SCHEDULE

FRIDAY
7:00PM - 9:00PM
// Plenary Session

SATURDAY
8:30AM - 10:00AM
// Kimono Imaginaries: Power, Play, and Murder
// Visualizing Chinese Space and Place
// Environmental Questions in South and Southeast Asia
// Inter-Asian Diasporas
// Chinese Policy in Challenging Times
// Divination in Early China: Officials, Texts, and Techniques

10:15AM - 11:45AM
// K-12 Outreach Panel on Migration in/from/around Asia: Expert Panel
// Education, Press, and Poets: Chinese-Western Cultural Interactions in the 19th and 20th Centuries
// Transnational China
// Issues in Modern and Contemporary Korea
// Rethinking Traditional Art Forms
// Chinese Genre Fiction

12:45PM - 2:15PM
// K-12 Outreach Panel on Migration in/from/around Asia: Teaching Resources
// Markets and Food in Contemporary China
// China on Stage
// Imperial Japan and East Asia
// Party, Press and Petitions: Redefining Worker Rights and Revolution in Mauritius, India, and China

2:30PM - 4:00PM
// Spaces in Between: Methodological Approaches to the Sino-Viet Borderlands
// Issues in Contemporary Japan
// The State and Contested Identity in South Asia
// Work Cultures in Asia

SUNDAY
8:30AM - 10:00AM
// China’s Early Communist Period
// Applying Patchwork Ethnography to Research in Contemporary Japan – A Roundtable on Positionality, Networks, and “Piecing Together” One’s Field
// This Land of Ours: Grassroots Activism and Local Stewardship in the Historic Preservation and Cultural Rejuvenation of Contemporary China
// China: The Evolving Relationship between the Party State and Society
// Situating Asian Art in Time and Place
// Reimagining Sovereignty in the Shadow of China

10:15AM - 11:45AM
// Mid-Century Print Cultures
// Traditions of Nōgaku Theater in Western Art Music
// Cross-border Economic Connections
// Intercultural Religious Interactions Around Asia
// Gender on Screen
// Music in Contemporary China

12:45PM - 2:15PM
// K-12 Outreach Panel on Migration in/from/around Asia: Teaching Resources
// Markets and Food in Contemporary China
// China on Stage
// Imperial Japan and East Asia
// Party, Press and Petitions: Redefining Worker Rights and Revolution in Mauritius, India, and China

2:30PM - 4:00PM
// Teaching about COVID-19 Racism to High School and College Students
// Close Readings of Asia on Screen
// Pre-Modern Chinese Literature
// Historical Approaches to Expanding States in Asia
// Negotiating Institutions in China and Beyond

*All times reflected in this program are in Eastern time.*
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| 7:00PM - 9:00PM | Welcoming remarks from the Institutional Hosts  
Profs. Ji-Yeon Jo and Morgan Pitelka  
Address by the President of SEC-AAS  
Prof. Joshua Howard  
Report by Representative to Council of Conferences  
Prof. Catherine Phipps  
Overview of Education about Asia and Key Issues in Asian Studies  
Prof. Lucien Ellington  
Performance  
Haoli Lin, Violinist, followed by Q&A  
Keynote Address by the President of the Association for Asian Studies  
Prof. Christine Yano  
Announcements about the conference format by the Institutional Hosts |
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<td>8:30AM - 10:00AM</td>
<td>KIMONO IMAGINARIES: POWER, PLAY, AND MURDER</td>
<td>VISUALIZING CHINESE SPACE AND PLACE</td>
<td>ENVIRONMENTAL QUESTIONS IN SOUTH AND SOUTHEAST ASIA</td>
<td>INTER-ASIAN DIASPORAS</td>
<td>CHINESE POLICY IN CHALLENGING TIMES</td>
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<td>K-12 OUTREACH PANEL ON MIGRATION IN/FROM/AROUND ASIA: EXPERT PANEL</td>
<td>EDUCATION, PRESS, AND POETS: CHINESE-WESTERN CULTURAL INTERACTIONS IN THE 19TH AND 20TH CENTURIES</td>
<td>TRANSNATIONAL CHINA</td>
<td>ISSUES IN MODERN AND CONTEMPORARY KOREA</td>
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<td><strong>CHINA’S EARLY COMMUNIST PERIOD</strong></td>
<td><strong>APPLYING PATCHWORK ETHNOGRAPHY TO RESEARCH IN CONTEMPORARY JAPAN</strong></td>
<td><strong>THIS LAND OF OURS: GRASSROOTS ACTIVISM AND LOCAL STEWARDSHIP IN THE HISTORIC PRESERVATION AND CULTURAL REJUVENATION OF CONTEMPORARY CHINA</strong></td>
<td><strong>CHINA: THE EVOLVING RELATIONSHIP BETWEEN THE PARTY STATE AND SOCIETY</strong></td>
<td><strong>SITUATING ASIAN ART IN TIME AND PLACE</strong></td>
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<td>MID-CENTURY PRINT CULTURES</td>
<td>TRADITIONS OF NOGAKU THEATER IN WESTERN ART MUSIC AND OPERA</td>
<td>CROSS-BORDER ECONOMIC CONNECTIONS</td>
<td>INTERCULTURAL RELIGIOUS INTERACTIONS AROUND ASIA</td>
<td>GENDER ON SCREEN</td>
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| 12:45PM - 2:15PM | INTEGRATING ASIAN STUDIES AT THE COMMUNITY COLLEGE: A MODEL FOR INSTITUTIONAL COLLABORATION | Shannon Hahn, Durham Technical Community College  
Leihu Weng, Kalamazoo College  
Yun Lee, Reed College  
Sandra Peterson, Durham Technical Community College  
Edwin Michielsen, University of Toronto  
Beigao, University of North Carolina at Wilmington  
Christopher Hulshof, University of Wisconsin-Madison  
Jing Li, Duquesne University  
Imelda Djatirman, University of Wisconsin-Madison  
Hin Ming, Arizona State University  
Frankie Chik, Arizona State University  
Leihu Weng, Kalamazoo College  
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Christopher Hulshof, University of Wisconsin-Madison  
Jing Li, Duquesne University  
Imelda Djatirman, University of Wisconsin-Madison  
Hin Ming, Arizona State University  
Frankie Chik, Arizona State University |
| 2:30PM - 4:00PM | TEACHING ABOUT COVID-19 RACISM TO HIGH SCHOOL AND COLLEGE STUDENTS       | Bonnie Wang, Durham Academy  
Vicky Wang, St. Paul's Schools  
Yan Liu, Duke University  
Ryan Dong, University of Georgia  
Quade Robinson, Harvard University  
Su-ching Huang, East Carolina University  
Lu Huang, Temple University  
Seojeong Shin, American University  
Suiyun Pana, Yale University  
J. Travis Shutz, Binghamton University  
Margherita Zanasi, Louisiana State University  
J. Travis Shutz, Binghamton University  
Margherita Zanasi, Louisiana State University  
Paul Gosselin, Independent Scholar  
Dongling Zhang, Webster University  
Yang Cao, University of North Carolina at Charlotte |
PERFORMANCE

Haoli Lin

Violinist Haoli Lin is an internationally recognized talent. The youngest winner of the China National Violin Competition in 2008, and the winner of the Andrews University International Violin Concert in 2013, Haoli Lin has performed in prestigious concert halls throughout China, Southeast Asia and the United States. He has served as guest concertmaster with The Jakarta Symphony in Indonesia and the Xiamen Philharmonic Orchestra in China. Haoli Lin is the founder and artistic director of the New World Chamber Players and has led the ensemble on three tours of China. A Starling Scholar on a full scholarship, Haoli Lin is currently completing his doctoral degree at the University of Cincinnati College-Conservatory of Music, studying with the pre-eminent violin pedagogue Kurt Sassmannshaus.

REMARKS FROM INSTITUTIONAL HOSTS

Ji-Yeon Jo
Associate Professor, University of North Carolina at Chapel Hill
Director, Carolina Asia Center

Morgan Pitelka
Professor and Chair, University of North Carolina at Chapel Hill

ADDRESS BY THE PRESIDENT OF SEC-AAS

Joshua Howard
Croft Professor of History, University of Mississippi

REPORT BY REPRESENTATIVE TO COUNCIL OF CONFERENCES

Catherine Phipps
Associate Professor, University of Memphis

OVERVIEW OF EDUCATION ABOUT ASIA AND KEY ISSUES IN ASIAN STUDIES

Lucien Ellington
Professor of Education, University of Tennessee at Chattanooga
Asian Studies has been defined and structured geographically, each area within Asia given a certain amount of autonomy and conceptual berth. The Association for Asian Studies has adopted this approach since 1970, with the goal to give each of four areas input to the organization. The creation of four area councils (Northeast Asia, China and Inner Asia, Southeast Asia, and South Asia) developed out of an interest in equal representation; thus each area council has retained autonomy in its governance, from procedural matter to prizes. However, increasingly, our Asiatic worlds include intersections, crossings, mobilities, migrations, and diasporic communities that preclude a strict areal focus.

In 2021 I ask us to consider the conceptual moves that cross these regional foci, cross national spaces in a framework that I call Global Asias. In this talk I ask, what do we gain by focusing on the spaces of betweeness created by the trans-geographic? Based in and through mobilities that shape many people's lives, identities, affiliations, and consumption practices, that betweeness creates its own dynamic friction. Embedded within that betweeness are elements that do not fit established models, that refuse to be “disciplined.” This is the dynamic lens of Global Asias. The reframing includes not only the immigrant communities that have established lives outside of Asia (e.g. Asian America and Asian communities elsewhere) but also those diasporic Asian communities within Asia itself (e.g. Chinatowns in Japan, South Korea, Indonesia, India, Singapore, Philippines, etc.). Reframing also includes some of the effects of new juxtapositions, including settler colonialism by which Asian immigrant groups may adopt the dominant practices of their new homes at the expense of disadvantaged indigenous populations.

CHRISTINE R. YANO, Professor of Anthropology at the University of Hawai`i, has conducted research on Japan and Japanese Americans with a focus on popular culture. In 2020-2021 she serves as the President of the Association for Asian Studies. She has written numerous books on a variety of topics from sentimental songs to beauty queens to flight attendants to Hello Kitty. Her latest research is the transnational fandom surrounding the Hawaiian `ukulele, with a focus on Japan.
ABSTRACTS

KIMONO IMAGINARIES: POWER, PLAY, AND MURDER

Session A

Jan Bardsley
Professor Emerita, University of North Carolina at Chapel Hill

Gavin James Campbell
Professor, Doshisha University

Rebecca Copeland
Professor, Washington University in St. Louis

Jennifer Prough
Associate Professor, Valparaiso University

Investigating diverse “kimono imaginaries” leads our panel beyond typical readings of this deceptively simple Japanese garb. We uncover traditions invented, anger inscribed, and lively masquerades blurring ethnic and gender boundaries. Presenting cases from our current book projects, we invite audience engagement with questions of kimono play, authenticity, cultural invention, and appropriation. Crafting her debut mystery Kimono Tattoo, literary scholar Rebecca Copeland drew inspiration from the afterlives of kimono animating Noh, Enchi Fumiko’s writing, and Terry Milhaupt’s pioneering kimono scholarship. Copeland discusses how this legacy led her to fabricate a diabolic plot within a plot that turns on a kimono tattoo. In Fashioning Japan: Menswear in Japan from the Shoguns to the Salary Man, cultural historian Gavin James Campbell highlights the critical role sartorial politics played in legitimizing masculine power in the shogunal court and displaying prestige in ceremonial spectacle. Properly worn, the kimono ensured the very survival of the Tokugawa regime itself. Tracking a different kimono register, anthropologist Jennifer Prough and literary historian Jan Bardsley examine contemporary costume play. In Revisiting Kyoto: Heritage Tourism in Contemporary Kyoto, Prough draws on extensive ethnographic research to examine how the interests of government, commerce, communities, and tourists coalesce to fashion new tourist experiences. She discusses how domestic and international travelers clad in rental kimono stroll prime heritage sights, embodying new preferences for the experience of “being” over “seeing,” and feeling part of the heritage atmosphere themselves. In Maiko Masquerade: Crafting Geisha Girlhood in Japan, Bardsley explores media representations of Kyoto’s apprentice geisha (maiko) as an icon of exemplary girlhood. She shows how the vogue for maiko cosplay inspired an entire light-fiction series about a kimono-garbed boy embodying this role.

VISUALIZING CHINESE SPACE AND PLACE

Session B

Norman Rothschild
Professor, University of Northern Florida

“The Chrysanthemum Corona of Female Emperor Wu Yellow Flowers, Sacred Mountainscapes, and Immortal Medicine”

Keywords: Chongyang Festival

This paper argues that in the seventh century the chrysanthemum (ju, juhua, huanghua 菊, 菊花, 黃花), yoked to newly emerging conceptions of Buddhist and Daoist sovereignty, played a significant symbolic role in Chinese female emperor Wu Zhao’s 武曌 (r. 690-705) construction of a novel paradigm of emperorship. Under Wu Zhao, the chrysanthemum developed into a floral emblem of imperial authority and the Chongyang festival, the holiday with which the yellow flower is closely associated, developed into major occasion to broadcast her distinctive brand of religio-political authority. To mustering evidence of the connection between the late-blooming autumnal flower and Wu Zhao, the paper draws on court poetry, official histories, memorials, Buddhist and Daoist sources, geographical treatises, and medical texts. The paper also examines parallel and related developments in this cult of the chrysanthemum—connected to female rulership, verticality, and immortality—in the kingdom of Silla on the Korean peninsula and in Asuka Japan.

Xiaofei Li
Associate Professor, Beijing Institute of Graphic Communication


From 17th to 18th century, a large collection of printed pictures were exported from China to Europe, together with the other products, such as porcelain, lacquerware, embroidery, and woodcarving. Prints became part of so-called “Chinoiserie” and exerted great influence on European embroidery, and woodcarving. Prints became part of so-called “Chinoiserie” and exerted great influence on European culture. However, compared with other artistic genres, printed images possess unique characteristics as they are not only as isolated artworks, they were also utilized as functional decoration of space designs. The printed pictures which originated from Suzhou in Palace Esterhazy of Austria are perfect examples of this decorative function. This paper will explore the prints’ functions in space design through the
following themes: the printing techniques and materials of these prints, how the space designs highlighting the prints, and how the prints help to construct the space and transform the visual contexts of the space.

Xiaolin Duan
Assistant Professor, North Carolina State University

“Visualizing Famous Places for the Tourist Market: Yang Erzeng’s Newly Compiled Striking Views within the Seas in Seventeenth-Century China”

Keywords: Visuality

During the seventeenth century, the rapid development of urbanization and sightseeing activities paved the way for woodblock prints that advertised various famous sites. One of the most remarkable collections was Newly Compiled Striking Views within the Seas (1609) by Yang Erzeng. This collection served as a travel guidebook, including visual images and geographical information centering on places of interest. This paper examines the visual strategy adopted by this book and its popular acceptance, discussing how the images presented in the book meditated between traditional gazetteers and the newly developed tourist market in reshaping the concept of place and mobility. It argues that these images reflect the influences of both landscape-painting manuals, which offered iconic representations of the natural environment, and woodblock drama illustrations to broaden their appeal to both elegant and mass-market audiences. This paper focuses specifically on a set of prints of West Lake, discussing how it adapted images from an earlier gazetteer by juxtaposing them with poems written in varying calligraphic styles. With a combination of poems, paintings, and calligraphy, these images catered to the literati taste for interchangeability of poems and paintings, as well as affluent people’s desire to consume high culture in one entity. Consumers of these books and images saw them as tangible embodiments of cultural tropes, as suggestions for sightseeing, and as a particular way of seeing. Exploring woodblock prints as an conversation between publishers and audiences, this paper contributes to the discussion of visual culture and its role in constructing place identity.

ENVIRONMENTAL QUESTIONS IN SOUTH AND SOUTHEAST ASIA

Session C

Helen Kaibara
Assistant Professor, Jacksonville State University

“Protecting Creation: The Isha Foundation’s Movement to Save India’s Rivers”

Keywords: India, Environmental

The Isha Foundation, led by well-known, spiritual leader, Sadhguru, has in twenty-eight years grown into a global phenomenon with yoga and meditation workshops held in many different countries. However, a lesser-known activity of the Isha Foundation is having a far-greater role in shaping the world. It has recently launched ecological renewal and conservation efforts which seek to address a myriad of environmental, social, economic, and political issues. The flagship environmental campaign, Rally for Rivers, is currently the world’s largest ecological movement with the support of over 162 million people, has received the cooperation of six Indian state governments, and an endorsement from the United Nations. The campaign has raised funds to grow billions of tree saplings, gathered thousands of volunteers to plant these trees along endangered rivers, and train Southern Indian farmers in methods of ecoforestry with the assistance of governmental subsidies. Southern Indian state governments in particular have been motivated to aid this effort as a result of the alarming spike in farmer suicides which have been caused by the difficulties of growing crops in land which is facing desertification. This campaign to revitalize India’s major rivers, began in 2017 with the Kaveri River—the drying up of which led to deadly clashes in the 1980’s and 1990’s between residents of the states of Karnataka and Tamil Nadu. This paper will examine the groundwork of the Isha Foundation in creating the Rally for Rivers campaign, present on the various levels of support it has enjoyed as well as major criticisms, and evaluate its progress toward reaching its stated objectives.
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Jarrod Brown
Assistant Professor, Berea College

“Vietnamese Hòa Hảo Buddhist Environmental and Agricultural Ethics”

Keywords: Mekong, Agricultural Ethics

Đạo Hòa Hảo is a southern Vietnamese Buddhism tradition founded in 1939 by Huỳnh Phú Sổ but building on the earlier teaching of the Bửu Sơn Kỳ Hương tradition. A syncretic and reformist movement, Hòa Hảo caters to the population of the Mekong River and the social, economic, and spiritual traditions of the peoples who reside there. Hòa Hảo places particular emphasis on place, inter-generational obligations, and agriculture, suggesting that the ideal vocation for a Buddhist is as an agriculturalist. As such, Hòa Hảo provides the resources for a robust ethics of agricultural and environment. This paper argues that Hòa Hảo offers a theory of environmental philosophy that assigns intrinsic value to all living beings and extrinsic value to the inanimate world, that the moral community encompassing both all living creatures as well as ancestors and future generations, and the given the inter-generational moral obligations and the centrality of agriculture for the unique Hòa Hảo of “monasticism at home,” there is an obligation to practice sustainable agricultural techniques to preserve the agrarian form of life for future practitioners.

Jerski Jarzen Duria
Research Specialist, Central Luzon State University

“Unhidden Truth: Impacts of Neoliberal Policies of Philippine Government vis-à-vis Environmental Degradation”

Keywords: Hegemony

Climate change and global warming are indeed, the greatest threat and challenged to humanity. It cannot be solved individually. What we need are global solutions to this global problem. However, from Kyoto Protocol to Paris Accord, it is evident that there are no significant beneficial changes in the global context. Instead of combating the problem, global actions and policies worsened the scenario. Due to these circumstances, this paper critically analyzed the impacts of Philippine government’s neoliberal policies vis-à-vis the alarming environmental degradation in the country. This paper showed that the neoliberalism’s tenets which include privatization, corporatization, deregularization, exploitation, hegemonic dominance and dependence are part of the structural adjustment programmes or policies (SAPs) of the World Bank (WB) and International Monetary Fund (IMF).

