

## **A1 Popular Religious Art in South Asia: The Pilgrim Trade**

**SUB 62**

Chair: Richard Davis (Bard College)

Discussant: Kristin Scheible (Bard College)

### **North Indian Pilgrimage and Portable Imagery**

Kurt Behrendt (Metropolitan Museum of Art)

The north Indian pilgrimage sites associated with the Buddha were important for both local communities and devotees coming from distant countries. This paper focuses on 7th- 12th century imagery that was acquired at these centers and which circulated within the greater Buddhist world. Most popular were inexpensive molded clay plaques, but small stone and bronze images also moved with these pious devotees. By the end of this period small secret esoteric images were being used by a select group of monks within the great north Indian monasteries. This paper will conclude by suggesting that such private images also circulated with pilgrims, given their scale and significance as objects of power, and that they had a major impact on Buddhist communities outside of India.

### **A Jagannatha Triad in the Samuel Dorsky Museum of Art**

Jaclynne Kerner (SUNY New Paltz)

This paper will explore Hindu devotional practice in relation to a painted Jagannatha Triad [Jagannatha, Subhadra, and Balabhadra Enshrined] in the Samuel Dorsky Museum of Art at SUNY New Paltz. Perhaps as early as the eighth century, the Orissan town of Puri was the birthplace of a distinctive pata painting tradition associated with the worship of Jagannatha, an abstract form of Krishna. My discussion will focus primarily on the development and continuity of Jagannatha iconography and the idiosyncratic Orissan pata style. The Dorsky's Jagannatha Triad is datable to the mid-twentieth century; the post-Independence revival of pata painting, as well as the reception – and frequent misattribution – of the genre in the West, will form secondary themes.

### **Pilgrim Art in the Age of Mechanical Reproduction**

Richard Davis (Bard College)

The popular religious print industry in modern India produces well-known images (known variously as God-posters, framing pictures, bazaar art, or calendar prints) of Hindu gods and other subjects on an immense scale for a pan-Indian audience. But some firms also create, more modestly, site-specific prints that are marketed primarily at stalls adjacent to temples and shrines. My paper will look at a few examples of these inexpensive pilgrimage souvenirs, how and where they are sold, and how they may become blessed within the shrine. It will also consider how this branch of the print industry relates to the broader production of religious imagery in the subcontinent.

## **A2 Chinese Film and the World**

**SUB 63**

Chair: Kevin Tsai (Indiana University)

### **Regulation of Imported Films in the PRC**

Weijia Du (University of Illinois at Urbana-Champaign)

Ever since the Chinese film industry was nationalized in 1953 and up till this day, the China Film Corporation has been nominally in charge of everything that related to imported films, from selection to projection and distribution. Prior to the Cultural Revolution, this idealistic model actually worked; during the Cultural Revolution, sealed-up “poisonous” films and “internal reference films” were only circulated among the elites. The Reform and Opening-up brought in foreign visitors and smugglers as well as new media technology: videotapes and laser discs flowed in – much as it was hard to prevent them from being publicly screened, it was impossible to eliminate their private viewing. Ironically, when the CCP’s principles and practices of film control were finally written into the 1996 Regulations on Administration of Films, its de facto control over imported films had already been limited to theater screenings. Censorship cuts on officially imported films or campaigns to crack down on film smuggling became formal gestures to show what the CCP (dis)approve of. While concerns over ideological contamination were still evident in the 1981 Measures for Control over Imported Films, since the late 90s the de facto keywords in censoring imported films were simplified to “reactionary” (read challenging CCP’s legitimacy) and “pornographic.” Raising the quota of Hollywood blockbusters from zero to ten to twenty and now to thirty-four did hurt the CCP’s nationalist pride, but these films keep people entertained, so that they grumble less about the Party’s ever-tight control over every aspect of domestic film production.

### **From the Homely to the Unhomely: Ann Hui’s Cinematic Portraits of A “Besieged City**

Chunchun Ting (University of Chicago)

This paper looks at Hong Kong director Ann Hui’s cinematic representation of a problematic new town in her two recent films – *The Way We Are* (2008) and *Night and Fog* (2009). Both films focus at the “besieged city” of Tin Shui Wai, a far-flung new town made infamous by a series of family murder and suicide cases, yet provides two different portrayals which I characterize as the homely and the unhomely. *The Way We Are* is a quiet, anti-dramatic, touching depiction of a working class family finding a sense of well-being and rootedness in the new town, as well as a reflective affirmation of working class identity and value. As such the film strongly repudiates the othering tendencies in dominant social discourses. In contrast, *Night and Fog* confronts the dark shadows haunting this new town by adopting a real life filicide case. The film’s mixing of genres provides multiple perspectives on the social or personal, political or psychological causes underlying such a tragedy, whereas its cinematic language creates a disturbing sensation hinting at the illegibility and deception of the seemingly transparent urban environment. The contrast between the safe and civil facade of the public space and the violence and barbarism in the private realm points to the new urban space as urban uncanny, concealing the unhomely secrets of family dysfunction and social discrimination. Taken together, the tension between the homely and the unhomely reveals the working class condition in their exile to these distant new towns under neoliberal urbanism.

### **Undercranking and Step-Printing in Wong Kar-wai's Filmography**

Patrick Sullivan (George Mason University)

This essay examines the combination of undercranking and step-printing in Wong Kar-wai's films. In 1994, Wong released two films, martial arts epic *Ashes of Time* and art house sensation *Chungking Express*. During the overlapping production of *Ashes of Time* and *Chungking Express*, Wong and his cinematographer Christopher Doyle developed the combination of undercranking and step-printing, a pairing became a signature technique of Wong's visual style. While issues of time can be seen in Wong's previous film, *Days of Being Wild*, the combination provides a way for Wong to formally engage issues of time. Along with manipulations of narrative structure, the combination of undercranking and step-printing has become a way for Wong to examine the multiple temporalities of cinema. I contend that the combination of undercranking and step-printing foregrounds the construction of cinematic time, namely, that cinema is based on the paradoxical foundation of movement and the instant. Furthermore, I propose that Wong connects this highlighting of cinematic time, initially, in *Ashes of Time*, to issues of nationalism, genre, and memory. However, while the connection to memory persists, in Wong's later films, particularly *In the Mood for Love* and *2046*, he connects the combination of undercranking/step-printing to affect and globalization. I argue that the combination of undercranking and step-printing provides Wong a cinematic way to represent the complex relationship among memory, affect, and time in increasingly global spaces.

### **Gender and Knight-Errantry in Zhang Yimou's Wuxia Trilogy**

Kevin Tsai (Indiana University)

This paper examines Zhang Yimou's knight-errant (wuxia) trilogy as a problematic attempt to redefine the genre by combining an aesthetic of truth with an exhibition of age-old male anxiety about feminine virtue. If the politics in *Hero* is disturbing in its parodic ambiguity, no less astounding is the film's challenge to the knight-errant genre. Modeled on *Rashomon*, the conflicting accounts in *Hero* are also an investigation of truth, with the same amazement and enjoyment of discovery. But what is often missed is that they are effectively metadiscursive debates on the definition of the genre, concluding with a rejection of what we understand as wuxia's conventions, grammar, and epistemology. Though one would expect the second in the trilogy, *The House of Flying Daggers*, to offer a new model for wuxia films, its narrative seems disappointingly reactionary in its deployment of standard motifs of the genre. It continues *Hero*'s fascination with truth, with a modification that aligns truth with feminine virtue. Uncovering truth has become uncovering a woman's heart. If *Hero* moves wuxia from chivalrous romance to politics, *The House* returns it to romance, of the sort that tests a woman's fidelity. However, the final film, *The Curse of the Golden Flower* appears to shatter any attempt at generic redefinition with a harrowing vision of patriarchy that is no less parodic than *Hero*'s seeming support of authoritarianism. Does Zhang Yimou effect any generic redefinition or reflection at the end?

**A3 Contesting current (unsustainable) development in Asia: a look at sustainable development and environmental economics Asia SUB 401**  
Chair/Discussant Sara Hsu (SUNY New Paltz)

**Lessons in Sustainable Development for China and Taiwan**

Sara Hsu (SUNY New Paltz)

Both Taiwan and China are extremely populous nations in terms of population per square kilometer of land, and both, due to population pressures and continuing high growth levels, have experienced increasing challenges to sustainable development. In this paper, we examine China and Taiwan from a sustainable development perspective, in terms of inequality and environmental issues. While Taiwan's equality situation is much more favorable than that of China, it harbors many of the same environmental challenges to sustainable development that China faces. Legislation in and of itself has not eradicated environmental ills, and the pressing need for proactive policies combating climate change underscores the importance of enhancing the regulatory and monitoring structure for polluters, and of finding viable sources of alternative energy. China's equality situation is an outgrowth of its pattern of development and it is stark, particularly between the rural and urban regions, which has resulted from its urban, coastal-biased pattern of development. Implementation of social services in rural areas is essential, as is creating sustainable growth in rural regions.

**Private Finance in China: Development with Innovation**

Yanzhi Qin (Central University of Finance and Economics, Beijing)

In 2011, along with the tightened credit policy and the deteriorating global economy, financing problem of SMEs in China became increasingly prominent. Under this situation, however, private finance steps into another period of high-speed development. While all kinds of private financial organizations develop vigorously, the market scale of private finance, which is now around 3.5 to 4.5 trillion RMB, enjoys a rapid expansion. The flourishing private finance, playing as a supplement of the formal finance, optimizes the allocation of capital resource to some extent. However, driven by the shortage of supply in the whole capital market, interest rate of private finance soars to an incredible level, which leads thousands of enterprises faced with capital chain rupture. What's worse, the biggest risk does not stem from the interest rate of private financial market, but from lack of regulation and its running mechanism. The mechanism is transferring loan. It does not simply improve the interest level, but threatens the whole economical environment by accumulating risks from various participants, and linking them on a single chain. Thus, private finance becomes social focus once again.

In this report, private finance in China is divided into three layers: traditional private financial cooperation, new patent private finance and grey patent private finance. Based on these three layers, the report aims to introduce the current situations of private finance in China, including the innovative P2P pattern, its relationship with the domestic SMEs, and how each of the three patents promotes or threaten to reverse economic development in China.

**Modernizing the peasants that Colonialism left behind: A comparison of the Sinhalese in Sri Lanka and the Bumiputera in Malaysia**

Sanjaya deSilva  
Bard College

When Sri Lanka (in 1948) and Malaysia (in 1957) emerged from British colonial rule, both states inherited an ethnically stratified dual economy. The majority ethnic groups, Bumiputeras of Malaysia and Sinhalese of Sri Lanka, were relatively impoverished and disengaged from the thriving primary export economy.

In this paper, we conduct a comparative analysis of the policies adopted to alleviate the economic disadvantage of ethnic majorities. The literature has explained Malaysia's success and Sri Lanka's failure, both in terms of promoting economic development and preserving ethnic harmony, by arguing that redistribution is politically feasible only when it is accompanied by strong economic growth.

We argue that the design of redistribution policies themselves impacted economic growth. Malaysia successfully implemented dramatic affirmative action programs that integrated Bumiputeras into the modern capitalist economy. Sri Lanka's affirmative action policies were focused on the public sector and were accompanied by indirectly redistributive investments in peasant rice cultivation and social welfare that were financed by taxing the export sector.

We then show that the differences in the design of redistribution policies were shaped by two historical differences: First, the immigrant minorities in Malaysia had considerably weaker political and territorial claims on the postcolonial state compared to Sri Lankan Tamils and were therefore more willing to accommodate draconian affirmative action policies. Second, the policy targets were defined in relation to the status of the economically dominant group; Malaysia encouraged Bumiputeras to become capitalists and industrialists whereas Sri Lanka's goal was to turn the Sinhalese into doctors, lawyers and bureaucrats.

### **The origins of the "tripartite pact" between the middle class, the big business and the government in India**

Diego Maiorano (University of Liege, Belgium)

The national and international press acclaims India's economic miracle and its domestic protagonists, namely the business community. Government circles are seen as closely intertwined with major businessmen, while at the same time devoted to appease the enormously influential urban middle class. On the other hand, the rapid economic decline of "Bharat" seems to be inexorable. Where does this "tripartite pact" between the middle class, the business community and the central government come from? When was "Bharat" left to its own destiny? Contrary to common wisdom, the origins of this alliance are not to be found either in the new economic policy launched in the early 1990s, or in Rajiv Gandhi's promise to bring India into the 21st century. It was Indira Gandhi who, under the cover of a supposedly "socialist" agenda, set the stage for the coming into being of "Shining India". This paper examines the economic policies that Mrs. Gandhi adopted during her last term in office (1980-1984), showing the impact that such policies had on three "national" social groups, namely the middle class, the business community and the rich peasantry. This paper argues that the resulting electoral coalition and the "tripartite pact" which it embodied eventually brought about "Shining India", allowing it to overshadow its rural alter ego. Given the analogous composition of the social base benefiting from the government's economic policies in "socialist" and "neoliberal" India, do the economic reforms of the early 1990s really separate two different phases of India's development path?

