Queering Our Worlds: A Tribute to Mark McLelland Transcript

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0:00:09 Maura Cunningham

Hello, and welcome to today's AAS Digital Dialogue in honor of Mark McLelland, I'm very happy to welcome all of you who are attending today's session. My name is Maura Cunningham and I am the Digital Media Manager at the Association for Asian Studies. The AAS is very happy to be co hosting this webinar in association with the Japanese Studies of Association of Australia. And before we get started, I would like to thank the Henry Luce foundation for supporting this AAS Digital Dialogue series. We have many speakers tonight to share their memories of a very important scholar in the field. So I would like to introduce AAS president Christine Yano, who will serve as moderator for this discussion.

0:00:58 Christine Yano

Thank you so much Maura and, and really thank you to all who are attending. Because this is a very special event. It's an event that was organized from the heart to all of your hearts, I'm assuming. And and really, I have to thank Vera Mackie and James Welker were for primarily responsible for this event. Also, as Maura said, I want to thank the Japanese Studies Association of Australia. As you all know, who are here, we are calling this Queering Our Worlds: A Tribute, I should say, our tribute to Mark McLelland, who, as those of you who are here know, was a pioneering scholar. And his work really served as an inspiration to so many people in various fields. And these fields are represented today, Japan studies, Queer Studies, gender, sexuality studies, cybercr-, cyber culture studies. And what we're trying to do in this memorial roundtable is to capture some of that richness. So speakers come from a broad roster of scholars to share their reflections, their personal reflections, and maybe some professional reflections on Mark's contribution to their own work and to the field. And Mark will certainly be missed. But this roundtable reflects some of part of the community of scholars that he and his work created. I'm assuming I'm assuming that those who are attending are also part of this community, so welcome. His inspiration lives through the multiplicity of voices in this Roundtable. And beyond including our audience today. We have several speakers who I will introduce very briefly, and at the very end, I hope that we do have time for the audience to participate and you'll find a way to participate by way of the Q&A button at the bottom. Apologies that we're probably not going to hear your voice but we can see your words. And if you'll allow me I can speak some of your words. So with that, I would like to introduce the first speaker James Welker from Kanagawa University. James.

Good morning, everyone from Japan. And thank you, Christine, and AAS, and JSAA for organizing. I'd like to briefly reflect on Mark's contributions to Japanese LGBT studies in English albeit from a personal angle. LGBT studies seems a fitting topic to introduce themes that I know will come up repeatedly in our discussions today of Marks many many scholarly contributions across a range of fields, as well as the nature of his professional and personal connections with so many of us. Indeed, Marks first monograph Male Homosexuality in Modern Japan, based on his PhD work at the University of Hong Kong was what first seems to have made many scholars in Japanese Studies, Asian Studies, Sexuality Studies and Queer Studies aware of the then emerging Scholar Mark McLelland some 20 years ago, this groundbreaking book was the first full length academic study in English focused on contemporary gay life in Japan, and representations thereof, that it was published in 2000, when there was still a real taboo against such scholarship in Japanese Studies and in Asian Studies more broadly, makes this first book more significant, and at the time a rather risky career move. That book was also what led me to get in touch with Mark about my own research while I was working on an MA thesis on the lesbian community in Japan. And keeping with what I would later learn was Marks apparently limitless scholarly generosity. He quickly and helpfully reply to whatever I'd asked him a question long lost to the recesses of my memory, even if my first interaction with Mark continues to reverberate. Not long thereafter, Mark invited me, still an MA student, to present a paper at the third Asia Pacific career conference held in Melbourne in December 2002. It was there I'm fairly certain that I first met my fellow panelists today Vera Mackie and Peter Jackson. Thanks to that first interaction and to the kindness that Mark continued to show me as well as interest in my research. One opportunity led to another for me opportunities which sometimes came from Mark directly. And I'm quite quite sure I'm not alone in this experience. Mark's second monograph, Queer Japan from the Pacific War to the Internet Age published in 2005, reflected historical turn in his research and his first deep dive into the mid 20th century press specifically to hentai zashi what Mark referred to as the perverse press. At the time, this media was only beginning to be explored by scholars working in Japan. And in the course of this research, Mark began to promote the work of some of these scholars, sometimes by providing opportunities to publish in translation. Importantly for the field of Japanese LGBT studies in English by giving us a window into a small but significant early post war queer culture queer Japan from the Pacific word to the internet age helps push against the idea that what was then called the lesbian, or what was then called lesbian and gay culture in Japan was largely copying or building off lesbian and gay culture imported from the west. Of course, that idea seems preposterous now, but at the time. Anyway, I kept in touch with Mark and several years after our first correspondence while I was a new PhD student, Mark asked me for help locating and later translating personal essays and other writing about the lesbian community, if possible, written by [indistinct], meaning in this case self identified lesbians for the collection that would become queer voices from Japan first person narratives from Japan sexual minorities. And the end, Mark asked both me and my fellow panelists today Katsu Suganuma, to serve as co editors of the volume, further helping along our then nascent careers, careers that have entailed our own research and publishing on LGBT issues in Japan, and involvement in the broad field of queer Asian Studies. In helping us and others in such ways Marks contributions to queer Japanese studies and other fields continue to extend far beyond items enumerated on his curriculum vitae. Published in 2007, Queer Voices from Japan served as a sort of companion to Queer Japan from the Pacific War to the Internet Age. By making first person accounts and other writing from Japan available in English, the collection served as a way to let queer people from Japan speak for themselves about their own experiences across much of the 20th century and

early, very early 21st century. Well, this sort of project counts for very little in terms of one's career trajectory, it represents what I believe to be Mark's genuine commitment to the LGBT community in Japan, and an example of how he tried to use his research, not just to sate his own intellectual curiosity, or for the sake of his career, but to have positive effects on the world around him. Over these same years, not quite the first decade of his career, Marc edited other volumes in journal issues and organized symposia related to Japanese and Asian LGBT and Queer Studies, projects I believe others may mention today. While he would continue to occasionally publish chapters and essays on LGBT issues. Shortly after *Queer Voices from Japan* was published, Mark's research took off in a different in different directions, albeit directions already suggested by the LGBT related research I've talked about research that reflects Mark's broader interest in the cultural history of Japanese sexualities, and in popular culture and media, including the internet and social media. Well, too many Mark remains strongly associated with the field of Japanese LGBT studies, as some of the speakers to follow me will elaborate upon Mark's scholarly interests and academic and personal contributions stretch far beyond this fields to which he contributed so significantly. Thank you.

0:09:10 Christine Yano

Thank you so much, James. And it's a great start. It's a great kickoff to our discussion today because it does kind of go through Mark's CV and in very meaningful ways terms of growth and exploration. Our second speaker today is Kazumi Nakaike from Oita University.

