Proceedings of the
Digital Orientalisms Twitter Conference 2019

THE DIGITAL ORIENTALISMS TWITTER CONFERENCE 2019

Front Matter

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INTRODUCTION
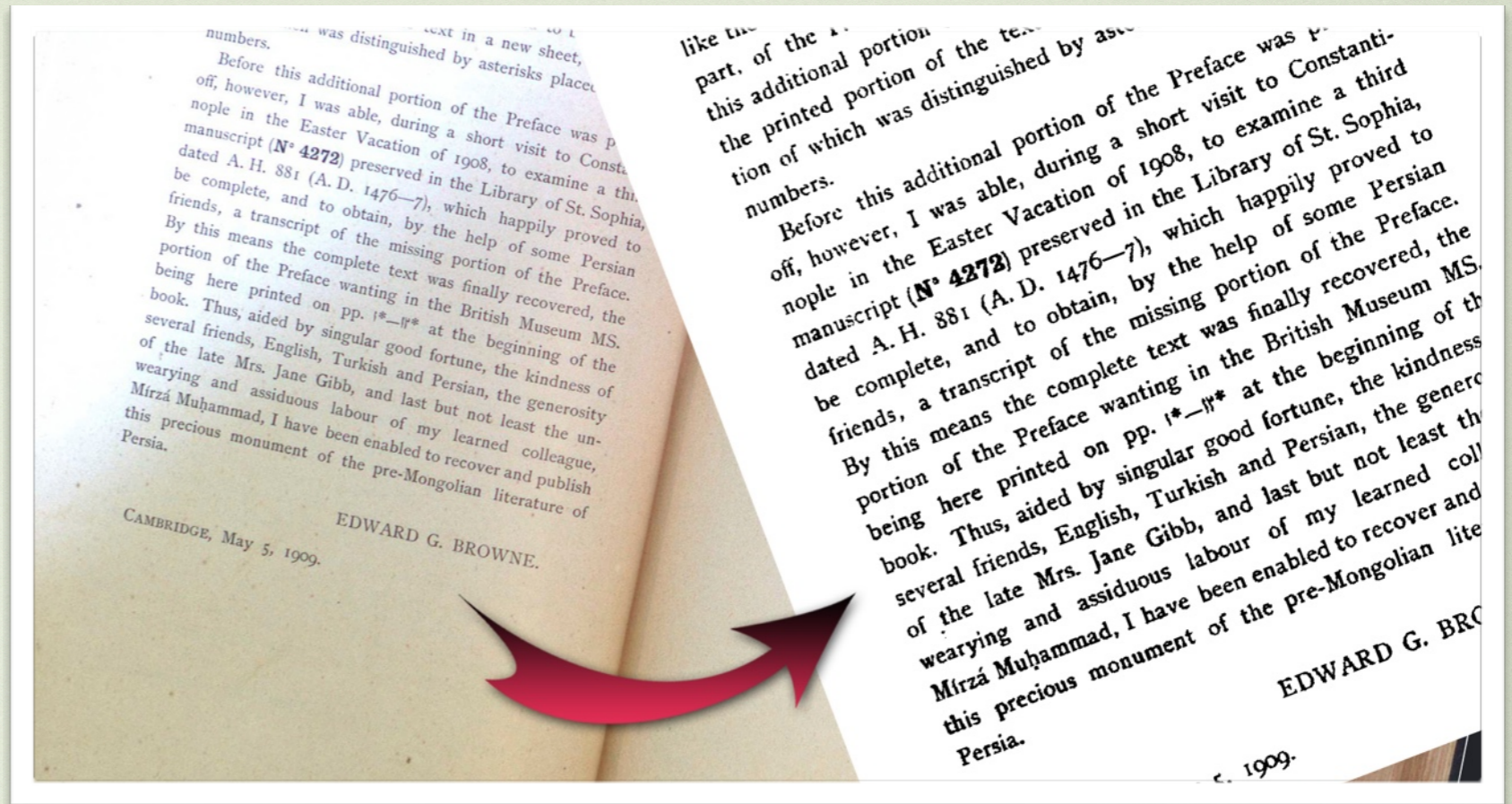
On the June 1, 2019, The Digital Orientalist held the Digital Orientalisms Twitter Conference (#DOsTC).

There were a total of eight presentations focusing on themes pertaining to the digital humanities and the study of non-Occidental histories, texts, cultures, societies, and peoples.

Announcing the Conference

The conference was announced on February 19, in a post by *The Digital Orientalist*'s then Editor of Japan Studies, James Harry Morris. In the post, Morris explored the inspiration behind the conference, namely his experiences presenting at the third Public Archaeology Twitter Conference organized by Lorna Richardson (University of East Anglia) and James Dixon (Royal Holloway, University of London). Additionally, Morris argued that digital conferences on platforms such as Twitter, are well aligned with the skillsets and methodologies of researchers engaged in the Digital Humanities. In his post, Morris additionally provided a description of the workings of a Twitter conference and a call for proposals.

Speakers

1. Lorna Richardson (University of East Anglia) - Keynote Speaker.

2. James Harry Morris (University of Tsukuba).

3. Yume from Tenjō no Ao.

4. L. W. Cornelis van Lit (Utretcht University).

5. Di Wu (University of Warwick).

6. Ani Schug and Anoush Baghdassarian (Rerooted Archive).

7. Zach Chrisman (University of Denver).

8. Simon Kaner (University of East Anglia) - Keynote Speaker.
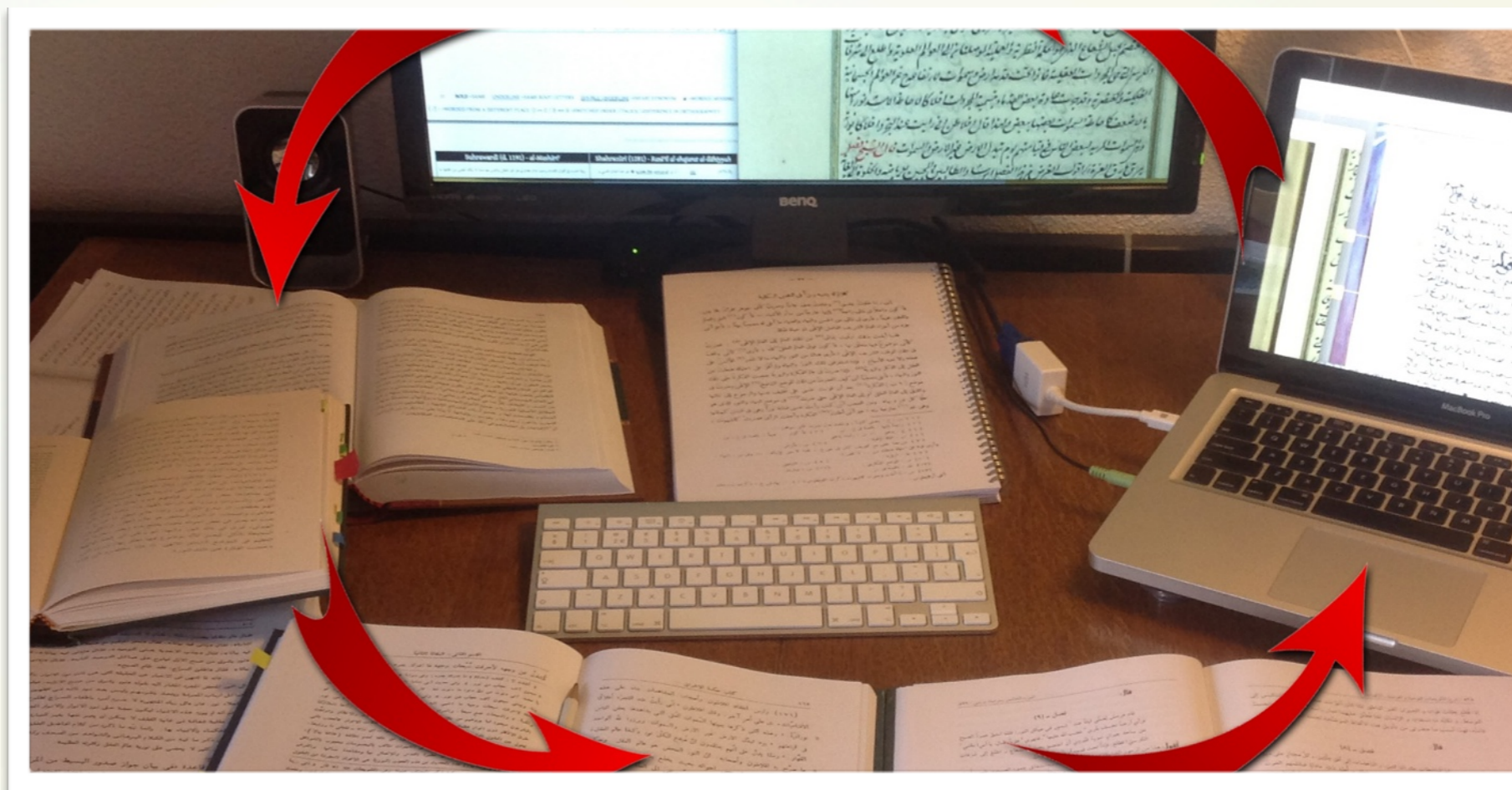
The Conference and its Proceedings

The conference took place between 12.00 UTC+1 and 16.30 UTC+1 on June 1, 2019 and was divided into three sessions. It included 8 speakers across 3 continents in 4 countries. The founder of *The Digital Orientalist,* L. W. Cornelis van Lit, then Editor for Japan Studies, James Harry Morris, and Social Media Manager, Deniz Çevik were responsible for managing the conference.