## **A4 Colonialism/Imperialism**

**SUB 402**

Chair/Discussant: Robert Culp (Bard College)

### **Colonizing and Disciplining Vietnam's Southern Frontier: Minh Mạng's Imperial Project in South Vietnam**

Thomas Huynh (SUNY Binghamton)

This paper places nineteenth-century Vietnam's centralization campaign within the framework of imperialism. Although the phenomenon is associated with Euro-American domination and exploitation of non-white 'Others,' I suggest Nguyễn Vietnam's attempts to discipline and control its southern frontier also constituted imperialism. To reinforce his authority over all of Vietnam, Emperor Minh Mạng embarked on a mission to economically, politically, and culturally colonize the South Vietnamese and Chinese overseas. Minh Mạng issued ordinances reversing long-established trends in the Mekong Delta. He forbade Chinese merchants from engaging in private commerce and passed laws curtailing their ability to work and travel; the Vietnamese ruler believed their business was contrary to the state's interests. The emperor likewise targeted generals and non-literati who became powerful through non-Confucian means. Minh Mạng identified these men as unsavory and treacherous. Consequentially, he made civil service exam success a prerequisite for political power to ensure that only loyal, learned, and moral men took office. Cultural imperialism, meanwhile, manifested as an assault on Catholicism, local spirits, and Qing Chinese customs. Fidelity to the center again motivated the endeavor. Minh Mạng repressed the Christian faith because he felt Catholicism ruptured South Vietnam's connection with the Confucian court. The emperor restricted ceremonies celebrating local spirits for the same reason. Qing mannerisms and attire, however, were targeted because they betrayed the Chinese overseas' affective ties for the outside; the emperor found their orientation unacceptable and worked to assimilate them. Ultimately, I hope my work will contribute to the growing literature on Asian imperialism.

### **Western Lessons: Self-strengthening Pursuit from Chinese Diplomatic Missions in the 1870s**

Shenglan Li (SUNY Binghamton)

The 1870s witnessed the sending of the earliest Chinese embassies abroad under the context of western imperialism and the Self-strengthening Movement. Although few diplomatic achievements were made, the perceptions of western science and technologies from the pioneering ministers, accurate or not, had actively opened windows to the west for the Chinese. Observations and efforts on military technologies in particular from the early envoys, not only drew a wide range of attentions, also contributed to the domestic politics and the self-strengthening project. Meanwhile, their involvement in the debates caused by the great famine in northern China during the late 1870s had influenced Chinese modernizing process as well. So I would suggest that the early missions might be initiated by imperial lessons taught by the westerners, yet they also demonstrated China's self-strengthening pursuit in acquiring western strengths at the very time, and launched the self-reassessing process that last till today.

### **The Struggle between Tradition and Westernization The Deployment of Adat Land Law in Minahasa, Indonesia**

Yanrui Song (UC Berkeley)

This paper focuses on the land conflicts in Minahasa, North Sulawesi of Indonesia. And adat (custom) land law is one of the key issues, particularly when indigenous communities are involved – because it is their only legal resource. Traditionally the Indonesian perceives the land in a quite different way from the Western world, and the adat is fundamentally oral-based. However, it was the colonialism that dramatically changed the situation. During the colonial time, some articles of adat were recognized by the Dutch law, and incorporated into the colonial legal system, which became a new legal source: adat law. After independence, Indonesia recognized the legal status of adat law and people are entitled to adat rights. Although adat law is recognized; when people are trying to claim their adat rights – particularly land rights, they encounter various difficulties. One of the prominent one is the appropriate format of evidences. The written documentation is preferred by the Western-style legal system, whereas most of the adat land is in the oral environment. From the perspective of law practice, the real problem lies in the discrepancy between the adat land rights based on the traditional oral system and the Westernized (primarily Dutch) legal system, particularly the legal institutions and the procedural laws.

**Representations of Nature in Taiwanese and Japanese Traditional Cultures — Similarity and Difference: Respect for the Natural Order and Respect for Natural Existences.**

Motohiro KUMASAKA (Hitotsubashi University/ Kang Ning University)

In Taiwanese and Japanese culture, nature plays a critical role. These two East-Asian cultures have many elements in common, e. g. Buddhism, Confucianism, nature worship, etc. Furthermore, Taiwan was under Japanese rule for more than fifty years. During this period, Taiwanese representation of nature was deeply influenced by Japanese culture. For example, Taiwanese people name trees more than 500 years old “神木 (Sheng Mu, godly trees)”. This word and concept were learned from Japanese language “神木 (Shin Boku)” and became a symbol of nature in Taiwan afterwards. Among these similarities, one can recognize first of all that nature is an object of respect in both cultures. However, if one observes more closely their representations of nature, one can find significant differences, which originate from the object of their respect, between them. In Taiwanese culture, the natural order is the actual object of respect while single natural existences are used as tools for retaining or restoring the natural order; in Japanese culture, every existence is an object of respect. Therefore, in this paper, I will demonstrate some crucial differences between Taiwanese and Japanese culture with regard to their representation of nature: the position of nature as an object of respect in their religious systems and the attitudes in utilizing natural resources. Additionally, this paper will also go further to explore the potentials of natural thought in Taiwan and Japan, which might be beneficial to the promotion of environmental protection.

## **A5 Violence Perpetrated and Reinvented: Cultural Revolution Narratives of Confucius's Birthplace**

**SUB 405**

Chair: Zehao Zhou Email (York College of Pennsylvania)

### **'The Demise of Qufu Exceptionalism--the Desecration of China's Holy Land during the Cultural Revolution'**

Zehao Zhou (York College of Pennsylvania)

Qufu exceptionalism refers to the remarkable invulnerability of Confucius's birthplace Qufu to countless crises in China's extraordinarily violent history. For over 2,000 years and across feudal, imperial, and republican China, Qufu and the prominent Confucian monuments there survived numerous tumultuous dynastic and regime changes, foreign invasions, peasant revolts, and iconoclastic outbursts. However, Qufu exceptionalism succumbed to the Cultural Revolution when Red Guards in late 1966 desecrated such sacred sites as Confucius Temple, Kong Mansion, and Confucius Cemetery. Subsequently, Qufu's peasants and Confucius's descendants thoroughly plundered Confucius's Cemetery for buried treasures. This paper explores the causes of the success and demise of Qufu exceptionalism, with particular attention to why Qufu's prominent cultural and religious monuments successfully survived the religious and political reconfigurations during early PRC but succumbed to the Cultural Revolution. It takes into account all related circumstances and participants and explores the complicated events that interwove dictatorship with anarchy, physical violence with ideological abuse, party conspiracy with mass mobilization, and state violence with popular violence. Special attention is paid to how traditional tactics, such as gravedigging, were employed in a war against tradition. This paper concludes that the violence against the Confucian sites was not a typical episode of Red Guard violence but a complex process involving multiple players, intraparty strife, Red Guard factionalism, bureaucratic plight, peasant opportunism, social ecology, and ever-evolving state-society relations.

### **Hidden Violence: Reinventing Visual Histories of Desecration at Qufu**

Deborah Sommer (Gettysburg College)

This paper explores how visual "histories" of violence in Qufu in 1966 were reinvented during the 1974 "Criticize Lin Biao and Criticize Confucius" movement of the mid 1970s. Desecrations of the Confucian temple and the Kong graveyard were documented in photographs that circulated in 1966 in such Cultural Revolution newsletters as the War Bulletin for Attacking Confucius (Tao Kong zhanbao). Oddly, these photographs never appeared in the flood of visual propaganda produced during the Criticize Confucius movement of 1974. Images that were remarkably similar to the 1966 photos, however, reappeared in different guises in the visual culture of 1974. They reappeared as the line drawings of illustrated pocket-novels, or lianhuanhua. These pocket-novels claimed that workers and peasants had repeatedly attacked Qufu over the centuries, from the Han to the Qing. A significant number of illustrations appear to be based on the 1966 photographs, yet the 1966 desecrations themselves are never mentioned in 1974 and for all intents and purposes are hidden from view in the vast ocean of visual propaganda produced during the Criticize Confucius movement. This paper focuses especially on the narrative Fiercely Attack the Main Hall (Nu dao Dacheng Dian), which was produced in several text versions and in at least three different illustrated versions.



## **A6 Contested Land and Infrastructure Development in Asia**

**SUB 407**

Chair: Martha Kaplan (Vassar College)

### **State Fragmentation and Rights Contestation:-Rural Land Development Rights in China**

Fubing Su (Vassar College)

The rise of the West can be attributed to the establishment of a well-defined property rights regime. According to institutional economists, property rights regimes develop in response to changing private needs or profit potentials. This functionalist reasoning builds on individual rationality and explains institutional changes from the demand side. While insightful, a comprehensive understanding also needs to take into account the supply side. The state, as the ultimate supplier of this institutional change, plays the pivotal role of agency; therefore, its willingness and ability decide how such regime change occurs and what particular form the new regime takes. History has witnessed many unwilling or unable states to embrace better property arrangements. The contestation over rural land development rights in China offers an excellent case to illuminate this logic. Despite the tremendous gains, rural communities are prohibited from dealing with land users directly. The continuity of the formal land regime, however, has been increasingly challenged by de facto control over land rights by village communities. Fieldworks from Nanhai in Guangdong, Kunshan in Jiangsu, and Zhenggezhuang in Beijing are analyzed in this paper.

### **Farewell to Villages -- Land Development and Displacement in Rural Jiangsu Province, China.**

Youqin Huang (SUNY Albany)

Natural villages have been the thousand-year-old traditional settlement in rural China. Yet, at the turn of the 21st century, China is waving goodbye to natural villages, as villages are being demolished systematically, and peasants are moving into "peasant apartments" on a massive scale. Unprecedented forced urbanization with profound socioeconomic and spatial transformation is taking place in much of rural China. Why is this taking place at such an astonishing scale and speed, and how is this affecting the peasantry? This paper aims to understand the dynamics and impact of this new phenomenon by taking a case study of rural Jiangsu Province. I argue that local governments' thirst for more construction land for economic development under the strict land use management system and land-based revenue system is the root cause for these changes, which is further driven by the central government's call for developing the socialist new countryside. While peasants may benefit from the improved housing condition, they suffer serious social and economic consequences, which overshadows the whole campaign for a new and modern countryside.

### **Green City: logic of development or sustainability**

Yu Zhou (Vassar College)

China has emerged to be the largest emitter of greenhouse gas and the volume is expected to grow rapidly for the foreseeable future. Amid international and domestic pressure, Chinese state has committed to take aggressive measures to reduce emission. This paper looks at the construction of eco-cities in China. Beyond individual Green buildings, eco-cities are entire newly designed community showcasing some of the hottest technology of urban planning and clean technology. Among many of such effort, the joint venture of Sino-Singapore eco-city in Tianjin is a prime example. The paper raises questions about the logic and sustainability of such large scale projects.

**Roads, Borders and the Organization of Sovereignty: India, China, Burma**

John D. Kelly (University of Chicago)

The Border Roads Organization has become a surprisingly central feature of India's governance in Northeast India. A half-century of border tensions, skirmishes with China, trouble in Burma and ongoing counterinsurgency occupation in Nagaland and Manipur has made mountain roadway infrastructure a high priority Indian State investment. The many social and economic consequences of better roads have included prosperity, but also more checkpoints than peace and security, pervasive corruption but also surprisingly successful migration outcomes, given the social realities in China, Burma and India. The roads, checkpoints and social life on the borders of India, China and Burma demonstrate well the potentials and perils of nation-state structures for highland Asia.

**Water Policy and Water Fetishism in Singapore, Fiji and the US**

Martha Kaplan (Vassar College)

Contrasting water policy in Fiji and Singapore, this paper links the power of imagery in valuing water to questions of water infrastructure, environmental futures, and postcolonial power. In post-colonial, impoverished Fiji, water is bottled in a high tech plant, on the lands of formerly anti-colonial Fijians. It is massively exported by a US corporation, sophisticatedly marketed to US consumers as natural, Edenic and pristine, a classic example of what Marx called commodity fetishism. In post-colonial Singapore, a top-down state project recycles waste water via sophisticated technologies; innovative infrastructures of water delivery and sewage are accompanied by a public relations campaign focused on Water Wally (an anthropomorphized drop of water) an intriguingly different form of water fetishism.

## **A7 Asian Literature and Politics**

**SUB 408**

Chair: Insu Fenkl (SUNY New Paltz)

### **The Kim Dynasty in North Korean Comics**

Heinz Insu Fenkl (SUNY New Paltz)

The succession of Kims in the DPRK -- from Kim Il-sung to Kim Jong-il, and now to Kim Jong-un -- has been of great interest to political analysts and the general public in the west. In this mixed-media presentation I will show how the ancient Korean mythology of the "Sun King," which goes back to the mythic founder, Tan'gun, can be traced through symbolism, iconography, and narrative structure in recent North Korean comic books.