These policies were imposed by neoliberal hegemons particularly by U.S. and China. Using critical discourses, paradigmatic analyses and dependency theory as apparatuses of scrutiny, this paper aimed to understand the linkages between the imposed neoliberal policies and its’ ecological consequences and to some extent to global capitalism. Moreover, the study showed that with the imposition of neoliberal policies, the disparity between the developed and developing countries arises which resulted to “catching up” of the developing countries causing more environmental crisis.

INTER-ASIAN DIASTORAS

Session D

Jera Lego
Independent Scholar

“Uighur ‘Exiles’ and Rohingya ‘Refugees’: Forced Migration of Persecuted Muslim Minorities”

Keywords: Forced Migrants, Refugees, Migration

This paper includes preliminary research for examining the forced migration of two of the world’s most persecuted Muslim minorities. It begins with a brief historical context for understanding how they came to be marginalized in their respective countries of origin and then proceeds to discuss the kinds of oppression and persecution they currently face. The paper will then elaborate on the nature of their displacement, tracing their migration routes and destinations, how countries of refuge respond to their arrival/ presence, how they themselves manage in these host countries, the kinds of transnational networks they have formed, and the kinds of responses they have elicited from the international community. The paper will then compare the similarities and differences, and analyze whether and to what extent these can be attributed to (1) the root causes of displacement, (2) the nature of displacement, (3) the kind of country from which these forced migrants originate, (4) the identity of those forced migrants, (5) geographic factors, and (6) existing transnational networks.
MinJee Lee  
Graduate Student, Yonsei University

“Representing, Re-membering, and Mobilizing Diasporas: Discursive Analysis of Homeland’s Representation of Koryo Saram Diaspora in South Korean Media”

Keywords: Media Representation

This paper aims to explore mass media texts representing ethno-national diaspora as a site and medium of homeland’s ‘discursive’ mobilization, instrumental re-imagination and re-membering of its overseas diaspora. In the ‘triangular relationship’ between diaspora, host society, and homeland, it is not only myths and beliefs about diasporic homeland that are actively exploited, but also ideas about ‘diasporas’ abroad that are constructed, exploited, and mobilized to serve the homeland’s cause. Focusing on the case of South Korea’s media representation of Koryo Saram diaspora in the Post-Soviet spaces, this paper explores how stances and discourses about diasporic identity, historical formation, and diaspora-homeland relationship in the two selected TV documentary texts broadcasted in 1992 and 2014 were differently imagined, constructed, and mobilized in relation to the shifting workings of nationalism, developmentalism, anti-communism, and neoliberal globalization of the respective eras in South Korea. The two modes of South Korea’s representation of Koryo Saram respectively embodied discourse on singular nationhood bounded to the Korean peninsula as the national lebensraum, versus multiple nationhood tolerating divergent dynamics of diasporic formation, identities, and diaspora-homeland relationship.

Yanghee Kim  
Associate Professor, Kennesaw State University

“Minority Parents, Children, and Schooling in China, Taiwan, S. Korea and the U.S.”

Keywords: Schooling

Since 1980s, many Asians have been moving to the major labor-importing countries such as Japan, South Korea, and Taiwan. In addition to the increased migrant workers, the influx of global ‘hypergamy’ which means women from developing countries migrate to marry men living in the richer countries pushes these countries to become more ethnically diverse nations. It is projected that one third of all children born in 2020 will be so called Kosians (Ko deriving from Korean and sian from Asian). In Taiwan, the number is projected to be even higher. However, because of ethnocultural nationalism that Korea and Taiwan adopt for guaranteeing their citizenship, the second generation of illegal migrant workers is denied to achieve citizenship and thus access to education. Even though China is not considered as a developed country that imports labors, China is included in the presentation because its philosophical aptitudes toward minorities is different from Korea and Taiwan. China adopts liberal nationalism and grants ethnic minorities a right to educate children with ethnic approaches. Under the different approaches, minorities in China may encounter fewer obstacles in interacting with teachers and schools than minorities in Korea and Taiwan. This presentation will compare the current status of minority parents and children and school barriers that minority parents perceive in their child’s schooling in these countries using a framework developed in the U. S by presenter. In the framework, five school barriers* are proposed. The comprehensive framework may contribute to enhance the equality and equity of education for minority children in the world by focusing on school barriers rather than parents’ barriers. *Kim, Y. A. (2018). Chapter 78: School roles in ethnic minority education in Korea. In M. T. Hue (Ed.). Section 15: Ethnic Minorities. In Kennedy, K. J., & Lee, J. C-K (Eds.). Routledge International Handbook of Schools and Schooling in Asia. Oxon: Ox. New York: NY.

CHINESE POLICY IN CHALLENGING TIMES

Session E

Ekaterina Serbina  
Graduate Student, Institute of Far Eastern Studies of the Russian Academy of Science


Keywords: Banks

China’s policy banks (China Development Bank, Eximbank of China and Agricultural Development Bank of China) acts as a key instrument for Chinese government for implementing large scale projects. They assumed responsibility as the main emergency creditors during the pandemic. The related public authorities actively issued rules and instructions to prevent and resist coronavirus. Chinese Banking and Insurance Regulatory Commission ordered these banks to join forces and adjust lending policies towards focusing on financing companies involved in anti-epidemic R&D, purchase of foreign medicines, as well as manufacturing and logistics of essential goods. Since the policy banks had become the main lenders for the Belt and Road Initiative (BRI), they also developed concessional lending programs and subsidiaries for small and medium enterprises involved in the BRI. Moreover, the banks issued special bonds for raising funds for the fight
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against COVID-19. Chinese policy banks took unprecedented measures for minimizing physical contacts among staff and clients by expanding of usage of digital technology. These measures have demonstrated their effectiveness for helping clients as well as valuable contributions in fight with pandemic.

Fangyuan Liu
Graduate Student, University of Cambridge


Keywords: Dissidents, Mass surveillance program

The marginalization of dissidents is widely recognized in the US media (Bergman, 2017; Gans, 2004; Herman & Chomsky, 2002). Scholars have also investigated the propaganda nature of state-controlled newspapers in the Chinese context (Brady, 2002; Hung, 2014; Repnikova, 2017; Stockmann, 2013), and the strategy of nation-building and “Othering” enemy countries in Chinese media (Ha & Shin, 2019). Some studies focus on the English-language media in China, with a closer look at China Daily and Global Times (Ha & Shin, 2019; Hartig, 2018; Shirk, 2011; Thussu, 2018). However, the study of dissidents in China, especially the reporting of foreign dissidents in Chinese media, remained underexplored. Edward Snowden’s leak of the NSA mass surveillance program in 2013, can serve as an exemplar to research into foreign dissidents in China’s English press.

This research adopts a thematic analysis to examine the opinion articles and editorials of Edward Snowden published from 5 June to 31 December 2013 in the two major English-language newspapers China Daily and Global Times. The analysis of 72 op-eds (41 op-eds in China Daily and 31 op-eds in Global Times) yielded four themes. One, Snowden’s leak has benefited the world a lot by revealing the US hegemony. Two, Snowden revealed the hypocrisy and double standards of the US government. Three, the NSA surveillance programme damaged international relations and infringed individual privacy. Four, The US avoided the essence of Snowden’s leak, and denied Snowden’s heroic image. This paper explains these themes by analysing the common strategies used in the arguments of both newspapers, the motivations behind the NSA surveillance programme, and differences and similarities in China Daily and Global Times.

James Masterson
Associate Professor, Morehead State University

Jingwen Wu
Graduate Student, University of Kentucky

“Assessing the Effectiveness of China’s EEP Plan on Urban Air Quality”

Keywords: Climate Change, China, Air Pollution

With the rapid development of China’s economy and the rapid expansion of urbanization, China's environmental pollution problems have gradually entered the attention of the international public. China’s environmental problems have gradually developed into a global problem, creating a “local-regional-worldwide” issue. Governmental officials have “declared war on pollution” and implemented stringent air pollution reforms in the 13th Five-Year Plan (EEP plan). Since the implementation of this policy, data shows that air pollution has generally improved. This research analyzes data collected on air quality (including PM 2.5 and AQI) from January 1, 2014, to December 31, 2019, in six major cities: Beijing, Shanghai, Shijiazhuang, Guangzhou, Hangzhou, and Tianjin. Other factors influencing air quality are controlled for, such as daily wind speed, daily temperature and GDP. Using a multilevel mixed-effects regression model, this research examines whether this new policy affects air quality in China.

DIVINATION IN EARLY CHINA: OFFICIALS, TEXTS, AND TECHNIQUES

Session F

This panel will investigate bureaucratic, textual, and technical issues related to divination in early China. Its three papers approach each of their topics using very different approaches. The first is a philological study of the character shi 史, the second is a philosophical study of the character yi 易, and the third is essentially a technical study of the character shi 式. Our first panelist, Eric Henry, uses three ancient texts compiled during the late Zhou and early imperial periods to investigate the roles that officials known as shi 史 played in early China. Frequently referred to as “historians,” “scribes,” “diviners” or “astrologers” in Western scholarship, Dr. Henry carefully compares occurrences of shi in Master Zuo’s Commentary, the Discourses of the States, and the Garden of Eloquence, showing that the office was essential to Sinitic state administration and was apparently responsible for a wide range of duties including—but not at all limited to—divination and historiography. He also argues that the
common translation “scribe” seems to capture the multifaceted and somewhat ambiguous nature of the office, but carries with it the pejorative connotation of “underling.” While Dr. Henry argues that the least problematic translation for *shī* might be “archivist,” he does not rule out leaving the term untranslated. Our second panelist, Huaiyu Wang, considers a radically different way of understanding the essence of the classical divination text, the Yi*jing* 易經. Rather than uncritically taking the text as a “book of changes,” he considers a more semiotic and spiritual approach that better reflects what he identifies as the assumed worldview and main purport of the text. Dr. Wang argues that the essence of the Yi*jing* rests in the notion of a sympathetic and spontaneous resonance shared between competing forces in nature (yin and yang), which generates the myriad things. Referring to this notion as the “life of nature,” he further argues that the text functions as an instrument meant to help human beings understand the cyclical and patterned nature of the cosmos. This understanding is then expected to help people harmonize themselves with the cyclical patterns of the cosmos to preserve and appropriate its regenerative powers for the opportune development of human societies and environments. Our third panelist, Stephan Kory, highlights recently recovered evidence of *shī* divination (shizhan 式占) in China to point out a resurgence in—and new approaches to—the study of this mantic practice. He introduces two newly discovered early medieval *shī* devices (shipan 式盤) and a number of cosmographic diagrams in manuscripts known as daybooks (rishu 日書) exhumed from late Warring States, Qin, and Western Han tombs that Chinese scholars today are increasing describing as *shī* diagrams (shitu 式圖). After a review of early extant *shī* devices and diagrams, Dr. Kory addresses the problematic nature of the more expansive use of the term *shī* and details two new approaches to the study of *shī* divination proposed by two well-established authorities on the subject: Li Ling and Marc Kalinowski. He concludes with a few potential ways of negotiating the very different views of *shī* divination they present.

**Piotr Gibas**, Discussant  
Assistant Professor, College of Charleston

**Eric Henry**  
Professor Emeritus, University of North Carolina at Chapel Hill

“Who Were the *Shī* 史?”

This paper uses the numerous references to *shī* in early texts, primarily Zuǒzhuàn, Guóyǔ, and Shuōyuàn, to identify and describe the functions of those figures in preimperial Chinese courts. Among the findings of this paper are:

- *Shī* existed only in the courts of Sinitic states. The courts of Wǔ and Yuè did not have *shī*.
- Though assumed to be uniquely knowledgeable with regard to past and future events, *shī*, in terms of function, were generalists. There was no political role that could not be assigned to a *shī*.
- Though *shī* do not appear to have personally performed divinations (diviners, *bǔ*, and other people did that), they were routinely called upon to interpret divinations, as well as other phenomena, such as dreams and portents.
- *Shī* were assumed to be capable of speaking directly to royal ancestors and to other numinous entities when participating in sacrificial rites; hence the Russian early-China scholar Mark Ulanov calls them “хрецы,” “priests.”
- A sinitic state could not exist without *shī*. They were as necessary to the existence of a state as were ancestral temples, bronze vessels and altars to the grain and soil.
- The term *shī* cannot adequately be represented by any word in another language. “Scribes” and “diviners” are terms often used in the field, but the spheres of activity suggested by these words are in each case too circumscribed. It appears to me that the “least bad” English term might be “archivist.”

**Huaiyu Wang**  
Professor, Georgia College & State University


In this research, I would take issue with the prevalent interpretation of the Yi*jing* as a book of Changes by recovering the original meaning of the divine and Yi divination in early Chinese experiences and elaborate its profound scientific, spiritual, and philosophical implications. There are two prototypes of Western conceptions of the divine: [1] the transcendental Godhead and personated creator (Judeo-Christian); [2] the holy mind as the unmoved mover (Aristotle), the arche – the first principle and highest purpose for the intrinsic order and reason of the cosmos.
Now, there is one central dimension of the early Chinese understanding of the divine, which is essential for the practice of Yi divination but has been largely ignored in modern Western and Chinese scholarly discourse. I identify this sense of divine in the early Chinese experience of the Life of Nature as the primary form of divine revelation. The key to this life of nature lies in the seemingly precarious occurrence of sympathetic and spontaneous resonance among competing forces of nature (yin and yang) that brings about the life of all things. Thus, the essence of the book of Yi symbolism and divination, as well as the early Chinese theories of yinyang and wuxing (five phases) is to discover and decipher the cyclical pattern of the Life of Nature and induce a way of human living that would disseminate the divine message of cosmic harmony and promote the life of all things.

Stephan Kory
Assistant Professor, University of Florida

“When the Levee Breaks: New Approaches to the Study of Shi Divination (Shizhan 式占) in Early China”

Today, there are no less than eight—and no more than eleven—examples of partial or complete pre-Tang shi devices (shi 式; shipan 式盤) in and around China. A fragment of one was exhumed last year from the Chengba 城壩 ruins in Quxian 渠縣 (NE Sichuan); a complete example of another in 2013 from tomb #2013DQIM35 in the Qijiawan 祁家灣 graveyard in western Dunhuang 敦煌 (NW Gansu). These discoveries have re-opened scholarship on shi divination. This resurge is also due to the flurry of recent work on excavated late Warring States, Qin, and Western Han texts known as day books (rishu 日書), which contain cosmographic diagrams that Chinese scholars today are increasing describing as shi diagrams (shitu 式圖). My talk briefly introduces extant evidence of shi devices and diagrams to highlight two new approaches to the study of shi divination (shizhan 式占) proposed by two long-time pioneers in the field: Li Ling 李零 and Marc Kalinowski. Each has recently published a pair of significant reviews of shi divination that attempt to deal with the flood of new evidence and the breakdown in established conventions it has caused. My talk will detail differences in these new approaches and will suggest a few potential ways of negotiating the choices they present.
**K-12 Outreach Panel on Migration in/From/Around Asia: Expert Panel**

**Session A**

The outreach track of SEC-AAS 2021, this year around the theme “Migration in/from/around Asia,” is designed for K-12 teachers wanting to learn more about Asia and to integrate Asia content into their classrooms. This expert panel kicks off the outreach track with short talks by two scholars and one activist. Prof. Venkat Dhulipala of the University of North Carolina at Wilmington will speak on the Partition of India and Pakistan, which led to the greatest migration event of recorded history. Prof. Xue Lan Rong of the University of North Carolina at Chapel Hill, will speak on how nation-states respond to the impacts of migration, immigration and ethnic diversity in the context of globalization in East Asian countries. Finally, Cindy Ring Ruble, an advocate for women and children based in Penang, Malaysia, will speak about forced migration and human trafficking in the Southeast Asia region.

Venkat Dhulipala  
University of North Carolina at Wilmington

Xue Lan Rong  
University of North Carolina at Chapel Hill

Cindy Ring Ruble  
Penang, Malaysia

**Education, Press, and Poets: Chinese-Western Cultural Interactions in the 19th and 20th Centuries**

**Session B**

Recent scholarship has paid attention to multifaceted and multilayered cultural interactions between China and the West. Reflecting the new trend, this panel reveals evocative snapshots of Sino-Western cultural exchanges from the late 19th century to the present by examining transnational adaptation, accommodation, identity-building, and interactions in the cultural and educational realms. Yi’s paper analyzes independent and semi-official newspapers’ coverage of the famous Yang Naiwu case, and demonstrates how the press tried to adopt Western legal cases to influence legal reform in China and how legal reform was debated in the public sphere in the global context of Sino-Western cultural exchanges. Fan’s paper uses Francis Knight’s scheme and the first Harvard Chinese class to explore the features and driving forces of privately-funded Chinese programs in American academia in the late 19th century and Chinese teacher’s adaptation and identity-building in the age of exclusion. Gao’s paper explores African American writer Langston Hughes’ interactions with overseas Chinese communities, and Chinese receptions of Hughes’ visit and works, highlighting the cogent role Hughes played in connecting liberation campaigns of Chinese and African Americans as the first black American celebrity in China. Using primary and secondary sources, this panel examines much-overlooked topics and offers a balanced and nuanced treatment of several cases in Chinese-Western cultural interactions in the said era. We’ll structure our session in an innovative way to ensure good discussions-interactions with audience: First discussant offers comments on panel themes/papers, and provides questions/suggestions to develop connections among panel themes/papers, then presenters respond and highlight their arguments/contributions before Q&A discussions.

Dan Du, Chair and Discussant  
Assistant Professor, University of North Carolina at Charlotte

Guolin Yi  
“Public Sphere and Legal Reforms during the Self-Strengthening Movement”  
Assistant Professor, Arkansas Tech University

The emergence of modern newspapers in China was under the heavy influence from the West, and it coincided with the Self-Strengthening movement (1860-1894) in late Qing. Because it signified the formation of a public sphere for non-official voices to discuss ways to “enrich the nation and strengthen the military,” it constituted a challenge to the government control over information. This new development triggered some Qing officials to join the fray by initiating their own newspapers, probably without the authorization of the officials in Beijing. By analyzing the coverage of the famous Yang Naiwu case by independent Shanghai newspapers such as Shenbao, as well as semi-official newspapers such as Huibao, this paper examines how the press reflected and contributed to the discussion of legal reform during the Self-strengthening Movement. It seeks to answer the following questions: How did the Shanghai newspapers use Western legal cases to take on the Chinese legal issues during the trials? What commercial and literary techniques did they use to reach out to the audience? How did the semi-official newspapers and Qing government respond to these discussions? How was the issue of legal reform addressed in the larger discourse of the Self-Strengthening Movement? By examining the Yang case in Shanghai newspapers, this paper demonstrates how the issue of legal reform was debated in the public sphere in the larger context of the cultural exchanges between China and the West.
This paper addresses Hughes’ interactions with overseas Chinese Communities, highlighting his best known heterosexual love affair with the Sino-Trinidadian dancer Sylvia Chen, daughter of a cosmopolitan, global family; the fierce and ongoing debates on race and class among Chinese intellectuals triggered by his 1933 journey to Shanghai as the first black writer; and receptions of his works during shifting ideological contexts in China. The Chinese public remains fascinated by his masterpieces “Father and Son”/ “Mulatto” and “Negro Speaks of Rivers.” Since 2009, the latter has been included in the Textbook of Chinese Language and Literature nationally mandated for ninth graders to learn the “condensed history of the black race.”