This booklet was published in April 2020 in order to provide an accessible avenue for those without access to Twitter to read the papers presented at the Digital Orientalisms Twitter Conference 2019.

OPENING WORDS

Tweeted from The Digital Orientalist's Official Account (*@DigiOrientalist*).

1. Digital Orientalisms Twitter Conference 2019, #DOsTC, officially OPENED! Pull up a chair, pour yourself a drink, and keep an eye on our hash tag and this account in order to not miss anything! #DOsTC

2. Order of business: we will introduce each speaker after which they will give their paper followed by time for discussion. Schedule is up here! Follow this hash tag and include it in your tweets: #DOsTC

3. Don't be discouraged if nothing new has been tweeted in over a minute; the pace is somewhat slow to allow for discussion if there is a need for it. (Is there a need or a discussion right now!?)#DOsTC

4. Speakers include @lornarichardson @NorwichDogu @tenjounoao_yume @deeaureliuswoo @RerootedArchive @JHMorris89 @AdrianPlau @Zach_Chris @WorldOfImage.#DOsTC

5. Join us in the next three hours @DrWorsTen @HAZINEblog @NAMansour26 @DigtalHumanatee @UEADHi @BLAsia_Africa @YaleDHLab @eu_are @sarahsavant1 @digi_hammurabi @eadh_org @zenodotus @mutakallima @MaximAbdulatif #DOsTC

6. Some of you may be unfamiliar with Twitter Conferences, but if you want to learn more check out our explanation here! #DOsTC

7. If you enjoy this conference or our website, please share our website or Twitter account with a friend you think would enjoy us too!#DOsTC

8. Our 1st speaker and one of our keynotes, @lornarichardson from @UEADHi. She is an #archaeologist interested in #digital forms of #archaeology and digital public engagement with heritage and has been involved in Twitter Conferences such as #PATC. #DOsTC https://tinyurl.com/y6s9ajcl

LORNA RICHARDSON

Tweeted by Lorna Richardson (@lornarichardson*).*

1. Welcome to the Digital Orientalisms Twitter Conference 2019 which you can follow using #DOsTC. I have had a small tech issue, so apologies for delay!

2. This event was inspired by Dr James Morris' participation in an event I help to organize, called the Public Archaeology Twitter Conference, or #PATC. I will talk briefly about that today #DOsTC

3. Me & @James__Dixon originally organized this type of conference to see if there might be alternative ways of 'doing' conference-type events that supported those of us who are unable to access regular conferences yet wanted to share the excitement of attendance & new ideas #DOsTC

4. There are an increasing number of Twitter conferences being created, in a wide variety of disciplines (check out #WSTC2 for example). Working in the Digital Humanities, I realize that we have a lot of opportunities to harness digital tech for good, rather than ill #DOsTC

5. Many social media spaces have become quite toxic environments, & there are digital places that can quickly become very hostile or misogynist, which might prevent people using these spaces for friendly communication & sharing - the original spirit of WWW after all! #DOsTC

6. Communication & sharing of new knowledge & research is an essential part of any scholarly work inside & beyond the academy. Claiming back these spaces back from this hostility, for human good & for education is part of why Twitter conferences matter #DOsTC

7. Someone wrote on here the other day that even a Tweet matters, in terms of academic comms (I can't find it, sorry).

A Tweet isn't a book, it's not peer reviewed, or in a journal, but if you are trying to share what you know with the world, it's not a bad place to start #DOsTC

8. That's not to say that Twitter conferences will naturally mean you are doing 'public engagement'. This brilliant 'zine by Matthew Edwards analyzed #PATC3. #DOsTC

9. It is a well researched & interesting read for anyone doing Twitter conferences. The bottom line of the 'zine is, we are more likely to be talking to peers, new contacts in academic related stuff. But not always, which is why it works! #DOsTC

10. There are other important reasons to use digital media for conference-ing. If you're disabled, have caring responsibilities, have financial barriers & so on, you might be excluded from physical attendance at meetings in person. That's not fair, or right in the 21st century #DOsTC

11. By taking part in today's conference, & all similar events, you are actively helping to challenge the structural boundaries of academia, and of how knowledge gets out into the 'wild'. So this is as much about the audience as the speakers #DOsTC

12. Using platforms like Twitter means we can create and share communities that are neither excluding nor exclusive. These

events can be open, vibrant, and truly representative - and include speakers who are not in the 'Ivory Tower' on an equal footing #DOsTC

13. So look out for other Twitter conferences - or start your own! We at #PATC are always happy to help you with tips on setting one up. It's free to share, the more the merrier! #DOsTC

14. Let's think about the potential for taking back our digital spaces for human good, & using social media platforms & digital tech to build inclusive events. I hope you will enjoy hearing the papers today & will interact & ask questions of the 'speakers' Welcome to #DOsTC!

Tweeted from The Digital Orientalist's Official Account ([@DigiOrientalist](#)).

1. Big thanks to @lornarichardson for a great opening to our Twitter Conference! Feel free to ask any questions in the next minutes - we'll be shortly continuing with the next paper #DOsTC

2. Next is @JHMorris89 (University of #Tsukuba) an editor at the @DigiOrientalist. He was recently awarded the #Surveillance Studies Network Early Career Researcher

Award 2018 for a paper on anti-#Christian surveillance in Japan. #DOsTC https://tinyurl.com/y4wky2lp

JAMES HARRY MORRIS

Tweeted by James Harry Morris (@JHMorris89).

1. Readers of @DigiOrientalist may know that last year I created a Twitter #Bot using @BOT_libre. I wrote a post (below) about the bot's creation, how it works, and the benefit it had on increasing academic content on my personal #Twitter account. #DOsTC https://tinyurl.com/y7k99644

2. @KirishitanB collects tweets pertaining to 16th & 17th Cen. #Christians and related themes. Those interested in the topic should stay tuned for @tenjounoao_yume's paper on #Japanese #Christianity. My data sample has 9,308 tweets collected from August to November 2018. #DOsTC

3. Most tweets (9,288 or 99.79%) were in #Japanese due to the keywords that the #bot searches for. Included in this number are tweets that contained #Japanese alongside another language. The table below shows the number of tweets containing media, URLs and hashtags. #DOsTC

Type of Tweet	Proportion	Proportion as a Percentage
Tweets containing media	1,442	15.49%
Tweets without media	7,866	84.51%
Tweets containing URLs	1,216	13.06%
Tweets without URLs	8,092	86.94%
Tweets containing Hashtags	705	7.57%
Tweets without Hashtags	8,603	92.43%

4. #Data collected by Twitter #Bots can provide insights into the way that people use their respective #languages. In other words, analysis of Twitter-based data can help us to understand contemporary #linguistic trends. Pictured are the keywords the #bot searches for. #DOsTC

Currently, the bot searches for the following keywords in English and Japanese; *Kirishitan* and its various spellings (キリシタン, 吉利支丹, 切支丹); *Kakure Kirishitan* (カクレキリシタン, 隠れキリシタン, 隠れ切支丹); *Senpuku Kirishitan* (潜伏切支丹, 潜伏キリシタン); *Kirishitan danatsu* キリシタン弾圧; *Kirishitan ji* キリシタン寺; *Kirishitan daimyō* キリシタン大名; *Shūmon aratame* 宗門改; *Shūmon ninbetsu aratame* 宗門人別改; *Shūmon aratame yaku* 宗門改役; *Kirishitan seiki* キリシタン世紀; *Kirishitan ban* キリシタン版; *Shimabara no ran* 島原の乱; and the name *Takayama Ukon* 高山右近. In a previous iteration, it also

5. The term #Kirishitan refers to 16th&17th Cen. #Japanese #Christianity and its adherents. It was derived from the #Portuguese, Cristão. The bot searches for common

spellings #キリシタン, #きりしたん, #切支丹, and #吉利支丹. See Li's discussion: https://tinyurl.com/y53rxr65 #DOsTC

6. In the modern period, scholars such as #Miyazaki Kentarō have popularized the #katakana rendering of the term (#キリシタン) because it is common to write words derived from foreign #languages in this syllabary and it helps to avoid misunderstandings. #DOsTC

7. This trend is seen in the data since most people choose to use the #katakana rendering both as a stand-alone and compound word. Surprisingly, the colloquial #切支丹 is popular with 32.74% of instances of the term as a stand-alone word using this rendering. #DOsTC

Keyword	Number of Instances as a Stand-alone Word	Number of Instances as a Percentage	Total Number of Instances (including Compound Words)	Total Number of Instances as a Percentage
Kirishitan	51	1.48%	51	0.54%
キリシタン	2,210	64.15%	7,992	84.70%
きりしたん	5	0.15%	8	0.09%
吉利支丹	51	1.48%	52	0.55%
切支丹	1,128	32.74%	1,332	14.12%
Totals	3,445	100%	9,435	100%

8. The favoring of #切支丹 likely reflects little more than variation in individual diction, since tweets containing this term did not differ in terms of content to those favoring the #katakana spelling. It could also be caused by predictive text software. #DOsTC

9. It is also surprising that the #hiragana rendering #きりしたん lacked popularity since numerous scholars have favored the spelling as illustrated by its prevalence in book titles. See #CiNii's list of popular titles about the #Kirishitan: https://tinyurl.com/ybw2qznb #DOsTC

10. When used in reference to hidden #Kirishitan, #katakana is usually used. The rendering #隠れキリシタン (J. Kakure Kirishitan) is most popular. The term Hanare Kirishitan #離れキリシタン used by some to refer to hidden Kirishitan after 1865CE never appears in the data. #DOsTC

Word	Number of Instances	Number of Instances as a Percentage
カクレキリシタン	221	5.85%
かくれキリシタン	111	2.94%
隠れキリシタン	3,305	87.55%
隠れ切支丹	137	3.63%
隠しキリシタン	1	0.03%
Totals	3,775	100%

11. For academics the term "Kakure Kirishitan" refers to #Christians who refused to join the #Church following the return of missionaries. For the public, however, the term can be used to refer to #Kirishitan at any point during their hiding. This creates an issue...#DOsTC

12. Academics have sought to popularize alternatives such as #かくれキリシタン (Kataoka & Nakazono) and #カクレキリシタン (Miyazaki), because the term Kakure 隠れ (hidden) falsely suggests that the #Kirishitan are still in hiding.