### **Translating the Story Of Hong Gildong, The Righteous Outlaw Of Korea**

Minsoo Kang (University of Missouri, St. Louis)

Hong Gildong Jeon is one of the most beloved works of prose fiction from Korea's Joseon Dynasty, the basic story of which is familiar to every modern Korean. It is a narrative of an illegitimate son of a nobleman who is forced to leave home because of the mistreatment he receives from his relatives and becomes the leader of bandits who steal the wealth of corrupt officials. The task of translating this novella-length work is fraught with a number of difficulties, including the choice of over twenty extant versions of the tale, many of them with differing contents. There is the further problem of numerous myths about the significance of the work that are still believed to be facts by most Koreans today. They include the notion that Hong Gildong Jeon was the first work of fiction to be written in the native hangeul script rather than Chinese characters, that it was composed in the early seventeenth century by the poet and statesman Heo Gyun, and that it is a narrative political manifesto of Heo's radical egalitarian ideology. Recent research indicates that the work was probably written by an anonymous writer sometime in the nineteenth century, an example of the genre of martial narrative fiction (gundam soseol) that was popular at the time. A new translation, consequently, needs to take a critical stance to preconceived ideas about the story's significance so that its true place in the history of traditional Korean literature and culture can be established.

### **Secret Garden: The Influence of Differing Portrayals of Gender Relations on the Performativity of Gender in Korean Dramas**

Emily Hein (University of Rochester)

Korean dramas, like many similar soap operas, address the concept of gender relations within the constantly fluctuating confines of society. While they accrue a large fan-base, they also accumulate many critics who accuse K-dramas of subverting reality, or being too much like a fairytale. This view of K-dramas has become the stereotype, but perhaps more recent dramas challenge the typecast. One such drama is Secret Garden, a production in which the lead male and female characters switch bodies under the influence of magic. From the beginning, the show appears to satirize the concepts of gender relations because the main characters undermine the generic fairytale stereotypes, and they instead perform the role of the opposite gender. For example, the woman is overtly masculine, and the male is rather feminine, establishing a dichotomy between the concepts of gender and biological sex and

creating the impression that this K-drama deconstructs the fairytale stereotype. It actually reinforces the performativity of gender in K-dramas, though. The utilization of comic scenes and the inclusion of magic establish this reinforcement, along with the characterization of the main leads and the effect of switching bodies through magical means. With the inclusion of magic, the leads must act out their respective genders, which forces them back into the traditional gender roles. Secret Garden emphasizes the performativity of gender by presenting a situation and characters that appear far from stereotypical and by resolving the situation in a traditional manner, while the characters return to their stereotypical gender roles.

## **A8 Christian Missionaries in Asia**

**SUB 409**

Chair: John Stanley (Kutztown University)

### **Confucianism and Korean Christianity: Religious Reflection and Cultural Analysis**

K. Kale Yu (Nyack College)

In the early twentieth century when American Protestant missions established many Christian communities in Korea, they discovered that the newly converted Korean Christians understood and practiced a form of Christianity that went beyond what they taught and prescribed. Missionaries, Korean church historians, and scholars have offered a number explanations for the surprising growth of Christianity in Korea, such as methodology of missionaries, but one aspect of the Korean Christian experience in the early twentieth century that often goes unnoticed is the impact of Confucianism in the growth of Korean Christianity. As Neo-Confucianism became the ideological basis for Chosun Dynasty (1392-1910), Confucianism was deeply integrated into Korea's cultural and moral fiber. This paper will examine Korean Christianity in the early twentieth century and analyze its relationship with Korean Confucianism.

### **My Feet Are Not Divine! They Are My Legacy: Bound Feet, Missionaries and the Anti-Footbinding Campaign**

Roxane Mérot (University at Buffalo and University of Lausanne, Switzerland)

The Anglo-American missionaries who arrived in China in the 19th century saw footbinding as an act of mutilation, torture, heathenism, and inferiority. For them, footbinding crippled the nation and deprived women of agency and mobility, hindering China's modernization. By liberating women's feet, they sought to emancipate women and promote Christianity. The colonized had to be the reflection of the colonizer, regardless of Chinese religions as well as conceptions of body and gender. By projecting their Western imperial gazes onto the custom, missionaries deprived footbinding of meaning and transformed it into a symbol of women's oppression. Bound feet became a synecdoche for the Chinese female body crippled by patriarchy and for the barbaric Chinese nation as a whole. By contesting Chinese women's legacy and bondage, missionaries rewrote the history of footbinding from the scientific and religious viewpoints. Flesh, bones, mutilation and putrefaction became key concepts for their anti-footbinding campaign. However, missionaries failed in seeing the cultural and historical importance of the tradition. For bound-footed women, footbinding was not a question of pain, mutilation or torture. It was their lives, their social statuses, their assets to marriage and their connections to their ancestors. Footbinding was not a story of bones and flesh, but a story of how women became women and how they found empowerment through their bodies. In that light, this paper denounces the colonization and dehumanization of Chinese women's bodies and contests the medical and religious discourses at the core of Mrs Archibald Little's and Reverend John Macgowan's works.

## **A9 Medical Practices in Colonial Asia**

**SUB 414**

Chair: Bruce Acker (SUNY Buffalo)

Discussant: Kristin Bayer (Marist College)

### **Japanese Hai Kekkaku in Colonial Taiwan— A Bottom-Up Tuberculosis Prevention Movement from 1900s to 1930s**

CHIEH-JU WU (SUNY Binghamton)

Before the invention of antibiotics in postwar era, the high mortality of tuberculosis had been always a big public health issue for the worldwide countries. However, the Japanese colonial government did not respond to tuberculosis prevention in their first oversea colony—Taiwan until 1930s. The delay in responding to control tuberculosis is actually for several reasons. Since the Japanese took over Taiwan from Chinese Qing Dynasty in 1895, the colonial government before 1920s concentrated on the prevention and eradication of some acute infectious diseases, such as bubonic plague, cholera and smallpox etc. They did not have enough financial support and medical personnel to simultaneously work on the tuberculosis prevention. Also, the death rate of tuberculosis in Taiwan was lower than the rate in Japan proper, which resulted in the colonial government's negligence towards the problem. In the late 1930s, the Japanese government had finally launched the national tuberculosis prevention movement both in Japan proper and in colonial Taiwan, because the high mortality of tuberculosis threatened the economic and military powers which were important for the state to invade China and participate in World War Two. This article is an attempt to discuss the tuberculosis prevention movement which was promoted by the Japanese modern medical physicians in Japan proper and in colonial Taiwan from 1900s to 1930s. The physicians' achievements in legislation and education later became the basis for the official tuberculosis prevention movement. As a result, the tuberculosis prevention during the colonial period (1895-1945) was more like a bottom-up movement.

### **Tradition under Colonial Medicine: Pharmacy Development in Hong Kong before WWII**

Wai Shing Lee (The Chinese University of Hong Kong)

Hong Kong is one of the places where tradition and modernity are assembling together and the living habit of the people amply embodies this characteristic, especially in the area of pharmacy. Both Western medicine (WM) and traditional Chinese medicine (TCM) has been applied to be therapy for sickness since Hong Kong was under the British colonial rule. However, previous research has emphasized on the building of medical system and few of them have focused on the development of pharmacy before World War II. Thus, the author first tries to briefly describe the historical background of pharmacy and highlight some crucial events stating that it was the colonial government's intention of setting the colonial medicine. Second, this paper answers the main research question of what the situation of TCM was. TCM has never declined and even flourished in the indigenous society. It is interesting that Hong Kong people on the one hand they have supported TCM but on the other hand they have gradually accepted WM due to the policies of colonial government. WM met TCM and had a mutually cultural communication. Accordingly, this paper argues that although the history of medicine in

NYCAS 2012, PANEL SESSION A, Sep. 28 (Fri), 12:30-2:15 PM

the prewar Hong Kong was under the colonial influence, it was not from the perspective on pharmacy. It will fill in the missing discussion on the area and raise a different standpoint in considering tradition.

**A10 Contesting Tradition in East Asia: Gender, Sexuality, and Morality in Motion**  
Chair/Discussant: Tiantian Zheng (SUNY Cortland) **SUB 418A**

**Masculinity in Crisis: Construction of Homosexuality in Chinese Media**  
Tiantian Zheng (SUNY Cortland)

Through an analysis of ethnographic research interviews and media coverage about homosexuality in contemporary China, this paper argues that homosexuality is portrayed not only as a public menace and a threat to the family, but also as a metaphor of passive masculinity and national crisis.

While homosexuality is pathologized, the central concern of media discourse is gender behavior, rather than sexual behavior. As shown in this paper, educators, psychiatrists, and psychologists have proscribed a myriad of preventive strategies involving parenting and the education system to strengthen socialization and education of proper gender roles and combat “the crisis of manhood.” As such, gender deviance is governed and controlled in order to prevent and control sexual deviance.

**Producing Purity: An Ethnographic Study of “Ladies’ Education” in Contemporary China**  
Kevin Carrico (Cornell University)

Neo-traditionalist “ladies’ education” programs have emerged in urban areas of China in recent years, promising to transform contemporary women into “proper ladies” through immersion in traditional culture. This ethnographic study of one such institution presents a critical reinterpretation of the search for the traditional lady as an imaginary deification of maleness in an era of social insecurity.

Female students, who come from all over China, pass their days in this Ladies’ Academy reading the classics, painting traditional paintings, learning to cook, playing *guqin*, and sewing Han Clothing, embodying an image of “five millennia of tradition.” Yet interviews with the all-male teaching staff locate students’ activities within a highly constraining image of the traditional lady as pure, reserved, loyal, and aware of her “proper place” in society. Citing mythology, dynastic history, and the classics, instructors ideologically naturalize and eternalize a fundamental difference between male and female, while at the same time that declaring this balancing difference lost in modernity. Numerous contemporary social ills, from money worship to poisoned milk powder, are then attributed to the intrusion of the purportedly culturally imperialist concept of gender equality, producing a narrative of decline which portrays the Chinese male as at once an innocent victim as well as a potential savior capable of recapturing tradition and revitalizing past national grandeur. The exaltation of the pure yet lost traditional lady is thus ironically an imaginary purification and deification of contemporary maleness; yet female students nevertheless come to be invested in this narrative on their path to a normative yet highly marketable “lady-hood.”

**Emotional Play and Work: Rethinking Gender and Intimacy in Late Capitalist Japan**  
Nana Okura Gagné (University of Tokyo)

Hostess clubs in Japan offer complex exchanges of multiple intimacies – including economic intimacy, social intimacy, dependent intimacy, and sexual intimacy. During the bubble period, when corporate



consumption was conspicuous and protected by corporations, the leisure of business played an important role to reinforce good corporate relations. Recent explorations of “intimacy” in commercial leisure spaces are categorized as “alienated intimacy” or “quasi intimacy” by anthropologists as well as the natives and often regarded as unhealthy and unproductive consumption, because most of these spaces do *not* actualize direct intimate relationships in the end.

However, as many individuals in such leisure spaces demonstrate their desire for and development of “intimate” relationships, questions of morality or productivity do not emerge as issues for customers and hostesses. In this paper, I analyze a particular kind of sexuality – “parasexuality” – that plays an important role in hostess clubs that defines work and leisure, production and consumption, and work and domesticity and which facilitates healthy and productive relationships in other spheres under late capitalist Japan. It is the individuals’ understanding of parasexuality that corroborates a stark sense of reality and social normativity which enables their creative use of emotional play/work beyond traditionally bounded spaces.

### **‘Trafficked’ in the Sex Trafficking Discourse: Migrant Entertainers in Japan**

Haeng-ja Sachiko Chung (Hamilton College)

Before the State Department of the United States listed Japan in the “Tier 2 Watch List” in *Trafficking In Persons Report* (39) in June 2004, Nearly 135,000 migrant entertainer-visa-holders worked in Japan. Numerous promoters who worked for 1,000 or so production companies linked many of these migrant entertainers with 10,000 bars, pubs, and clubs in Japan. Most of them worked as “hostesses,” entertaining customers as conversational and drinking companions, and many of them were not victims of sex trafficking. Yet the Japanese government immediately reduced the number of entertainer visas issued without challenging the misconception of the State Department of the United States. As a result, the Japanese government issued less than 100,000 entertainer visas in 2005 and only 28,612 in 2010 and never addressed a fundamental problem in its gender-biased and “morality”-inflected visa policy: No hostess-visa category exists, in spite of demand in the labor market. In order to address this problem, I will use my ethnographic case study of migrant Korean hostesses. 40,000 Koreans worked in 3,000 bars and clubs in Japan in the 1990s. In 2010, only 1,450 Koreans held entertainer visas. In the entertainment district called Minami, Osaka, where I conducted participant observation as a paid hostess from 2000 to 2001, a couple of hundred Korean bars and pubs operated. Thirty-three “Korean clubs”—the larger and higher-status drinking establishments—alone hired 160 entertainers who fulfilled only 70 percent of the “entertainer” demands alone in 2001. I discuss how the gender-biased and “morality”-inflected visa policy undermines migrant hostesses.