0:09:33 Kazumi Nagaike

Okay, thank you, Christine. When Mark spent a month in Oita as a research fellow, I confessed to him that as a Japanese woman who loves and is doing research on hentai manga, and BL or shota manga, I felt a bit ashamed. And a Mark hilariously responded. What's wrong with being hentai? Shall we just keep being gay and queer? And I never forget this chat with him. So today, I would like to talk about Mark's contributions to queer manga studies. Japan has been notoriously branded as the hentai nation, which keeps producing lewd and shorta manga that seemingly future children as sexual objects. On the other hand, hentai manga criticize Western attempts to trash these manga works according to orientalist standards that assume that to reflect a sexually perverse Japanese culture. Mark's analytical strategies to make us read to hentai manga. Specifically in terms of queerness, demonstrates that censorship does matter. I found the analytical framework of Mark's censorship studies quite provocative. He intentionally brings censorship on stage as symbolizing the essence of an established authority that seems irrelevant to the actual queerness of hentai manga. By confronting hentai with censorship and the power Mark reveals how authoritarian initiatives construct the basis for censorship for the benefit of power-oriented authorities. And how this renders the voices of actual fans unheard. A number of Mark's studies are especially memorable to me, such as this analysis of an Australian court case, dealing with fan's animated parody of The Simpsons. The discussion of the Tokyo Metropolitan Government, non existent use build dispute and his explanation of the controversies surrounding some Japanese municipal libraries removal of all BL works from their shelves. And gazing [indistinct] the theoretical contrast between communicative rationality and instrumental rationality, Mark demonstrates that members of the so called hental manga community do possess communicative

rationality while the intrusion of bureaucratic instrumental rationality into the hentai manga community. It's dysfunctional, precisely because it only sounds rational to the power-oriented authorities. Only the other day, I had a conversation with Kaoru Nagayama, the author of *Erotic Comics in Japan*, and his English translators, Patrick W. Galbraith, and Jessica Bauwens-Sugimoto. With them I reaffirmed Mark's analytical position regarding hentai manga, remarking that we should talk more about hentai in order to enhance a queer agency. And that's act as a whistleblowers is in relation to prevailing attitudes based on instrumental rationality. These attitudes merely serve to blend all non normative principles into a single homogeneous crier. Like we demand as clean society. As Mark encouraged me to be hentai. And to be clear, I keep my agency as both a hentai manga fan and a scholar. And I believe that Mark's legacy will not die as long as we maintain our queer agency. Thank you very much.

0:13:48 Christine Yano

Thank you so much Kazumi and you know, I think it's so moving to hear the ways in which Mark really affected people's lives, both personal as well as scholarly and Kazumi your what you've said it really, you know, points that out. Our next speaker will be Alisa Freedman, we're crossing the Pacific from the University of Oregon, Alisa.

0:14:12 Alisa Freedman

Thank you. My contribution to this discussion is to talk about Mark's interest in the dark sides of Japanese popular culture. And I'd like to highlight some of Mark's exploration of the legal and ethical issues in researching and teaching Japanese popular culture. But before we do so, I'd like to share a personal anecdote. I met Mark first at the AAS conference a long time ago, I was giving a paper on Densho Otoko or Train Man. And Mark came up to me and asked me to attend the Japanese transnational fandoms and female consumers conference he was organizing at the University of Wollongong. Of course, I said yes, and little did I know that that conference would change my career and introduce me to some of the people I most admire. Mark placed me on a panel with Romit Dasgupta, who became a good friend, there I met Chris Yano. I started my work on popular culture arguably began on that conference and Chris and I also discussed another project, modern girls on the go, which included Laura Miller, and I got to know Mark better. Subsequently, Mark and I took walks in Singapore, Mark always knew the best pizza places in Tokyo, we went t shirt shopping. My road trip with James and Mark from Sharalyn Orbaugh's conference in Vancouver down to the AAS conference in Seattle. And I was been preparing for this I realized, thanks to Mark's invitation, we collaborated together on 11 conference panels, and I contributed to two volumes that Mark edited. So Mark had this knack of choosing topics that resonated in so many ways with the field and one example I'd like to pinpoint is this project he engaged on called *The End of Cool Japan*. And Mark explored the ethical and legal issues in researching and teaching Japanese popular culture. And this project of The End of Cool Japan brings together a strand of Mark's research and shows how he constructed the field, and how he also brought people together. It exemplifies Mark's many skills, his research, his ability to see different sides of issues, his critical thinking skills, his collaboration, his editing, to name a few. Mark began this project on The End of Cool Japan around a time around 2012/2014 when global students were engaging more with Japanese popular culture and universities around the world, were including more Japanese popular

culture courses in their curriculum. And Mark was also responding to global media reports of different aspects of Japanese popular culture. For example, Mark was engaging with an idea of Cool Japan, which was a policy you all know what Cool Japan as I won't spend our time talking about that. But he was looking at, for example, this idea of certain kinds of manga and he made games fashion that are so called 'okay' to globalize through the government, a Japanese government in conjunction with content industries, and tourism and Mark was looking at what's alighted by the term Cool Japan, what lies behind it? What's omitted what's erased? So Mark sought to teach the cultural literacy skills to understand culture and in the media responses to it. The End of Cool Japan project, like many of Mark's other projects came out of his own reflections of being a student, a teacher and a researcher and I, I like to Mark up personal and one of my favorite examples of his writing is his introduction to The End of Cool Japan volume. Let me just quickly, quote, Mark writes about as James outlined very well, his own academic trajectory from graduate school in the 1980s. Through his first volume, on Male Homosexuality in Modern Japan in the year 2000 and beyond. Mark writes, quote, "I went on to show how this interest in sex and gender nonconformity was hardly a contemporary trend, but had been evident across a range of Japanese media since content restrictions were lifted in the Occupation era in 1945. A close engagement within study of the popular has been central to my academic career from the very beginning." So Mark, with with Mark one project always led to conferences and panels. One panel led to the next panel, one conference led to the next conference and eventually to an edited volume. And along the way more people were picked up, more voices were heard and more ideas were vetted. So the Cool Japan project started with a conference at National University of Singapore discussion about teaching Japanese popular culture, it was explored for more again in The End of Cool Japan conference held at the University of Michigan, and explored even further in the Manga Futures conference held at the University of Wollongong. So Mark's work and including more people and more ideas, he's really presenting sort of a genealogy of the field of Japanese popular culture studies. To highlight some of Mark's themes in about 30 seconds or less, Mark was very interested in the idea that students were engaging with Japanese popular culture in ways that were unintended, perhaps, but the cultural producers. In other words, he was looking at students, as he said as producers, not just consumers of content, and he explored how students occupy many roles as fans as students and as people who are engaging with Japanese popular culture and making it their own. He also questioned what do teachers do in this context? How do we, as Mark writes, support students in balancing the need for academic freedom against the requirements to live by the ethical and legal frameworks set by local authorities? Mark also explored the instability of the brand of Cool Japan on this idea of a national superpower based on the exports of certain kinds of popular culture. And if students are and other people are engaging with this culture in new ways that makes the brand of Cool Japan inherently unstable. He investigated the legal concerns associated with the globalization of Japanese popular culture came increased global scrutiny of circulation, possession, and creation of culture. So this book that he created on End of Cool Japan is one example of Mark's thinking in this line of research and includes chapters by Laura Miller. Laura writes about scholar Girl meets manga maniac, media specialist and cultural gatekeeper. It also includes Kirsten's study of trans cultural manga in the Philippines, and I'm noticing the participants here it includes many essays by Sharalyn Orbaugh and other people who are here with us today. And it led to like Mark's many projects, this project also led to spin offs to conference panels on media, misrepresentation of Japan, to essays on teaching manga in the converging classroom, to articles on the state of the field of Japanese studies. So Mark reflected, he conversed, he researched, he collaborated, he held conferences and wow could he write, he was like the most prolific person that I have known and

he worked so extraordinarily hard. So just a quick ending with a note of thanks to Mark for what he's done to the field for our friendship and for making the world a better place for having been in it, I will be forever grateful. Thank you.