13. Yet, the data illustrates that the rendering #隠れキリシタン remains the most popular. This may be due to predictive text software, but it also suggests that there is a disconnect between the public and academic spheres. #DOsTC

Words	Number of Instances	Number of Instances as a Percentage
潜伏キリシタン	1,185	97.86%
潜伏切支丹	24	1.98%
潜伏吉利支丹	1	0.08%
せんぷくきりしたん	1	0.08%
Totals	1,211	100%

14. Another trend that can be seen in the data is the changing meaning of the term #Kirishitan in the public sphere. As a historical term #Kirishitan is distinct from #Christianity and #Christian(s), however, the public appears to ignore this. https://tinyurl.com/y3sugycf #DOsTC

15. Some users refer to themselves incorrectly as #Kirishitan, others to persecuted #Christians in China & Korea as #Kakure Kirishitan. This suggests that "#Kirishitan" is losing its historic&academic meaning & is used to refer to ordinary Christians and Christianity. #DOsTC

16. In conclusion, @KirishitanB has allowed me to undertake preliminary research on the phraseology of Japanese-speaking twitter users referring to #Kirishitan. The data has suggested that there are discrepancies between academic and public usage of related vocabulary.#DOsTC

*Tweeted from The Digital Orientalist's Official Account* (@DigiOrientalist).

1. Second paper of the #DOsTC is presented by @JHMorris89 and it is on witter #Bot he has created using @BOT_libre. #DOsTC

2. The next paper will be made by Yume from @tenjounoao_yume a website that explores the history of #Christianity in #Japan including detailed information on #martyrdom sites and historical figures. #DOsTC http://tenjounoao.com
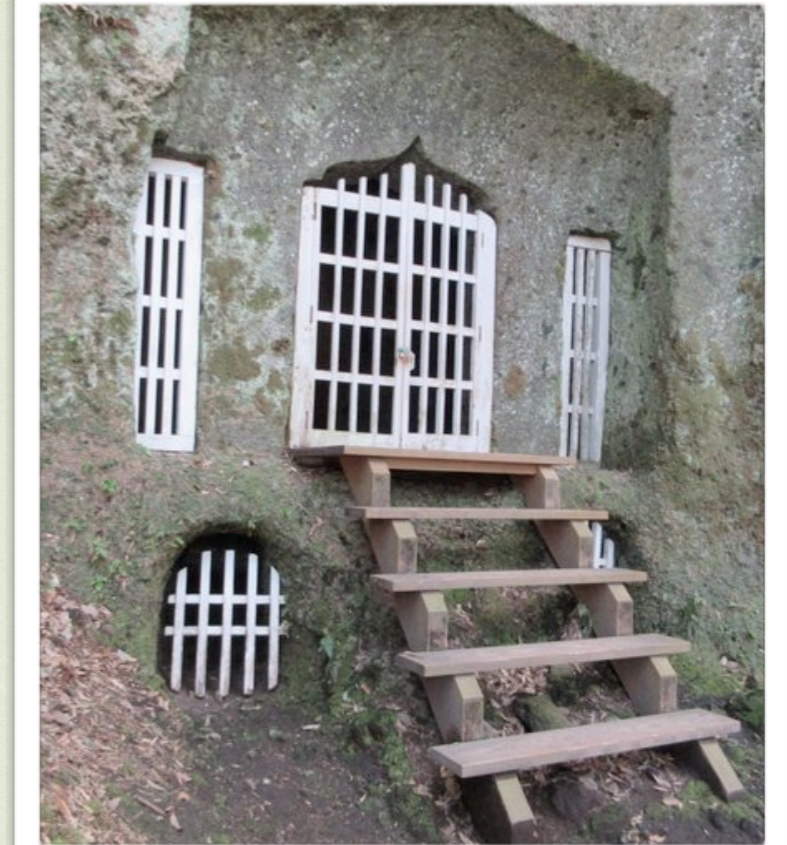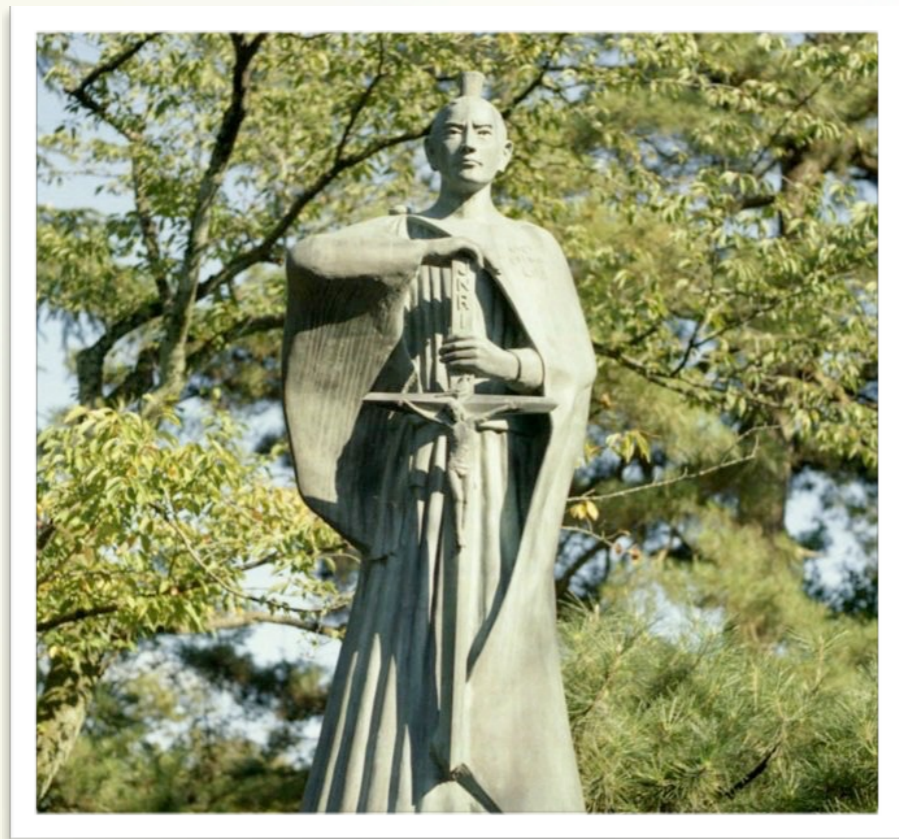
TENJŌ NO AO

Tweeted by Yume from Tenjō no Ao (@tenjouno_yume).

1. 日本のキリスト教、キリシタンには、他にはない固有の歴史がある。その特徴は大きく二つ挙げることができる。 #DOsTC

2. 一つは日本が多くの殉教者を出した殉教の国であること。もう一つは、長い禁教の時代を潜伏キリシタンとして信仰を守り、開国後にやって来た宣教師に信仰を告白して教会に戻ったという点である。 #DOsTC

3. 日本にキリスト教が伝えられたのは1549年。イエズス会のフランシスコ・ザビエルによってであった。当初順調に教勢を伸ばしたキリスト教は多くの信徒を獲得し、キリシタンになる大名も現れた。

4. しかし国の覇権を握った豊臣秀吉が迫害を始め、徳川幕府の時代になると完全にキリスト教は禁止された。キリスト教を信じたら逮捕され、処刑されることになったのである。キリシタンが多かった九州の一部では、踏絵（ふみえ）を踏ませて、信徒かどうかを見分けることもした。 #DOsTC

5. 日本には47の都道府県があるが、そのうち殉教地がないのは3〜5県だけである。それくらい全国で禁教令は厳しく布かれ、キリシタンは徹底的に弾圧された。全国の津々浦々には「高札」が建てられ、司祭や信徒を密告すれば報奨金がもらえた。世界でも珍しい厳しい弾圧が、長期にわたって行われた。 #DOsTC

6. 逮捕された信徒は拷問されて死ぬか、転ぶか、あるいは死ぬまで牢屋にいるしかなかった。ある人がキリシタンだったならば、その子孫が5代まで監視され、自由に結婚、就

職、引越ができなかった。監視があまりに厳しいので、子孫が絶えてしまう家族も多かった https://youtu.be/GGT6TB5cpKE #DOsTC

7. 海外から来た宣教師や信徒の指導者は、棄教させるために特別な牢に入れ、女性と同衾させて司祭の誓いを破らせようとした。役人が書いた記録に「転んで女性と結婚した」と書かれている神父が何人もいるが、誰一人子供が生まれていない。 https://youtu.be/0cUtOR-DL1A #DOsTC

