niece in her twenties with polio in a cart. They continued to share vivid accounts, such as "I saw a baby crawling on top of a dead body that looked like its mother, but there was nothing I could do," and "Small children had their mouths covered when they cried." It wasn't until the 1990s that loud voices of outrage began to be raised over the sexual violence that began immediately after the U.S. military landed. Until then, women's activities were focused on "everyday life" such as the high unemployment rate and low income. Due to the policy of division from the mainland under US military rule, there was no assistance from the Japanese government, and there was an overwhelming lack of systems and social resources to help single-mother families survive. It was not until 1964, 19 years after the end of the war, that the first public nursery school was established. Children's centers and mother-child dormitories were established after Okinawa's return to Japan.

“The Last Mile of Peace: What Comes After a Long War at the Gendered Frontlines of the Contemporary World's Rarely Lasting Armistice,” Jose Jowel Canuday

In over a decade, episodes of violent armed clashes and forced displacements in the Bangsamoro region of Mindanao have abated in frequency and intensity following a peace process built on the foundations of political self-determination. Socio-economic metrics indicate nominal improvements while the Bangsamoro peace process earned recognition as among a few in the world that lasts in recent times. Like a puzzle, however, the receding violence and the governing structures of self-determination hardly reverse the depth and lingering impact of conflict-induced human suffering. At the heart of the violence, suffering, and peace are children and mothers, underscoring the gendered terrain on which strife and concord interplays but also generally left out the frontline communities of a transitioning self-governing region like the Bangsamoro. In this realm of self-determination, communities of mothers and children have borne the weight of the conflicts and are now left as the last to be pulled out from suffering in the temporal and spatial lines of war and peace. Their gendered position pushed them to the last miles of post-conflict reconstruction and peace work but such positionality, temporality, and spatiality also offer keys in seeing through it the catalysts for social and policy action. From these gendered positions, lessons can be learned about how the expansion, deepening, and regeneration of the gains of peace are barred and enabled at frontline communities. Drawing from a study on early childcare and development governance in the Bangsamoro autonomous region, this presentation tracks and argues of the value of a gendered view of self-determination to analytically expose the obstinate dynamics of power inequity and fragility under a climate of an unfinished but persevering peace.

"Okinawa's Base Violence and Gender: Litigating Sexual Violence to the Commission on the Status of Women (CS)—Focusing on the Movement within Okinawa Prefecture," Aya Tokuda & Mei Matsuda

During the two weeks from 10th March to 21st March 2025, the 69th Commission on the Status of Women (CSW) was held at the United Nations headquarters in New York. We attended the 1st week of the commission as youth representatives. This session's theme was "Beijing+30," with the aim of assessing the progress of realizing gender equality based on the "Beijing Declaration and Platform for Action" adopted at the "4th World Conference on Women" held in Beijing 30 years ago, as well as discussing the issues ahead. During the session, we held a side event with the theme of "Living under Threat: Thinking Together about the Problem of U.S. Bases in Japan." We made the case regarding the daily anxiety and effects on women the U.S. bases bring, as someone who were born and raised in Okinawa. In this presentation, we will report the content of the cases we made at the 69th CSW, as well as how we expressed them to the American and international community. Moreover, we would also like to talk about what we have learned from this experience, as well as how we want to continue to raise our voices for Okinawa.

"The Journey of Young Feminist Movement in Thailand," Memee Nitchakarn

This presentation offers a firsthand reflection on the rise of the young feminist movement within Thailand's pro-democracy struggle, as seen through the eyes of Nitchakarn Rakwongrit (Memee), a feminist activist who joined the frontlines in 2020-2021 pro-democracy protest in Thailand as a teenager. It explores how feminism, often sidelined from mainstream political discourse, has been brought into the heart of youth-led movements challenging authoritarianism and social injustice. Drawing from personal experiences, including multiple legal prosecutions while still a minor, Memee reflects on how feminist thinking has shaped not only gender-related demands but broader critiques of power, education, state violence, and the role of traditional values in Thai society. Rather than offering a singular narrative, the presentation invites audiences to explore how young feminists in Thailand have worked to shift cultural norms, resist political suppression, and build solidarity across issues. It highlights how the Thai context, with its unique mix of patriarchy, nationalism, and authoritarianism, shapes both the risks and the opportunities of feminist activism.