**TRANSNATIONAL CHINA**

**Session C**

**Chengwei Chen**  
Graduate Student, Duke University

“Transnational Marriage in China”

Keywords: Transnational Marriage, Masculinity, Kinship, China, Vietnam

This study examines transnational marriage in contemporary China through an ethnographic study of “Vietnamese brides.” Over the past several decades, fierce competition in the marriage market has been linked to an extraordinary number of bachelors in China. The influence of transnational marriage is unevenly attributed. In what I describe as a “marriage squeeze,” some men can find wives in Chinese society while others do not. Under these circumstances, transnational marriage emerges as an alternative solution that allows some Chinese males to find spouses and build a family. As has been widely discussed in the current literature, the practice poses challenges for Chinese family structure and social relations. Based on a multi-site ethnography carried out in Hangzhou City and Dongzhi County in Southern China, this thesis provides a nuanced and multifaceted examination of this issue. This is not a story about the exploitation of labor or the victims of globalization. Instead, transnational marriage reveals people’s vulnerability and desperation and their ingenuity and courage—a story often eclipsed by the bigger globalization story. I examine two aspects of the impact of transnational marriage on Chinese society. First, given that the traditional patriarchy system in China is increasingly challenged by changing social conditions, I will ask whether transnational marriage functions as a new way to maintain the power of the patriarchy system. Marriage squeeze embodies regional inequality precipitated by the expansion of global
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capitalism. Examining the intriguing case of Mr. Ruan's family, I discuss how men from less disadvantaged geographical areas try to maintain their powerful position within the patriarchal family and the role that transnational marriage plays in the process. Second, I ask whether transnational marriage reshapes family structure given that it usually rebalances the family power order.

Cheryl Brown
Associate Professor, University of North Carolina at Charlotte

“China’s Advancement of Artificial Intelligence and Smart Technologies in Africa: Surveillance Expansion or Technological Innovation?”

Keywords: Surveillance

Literature debates on neoliberalism and neorealism abound in the scholarship on China’s investment in Africa but warrants the use of a varied approach to examine the relationship of not only investment but also advancement. Scholars have analyzed the Chinese physical infrastructure projects of hard power and people-to-people relations of soft power, but very few have studied investments of smart technologies and their impact on the government and people in technology acceptance and use in varied political systems. A dearth of research exists on China’s investments of technological advancement and innovation in Africa to move the continent toward the 4G (fourth generation) and, eventually, the 5G (fifth generation) and benefits developments at home. China’s global outreach of the One Belt One Road Initiative (later, referred to as the BRI) of 2013 offers an avenue for fostering commercial ties and foreign aid with nations that belonged to the ancient Silk Road, a trade route stretching from China to Africa. With the BRI, China is using investments in Africa to disseminate technological advancement and innovation to the area, particularly in healthcare, mobile financing, and communication. Among the diverse continent, 39 African countries have entered cooperative agreements through the BRI. This expansion lacks an examination of key questions: Is China expanding technology or surveillance on the continent? What are the barriers to China’s technological expansion of AI and other technologies such as blockchain? What factors facilitate China’s expansion in Africa? Apart from the BRI Technology and Innovation Cooperation Action Plan, what have been the contributions of other plans such as the ChinaAfrica Science and Technology Partnership Program 2.0 to lead to advancement? This paper addresses these questions and compares the varied level of technological development and innovative advancement in Africa.

Vahid Abedini
Graduate Student, Florida International University

“The Formation of Political Elites in Iran and the Future of Iran-China Relations”

Keywords: Foreign Policy

Four decades after the Islamic Revolution (1979), the Islamic Republic of Iran is undergoing a generational transition. The revolutionary generation is leaving the political scene, and a new generation of leaders emerges who have not experienced the shah’s dependence on the United States and the US interventions in pre-revolutionary Iran. While the previous generation’s foreign policy was pursuing a non-aligned policy based on rejecting the domination of the West and the East, it seems that in recent years, Iran’s foreign policy has been turning toward the East, and especially in recent years to China. The main question of this paper is how the new generation of Iranian political elites view a strategic relationship with China? In an attempt to answer this question, the current study first scrutinizes the formation of political elites in Iran in the last four decades and argues that there is a dualism between the new generation of leaders. This dualism is comparable with China in which the Chinese government system and the hierarchy of the Chinese Communist Party train two different types of political elites. Iran does not have the same party system as China, but some political organizations have been in charge of training a new generation of political elites. However, focusing on the complexities of the system and the contradictions among political elites, this paper argues that there is a lack of a structural mechanism for finding common ground and resolving the dispute among these elites. As a case study, this paper reviews the responses to news of the Iran-China Strategic Cooperation Agreement and shows that there are apparent contradictions among the new generation of political elites. By categorizing this group of elites’ reactions to this news, this paper shows that although there is an inclination for strategic relations with China, the contradictions between the elites in this regard are remarkable.
Marcy Tanter
Professor, Tarleton State University

“What have we learned about the Gwangju Uprising?”

Keywords: Korea

2020 marks the 40th anniversary of the Gwangju Democratic Uprising in Gwangju, South Korea. From May 18-27, 1980, citizens rose up against the dictatorship of Chun Doo-hwan in an event that sparked the final push for Democracy in the country. Since Chun's fall in 1988, he has constantly denied many of the facts of the Uprising, as have others. With the release of declassified American documents, first-hand accounts of witnesses who were in Gwangju during the event, and hundreds of photographs and films, we can see through Chun’s lies. This presentation is a discussion of the Korean government's various positions on the “truth” of the Uprising and why it is so important for a definitive, honest assessment of it.

Michael Seth
Professor, James Madison University

“North Korea and the Third World”

Keywords: Third World

In the 1960s and 1970s North Korean regime courted the countries of the developing world with some success. It aggressively sought to establish formal relations with the nations of Asia, Africa and Latin America, gaining recognition from 110 countries by the early 1980s, most of which were in the developing world. This was more than its rival South Korea had achieved. In 1975, the DPRK joined the Non-Alignment Movement and for a few years was an active member, narrowly focusing, with some success, on promoting its own agenda. From the mid-1970s to 1982 Pyongyang, although not a UN member, was able to regularly get resolutions calling for the withdrawal of foreign troops from the Korean Peninsula passed in the General Assembly. A steady stream of leaders from developing countries made their way to Pyongyang, while mostly ignoring South Korea. North Korea maintained aid, military training and economic cooperation programs in a number of African countries. It devoted scarce resources to promoting itself as a model developing country including setting up or financing Juche Study Societies and other pro-Pyongyang organizations in Asian and African countries. Then from the 1980s its influence in the NonAlignment Movement waned, its involvement in the Third World contracted. This paper looks at the motivations for North Korea’s efforts to court the Third World, and then examines why the regime largely abandoned them. It suggests that these efforts were based on both idealistic and realistic assumptions about its selfinterest. It also looks at how the rise and fall of Pyongyang’s involvement in the Third World reflected the shifts in its geopolitical situation and in its internal developments.

Young Jung
Assistant Professor, George Mason University

“Critical Pedagogies of Korean Popular Culture in the US Korean Studies: Constructing of Korea as a Cultural Concept”

Keywords: Korean Popular Culture, Korean Studies, Constructing Korea

This essay revolves around the questions on cultural translation and adaptation of Korean popular culture to the US academia, and pedagogical questions about how Korean popular culture, namely K-pop, Korean dramas, and Korean films, in the United States, more specifically in the Korean language and Korean studies classroom, construct of Korea as a theoretical, political, and cultural concept. The present study examines the growing popularity of Korean visual culture in the US Korean studies by analyzing curricula, classroom materials and activities, course objectives, and visual cultural products used for the Korean studies courses and by interviewing students taking classes in Korean studies. Textual analyses of selected Korean popular cultural products and indepth interviews US college students can illuminate critical pedagogical implications: i) what kinds of Korean cultural contents are translated and adapted to the US academia through specific media platforms? ii) how do US college students construct “Korea” as a theoretical, political, and cultural concept and how these conceptions influence on their choices of study?
AFROZ TAJ
Associate Professor, University of North Carolina at Chapel Hill

“Blackness in Bollywood: Depictions of Race in Indian Cinema”

Keywords: Racism

The issue of race in the Indian imaginary has rarely been addressed in the scholarly literature because other societal tensions have demanded more attention, particularly caste, religion, and gender. Race lurks below the surface of the parallel projects of nationalism and decolonization, however, and complicates Bollywood’s engagement with the globalization of culture. I argue that the Hindi-Urdu cinema includes a long tradition of depicting blackness in stereotyping and essentializing terms, particularly in its othering of tribal peoples, and its conflation of people of Dravidian and African origin. Recently, Bollywood has referenced America’s history of racism, but has not critiqued racism as a systematic social evil in India. Using as evidence images and music from Bollywood films, I trace the history of cinematic blackness from its roots in Hindu epics, through films from the past decade. I conclude that despite the Indian Cinema’s recent appropriations of African-American popular culture, it nevertheless perpetuates phobias about race and blackness in India. Film excerpts will be made available for asynchronous viewing and discussion before the presentation.

PAULO BRITO
Graduate Student, University of Toronto

“Nō Drama in the Experimental Music of Jōji Yuasa”

Keywords: Japanese Music, Nō Drama, Experimental Performance

Japanese composer Jōji Yuasa (b. 1929) has remarked that “all the issues arising in my musical creation exist in the world of Nō.” Yuasa is not alone in referring to traditional Nō drama as a key influence on his creative work; many postwar and contemporary composers in Japan, including Tōru Takemitsu, Toshirō Mayuzumi and, particularly, Toshio Hosokawa, have drawn inspiration from Nō, typically in operatic or otherwise theatrical works. Yuasa stands out among them, however, not only for the frequency of reference to Nō in his overall output, but also for the fact that his use of Nō is centered around instrumental concert works that are not overtly theatrical in nature. My paper will focus on an especially intriguing aspect of Yuasa’s engagement with Nō, namely a number of pieces written for piano solo, all explicitly connected with Nō. I will examine what are likely the most representative examples of Yuasa’s Nō piano “cycle”: “On the Keyboard” (1972), “Cosmos Haptic II, Transfiguration” (1986) and “Towards ‘The Midnight Sun’” (1984, for piano and electronics). I will consider why Yuasa would repeatedly turn to the piano—the Western concert hall instrument par excellence, with uniquely strong European-Romantic associations (and no direct equivalent in traditional East Asian music)—as the locus of choice for engaging with the very different heritage of Nō. Considering Nō itself as an indelibly “total” performance tradition, I will further inquire into which aspects of Nō are most relevant to Yuasa, i.e. is he primarily interested in Nō as a source of musical inspiration, or is his interest more “conceptual” and oriented towards Nō as an aesthetic model (as in the pervasive notion of ma or “emptiness” of space and time)? Finally, I will examine the extent to which Yuasa’s distillation of Nō, albeit intended for the solo concert stage, manages to leave any room for Nō as theater.
Chinese Genre Fiction

Session F

Min Wang
Graduate Student, Washington University in St. Louis

“Modernist and Quotidian: Detective Fiction and Film in the Early 20th-Century China”

Keywords: Modernism

What would a fan of detective film expect when reading a detective story on paper? This question concerned Chinese writers of detective fiction a century ago, when detective film was attracting a growing number of viewers with its straightforward representations of crime. Faced with film’s increasing impact on the public’s artistic tastes, writers on the one hand highlighted the unique appeals and “respectable” status of detective fiction, and on the other hand incorporated into their works aesthetic features of film, especially those raising new questions about the relationship between “seeing” and “truth”: does “seeing” guarantee the uncovering of truth, or does truth lie in the unseen? Is the nature of “seeing” objective or subjective, and what about the nature of “truth”? In the 1920s, the Shanghai writer Lu Dan’an made a hit by adapting several detective films into literature and later writing his original detective stories. Comparing Lu’s literary works with the films he adapted, this paper investigates how his strategies for coping with film’s impact generated an aesthetics that was at once modernist and quotidian: while showing reflexivity toward cinematic modernity, it also related such reflexivity to the common audience’s everyday experience of cinema, especially their fascination more with spectacles and sensations than with exquisite artistry. Through Lu’s case, this paper presents the intricate aesthetic connections between detective fiction and film in the early 20th-century China.

Paul Foster
Associate Professor, Georgia Tech

“Chinese Sci-fi, Viruses, Politics: Three Dystopian Bodies”

Keywords: Ideology

This paper looks at a line of Chinese science fiction centering on Liu Cixin’s internationally renowned sci-fi masterpiece, The Three-Body Problem (serialized 2006), tracing back to Lao She’s satirical Cat Country (1932) and Ni Kuang’s ironic detective Virus (1996). Readers look hard at computer screens to see each other, and their texts, and discuss the language and literature of a dystopian universe as they cope with staying healthy and educating themselves by isolating from social contact. Parallel universes of fiction and politics collide as the virus that affects distills to “ideology” as exemplified in Chinese sci-fi which is not nearly as surreal as contemporary Sino-American relations and domestic politics, which take a front seat in disregard to ever greater global chaos revealed by the onset of covid-19.

Yan Dong
Graduate Student, University of Arizona

“Posthumanism in Contemporary Chinese Science Fiction”

Keywords: Posthumanism, Nationalism

In this study, I would like to show how multiple versions of posthumanism is manifested in contemporary Chinese science fiction (sf) in different manners. I will firstly give an introduction of Liu Cixin’s article “Beyond Narcissism: What Science Fiction can offer Literature,” in which he points out that compared with mainstream literature, sf could ultimately go beyond humanist narcissism. By analyzing his works, I want to argue that the critical posthumanism is suggested by a deferred future in these works. By the brilliant but farfetched future, the writer harbors a sympoietic wish that one day human as a constituent part can survive the universe, contribute to the shared environment and evolve with the other living or non-living beings in the universe. Then, I will turn to Wang Jinkang’s attitude to posthumanism. Wang’s posthumans are usually strengthened human beings, modified by bio-tech. His focus is put on the conflict between human beings and strengthened post-human. On the one side, he sympathizes post-humans and respect the power of bioscience. On the other side, he is reluctant to accept a future when posthuman coexist with human being, because he distastes the possibility that posthuman might become products, being treated inhumanly, meanwhile he is also anxious about the possible future when human beings
might be replaced by posthumans. For Wang Jinkang, the apocalyptic result is unavoidable as long as human and post-human live in a same time-space. In regard to Han Song's sf, most of them are obsessed with depicting how a common people unpreparedly trapped in an alien world tries to solve the mystery of the world. Unlike posthuman in other places, they are not bio-transferred, but cognitively/culturally transferred by the technological society. Since these bizarre worlds insinuate different aspects of Chinese society, the discussion on the posthuman living in these worlds is necessarily related to utopianism, nationalism, modernism.
Aseptic packaging and processing systems have revolutionized the global dairy industry, ensuring that milk is more portable while still safe. This intertwined history of ultra-high temperature (UHT) processing and aseptic packaging, most familiar to consumers in the globally ubiquitous Tetra Pak “brik,” has brought dairy consumption in much of Asia to a new scale. Successful in deploying the image of milk as a “wholly natural” product to consumers, the global industry has, at times, minimized the technological packaging and processing necessary to keep products safe because, among other things, it threatens the symbolic value of being natural. In a country like China, where technological machinations also led to the massive 2008 melamine adulteration scandal, industry actors balance these different narratives of naturalness and technological innovation that have resulted in new kinds of partnerships around safety and quality concerns involving corporations like Tetra Pak and Nestle traditionally outside the scope of their core business model. Adopting an understanding of food processing as a kind of transformation that impacts value, I argue that technical innovations in packaging milk and other dairy products result in myriad differences and packaging and processing make a multitude of transformations possible. Combining a discussion of China’s dairy industry development over the past several decades together with fieldwork data conducted in northern China with both domestic and global industry actors, I describe the multiplicity of transformations necessary to make milk potable, hygienic, and standardized to analyze how packaging itself conjoins symbolic and material transformations across shifting technical, commercial and legal contexts.

Tiffany Y. Tsai
Assistant Professor, The Citadel, the Military College of South Carolina

“You Are Whom You Eat: Culinary Cannibalism and the Crisis of Modernity in China”

Keywords: Subjectivity, Enlightenment, Modernity, Consumerism, Postsocialism, Cannibalism

In May Fourth literature, the trope of cannibalism, represented by Lu Xun’s “Diary of a Madman” and “Medicine,” initiated a series of inquiries about subjectivity, tradition, and modernity. Contemporary literature – Mo Yan’s The Republic of Wine and “The Cure,” Lilian Lee’s Dumpling, and Liao Yiwu’s “Chi-Fu the Gourmand of Fetus Soup” – inherits a critical tradition through the trope of culinary cannibalism, rooted in the May Fourth Movement, while also advancing critiques of consumerism and global capitalism in China today. May Fourth literature of cannibalism envisions a potential salvation of awakening modern subjects and portrays modern subjects’ ambiguity in and anxiety about cannibalism; contemporary writings of cannibalism present a doom of humanity in which consuming identities and excessive desires for objectification and cannibalistic consumption prevail. Chain’s modernization underwent a threat of colonialism, a revolutionary awakening, and a demise of reformative hope. At the turn of the 21st century, the literary trope of cannibalism responds to never-resolved questions about nationality, enlightened subjectivity, and modernity since the May Fourth Movement in 1919. By revealing a paradigm of egoism that remains intact from feudalism to capitalism, contemporary authors use the trope of cannibalism to deconstruct the myth of subjectivity and modernity in postsocialist China.
Yuchen Yan
Graduate Student, Duke University

Keywords: Imagined Communities, Urban Space, Coffee Houses, Modern Lifestyle, Brick-and-Mortar Bookstores

This paper uses the prosperity of bookstore-cafés in major cities in China to reflect on the distribution of objectified cultural capital and modes of cultural consumption in contemporary China. Bookstore-café, as a new space that combines bookstores and cafés, is widely understood as a demonstration of a new commercial strategy of brick-and-mortar bookstores, which are facing survival crises in the era of digital reading and online shopping. Investigating choices of locations, interior decorations and spatial organizations, types of service and commodities of three large bookstore-café corporations in China (mainland and Taiwan): Sisyphe Bookstore (西西弗书店), Eslite Bookstore (诚品书店) and CITIC Bookstore (中信书店), I unpack why bookstore-cafés are mainly intended for young middle-class urbanites. Drawing on Lefebvre’s spatial triad, Bourdieu’s analysis of cultural capital, de Certeau’s practice of everyday life and Oldenburg’s concept of third space, I contend that bookstore-cafés benefit from revealing and intensifying the uneven distribution of objectified cultural capitals in contemporary China. As a result, bookstore-cafés, where bookstores and cafés, both of which have contributed to community imaginaries in different historical periods coexist, shift to an emphasis on individual experience based on consumption activities and capacities. This unevenness also reconciles the tension between their promotion of “local spirit” and the cosmopolitan imaginaries they have provided.