8. 般の信徒たちの中には、村の全員で信仰を守って生きることを選んだ者たちがいた。「潜伏キリシタン」である。五人組という連帯責任を負わせる制度があったので、全員で信仰を守らなければ、守り抜くことができなかった。彼らは1640年代から1865年まで、なんと7代にも渡り信仰を守り続けた。#DOsTC

9. 19世紀半ばになると、日本は開国し、そこに外国人のための教会が建てられた。1865年3月17日潜伏キリシタンたちは長崎の天主堂に来て、神父に自分たちの信仰を告白した。これを「信徒発見」といい、こうして教会に復帰した者たちを復活キリシタンと呼ぶ。しかしハッピーエンドにはならなかった。 #DOsTC

10. 開国したとはいえ、日本はまだ禁教令下だったため、信徒は捕らえられ、西日本に流配された。その数約3400人。彼らは流配地で牢屋生活をした。しかし劣悪な環境のせいで、4年間で600人以上の者が死亡し、生きて故郷に帰ることができなかった。 https://youtu.be/ylkB1oHN4PI #DOsTC

11. 1873年になって、ようやく日本ではキリスト教を信じても処刑されないことになった。これは「黙許」の時代になったに過ぎず、信教の自由が認められたり、保証されたりするのはまた後のことだった。しかし信徒たちは喜んで暮らしていった。 #DOsTC

12. かつて多くの殉教があり、潜伏の時代を経て、復活した信徒たちは、美しい教会堂を建てた。この固有の歴史は世界に類をみない素晴らしいものだということが認められ、2018年、潜伏キリシタン関連遺産が世界遺産登録された。#DOsTC

長崎と天草地方の潜伏キリシタン関連遺産

佐賀県
五島列島
長崎県
熊本県

20km

構成資産名
① 原城跡（南島原市）
② 平戸の聖地と集落
　〈春日集落と安満岳〉（平戸市）
③ 平戸の聖地と集落〈中江ノ島〉
　（平戸市）
④ 天草の﨑津集落（熊本県天草市）
⑤ 外海の出津集落（長崎市）
⑥ 外海の大野集落（長崎市）
⑦ 黒島の集落（佐世保市）
⑧ 野崎島の集落跡（小値賀町）
⑨ 頭ケ島の集落（新上五島町）
⑩ 久賀島の集落（五島市）
⑪ 奈留島の江上集落
　〈江上天主堂とその周辺〉（五島市）
⑫ 大浦天主堂（長崎市）
※天草市以外は長崎県

13. キリシタン情報サイト「天上の青」では日本キリシタン史の特徴をおさえつつ、全国の殉教地を訪れてまとめている。殉教者や来日した宣教師についての人物伝も書いている。興味のある方に是非見ていただきたい。http://tenjounoao.com/index.html #DOsTC

Tweeted from The Digital Orientalist's Official Account (@DigiOrientalist).

1. We will now Tweet an English version of @tenjounoao_yume's paper translated by @JHMorris89. We will tweet the translation as replies to @tenjounoao_yume's tweets so please refer to the Japanese version of the paper! #DOsTC

2. Within the history of #Japanese #Christianity, the #Kirishitan, have a characteristic history. There are two characteristics that can be raised. #DOsTC

3. First, is the large number of martyrs. Japan is a country of martyrs. The second is the keeping of the faith during the long period of persecution by hidden Kirishitan, and their return to the Church following the return of missionaries after the opening of the country. #DOsTC

4. #Christianity was first preached in #Japan in 1549CE by the #Jesuit Francis #Xavier. Christianity spread quickly gaining many believers including Daimyō. #DOsTC

5. However, under the rule of #Toyotomi #Hideyoshi persecution began, and under the #Tokugawa Shogunate #Christianity was completely banned. If you believed in Christianity you were arrested and executed. #DOsTC

6. In some parts of #Kyushu, where #Christians were numerous, people were made to tread on #Fumie (holy images) in order to confirm whether or not they were a believer. #DOsTC

7. In Japan, there are 47 administrative divisions (i.e. Prefectures), but there are only 3-5 Prefectures with no #martyrdom sites. This illustrates the severity and thoroughness of the anti-Kirishitan persecutions and the ban on #Christianity. #DOsTC

8. Laws were displayed on wooden boards in every corner of the country offering reward for those who notified the authorities about priests and believers. This sort of severe persecution, rare throughout the world, lasted for a very long time. #DOsTC

9. Arrested believers could be tortured and die, apostatize or be imprisoned until natural death. Moreover, the descendants of those people would be subject to #surveillance for five generations. #DOsTC

10. The descendants of #Kirishitan were unable to marry, become employed or move homes freely. And due to the severity of #surveillance many families died out. #DOsTC

11. Foreign #priests and guardians of #Kirishitan communities were placed in special prisons in order to make them apostatize. Here they were made to live alongside women in an attempt to make them break their priestly vows. #DOsTC

12. Official records state that a number of #priests apostatized and got married but none had any children. However, it is unclear from Japanese records how they lived and how they faced death. #DOsTC

13. Amongst ordinary believers there were entire villages that decided to protect their beliefs and continue to practice it. They are known as hidden (Senpuku) #Kirishitan. #DOsTC

14. Due to the #goningumi system of mutual responsibility, all members of a community needed to keep their faith in order to protect it until the end. They kept their faith for 7 generations from the last #martyrdom of a priest in 1640 to 1865CE. #DOsTC

15. In the middle of the 19th Century Japan opened five ports under foreign pressure and at those ports Churches were constructed for the foreigners. On 17th of March, 1865CE hidden #Kirishitan visited #Urakami Cathedral in #Nagasaki and told the priest of their beliefs. #DOsTC

16. This is called "The Discovery of Believers (J. Shinto Hakken) and those who returned to the Catholic Church are called "Restored #Kirishitan" (J. Fukkatsu Kirishitan). However, this was no happy ending. #DOsTC

17. Although Japan has opened, the ban on #Christianity was still in place. The believers numbering 3400 people were arrested and exiled to 20-22 domains in Western Japan. #DOsTC

18. They were not killed after exile, but imprisoned. However, due to poor conditions over 600 people died over 4 years and none were able to live and return home. #DOsTC

19. In 1873CE, Japan decided that it would no longer execute #Christian adherents. This was, however, only tacit permission to practice #Christianity, and it wasn't until later that religious freedom was granted and guaranteed. Nevertheless, believers lived happily. #DOsTC

20. After many martyrdoms and a period of hiding, the believers who returned to the Church built a beautiful Cathedral. In 2018, the unique and wonderful history of the Kirishitan was recognized, and sites related to the hidden Kirishitan became UNESCO World Heritage Sites. #DOsTC

21. On the #Kirishitan information website "Tenjou no Ao" I seek to understand the unique nature of Kirishitan history by recording visits to martyrdom sites throughout Japan. I also write the biographies of martyrs and missionaries. Please visit: https://tenjounoao.com #DOsTC

22. That is the end of our first session. Feel free to discuss the papers with @lornarichardson, @tenjounoao_yume, and @JHMorris89 or grab a coffee. There will now be a 15 minute interlude. #DOsTC

23. Second session of the #DOsTC is starting! Next up is Cornelis van Lit, @WorldOfImage, editor of *The Digital Orientalist*. He will tweet about getting historical documents into plain text format using #OCR. #DOsTC

L. W. CORNELIS VAN LIT

1. My engagement with Digital Humanities, #DH, has been a slow process starting in 2013. Since then, I've seen my weblog @DigiOrientalist grow into an online magazine run by a team of six. My main aim throughout the years has been the improvement of our everyday workflow #DOsTC

2. I have been writing a handbook based on all those years of exploring computer solutions. It is at the intersection of Digital Humanities and Manuscript Studies. For more information see: https://lwcvl.com/Among/index.html or come see me at #DH2019 #DOsTC

3. It is only in my recent project, on the medieval Muslim thinker Ibn Arabi and his commentators https://lwcvl.github.io/World-of-Image/ , that I came to engage with one of DH's most popular topics: text in its plain text appearance. Here are my findings concerning OCR #DOsTC

4. A work stripped from its material carrier, text as merely a string of characters, makes it readable for computers while still being recognized as the text in question. For historians, however, there is considerable work to be done to get a work in plain text format #DOsTC

5. There are large corpora such as http://shamela.ws Works can often be downloaded individually as .epub which you can convert with https://www.pandoc.org into plain .txt format. Scholars are working on marking up the Shamela corpus: https://github.com/OpenITI #DOsTC

6. You may need to build one yourself. The first step is getting images of a printed edition. Again, in my field of Islamic Studies, there is a very large number of works already digitized in this way and uploaded to @internetarchive and indexed at http://waqfeya.com #DOsTC

7. You can also make such images yourself. Even smartphones are great, see https://digitalorientalist.com/category/digitization/ You will likely want to brush things up with https://scantailor.org which I explain in this video https://youtu.be/dFFJJHVGFVE #DOsTC

8. If you have budget for it, you could pay someone to type out what it says, see Karen McNeil's experience with Amazon's Mechanical Turk https://tinyurl.com/yxyvnycp #DOsTC

9. Another option is optical character recognition software, that is, trying to let a computer extract the text from the image. Many software libraries exist, developed for decades and free to use. I have been experimenting with Tesseract and Python #DOsTC

10. I like to write the code custom for one book at a time The idea is to break the difficult problem into simpler problems. I first let the computer identify and white out all signs that are only garbage (footnotes, punctuation, etc) and I rotate the image to be straight. #DOsTC

13. My code is not on http://GitHub.com/lwcvl since I first want to build an interface to correct the data Detection of obvious errors can be hard-coded. Every word should be checked against a wordlist. Every line should get a probability with 100% only after a human check #DOsTC

14. This in turn is part of a plan to create a digital edition of a commentary tradition: combining several texts that have a syntactic relationship with each other in one digital interface. For questions, comments or suggestions please reply or email me. Thank you!!! #DOsTC

Tweeted from The Digital Orientalist's Official Account (@DigiOrientalist).