“Youths Listening to the Memories of the Battle of Okinawa: Learning the ‘Inheritance of Memories’ through Interacting with Witnesses,” Seiji Nakatsuka

I have learned about the Battle of Okinawa through dialogue with people who experienced war, and participated in the “Training Course for Chroniclers of the Battle of Okinawa” as well as “Hope for Peace: Expressing, Exchanging, and Inheriting Project,” and organized discussions on peace in my university. Participants in these discussions had been conscripted to the battlefield in the middle of their studies, and lost many of their friends. After the war, they have continued to live with a sense of guilt, that they “are sorry to be the only one surviving,” “could not show a peaceful era to lost friends.” They always tell me, “we don’t want you to ever have the same experience as us.” I would like to share what I have done as a chronicler of the Battle of Okinawa, as well as how those of my generation are spreading the message of peace. I also want to contemplate how to face the problem of U.S. bases, as well as the fortification of the Southwestern islands at this point in time, 80 years after the War.

PROFILES

【Presenters】

Suzuyo Takazato was born in 1940. She was an advisor of women's affairs for Naha City from 1982-1989, and was a City Council member since the 4th Naha City Council for 15 years. She is a co-representative of “Women who Mobilize Against Military Bases and Army” and the Okinawa representative of the “International Women's Network Against Militarism.” Former representative of “Rape Emergency Intervention Center Okinawa (REICO).” Co-representative of “All Okinawa Coalition Against Construction of New Base in Henoko.” Notable publications include (in Japanese): “Women of Okinawa—Base, Military and Women's Human Rights” (Akashi Shoten, 1996). Co-authored publications include “Women who Paved Society: Okinawa” (Okinawa Times, 2014); “Sexual violence and Militarism from Okinawa's Perspective,” edited by Tomisaka Christian Center (Ochanomizu Shobo, 2017) among others.

Intan Paramaditha is an Indonesian author, scholar, and feminist activist. She is the co-founder of *Sekolah Pemikiran Perempuan*, a trans-archipelagic feminist collective focused on decolonial knowledge production, which organises *Etalase Pemikiran Perempuan* (ETALASE), a festival that excavates feminist knowledge and histories in Indonesia. She is the co-editor of *The Routledge Companion to Asian Cinemas*. Her novel *The Wandering* received the English PEN Translates Award, and her short story collection *Apple and Knife* is part of the Vintage Classics “Weird Girls” series. She teaches Media and Film Studies at Macquarie University, Sydney.

Noriko Yamashiro is a journalist, born in 1949. From 1974 to 2004, she was a reporter for the Okinawa Times. Her major serial articles (in Japanese) include “Observing Aging: From the Frontlines of Home Welfare,” “In the Gap of Society: The Background of Babies Abandoned,” and “Medical Malpractice Lawsuits.” Her publications in Japanese include “Even with Mental Illness: Toward ‘Normality’” (Nirai Publishing, 1998), “Newspaper Columns: A Female Reporter's Perspective” (Border Ink, 2004), “Medical Care That Doesn't Make People Unhappy” (Iwanami Shoten, 2003), and “Never Give Up: The Challenge of Blind English Teacher Kensaku Yoza” (Fumaisha). Her co-authored works include “Women Who Opened Up Society: Okinawa” (Okinawa Times, 2003), “Sexual Violence and Militarism in Okinawa” (Ochanomizu Shobo, 2025), and “A Window Called Okinawa” (Iwanami Shoten, 2008).

Jose Jowel Canuday is an associate professor at the Department of Sociology and Anthropology of the Ateneo de Manila University. Canuday serves as director of the Tagpuan Ateneo Center for Dialogue, Research, and Collaboration, an scholarship and practice-oriented institute developing approaches to bridging cultural divides. His field of studies cover indigenous rights and self-determination, grounded and

obscured cosmopolitanism in politically marginalized terrains, and primary care inequities. Canuday holds a doctorate in social and cultural anthropology, which he earned from the University of Oxford.

Aya Tokuda was born in 2003, and is a 4th Year Student at the Department of English Communication, Faculty of Arts, Okinawa Christian University.

Mei Matsuda was born in 1999, and is a graduate of the Department of English Communication, Faculty of Arts, Okinawa Christian University

Nitchakarn Rakwongrit (Memee) is a young feminist activist based in Bangkok, Thailand. She became involved in the Thai pro-democracy protests in 2020 and has been actively engaged in activism ever since. Despite her young age, she has faced political prosecution in at least seven cases, with five occurring when she was still a minor. Currently, Memee is actively involved with the Milk Tea Alliance Thailand and strives to incorporate feminism and collective culture into social movements.

Seiji Nakatsuka was born in 2003, and is a 4th Year Student at the Department of International Communication, Okinawa University.

【Commentators】

Harumi Miyashiro was born in Zamami Village, Okinawa, in 1949, and worked at the Naha City Office after working as journalist and editor for a monthly periodical in Okinawa. She was involved with editing and publishing “Naha, Footprints of Women: Women's History of Naha (Pre-modern to Contemporary),” and was responsible for editing and publishing “History of Naha City: Contemporary” at Naha City History Archive. After retiring from the Naha City History Museum, she taught about women's history of Okinawa, modern and contemporary Okinawan history, and gender theory for around 10 years as an adjunct lecturer in 4 different universities in Okinawa. Since 1994, she has been part of the New Okinawa Prefecture History Editing Committee, compiling *Okinawa Prefecture History: Women's History* among other works.