CHINA ON STAGE

Session C

Karin Myhre
Associate Professor, University of Georgia
“Troubling the Binary: Bodies and Souls in Performance”

Keywords: Drama, Performance, Dualism

Recent research by scholars of early China locates familiar dualisms in language, text and practice, thus effectively unseating longstanding presumptions of holism in traditional Asian thought and culture. But this leaves unanswered the question of what we are to make of the famously physical ghosts and spirits in the Chinese narrative tradition, where hun souls may exert force in the material world and a living frame may split into separate parts with different aspects of consciousness inhering in each.

Centering on examples from chantefable and zaju dramas, this paper argues that performance provides a site for the negotiation of a number of different kinds of interactions between bodies and souls. These literary works explore the borders of what might be imaginable, not only in relations between minds and matter, but also in the engagement of other worlds with our ordinary one.

Kin-Yan Szeto
Professor, Appalachian State University
“Utopia and Dystopia in the Theatre of Lai Sheng-Chuan”

Keywords: Theater, Chinese Diaspora, Imaginary China

This paper will analyze how the Taiwanese playwright Lai Sheng-Chuan combines language, meaning, cultural identity, and memory with nostalgia about China, and how he interrogates the imagination of utopia and dystopia in Hong Kong, Taiwan, and mainland China. Lai Sheng-Chuan is among the most renowned contemporary Chinese playwrights and stage directors. Lai established Performance Workshop in Taiwan in 1984. His works remain a significant cultural bridge between Taiwan, Hong Kong, and mainland China. His plays such as Secret Love in Peach Blossom Land, A Dream Like A Dream, and many others have been performed widely, revealing the tensions between utopia and dystopia for an imaginary China. For example, many of his works have been produced in both Mandarin and Cantonese dialects. His epic A Dream Like A Dream can be considered the most widely produced Chinese spoken drama of a living playwright in the past twenty years. This paper will begin with an examination of how utopia and dystopia operated in the original Taiwanese productions of Secret Love in Peach Blossom Land, since Lai’s story is told from the vantage point of Taiwan as an imagined community. I will then critically explore the concepts of utopia and dystopia deployed by David Der-wei Wang and Chan Koon-chung to investigate how Lai continually adapts his work as he navigates among the sensibilities of different audiences. Rather than neat categories of national identity or binaries such as local-global, I will argue that Lai’s productions reveal nuanced differences and complexities among the diverse geopolitical contexts of contemporary China and the Chinese diaspora.
Liang Luo  
Associate Professor, University of Kentucky  

“The White Snake as Activist Projects: Three Snapshots”  

Keywords: Activist Projects, Digital Media  

This presentation examines three activist Anglophone projects from the twenty-first century, all based upon the Chinese White Snake legend. The first case study is centered on the “White Snake Projects,” a Boston-based opera company, whose name is taken from the 2011 Pulitzer Prize-winning opera Madame White Snake, conceived and with libretto written by the Singaporean American lawyer-librettist Cerise Lim Jacobs, and with music composed by the Chinese American composer Zhou Long. Today, “White Snake Projects” has become an activist opera company, with a steady stream of projects advocating for minority rights and activism in the United States and beyond. The second case study is centered on the Tony Award-winning playwright-director Mary Zimmerman’s one-act play The White Snake. I will trace the play’s inception at the Oregon Shakespeare Festival in 2012 and its Chinese premier in Wuzhen in 2014, as well as its most recent staging by the Constellation Theater Company in Washington D.C. in 2019. The key to Zimmerman’s play, “You can be loved for who you truly are,” is central to the activist spirit of The White Snake project, celebrating radical tolerance for hybrid sexualities and loving across traditional boundaries. The last case study is centered on an eight-minute fashion film The Legend of Lady White Snake, created by the fashion model-turned photographer Indrani Pal-Chaudhuri in 2013 and released as an award-winning film in 2015. Through the intertwining of poetry, photography, and fashion in the short film, we see the themes of gender and species, media and politics coming together, in director Indrani’s insistence on using digital media to foster queer subjectivity and celebrate the life and work of a queer designer, whose at once inspired and tortured existence has left lingering echoes and extensive legacies in our ongoing struggles for women’s empowerment, LGBTQ+ rights, and environmental justice.

IMPERIAL JAPAN AND EAST ASIA  

Session D  

Annika A. Culver  
Associate Professor, Florida State University  

“A Japanese Imperial Agent Encounters an American Colony: Ornithologist Hachisuka Masauji’s (1903-1953) Explorations of Mindanao and Mount Apo, 1929-1930”  

Keywords: History of Science  

Prevailing transwar expressions of elite Japanese masculinity surrounding Western science arose out of strong associations with imperialism. While garbed in adopted Western dress and practices, and hunting for specimens, Japanese ornithologists like the Marquis Hachisuka Masauji (1903-1953) engaged in mimetic performances of imperial masculinity as explorer scientists in a form of collecting imperialism. This presentation focuses on Hachisuka’s exploration of Mount Apo in the Philippines during a 1929 expedition, with his findings documented in four (intended as five) volumes in the early-to-mid 1930s. The Japanese and American empires touched waters in the Philippines, where Japanese scientists like Hachisuka and American military personnel like raptor expert Captain Lloyd R. Wolfe first crossed paths. Here, in the late 1920s, while outfitted in the military garb of the American colonizers, Hachisuka encountered and employed Indigenous peoples, carved his name in Japanese katakana on a rock atop Mount Apo, and discovered new species, all while circulating in an American colonial space and performing an already waning (honorary) white imperial masculinity on the cusp of the Great Depression’s (1929-1939) global assault on Anglo-American financial power. The Philippines, with its multiple islands and lush environments, functioned as a liminal space between these two rising empires and later rivals, with many largely uncharted areas hosting a rich species diversity. While Hachisuka lent visibility to imperial Japan’s scientific endeavours, Japanese business interests began to dominate Mindanao, monopolizing the global supply of “Manila hemp” for cordage, a strategic commodity. These interactions will be examined in a greater context of international relations and social space in the context of Mindanao, the Philippines’ second largest island and an imperial contact zone between Americans, Japanese, and Indigenous peoples in prewar times.
In response to the social stigma and rumors that downgraded her to a sexually lascivious and corrupt woman in the public arena, Kim Myŏng-sun projects herself into the character of the heroine Soryŏn in Toradabol ttae by constructing her as a decent woman with self-control and discernment worthy of becoming the subject of pure love. This paper will explore the narrative of romance in Toradabol ttae and how it transcends Soryŏn’s extramarital relationship with Hyosun to become a platonic love developed through their empathy with Western literature and the pursuit of the common good in Korean society. It also addresses how Soryŏn’s subject in love is constituted as a way to attribute a modern identity to her.

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articulated a highly moralistic language to underscore inclusive and exclusive notions of class.

Andrew Sartori, Discussant
Professor, New York University

Yoshina Hurgobin
Assistant Professor, Kennesaw State University

“Indian Immigrant Workers’ Claim-Rights: Petitions in Mauritius, 1842 to 1908”

Between 1829 and 1925, more than 450,000 indentured (contract) laborers left India to work in remote corners (British Guiana, Trinidad and Tobago, Fiji, Natal in South Africa and Mauritius) of the British empire. The largest contingent reached Mauritius. The presence of a contract meant that workers could claim rights from plantation owners. Nonpayment of wages and violence on plantations in the early phase of the indentured labor system (1839 to 1842) resulted in workers not completing their five-year contracts and petitioning the colonial government of Mauritius to return to India. This type of petition was thus initially a simple bureaucratic device. However, by 1872, Old Immigrants—workers who had renewed their contracts and had remained in the colony for decades—started using the petitions to voice their grievances and formulate claim-rights to the local colonial government. By the 1880s and early 1900s, Old Immigrants were part and parcel of the colony. They actively sought property rights. The predominant approach in Indian indentured labor studies has underlined how indentured workers were slaves and were ignorant of their rights. This paper departs from this view and uses workers’ petitions, colonial correspondence and reports, to examine why and how indentured workers formulated claim-rights between 1842 and 1900 in colonial Mauritius. The paper argues that instead of impeding indentured workers’ claim-rights, the colonial government itself inadvertently contributed to the crafting of such rights.

William F. Kuracina
Dean, College of Humanities, Social Sciences and Arts, Texas A&M University-Commerce

“Permanent Not Proletarian Revolution: Indian Socialists and a Subtle Surrender of Labor Activism”

Detained at Nasik prison for participating in civil disobedience, socialist members of the Indian National Congress vowed to organize a party within the Congress to enhance the spread of revolutionary Marxism. These Congress Socialists intended to commit mainstream nationalism to Marxism, and they perceived themselves to be engaging with a unique experiment in Marxist unity. Initially, they followed the path of labor activity, influencing trades unions, enrolling union members, advocating for labor reform. However, Congress Socialists were strongly inspired by Communist International policies about colonial conditions, where proletarian activism was meager or non-existent. Consequently, they sought to become heavily invested with peasant social movements, diminishing their involvement with labor activism. Philosophically, Congress Socialists subtly migrated away from proletarian revolution, instead expressing their own notion of permanent revolution, a spirit of activism among members of oppressed classes. Concurrently, they worked to capture the Congress organization, proposing alternative leadership schemes, or advocating for collective affiliation of labor and peasant union members. Moreover, their efforts to alter the trajectory of Indian nationalism unfocused their activities and diluted their purpose. Seeking to be all things to all revolutionaries, attempting to generate social revolution through a spirit of permanent revolution, Congress Socialists blunted their ability to foster the Marxist notion of a proletarian vanguard of the revolution.

Joshua Howard
Professor, University of Mississippi

“New China Daily and the Moral Language of Class in Wartime China”

Founded as part of the Second United Front, New China Daily took on important symbolic and organizational functions. Besides disseminating the party line in Nationalist controlled territory, the Communist newspaper paper provided literate workers with a forum in which to express their aspirations and grievances. The publication of some 700 worker letters facilitated the growth of class consciousness and new forms of political identity for working men and women. Contrary to much of the scholarship on East Asian labor history that has eschewed class formation and emphasized regionalism or the aim of status recognition, this paper analyzes how workers used a rhetoric of “rightful resistance,” and a language of rights and class. Given the wartime context and the CCP strategy of rendering all interests, including class interests, subservient to national interests, workers often couched their demands in a rhetoric of sacrifice for the nation. But by the mid-1940s, many letters constituted appeals in which workers related their suffering and requested help in their struggle to maintain a livelihood and to secure basic worker rights. These concerns with economic and social justice are typical of exclusive notions of class. Other testimonials that demanded human dignity and various freedoms (of mobility, the press and assembly) were more class inclusive as they were grounded in universal human rights. Although most letters did not talk about class in straightforward terms, the letters
created a community of class through the frequent use of “we workers” and by juxtaposing workers against corrupt authority figures in a highly moralistic language. Indeed, moral and ethical norms informed letter writers’ understanding of class relations. Workers’ moral concerns and the recognition that their precarity was based on unjust social relationships were an integral part of working-class formation.
The borderlands of China and Vietnam have long been subject to multiple and, often, competing claims on shared spaces, peoples, and resources. But these spaces in between—and the diverse peoples who live there—have only recently attracted the sustained attention of scholars. This panel opens a conversation on the methods used to study the Sino-Viet borderlands over a long durée perspective, from the 11th through the 20th centuries. Thinking methodologically about borderlands places and peoples over this long sweep raises a number of productive questions. How did distant state centers learn about the hinterlands of their ruling projects? How can we, in turn, re-read these records to uncover stories of the borderlands peoples and places? In what ways did these peoples secure a measure of political or cultural autonomy in between powerful state projects? When did major changes in these relationships occur—and to what effect?

Kate Baldanza
Associate Professor, Penn State University

“Borderland Spaces in Chinese and Vietnamese Gazetteers”

My research concerns miasmic disease and its remedies in the late imperial period. Miasmic conditions, and the medicines that could cure the illness it caused, were both to be found in the Sino-Vietnamese borderlands. Government officials produced formulaic gazetteers that provided information about specific regions, including climate and local products. This information was gathered from earlier texts and first-hand observation. What can we learn about the borderlands from official texts like gazetteers? What do we learn when we put Chinese and Vietnamese sources about borderland spaces in dialogue?

James Anderson
Associate Professor, University of North Carolina at Greensboro

“Sino-Vietnamese Borderlands in the Margins”

Since premodern times there have existed commonalities and differences between Vietnamese and Chinese traditional court chronicles. Premodern Vietnamese annalist histories did not appear until the 14th century, and compilers of these court-based histories largely followed the examples of their Chinese counterparts. For example, Lê Văn Hưu’s (1230 – 1322), reasons for composing his Đại Việt sử ký would have seemed familiar to his Chinese contemporaries. He sought to instruct and admonish the Trần court through lessons drawn from the past. Tales of strong and weak rulers, capable and inferior court advisors were all included in Lê Văn Hưu’s work to remind contemporary leaders of paths to take and decisions to contemplate. Such lessons extended to the borderlands region, and in overlapping textual descriptions of upland native communities and their leaders by distant Vietnamese and Chinese chroniclers we can see how this liminal space and its inhabitants were treated as a synecdoche of the distant courts, contemplating the political vitality of these centers of power.

Christian Lentz
Associate Professor, University of North Carolina at Chapel Hill

“An Everyday Geography of Vietnam’s Black River Borderlands”

This paper offers a methodological reflection on the ethnographic research underlying my recently published book, Contested Territory: Điện Biên Phủ and the Making of Northwest Vietnam. Whereas the book’s empirical foundation rests on Vietnamese and French archival documents dating to the 1940s–1950s, “An Everyday Geography” discusses the fieldwork conducted to collect those documents and situate them in the context of the Black River region. Conducted over fifteen years, this multisited ethnographic fieldwork involved tackling between Hanoi and Điện Biên Phủ, traveling the region on roads built sixty years ago, and immersion in the social life of rural, montane villages. I focus here on several moments in the longer research process when ethnographic engagement offered crucial insight into the historic themes treated in the book. Taken together, these experiences generated a sense of place, empathic understanding, reciprocal commitments, and appreciation for ethnolinguistic diversity that both informed the book project and, I argue, renew a geographic dialog between history and anthropology in the highlands of Southeast Asia.
ABSTRACTS

ISSUES IN CONTEMPORARY JAPAN

Session B

Elizabeth Miles
Assistant Professor, Kennesaw State University

“Refugees or Refusers?: Men, Marriage, and Family in Contemporary Japan”

Keywords: Japan

National statistics portray the present and ongoing decline of the Japanese family; it is estimated that by 2035 one-third of men and nearly one-fifth of women will be “lifelong never marrieds,” defined as those who have remained unmarried by the age of fifty, with the assumption that being past childbearing years they will never make a “family.” Attempting to understand why younger cohorts are seemingly uninterested in marriage and children, sociologist Yamada Masahiro and others have termed them “family refugees” (kazoku nanmin), implying that they are isolated and alienated from intimate institutions. As this term has been taken up in Japanese popular and academic discourse to describe the psychological and social effects of being without an affinal family, there has been little critique of how unmarrieds may be seeking refuge from the family, particularly its gendered consequences and socioeconomic effects. In this paper, based on fifteen-months’ fieldwork in Tokyo, I explore why young men are implicitly and explicitly refusing marriage and the nuclear family, namely its strictures and burdens. Focusing primarily on unmarried Japanese men, I examine the gendered meanings of the Japanese family, arguing that masculinist privilege within this intimate sphere is a shifting concept.

Joel Campbell
Associate Professor, Troy University

“Japanese Politics in Transition from Abe to Suga: Change in the Season of COVID”

Keywords: Liberal Democratic Party

The year 2020 has been difficult for Japanese politics. Struggling to cope with raging coronavirus pandemic, the political system underwent an unplanned political transition from longest-serving Prime Minister Shinzo Abe to new leader Suga Yoshihide. Not as forceful a leader as Abe, Suga nonetheless brings much experience as Abe's deputy and considerable political skills to the table. Abe began well in 2012 with his “Three Arrows” economic revitalization program, and remained fairly popular throughout his tenure, but the last two years he experienced several disappointments and two minor scandals that damaged his reputation for honesty. The opposition parties remain fragmented, though they have consolidated slightly in the past year. Suga has an

Anri Y asuda
Assistant Professor, University of Virginia

“Re-reading Tawada Yōko’s Kentōshi (2015) in the Global Pandemic Age”

Keywords: World Literature, Contemporary Japanese Literature, Pandemic

Tawada Yoko, who writes in Japanese and German, was already established as a transnational author when The Emissary (2018), the English translation for her novel Kentōshi (2015), won the National Book Award in America for Translated Literature. This burnished Tawada’s reputation as a writer of World Literature, a select corpus of texts from various national origins that gain worldwide commercial circulation, critical recognition, and cultural prestige through translations, primarily into English. The novel depicts a dystopian Japan following an unnamed, seemingly nuclear catastrophe that evokes the Fukushima disaster of 2011. The environment has become so contaminated that children are born physically weak. To contain its problems, Japan has isolated itself from the world. Linguistically, foreign loanwords have been excised from use, creating a distinctively poetic effect that carries over even in English translation. The overarching themes of mortality and humankind’s relationship with the environment are timeless and universal, but the work has also been interpreted as a meditation on Japan's national identity in the post-Fukushima era. However, in the current Covid-19 age—with national border closings and travel restrictions, and the threat of health risks suspending future plans everywhere—the novel gains an uncannily timely, global resonance as a rumination on humankind’s ability to adapt to hitherto unthinkable levels of anxiety as the new ‘normal.’ This presentation reconsiders Kentōshi and The Emissary in light of coalescing notions of pandemic literature in Japan, and Tawada’s position as a World Literature writer.
opportunity to restart the economic revitalization and remake Japanese politics, but he first must deal with the COVID-19 crisis, which has shaken public trust in government health management. This paper considers the Abe-Suga transition and Suga’s new leadership in light of constructivist theory, and it suggests that a tug-of-war between traditional Japanese political modes and the imperatives of socio-economic change will shape Japanese politics going forward. While the ruling LDP party may maintain its dominant position for the time being, it will have to address major structural and demographic issues plaguing the country.

THE STATE AND CONTESTED IDENTITY IN SOUTH ASIA

Session C

Deepa Nair
Assistant Professor, Carnegie Melon University – Qatar

“History education and Right Wing Nationalism in India”

Keywords: India

In 2016 a 14-member committee with the aim of, ‘holistic study of origin and evolution of Indian culture since 12,000 years before present and its interface with other cultures of the world’ was set up by the ruling Hindu nationalist party, the BJP. Its mandate was to use archaeological artifacts as well and DNA evidence to prove that Hindus are the original inhabitants of the Indian subcontinent and that ancient Hindu scriptures are based on facts and not myth. For India's Muslims, who have faced communal violence and discrimination under the BJP, this move was seen as another attempt to marginalize a minority community. My paper explores the process and agenda of re-writing History in India under the aegis of right-wing nationalist party, the BJP. It contextualizes the fault lines in the secular idea of India through the arena of school textbooks. By focusing on various attempts made by the BJP to promote the idea of a Hindu India through intervention in education my paper analyses the shifting notions of citizenship in India.