0:21:25 Christine Yano

Thank you so much, Alisa. And you know, this this kind of personal, you know, reflections on Mark are really get at the man in in so many ways that are meaningful to those people to all of us here, I would assume. And it shows some of the snowball effect of his interests and, but also pulling people along with him. One of those people is our next speaker Katsuhiko Suganuma from University of Tasmania, classical.

0:21:56 Katsuhiko Suganuma

Thanks, Christine. And hello, everyone. So Mark once said to me that I needed to write more clearly, or write my work more in Japanese wakariyasuku, meaning easy to be understood. Indeed, Mark wrote his work in a very accessible manner to the wider audience throughout his academic career, which might have attributed to his exceptionally prolific career as James already laid out these a few monographs that he completed before his passing. In spite of such a long list of Mark's publications, however, I also found a recurring pattern of his argument and an idea, especially in difference to his analysis of queer Japan, Mark seem to be in favor of highlighting something novel or something complex, or distinctive about queer Japan, in relation to the Western counterpart, then itself perhaps was strategic and then important in terms of challenging the hegemony of the Euro-American centered the scholarships on queer cultures in general at that time. At the same time, that wakariyasui-ness that easy to understandness, of the binary conception might not only perpetuate the problematic assumption that says Japan is more queer or queer-er, in addition to the west, but that also might overlook the complexities involved in understanding the construction of LGBT IQ cultures in the Euro-American context to begin with. As a Japanese academic who is trained in the US and in Australia, theoretically, I have been exposed to diverse ways of understanding queer culture. Thanks to my scholarships on queers of color, intersectional queer oppressions, and queer Aboriginals. In view of those scholarships, contemporary queer cultures of North America or Australia, for example, those are far from being something monolithic that could be pitted against the so called fluidity of queer Japan. As Eve Kosofsky Sedgwick reminds us with what she calls as perverse present-ism, some perverse or complex nature of queer culture are very much still with us in the present. And it's not something exclusive to what is assumed as a perverse past, such as pre modern society, or pre Stonewall age in North America, or immediate post war Japan. I'm here of course, not undermining what Mark has achieved. I openly discussed and then had a productive discussion about this issue with Mark about private, as well as public forum. At the end of the day Mark's greatest contribution, to me at least, was introducing the complexity of queer Japan to the English audience. Equally important, then, is that we, as a reader of his work, should not assume that the western counterpart is any less complex, or wakariyasui. That is, because just as Mark attempted to paint the complex picture of gueer Japan, there have been and there are and there will be a numerous forms of complexities involved in understanding your American queer cultures as well. And lastly, yes, I'm a terrible writer, who cannot still produce a single piece of writing, whether it be

academic article, or a book chapter in English or even Japanese without having a support of proofreading. But thinking about something *wakarinikui*, not easy to understand something messy, and some something that it's not clear cut, thinking about it, writing about it, is important. And I think that will contribute to a collective effort of expanding our epistemology of queer cultures of Japan and then beyond. And I sincerely hope that that was to what Mark really, really wanted to contribute through his writing. So this is short, but these are the few comments that I want them to be noted for today's Memorial panel for Mark McLelland. So thank you for your attention.

0:26:38 Christine Yano

Thank you so much, Katsuhiko. And really kind of pointing out the complexities and, and pointing out kind of the relationships between *wakariyasui* and *wakarinikui*, I think is is really an important discussion for us to have. Our next speaker is John Treat from Yale University, John.

0:27:00 John Treat

Thank you, Christine. I cannot remember when I first met Mark, our encounters were regular over the years. But none were long. We never lived in the same place. When he invited me to Brisbane, I stayed in his house and met his multiple cats. When he stayed one night with me in New Haven, he made an even more begrudging acquaintance with my one goldfish. There were rendezvous in London, Bangkok, Melbourne, Lisbon, anywhere but Tokyo, oddly enough. My most dear memory of him a raucous evening in Hobart when he, Romit Dasgupta, and I took turns campily mimicking Hyacinth from Keeping Up Appearances. Why besides the drinks, because that afternoon, we had met the wife of the British governor of Tasmania at a reception at his excellencies residence, and she had been just like her. I knew Mark well enough to have heard some of his stories about being in Cambridge but with the wrong accent, about being a graduate student in Hong Kong and not Oxford or Berkeley, about not being quite clubbable enough for that job back home. As Oscar Wilde quipped, "a faggot is a homosexual gentleman, who has just left the room." But I also learned about that spectacular group of Japan scholars in Australia and New Zealand. Their number is now diminished, but who fairly owned our fields, adventures and cultural studies worldwide. About his wonderful home in Wollongong, at last, literally and figuratively, after so much roaming where I had been planning to visit him last fall, one more time when COVID came along, and preempted our plans. We shared something in common and I now share it with you. I was at the older end, and he had the younger of that generation of Asia scholars in the Anglophone world, who didn't give a flying fuck, who knew we were cocksuckers. Pardon my language. But it was one of our professional ambitions to be rude. Proper manners had kept us in closets and deterred us from our work. It was part of telling our colleagues to get over themselves, but it was also the necessary prelude to our own belated getting down to work. And get to work Mark did those books about homosexual, gay and queer Japan he used all those words eventually, mass culture, both in print manga, and to get digital, the internet. Mark edited, he organized, he translated, he collaborated, he led. There was a cost to this. Our academic disciplines are not exempt from the rules of the sex gender system. It has assignments for us. Some are more butch than others and we are taught our place. Economists wear suits and ties to meetings, Mark wore t-shirts with outrageous slogans on them. When a scholar comes out as homosexual, some things are granted but other things are taken away. Like our

female colleagues who are expected to work on women's issues, and our Black colleagues who are assumed to want to concentrate on Black things. A queer in our profession must well, write about being queer. I've done it, Mark did it. We performed our repressively tolerant performances. We are the sideshows to the three-ring circus that is still heterosexual and heterosexualist. Our whiteness and our maleness got us far, no doubt about it, but not all the way. During a faculty meeting at a university that was discussing hiring me, I'm told I was referred to disparagingly, as a gay activist. That's what an out gay man is a potential troublemaker, there is a cost. I once heard Mark's work described as narrow, really? Well, fuck you. Until AAS President Christine Yano kindly invited me to participate in this Digital Dialogue, the only thing the AAS ever asked me to do was preside over an LGBT cash bar at one of the national meetings. I said no. Gay folks, however fabulous do do things other than the throw parties. And as I've said, Mark, I and others had already provided colorful entertainment gratis. I gladly accepted President Yano's invitation because I wanted to use this opportunity to do what I hope I've done in five minutes. Cite Mark, and his legacy of scholarship to point out what we are capable of whether the field cares to recognize it or not. And all he could have done if he had lived longer and been considered 100% what's that word again? Clubbable. Save a seat for me at whatever members only bar of our own you're at Mark. I'll see you there. Thank you.

0:33:24 Christine Yano

Thank you, John. And I'll have to keep clubbable in mind. I can because I am certainly not one of those. But you know, lessons in being rude being bad and what that might mean I think are are important for us to consider. And speaking of being rude and being bad. Our next speaker, Laura Miller, from the University of Missouri, St. Louis, Laura.