### **For Love, Money, or Both? : New Rich Entrepreneurs and Mistresses in Contemporary China**

John Osburg (University of Rochester)

This paper examines the role of mistresses in elite business networks in contemporary China. While much recent scholarly work has examined the role of paid sexual services in business entertaining involving entrepreneurs and government officials, less attention has been paid to the mistresses (*qingren*) and second wives (*ernai*) who occupy a precarious position between “paid” sex workers and “unpaid” lovers or wives. Based on my fieldwork with a group of wealthy entrepreneurs, I examine the role mistresses play in mirroring status and forming alliances between elite men. Most of my male

informants maintained a strong division between the “outside” world of business, pleasure, and romance associated with their mistresses and the domestic realm of “responsibility” associated with their wives. Paid forms of sex, although an integral part of business entertaining, ranked the lowest among these men’s sexual relationships, yet many men support their mistresses with lavish gifts of cash, cars, and apartments. Thus, I analyze the tensions generated by the ambiguous status of these relationships which operate in a grey area between commodified and uncommodified realms and are rooted in both sentiment and financial interest.

**B1 Transformative Expressions and Intimate Identities in Indian Performing Arts**  
Chair/Discussant: Natalie Sarrazin (SUNY Brockport) **SUB 62**

**Productive embodiments: Dancer, camera and viewer in "The Guide"**

Anaar Desai-Stephens (Cornell University)

How might films reflect changes in historical modes of embodiment? And how might cinematic techniques of representation generate an experience of such changes for the viewer? This paper engages these questions by focusing on the 1965 Hindi film "The Guide." Concerns with reputation, and censure are embedded in "The Guide," which unfolds against unstated, but widely known social conversations regarding female performers, social reform, and classed conventions of respectability. In this paper, I closely examine two scenes of dance - the first marked by excess and sensuality, the second by control and coquetry - to trace an embodied transition wherein the dubiously respectable dancer is transformed into a successfully modern professional dancer. Closely attending to music, movement and affect in conjunction with editing choices and the angle and frame of the camera, I investigate how such filmic techniques act as a form of social and somatic commentary on the boundaries of a female performer's presentation and behavior.

**Filmi Git and the Transformation of Indian Global Identity**

Natalie Sarrazin (SUNY Brockport)

Non-Indian musical genres, instruments, and sounds are an eclectic staple in Indian film music - their exotic representations expected by audiences and composers alike. By the mid 1990s, however, a combination of technological and creative innovations in the Indian film music industry ushered in a new cinematic soundscape, embodying a complex change of aesthetics exhibiting a globalized musical sensibility informed by a myriad of styles and approaches to popular music. In this paper, I discuss musical representations of the new Bollywood music culture, and ways in which sound functions as primary agents for the Indian diaspora as well as globally-oriented desi-s. I then posit that the new compositional orientation actually occurred in several distinct stages, the most recent coinciding with the needs of an aggressively marketed global hybridity as exhibited by composers such as Vishal-Shekar in films such as "Tees Maar Khan" (2010), "Buddha Hoga Tere Baap" (2010), "I Hate Luv Storys" (2010), and "Ra.One" (2011). I conclude by discussing an important paradigm shift in the construction of film, with sounds emerging from distinctly global musical identities and sources rather than from Indian ones.

**From Temple to Stage, Vaudeville to India: The Reconstruction of Indian Classical Dance in the Twentieth Century**

Durga Bor (Cornell University)

This paper discusses how dancers and dance critics from the West influenced the presentation of Indian classical dance as it went from temple to stage in the twentieth century, and how Vaudeville stars such as Ruth St. Dennis, and Esther Luella Sherman (aka Ragini Devi) traveled to India, and left their mark along with a Hungarian-Jewish refugee from Hungary.

**Rhythm and rhymes, *rasas* and *rasikas*: On the intimate relation between *rasa*, *tala*, *laya* and Hindustani tabla performance**

Denise Nuttall Institution (Ithaca College)

As Hindustani music (North Indian classical) and the performance of tabla moves outside of its South Asian origins the underlying aesthetic (*rasa*) and the structure of the musical system travels across and between musical and cultural borders informing and shaping the performative context. Does the *rasa* hegemony present in the arts of India affect the global art of tabla? Often overlooked by scholars and performers alike the concept and application of *rasa* continues to be the dominant aesthetic principle in both tabla soloing and accompaniment. What is the intimate relation between the rhythmic structure of Hindustani music (*tala*), the application of compositional types through the learned language or grammar of tabla (rhyming known as the *bol* system), tempo (*laya*) and the performance of Hindustani tabla? Indeed how do tabla players contribute to the overall *rasa* or 'tasting' experience and connect with their audience members or *rasikas*? Through a discussion of rhythms and rhymes, *rasas* and *rasikas* I will examine how *rasa* can be a possible embodied experience in the performance of tabla.

## **B2 Representations of Women in Asia**

**SUB 63**

Chair/Discussant: Sunita Bose (SUNY, New Paltz)

### **Globalization and the social construction of beauty in India**

Anne R. Roschelle (SUNY New Paltz)

Sunita Bose (SUNY New Paltz)

Images of beauty are socially constructed and perpetuated by the mass media. As western standards of beauty are exported throughout the world, ideals of what constitutes beauty become increasingly homogenous. Music videos, television shows, advertisements, and films from the United States are widespread in India. As a result, one dimensional representations of beauty, in which women are excessively thin, light skinned, and devoid of ethnicity, have become commonplace. Advertisements for cosmetic surgery, skin lightening products, and diet aids are aimed at women who can afford to physically transform themselves into more *beautiful* women. Along with our talk, we will present a slide show of historical and contemporary images of Indian women and contrast them with pictures from advertisements. By presenting a cornucopia of visual images we will deconstruct hegemonic notions of beauty and provide a rich tapestry of Indian life.

### **Women in Bollywood**

Oluwatofunmi Ayanfodun (SUNY New Paltz)

Bollywood is a burgeoning and bustling industry that generates a great number of films yearly, thus making it the highest producer of films throughout the world. It has created internationally recognized stars and has amassed an impressively large fan following throughout the world. Despite Bollywood's many glowing traits, there is an obvious gender inequality in this industry, often resulting in women receiving the short end of the stick. Daily, women in the industry have to overcome a number of obstacles in order to experience success, unlike their male counterparts. There are countless factors contributing to this imbalance, which include but are not limited to: age, physical appearance and the social constructs of beauty, flexibility (how much you are willing to do to land a role), and the overall climate of the time period.

### **Resisting the idealized, 'good' Korean woman: the pressures of normative femininity on Korean American women in South Korea.**

Helene K. Lee (Dickinson College)

As a result of technological and transportation advances in the last decades that have made lives increasingly more global, interest in transnational studies has increased steadily. While more communities are indeed rooted in more than one nation-state simultaneously, few studies address the ways ethnic identities are shaped by ideologies of gender and nationality, specifically how multiple, competing notions of ethnic femininity are produced. Using qualitative data from 18 interviews with second-generation Korean American women living in Seoul, this article addresses the women's engagement with traditional and modern ideologies of Korean femininity. Overall, the stories of their experiences of the intersections of ethnicity, gender and nationality suggest that Korean American

women relied on notions of a superior, gender-egalitarian Americanness to resist perceived stigma of Korean American femininity in relation to South Korean femininity. Despite expectations of implicit acceptance as co-ethnics, Korean American women tended to uphold the US as the site of gender equality (while still marked by racial difference) as a challenge to South Korean patriarchy that continues to oppress women through Confucian family roles solely as daughters, wives and mothers.

### **B3 Asian women in contesting cultures**

**SUB 401**

Chair/Discussant: Clinton Bennett (SUNY New Paltz)

#### **Khaleda Zia and Sheikh Hasina: cultural anomalies or gender-trend setters?**

Clinton Bennett (SUNY New Paltz)

On the one hand, research on women leaders in South Asia suggests a link between women's leadership and democratization. On the other hand, discussion tends to explain women's careers away as anomalies resulting from dynastic ties with dead male politicians. Bangladesh, where two women with dynastic ties have alternated in power since 1991, presents itself as a useful case study. Dynastic ties were involved in Khaleda Zia's and Sheikh Hasina's initial entry into politics, although neither of their dead male relatives' legacies were unproblematic. However, the women's continued electoral success and subsequent political careers cannot be reduced to some supposed anomaly in what is allegedly a religiously and culturally patriarchal society. Rather, religious and cultural currents sympathetic to women's empowerment in Bangladesh found expression through their leadership. These currents also inform a generally religiously tolerant ethos, which is not universally present in Muslim societies. Discussion analyses the roles of dynasty, culture, religion and gender in evaluating the careers of Khaleda Zia and Sheikh Hasina. It also identifies other factors relevant to this particular setting, including the post-colonial context. It concludes that these two female politicians have helped empower women in Bangladesh, who are more politically and economically engaged today than they were in 1990. Legislation under both women have improved women's rights. Aspects of South Asian culture may resonate with certain Qur'anic potentialities toward gender equality that facilitate this; cultural factors in Arab space may hinder progress toward gender-equality and women's economic and political empowerment.

#### **The Instinct for Sex; the Instinct for Romance: Love Marriage Discourse in Prewar Japan**

Craig Colbeck (Eckerd College)

A new ideal of marriage arose in Japan the early twentieth century: "love marriage" (*ren'ai kekkon*). This called for marriages to be based on romantic affections that developed between heterosexual couples before they wed. But how were such affections to develop in a society in which women were thought to be romantic yet passive while men were thought to be active yet only sexual? According to love-marriage theorists, the answer was that the male sex drive would initiate a dynamic courtship process; in order to successfully pursue a woman, the man behaved romantically, which triggered the woman's latent and weak sex drive; and, temporarily satiated by the promise of sexual union after the couple married, the man's latent and weak romantic nature awoke. The combination of these two led to a joining of "spirit and body" *reishin itchi*—namely, romantic love. My paper explores the discourse of sex and romance, revealing that it required a new theory of the sex drive for its articulation. And, inasmuch as Japanese Protestant intellectuals were the early proponents of love marriage, it also called for a new understanding of the relationship between the spirit and the flesh in Christian theology. Finally, it also required that the legal basis of the Japanese family system be retheorized to accommodate the nuclear family. By examining the societal role that the theory of the male sex drive came to play in Japanese social life and policy, my work participates in the rising subfield of masculinity studies.

**Blogging about Sheng Nu: The Role of the Blogosphere in Framing Chinese Women and the Government's Role in the Issue of "Leftover Women" in China**

Desideria Murti (University of Atma Jaya/ Colorado State University)

In 2007, the Ministry of Education in the government of China introduced the lexicon of "leftover women," or sheng nu, to publicly signify the "eligible but unmarried women between age 27 to 35" (Fincher, 2011). These women are considered as "leftover" because the implication is that the best candidates for brides have been taken, although some researchers also argued that sheng nu is the sign of women emancipation, since these women usually have successful careers (Xinhua, 2011). The diverse perceptions in the Chinese society about the issue of "leftover woman" has become a thought-provoking subject for investigating the debate on positive and negative framing of woman (Wo&Chung, 2011; Li, 2011) and continue to assess the unexplored gender perspective on the discursive construction of women in China (Li, 2011; Kelan, 2007). This constructional strategy also strengthens the manifestation of governmentality in China (Foucault, 1991). I employed quantitative and qualitative content analysis. Therefore, I first used coding categories to produce quantitative description on the Meta framing of women and government, and the subjects matters of women and government in China according to bloggers in the issue of "leftover women" (Mayring, 2000; Patton, 2002). After gaining the data in hand, I analyzed the quantitative data and develop interpretative steps by examining more detail on the textual conversations or blogger's statements (Mayring, 2000). Qualitative approach is employed to understand the relevant category of "leftover women," included how the women are portrayed and what kind of government roles detected by bloggers in this issue.



## **B4 Disasters and Recovery in Japan**

**SUB 402**

Chair/Discussant Ken Haig (Bard College)

### **Trans-Disaster Topographies of Reconstruction: Making Modern Tokyo Before and After the Great Kantô Earthquake**

Nate Shockey (Bard College)

When Tokyo was leveled by the Great Kanto Earthquake of September 1st 1923, the city was already in the midst of an epochal transformation into a modern metropolis. Although the destruction following the quake provided an opportunity for the rapid remaking of the city, I argue that the post-quake rebuilding of Tokyo should be understood in the context of a longer structural reorganization of urban space since the turn of the 20th century. Gotô Shinpei (1857-1929), a doctor and colonial administrator who served as Tokyo's mayor both before and after the earthquake, played a key role in directing infrastructural change as well as defeating a movement to move the capital away from Tokyo in the aftermath of the disaster. By considering Gotô's theories of city planning within the contexts of colonial biopolitics, Anglo-American urban theory, and prewar Japanese discourse on "social reconstruction" (shakai kaizô), I trace the spatial reorganization of Tokyo from the early 1900s to the aftermath of the earthquake.