John Caldwell
Teaching Associate Professor, University of North Carolina at Chapel Hill

“Performing Partition: The India-Pakistan Border Ballet at Wagah”

Keywords: Border

Every night just before sunset the Wagah border crossing between India and Pakistan erupts into music. Spectators fill the bleachers on both sides in anticipation of the evening gate-closing ceremony, and each side blares patriotic songs from loudspeakers. On both sides the audiences sing, dance, and clap along with the music, and the respective border security forces perform a precisely synchronized ballet of animosity. The soundscape consists of many overlapping components: recorded songs, live drummers, cheers and slogans, shouted commands, marching feet, and buglers—all in a mirror-image battle of sound. I argue that although the explicit discourse is antagonistic, the ceremony itself is fundamentally collaborative, and that many clues indicate the presence of humanizing as well as demonizing discourses. Building upon research on the music of conflict, I investigate this peculiar instance of competing musical nationalisms as it is located geographically and ideologically on the intersection of the 1947 British-drawn border and the old Grand Trunk Road that once linked the far reaches of the undivided subcontinent. Presenting aural and visual ethnographic evidence from my multiple visits to Wagah, I analyze the interaction of sound, space and environment and interpret the multivalent meanings of this ritualized performance. I conclude that although the ceremony emerges out of a shared history of trauma and mutual fear, the people of India and Pakistan understand themselves to be joined rather than divided by the common border.

Swakshadip Sarkar
Graduate Student, University of Bristol

“Dissecting Universality of Homosexual Identity Formation from West Bengal's Frame of Reference”

Keywords: India, Homosexuality, West Bengal, Vivienne Cass’ Theory, Social Identity

Identity formation is a very complex process and various theories have been devised to explain the homosexual identity formation from a Western perspective. Discourses on homosexual identity formation are not well explained from non-Western perspectives. In ancient and medieval India, homosexuality was accepted. However, with the advent
of British rule, the Victorian moral norms of sexuality were thrusted on Indians. Homosexuality was illegal in India until 2018 when the archaic section 377 of the Indian Penal Code was repealed. There are many factors which contribute to the formation of homosexual identity which are dependent on the culture and regional aspect from an Indian perspective. This research was formulated to test Vivienne Cass theory (1979) to portray the formation of homosexual identity in the context of homosexual men in West Bengal, a state in India. 31 individuals were surveyed through a Google form and the common patterns and themes were coded and recoded several times. Vivienne Cass theory fails to explain homosexual identity formation in this context as the social interactions which shape homosexuality as a social identity are not considered. The culture in West Bengal is collectivistic whereas the Western cultures are more individualistic thereby making social interactions and conditioning utmost important. Social identity theory developed by Cox and Gallois (1996) can be a better explanation for the formation of homosexual identity in this context. However, both the theories fail to explain homosexual identity formation for effeminate homosexual individuals or those who do not ascribe to gender norms. More holistic and critical analysis of subjects with regards to their gender expression and sexuality can provide a better insight.

**WORK CULTURES IN ASIA**

**Session D**

**Dongling Zhang**
Assistant Professor, Webster University

“Mobilising ‘She Power’: Chinese Women Entrepreneurs Negotiating Cultural and Neoliberal Contexts”

Keywords: Chinese Women Entrepreneurs, Doing Business / Doing Gender, Culture

I research Chinese women microentrepreneur experiences after China’s 1978 market-oriented socio-economic reforms. The government established programs to promote women’s self-employment as the “she economy” driving economic development. I interviewed women microentrepreneurs from two Chinese cities—Nanjing and Haikou from 2010-2012, and from Nanjing in 2019-2020. I adopt a contextualized doing entrepreneurship/doing gender framework to consider how women simultaneously construct businesses and gender in the context of country and family. Women microentrepreneurs struggled to support themselves and meet responsibilities associated with traditional patriarchal Chinese families. Young, college-educated respondent stressed self-employment opportunities, and prioritized work over family, hoping to postpone marriage/childbearing. More respondents experienced layoffs from work in state-owned businesses, and perceived self-employment as a necessity. All stressed that self-employment boosted their autonomy and confidence. When state-sponsored initiatives began prioritizing educated women in Internet-type businesses, non-college-educated women distanced themselves from the programs to develop what they perceived as the best path for business success.

**Yang Cao**
Associate Professor, University of North Carolina at Charlotte

“Remaking Culture in the 21st Century China: An Empirical Examination through the Lens of Work Values”

Keywords: Work Values

Observers of China’s social change in the post-Mao era have long noted two major shifts in the cultural/ideological domain: the rise of materialist values and that of individualism. However, the magnitudes of these shifts and the causes behind remain unclear. This paper seeks to answer these questions through the lens of work values. Work values are “conceptions of the desirable” in the work domain which are manifested in the extents to which individuals emphasize different types of job rewards. Strong emphases on rewards such as income, job security, and promotion opportunity reflect a materialist orientation, whereas those on rewards such as satisfaction of personal interests and sense of achievement reflect a postmaterialist orientation. Similarly, emphasis on serving the interests of others and the society reflects altruistic values that stand in contrast to individualism. Using data from the 2005 and 2015 waves of the Chinese General Social Survey, I examine the relationship between work values and three macro-level trends: economic development, institutional change towards markets, and the growing influence of globalization on the Chinese society. Taking advantage of China’s regional variations in socioeconomic conditions, I measure these three trends at the province level and test the following hypotheses. First, economic development at the province level is associated with weaker materialist work values, stronger postmaterialist work values, and stronger altruism. Second, economic marketization is associated with stronger materialist work values, weaker postmaterialist work values, and weaker altruism. Third, exposure to globalization is associated with stronger materialist work values, weaker postmaterialist work values, and weaker altruism. Exploded logit models following a difference-in-difference approach find support to most of these predictions. The only exceptions are that neither development nor marketization predicts altruism.
Yuxin Ma  
Associate Professor, University of Louisville

“Sportswomen in Chinese Cinema: From Nationalist Women to Socialist Workers”

Keywords: Sportswomen in Chinese Cinema: Class, Nation and the Market Economy

This paper studies four movies Nulan Wuhao (No. 5 Female Basketball Player, dir. Xie Jin, 1957), Nutiaoshui duiyuan (Female Divers, dir. Liu Guanquan, 1964), Shā'ou (Seagull, dir. Zhang Nuanxin 1981) and Nuzu Jihao (No. 9 Female Football Player, dir. Xie Jin 2000). The study explores how those movies reflected the state sports policy and physical culture, mediated with political discourse and popular nationalism, and revealed problems of Chinese sports from a female perspective. The paper pays close attention to how those movies construct the bodies of sportswomen over time. No. 5 female Basketball Player contrasted the lives of socialist athletes at part-time sports school with those had a nationalist past, advocated the importance of collectivism and promoted sports as an important field of national construction. Female Divers praised the growth of female divers at youth sports school, criticized individualist medalism, and politicized female divers’ participation in the National Games as an opportunity to report their work to the party-state in Beijing. Seagull was directed by a female director, and revealed how Chinese female volleyball players endured hardship and injuries, sacrificed their womanhood and even health for the glory of the nation. No. 9 Female Football Player revealed the difficulties of female football teams in the economic reform era—lacking funding, receiving little attention, and enduring challenges from homes and society. The paper reveals the unsolved tensions between the state expectation of sportswomen, sportswomen's unaddressed gender specific needs, and the patriarchal attitudes towards sportswomen.
**Session A**

**Yingchuan Yang**  
Graduate Student, Columbia University

“Walls and Chimneys: Building a City of Production in Early Socialist Beijing”

Keywords: Modern China, Heritage Studies, Cultural History, Urban History, Liang Sicheng, Lao She, Urban Planning

Two opposite visions on the future of Beijing were proposed in 1951, two years after the founding of the People’s Republic of China. The American-trained architect Liang Sicheng advocated for the preservation of the old city and city walls, as well as the construction of a new, separate administrative district in the western suburbs. In contrast, Chairman Mao Zedong demanded to turn Beijing into “a city full of chimneys” and to build the nation’s administrative center right in the old city. Unlike extant scholarly literature and popular writings that simply blame Mao and his cadres for their ignorance of old Beijing’s “cultural heritage,” this essay takes seriously the socialist urban planners’ vision of building a new Beijing as an integral part of China’s urbanization in the 1950s. Based on previously untapped archival sources, governmental documents, and autobiographical materials, it argues that the central disagreement between Liang and Mao was never about the cultural values of old Beijing, because it was precisely an astute recognition of Beijing’s symbolic importance that prompted the socialist reconfiguration the city. Rather, Liang’s proposal was doomed to fail because it was fundamentally at odds with the Communist Party’s plan of turning Beijing into a city of production. Under its new layout, Beijing was (re)constructed into the socialist capital that not only manufactured industrial products but also supported the Party’s mobilizational politics. City walls were torn down to make way for lavish architectures as well as various factories, and Longxugou, a renovated drainage, came to be associated with the emancipation of proletarians. Joining a recent cohort of historians who offer more positive evaluations of the state capacity of the early People’s Republic, I demonstrate that 1950s Beijing captured the Chinese state’s ambitions and adroit tactics of reconfiguring urban China, a setting that was unfamiliar to it before 1949.

**Elizabeth Littell-Lamb**  
Associate Professor, University of Tampa

“Renunciation and Reconciliation: the Chinese and World YWCAs during the 1950s”

Keywords: Chinese Christianity, YWCA, Deng Yuzhi, Women’s Internationalism

In April 1951 Zhou Enlai met with Christian leaders in Beijing to discuss a set of regulations, “Methods of Dealing with Bodies Receiving Subsidies from America.” During the five-day meeting, influential Three-Self Movement leader Wu Yaozong gave what amounted to a “state of Chinese Christianity” speech, describing how American imperialists and their sympathizers were trying to destroy their efforts to create an independent Chinese church. He then called those assembled to root out not only hidden imperialists in their midst, but imperialist thoughts in their hearts and souls, thus launching the Christian denunciation campaign. Denunciations actually began during the Beijing meeting. The Chinese YWCA was caught up in that movement, viciously attacking their former American or World YWCA colleagues and even some of their own leaders who had consciously or naively aided Western women with their imperialistic aims. Nonetheless, with full knowledge of how virulently they had been attacked, the World YWCA leadership in Geneva still considered the Chinese YWCA among its constituent members. More to the point, the Chinese YWCA never formally severed relations with the World organization. Mail continued to be exchanged and intermittent contacts continued, facilitated by mutual friends or attendance at the same international conferences. Finally, after much negotiation, in late summer of 1957 the Chinese YWCA received two World YWCA representatives, one from Finland and one from India. Unknown to both organizations at that time, it would be their last direct contact until 1980.

**Zhaojin Zeng**  
Assistant Professor, Duke Kunshan University

“Local Factories and the Politics of Industrialization in Late Maoist China: The Case of Forging Loyalty Steel in the Cultural Revolution”

Keywords: Maoist Politics

In early 1964, the East China Bureau of the Central Committee of the Communist Party, following directives from Chairman Mao Zedong on the construction of the Third Front, decided to build an industrial base in the hinterland of Jiangxi Province. A core part of the construction scheme was
Jiangxi Special Steel Factory, a steel plant designed specifically for supplying the military. In 1966, the factory invented the Loyalty Steelmaking Process that they claimed was to revolutionize steel production while demonstrating loyalty to Mao. Like the Loyalty Dance, which gained popularity among ordinary people during the Cultural Revolution, Loyalty Steelmaking was also introduced to many factories and plants as emblematic of the Chinese industry’s political devotion and technological advancement. In this paper, I trace the rise and spread of Loyalty Steelmaking from a small Third Front factory to the rest of the country in 1966-1972. Displacing the existing narratives focused on top leaders and national political events, my research turns to the local actors exploring the centrality of their initiatives in shaping the course of the Cultural Revolution at the national scale. This case study provides important perspectives for understanding the factory state relationship in late Maoist China. The story of the Jiangxi Special Steel Factory as an example also demonstrates how Mao’s socialist industrial projects, grassroots revolutionary initiatives, and Cold War geopolitics jointly shaped the developmental trajectory of the Chinese industry in the second half of the twentieth century.

### APPLYING PATCHWORK ETHNOGRAPHY TO RESEARCH IN CONTEMPORARY JAPAN – A ROUNDTABLE ON POSITIONALITY, NETWORKS, AND “PIECING TOGETHER” ONE’S FIELD

#### Session B

Scholarship on ethnographic fieldwork in Japan often focuses on a narrow range of researcher-interlocutor power dynamics, in which the ethnographer is Western, usually white and male, therefore carrying certain power and privilege into “the field.” However, this ignores the diversity of researchers, interlocutors, and field sites, and dynamics between these actors. In this roundtable, we use our respective experiences conducting ethnographic research to challenge these assumptions, discuss difficulties and opportunities in conducting contemporary fieldwork in Japan, and provide diverse perspectives that can be leveraged inside and outside the classroom. Conducting fieldwork in Japan requires delicate social networking and navigating unfamiliar social norms. Intersectional identities (such as gender, race, sexuality, and nationality) may expedite fieldworkers’ entrance to the community, provoke increased scrutiny, or create further entanglements to contend with. The ubiquity of social media further complicates the limits of the “field” where one conducts “fieldwork,” blurring national, personal/professional, and researcher/interlocutor boundaries. By engaging directly

### THIS LAND OF OURS: GRASSROOTS ACTIVISM AND LOCAL STEWARDSHIP IN THE HISTORIC PRESERVATION AND CULTURAL REJUVENATION OF CONTEMPORARY CHINA

#### Session C

Decades of modernization and urbanization have led to the rapid disintegration of rural China and erosion of traditional culture. But they also sparked an awakening of historical consciousness and sense of stewardship among the citizenry. As the central government’s preservation programs reach only 2% of extant cultural relics, the fate of the rest depends on local communities, especially those in farming villages, rural towns, and small cities. Drawing on their field work and diverse disciplinary perspectives, the discussants zoom in on how these communities are becoming the true shapers and heroes of the ongoing national campaign for rural reconstruction and national cultural rejuvenation. Wang Lixin reflects on the meaning of the inherited life-world for villagers of Hujia, Chongqing, especially Wang Huiyuan, protagonist of...
her documentary film, Yechishan ji (Mountain of Nothingness), who abandoned modern conveniences to take up pristine farming-herding. Qiong Zhang looks at the social networks of “grassroots intellectuals” in Jianyang, Fujian, who actively preserve, research, and popularize their local history, and inquires what has motivated or hindered their work. Shawn Foster probes how professional aspirations, local identity, and market forces propel historians, medical scientists, pharmaceutical enterprises, and tourist bureaus at the hometowns of several “medical saints” to collaboratively reinvent and marketize traditional herbal therapies. Li Haijing investigates how higher government bodies with overlapping mandates and conflicting priorities impede lower governments’ efforts at historic preservation, drawing on her fieldwork on the Qiantang River Seawall and Tidal Wave and experience in assisting several riverside counties to jointly apply for UNESCO recognition for this site. The roundtable converges on such grassroots action and local initiatives that straddle the past and present and local and national networks of power.

Lixin Wang, Panelist
Professor, Chongqing University

Shawn Foster, Panelist
Independent Scholar

Haijing Li, Panelist
Associate Professor, Zhejiang University of Water Resources and Electric Power

Qiong Zhang, Panelist
Associate Professor, Wake Forest University

ABSTRACTS

CHINA: THE EVOLVING RELATIONSHIP BETWEEN THE PARTY, STATE, AND SOCIETY

Session D

The evolving relationship between the Communist state and Chinese society has been an extremely complex yet dynamic process from the beginning of the People’s Republic of China in the 1950s. The Chinese Communist Party, armed with a radical revolutionary ideology and riding on a stunning victory over its Nationalist rival in the civil war, implemented a series of social and economic reforms aimed at rapid social transformation and industrialization under a strong state. The determination of the Communist leadership and public support. Yet these reforms also took place in an underdeveloped domestic economy and at a time when the world was not only fast changing but also deeply divided between two opposing camps in the Cold War. Given the limited material resources at home and lack of assistance from the outside, the Communist leadership often had to draw on its nationalist credentials and tap the patriotism among the Chinese people. Technically, in areas ranging from agriculture, industry, education to public health, the new leadership frequently tried to achieve its goals through mass campaigns. Each of the campaigns employed aggressive propaganda and vigorous mobilization of the public. At the heart of the strategy was, first, the mass line, or the trust in and reliance on the revolutionary potential of the masses; and second, the centrality of the Party. Due to a lack of expertise and experience in governance on the part of the top leadership, most of these mass campaigns were misconceived and some, like the Anti-Rightist Campaign in 1957 and the Great Leap Forward in 1958-1959, led to tragic and even calamitous results. Yet the Party was able to survive these crises and even manage to strengthen its dominance in domestic affairs by setting new goals and launching new campaigns. It was not until the end of the Cultural Revolution in 1976, especially during the post-Mao reform under a new leadership, was Chinese society spared of these often counterproductive and costly undertakings.

Peng Deng, Chair
Professor, High Point University

Guangqiu Xu
Professor, Zhongshan University

“Mao’s Patriotic Health Campaigns in the 1950s”

China’s Patriotic Health Campaign of 1952 started after the appearance of “poisonous insects” in the winter of 1951-1952 during the Korean War when the Chinese government claimed that the United States government had launched a germ-warfare in North Korea. In 1958, “four pests” campaign started during the Great Leap Forward movement (1958-1961), which was another Patriotic Health Movement to mobilize the Chinese masses to exterminate the country’s “four pests” i.e., rats, flies, mosquitoes, and sparrows.

This paper studies the origin, the development, and the significance of these two important patriotic health campaigns, focusing on how they were carried out for the purpose of promoting the party state’s political agenda and mobilizing the Chinese masses. During the Korean War, the Patriotic Health Campaign against American germ-warfare helped promote Chinese nationalism and anti-U.S. sentiments. The campaign to eradicate the Four Pests during the Great Leap Forward, likewise enhanced the power of the state while promoting the health of the public. This paper shows that since public health is important for economic development and that the state has
an obligation to urge the Chinese people to participate in the health campaigns actively, the government had to mobilize the masses to achieve sociopolitical change and national reconstruction in China. Both campaigns intensified political discourse and promoted socialist ideology. Through both campaigns, the Party state made penetration into people's daily life a routine and accustomed the public to its authoritarian leadership in all matters of significance. This study concludes that the enduring legacy of Maoist public health campaigns was the power of propaganda, mass mobilization, and expansion of government power over the people.

Yidi Wu
Associate Professor, Elon University

“Democracy Torch Relay: Campus Alliance and Divergence in Political Campaigns of 1957”

Under the slogan “let a hundred flowers bloom and a hundred schools of thought contend,” Mao launched the Hundred Flowers Campaign in 1956. Despite repeated encouragement, it was not until the Rectification Campaign in May 1957, when college students nationwide actively participated through writing big-character posters, giving spontaneous speech and debate, and even visiting campuses within and across cities. As the cradle of student activism, Peking University (Beida) was again one of the most boisterous campuses, where students took initiatives in pursuing alliances among universities in and outside of Beijing through what they called “democracy torch relay.”

While scholarships on the topic focus almost exclusively on the Beida case, this paper goes beyond to present a national picture of student activism in 1957’s China. I pay attention to three schools: Beijing Normal University, a teacher-training college not too far from Beida, Wuhan University along the Yangtze River, and Yunnan University in the southwest frontier. I go into details of campus activism at each school, especially focusing on student organizations, relation between students and the authorities, and the spread of information across campuses. The similarities come from the origins, the urgency, and the space of student activism, as well as relations with the faculty and the authorities. The differences, on the other hand, lay in the level of enthusiasm, student majors, agency in framing, and reactions from the school authorities. The composition and background of students, the school's historical legacies, and the relation between students and the authorities all contributed to the differences at various campuses.