0:33:51 Laura Miller

Thank you, there should be a PowerPoint coming up. Good, thank you. I'm very honored to share a few comments about our dear friend Mark. He was a very kind and loving person. Although that didn't mean he lacked a sharp wit. He often issued with completely dead-pan expression, hilarious zingers and assessments. He did know how to cast shade. Mark wanted all his friends to get along. And he didn't feel happy when his people were squabbling. He went out of his way to arrange social events and meetings to get people he thought were having issues talking to each other. I'd say he was very successful at that. Others will talk about the immense impact Mark's research and writing had on Sexuality Studies and Gender Studies. I'll just have one example of his thinking that I really admired. In my own research, I had examined male beauty work and the appreciation of the bishonen in the beautiful young man. The bishonen appeared in boys love or BL manga, the popular media about male male romance, I was often frustrated by scholarly analyses that psychologize this trend. So some scholars suggested that BL media served as vehicles for girls and women to fantasize themselves as these characters and to escape gender role restrictions, a type of displacement that was necessitated by a sexist culture. Others saw interest in BL manga as avoidance of adult womanhood, or as a covert opportunity for girls and women to aspire to masculine ideals. I never felt convinced by these explanations, and Mark was one of the few scholars who thought we should not treat straight women's interest in male male romance as problematic, or as in need of explanation. In his writing, he pointed out that doing so negates the possibility of

uncomplicated erotic interest that such explanations can be reductionist, and that they deny the complexities of both desire and identification. Quoting Mark, he wrote, "underlying these arguments is the assumption that in a non-sexist world, women would naturally choose heterosexual fantasy", unquote. I thought he was very perceptive about this and about many other issues. So Mark organized one of the most rewarding conferences I have ever participated in the Manga Futures. He was never one to shy away from controversial or difficult subjects, and he had been working on aspects of legal challenges facing scholars and consumers of manga. For the conference, he organized a diverse lineup of researchers, manga artists and fans who could forward the discussion. I learned so much from everyone and returned home from Australia with memories of great beers, new friendships formed, wonderful presentations. But most of all, the model that Mark provided of a gracious, energetic and intelligent host. I wish all conferences could be so smooth and intellectually rewarding. His edited volume, which Alisa Freedman already mentioned, that stemmed from the conference is *The End of Cool Japan: Ethical, legal, and cultural challenges to Japanese popular culture*. And I feel greatly honored to be part of that volume. I will miss Mark very much. Thank you.

0:37:55 Christine Yano

Thank you, Laura. Thank you. Um, you know, we're, I think we were hearing themes, right, we're hearing themes of complexity, but we're also hearing themes of the graciousness of the person that we can appreciate today. Our next speaker will be Vera Mackie. And Vera is from University of Wollongong.

0:38:20 Vera Mackie

Hello, everybody. Thank you to Christine Yano, and more, Maura and Molly from AAS, and thank you to Beatrice Trefalt for facilitating this event today. And I know Beatrice is there in the audience, although she didn't elect to speak today. I first met Mark McLelland at a Asia Pacific Queer workshop, I think in UTS, at UTS in Sydney, which may well have been the first day APQ conference. And over the 20 years since then, we would have I always collaborate on various projects. When one of us was editing a book or a journal issue, we would often contribute chapters to each other's volumes or journal issues or collaborate on conference panels or running workshops. It's also important I think that the Japanese Studies Association of Australia is one of the sponsors of this event, because after Mark graduated from the University of Hong Kong, his academic career was pretty much played out in Australia, with two postdocs at the University of Queensland, and then his lectureship and eventually professorship at the University of Wollongong. I would say, though, that, although Mark was based in Australia, his work was truly global, as we can see from the participants in this event, and what people have had to say about his work. I just want to say something. Well, I'll say one word about Mark as a colleague, Mark was- not one of those academics who just stayed at home and came in to do their teaching, and then spent the rest of the week at home, Mark tended to work nine to five in his university office. So he was always around, you could knock on his door and have a talk about something or a gossip about something. And that was great. In his later time, though, he spent time in his beautiful house in Mangerton, a suburb of Wollongong. And he spent a lot of time and effort renovating the house and creating a beautiful garden. So my last memories of Mark are sitting in his garden drinking green tea with him. But what I really want to do today, in my couple of minutes is say something about Mark, as another kind of colleague, as a

colleague who facilitated other people's work, and we've heard a lot about that already. If you can see my screen, I've just put the covers of his monographs. And we've heard a lot about those already, from his first book on male homosexuality, to Queer Japan to Love, Sex, and Democracy. Now, he was originally trained as assess, well, actually, who, in at the University of Hong Kong, he was actually in the sociology program, although his first degree had been in theology. But over the space of these three monographs, I think we see Mark developing into a cultural historian, a cultural historian of sexuality. And we also see him moving from focusing on LGBT topics, to actually bringing a queer eye to mainstream heterosexual culture. And I really like to think of his third volume as the 'queer eye on the straight GI'. These are just, I think I've got all of his edited collections. So I had a bit of a think last night, and I realized I've missed one out. So this is quite quite extraordinary, isn't it? So we have genders, transgenders, cyber cultures, queer voices, the Routledge handbook that we co edited. And we can see also see a shift from Japanese studies to East Asian Studies. And also then to internet studies, his work with Gerard Goggin resulted in The Routledge Companion to Global Internet Histories. But what I'd like to say about this work of editing is that it facilitates the work of others. It often gives opportunities for younger scholars to be included in in publications. And as James has said, an important role that Mark performed was facilitating Japanese scholarship to be brought into the English language. And what I'd say about this is, this is wonderful work to do. It facilitated the careers of many people. But it's also incredibly hard work. I mean, if you decide to edit the volume, where many of the speakers are writing in their second language, you're actually going to have a lot of work with editing, proofreading, copy editing, and so on. Even more so when you're actually facilitating the translation of work from Japanese to English. So I think I'd really like to acknowledge the incredible hard work that goes into that. So it's one thing to sit down with your primary sources and write your own journal article. It's a whole other thing to bring together a group of scholars, make sure their prose is wakariyasui as Katsu said, and you know, to make sure that that comes out as a, as a very polished publications. So I'd really like to acknowledge that work. Along the way, many of the projects that Mark was involved in were facilitated by funding from the Australian Research Council. And that often allowed him to employ research assistants or editorial assistants. So I think one of the other ways he facilitated the careers of others, was to yet provide them opportunities to gain skills in organizing conferences, editing publications, and so on. And I'll just say, I think our next speaker is Kristine, Kristine Santos is one of those people. If you looked at the poster for the Manga Futures conference and the front cover of the End of Cool Japan books, those covers were designed by Kristine Santos, Kristine also was part of the organized organization of that great Manga Futures conference. Finally, I'll just mention, some of the Mark's the journal issues that Mark was responsible for. These are three different issues of the journal Intersections: Gender and Sexuality in Asia and the Pacific. And Intersections was very important for making a lot of queer scholarship visible in Australia and globally, because it's an open access journal. It can be it's very accessible, accessible scholarship. And this was also the place where the fandoms work was, was disseminated. The other thing about these journal issues is at least some of them came out of the work of the Asia Pacific Queer Collective, which Peter Jackson will be talking about later. So yeah, I just like to thank Mark for all of the work that he did, in that incredible hard work of translating, editing and making various people's work available to us. Thank you.

0:46:16 Christine Yano

Thank you so much Vera. And I'm not sure if you if this was intentional or not Vera, but in your last slide, one of the one of the journal, one of the *Intersections* pages was was backwards. And I I'd like to think that that was intentional. And I will give that to you. The intentionality of mixing things up of maybe even queering the page. So with that, whether that was intentional or not. Thank you, Vera. Our next speaker is Kristine Santos, who is speaking to us from the Ateneo de Manila, Kristine.