Robert Ricketts was born in the United States, and dropped out from the University of Virginia in 1964 to volunteer in Algeria. After attending the University of Paris (1965-1966) and International Christian University (1966-1969), he completed the doctoral course at the Department of Anthropology, University of Montreal, without a degree (1975-1983). He was a full-time lecturer at the Faculty of Contemporary Human Studies, Wako University, specializing in ethnic relations and theory of pluralistic society (1992-2015). Notable publications include (in Japanese): “Zainichi Koreans Policy Before and After the Korean War – the Origin of Post-War Monoethnic Nation” in *Korean War and Japan*, edited by Hisao Ohnuma (Tokyo: Shinkansha, 2006), among others. Translated works include Eiji Takamae, *The Allied Occupation of Japan*, preface by John Dower (New York: Continuum, 2002); Yunshin Hong, “Comfort Stations” as *Remembered by Okinawans during World War II* (Leiden & Boston: Brill, 2020); among others.

Lifu Guo is an Assistant Professor in the Bureau of Human Empowerment, the University of Tsukuba. They graduated from the Department of Area Studies, the University of Tokyo. Their research focuses on feminism and queer studies, especially the gender and sexual politics in modern mainland China. Their recent publication is Guo, Lifu, “Medals and Conspiracies: Chinese and Japanese Online Trans-Exclusionary Discourses during the 2020 Tokyo Olympic Games,” Kazuyoshi Kawasaki & Stephan Würrer (Eds.) *Beyond Diversity: Queer Politics, Activism and Representation in Contemporary Japan*, Düsseldorf University Press, pp.117-135, 2024.

Mya Dwi Rostika is a lecturer at the Faculty of International Relations of Daito Bunka University Tokyo from 2019, and graduated with a Doctor of Political Science from the Graduate School of Political Science Kokushikan University Tokyo and majored in Southeast Asia Area Studies. She is a researcher of Kartini, an Indonesian heroine of woman's emancipation. She also conducts collaborative research on Indonesian politics.

Hyunah Yang is Professor of Law at Seoul National University, Republic of Korea, President of the Korean Gender Law Association, President of the Japanese Military 'Comfort Women' Research Group, Prosecutor on the North-South Joint Prosecution Team at the 2000 International Tribunal for Women in the Case of Japanese Military Sexual Slavery and War Crimes, and Prosecutor on the Japan-Tokyo-North Joint Prosecution Team.

Genya Fukunaga is an Associate Professor at Division of Diversity and Inclusion, Komaba Organization for Educational Excellence, the University of Tokyo. He specializes in feminist/queer studies, sociology, East Asia area studies. Most of his works focus on the intersections of colonialism/imperialism, the Cold War regime, and gender and sexual politics in East Asia. He is the author of "The Struggle Over Gender and Sexuality: Politics and Movements of Gender and Sexual Minorities in Taiwan and South Korea," Akashi, 2025.

Asako Masubuchi is an Associate Professor at the College of Social Sciences, Ritsumeikan University. Specializes in historical sociology, Okinawa occupation history, medical history, and ethnic studies. Her major publications include "Stamping Out the 'Nation-Ruining Disease': Anti-Tuberculosis Campaign in US-Occupied Okinawa," *Social History of Medicine* 34 (4), 2021; "Rethinking the US Military Occupation of Okinawa from the Perspective of Medical Hygiene," in *Historical Studies Research Group*, ed. (in Japanese), "50 Years After the Return to Japan: The Current State of Ryukyu and Okinawa History" (University of Tokyo Press, 2024) (in Japanese); and "Militarized Welfare: A Genealogy of 'Relief' in Okinawa Under US Military Rule" (Impact Publishing, 2025) (in Japanese).