Yanmin Yu
Professor, University of Bridgeport

“Diversification and Polarization: An Analysis of Social Media in China”

This study is to examine some social media platforms in China. In particular it will examine Weixin/Wechat, its characteristics and usage, and its impact on the users and policymakers. WeChat has become the single most popular social media platform in China, and it is also widely used by people of Chinese origin now residing outside of China. The researcher argues that with abundance of information, factual based or fabricated, journalistic or opinionated, WeChat has diversified media voices and polarized its user groups.

SITUATING ASIAN ART IN TIME AND PLACE

Session E

Punam Madhok
Associate Professor, East Carolina University


Keywords: Orientalism

Built between the ninth and thirteenth centuries CE, historic temples of Angkor are remains of the acclaimed Khmer Empire. King Jayavarman VII (r. c. 1181-1218 CE) had more temples built than any other Khmer monarch. He was emulating Ashoka, the first Buddhist Emperor, who had stupas erected all over India. Jayavarman's Bayon in Angkor Thom is the magnum opus of Khmer sacred architecture. Carved into its gateways and towers are large faces, approximately eight feet in height. Their benign smile and omnipresent gaze are as difficult to decipher as is the temple itself. They have been identified as Shiva, Brahma, Lokeshvara, Vajrasattva or Hevajra. Jayavarman also dedicated temples to deified family-members, namely, Preah Khan to his father, Ta Prohm to his mother, and Banteay Chhmar to his brother-in-law and chosen protégé. The mythical eagle, Garuda, and multi-headed serpents or nagas are prominent features on these temples. A project with remedial power that has survived is Neak Pean, an island temple, built in reverence of Bhaisajyaguru, Buddha of healing. Relief-sculptures of dancing figures, identified as Apsaras or Yoginis, are seen on many temple walls. Some of their gestures and postures resemble classical Khmer dance of today. Jayavarman had halls attached to temples, where living damsels would perform ritual dances. After Cambodia became a French
protectorate around 1864, Louis Delaporte (1842-1925) made fanciful watercolors of these temples and removed stone images from them that are now housed at Paris’ Guimet museum. Based on a field trip undertaken in December 2019, I wish to explore further the amalgamation of Hindu and Buddhist imagery on these temples as well as the French orientalist interest in this region.

Yookyong Choi
Independent Scholar

“Searching for the Secret of Pisaek (비색): Grey-Green Paintings by Byron Kim”

Keywords: Contemporary Korean Art

Included in the 1993 Whitney Biennial, known for its engagement in the issues of race and identity politics, Byron Kim’s Synecdoche (1991-) consisting of monochrome canvases has been read as expressing the artist’s critical views on the arbitrariness of skin color in categorizing the individuals while also exploring the tension between abstraction and representation. One of the subsequent works by Kim, the Grey-Green series, likewise consists of ten monochrome canvases which depict the varying grey, blue, and green shades of the celadon glazes of the Koryŏ Dynasty (918-1392 CE) Korean ceramics. The specific reference to the color of celadon glazes in the work’s titles such as Koryŏ Green Glaze #1 and Koryŏ Dynasty Cup with Dragon Head Handle has often led the critics to note the shift in Kim’s art from socially oriented to more personal and autobiographic. This misreading of the shift in the content of Kim’s work in turn led the critics to hold a simplistic view that this series is an expression of the artist’s respect for the beauty of the color of Koryŏ celadon glaze used by 12th century Korean potters: The series has often been viewed as the artist’s memorialization of the timeless and transcendent beauty of a Korean cultural artifact that has been lost to obscurity in Western art history. However, the series should be understood as a sequel to his earlier work Synecdoche which highlights the impossibility of obtaining one’s true, essential identity. While “Koryŏ celadon glaze” is perceived as a clear marker of Korean cultural heritage and ethnic identity, the fragmented presentation of the specific hue in each canvas along with the varying shades of glazes resists an essentialist approach to understanding one’s cultural and ethnic identity. While more specifically engaging in his Korean cultural heritage, the series nonetheless highlights Kim’s failed search for the universal and transcendent quality in one’s ethnic identity.

Zhan (Sharon) Zhang
Graduate Student, University of Pittsburgh

“Heavenly Horse from Foulang and Sino-Western Exchange in Mongol China”

Keywords: Catholic Missionary, Cross-cultural Exchange, Mongol-Yuan China, John of Marignolli, Tribute Horse Painting, Sino-Western Relations

In the summer of 1342, after more than three years of overland and maritime journey, Franciscan friar John of Marignolli finally arrived at Dadu, the capital of the Yuan dynasty in China. At the royal court in Shangdu, he met with the last Yuan emperor Shundi to present him a remarkable European warhorse as a papal gift and received well entertainment. This welcoming ceremony of gift exchange inspired various Chinese literary and artistic creations, including a notable court painting, “Fulang guo xianma tu” (Tributary Horse from the Kingdom of Frank) by Zhou Lang, and was even recorded in Yuanshi, which became the record of Catholic Christianity in Chinese official documents. This paper focuses on the famous trip of John of Marignolli, the last official papal legate with Shundi’s invitation from Avignon to the Mongol court in the context of cross-cultural exchanges between Western Europe and Mongol-ruled China. Why did emperor Shundi actively ask for a visit from the papal court in Latin Christendom? Why did he also hope for horses from the European world? According to Yuanshi and Zhou’s horse painting, in the process of gift-exchanging formality, how did European and Chinese sides view the nature of horses differently? I argue that “heavenly horses” were auspiciously meaningful to Shundi’s rulership in the turbulent late Yuan period. Compared with the small Mongolian horses, giant Western horses metaphorically symbolized prosperity and peace to the country. Adopted from Han Chinese cultures, Mongol emperors also identified warhorses sent by Christian Europe as tributes instead of merely papal presents. While the Catholic mission just considered this trip as a diplomatic visit between two politically equal countries. The travel of John of Marignolli not only witnessed Sino-European religious interactions, but also epitomized exchanges of ideology and non-human animals across fourteenth-century Eurasia.
Khanh Linh Trinh
Graduate Student, University of Michigan

“An Uncomfortable History of a Vietnamese Comfort Food: An Analysis of Gà Tần Thuốc Bắc”

Keywords: Asian Diasporas

This paper is a case study of a particular Vietnamese food, a dish called Gà Tần Thuốc Bắc (chicken soup with Northern medicines). Popular in both the Northern and Southern regions of Vietnam, it is a typical Vietnamese dish insofar as its ubiquity masks a great complexity. An analysis of this dish serves to highlight the way that Chinese influence injects itself into Vietnamese food culture, but is then substantively retooled through its interaction with Vietnamese ingredients and food practices. By analyzing culinary history, we can recover a more nuanced way of conceptualizing Vietnamese sovereignty without relying on artificial and ahistorical nationalism.

Ray Chandrasekara
Associate Professor, Albany College of Pharmacy and Health Sciences

“Indo-Pacific Catcalls: Can Sri Lanka Resist the Belt Road Initiative (BRI)?”

The Indo-Pacific has emerged as the new terrain of contestation in the 21st century as China and the United States have begun to re-impose their primacy in the region. Both South and Southeast Asia have become eminent terrain for contestation, with Sri Lanka now becoming the focus for both China and the US. As Sri Lanka attempts to assert its own identity after emerging from a decades-long civil war and begins rebuilding, the need for economic and other aid and assistance has become foundational for the country. China has already made economic inroads with a 99-year lease of the port at Hambantota. The United States, in attempting to displace China’s economic and potential military build-up both in the region and especially in a hobbled economy like Sri Lanka, has extended its geopolitical rivalry with China by exerting its own influence on the island nation. Sri Lanka has emerged as the pivotal point of contestation in South Asia as the two geopolitical rivals (with India in tow) use the island nation for its own larger, hegemonic expansion.
ABSTRACTS

MID-CENTURY PRINT CULTURES

Session A

Donald Santacaterina
Graduate Student, UNC-Chapel Hill

“Journalists and Journalistic Culture in the People's Republic of China, 1949-1957”

Keywords: Media and Communication

The People’s Republic of China (PRC) during the early socialist period (1949-1957) provides a fascinating setting to investigate how and why people are convinced of the legitimacy of news content. Unfortunately, research on the socialist press has been marginalized by the Eurocentric notion that “objectivity” in journalistic practices determines the relevance of such studies. By this line, individuals in countries with state-subsidized news organizations must not have been convinced of the validity of news by positive means, only by coercion or deception. Instead of relying on overtired narratives of censorship and brainwashing in PRC news cultures, my exploration of municipal newspaper organizations, the journalists they employed, and their relationship to local neighborhood communities considers the positive mechanisms which convinced individuals of the legitimacy of local news in Chinese contexts. In particular, this essay leverages rare handbooks and periodicals collected through a process of “sinological garbology,” or the use of documents found in flea markets and second hand book stores instead of Chinese state-run archives and institutions. These diaries, handbooks, and pamphlets, all marketed towards PRC journalists, discuss the work methods and professional duties of these oft-neglected propaganda experts. These journalists were encouraged to walk a thin professional line between objective reporting of current events and the publication of emotionally moving content, infusing news stories with entertaining and emotionally convincing news content towards convincing readers of the legitimacy of state-produced news. By exploring this particularly effective news culture from the perspective of journalists themselves, this essay cultivates deeper understandings of what the Soviet historian Natalia Roudakova has framed as “whether and how people in various historical settings will accept certain ideas, and political institutions behind them, as legitimate.”

Hong Zhang
Associate Professor, University of Central Florida

“Cosmopolitan and Diverse: A Case Study of Advertising in Republican Tianjin”

Keywords: Modernity

This paper explores the development of urban culture in Tianjin in the 1920s and 1930s, as presented and represented mainly through The Pei-Yang Pictorial News or Beiyang Huabao, the longest-running and most popular pictorial in north China during the Republican period (1911-1949). It focuses on the pictorial’s extensive and diverse coverage of advertisements, which reveals real and imagined modernity in Tianjin at the time. It argues that the pictorial, through its comprehensive style of advertisements, not only helped spread the notion of modernization to its readers, but also facilitated the construction of imagined modernity during a transitional period in Chinese history. Cosmopolitan in nature and often combining flowery language with vivid images to capture readers’ attention, the pictorial’s copious advertisements revealed a fascinating aspect of Tianjin’s material culture and played an important role in promoting real and imagined modernity. The opulent advertisements provide a fascinating dimension to understand Tianjin of the Republican period and demonstrate the transformation of the city engendered by its modernization endeavors.

Tenny Kristiana
Independent Scholar

“Cold War Agenda: Caricature on Harian Rakyat”

Keywords: Communist, Harian Rakyat, Indonesia, Cold War

The Cold War timeline broadly shows various events such as the formation of NATO, the Korean War, the Warsaw Pact, the Suez Crisis, the Space Race, the Berlin Wall, the Cuba Missile Crisis, the Vietnam War and many more. In Indonesia, Communist Party of Indonesia (PKI) gained popularity in the earlier Cold War timeline. Harian Rakyat or People’s Daily is Communist Party of Indonesia newspaper which circulate daily and record fantastic sales, along with the popularity of PKI after the first election 1955. The paper will focus on Harian Rakyat caricatures which cover various events during the Cold War, especially in the late 1950s and first half of 1960s, just before the newspaper got banned after the 30 September incident. It will try to interpret the meaning of the caricature to explain more the PKI’s agenda and propaganda. It is a descriptive paper which focuses on international and domestic affairs that are related to the Cold War agenda. Using the primary sources, all the newspaper data are taken from the Masuda Collection – Waseda University.
As an opera director, the beauty of Noh has always intrigued me. However, the opportunity to bring this aesthetic to a Western audience is an infrequent occurrence. When, in 2018, I was asked to direct Kurt Weill's Der Jasager—an opera based on the Noh play Taniko—I jumped at the chance. From that moment, I thoroughly immersed myself in the study of Noh—a process that would completely transform me as an artist. I spent two months in Kyoto at a theater training program where I participated in daily classes with actors from the Kanze Noh school. I learned to chant ancient texts and even performed a classic routine from the play Atsumori on a centuries-old stage.

Based on the kata (gestures) I had learned in Kyoto, I began to imagine a unique staging for the UNC premiere of Der Jasager. My students, who were skeptical at first, came to espouse and genuinely enjoy the act of performing in this style. The experience allowed me to form special bonds with actors Shingo Katayama and Ichinosuke Umekawa, who each traveled to UNC and taught my students in a series of workshops. The success with which I saw this art form act as a bridge between cultures was overwhelming. I noticed my students treating the theater with a reverence that I had only witnessed in the rituals I practiced while performing on the Oe Noh stage in Kyoto. This was transformative practice! Our production was a fantastic success, winning first prize in the National Opera Association's annual production competition and a director's award from the American Prize.

This panel will discuss the history of Noh, how it pertains to Western theater, and how they incorporated this practice into their award-winning production. The audience will have the opportunity to watch UNC Opera's production of Der Jasager and Franz Schubert's Wasserflut by buyoka Ichinosuke Umekawa. The latter was choreographed by acclaimed kabuki actor Bandō Tamasaburō V, featuring Marc Callahan (baritone) and Keiko Sekino (piano).

Laos is one of the newly emerging states of Southeast Asia. Prior to joining ASEAN in 1997 as a non-founding member state, Laos was economically characterized by low incomes levels and a closed off economy. ASEAN member states have been investing in Laos since becoming a member of ASEAN, improving the economic opportunities for the people of Laos. Thailand, Laos’s closest neighbor, has not only been investing in Laos economically, but also in humanitarian ways. In this study, I seek to understand modern Laotian attitudes towards Thailand by answering the questions of are transnational attitudes prominent in Laos and what are modern Laotian attitudes towards Thailand. Logistical regression is used to test hypotheses of transnational attitudes in Laos. The results have important implications for understanding broader grassroot sentiment towards ASEAN, and more specifically, Thailand, in the non-founding ASEAN member context.

The objective of this study is to critically examine the status of road connectivity linking North-East India and Myanmar through which international trade and economic exchanges between North-East India and Myanmar, and India and ASEAN can be promoted. Though North-East India is endowed with rich natural resources, inter alia, due to geographical isolation from the rest of India and poor conditions of road connectivity, its economy remains largely underdeveloped. The situation is even worse in areas of Myanmar bordering North-East India. India’s strategic interest vis-à-vis Myanmar lies mainly in domains of economic development and energy security. However, owing to poor road connectivity, border trade and other economic activities are lacking despite sharing about 1600 km long international
border. Besides, it is pointed out that, in order to reestablish the old trading networks between India and ASEAN, the most important strategic requirement is to improve the conditions of transport infrastructure in North East India and Myanmar, particularly the road connectivity. In this effort, both the countries have been undertaking road transport development projects at the national and international levels. An attempt has been made as well to analyze India’s and Myanmar’s participation in other transport development projects to expedite Asian Highway Network. The study concludes that improved road connectivity linking North-East India and Myanmar is one of the most vital economic development needs in the region. It will ensure effective and efficient border-trade and rapid economic development in the region. Concurrently, it will further boost trade potential and economic relations between India and ASEAN.

**ABSTRACTS**

**Session D**

**Aixin Yi**
Graduate Student, Duke University

“ ‘Won over by the Chinese Way’: The Encounter of a Missionary Doctor and the World of Chinese Medicines in Early Twentieth Century China”

Keywords: Chinese medicine

Many historical analyses have explored the great influence of missionary medicine on the institutionalization of traditional Chinese Medicine. However, scholars who adopt the assuming superiority of Western medicine over Chinese medicine and the notion of Protestant missionaries as “cultural imperialists” tend to overemphasize medical missionaries’ criticism of Chinese medicine regarding its “backwardness” and “superstition.” Recent research has raised question over such portrayal of missionaries’ medical beliefs and practices by shifting focus onto the coevolutionary histories of Western and Chinese medicines, as well as the subtle interplay of medical missionary encounters with Chinese people. Following this line of inquiry, this paper offers the account of Edward Hume, an American medical missionary who arrived in inland China in the early twentieth century, with the aim of investigating the ways in which Chinese patients and medical practitioners shaped the process of cross-cultural exchange. This paper also examines how Chinese people in different social classes compared the medical cultures with each other and how their conceptions of “legitimate medical care” changed over time. An analysis of Hume’s changing ideas and accommodating practices indicates that the combining factors of the commensurable elements within Chinese and Western medical systems, the intimate connections in medical encounters, as well as exposure to Chinese high-order medical theories and practices, worked directly and indirectly to remodel foreign missionaries’ perceptions of indigenous medicine and society.

**Andrew Franke**
Graduate Student, University of Virginia

“Strategic supplementation: The limits and possibilities of Amdo Tibetan Buddhist educational initiatives in the People’s Republic of China”

Keywords: Cultural Sociology

How do Amdo Tibetan educators in China negotiate the influence that formal education exerts on society and the widespread perception of the legitimacy of schooling to exert this influence? This ‘Education Revolution’ has created new opportunities for social mobility and the actualization of human potential (Baker 2014). But it has also increased the capacity of schooling to legitimize and reward some knowledges and behaviors, while devaluing and marginalizing others. To help students navigate this process, many educators provide instruction outside school time. Scholars often label such programs ‘shadow education’ insofar as these programs are thought to mimic mainstream schooling (Bray 2013). However, data collected during eighteen months of ethnographic field work with educators at Tibetan community schools show that some such programs fulfill a variety of goals, only some of which are congruent with those of mainstream schooling. Data show that it is sometimes through deviating from, rather than shadowing, the norms of mainstream schooling that supplemental programs can foster relationships and environments more conducive to transmitting to students the abilities they need to be successful both within schooling and beyond it. Moreover, the data reveal that even when supplemental programs appear to mimic the mainstream, educators can impart Tibetan Buddhist ethical frameworks for understanding what students learn and why that challenge the rationales dominant in mainstream schooling in the PRC. Reframing the goals of teaching and learning, Tibetan community members draw on Buddhist frameworks to emphasize the ethical dimension of accumulating cultural capital and transmitting it to future generations. Finally, this research suggests that supplemental programs, by dint of the legitimacy accorded to them precisely because they are educational, constitute effective platforms for challenging the hegemony of mainstream schooling and the values it prioritizes.
Devin Creed  
Graduate Student, Duke University  

“Towards an Indigenous Christianity: The Case of Catholic Missions in Meghalaya”  

Keywords: Indigenization, Northeast India, Inculturation

In a recent article for Himal Southasian on the early history of Christianity in Nagaland, Roderick Wijunamai notes how American Protestant missionaries tried to stamp out many aspects of traditional Naga culture, such as headhunting, animal sacrifices, festivals, and the consumption of rice beer. Yet not all Christian missions in Northeast India tried to destroy native culture and westernize native tribes. Today in Shillong, Meghalaya’s capital, the seven-story Don Bosco Centre for Indigenous Cultures (DBCIC) occupies a prominent place. Founded by the Catholic order of the Salesians of Don Bosco in the late 20th century, the DBCIC features a library, archive, museum, and publishing house. The Centre is dedicated to preserving and promoting the indigenous cultures of Northeast India. The Salesians emphasize that contrary to Protestant missionaries, they seek to promote and incorporate indigenous folkways. This paper explores why Catholic missionaries had much more favorable views of native cultures than their Protestant counterparts. Initially, this had much to do with missionary relations to power. The first Catholic missionaries in Meghalaya, the German Salvatorians, arrived in 1890. Operating in a British colony, the Salvatorians adopted an accommodationist approach to those they were evangelizing. Forced to leave India due to the First World War, the Salvatorians gave way to the Salesians who also decided to continue the promotion of indigenous culture. After the conciliar reforms of the Second Vatican Council in 1965, the Salesians of Shillong began the process of creating the DBCIC. Missionary promotion of indigenous cultures helped the hill tribes of Meghalaya resist both Sanskritization and the Bengalicization of education and government. In the process, the people of Meghalaya created an indigenous Catholicism that incorporated local folkways. This paper tells this story through the eyes of the Salvatorians and Salesians of Shillong.