0:46:51 Kristine Michelle Santos

Hi, everyone. I'm honored to be a part of this memorial. And I'm here to share lessons I learned from Mark as an ECR and his PhD student at UW from 2013 to 2017. So, one of the first lessons I learned from him is to keep an open mind that embrace differences and change. I first encountered Mark as a name to text, as he was one of the few scholars who wrote on Boys Love and was accessible to me in the Philippines. I didn't imagine that I would work with him, but I was fortunate and grateful that he took me in as a student in UOW when I arrived in UOW, I was dead set on researching on the history of BL. He advised me prior to my arrival not to hold on the idea because it was still change. And I figured out that the reason why he said this was as soon as I arrived for my first consultation, he handed me basically an envelope with a working draft of Boys Love Manga and Beyond. To be honest, I was shocked to see many aspects of BL covered and I didn't know what I was going to do. But Mark and Vera, who was my co supervisor, pushed me to embrace new approaches and perspectives and the connections that they can possibly make. This push this push helped me become a versatile scholar. It it was an interesting lesson to learn from a queer scholar like Mark. Another lesson I learned from Mark is to creatively overcome your limits. As I work with him, I realize how brave he was to tackle quite a lot of topics that are sensitive, especially queer sexualities. But I've seen how he creatively approach these topics from reading forums to watching YouTube reacts, watching YouTube reacts, and in many ways, I was inspired by being a part of his world. And it helped me think of creative ways in approaching my research. And I think the most important lesson I learned from Mark is to be kind others and to certain extent yourself. I've told this to Mark before I left Wollongong. Like some PhD, PhD students, I was on the verge of giving up my academic career. In fact, I was willing to flip burgers for my favorite burger restaurant in Sydney. And as soon as I finished my first full draft of my thesis, I was like, willing to reach quit, I totally lost faith in myself. Just when I was on the verge of applying to this restaurant, Mark wrote to me an email that he had read my full draft, and he appreciated my work and hoped that I would consider publishing it someday. In that email alone, in many conversations later, I felt like I have restored my restored faith in myself, and in my work. His kindness extended beyond this advice, he always offered open opportunities for me. And for others, as you heard in this memorial, from conferences to publication, and it is through him, I realize that we're not alone in this process. And we'd always have colleagues, friends and families who will kindly support us. So thank you, Mark, for your time. And I'm truly grateful for having been a part of your life.

0:49:59 Christine Yano

Thank you so much, Kristen. And I forgot to, to thank you for the covers of the book. I mean, you are you're truly an artist. And it's made the attractiveness of those covers are really very special. Thank you. Our next speaker is Peter Jackson, from ANU. Peter.

0:50:18 Peter Jackson

Hello, everybody. I'm from ANU, but I'm in Bangkok at the moment. Thank you to everybody who's talked about Mark's contributions to Japan studies. I'd like to talk about Mark's contribution more broadly to comparative Asian and comparative Queer Studies. My first memory of Mark is actually still very strong. We met first in 1999. It was at an International Queer Studies conference in Manchester in the UK, which was his hometown. I think he was either had finished or just about to finish his PhD at the University of Hong Kong. At that conference, I had co-convened a panel on queer Southeast Asia, to gather with all the people working on Southeast Asian issues. And the organizers of the conference, contacted me and said, oh, we've got one individual paper on Japan. Would you mind if we, if you joined together and we said, no, it's no problem at all. The most interesting thing about meeting Mark in that thing was there were two main issues that emerged from that. And it was very serendipitous. The first point was that Mark had wasn't aware that he would be put into the same panel as the one that I was organizing. And when we met, he said that when he had approached Hong Kong University to do his PhD there on gay issues in Japan, there had been questions about whether this was actually an academic topic. And he had to convince his advisory panel that it was sufficiently academic to go ahead with a PhD. And he had said that one of the things that had allowed him or that it convinced his supervisors to allow him to do a PhD on gay issues in Japan, was my own book published on gay issues in Thailand, Male Homosexuality in Thailand, published in 1989. So there was a- an intersection between our careers that we had not been particularly aware of. But another issue emerged at that 1999 International Queer Studies conference that led to further collaborations in Australia when he moved to Australia as a postdoc, a year or two later. That was an international conference, one of the first international conferences of Queer Studies that was labeled as Queer Studies which had emerged in the early 1990s. Those of us who worked on non-Western that is particularly non-British, non-American queer cultures were feeling especially marginalized. And the experience of marginalization within mainstream English language, Euro-American case studies at that Manchester conference in 1999, was actually experienced in a spatial sense that our panel on Southeast Asia, which brought in Mark working on Japan, was literally placed in the most remote room on the campus of Manchester University, and the smallest place and the most difficult place to locate in the whole conference. Whereas the invitees for the United States who were fated, were placed in the main rooms of the central quadrangle, it was almost impossible to find the room in which we were located in doing Southeast Asia in comparative Japanese studies. A year later, when Mark arrived and had his postdoc in Brisbane, he contacted me again, and we reminisced over that experience of marginalization, literal marginalization, both spatial and intellectual, within Eurocentric Queer Studies. Around this time had also been in contact with Fran Martin, who was in University of Melbourne, working on queer issues in Taiwan. And also Audrey Yue who was finishing her PhD on gay issues questions in Singapore, and all of us in our various experiences of Queer Studies and, and Asian studies have experienced the double marginalization, both of the marginalization of Asia, within Eurocentric studies, and the marginalization of LGBT queer issues within

Asian Studies. And the four of us from our multiple experiences of isolation and marginalization in Australia, decided it was really a time to push back against that. And that's really the only given the experiences of being isolated within mainstream Asian Studies. And in then, what was emerging as mainstream Queer Studies that double marginalization. We felt that the only way to move forward was to organize or organize our own conferences. That led to a series of events, workshops, conferences, which we labeled Asia Pacific Queer, held at our various universities, Mark posted one in Brisbane University of Queensland. I hosted one in Canberra that was hosted in University of Melbourne, which I think James alluded to one of his first experiences in meeting Mark. And these are pretty intimate events of about 50 or 60 people, were at that point at that time is truly important in pushing issues forward in Australia. In 2003, Mark, myself, Audrey Yue, and Fran Martin decided to move offshore in 2003, the International Convention of Asian scholars, which is the European in a sense Asian Studies conference, which was putting itself forward in a sense of competitor to the American Center, double A S at that time, was organizing is I think, third, second or third conference in Singapore. Audrey Yue being expatriate Singaporean was wondering whether Singapore would actually allow an international Asian Studies conference to have a panel labeled Queer Asia to take place. They did. And we organized a panel on Queer Asia, Comparative Queer Asian Studies in Singapore in 2003. It was a very interesting experience. Again, even within the International Convention of Asian scholars, we again found ourselves that the queer panel was in the most remote room in the convention center. And in probably one of the smaller rooms of that convention center hotel Convention Center in Singapore. However, comparative Queer Studies was beginning to take off in a major way across the region, particularly amongst MA and PhD students, many of whom were attending that conference. And as our panel our four paper panel took place, we found that our small room which could seat legally 30, or 40, people had 80 people overflowing into the corridor outside and the hotel organizers very quickly removed to the removable wall boards that link the room to the corridor, so that those who are crowding outside, could actually participate in the event. So again, we have 80 people participating in a in an event, which would have had only 30 or 40. A large number of Asian graduate students from China, some from Taiwan, some from Japan, from other countries, Southeast Asia, across the region, approached, Mark, myself, Fran, and Audrey after that panel. And so that was really, that we're really finding desperate, it's really difficult to find supervisors to supervise their topics to decide topics in Asian Queer Studies in their home universities, in their various countries. And those of us based in Australia, well what would be the most productive thing that we could do to move forward to assist them? Some of us some of them were asking me and Mark, and Fran and Audrey to be their supervisors offshore, which really would have been possible, but really, it didn't work academically. And so the graduate students advised us that the most important thing would be to have a conference labeled Queer Studies to take place in Asia itself. And after a lot of organizing, difficult travel, because various countries, it was decided that the event should take place in Thailand for visa access reasons that the Taiwanese could get in there. They couldn't get it to get into China. It was a place that people across the region were wanting to get to, and Mark collaborated with myself, Fran, and Audrey and others to make the first international conference of Asian Queer Studies take place in Bangkok, in July 2005. It was one of those take off events, it was one of the things that led me to having gray hair. If you organize a conference in another country, it's not easy. But it was an amazing event with 160 papers, and 500 participants. And just as to give you a sense of the heritage that Mark has contributed to, comparatively, one of the most important things that emerged from that 2005 conference, which was taken forward was the origination of the Asia, Queer Asia monograph series at Hong Kong University in 2008, that, that a number of scholars who