1. The 4th paper of #DOsTC is presented by @WorldOfImage (Cornelis van Lit) the creator and head editor of @DigiOrientalist. Check it out below! https://twitter.com/WorldOfImage/status/1134804545710768128

2. The next paper will be given by @deeaureliuswoo a doctoral student at @warwickuni. It is entitled: "The #Oriental Gentleman: Contemporary #China's Exploration of a Oscar #Wilde Inspired New #Chinese #Masculinity." #DOsTC https://tinyurl.com/y499nbyg

11. I do a histogram for both X and Y directions. This allows me to identify the lines and therefore to vertically divide the page. I then extract each line as an image. Only those lines containing the body of the text are given to Tesseract. Results are fairly good. #DOsTC

12. An alternative is to simply brute-force run Tesseract on entire pages. For a book this takes the computer 20m-2h The result is a flawed digital text but as a simple index it works. Don't forget to let Python add page number or else you will not be able to trace it back #DOsTC

DI WU

Tweeted by Di Wu (@deeaureliuswoo).

Introductory Video: https://youtu.be/fg93s9acRjY

1. "Oriental Gentleman"- China's New/Alternative Masculinity examines the making of the BOBO masculinity inspired by the 19th-century Victorian British writer and trendsetter Oscar Wilde' dandy persona. #DOsTC

2. Case study focusing on male fashion and lifestyle magazines representing a dandy and British gentlemen mixed Chinese Masculinity, which is an alternative choice to the Confucianism dominated Masculinity. #DOsTC

Willers Powell Frith - A Private View at the Royal Academy, 1881

3. Wilde's known a literary master but more importantly to Chinese young ppl he's the handsome & fashionable & sharp-tongued dandy who had a dramatic life. He's an almost tragic hero and "women's friend" who's admired by women when he's alive ard wrld until today #DOsTC.

4. In China, Wilde's been used as a fashion&queer icon to sell beauty masks, perfumes etc. Coke China also feature him in promotional posters to show solidarity in anti-homophobia activism last year. In a nutshell, Wilde's the most popular British literary figure. #DOsTC

5. Apart from popular culture, he is also the most popular writer about whom Chinese college students who study English lit/language chose to write their graduation thesis even though he's often omitted in college classes due to his "unusual" sexual orientation. #DOsTC

6. Another reason that contributed to his immense popularity among the younger generation is that the changed economic environment in China facilitated the rocketing growth of consumerism and love of glamour and elegance especially from Britain. #Anglophile #DOsTC

7. The reintroduction of capitalism in Post-Mao (1976 -) China has accelerated the rise of consumerism & has spurred a rethinking of a new Chinese (masculine) national image to re-join the international conversation. #DOsTC

8. There has been divided concepts of a new image of the Chinaman. The first image is the "new junzi": professionals and businessmen who justify their quest for material wealth by reinterpreting Confucianism as an ethical system compatible with doing business. #DOsTC

9. Second, under the influence of an Anglophile sentiment, an alternative new Chinese masculinity, as an expression of anti-totalitarian and anti-heteronormative establishment, is emerging and starts to gain popularity: namely the "Oriental Gentleman" #DOsTC

10. My next section of argument will be helped by this Prezi presentation. Please check the link here: [Link is Dead]...that argues about the Anglophile sentiment among Chinese middle class and its historical and political reasons behind #DOsTC

11. The image of gentleman is youthful, vigorous, scientific and even aggressive. In a very controversial documentary titled *He Shang* (River Elegy) (1988) that triggered the 1989 tragic Tiananmen incident...

12. It argues that the Oceanic civilization is an admirable Occidental Other whose advanced technology, open-mindedness and explorer's mindsets are model for Chinese civilization or "yellow earth civilisation" to emulate. Of course it is banned in China since 1989.

13. This documentary is criticised as potent example of the Western "cultural imperialism" as that term is now defined in postcolonial and Said's Orientalism discourses (Chen 51).

14. Yet Chen points out that when we consider He Shang within the cultural and historical context of post-Mao society, "it can be best understood neither as an example of Chinese naiveté nor of Western imperialism, but as a potent anti-official discourse...

15. employed by the Chinese intelligentsia to express what was otherwise politically inconceivable and ideologically impossible" (51-2). In 2006, another influential documentary *Daguo Jueqi* (The Rise of the Great Nations) traced the rise of Western powers back to their marine force...

16. their fearless explorers as well as innovative thinkers. The aspiration for China to become a powerful modern country actually resulted in this objective and critical approach to the Opium War and British gentleman is perceived as an admirable image...

17. who encapsulates a "Chinese dream" to be a country as prosperous, technology advanced, and powerful enough to stand up against the Western imperial powers.

18. This admiration now, however, has shifted from the political area but into the economic growth approved and encouraged by the government and the classical middle class

(mostly government officials) is behind the major craze for conspicuous consumption. While the BOBO jungles…

19. between their economic capital and cultural capital and find Wilde the perfect balance who is rebellious and artistic but he is also glamorous and fashionable, a materialistic comfortable lifestyle that the Chinese BOBOs would not give up…

20. After a macro analysis of the Chinese BOBOs's fascination with the British image and Wilde represented ideal lifestyle, we will more focused on the masculinity part. Chinese men are mostly represented by macho steely men who prioritise patriotism, brotherhood above anything.

21. Men who took too much care about their appearance are deemed effeminate, sissy, and even pervert. The Chinese men image on the screen is men who do not show feelings especially to their romantic partners. This situation has changed since the BOBOs study overseas.

22. Men's appearance and fashion style from S-Korea, Japan, the US, Europe, and Britain have deeply influenced their construction of masculinity. Among them the most admired is the British dandy style where the flamboyance and self-restriction find a perfect balance.

23. Which is evident in this: http://www.esquire.com.cn/2017/1211/257766.shtml Esquire article "Studying Overseas Changes Your Appearance Dramatically" British style is highly valued.

24. This ideal image of Chinese young dandies are a combination of both the junzi (Chinese Confucian gentleman) masculinity admired by the "classical "middle class, and the Wilde's dandy masculinity.
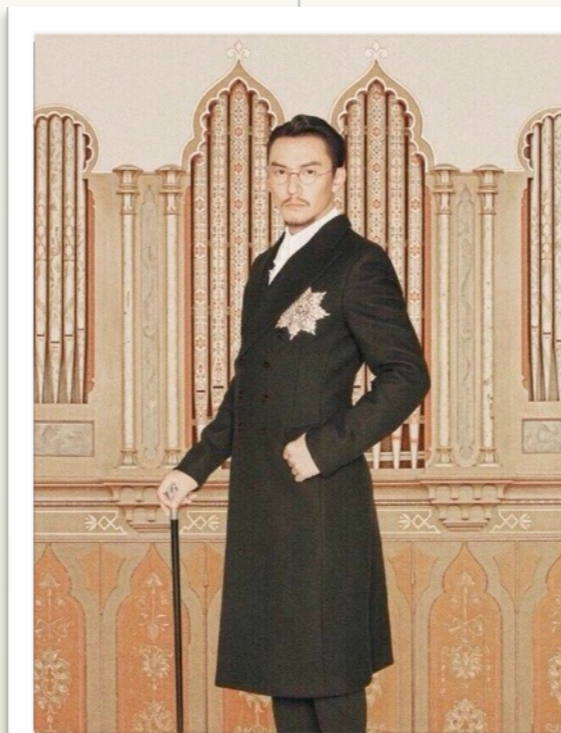
25. Bazaar China's "Oriental Gentleman" Series: Finally, China's imitation and explorations of this new masculinity is also reflected in male fashion and lifestyle magazines.

26. Bazaar China's Oriental Gentleman series

features Taiwanese actor Chang Chen and American-Chinese actor Daniel Wu photographed by famous photographer Sun Jun.

27. Both actors are widely lauded for their "gentleman quality" and seen as the perfect incarnation of, as the title suggests, the "Oriental Gentleman". Both of them are lauded for their "junzi" or gentlemen quality in Sinophone world. Both of him are highly educated as well.

28. The worship of good education background is a special feature of "Wen" (scholarly) masculinity mch admired in China. Wilde's high achievement in literary accomplishment perfect sits in this Chinese imagination of a West-East combined ideal masculinity.
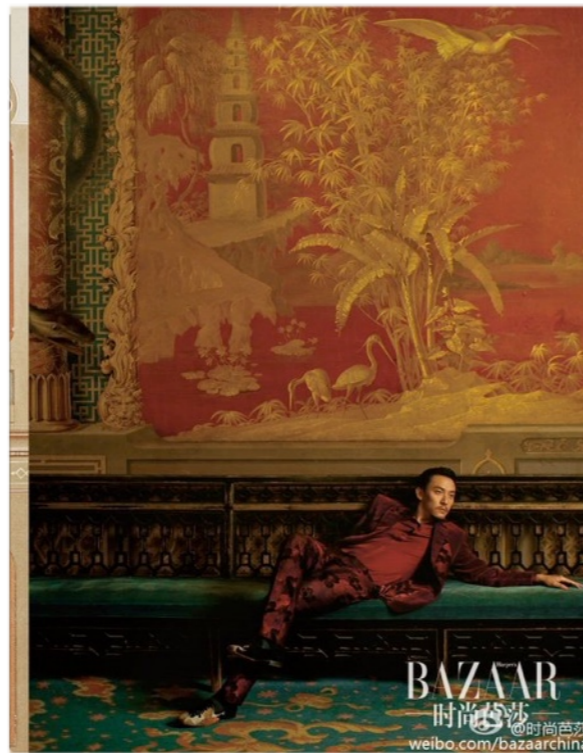
29. This is another reason why British gentlemen/dandy are appealing in modern China is also closely linked to a fascination with their education– again a requirement for the "wen" masculinity.