Azalia Muchransyah  
Graduate Student, University of Buffalo (SUNY)  

“Gender in Contemporary Indonesian Cinema”  

Keywords: Indonesia, Film, Gender

The release of Loetoeng Kasaroeng, a 1-hour fantasy silent film in 1926, marked the Indonesian Cinema’s birth. Since then, Indonesian cinema has evolved through changes in political regimes and socio-economic turmoil. Yet throughout the evolution of Indonesian Cinema, Indonesia's patriarchal society’s viewpoints manifest itself into its cinematic output. This results in cinematic depictions of women living in a patriarchal system, who either have no agency or become what Barbara Creed describes as monstrous-feminine characters. After the start of the Indonesian Reformation in 1998, a more open society has allowed more and more Indonesian art films to be made. This includes the increase in films which depict women who have voice and agency. However, commercially released films have consistently depicted a patriarchal culture. By looking into the characteristics of Indonesian commercial and art films made since the start of the Indonesian Reformation in 1998, this paper analyzes how contemporary Indonesian cinema situates gender as the center of its narrative core. In conclusion, we can see how Indonesian filmmakers craft their characters and stories differently for commercial and art film, resulting in two poles of gender stereotypes and expectations in the respective genres. The bigger picture shows how gender plays its role in Indonesian society at large, and vice versa, how Indonesians appropriate gender expectations in their everyday lives.

Candice Wilson  
Assistant Professor, University of North Georgia  

“Gendering through Time in Japanese Anime”  

Keywords: Gender, Identity

At a critical moment in Makoto Shinkai’s 2016 film, Your Name [Kimi no Na wa], a high school boy, Taki Tachibana, wakes up and groggily examines his hands before realizing he is inhabiting the body of a young woman, Mitsuha Miyamizu. In fact, he has not only traded bodies with Mitsuha, but temporalities as well. Mitsuha, meanwhile, is transported into Taki’s future time and male body. The twinned time-gender swap provides the film with its central narrative device, but also articulates an ongoing trend in Japanese time travel
stories. Time travel is not first and foremost about the physics of time. Instead the anime tradition, represented by texts such as The Girl who Leapt Through Time [Toki wo Kakeru Shōjo] (2006), Erased [Boku dake ga Inai Machi] (2016), and Mirai (2018), make explorations of gender and traumatic memory central to journeys through time. In addition, the medium of anime itself serves as its own time machine through structuring elements of editing and cinematography that allow the spectator to also travel along the strands of time with characters. The gendered body that takes on various physical characteristics and drives across its lifespan becomes divorced from limited conceptions of binary gender and instead appears as a multiplicity when caught in the act of time travel. This presentation thus aims to investigate how time travel in anime ruptures imagined spaces of stability and remembering—gendered bodies and archival space (cultural modes of remembering)—thereby opening up an interrogation of the queer. There has been minimal scholarly attention to time travel in anime or the intersection of gender and time travel more generally. At stake in this approach to the science fiction of time travel is an alternative to the hard narrative logics of time loops and multiple dimensions in favor of an equally rigorous examination of consciousness and identity.

Charlie Yi Zhang
Assistant Professor, University of Kentucky

“Releasing Masculinity for a More Just World: Lessons of How to ‘Be Water’ in Hong Kong”

Keywords: Bruce Lee, Hong Kong

This article develops a feminist reading of the biographically based action series of Ip Man, the Wing Chun grandmaster lionized for mentoring Bruce Lee, as a set of culturally inflected practices to probe the sociohistorical structure that embeds and over-determines these productions and also allows for new subversive potentialities. Building upon situated engagement, my analysis traces how the hypermasculine violent “yanggang” aesthetic tradition takes a new life by reclaiming women’s voice in the Ip Man franchise. I also identify the ways in which this filmic remaking of Ip’s life story builds an alternative embodiment that unsettles musculature as the ground of the colonialist/nationalist dominance, and lays the basis for a new horizon of justice as encapsulated by the flexible and elastic “Be Water” sensibilities. As human beings are facing the common threat posed by prevailing toxic masculinity, these lessons, I argue, are crucial for us to find a path through the turbulence and build a more peaceful world.
ABSTRACTS

Jin Liu
Associate Professor, Georgia Institute of Technology

“Language, Identity, and Unintelligibility: A Case Study of the Rap Group Higher Brothers”

Keywords: Unintelligibility, Glocalization

The Chengdu-based quartet Higher Brothers recently became the first China-born hip-hop group to gain global fame. Just as how rap music, originally a local, ethnic African-American culture in the United States, has been continually re-localized all over the world and thus globalized, the Higher Brothers have undergone another process of glocalization. This presents a new case study to further examine the dynamics between the global and the local. Because rap is an intensely verbal art, this paper explores how the Higher Brothers construct and negotiate their complicated and multiple (local, national and global) identities from the perspective of language. It analyzes the language used in their songs – Sichuan Chengdu Mandarin, Standard Mandarin (Putonghua) and English – before and after they signed with 88rising, the media company that brought the group to the West. Due to the rappers’ distinctive ways of vocal production, many of their trap-style songs prove hard to understand not only for global audiences, but also for most Chinese national audiences and even for the quartet’s local audiences. Drawing on recent studies of mumble rap, this paper explores the aesthetics of (partial) unintelligibility, which may signal a new acoustic trend of affective and emotive delivery in popular music.

Li-ling Hsiao
Associate Professor, University of North Carolina at Chapel Hill

“Knowing but Not Knowing Correctly through Music in The Jade Hairpin”

Keywords: Qin Musicking

The playwright Gao Lian presents an ambiguous example of knowing through music in his celebrated play The Jade Hairpin. The play features two scenes in which the female protagonist Chen Miaochang (cast in the role type Dan) plays the qin. The first occasion appears in Scene Eight “Discussing Sutra and Listening to the Moon” (Tanjing Tingyue 談經聽月) and the second is in Scene Sixteen “To Convey Feelings through Strings” (Xianli Chuanqin 弦裡傳情). In the first occasion, Miaochang plays for her fellow nuns when she finds refuge in the nunnery after her fleeing from the Jurchen invasion. A womanizer overhears her playing, but is enchanted by her beauty instead of her music. This first instance is very clearly a case of playing the tune to the ‘deaf.’
With the importance of global understanding only becoming more crucial in today's world, it is vital that students be exposed to global topics in their early general education courses. As more students are turning to the community college system to begin their higher education goals, the need for curricula reflective of area studies in our community colleges becomes more apparent. This session will highlight an ongoing collaboration between Durham Technical Community College and the Carolina Asia Center to foster Asian studies at the community college as part of its Title VI funding from the US Department of Education. Presenters will discuss the development of the collaboration since its inception in 2018 and the impacts it has had on the college in areas such as student engagement and instruction. Three instructors will demonstrate how they have leveraged this support to incorporate Asian studies more deeply into their history, film studies, and Spanish courses, respectively, and will discuss the outcomes and response.

Shannon Hahn
Instructor and Chair of Foreign Languages, Durham Technical Community College

Jason Moldoff
Instructor, Durham Technical Community College

Sandra Peterson
Instructor, Durham Technical Community College

Leihua Weng
Assistant Professor, Kalamazoo College

“From the Modern Works to the Ancient Classics: Translation and the Self-Positioning of Intellectuals Between the Market and the Nation-State in the Post-Mao China”

Keywords: Chinese Straussians, Identity of Intellectuals, Classics

This paper looks into the translation and interpretation activities of the ancient classics in China in the past few decades. Diverse as they are, many of these activities display some recurrent though often underlying features and themes, such as a definite preference of the ancient classics to the modern works, a consistent dismissal of liberalism and modernity, and an emphasis on the power of nation-state etc. This paper compares these translation activities with the translations in the 1980s that showed a much stronger interest in the modern Western works and in liberalism. Particular attention is given to a case study of Liu Xiaofeng’s translation series of Western classics of the 2000s and Gan Yang’s translation series of “Modern Western Academic Books” of the 80’s and 90s, both series include almost the same group of scholars. This paper discusses the continuities and discontinuities in the translation in both subject matter and in concern against the background of socio-politics in the
post-Mao China. It holds that the trajectory in the translation interest from the modern works to the ancient classics is consistent with the constant self-positioning and repositioning of intellectuals between the market and the nation-state in the post-Mao era. In the tension between the globalized market and the traditional value on state power, these intellectuals eventually chose ancient classics as their expression of cultural and political conservatism and nationalism that uphold the Chinese subjectivity, which in itself is a paradox, as they are keenly interested in reading Plato and other Western ancient classics.

Yun Lee
Visiting Assistant Professor, Reed College

“The Boy Who Cried Wolf: Wolf Totem as a Destructive Narrative amongst Educated Youth Literature”

Keywords: Sinophone

The 2004 Chinese novel, Wolf Totem, written by Jiang Rong, tells the story of a small group of young urban intellectuals sent to Inner Mongolia to learn the culture and lifestyle of the local people by participating in animal husbandry, thereby developing a deeper understanding of the Mongols’ worldview and philosophy. As a text describing the experience of the educated youth, the novel touches upon several themes, such as identity reformation and the cultural reflections of the sent-down youth which arise from their experience with the spaces and people of a foreign land. However, it is argued here that the novel breaks through the existing genre of educated youth literature by lensing the sent-down youth as intruders (rather than the traditional discourse which presents them as victims) who profoundly impact the culture and daily-life operations of ethnic minorities. Unlike many other texts in educated youth genre, this novel is not oriented from point-of-view of the sent-down youth, but rather demonstrates a macroscopic presentation of how educated youth intervene in the cultural ecosystem of Inner Mongolia by infiltrating the locals’ space and liberally appropriating their culture, which profoundly weakens the minority culture from within, causing the culture to collapse. This new trope could be viewed as a “soft” cultural threat that, combined with the more rigid management of the Han leadership, caused the ethnic minority to lose their subjectivity. Notedly, this kind of cultural penetration is masked by sent-down youths’ displacement, vulnerability, innocence, and oftentimes the unconscionability of their own effect, rendering the threat more difficult to detect and resist. This paper aims to explore how Wolf Totem signifies a breakthrough among novels and films with similar themes, thereby offering a profound critique of sent-down youths’ role in the internal colonization of ethnic minorities.

WORLD WAR II ACROSS ASIA

Session C

Bei Gao
Associate Professor, University of North Carolina at Wilmington

“Kō-Ain and It’s Assessment of China’s Strategic Resources and War Making Capacity during World War II”

Keywords: Japan, China, Sino-Japanese War

The fall of Wuhan in late October 1938 brought to an end the “first stage of the Sino-Japanese War”. Thereafter, the war in China became deadlocked. Kō-Ain (or the Asian Development Board) was officially launched in December 1938. Unlike other Japanese intelligence institutions operating in wartime China, Kō-Ain was a governmental agency. Prime Minister Konoe Fumimaro was its president, and it enjoyed the same authority as other ministries. Kō-Ain was responsible for investigating and drafting policies regarding political, economic and cultural matters in China. Japan’s invasion of East Asia during World War II was exceedingly ambitious. Relatively small Japan attempted to subjugate extensive territories in East Asia and several hundred million people. It could not rely solely on military power. The Japanese needed reliable information to help them manage these lands and consolidate their power more efficiently. Consequently, intelligence organizations played a critical role in providing the Japanese government and military with information concerning the territories they occupied. Kō-Ain conducted comprehensive research and completed numerous studies of China’s strategic resources and its capacity to wage war against the Japanese. Its research and investigations covered topics such as China’s strategic raw materials and food reserves, the country’s medical facilities and capabilities, communication networks, contributions to its war effort from overseas Chinese, and the wartime capital Chongqing’s economic development. This paper evaluates how Kō-Ain’s activities supported the Japanese government and military with much needed intelligence for its decision-making during a crucial period of the protracted conflict between China and Japan.
Christopher Hulshof
Graduate Student, University of Wisconsin at Madison

“Sangsara dan San Sara: A Reassessment of the Japanese Occupation of Java, 1942-45”

Keywords: Java, History, Indonesia, Japan, World War II

This paper re-examines the popular belief that the Japanese occupation of the island of Java during the Pacific War was inherently cruel and institutionally predatory. By 1945, a pun began to circulate among the Javanese: “The Japanese occupation brought about san sara (plenty of food) to the Japanese and sangsara (misery) to Indonesians.” Since then, scholars have overly generalized Japanese occupational policy in Southeast Asia, assuming the brutality of military governments in regions such as Malaysia and the Philippines were mirrored across the region. Through an examination of the unique occupational policies of the Imperial 16th Army under General Imamura Hitoshi, local Javanese mythology and early 20th century Japanese ethnic origins theory, I argue that the Japanese occupational policy on Java was often focused on the betterment of local conditions and not inherently predatory. At no time did the Japanese occupational government confiscate as much foodstuff as the Dutch colonial government which preceded it. Instead, the widespread famine and suffering experienced on the island by 1944 was a product of natural disaster, maladministration, and local Javanese corruption.

Jing Li
Associate Professor, Duquesne University

“Mao Zedong, Zhu De, and the Chinese Communists’ War with Japan, 1937-1940”

Keywords: Zhu De, Eighth Route Army

When the Chinese Communists joined the war with Japan in 1937, they had to deal with a wide range of issues. The priority was the defeat of Japanese invaders, but the continued political contention with Chinese Nationalists remained a major concern. Tension and rivalry within the top leadership of the CCP also played a role, which was partly influenced by the Moscow-based Comintern. Further complicating the matter was the fact that Mao, the emerging chief leader of the Communist Party, stayed in the rear while Zhu De, Commander-in-Chief of the Eighth Route Army, directed the Communists’ war with the Japanese on the front. This paper examines how these related factors affected the Chinese Communists’ decision-making in the first three years of the war with Japan and how this process in turn contributed to the power realignment in the top leadership of the Chinese Communist Party.

Imelda Djaritman
University of Wisconsin at Madison

“Normalizing Piety through Modesty: Fashion, Rituals, and Social Media in Indonesia”

Keywords: Indonesia

When I was younger, veiling was only common for those who had just returned from the hajj, the most sought after Islamic pillar. I argue women’s decisions to veil as largely voluntary but shaped by social pressures that can be quite extreme, and accelerated by the fast pace of social media circulation in Indonesia. I also argue that women’s participation in becoming more pious is influenced by the overwhelming Islamic nature of their environment which includes pronouncements by various Islamic cleric and social media influencers and the liminality of seminal religious rituals. Both Instagram and YouTube serves as platforms that allow ordinary people, celebrities and social media influencers to converse, to compliment, to promote one another, to promote brands, to make a career, and to even to attack the person they follow. My research shows that there is a constant conversation in social media in Indonesia that attracts young women to wearing veils. As the social media is increasingly overwhelmed by a homogenizing message reflecting specific Islamic value and performative practices, Indonesian women will be increasingly influenced to perform piety in their dress and voluntarily conform to wearing the veil.

Sukshma Vedere
Graduate Student, George Washington University

“Bodies of Excess in Rohinton Mistry’s A Fine Balance”

Keywords: Indian Writing

A Fine Balance by Rohinton Mistry illustrates the underside of India’s modernizing programs through the sterilization campaigns and the growing begging economy with its own practice of mutilations during the Emergency (1975-77). I argue that Mistry illustrates the disabled body as a site of violence and uses the disabled subject to articulate the need for a more inclusive modern citizenship. Mistry displaces the traditional idea of the citizen, the nation, the family, and the home. He strives to articulate a space for the disabled subject within the socio-cultural framework of the postcolonial state (although his disabled subjects are represented through the medical model of disability, which is the framework
adopted by the State). I examine the Indian elite’s pursuit of modernization and the elimination of poverty by purging lives that did not contribute towards the economy by drawing from the works of Michel Foucault, Parth Chatterjee, and Peter Morey among other scholars to underscore the relation of disabled subaltern embodiment to the national imagination of an able-bodied Indian citizen.

Wenqi Yang
Graduate Student, University of Illinois at Urbana-Champaign

“It is Not Our Choice: Chinese Police Officers’ Perceptions of Police Response to Domestic Violence”

Keywords: China

This study focuses on Chinese police officers’ attitudes and perceived barriers regarding policing domestic violence cases and demonstrates that it is not individual officers’ patriarchal beliefs but institutional obstacles that contribute to their reluctance to address domestic violence aggressively. Combining the grounded theory method with ethnographic approaches, I interviewed 47 police officers and conducted 6-month participant observation in an industrial city in Northeast China. The findings suggest that China’s pro-mediation policies, the police system’s overall turn toward community policing, the understaffed reality, and the demanding emotional labor involved in responding to domestic violence incidents work synergistically, leading to officers’ feelings of powerlessness and unwillingness while intervening in domestic violence cases.