participated at that Bangkok Conference were instrumental in bringing forward. So we just want to give you a sense of the comparative, queer Asian contributions that Mark contributed to some of the speakers earlier have been more talking about his collaborative approach. It wasn't limited to Japan, it wasn't limited to Northeast Asia, it was much broader than that, and spread out and contributed to a whole range of initiatives across the region. And it's really sad that Mark has left us much too soon, much too soon. And that's just on a personal note, and I don't know whether Mark would ever talk about this very much. But he was very much interested in Buddhism. And I know that he did meditate. And towards the end, as he became ill, I had an increasing sense that he was, in a sense, embodying impermanence, that in a sense, he was taking that Buddhist sense of impermanence, into his own recognition into his own approach into his own approach to finality. And in a sense, that is in my final memory of Mark, in the sense as he is, in a sense, very openness, not only to life, but what is the end of life, and what comes into that, and really Mark, wherever you are, we're really missing you a lot. And we really appreciate everything that you've contributed to across the world, even though you would feel excluded at Cambridge elsewhere in Manchester, which was your hometown, in Singapore elsewhere, you managed to push the boundaries continually, even towards the end of your own life. So, Mark, thank you very much.

1:01:19 Christine Yano

And thank you, Peter, for those great personal reflections. With that, you know, I want to invite audience members to, to pose questions. We have an amazing number we have, at this point 106 participants here. And while we're waiting for the questions to come in, I should check to see if there are immediate questions. I let me just say, say something about what I've been hearing, which I find extremely moving. And it's, I've been stuck on John's notion of clubability, and, and how, what it means to be excluded from the club. And maybe many of us here today suffering the kind of imposter syndrome that keeps coming that keeps coming back and keeps our self doubts, healthy and alive. And to say that, you know, that this that, it seems to me that Mark's ongoing contribution is to reform the club, right? And to create the club of the people who are here today, the people who are listening, and the people whose lives he touched. So to affirm that there are many clubs, and not everybody has to get into particular clubs. And that maybe part of the goal here is to establish all our various clubabilities, if you will. Let me read a couple of messages. One is from Claire Maree. I see many thanks for these beautiful words in celebration of all that Mark did and continues to do, bringing us here together today. Thanks, Mark. Deep, queerly, honest, and honestly queer, thanks. To Adam Stapleton who writes thanks to everyone for their work today. A labor of life, love certainly. Vera, James, everyone here. I'm forever grateful for Mark's thoughtful and gentle supervision of my doctoral dissertation. Thanks, in particular Kristen, for your kind words, and reflections on the skill and dedication as a supervisor. Indeed, we've seen many kinds of hats that Mark wore, but in each It seems that his goal was to was to support to be inclusive, but to be inclusive in a way that honored scholarship that honored people as well. So that if you simply gave an easy pass to everything, to every one, that wasn't quite the goal here, the goal was to keep a critical edge. And that's where I think, you know, the practices of marginalization are actually important. I think, even in terms of reforming the club, it's not as if to take away the margins, but it's to inhabit the margins for their own sake. Which is, which is, you know, I think, a challenge and, and to shift perspective, shift frameworks, while keeping the margins alive. Yeah, I'm not sure if any of our other if any of our other speakers would like to comment on either Mark's contribution to clubs, margins, etc.

Let me see if there are other questions. So Rachael Hutchinson writes, Mark's work is a true inspiration to all of us working in popular culture studies, as well as various margins we inhabit. I love the attention paid here, to the edited volumes, conference panels, symposia he organized as collaboration is really the heart of what we do in academia. So and thank you, Vera, for bringing out the importance of those edited volumes, the extra work that it takes, that is often unsung, but anyone who has been involved in edited volumes, as an editor knows that it, it takes a whole lot of work, and sometimes does not give you quite the academic brownie points on your CV's but is extremely important and extremely important for communicate for creating community, especially as these edited volumes may go have gone through the process of conference, even smaller conference, and then finally, edited volume. So thank you for that.

1:06:06

Rebecca Suter says she wanted to thank very much the organizers, all the presenters, for this tribute, he- Mark will continue to be missed terribly in Australian and global academia. So thank you, Thank you, Rebecca. And I think over and over, we're seeing these kinds of attributes, but it's more than tribute I and I think what would be a fitting tribute is to think, to forward thinking. Let's see. And I'm instructed. Thank you, James. So Thomas Baudinette says, I'd really like to send my appreciation to the presenters in celebrating fantastic life and work of Mark was a giant within our field. As an emerging early career scholar in Japanese LGBT studies and Boys Love studies, I will always remember the generosity of spirit and intellectual depth with which Mark mentored me, as I prepared my first book, Mark was perhaps one of the most proactive mentors of graduate students and junior scholars in the Australian Japanese studies community as well as globally. I owe my career quite literally, to his work, and support, Mark's work will continue to always be central to my research and teaching well into the future. And a comment like that is, is to meet the highest tribute to talk about the ways in which really, he paid it forward through his mentoring. Fran Martin writes, thank you, from me to to the organizers and the presenters for doing such a wonderful and moving job of offering tribute to to our brilliant, incomparable, and sorely missed, colleague and friend, working with Mark alongside Peter and Audrey, in developing the Asia Pacific Queer project through the 2000s has been one of the most enriching, intellectually productive, and outright fun adventures of my career and life to date, as everyone is so beautifully expressing. Mark was a remarkable scholar who transformed the multiple fields in which he so prolifically engaged. He was also a top bloke, and a blast to hang out with cheers to Mark, I wish I could raise a glass of Chardonnay to him, but it's 11:30am over here. Yeah. So I think the fun element is extremely important to all that we've been talking about, right. Sharalyn Orbaugh writes, as people have said Mark made a space where it was fine to be as outrageous, as queer, as vulnerable as provocative as one wished his creation of this wide open yet safe space is what made it possible for me to publish the most personal essay of my career is edited volume, The End of Cool Japan. He was an inspiration, a joy to be with. And Claire Maree writes, many thanks for these beautiful words. Thanks, Mark. <u>Deeply</u>, queerly, honest, honestly queer. Thanks. John Francis writes thank you to all the presenters, organizers, Mark McClellan's work introduced me to a wealth of topics as I started an East Asian Studies undergraduate I am now as a media studies PhD student focused in queerness and trans cultural media. He was the first scholar to enter my personal citation canon, along with many of the other researchers, his works expose me to, thank you. Adam Stapleton writes, thanks to everyone for their work today. I read that one already. I believe we've read. I think we've read most of those if there's one that I've missed, and Vera or James pointed out, and Ah, okay, sorry. I'm finding more Joy Hendry writes, thank