30. Following the huge success of Downton Abbey (2010-15), Thor (2011), Les Miserables (2012), Sherlock (2010-17), etc. in Mainland China, the league of "gentlemen actors" such as Dan Stevens, Tom Hiddlestone...

31. They set the standard for a model masculinity in the eyes of the Chinese public &they are "charismatic leaders" in Max Weber's discourse. Chinese elites imitation of such masculinity ties into our previous discussion that the well-educated BOBOs looking for a cultural authority...

32. In Chang Chen's photographs [below] entitled *Dongfang Shenshi* (the Oriental Gentleman), the background is uncannily similar to Whistler's Peacock Room with the typical chinoiserie style noticeable just from a glance at the picture.

In the business world on the other hand, Derek Hird argued that the reintroduction of capitalism in post-Mao China has spurred the emergence of the "new *junzi*" (Hird). Therefore, the new Chinaman's masculinity echoes with the collective craving for the entrepreneurial spirit, which is visualized in GQ's cover in which the three celebrities (actors Sun Honglei and Andy Lau, and China's first internationally famous director Zhang Yimou) are all dressed in sleek modern business suits. The business suits here in GQ is in contrast to Bazaar China's more dandified and flamboyant design, reflecting the different aspects of the new Chinese masculinities: one is dandified and bohemian (targeting the younger and rebellious "hip" middle class), and the other is more traditional and bourgeois (for the middle-aged businessman and government officials).

33. The pink-screened-background one will remind well-read BOBOs of Dorian Gray's opening paragraph, where Wilde describes the beautiful fleeting effect created by the flying birds on a Japanese screen (DG 2).

34. The BTS of "Oriental Gentleman" shot in Royal Pavilion in Brighton: https://tinyurl.com/wmu4bz9 the photographer expressed his idea of looking the lost Oriental beauty in the West.

35. Finally, I want to reiterate that Chinese middle-class is not a monolithic concept, as I argued in the Prezi. presentation, there are two major groups within the middle class. This paper's focuses on the "hip"

middle-class is actually a quite small cohorts in comparison. #DOsTC

36. To conclude here.| #DOsTC Thank you everyone who is reading this thread and welcome for questions and discussions. I'm done now @DigiOrientalist @JHMorris89

Tweeted from The Digital Orientalist's Official Account (@DigiOrientalist)

1. The fifth paper of #DOsTC, @deeaureliuswoo's exploration of the "#Oriental Gentleman" and #masculinity in #China. https://twitter.com/deeaureliuswoo/status/1134807251896733698

2. Unfortunately @AdrianPlau [a scheduled speaker] could not make it today. The next paper will commence in 25 min. In the meantime, please discuss here anything you always wanted to know about The Digital Orientalist! #DOsTC

3. That is the end of our second session. Feel free to discuss the papers of @WorldOfImage, @deeaureliuswoo, and @DigiOrientalist or take a short break. We will be back at 14.45 UTC+1. #DOsTC

The Digital Orientalist spent the short break sharing the publication's popular posts from the academic year 2018-2019.

4. The next paper is by @RerootedArchive. Founded by Ani #Schug and Anoush #Baghdassarian, Rerooted is a digital oral history archive that preserves over 100 testimonies from over 100 years of #Syrian #Armenian history. #DOsTC
https://youtu.be/WtUGqsECg8s

ANI SCHUG AND ANOUSH BAGHDASSARIAN
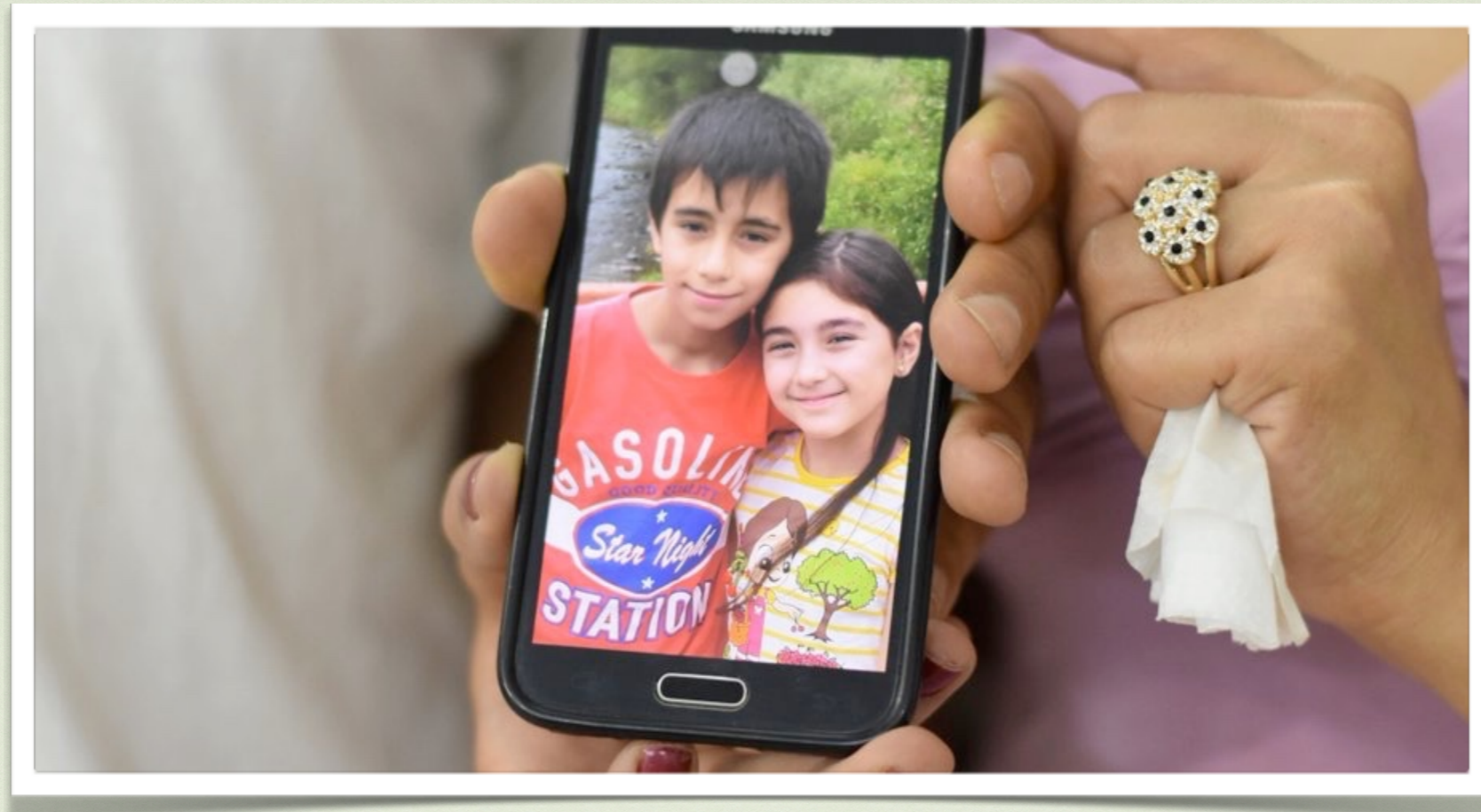
Tweeted by Ani Schug and Anoush Baghdassarian from the Rerooted Archive (@RerootedArchive).

1. Hello #DOsTC conference! Let us introduce ourselves. We are Ani Schug and Anoush Baghdassarian the creators of the Rerooted Oral History Archive which preserves over 100 testimonies of over 100 years of #Syrian #Armenian history. Here comes our presentation...

2. Today we are at #DOsTC to show you how we bring #Oral_History alive to amplify positive change in the lives and communities of our narrators. First, let us give you a glimpse into their worlds through their words....

3. "If you die, I die. If you live, I live." What would you do if you heard your children were kidnapped in the battlefields of #Syria? Linda and Hagop share their brave and harrowing story to save their family https://youtu.be/AixpZraJi54 #DOsTC

4. "Oh God, I am in your hands not theirs." How does one survive #discrimination and #torture for their #religion & #ethnicity? Krikor shares his strength to survive through his

worst moments, including imprisonment, at the #Syria-Turkey border https://youtu.be/-HyE5GlRvvw #DOsTC

5. "#Armenia is like your father, who gave you your name. And #Syria is like your mother who took care of you for years." How do you define a dual #Syrian-Armenian identity? Sevan does, so eloquently here: https://youtu.be/7V8QIV-WCSs #DOsTC

6. "After that, the torture started." How does a mother protect herself and her children after their father is killed by #ISIS in the outskirts of #Aleppo? Angel speaks out about her family's story: https://youtu.be/k-YK154hxO0 #DOsTC

7. "Everything was Armenian, the shopkeeper, the baker, the cobbler" How does a community survive #Genocide and rebuild in #Diaspora? Toros explains life growing up in the #RefugeeCamps of #Syria in the wake of the

#ArmenianGenocide https://youtu.be/iOwNwXy_nBQ
#DOsTC

8. These are just five snapshots out of the over 100 #OralHistory #Testimonies being preserved and digitized in our Rerooted Archive -- found at http://rerooted.org #DOsTC

9. The key question for us is... how can the #preservation and #digitization of these testimonies realize the wishes and needs of the #Syrian #Armenian community and beyond? We want to discuss this topic with #DOsTC today.