### **Representing Hiroshima: the Politics of Children's Atomic Bomb Experience**

Mika Endo (Bard College)

This presentation considers narratives of postwar recovery by examining the influential 1951 collection of essays entitled "Children of Hiroshima" (Genbaku no ko), which contained first-hand accounts of the atomic bomb by school-aged children. Capturing an audience of children and adults throughout Japan and famously remade into a film the following year by Kaneto Shindo, the circulation and adaptation of this text played a pivotal role in the national project of confronting the trauma of the war. Through an examination of the way in which children were encouraged to inscribe and represent their experience, this presentation reflects upon the politics of cultural memory and the construction of a narrative of transition from trauma to recovery by way of the charged testimonies of the nation's youngest citizens.

### **Policy Responses to Social and Demographic Changes in Rural Japan**

Ken Haig (Bard College)

Japanese society as a whole is aging, but nowhere has demographic change been more far-reaching than in Japan's rural areas. This paper examines how local officials have sought to stem or reverse population declines using case studies from Hokkaido, where more than two-thirds of municipalities are shrinking, with the smallest towns and villages depopulating so quickly that one in ten are expected to vanish entirely by 2020. Using a mix of geographically and economically varied settings, I consider how rural communities that traditionally depended on 'sunset' industries such as farming, fishing, forestry, and mining have sought to reinvigorate their economies, promote more family-friendly policies, and entice new residents with varying degrees of success.

**Hiroshima Remembered: Oe Kenzaburo's Hiroshima Notes and Post-3/11 Japan**

Sayuri Oyama (Sarah Lawrence College)

Oe Kenzaburo's reportage collection of essays, *Hiroshima Notes* (ヒロシマ・ノート, 1965) portrays various direct experiences of and responses to the atomic bombing of Hiroshima. How might we re-read Oe's *Hiroshima Notes* in the aftermath of the 3/11 Tohoku earthquake, tsunami and Fukushima Daichi Nuclear Power Plant disaster? Immediately following 3/11, Oe published an essay that made the connection to the past atomic bombings directly: "One hopes that the accident at the Fukushima facility will allow the Japanese to reconnect with the victims of Hiroshima and Nagasaki, to recognize the danger of nuclear power, and to put an end to the illusion of the efficacy of deterrence that is advocated by nuclear powers." Other writers, including Takahashi Gen'ichiro and Kawakami Hiromi, have also published literary works in response to 3/11. This paper will examine Oe's *Hiroshima Notes* in relation to contemporary literary responses to 3/11 and its ongoing repercussions.

## **B5 What's Right with China?**

**SUB 405**

Chair/Discussant: Jing Wang (Colgate University)

### **Lin Yutang's Promotion of "the Art of Living" in 1930's China**

Fang Lu (Boston College)

After the "Middle Kingdom complex" was crushed by the Opium Wars, the process of searching for China's modernity began. While most modern Chinese intellectuals wanted China's transformation to be achieved by abandoning traditions and importing Western ideologies, Lin Yutang (1895-1976) turned their gazes to the past to illustrate the importance of integrating traditional culture into China's modernization. This paper examines the cultural and cross-cultural motives for Lin's promotion of "the art of living" in 1930s' China, and its significances for modern China, the West, and contemporary China. It first studies the origin of Lin's effort in reviving the Ming dynasty "xingling literature" and in creating three literary journals, Lunyu, Renjianshi, and Yuzhou Feng, exploring the reasons behind the popularity of these journals and the harsh criticism they received from the leftwing modern intellectuals in the 1930s. It then illustrates how this effort prepared Lin to publish his English works such as "My Country and My People" and "The Importance of Living," creating a legacy of Chinese culture in the West, when an industrialized society craved for spiritual remedies. The paper further addresses the revival of interest in Lin Yutang during the end of the 20th and the beginning of the 21st century in China, highlighting the significant role Lin's "art of living" played in the cultural renaissance of contemporary China, when the Chinese faced more challenges in a dramatic transformed society after a century of revolutions and modernization.

### **Contemporary Literature in China: Appraisal, Criteria and Perspective**

Yuqiu Meng (Colgate University)

It seems to be common practice to examine and evaluate the People's Republic along the division line of two thirty-year periods, conveniently called "Mao's China" (1949-78) and "Openness and Reform" (1979-2009). While the former, considered an aberration, serves as foil to the latter's "back on the right track" in most fields, that of dangdai wenxue "contemporary literature" hardly fits the neat schema: if the literature of the first period is viewed with suspicion and rejected as "socialist propaganda" that repressed the individual, the body, and desire, that of the second period has not offered much but pseudo-avant-garde, pseudo-postmodernism, and is increasingly turning towards escapist entertainment and hedonist idiosyncrasies. Writers, critics, and readers all seem to hold the complex that sixty years of literature failed to produce any "universally recognized masterpiece." Such a situation is but another symptom of the perennial phenomenon of assessing China according to "universal" — read Western — standards, and begs the following questions: Who is and should be qualified to make verdicts on Chinese literature? Isn't it time to reexamine the scale against which Chinese literature is judged "inadequate"? To what extent the obsession of "joining track with the world" has been counterproductive for China? Can there be any "Chinese standards" when it comes to literary production, consumption and criticism? If yes, what should they be in terms of the specificities of the Chinese language, literary traditions, aesthetic conventions, national psyche, social values, as well as popular aspirations?

### **What was Right with Mao's Mass Line: The Democratic Potential of a Totalitarian Idea**

Lawrence Fouraker (St. John Fisher College)

The mass line was the core concept of Maoism (or “Mao Zedong Thought”), emerging from a heady mix of Western liberal thought from the May 4th/ New Culture era, young Mao’s analysis of the peasants in Hunan Province, and Zhu De’s guerilla military tactics from the Yan’an years. Basically, the mass line was both the revolutionary strategy of mobilizing poor peasants that brought the communists to power in 1949, as well as the goal of making the masses the center of politics and economics that underlay many of Mao’s policies in the quarter century afterwards. Hence, it is difficult to separate the mass line from Mao’s ruthless political totalitarianism, epitomized in the catastrophic Great Leap Forward (1958-1961) and tumultuous Great Proletarian Cultural Revolution (1966-1976). But regardless of the history of the mass line in the Mao years, what about afterward? Did the mass line have some role to play in the communist-capitalism of the post-Mao period? In fact, tentative evidence from 1989 and even contemporary politics suggest that the mass line may not be moribund and might even have a role to play in the popular struggle for Chinese democracy.

### **How Much Did Ba Jin Get Wrong about China in the Early Republic?**

Kristin Stapleton (SUNY Buffalo)

Ba Jin’s famous “Turbulent Stream” trilogy (Family, Spring, and Autumn) appeared in the years between 1931 and 1940, gaining a wide audience. Subsequently, the novels been republished and recreated in different formats, including films, television series, and comic books. They have played an important role in shaping the world’s conception of Chinese life in the decades before the establishment of the People’s Republic of China in 1949. The paper draws on my current book project, which explores how Ba Jin’s fiction reflects and distorts the history of the society it is understood to represent. Two topics will be explored in some depth—Ba Jin’s harsh treatment of the cultural milieu of the family patriarch, and his depiction of the life of slave girls, which may be more justified but must still be considered partial.

### **Foreign Language Education in Late Qing China**

Jing Wang (Colgate University)

In modern history China has been faulted as lacking in comparison with the west. Chinese intellectuals shortly before and during the May Fourth period acquired the same mentality through their western education. This mentality infiltrated to generations of Chinese and continues to reproduce itself in both China and the west. Discussion of what China has not, is not, should be, and must be has become a disease. To find a cure, it would be helpful to take Chinese culture on its own terms, not in terms of its defects by western standards, by asking what China has, is and why and how. In this general framework this paper attempts to explore what China has done right to be able to move forward and revive as an ancient civilization. I argue that China has it in its culture to be open to adopt external sources of thinking and practices with flexibility and creativity from the times of the Silk Road to “socialism with Chinese characteristics.” Foreign language education is one such example. I will examine the first foreign language institution Tongwenguan in Beijing in the late Qing. Areas to be addressed

include reasons of its founding, its educational rationales and practices, and ramifications of its impact on Chinese modernity. Underlying the efforts to engage with the world through foreign languages is the spirit of the Confucian mean, the capacity to tolerate, absorb, assimilate, and weave other elements into its own cultural fabric.

**B6 Asian Religions and Asian American Religions in the West: Contesting Identities and Praxis** **SUB 407**

Chair/Discussant: Cuong Mai (University of Vermont)

**Ethnically Diasporic: Transnational Religious Institutionalization between Vietnamese Catholic Immigrants in Cambodia and the U.S.**

Thien-Huong Ninh (University of Southern California)

This chapter examines how Vietnamese Catholic immigrants in Cambodia and the U.S. utilize religious institutionalization to recreate transnational ties and form their diasporic community. In their country-of-origin (Vietnam), most Vietnamese Catholics lived in isolated and segregated hamlets and villages known as “ho dao” (literally means, “religious family”). Although the organization of each ho dao was primarily concerned with religious life, it also penetrated into filial and civic spheres as blood families became connected to each other through shared ancestral history and local ecclesiastical leadership. Due to local ethnic hostility and policies of assimilation, Vietnamese Catholic immigrants have been unable to rebuild their ho dao in Cambodia and the U.S. Instead, they have used its organization blueprints to establish new ethno-religious communities that exist alongside with the formal ecclesiastical structure. While the ethnic dimension of these religion-based organizations is grounded in shared culture and history of religious persecution, the research shows that it is also rooted in a collective ethical responsibility to help and protect each other against ethnic discrimination. Within the context of economic globalization in the past twenty years in Vietnam, Vietnamese Catholic organizations in Cambodia and the U.S. have been able to reconnect with each other through informal networks mediated through their country-of-origin. This linkage is forming a deterritorialized religious ethnic diaspora that shares resources with each other across national borders in order to counter ethnic exclusion and elevate the presence of Vietnamese in the Catholic Church to a global scale.

**Decorative Heads: Eating Under the Gaze of the Buddha**

Jennifer Eichman (Lehigh University)

In an era of globalization and cultural absorption, a number of upscale, trendy Western Asian Bistros have appropriated the image of the Buddha to foster an ambiance of what one Las Vegas billboard for Tao Asian Bistro calls “spiritual eating.” To health-conscious Westerners, Asian fusion cuisine signifies a purer, cleaner approach to a healthy respectful lifestyle. Tao Bistro like many upscale Asian restaurants in NYC and other trend-setting US cities feature large Buddha statues in their décor and advertise their “temple” like architecture and atmosphere, and yet they serve meat and alcohol. This perception of the “spiritual” and the way it is tied to Buddha statues, if not Buddhism itself, raises a number of questions. How has Buddhism as a symbolic set of props been appropriated to signify a particular spiritual approach to eating? What distinguishes the approach of these restaurants from Asian-American restaurants with predominantly Asian immigrant clientele and their positioning of Buddha statues? The non-Asian Western appropriation seen in restaurants like Tao further elide the distinction between East Asian cuisines of Japan, China, and Taiwan and East Asian Buddhist cuisines, specifically the strict vegan fair of Buddhist monasteries and Buddhist-inspired vegetarian canteens that dot Taiwan where diners too eat under the watchful eye of a Buddha. In stark contrast, Taiwanese Buddhists frame questions of

dietary regimen in Buddhist ethical terms: the cultivation of compassion, elimination of desires, preservation of the environmental and the creation of an earthly Pure Land. In adopting a comparative methodology, this paper seeks to highlight the disjunctures between one Western reimagining of Asian/Buddhist spirituality and more Buddhist-oriented approaches grounded in the practice traditions seen both in Taiwan and in Buddhist monasteries in the Northeastern United States.

**Because it is auspicious': Domestic Religious Practices, Spatial Organization, and Interior Decoration of Hindu Immigrants from India in the United States**

Puja Sahney (Indiana University)

My paper examines the way Hindu immigrants from India decorate their houses in the United States. I argue that transnationalism and the effects of modernity on religious objects in India play a key role in the way houses of contemporary Hindu immigrants are decorated. Since the advent of modernity, at least in big cities in India, Hindu religious objects such as kolam (sand painting) and toran (decorative door hanging) are no longer made everyday using fresh ingredients such as rice flour and mango leaves. Rather plastic kolams and torans are now easily available in the markets. As a result, due to their increasingly transnational lives, and the transportable nature of these modern Hindu objects, contemporary Hindu immigrants can easily carry these objects from India to the United States. I would like to make the argument that religion plays a bigger role in immigrant houses in the United States than India. In modern India, religion is taken for granted and religious objects such as the shrine get transferred from public parts of the house such as the living room to private rooms of the house such as bedrooms. However in the United States, religion becomes more important because it becomes associated with culture and ensures a traditional upbringing of children. Therefore, religious objects get displayed in strategic locations of the house such as family and living room. I would like to demonstrate that Hindu immigrant houses in the United States are decorated based on four patterns: darshan, auspiciousness, purity and pollution.