you for a great collection of presentations. I didn't know Mark personally. But it was good to get to know him beyond his written work through this panel. And we're staying up way beyond my bedtime and Scotland to hear them. Thank you for staying up Joy. Jan Bardsley writes in inspiring celebration. Thanks for inviting us all to Mark's club tonight. Yes, the new clubhouse the newly formed clubhouse in process. Leonie Stickland writes, thank you for me for this moving initiative. Oops, I just lost his, her message. Whenever I wear the black suede Takarazuka jacket that Mark insisted I buy in Adelaide, where we spent a delightful day exploring the suburb I remember him with much fondness. And Katherine Mezur, Katherine writes thank you all, certainly John, Mark, Vera, Laura and all your collective daring has kept me going further and more bravely. Much love to all of you, I hope to see you in some future space. Which would be ideal. Meanwhile, Emerald King writes, I don't have the words to thank everyone who has spoken today. I feel blessed to have worked adjacent to Mark and to put my friends faces on sexuality handbook. Thank you all for your amazing words. Sadaf Khurshid writes, I just want to thank the organizers and presenters for this tribute. No questions. Um, you know, with that, I think I've I've spoken quite a bit. I wonder if Vera and James, might, can I turn the floor over to Vera and James, who were really the organizers of this.

1:11:58 Vera Mackie

Chris, I just want to make I tried to make a comment in the Q&A box. But I've just been scanning the list of participants as we've been talking. And as far as I know, we've got graduates, we've got former colleagues, I think Mark's sister may well be listening in. But there's also an extraordinary range. All of the fields that Mark touched, there are people from Cultural Studies, Queer Studies Internet Studies, and at the very least from Europe, Asia, Australia, and North America. So I think that's a really great tribute. I don't know if you've noticed, there is a comment from Gerard Goggin, who was one of Mark's co-editors.

1:12:49 Christine Yano

Vera, go ahead and you may read.

1:12:50 Vera Mackie

Oh, okay. Okay, so Gerard says, thanks to the presenters in celebrating Mark's life's work, kindness, and hilariousness should work with [indistinct] internationalizing internets. So the history was very much shaped by the kinds of ideas, practices, politics and reimagining we've heard about today, as well as the books we did it fit into a journal on internet histories. I met Mark when I arrived as a postdoc in Graham Turner's Center at UQ, and he made a huge mark on all of us, and various fields and communities, not least of which when he went unplugged on festive occasions, Mark, you live on in all sorts of ways. I don't know if James wants to say anything at this stage?

1:13:37 James Welker

I just I'd like to thank everyone for joining us in celebrating Mark and his life and his career and all of the people who he's touched. I think one of the comments pointed out how one of the comments posted pointed out how he had played a really pivotal role in their careers. And I think I can say that the same thing, I don't think that I would have a career if it weren't for Mark, and his being so kind to me early on and listening and giving me an opportunity to share my own research and encouraging me and I think that I mean, that's the same, I'm sure it can be said for Kristine, as she talked about having been his advisee on her for her PhD. I, there are so many of us. And I'm also really touched to see how many people as Vera said, from a range of fields, many of whom never knew Mark, personally, but they were inspired by his work. And so yeah, I just want to thank everyone for joining us and celebrating Mark and his career.

1:14:58 Christine Yano

Thank you, James, and Vera, I wonder, you know, I get so frustrated in these Zoom webinars, to just see people's names. And I would love to see people's faces, because you know, as human beings you're used to seeing people's reactions, and to, but I wonder if so I wonder if everybody could actually turn their videos back on? Is that going to screw things up? Hi, hi, hi, everybody, can I just really wanted to see people. And because that's kind of who we are. And if we were to create a clubhouse if we were to create a club, Mark's club, whatever you want to call it, I don't care. Um, any ideas about what should be part of this club? Kazumi?

1:15:47 Kazumi Nagaike

Oh, serious, I am not answering to your question. But is that okay for you to ask a question to one of the speakers? Oh, thank you. Thank you. So, I would like to address the question to Katsu. So you said you are in between positions, like you a Japanese man, that you always not always but you usually publish your work in English. And but you belong to Japanese queer community at the same time. You are writing in English. And it you have seen some kind of Mark's collaborations with a Japanese Queer Studies community at the same time, maybe some of the conflict or tension between Mark and I don't know, Japanese queer community or something like that. I'm not asking you to represent Japanese Queer Studies community but I'm kind of wonder how you can elaborate or expand Mark's, you know, that studies from the in between position? ごめん、かつひこくん。[Pardon, Katsuhiko]

1:17:04 Katsuhiko Suganuma

Thank you Kazumi, if there is a Mark's club to establish I will be the devil's child perhaps. And don't get me wrong. I'm a great beneficiary of what Mark has achieved and what Mark has offered to all of us. And then I think, as a lot of speakers today talked about Mark did, fought and worked with his own double or triple oppression or segregation that he felt. And I think some of you also likely mentioned that he also had access to some privilege of being a Western scholar. A scholar with the native English

speaking ability, then I guess, when I'm trying to do as his or him as my mentor, what I'm trying to do now is to actually fight my own multiple oppression that I have to face and as an academic, or the Japanese scholar who are trained in a Western institution. So I guess, in Japanese, we say, there's a metaphor to refer to gay culture, which is *barairo*, you know, the rosy color. But I think it's great to talk about everything that he did and Mark did in a positive way. But also I think, if we were to create a new club for him, for us to move forward. I think it's also include someone that may be who, who maybe might not agree with what he has said. Or maybe maybe he had a little bit of a polemic or discussion, political disagreement, productive disagreement on queer, Japan and then hopefully, we could create the platform like that to invite different voices, that who face different forms of oppression, because that's what Mark has done to his best so that we, as the reader of his work, or the beneficiary of what he has done, I think we should also fight with our own oppression. But thank you Kazumi for asking me. That question. I'm happy to out. I'm glad that I maybe I could clarify some of the things that I mentioned in my short talk. So thank you, Kazumi, for that.

1:19:23 Christine Yano

Alisa, I was just curious. I wonder if you had thoughts on on, I guess how to how to play this forward, how to play Mark's legacy forward.

1:19:33 Alisa Freedman

Excellent question. I'm glad we had our cameras off because I was crying the whole time. Everything, thank you, everyone for your amazing words and, and memories and so inspiring. Thank you, everyone for the chat. Yeah, Chris, we should do something with Mark's club. There's so many directions that Mark has established and reflecting on this today's panel, he really did map out the fields, not just the fields, as Peter was saying, the intersections, the and he mapped out some of the borders that need to be crossed too. So I wish I had more answers, but I'd be happy to be a collaborator and someone who would be, and Vera thank you so much for your perceptive comments about editing. Mark really did play an amazing role, as you said to in facilitating voices, especially of junior scholars to be heard. So Chris, I all these components together all belong in Mark's club.