10. While working alongside our narrators and local partners, we have come to believe that a digital repository like http://

rerooted.org can have positive effects in 4 realms: 1 #language, 2 #education 3 #advocacy and 4 #justice.

#DOsTC

11. (1) The language of our narrators, #WesternArmenian is considered #DefinitelyEndangered by #UNESCO. Our archive is a rich resource of 100+ examples of native speakers that can be analyzed in linguistic research and preservation pursuits http://www.rerooted.org/archives #DOsTC

12. (2) As descendents of survivors of the #ArmenianGenocide, which has been widely denied, #SyrianArmenians value their stories being heard and shared. See how our archive educates students about #Genocide #Human Rights #Refugees & more http://www.rerooted.org/partners/media #DOsTC

13. (3) #SyrianArmenian #Refugees in #Armenia, #Lebanon and #Europe need #housing and #jobs to restart their lives. We partner with local organizations to use the power of #storytelling to advocate for better #refugee policies http://www.rerooted.org/partners/organizations #DOsTC

14. (4) As a #minority population in #Syria, it is important for #Armenians to have their voices shared in ongoing conversations about #TransitionalJustice. Our archive can bring our narrators' views on #Justice in #Syria to these discussions in the #internationalcommunity #DOsTC

15. These are just some ways that #OralHistory can come to life to make an impact in research and also active political and humanitarian situations. Our narrators continually articulate the need for and encourage such efforts. We are proud to be a platform for them #DOsTC

16. Now we want to hear from you, #DOsTC! What are your thoughts, questions, and comments on our archive and its goals? How can we partner with your digital humanities projects, curricula, or research about Syria or similar topics?

17. Please respond to us here, and if you would like to get more involved go to http://rerooted.org or email rerooted.archive@gmail. We're eager to share this archive in many creative ways, so please don't hesitate to contact us! Thank you for this time, @DigiOrientalist #DOsTC!

18. Or sign up for our email list here to stay in touch !! https://tinyurl.com/ryp2h8e

Tweeted from The Digital Orientalist's Official Account ([@DigiOrientalist](#))

1. The next paper at #DOsTC has been uploaded by @RerootedArchive! It focuses on their digitized #OralHistory #archive and is really well put together. See it below: https://twitter.com/RerootedArchive/status/1134819393106534400

2. Zach Chrisman (@Zach_Chris) is a master's student in #ReligiousStudies at the @UofDenver specializing in #CriticalTheory. His research interests include psychology of religion and affect theory. His paper will explore virtual versions of #Hindu puja Enjoy! #DOsTC

ZACH CHRISMAN

Tweeted by Zach Chrisman (@Zach_Chris).

1. My paper analyzes online #Hindu ritual through the critical theory lens offered by #WalterBenjamin (1892-1940). #DOsTC

2. Although the #internet might appear as a force of democracy for the vast variety of Hindu traditions, I argue that it ends up recasting the same offline hierarchies within a #neoliberal mold. #DOsTC

3. The ritual I investigate here is the online #puja. During pujas, worshippers enter the gaze of the deity embodied in a temple statue (#murti). This results in benefits known as #darśan. #DOsTC

4. This entire process may be ordered online for someone else to perform by proxy. #DOsTC

5. Examples of puja sites: http://saranam.com , http://eprarthana.com . Note the options to customize a puja in a temple of your choice or even to perform one yourself in an

animated window. #DOsTC

6. Performing pujas to pictures of murtis is certainly not taboo. However, remediating pujas in the virtual space, as

Benjamin's 1935 "Artwork" essay suggests, carries with it the potential for #capitalist and #fascist co-option. #DOsTC

7. Benjamin's thesis follows the invention of mechanical replication technologies for #art. He notes the "aura" felt while viewing original pieces in galleries. Since art can now be reproduced endlessly, this special sense evaporates. #DOsTC

8. He hoped that this would help empower the masses who normally wouldn't have access to such ritzy venues.
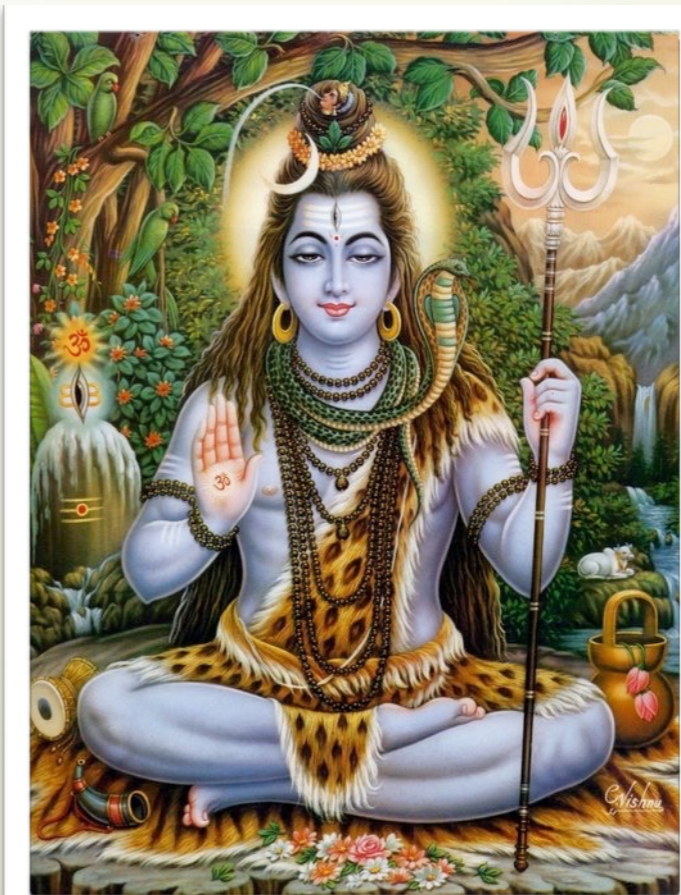
However, he warned that aura might rematerialize into virtual commodity. #DOsTC

9. This is how puja websites manipulate emotion in Hindu ritual, or #bhava. Images of deities which generate these religious sensations are central to puja worship. #DOsTC

10. Only "mainstream" deities such as #Shiva and their respective temples are offered as choices on these sites. The devotional feeling produced through virtual ritual is then marketed as part of an elite identity.

11. A significant percentage (+40% from the sites I checked) of puja webtraffic occurs outside #India. Hindu piety helps Indians abroad navigate racial identity, particularly in Western countries. #DOsTC
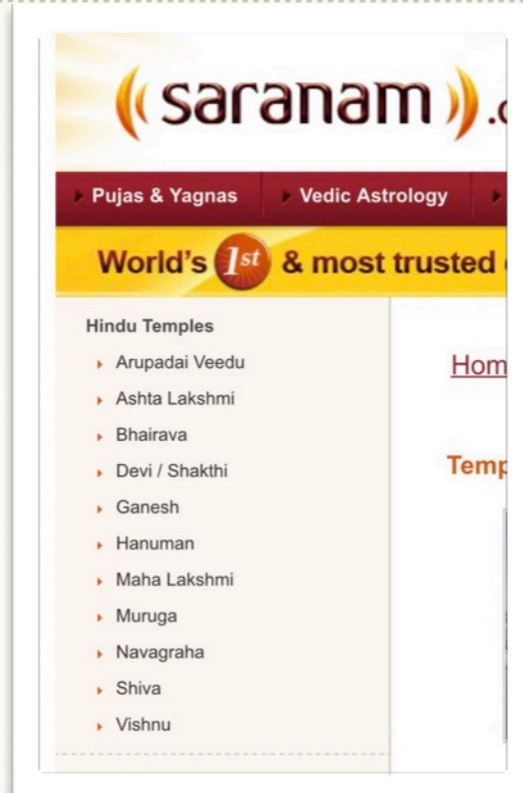
12. This commodified version of Hindu-ness thus serves as an avatar for its target market. It's part of a virtual skin by which elite Indians embody identity in a global neoliberal world. #DOsTC

13. This then reiterates the hierarchy back home which erases rural traditions of the masses. The options for worship on the sites present as a universal entity, and the majority of Hindus are not accounted for. #DOsTC