**B7 Virtue, Emotion and the Good Life in East and West**  
Chair/Discussant: Dobin Choi (SUNY Buffalo)

**SUB 408**

**Confucian Self Cultivation and Virtues in One's Life**

Dobin Choi (SUNY Buffalo)

In this paper, I examine the relation between self cultivation and virtues in Confucian tradition from the perspective of one's life. To do so, I explore the process for self cultivation suggested by Mengzi, in which the concept of virtues are intermingled not only in the first step of one's self cultivation but also in the final end of human life. First, I argue that three methods of moral development in Mengzi, suggested by Ivanhoe, i.e. following actual ethical exemplars, the practice of Li, and our attention to morally significant cases, are in fact the due outcome from the moral psychology of Mengzi, more precisely from the special function of xing (heart-mind) in human nature. Second, I attempt to clarify the role of virtues in such a process of moral development, and argue that the efforts for self cultivation should be considered more important than achieving the respective virtues in the perspective of one's life.

**Emotions & Obligations: A Divergence between Care Ethics and Confucian Ethics**

Eunah Lee (SUNY Stony Brook)

The recent attention to Care ethics has led to the comparison between Care ethics and Confucian ethics. The goal of this paper is to show that despite the apparent similarities, they differ in that Confucian ethics appeals to principles and obligations at its core whereas Care ethics considers feelings and emotions morally central. Care ethicists reject universalism and rationalism of the mainstream ethical theories in the Western tradition, and endorse particular relationships and individual needs as the morally important components. Care ethics does seem to share some resemblance with Confucian ethics in that they both argue a special moral burden arises within particular relationships. Moreover, in its criticism of the individualistic assumption that moral subjects are autonomous and self-sufficient beings, Care ethics is akin to Confucian ethics which cherishes social harmony. However, Care and Confucian perspectives diverge markedly in their explanation of moral psychology: by focusing on the key Confucian concepts such as filial duties or conjugal duties, this paper argues that Confucian ethics is heavily imbued with rather deontological principles parting company with those of Care ethics.

**Chinese Vices and British Virtues: Cultural Interpretation of China in Early Eighteenth-Century Britain**

Kyungjin Bae (SUNY Buffalo)

In the seventeenth century, accretion and diffusion of knowledge on China through publication of books promotes discussion of China. William Temple in "Of Heroic Virtue" describes China as an ideal state of moral and political virtues whereas William Wotton in Reflections upon Ancient and Modern Learning argues that Chinese learning deserves little consideration. Though these opposing perspectives are not uncommon in the eighteenth century, it seems to be worth noting Daniel Defoe, the writer of the first English novel Robinson Crusoe. In the second book



of Robinson Crusoe trilogy, Crusoe revisits his island to establish a colony. After his colonization fails, he makes a trip to China, returning to England through Siberia. Interestingly, Defoe denounces China as the state of immorality and technological backwardness. Though the first novel has been popular right after its publication till our age, the second was not neglected in the eighteenth century. Given that Crusoe's denigration of China in the second novel represents one of cultural responses to China in the period, it should be questioned why Defoe the armchair adventurer was more hostile toward China than his contemporaries. As his disparagement of China does not demonstrate British virtue and technological superiority and vices are not confined exclusively to China, his assertion of British identity blurs the distinction between China and Britain, providing the occasion of self-criticism.

## **B8 Teaching Asia**

**SUB 409**

Chair/Discussant: Melda Yildiz (Kean University)

### **A Study of the Preservation and Promotion of Traditional Chinese Education and Culture by Overseas Chinese Educational Institutions in Yokohama Chinatown, Japan**

Yee Lam Elim Wong (The Chinese University of Hong Kong)

Yokohama Chinatown is the only ethnic community that hosts more than one overseas Chinese educational institution in Japan. Although these institutions were found for the sake of meeting the educational needs of overseas Chinese students, in the past ten years, they received a number of Japanese students into a mostly ethnic-Chinese student body. This paper examines how overseas Chinese educational institutions meet the challenge on preservation and promotion of traditional Chinese education and culture to students from two different ethnicities, ethnic Chinese and Japanese, in the past five years, by using two case studies on Yokohama Yamate Overseas Chinese School (YYCS) and Xiao Hung Nursery (XHN). YYCS is a overseas Chinese school in the Chinatown that offers education from kindergarten to junior high school. In 2012, 5% of the students are Japanese, and the majority 65% are ethnic Chinese students with Japanese nationality. As the first overseas Chinese nursery in Chinatown, XHN inaugurally welcomed two Japanese children this year. The challenges to design a classroom setting and curriculum to meet the educational and cultural needs of both student bodies may preoccupy the management. This paper is based on oral historical method, including in-depth interviews and observation done in YYCS and XHN in 2011 and 2012. It argues that despite the increasing influence from the mainstream society, these institutions have not neglected putting efforts on preservation and promotion of traditional Chinese culture, moreover, through interviews with the principals, the schools are reforming its curriculums to meet these new developments in Chinatown.

### **Teaching Faculty Teach: Faculty Development in Taiwan**

Mei-Yau Shih (University of Massachusetts, Amherst)

Faculty Development is a new concept to many Asian universities and colleges, but a common practice in most Western higher education systems. It is a concept and a holistic approach to provide college faculty continuing opportunities to grow in teaching, research and other professional responsibilities. In many Asian countries, faculty development is seen as a contesting notion that college faculty would need pedagogical training or to take seminars to do their jobs. Since its onset, the main focuses of many faculty development programs in Asian universities have been on assessing faculty's teaching performance, student learning, course outcomes, etc.. It has also been seen as a counter-tradition when faculty's teaching evaluation is based mostly on their students' inputs. Consequently, the faculty development has been perceived as an encumbrance rather than an opportunity to faculty's career advancement. This paper is based on a Fulbright study conducted during December, 2010 and January, 2011 in Taiwan. The goals of this study were to examine teaching centers in Taiwan, and to compare them with the US' faculty development models. We also identified the common challenges in implementing faculty development programs in Taiwan and those in the US. We further examined the fundamental difference of these models; compare and contrast the advantages and shortcomings of their operations in different countries and cultures. It is our hope that the more we understand the cultural contexts in implementing these programs, the more we could develop faculty development programs fit local faculty's needs, to enhance faculty's professional performances.

**Interdisciplinary Collaborative Teaching Model for the 21st Century Innovative Education: Contesting Asian Studies across Disciplines throughout Asia**

Melda Yildiz, Sue Gronewold, Nira Gupta-Casale (Kean University)

This presentation outlines the role of innovative interdisciplinary collaborations among the Asian Studies faculty in various disciplines; offers creative strategies and possibilities for integrating new technologies and 21st century skills into Asian Studies curriculum; demonstrate Project Based Learning and experiential classroom activities; and showcases undergraduate students' interdisciplinary multimedia projects and digital stories. We will explore wide range of meanings participants (undergraduate students) associated with experiential and exploratory learning activities; impact of new technologies in the curriculum; the ways in which participants integrated interdisciplinary topics into their multimedia projects; and how they gained alternative points of view on Asian Studies and renewed interest and commitment to global stories and issues. This presentation will discuss the role of developing innovative interdisciplinary introduction to Asian Studies course and integrating global literacies and new technologies as a means of further developing the 21st century skills among undergraduate students.

## **B9 Transformation in Korean Culture: the Lasting Power of the Confucian Patriarchal System**

**SUB 414**

Chair/Discussant: Michael J. Pettid (SUNY Binghamton)

### **Toward A Better Patriarchy? : the Neo-Confucian zation [AS: may be Confucianization?]of Marriage during Chosŏn Korea (1392-1910)**

SeoKyung Han (SUNY Binghamton)

Neo-Confucian principles influenced the marital system of Chosŏn Korea (1392-1910). This paper will focus especially on the practice of the ch'inyŏng rite, one component of the marriage ceremony, which was understood as one way of achieving the ideals of Chosŏn Neo-Confucianism or Sŏngnihak. It appears that the practice of this specific rite did not merely facilitate the change of post-marital residency from matrilocal to patrilocal, but also influenced changes in the inheritance system from the equal division between daughters and sons to primogeniture, both of which contributed to the organization of the Chosŏn patriarchic system and order. This paper will examine the marriage-related literature of the period and the marriage-related records in the Chosŏn wangjo sillok (Annals of Chosŏn Dynasty), especially before and throughout the seventeenth century when the most apparent changes occurred.

### **Ideology and Reality in Song Siyŏl's Learning of Li 禮**

Hwa Yeong Wang (SUNY Binghamton)

Song Siyŏl (宋時烈 1607-1689) was a prominent Confucian scholar-official and a representative figure of the learning of li (禮) in mid-Chosŏn Korea. He was respected as Master Song by later Korean Confucians, but he also was one who was criticized for his extremely conservative views. Related to women, he was the central figure in the re-ritualization of Chosŏn after the wars of the late sixteenth and early seventeenth centuries, and in strengthening the patriarchal family system which resulted in promoting women's suicide to protect their chastity and depriving women's property rights. On the other hand, he left considerable amount of writings on women, including personal letters, didactic writings to his eldest daughter, tomb inscriptions, condolences and sacrificial writings. He explicitly praised the strength of women and revealed in his emotions that he heavily depended on women. In this paper, I will reconstruct his life from various perspectives based on his personal experiences and analyze the connection to the realities of the time. Central questions will include "how did his personal experience affect his views on women-related rituals?" and "did his actual life match his scholarly and political views?" Since present scholarship on Song has been polarized not only within the disciplines of history and philosophy, but also between other disciplines and women's studies, this paper attempts to bridge these gaps and provide a more deeper and balanced view on this important individual.

### **Kim Aeran's "Run, Dad": A Maternal Family Bonded by a Joke**

Chinshil Lee (SUNY Binghamton)

Traditionally, patriarchy and the rigid hierarchy are commonplace in Korean literature due to the lasting influence of Confucianism. However, in contemporary novels young writers are now exploring changing

and new concepts of what constitutes a family, the relations between family members, and their various roles within and without of the family. Kim Aeran's "Run, Dad" (달려라, 아버지, 2008) is one of the most significant works in that it depicts a family led by a strong matriarch.

In this short story, the mother, yet does not simply substitute for an absent father's role, but she creates a hierarchy free family by treating her daughter as her equal. What makes this relationship possible are jokes: the mother and the daughter overcome the frustrations they encounter in their lives with jokes and the jesting is shown as a manifestation of the love between the characters. Looking funny is the way of expressing love not only in between the mother and the daughter but also in between the daughter and the father. Dealing with her absent father, the daughter pictures him through ridiculous images. By doing so, she could forgive and accept her father as he was, although he was so irresponsible and incompetent that he left his family.

Regarding the fact that the father's son, the narrator's half brother, never liked his father because he always had to wait for his father, the joke in this novel is the key to create this new form of family bonded with love.

## **B10 Urbanism and Modernization**

**SUB 418A**

Chair: Ron Knapp (SUNY New Paltz)

### **'A Historical Overview of the Last Coal Mine Closures in Japan'**

Tai Wei Lim (Chinese University of Hong Kong)

The presentation/paper utilizes the last few mines (Ikeshima, Yubari, Takashima, Miike and Taiheyo) closures in Japan as case studies. First, the presentation/paper is interested in understanding mine closure policy implementation in the most mature phase of the Japanese coal mining industry and the availability of policy tools, options and instruments just before they were made irrelevant by the wholesale disappearance of the industry itself. Second, the presentation/paper intends to contextualize coal mine closure against Japan's economic transition from manufacturing to service industries (such as tourism) and hi-tech manufacturing/research industries. Some of the last few mines that were closed were transformed from coal mining towns into film festival sites, museums and technoparks. Third, in an era where the local community role is emphasized, the most pronounced aspect of coal mine closure on the local community was its immediate effects on employment and the coal mining town's inhabitants.

### **"MADE in CHINA": Factory Women of Qingdao**

Annamaria Alfonso (SUNY New Paltz)

In 2005, the State Council of the People's Republic of China officially acknowledged the working masses; their significant contribution to modernization and the challenges they experience. Women and children in particular were identified as the most vulnerable worker populations. In a document entitled *Solving the Problem of Migrant Workers*, the government identified eight problems affecting workers, and outlined preliminary measures to be implemented to begin solving the growing social dilemma.

A Fulbright-Hayes Scholarship in 2011 gave me the opportunity to travel to Qingdao to explore how this fresh look at women's labor issues was being addressed. Since the initiation of the open-door economic policy in 1984, Qingdao has become one of China's most significant industrial cities. It developed quickly as a major seaport and industrial center. As such, it provides a unique look at the history of industry in China, but perhaps of greater concern, the trends and challenges facing China's future and women workers.

I obtained permission to conduct field research in four local factories: a high-end wig factory, a high-end wine factory, an electronics factory and a diamond factory. The research included interviews with managers and distribution of questionnaires to female employees. The questionnaires probed the demographics, working conditions, and challenges facing women workers in Qingdao. For this project, I report the data collected and present an analysis of its significance.