Shuguang Wang
Graduate Student, University of North Carolina at Chapel Hill

“The Building of “Zhongguo” Terminologies: Formation, Challenges, and Differentiation”

Keywords: Literature Review

Sun Ge mentioned in How does Asia mean, Asia is not only a “geographical concept”, it is shaped in a relationship with Europe. Zhongguo, too, is not only a geographical concept. It brings about nebulous relationships and terminologies. When used in history, Zhongguo is often bundled with mixed conceptions and stresses the political power or authority, and its understanding should be linked with other similar words. In terms of Zhongyuan, it focuses more on the expression of geographical territory. As for Zhonghua, it seems more flexible and elastic especially considering the limitation of political and geographical boundaries. They point to similar notions but with different emphasis, and they all contribute to the formation and identification of the Zhongguo, or China today. As Baik argued in his paper regarding the Chinese empire discourse that historical contents and contexts should be considered when discussing issues like investigating a terminology, this paper would like to further highlight the importance to rethink the formation of Zhongguo (China) in its original contexts with a list of tightly connected terminologies to better understand its cultural indications deeply rooted in Chinese culture. Hopefully, this paper can shed more light on the Zhongguo terminologies and relative narratives like the “Tian Xia” (天下) discourse.
Uffe Bergeton
Associate Professor, University of North Carolina at Chapel Hill

“Wenming ‘Civilization’ and Xi Jinping’s Archeology of China as a Civilizational State”

Keywords: China, Xi Jinping, Civilizational State

Since becoming president in 2013 Xi Jinping has promoted wenming (文明) (‘civilization’) as a key concept of both domestic and foreign policy. At a 9/28/2020 Political Bureau meeting called specifically to discuss archeology(!), he defined the “archeology campaign” as aiming to “guide the people . . . to better understand the origin and development history of Chinese civilization, and conduct international exchanges to let the rest of the world know more about Chinese civilization, history and national spirit” (http://www.xinhuanet.com/english/2020-09/29/c_139407207.htm). In this paper, I use text-mining techniques to show how the frequencies of the word wenming and related terms, such as wenming shehui (‘civilized society’) zhongguo wenming (‘Chinese civilization’) in large text corpora can be used to understand changes in political climates. Since wenming originated from Europe and referred to a non-Sinocentric concept of ‘civilization’, it was the ideal conceptual tool for early 20th century Chinese intellectuals who wanted to make a clean break from what they perceived to be the stagnant worldview of the imperial past in order to allow the fledgling Chinese nation-state to join the community of other ‘civilized’ nation-states. This use of wenming declined after the establishment of the PRC and fell out of use during the Cultural Revolution (1966-1976). The early post-Mao period saw a budding renaissance of the word in political discourse. However, it was not until the beginning of the 21st millennium that the wenming became a central political concept. Now the wenming is increasingly used in a new sense to bolster Han nationalism and celebrate what is perceived as China’s status as a civilizational state sui generis. Rather than rejecting the imperial past, the PRC seeks to bolster China’s international standing by rooting “Chinese civilization” zhongguo.
TEACHING ABOUT COVID-19 RACISM TO HIGH SCHOOL AND COLLEGE STUDENTS

Session A

Bonnie Wang, Upper School Chinese Teacher, Durham Academy

Yan Liu, Assistant Professor of the Practice, Duke University

Vicky Wang, Upper School Chinese Teacher, St. Paul's School

Our schools and nation are facing multiple transcendent challenges in the year of 2020. One of them is the discrimination and racism against Asian American during COVID-19. As Asian language and culture educators, we must actively address this critical issue in our culturally responsive curriculum and support students of Asian heritage in the school community. This roundtable session will explore anti-racist pedagogy and demonstrate strategic ways of facilitating difficult conversations with students about race and racism, in particular times like now. Two high school teachers and one college professor will share several curricular examples to demonstrate how to integrate anti-racism perspectives into Asian language teaching. The presenters will also reflect on the successful collaboration between K-12 and postsecondary Chinese programs. Audience will be invited to discuss the sample lesson plans in Chinese language classrooms and how to implement anti-racism into other disciplines of Asian studies or different age groups of learners.

CLOSE READINGS OF ASIA ON SCREEN

Session B

Quade Robinson
Graduate Student, Harvard University

“Transnational Connections in Chinese Post-Socialist Television Advertisement”

Keywords: Japanese Advertising, Marketing

My paper examines the changes in the social atmosphere of mainland China through the lens of television advertisement, primarily using a comparative study of advertisements from mainland China, Japan, and Taiwan that span the late 70s through the 90s as the framework for analysis. I support scholars’ claims that many Chinese companies initially sought out Japanese marketing techniques, finding that the use of specific advertising techniques, such as information-dense brief messages and the use of jingles, are reminiscent of the “media-mix” marketing strategy that came to prominence in Japanese advertising during the period. On the other hand, China’s socialist past had historically favored truthful advertisements and led to a less rigid gender binary in society. Post-socialist advertising retains elements of its socialist past, but advertisers also sought to undo some of these constructs, marketing directly to female consumers as a form of market segmentation, and employed some of the effective, albeit underhanded, advertising techniques characteristic of market economies. As television came to prominence as a communication medium for both the public and private sector during the post-socialist period, advertisement also became an important way to influence social mores, through promoting consumption and addressing issues such as gender roles in society. The post-socialist advertising techniques adopted by China demonstrate clear transnational connection, as they sought out the techniques of the more economically developed Japan and Taiwan. Rather than create an essentialist system directed only inwards, China looked outwards to develop a system based on other successful Asian systems and techniques.

Ryan Dong Yang
Graduate Student, University of Georgia

“Framing the Ineffable: Jia Zhangke's Slow Cinema and the Life of Minor Affects”

Keywords: Zhangke Jia

Explicating an ontological inquiry of the vitality of photography, André Bazin in the opening essay of What Is Cinema? writes, “For the first time an image of the world is formed automatically, without the creative intervention of man.” The historical function of arts from painting to cinema, for him, shows a unitary effort of the artists to capture and sustain the autonomous life of framed objects through the technique of realism. Such a principle not only influences a generation of French directors, but also extends its impact to art cinema in Hong Kong and mainland China, with the work of Jia Zhangke as a chief example. Ira Jaffe characterizes Jia’s visual style as “slow cinema,” such that the audience experiences a relatively motionless camera and excessive long takes and long-shots, to wear out the overly affective décor, lighting, and color. Jaffe’s study leaves open the question: what is the Jia’s striking presentation of slowness for? This essay therefore attempts to further decode Jia’s slow cinema through an examination of The World (2005) and Still Life (2006) and Mountains May Depart (2015), and argue that his ethnographic cinema exemplifies a style of “brutal realism” that visualizes the otherwise ineffable affects of the voiceless,
by letting the camera generously record the silent but wounded feelings of the proletariats under the grand narrative of Chinese modernization. In addition, it is precisely such a technique of slow cinema that makes possible Jia’s distinctive narrative style of irony.

Su-ching Huang
Associate Professor, East Carolina University

“Double Vision: Glocal Allegory and Transpacific Horror”

Keywords: Transpacificism

In his Double Vision (雙瞳, 2002), the Taiwanese director Kuo-fu Chen (陳國富) participates in the transpacific circuit of cinematic remakes. Double Vision begins as a detective film featuring an FBI agent (David Morse) assigned to Taipei to assist with a serial murder case, but as the plot unravels, the narrative gradually takes on a supernatural quality and ends without a generic film noir resolution; it does not offer a clear explanation of the true identity and motive of the perpetrator. Such an ambiguous ending and subversion of detective film conventions yield interesting interpretations when we read the film in its historical and regional context. Released in 2002 and featuring a transnational cast with well-known actors from Taiwan (Rene Liu 刘若英), Hong Kong (Tony Leung 梁家輝), and the US (David Morse), Double Vision participated in a renewed cycle of high grossing Asian horror films and their Hollywood remakes, including The Ring (G. Verbinski, 2002), The Grudge (2004) and its sequel The Grudge 2 (2006, both directed by T. Shimizu), Dark Water (W. Salles, 2005), to name only a few. However, instead of simply adopting the horror formula, Chen combines horror conventions with those of noir, buddy film, and family drama to indict the technocratic cult spreading across the Asia Pacific with globalization. The film’s ambiguous ending suggests a connection between the horrifying serial murders and the high-tech startup co-founders (who have returned to Taiwan with graduate degrees from the US) and their protégé-mentor, an innocent-looking Taiwanese girl born with the congenital anatomical anomaly of having double pupils in her eyes. I read the film’s lack of a satisfying closure as a critique of US cultural and political influence over Taiwan on the one hand, and of ineffectual Taiwanese resistance to US imperialism on the other, symbolized by the fatalities associated with the girl’s double pupils.

Lu Huang
Graduate Student, Temple University

“Huiyan fazhao’s 晗巖法照 (1185-1273) ‘home mountain’ interpretation of the ‘essence of precepts’ ”

Keywords: shanjia/shanwai schism

This paper seeks to investigate Huiyan fazhao’s 晗巖法照 (1185-1273) understanding of precepts through a close reading of his Fa hua jing san da bu du jiao ji 法華經三部读教記. Comparing Fazhao’s explanation of the “essence of precepts” (jieti 戒體) with earlier Tiantai天台 masters Zhiyi 智顗 (539-598), Zhanran 湛然 (711-782), and the Song 宋 period (960-1279) “later off mountain” (hou shanwai 後山外) monk Shenzhi Congyi 神智從義 (1042-1091), it is clear that their doctrinal stands also influenced their understanding of precepts as well. Moreover, as a follower of “home mountain” (shanjia 山家) faction in Tiantai tradition, Fazhao inherited Siming zhili’s 四明知禮 (960-1028) “nature-inclusion” (xingju 性具) thought and applied it in his exegesis of the “essence of precepts.” Despite “home mountain” faction’s claim to be the orthodoxy in Tiantai, Fazhao’s conflation of “nature matter” (xingse 性色) with Yogācāra tradition’s “wholesome seeds” (shanzhong 善種) seems to fall exactly into the one-sided view criticized by Zhiyi, who regarded it as a kind of “other-production” (tasheng 他生), which directly conflicts with the dependent co-arising principle in Buddhism. This shows that the exegetical work on the “essence of precepts” can be additional materials for us to understand the doctrinal factions of Tiantai tradition in Song 宋 period (960-1279), especially the criticism on “home mountain” faction from the “off-mountain” side.
Seojeong Shin  
Adjunct Professor, American University

“Poetic and Personal Landscape Album, Marvelous Verses without Sounds by Xiao Yuncong”

Keywords: Art History, Landscape Painting, Poetic Painting

The Marvelous Verses without Sounds, painted by 17th C scholar artist Xiao Yuncong (1596-1673) is an album composed of 12 leaves of landscape paintings with poems by the artist. It is considered a notable example of three perfection (sanjue), showing a harmonious combination of painting, calligraphy, and poetry, and as a later-given title of the album expressed, the relationship between paintings and poetic texts is an important key to fully appreciating Xiao’s album. However, this album is slightly different from the lyrical painting or poetry painting (shiyi hua) genre, the painting mainly illustrating the poem or expressing a poetic mood. In Xiao’s album, the artist's poetry seems to comment or complement his paintings. His paintings depicting his mundane life and his melancholic poetry reveal who Xiao was – an aged, learned man who had witnessed the fall of Ming. He longed for the life of a recluse, by layering the references of historical figures, ancient master’s style, or Daoist connotations. This album is an excellent example of a trend of personalized landscape paintings during the late Ming and early Qing period.

Suiyun Pan  
Graduate Student, Yale University

“Bai Juyi’s Yuhuan and Homer’s Helen: from Seductresses to Beauties”

Keywords: Confucian Aesthetics, Bai Juyi, the Iliad

Yang Yuhuan has been deemed one of the Four Great Beauties (mei ren) in Chinese culture since the late Yuan dynasty. Nevertheless, the renowned Tang poet Bai Juyi refuses the use of the word mei (beautiful) when he introduces Yuhuan in his narrative poem “Song of Everlasting Regret.” Instead, the poet characterizes her as se (the immorally connoted feminine charm) from the very beginning of his magnum opus. Conventionally, feminine charm (se), with its implication of physical allure and carnality, not only differs from, but is also antithetical to, true beauty (mei). That such a linguistic distinction exists reflects the extent to which aesthetics is associated with ethics in Confucian philosophy. Yuhuan, who is supposed to have kindled the An Lushan Rebellion and the decline of the empire, can understandably be classified as se. However, not bogged down in the stereotypical view of the day, Bai Juyi, with his subsequent exploration of Yuhuan’s morality, eventually elevates his heroine into a Confucian beauty whose external pulchritude is ultimately shown to be congruent with her good moral character, which is increasingly foregrounded over the course of the poem. Sharing a similar fate and reputation, Yuhuan’s western counterpart Helen of Troy in Homer’s Iliad is blamed by her peers for corrupting the Trojan prince Paris and thereby causing the Trojan War. But just like Bai Juyi, the Greek poet Homer exhibits Helen’s morality in a way that calls into question the public’s censure of her. Examined in light of Confucian aesthetics, the Homeric Helen likewise seems genuinely beautiful (mei) rather than merely seductive (se). In this sense, both poets rescue the women from their infamy and transform their traditional image as a prototypical “femme fatale” by means of moral beautification.

HISTORICAL APPROACHES TO EXPANDING STATES IN ASIA

Session D

Travis Shutz  
Graduate Student, Binghamton University (SUNY)

“Mobile, Agile, Hostile: Maritime Violence and Territoriality in Sixteenth Century Ming China”

Keywords: Piracy

Early in the Ming dynasty (1368-1644), the first emperor Hongwu prohibited overseas travel (haijin) to limit private contact with foreign agents. Over the fifteenth and early sixteenth centuries, the Ming government fluctuated between strict and laxed enforcement of haijin. In 1548, however, a more stringent prosecution transformed illegal—yet largely peaceful—smuggling into violent piracy. In 1567, after two decades of rampant raiding, the Ming Longqing Emperor asserted imperial control over private seaborne trade by authorizing commercial vessels to sail from South China to Southeast Asia. While the well-researched policy shift “kaihai” (opening the seas) sought to change illicit smuggling-piracy into licit commerce, it only legalized trade on one side of the Fujian-Guangdong provincial border. Exploring the other side of the historical coin, this paper looks at how the Ming state sought to control maritime violence by eliminating pirates who operated in the supposedly pacified “open seas” period of the 1570s. With maritime warfare remaining largely underexamined in previous histories of China, the paper addresses two important gaps in the literature, naval campaigns and pirate warfare. Taking the pirate group under
infamous Guangdong native Lin Feng (known in the Spanish Empire as Limahong) as a case study, it argues re-centralizing control of maritime violence required stripping pirates of their maritime mobility and military might, rather than merely permitting a select number of trading ships to sail abroad. In other words, to adopt the Deleuze and Guattarian language of territoriality, the Ming state needed to re-territorialize wayward subjects from a violent and mobile existence to the Ming ideal pacifist and sedentary lifestyle.

Margherita Zanasi
Professor, Louisiana State University

“The Global Origins of Developmentalism: The View from Late Imperial China”

The main objective of my paper is to explore the global origins of economic development, challenging the notion that its basic ideas and policies were the exclusive products of the industrialized West. More specifically, I focus on the Chinese discourse on the economy and the policies it inspired. Starting in the mid-eighteenth century, unprecedented growth in population and declining agricultural production created what Qing scholars and officials described as an economy of scarcity (buzu). This crisis, they believed, presented unprecedented features and required unprecedented measures of state intervention aimed to expand and reorganize economic production.

Paul Gosselin
Independent Scholar

“Revisiting Ma Zhongying’s 1931 Invasion of Xinjiang: Muslim Identity and Activism along the Gansu-Xinjiang Frontier”

Keywords: Qing Empire, civic activism, Chinese Nationalism, Militarism, Empire-to-Nation Transition, Islamic Identity

The ‘frontier question’ developed in the post-1912 Chinese republic as one of the most salient legacies of China’s 20th century empire-to-nation transition. Statesmen and militarists in the core debated over whether and how to reclaim the former Qing empire’s non-Han frontiers. As a result, the northwestern and ethno-culturally diverse province of Gansu – straddling Mongolia, the Tibetan plateau, and Turkic Muslim-majority Xinjiang – emerged as a contested sit for Chinese nationalists to reunify post-imperial borderlands. However, scholarship on many republican-era Chinese elites in Gansu often frames their approaches to the ‘frontier question’ in terms of ‘warlord-era politics,’ prioritizing military power struggles over the linkages between ‘warlords’ and local civic networks. Confronting these gaps, this paper recontextualizes the Chinese-Muslim officer Ma Zhongying’s 1931 invasion of Xinjiang as part of a broader contemporary pattern of regional Chinese militarists intervening across post-Qing frontiers in defense of national unity. In doing so, it highlights how republican-era politics of reimagining post-imperial identities and borders motivated new civic and activist linkages between core and periphery. This paper demonstrates for the first time that Ma’s military clique was connected to an emergent Chinese-Islamic activist network across Gansu that saw political unity with Xinjiang’s Turkic Muslims and constitutional protections for regional Muslim autonomy as the solution to balancing Muslim communal interests with Chinese national unification. The discourses, strategies, and connections of this activist network – particularly to Turkic elites in eastern Xinjiang – remain understudied, despite its importance to understanding how Ma’s invasion encapsulated locally-formulated political visions as frontier societies confronted and negotiated with national authorities.

Sundin Yan
Graduate Student, Rutgers University

“Care Regime in China and India through the Lens of Eldercare”

Keywords: India

Most comparative research on care regimes has focused on Europe and the U.S. However, scholars have paid little attention to the care regimes in China and India. Over time both countries have been undergoing a major transition from informal to formal care. In particular, the growth of the elderly population in both countries presents enormous challenges to their longterm care practices. In response, the two nations have been restructuring the relationship among care providers: the state, the family, and the market. However each had done so in different ways. This paper aims to apply Esping-Andersen’s welfare state regime framework to analyze the health care system in China and India. I develop an index of formal and informal care based on 14 criteria in order to examine the effect of different care-regimes on social development in China and India, focusing on eldercare practices. Using these criteria, I argue that the care regime China is adopting follows the socio-democratic model, relying more on families and the state to provide elder care services.
Unlike China, India has utilized a liberal model with a heavy reliance on the market sector. The index provides a critical tool to analyze how differences in care arrangements give rise to different social and economic outcomes in both countries, and establishes a new theoretical tool that can provide a means to systematically analyze comparable changes in other developing countries.

Yanping Ni
Graduate Student, Duke University

“Foregrounding Women Behind Black Lung: Other Caregiving(s) and Other Activism(s)”

Keywords: female caregiving and activism, uncontracted and invisible labor, rural China

Pneumoconiosis, also known as “black lung,” is the most serious occupational disease in China. The enormous number of cases (870,000 by 2018) ironically contrasts with the rapid economic development and the average improvement of living standards for most Chinese. The cause for the disease is mostly years of work in dust-intensive industries like mining and urban construction. Lack of protection expose the workers to the vast dust while other poor conditions make their bodies more vulnerable; Once sickened, the process for compensation can be extremely difficult due to their status as uncontracted laborers. All of these difficulties, along with the incurability of the disease, add up as heavy burdens to both the patients and their families. While the seriousness of “black lung” has gained much attention, missing in the current literature is the role of women in the treatment, fight, and care of those afflicted with black lung. In contrast, females in reality take up most responsibilities after the disease “invades” into the patients’ bodies (usually male) and into the families. Women, first, have to take care of their sickened husbands, brothers, and sons, the part of responsibility that most women in a traditional Chinese family are used to. In addition, women have to learn to be “the men in the house,” taking up physical work and the roles of breadwinner and sometimes protestor, roles previously allocated to the men. Women experience a doubled responsibility of being. My project focuses on women's invisible, non-wage, subsistence labor, and doubled responsibilities. Through participant observation and interviews, it seeks a better understanding of the effects caused by the non-human agent of dust to the family. It is further dedicated to exploring what Joel Robbin (2013) has called “an anthropology of the good,” in which practices of love, persistence, and responsibility are intertwined with the pain and the darkness in everyday strivings.

Zhen Wang
Associate Professor, Middle Tennessee State University

“China’s Cadre Management Regime: What Do We Really Know?”

Keywords: bianzhi

This article reviews several groups of recent scholarship on four key components of the post-Mao party state’s cadre management regime—the nomenklatura, the cadre performance evaluation system, bianzhi, and the party school system—as well as other less systemically-studied personnel practices. The review suggests that findings of every group of studies are clouded by a great deal of uncertainty due to the extreme complexity and secrecy of the Chinese bureaucratic structure and politics, and that this uncertainty thus challenges the confidence level of research applying these findings to explain cadre behavior. The review also detects a common disconnect both within and among major groups of studies that has prevented a more accurate understanding of the workings of the cadre management regime. This review serves to evoke rethinking on the oftentimes taken-for-granted beliefs of how control and incentivizing mechanisms of the personnel management institutions can predict individual behavior.