14. An additional aspect of bhava in virtual pujas is that it is simulated. This is not to say that these feelings are "fake." Rather, they are alienated from their corresponding material practice by entire continents. #DOsTC
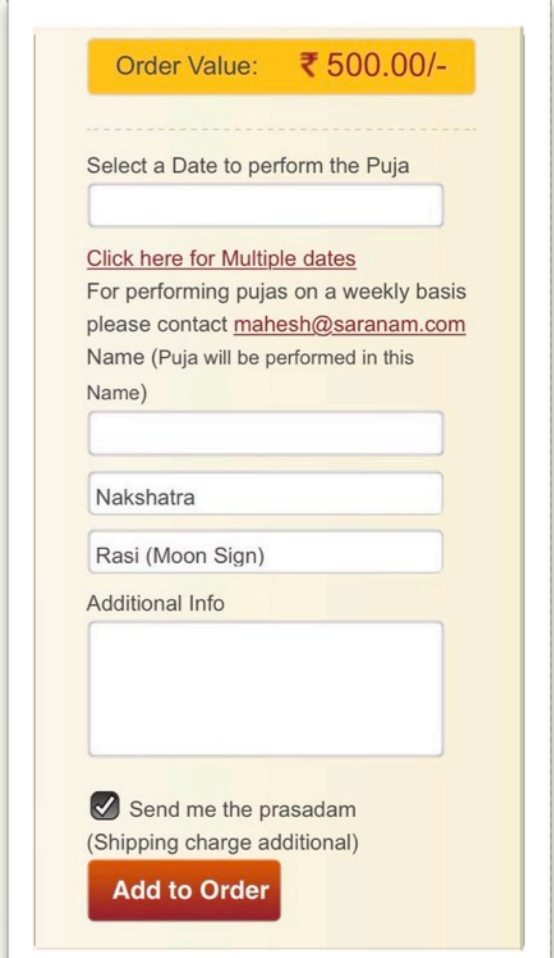
15. The person selecting the online puja is not the one performing the ritual nor the one experiencing the darshanic gaze. While material benefits may be shipped to the original customer, they only participate in the puja by proxy. #DOsTC

16. Are there any forms of Hindu art which attempt to recognize and subvert this marketing of a virtual universal identity? Hindu varieties of the #vaporwave movement do just this. #DOsTC

17. The digital #collage collection gaudily depicts capitalist icons alongside images of murtis. Its tackiness accompanies a nostalgic mood which awakens the viewer to the fabricated nature of these structures. #DOsTC

18. As neoliberal dominance encroaches across even rural areas of India, the future of their traditions is still to be seen. This thread serves to identify some of the forces enabling religious marginalization from the virtual sphere. fin/ #DOsTC

Tweeted from The Digital Orientalist's Official Account ([@DigiOrientalist](#))

1. The penultimate paper of #DOsTC by Zach Chrisman (@Zach_Chris). An interesting read on online #Hindu ritual. See it below: [https://twitter.com/Zach_Chris/status/1134822158163632129](#)

2. That is the end of our third session. Feel free to discuss the papers by @RerootedArchive and @Zach_Chris or take a short break. At 15.30 UTC+1 we will have our final paper by keynote speaker @NorwichDogu.#DOsTC

3. Now it is time for our final paper by one of our keynote speakers @NorwichDogu of @uniofeastanglia and @SISJAC_UK who specializes in Japan's prehistory.#DOsTC [https://tinyurl.com/yy5334af](#)

SIMON KANER

Tweeted by Simon Kaner (@NorwichDogu).

1. Wonderful to be part of the Digital Orientalist Twitter Conference. I'll introduce some digiprojects and question the title 'Orientalist' #DOsTC

2. https://sainsbury-institute.org/about-us/centre-for-archaeology-and-heritage/ launched in 2011 (seems like prehistory now) #DOsTC

3. linking Virtual Norwich https://www.ggs.co.uk/wp-content/uploads/2017/03/Guildhall-LONG-INTRO-480p-MP4.mp4 #DOsTC

4. With Virtual Kyoto http://www.r-dmuch.jp/en/results/virtual.html #DOsTC

5. Through our Digital Japan strand https://sainsbury-institute.org/project-category/digital-japan/ #DOsTC

6. We have gone digital to further our mission of bringing the best of Japan to audiences worldwide from our beautiful HQ in Norwich #DOsTC

7. https://sainsbury-institute.org/e-mag/issue-24-autumn-2018/behind-the-scenes-with-simon-kaner/ #DOsTC

8. Visit Hugh Cortazzi's maps at our Library https://sainsbury-institute.org/collection/maps-of-japan-from-the-cortazzi-collection/ #DOsTC

9. We have created a unique online resource on Japanese archaeology and cultural heritage http://orjach.org Thank you Hitachi. #DOsTC http://orjach.org/

10. And compare our amazing East Anglian heritage with sites in Japan and elsewhere http://global-britisharchaeology.org Thank you AHRC #DOsTC

11. Preparing students before they arrive https://sainsbury-institute.org/e-mag/issue-13-autumn-2015/the-institute-and-our-community/ #DOsTC

12. Don't forget to send one of our virtual postcards https://global-britisharchaeology.org/get-involved/ #DOsTC

13. Digital is amazing: (I had forgotten this was even there): https://youtu.be/UOj5aJg8tLs #DOsTC

14. Or explore the historic landscapes along the Shinano River where these pots were made, using QR and Augment to take you there. #DOsTC
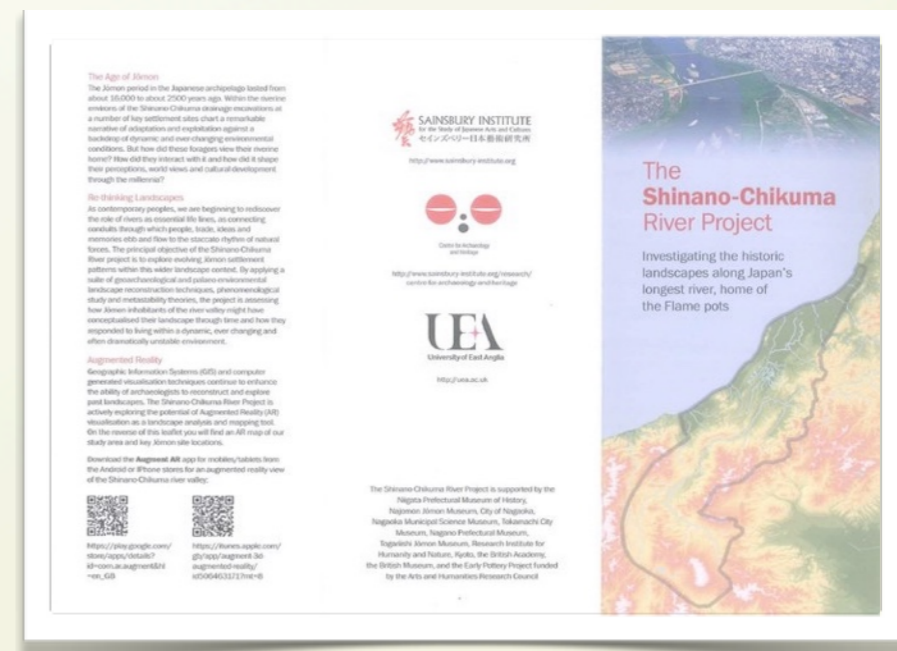
15. Enjoying the amazing artefacts along the way https://crowdsourced.micropasts.org/project/jomonFlamePot/ Thank you micropasts #DOsTC

16. Supporting the bid for a Jomon Tokyo Olympic cauldron https://www.apollo-magazine.com/precocious-potters-ancient-japan-jomon/ #DOsTC

17. Or see some of the exhibitions we have worked on https://youtu.be/6-rt9Z85C0Y #DOsTC

18. And enjoy some of my favourites, like 'Playing in Time' by Sarah Beare https://www.youtube.com/watch?v=jpAGt9_rhmI #DOsTC

19. Now showing at https://www.korekawa-jomon.jp/english-toppage/ part of https://whc.unesco.org/en/tentativelists/5398 #DOsTC

20. All this makes me committed to digital. But in a very non-Orientalist way. Digital allows us to transcend geography #DOsTC

21. and celebrate our universal humanity, directly exploring similarities and differences without reducing them to faux essentialities. #DOsTC

Tweeted from The Digital Orientalist's Official Account (@DigiOrientalist)

1. The final paper of #DOsTC by our second keynote speaker, @NorwichDogu from @SISJAC_UK and @uniofeastanglia exploring various digiprojects and questioning the title "#Orientalist". https://twitter.com/NorwichDogu/status/1134832050698104832

2. That was the final paper of #DOsTC. Please field your questions to @NorwichDogu about his work. And if you have any feedback on the conference please do not hesitate to let @DigiOrientalist know!

CLOSING TWEET

Tweeted from The Digital Orientalist's Official Account ([@DigiOrientalist](#)).

1. That's it for today, people, thank you very much! It's been a real great pleasure to have come together like this. Thanks @lornarichardson @NorwichDogu @tenjounoao_yume @deeaureliuswoo @RerootedArchive @JHMorris89 @AdrianPlau @Zach_Chris @WorldOfImage & all who tuned in!#DOsTC

Pieces About DOsTC in the Digital Orientalist

1. James Harry Morris, "The 'Digital Orientalisms Twitter Conference' (#DOsTC)," February 19, 2019.

2. James Harry Morris, "The Schedule of the Digital Orientalisms Twitter Conference 2019, #DOsTC," May 22, 2019.

3. James Harry Morris, "Digital Orientalisms Twitter Conference (#DOsTC) Proceedings," June 6, 2019.

Conclusion

Although a small event in comparison to some other Twitter Conferences, we at *The Digital Orientalist* believe that the Digital Orientalisms Twitter Conference 2019 was a success, which helped to facilitate interesting dialogue and discussions. We hope to build upon our experiences when organizing similar events in the future.

Following the conference, presenters such as Zach Chrisman have written guest posts for *The Digital Orientalist*. Chrisman's "Online Ritual Web Traffic and Hindu Diaspora," was printed in *The Digital Orientalist* on November 19, 2019.

Finally, we would like to extend our thanks to DOsTC's participants and presenters!