## **C1 Ancient and Medieval South Asia**

**SUB 62**

Chair: Daud Ali (University of Pennsylvania)

Discussant: Abhishek Singh Amar (Hamilton College)

### **Crossing Boundaries, Changing Forms: Constructing Gender, Place, and Identity in Hindu Nepal**

Jessica Vantine Birkenholtz (Rutgers University)

The goddess Svasthani's textual-ritual complex is one of Nepal's most popular traditions, celebrated "in every Hindu household in Nepal." Yet, despite her ubiquity and popularity, Svasthani is nearly invisible both within and outside of her own tradition. This paper examines the elusive identity of this local goddess in an effort to understand where and in what form Svasthani is and is not found and what this tells us about the politics of gender, location, and Hindu identity in Nepal. A survey of the limited extant images of Svasthani highlights the ambiguity of her character and more generally reflects the ambiguities and contradictions that epitomize the feminine, both divine and mortal, in the Hindu tradition. She is variously associated with benign consort goddesses such as Parvati and Uma, local manifestations of the fierce goddesses such as Durga and Taleju, and protector goddesses such as the Astamatrka. Examination of these different representations also invites consideration of the ways in which her identity evolves according to the evolving and often contested sense of place and community in the Himalayan region in which she resides. I argue that Svasthani gradually transforms from an invisible, private, unfixed, indeterminate goddess into a visible, public, fixed, specific, and local protector of place. In seeking to locate Svasthani within both the pan-Hindu pantheon and Nepal's regional divine and human populations, we are able to see the complexities of coming into being, of being female in Hindu thought and practice, and of being Hindu in medieval and modern Nepal.

### **The Courtesan, the Kamasutra, and the Birth of Theater in Ancient India**

Sanjay Gautam (University of Colorado at Boulder)

This paper argues that theater in ancient India as reflected in the *Natyasastra* (A Treatise on Theater), the founding text on theater written in the second century CE, was historically anchored in the figure of the courtesan. Contesting existing scholarship that traces the origins of Indian theater to Vedic rituals and mythology, this paper contends that the birth of theater was in fact the result of a historical break from religious ritual and spectacle. It shows that erotics as reflected in the *Kamasutra* and theatrics as articulated in the *Natyasastra* were two aspects of the same historical phenomenon that had its origin in the figure of the courtesan. The continuities—both conceptual and historical—and kinship between these two founding texts of Indic culture are so deep and diverse that the two texts appear to be embedded in and assumed by each other, as if erotics and theatrics were twin discourses determined by the same historical and intellectual necessity in their nature and origin. Just as the *Kamasutra* was anchored in erotic pleasure, the *Natyasastra* was anchored in aesthetic pleasure. It was in the figure of the courtesan that the history of both erotics and theatrics came to be intertwined.

The art of theater, this paper contends, came into being as the culmination of the long evolution of the art of erotics.

**Rediscovery of Buddhism: Archaeological Explorations and Conservation Practices in the Colonial and Post-colonial India**

Abhishek Singh Amar (Hamilton College)

Researches of the Buddhist archaeological sites such as Bodhgaya, Nalanda and Vikramshila have revealed Buddhist and non-Buddhist, mostly Hindu, sculptures of which the Buddhist ones were often conserved at the sites. In contrast, the Hindu sculptures were mostly removed and relocated to the site museums or other museums of the Archaeological Survey of India. This paper would explore the possible reasons that resulted in a conscious and cautious attempt to sanitize Buddhist sites of the Hindu influences in colonial and post colonial India. Toward this aim, the paper will examine three important and connected issues in the colonial studies of Buddhism that may have guided such a policy. Firstly, it will explore the colonial understanding of Indian religions, which presented 'monotheistic Buddhism' as a response to the superstitious, ritualistic and theistic Hindu practices of Ancient India. Drawing from Gregory Schopen's formulation of how protestant presuppositions framed study of Buddhism in the colonial India, I will attempt to analyze how such a policy influenced archaeological practices. Secondly, the contestations and multiple claims over 'Buddhist sites', such as Bodhgaya, were widely known because of the judicial cases and religious tussle. The question then is how did such contestations inform the archaeological publications and conservation practices? Were these practices consciously adopted by the Archaeological survey of India to protect newly discovered Buddhist sites from multiple claims?



## **C2 Art of China**

## **SUB 63**

Chair/Discussant: Patricia Karetzky (Bard College)

### **Imaging Gender in Contemporary Chinese art: a multifaceted perspective**

Patricia Karetzky (Bard College)

One of the developments in Contemporary Chinese art is the growing prevalence of images of women, from both male and female perspectives, exterior and interior views. Traditional Chinese art, for the most part, eschews the portrayal of women, but for a few proscribed circumstances like filial exemplars and those who distinguished themselves as heroes and vixens. The image of women began to be more important in the twentieth century when artists went abroad and studied in foreign countries, where such themes abounded. Depictions reached their first climax during the Cultural Revolution when Mao espoused a more equal status for women who hold up half of the sky, resulting in a plethora of happy-faced female workers. The theme remains vital in contemporary art which includes portrayals of women as representations of political, social, sexual and economic developments. This presentation will contrast a number of such works focusing on the image as the object of the male gaze, as a subject executed by female artists, and as a self-portrait.

### **Folk Art Tradition and Self-Expression: A Cross-Cultural Comparison of Ku Shulan and Ganga Devi**

Crystal Yang (University of North Dakota)

Traditionally practiced by rural women, paper cutting is one of the most widely spread forms of Chinese folk art. With fertility as their most repeated theme, paper-cuts are often used to decorate houses for festive occasions. Freely synthesizing embroidery, paper cutting, and collage, Ku Shulan (1920-2004) created a new style of paper cutting outside this mother-to-daughter tradition. Following a near death experience in 1985, this battered wife intensified her artistic production, including monumental-scale pieces. She elaborately decorated her ragged old cave dwelling into a temple-like sanctuary, while a deified self-portrait, jianhua liangzi (cutting flowers lady), became the dominant subject of her art. It is interesting to draw a cross-cultural comparison between Ku and Ganga Devi (1928-91), a folk painter from the Mithila region of India. Prior to the 1960s, Mithila paintings were created by village women exclusively for weddings as collaborative murals for nuptial chambers. Thereafter, because the increasing availability of paper allowed more freedom for creation, individual Mithila painters began to flourish. Unlike most of her contemporaries, Devi departed from conventional themes and turned toward self-expression to survive mistreatments from her husband and co-wife. Her self-images appear throughout a series of autobiographical line drawings she produced before dying from cancer. Folk art by village women has often been seen as an outcome of ethnic collectivity. Nevertheless, individuality emerged from conventionality in Ku Shulan's Chinese paper cuts and Ganga Devi's Mithila paintings. Through a cross-cultural comparison, the presentation addresses the rise of self-expression within folk art traditions.

**New perspectives regarding the Chinese hinterland - Some random thoughts on a recent exhibition of paintings of rural villages**

Thomas Hahn (Cornell University)

For two weeks a curious exhibition was hosted by the Zhongguo Meishuguan (China Fine Art Gallery) in 2011: A review of mostly ink and oil paintings extolling the developments and achievements of the countryside. The scope of the exhibition was extensive, its take on rural modernity comprehensive. Certain themes, such as high-tech infrastructure projects crisscrossing agricultural landscapes, naturally percolate through to the top in terms of presence and recurrence. Other recurring subjects deal with the physical aspects of traditional villages, juxtaposed by one or more signature agents of a new lifestyle, such as the use of a cell phone by a main protagonist, or a group of minority women focussing their attention on a wireless laptop in a remote village. Many of these themes have deeper roots in the propagandistic imagery of the preceding decades, including the Cultural Revolution. Indeed, a review of Lai Shaoqi's lifetime oeuvre for example would uncover the same "plots" and utopian perspectives which dictated China's rural development until now. By analysing two particular art works of this exhibition, I will argue that what has changed, specifically over the past five years, forms a sort of hermeneutical push-back: both masters and victims of the utopian helix with its main three strands of production, development and commitment to GDP growth, no longer have a clear view of nor access to its own roots.

**Standing Apart: Recycling Structure as Critique**

Amy Lelyveld (Yale School of Architecture /Tsinghua University School of Architecture)

In 1931, Ma Lian, a member of Ningbo's educated elite particularly interested in literature unpalatable to society, gathered Jin dynasty bricks from piles that had been the structures of his city. The buildings were toppled to make way for new, but Ma enshrined their bricks as relics alongside the books at Tianyige, China's oldest private library. In today's Ningbo, Wang Shu—the 2012 Pritzker prize laureate—created his best known and most evocative building to date: a history museum clad in bricks recycled from area villages that had been bulldozed to, once more, make way for the new. In Chengdu, Liu Jiakun's "Rebirth Brick" project explores molding new bricks from the debris left by the disastrous 2008 Wenchuan earthquake. Beyond these select examples, and in the face of ever more change, recent works by some Chinese architects have deliberately incorporated recycled materials to, in effect, make memorials of their buildings. More than acts of preservation or economy, this work is building as commentary and gives an artistic and activist spin to projects that stand deliberately apart from China's big business of building. This paper will look at a subset of such projects, specifically at projects that wield recycling—whether of material or tradition—pointedly. In the context of today's China and from within the typically brokered and homogenizing process of building, such projects may be carving a different voice for architects. In the light of Chinese traditions of commentary from without, such deliberate separations from the profession is perhaps another form of recycling.

### **C3 Re-visiting the East Asian Development Model**

**SUB 401**

Chairs/Discussant: Hee-Young Shin (Fiscal Policy Institute)

#### **Revisiting the East Asian Development Model from the perspective of history of economic thought.**

Hee-Young Shin (Fiscal Policy Institute)

The goal of this paper is to trace the historical origin of the idea that the state (government) should actively intervene in the early stage of economic development, from the actual economic history and the history of economic thought. The previous literature on the East Asian economic development model correctly pointed to the relative effectiveness of the developmental state's industrial, trade and exchange rate policy for boosting rapid economic development. But the same literature did not pay due attention to the historical origin of the East Asian development model that emphasized the state's administrative, allocative and coordinative role in the early stage of capitalist development. This paper attempts to attribute the historical origin of this idea to the early 19th century German economist Friedrich List and examines how his policy prescription for rapid industrialization was widely accepted and applied, not only in the East Asia, but almost all advanced economies in Britain, France, Germany, the US and Japan.

#### **South and East Asia in a Development Ladder: A Comparative Study**

Prakash K. Shrestha (United Nations)

This paper compares the developmental status of South Asia with East Asia and investigates the fundamental reasons behind the relative underdevelopment in South Asia. In addition, the paper also explores whether East Asian Development model could be adopted for the economic development of South Asia. Different development indicators including Millennium Development Goals set by the United Nations will be used to assess the difference in the levels of economic development in these selected two different regions of Asia.

#### **A Comparative Analysis of Economic Growth - Latin America and East Asia during the State-led Development Period (1945-1980)**

Luis Villanueva Martinez (New School for Social Research)

The aim of this work is to compare the economic development experience between East Asian and Latin American economies at the policy and technical change level. To characterize the patterns of economic growth and technical change between the two regions, an empirical application of the classical-Marxian framework of economic growth is used. More specifically, the paper uses the concept of efficiency schedule (ES) as presented in Foley and Marquetti (1997) and Foley and Michl (1999). We focus on the state-led development period 1945-1980 and make an assessment of the economic development experiences.

**C5 Negotiating and Interpreting Diasporic Traditions: The Making of Ethnic Chinese's Lives in Indonesia, Malaysia and Singapore from the 19th Century to the Present**  
**SUB 405**

Chair: Ifan Wu (Cornell University)

Discussant: Karen Teoh (Stonehill College)

**The Three Faces of "Grand Uncle" Tradition: Tua Pek Kong's Cult in Nineteenth-Century Southeast Asia**

Jack Meng-Tat Chia (Cornell University)

Mass migration from China to Southeast Asia in the nineteenth century saw the arrival of numerous deity cults in the new host countries. However, the arrival of Chinese beliefs and practices was far more complex than being a single-traffic transplantation process. Chinese migrants did not merely transfer popular deities or local cults from China to Southeast Asia; they also invented their own gods in the migrant society. This paper aims to build on Robert Hymes's notion of "personal model of divinity" to examine the emergence and popularization of Tua Pek Kong's (Dabogong 大伯公, literally Grand Uncle) cult in nineteenth-century Southeast Asia, with particular focus on Malaya and Singapore. I argue that in the absence of a Chinese bureaucratic structure in Southeast Asia, the personal model aptly explains the proliferation of Tua Pek Kong's cult among the Overseas Chinese communities. Tua Pek Kong was far from being a standardized god in a bureaucratic pantheon of Chinese deities; the deity was a "personal being" that offered protection to those who relied on him. This paper will present the multifaceted cult of Tua Pek Kong in three forms: a symbol of sworn brotherhood, a syncretic Sino-Malay deity, and a Sinicized god. It will reveal that Tua Pek Kong's cult is a complex religious belief combining diverse elements of Chinese religious culture and local Southeast Asian practices.