Yuko Oyakawa is from Ginowan City, born in 1975, and is an adjunct lecturer for Okinawa University, Okinawa International University, and Japan Women's University. Doctoral student in the Graduate School of Humanities and Social Studies, University of the Ryukyus, majoring in Comparative Culture and Area Studies. Researches about Okinawa's post-war history and women's history from the perspective of gender, multiple discrimination and international human rights law. Currently tackling the issue of intersectionality in discrimination over international welfare (international adoption, stateless children) in 1950s post-war Okinawa. Special researcher at the Institute of Regional Study, Okinawa University; Institute of Okinawa Law, Okinawa International University; the International Movement Against All Forms of Discrimination and Racism (IMADR); visiting fellow at International Institute of American Studies, Doshisha University; managing committee of "Arasaki Moriteru Peace Activity Fund." Notable publications include (in Japanese) "Emergence of 'International Welfare' in Post-war Okinawa: From 'Half Way Home' to Establishment of 'International Social Service Okinawa': On Investigating the Social Welfare History Archives, Elmer L. Andersen Library, University of Minnesota: SWHA," *Doshisha American Studies Journal* (61, International Institute of American Studies, 2025); "Chapter 5: the Proper 'Voice of Madness,'" *No-war Theory of 'Ikusayo': the World where Ukraine, Palestine and Okinawa Intersects*, edited by Yukio Sato (Impact Shuppankai, 2024).

Sayaka Ueno established "Empowerment Lab Okinawa" in 2021, raising awareness on sex education and gender education, holding lectures and discussions in schools in the prefecture and the region. She has organized the Flower Demo in Okinawa to "change the future, change society, stand against sexual

violence, stand with the victims" since 2019, being present at the Prefectural Citizens Park on the 11th of every month. Her activism aims to prevent sexual violence and violence against children and women. Her professional work includes serving as the director of the non-profit Okinawa CAP Center, as the advisor of the non-profit Empowerment Kanagawa, and adjunct lecturer at Okinawa University (gender studies).

Bonnibel Rambatan is a transfeminine nonbinary writer, artist, and critical theorist working in the intersections of gender justice and political economic philosophy. They currently serve as Director of Arts & Creative Expression for Rainbow Panda, a movement for the welfare of queer children in Asia. An independent scholar and artist, Bonni is passionate about finding new possibilities for solidarity and liberation. Their most recent book *Event Horizon: Sexuality, Politics, Online Culture, and the Limits of Capitalism* (co-written with Jacob Johanssen, published by Zer0 Books in 2022) asks the question: "When our desires become the product of tech giants, what ways are there left for us to dream?" Find out more about them at <https://www.bonnibel.net/>

【MCs】

Yunshin Hong is Associate Professor at the Faculty of Arts, Okinawa University, and was born in Seoul, South Korea. She received doctoral degree in International Relations from Waseda University. Notable publications include: *"Comfort Stations" as Remembered by Okinawans during World War II* (Impact Shuppankai, 2020, also translated and published in English by Brill). Co-authored publications include (in Japanese): "Post-war, Violence, Gender I: Politics of Post-war Ideology," edited by Aiko Ogoshi and Midori Igeta (Seikyusha, 2005); "Post-war, Violence, Gender III: Ethics of Contemporary Feminism," edited by Aiko Ogoshi and Midori Igeta (Seikyusha, 2010); "Contemporary Okinawa's Experience of History," edited by Yoshio Mori and Ichiro Tomiyama (Seikyusha, 2010). Edited publications include (in Japanese): *'Comfort Station' and Miyakojima's Battlefield—to 'the Women' Marked in 12 Words* (Nanyo Bunko, 2009). Hong specializes in issues such as Okinawa history and gender, the "comfort women" issue of the Japanese Army, sexual violence in wartime, and conducts research on these topics from a multi-disciplinary perspective.

Diana Idzieva is originally from the Republic of Dagestan. A recipient of the 2024 Atsumi International Scholarship. Earned an M.A. in Literature from the Graduate School of Global Studies at Tokyo University of Foreign Studies in 2021, and is expected to receive a Ph.D. in Literature in September 2025. Idzieva's research primarily focuses on contemporary Japanese literature, with the doctoral dissertation examining the theme of violence in the works of Natsuko Imamura. Idzieva currently serves as a part-time lecturer at Tokyo University of Foreign Studies, Keio University, and Tsuda University.

Miki Dezaki is an independent documentary filmmaker best known for his 2019 film "Shusenjo: The Main Battleground of the Comfort Women Issue," which has been screened in theaters and universities around the world. A graduate of the Graduate Program in Global Studies at Sophia University in Tokyo, he taught English in Japan for five years before a year-long stint as a Buddhist monk in Thailand. He is also known as "Medamasensei" on YouTube, where he made comedy videos and videos on social issues in Japan. Currently, he is working on his second documentary film on another contentious issue in Japan.

Sonja Pei-Fen Dale is the Program Director of the Asian Cultural Dialogues, a program coordinator with the Sekiguchi Global Research Association (SGRA), and the Director of Community & Membership for Rainbow Panda. A former academic with a PhD in Global Studies from Sophia University (Japan), Sonja's research is multidisciplinary and examines the social structures of inclusion and exclusion as well as identity, with a special focus on LGBTQ issues and non-binary identity in Japan. Recent interests include creating safe and accessible spaces for minority groups as well as fostering diverse storytelling.