1:20:35 Christine Yano

John, any, thoughts? On Mark's club?

1:20:43 John Treat

I'm struck by how many wonderful young people there are here today, as one of the people not young, I am reassured that Mark's work is going to be carried on and carried on with continued reference to what he pioneered for us.

1:21:08 Christine Yano

But I think Katsuhiko, you know, really, really kind of throws the gauntlet down, in saying in suggesting that it's not as if we necessarily give Mark's work a pass, right? That we're that we're always challenging. And we're always trying to make more legible the arguments that might be surrounded that might be stimulated by this.

1:21:33 Katsuhiko Suganuma

Oh, sorry, if I may add, most of us so a lot of us are walking in the field of Japanese studies in Queer studies. Maybe not so much this discussion won't be applied to the Internet studies because it's booming. But I guess in the current environment, Japanese studies and Queer studies they're both struggling to remain academic institution to get taught or attracting new PhD students to further research. But I think looking at what Mark has done starting from theologist, sociologist move on to cultural historians, and scholars on gender and sexuality. I think what he has shown is that because he had to face all those multiple pressures that he saw the intersection of things, so maybe his writing is reflective of, or the intersection of thinking that he has to go through. So maybe we now still in academia or postgraduate students first chance to become academia, maybe we can learn something out of his legacy to keep incorporating intersectional thinking to I guess, in a sense as Tessa Morris-Suzuki said, that it's an anti area studies perspective that yes, Japanese studies, a Queer studies might be categorized as a minoritarian studies, but because it's the minority studies, we can see things from different perspective, we have to think see things from different perspective to put things together. So I think that kind of perspective, perhaps would enhance farther research on anything about Japanese study or Queer Studies that mark also had worked on.

1:23:10 Christine Yano

Katsu, what you're talking to is is, you know, keeping queer queer. Right? And so maintaining that, Kristine, you had something you wanted to add?

1:23:19 Kristine Michelle Santos

Yes, um, I wanted to say that I think one of the things that Mark inspired us to do is to really place ourselves in the margins and really try to find empowerment in that space. And for many of us, young scholars, you know, I mean a lot, Mark has done quite a wealth of work and, and he pretty much laid out this network for us that allowed these margins to connect, feel empowered, and maybe pursue new areas. Hence, Japanese studies now extended like for myself and other colleagues here, we're now looking at the impact of Queer studies in Southeast Asia through very, you know, systematic ways such as, through media, politics, and even through a more intimate politics. You know, I've seen the works of our colleagues in NUS like with Audrey and [indistinct], and in Thailand with with Peter and to a certain extent what [indistinct] has been doing. And so it doesn't, it's really moved above and beyond this space of Japanese studies, it has also become in this very interesting space of, you know, the internet where we are not necessarily connected anymore by this particular nationality, but you now have people

moving expressing their sexualities in the most public of spaces. And, to a certain extent, that is inspiring, because at least towards the, the my time as a student, I've seen him try to navigate the space trying to make sense of it. And it inspires inspire us now to really look at this. I mean, are we still with it, are we confined within this area? Or should we explore more? So I think, with Mark's work, I think he gave us like the Lego pieces to really expand work and maybe queer other areas that remains unqueered. So thank you so much. I mean, I, for him, for me, that was very helpful as a scholar, because for the longest time, it was just, if you're stuck in Asian Studies, your focus and even here in the Philippines, our our focus has always been within this specific area. But the world is moving so fast. And Mark's work made me as a young scholar, aware of that.

1:25:50 Christine Yano

Thank you so much, Kristine, but I'd love to ask the people, especially the young people in this in this panel, um, I'm certainly not one of them, about the dangers inherent. I mean, I don't think we should sugarcoat the processes here. So are there dangers inherent in, in occupying the margins? And, and maybe proudly, so? Is that so unproblematic? Is it? Are there still dangerous that lurk?

1:26:20 Kristine Michelle Santos

Yes. I think that's central to-

1:26:23 Christine Yano

So I didn't want to I didn't want to make everything seem like okay, everything's fine now, right?

1:26:29 Kristine Michelle Santos

It's not, it's not. And I think that's what, that's what I meant, when one of the lessons I learned from Mark is, how to creatively respond to your limits, we know that these spaces this margins, this very intimate sexualities are going to be problematic in terms of, you know, ethics committees, and all of that, right. But, you know, just because they're dangerous, doesn't mean that we have to stop. Because in our quest for knowledge, we have to push ourselves to understand so that we may not marginalize these communities so that we may not oppress or, you know, misread these communities. And, and so, you know, when, as a scholar Mark would, um. So, here's one funny incident where one of the things is that Mark, being a much more senior scholar cannot interact with the younger audience, right? And, you know, it's ethics would probably find it problematic, but how can you engage with the youth with topics and I think this is where he started looking into new into internet studies to New Media Studies, talked to some of the more interesting scholars there and their approaches. And what he did was he studied, YouTube reacts, and it was an interesting space, because even for me, I'd never watched it before, but because of him, it now became a valuable resource for youth voices, you know, and, and many of these are, you know, quite unedited, quite raw, very intimate, and sharing it in public and, you know, it's, it's an interesting and fascinating way to kind of navigate this limit, so to speak, and there are many limits in

our field. And, in fact, you know, we've come to, because of the work works with people who preceded us more limits are being raised, you know, they realize, oh, can we still do this? You know, we are faced with ethic committees or, you know, asking asking us to explain what we can and cannot do. But I think Mark inspires us to, you know, even when these limits are there, let's think creatively on still finding ways and representing these margins.

1:28:51 Christine Yano

Thank you so much. I mean, I have learned so much during our time here. And I really think that it's in some ways, I think Mark would be very pleased. I love the fact that, and I apologize that our time is has come to an end. But I love the fact that we are ending on a cliff, right? That we're not ending in the middle of anything. We're ending on the margins, we're ending right there on the cliff, ready to jump fourth, seeing the leaders of Mark's club, especially in his students. And that's a wonderful, inspiring thing to see. So I really want to thank Mark students, of course, Mark himself as as really being the leader, as as certainly creating this new club. Maybe it starts to it started when when he was alive, of course, of course. But I thank you all, for sharing. I have learned so much. Thank you so much. And yeah, I think he would be pleased He is pleased. So thank you.

1:29:54 Maura Cunningham

And from the Association for Asian Studies, I would like to thank all of our panelists here tonight. This is really quite a feat. As you can see, we had quite a number of speakers. And I'm amazed that we managed to do all the math and get all the time zones worked out. So I really appreciate everyone who was able to join us for today's discussion. Thank you to all of our audience members for joining us today. And we hope to see you at future as Digital Dialogues. There's actually one in about 19 hours from now on Critical Muslim Studies. Another discussion of a field that we certainly want to discuss more at the Association for Asian Studies. We will be taking a break from Digital Dialogues during the month of March, but that's because we have our first ever virtual annual conference March 21 through 26th. So I hope that many of you will be able to join us for that event. And then we'll pick up with more AAS Digital Dialogues in April. Thank you to the Japanese Studies Association of Australia to James Welker and Vera Mackie for co organizing today's event. And once again, thank you to everyone who shared their memories and really spoke to the influence of Mark McLelland on the field. And we hope you have a good evening or morning or afternoon depending on depending on where you are. And thank you again.

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