**Creolizing Confucianism: Interpreting Confucianism in the Early Twentieth Century Java**

Oiyen Liu (Cornell University)

This paper concerns knowledge production of Confucianism among the Sino-Malay speaking communities in Dutch-ruled Java at the turn of the twentieth century. Through a study of the first important Malay translation of the Confucian canon *Daxue* and *Zhongyong* (published in 1900), my paper examines how translators of this canon interpreted Confucianism. This translation was published at the beginning of the Confucian revival movement in Nanyang. Although Confucian revivalism in Nanyang was caused by the Confucian reform movement in China (both movements took place at the end of the nineteenth century), my study shows that Nanyang Chinese's interpretation of Confucianism differed from the interpretation that prevailed in China. My paper discusses the characteristics of the Sino-Malay interpretation of Confucianism and examines how translators constructed their understanding of Confucianism.

**Diplomacy from the Ground Up: Social and Political Mediators between China and Indonesia, 1945-1967**

Taomo Zhou (Cornell University)

In the past decade, the opening of Chinese archives has made it possible for historians to obtain an insider's view of the formation of Chinese foreign policy during the Cold War. However, the core endeavor of this growing body of literature on China's Cold War experience remains the study of the highly centralized state under Mao Zedong. This paper, however, intends to follow the call of the emerging trend of transnational studies and to challenge the framework of historical writings that are centered in nation-states or some other territorially based social, political, economic or cultural grouping. It focuses on China and Indonesia during the Cold War. At the level of state-to-state relations, Beijing and Jakarta formulated policies and conducted negotiations concerning the overseas Chinese in Indonesia. Meanwhile, the Chinese living in Indonesia, who numbered 2,500, 000 by the 1950s and 1960s, reacted to these policies and became involved as targets and as active participants in anti-Chinese political movements in Indonesia. The paper highlights the connection between the PRC diplomats dispatched to Indonesia and the leading figures in Chinese urban communities in Indonesia. These two groups were the social and political mediators between foreign policy decision-makers acting from the top down and ethnic Chinese in Indonesia participating from the bottom up. The paper seeks to examine how the interaction between the diplomats and the leaders of local Chinese communities produced or influenced Beijing's policies.

**Translating Tradition and Social Suffering: The Spiritual Healing Qigong Association in Penang, Malaysia**

Ifan Wu (Cornell University)

Islamization and the pro-Malay policy have divided Malays and non-Malays in Malaysia since the 1980s. The boom of qigong and non-Islamic religious practices are possible windows for non-Malays to name their ailments while avoiding their speech being censored. This paper seeks to explain how qigong activities are produced by non-Malay practitioners, and how their practices respond to Islamic modernity and transform the practitioners. Qigong originated from China and is a bodily practice that aligns movement with breath and meditation. I observe how Penang practitioners in the Spiritual Healing Qigong Association experience and talk about their sensations and healing practices, and how local and global dissemination of qigong knowledge, and the medical and historical cultural context in Malaysia have together shaped the practices in the Spiritual Healing Qigong Association. This paper will show how physical and psychological ailments are articulated through the practitioners' experiences of sensations, imagination, and descriptions, and what cultural elements are employed and borrowed in their practices. This paper thereby contributes to the scholarship on faith healing and to understanding responses to Islamic domination and the biomedical definition of cure through the lens of qigong practitioners in Malaysia.

## **C 6 High Stakes and the Af-Pak Region: Current affairs in Historical Perspective**

Chair/Discussant Faizan Haq (SUNY Buffalo)

**SUB 407**

### **U.S. Pakistan Relations: A Reckless Drive Through a Rocky Road**

Faizan Haq (SUNY Buffalo)

The rocky road of the U.S. and Pakistan relations often takes dangerous turns edging steep valleys. This virtual journey of relationship between the two nations resembles an actual road trip through mountainous region of Northwest Pakistan through the Khyber Pass into Afghanistan. The elephant, sitting on this treacherously winding road causes the policy navigators attempting to avoid it in ditches of no return, is the fact that the relationship between Pakistan and the US has been all about Afghanistan since the Soviet invasion of 1979. The foundation of this relationship is mostly based on either Pakistan's role in Afghanistan's stability or the fall out of events of Afghanistan into Pakistan's territory or the protection or advancement of the U.S. interests in Afghanistan or Central Asia through Pakistan. The usual actors that add to the precariousness of this relationship often don't heed the historic landscape nor attempt to understand the people who get affected the most. They are constantly tripping the landmines of cultural traditions, ancient anxieties, and post-modern realities. Wrecking the fragility of the prerequisite complex balances, for any remote possibility of a peaceful outcome of the current conflict, are a set of monkey wrenches that are thrown from diverse centers of policy formation and implementation. These centers, ironically, are known for their intentions to resolve the conflict. This paper intends to identify five such centers and analyzes their roles while proposing a probable way out of this quagmire for both countries by suggesting a fresher approach.

### **Is Pakistan another Cambodia? Reflections on a precedent of a dangerous foreign policy**

Saluhuddin Malik (SUNY Brockport)

U.S. exited Vietnam in early seventies and by then Cambodia, a neighboring country, had already been dragged into the war and was paying a heavy price for sharing its border with Vietnam. The U.S. was unsuccessful in achieving its objectives in a long drawn and increasingly unpopular war. The South Eastern conflict became financially and politically unsustainable not only abroad but also at home. This was the time when America was facing an emerging threat to its energy needs due to its dependence on conflict-ridden Middle Eastern oil. After 37 years, U.S. is now exiting from Afghanistan. Pakistan, its neighboring country, has already been dragged into the war and continues to pay a heavy price for sharing its border with Afghanistan. The whole region is bundled as Af-Pak by the policy makers to underline its intertwined fate. This paper focuses on historical parallels between these two turning points in history and the lessons that can be learned from this comparison.

## **C7 Language and Media**

**SUB 408**

Chair/Discussant: Insu Fenkl (SUNY New Paltz)

### **Radioactive Beef Scare and Alarmed Housewives: Narrativising Fear in Japanese Tabloid Television**

Michelle Ho (SUNY Stony Brook)

Months after the 2011 Tohoku earthquake, multiple problems related to nuclear radiation affecting public health have emerged, especially contamination in food. How have the Japanese media narrativized such food-related health issues as fear? What influence does this have on the everyday consumer, particularly mothers and wives, who are typically tasked with purchasing and preparing food for their families? Seen in the context of Japanese tabloid television programs, which focus largely on consumer issues, health, and lifestyle, this paper will examine representations of the “beef scare” in July 2011 as a case study in one morning ‘wide-show’ program, *Sukkiri!!*. I argue that these representations are essentially gendered as the wide-show genre primarily addresses the target audience of a middle-aged, mostly female audience. Applying Roland Barthes’s notion of myth, characteristics of this specific genre are ideologically coded in establishing the audience-subjects’ traditional social roles as housewives, whose obligations include protecting the entire family from potential health risks. Yet, at the same time, these very characteristics play a prominent role in constructing what John Langer calls a “community at risk” story-type and what David Altheide define as the fear narrative as a means to narrativize the beef scare.

### **Ignoring Irom: Why Indian Newspapers Don’t Report an 11-Year Hunger Strike**

Alicia Wright (Syracuse University)

This paper considers hegemonic news coverage of Irom Sharmila’s hunger strike for the repeal of the Armed Forces Special Powers Act (AFSPA) of 1958. Drawing from literature by McLeod and Detenber (1999) on the protest paradigm, the paper develops a correlation between the volume of civic participation and media exposure to social movements. More directly, I examine the imbalance between the sporadic coverage of Sharmila’s strike and the ubiquitous coverage of Anna Hazare’s 2011 fast. An important consideration of this research concerns how this disparate coverage affects the mainstream acceptance of each social movement. I situate theories of media, counter-hegemony, and political participation in an Indian context, explaining the historical importance of hunger strikes and the political implications of the AFSPA. Implementing a textual analysis of major English dailies in India, I determine five themes evident in these newspaper articles that reveal an adherence to hegemonic standards of news coverage. Also apparent in the articles is a tendency to report social movements, such as a hunger strike, as deviant from the dominant social order, reflecting the continued use of the protest paradigm to perpetuate cultural hegemonies.

### **The Double Roles of Khona’s Tongue**

Farhana Hasan (SUNY Buffalo)

To explore the female power that can be found in Khona's 'tongue.' Context: In 1882, National Indian Association published a story about a female named Khona to encourage Indian women to gain education. In their version of the story, Khona was possibly a foundling raised and educated by cannibals. According to this narration, Khona expressed her intellect, and thus, she died because her tongue physically got chopped off on the command of her father-in-law. In 2009, Zee Bangla (Indian television channel) broadcasted an amazing performance of a different version of Khona's story. In this version, Khona was the princess of Ceylon 1500 years ago. She struggled in a society where the intellect of women was suppressed by not giving them access to education, and also by not allowing them to express their intelligence. In Zee Bangla's narration, the character of Khona's father-in-law and tongue-chopping are non-existent. Khona's 'tongue' is demonstrated through her academic performance and her voicing her knowledge and ideas. Design: After briefly narrating both versions of the stories, I would like to present clips of scenes from Zee Bangla's show and excerpts from the Journal published by the National Indian Association. Significance: In many parts of India and Bangladesh, Khona is an iconic symbol of intelligence because of the agricultural oral proverbs that are associated with her.



## **C8 The Transformation of Place, People, Language and Institutions in Imperial China, the Tibetan Diaspora and Modern Taiwan**

**SUB 409**

Chair/Discussant: Jeannine Chandler (SUNY Albany)

### **Imagining the Guru: Conflict, Identity and the Fourteenth Dalai Lama**

Jeannine Chandler (SUNY Albany)

The globalization of Tibetan Buddhism can be attributed in part to the political and religious efforts of the Fourteenth Dalai Lama. He is a multi-faceted icon: the head of the Gelug tradition, the face of global Tibetan Buddhism and the heart of the Tibetan quest for independence. As such he must fulfill a multitude of roles and responsibilities, some of which seem contradictory. In analyzing how his different roles work together and against each other, this paper illuminates the discussion of Tibetan Buddhism's development in the West, as well as the forces that fuel sectarianism and conflict amongst Tibetan Buddhists around the world.

### **The Good Bureaucrat: Personnel Evaluation in the Writings of Quan Deyu (759-818)**

Anthony DeBlasi (SUNY Albany)

The late eighth and early ninth centuries were marked by significant institutional reorganization as well as changes in the practice of Tang dynasty politics. Quan Deyu (759-818) was an important participant in the events. Although he has received relatively slight attention in modern scholarship, his was a supremely successful bureaucratic career, one marked by service as a Grand Counselor to the Emperor and wide-ranging connections to most of the central figures of the age. This paper uses Quan's collected writings as a window into how one influential official understood what made one a good bureaucrat in a challenging time and what he saw as the dangers of bad officials. In so doing, it opens a window into the practical dynamics created by mid-Tang institutional innovation.

### **Forging a Global Taipei: Colonialism, Civil War, and Connectivity**

Jennifer Rudolph (Worcester Polytechnic Institute)

Over the last few decades, Taipei has increasingly vied with its urban neighbors for recognition as an international hub and regional economic power. The city's efforts to be recognized as a global city are often understood in terms of the "Taiwan Miracle" that fueled the rapid economic transformation of the island. Such an emphasis, however, only explains part of the story of Taipei's transformation. By focusing on past forms of colonial domination and Taiwan's recent democratization, this paper examines the identities that have emerged in Taipei to assess the city's structures, character, and development.

### **The Manchu and Chinese languages in contact**

Andrew Joseph (Cornell University)

Linguistic data can shed light on the structural relationships between communities. For example, even a cursory examination of the extensive body of loanwords from Chinese into Manchu is laden with political and cultural meanings. To name just a few, we find in this category: 'rifle', 'writing brush',

'doctor', 'teacher', etc. Moreover, the inventory of calques--i.e., translations of Chinese terms into "native" Manchu vocabulary--is also enormous, and covers not only predictable items such as the offices and ranks of the state bureaucracy but also, for example, the flora and fauna of China's vast physical environment. But the story is more complicated than simple borrowing. The Manchus and their state actively attempted to manage the linguistic sphere of contact, with policy constantly changing to adapt to new political demands and linguistic realities. A key example is the changing language requirements for civil service exams over the course of the Qing period. Some linguistic activities were aimed at a sort of amalgamation of Manchu and Chinese culture, for instance by translating Chinese writing into Manchu on a massive scale. Not only were the obvious works--the Confucian classics, the dynastic histories, the military manuals--translated, but also works in almost every conceivable genre of writing, from poetry to pornography. In fact, these projects were so numerous that they literally constitute the bulk of the written output of the Manchu language. It is thus highly problematic to characterize the trajectory of Manchu linguistic activity with a term as blunt as "assimilation".

## **D2 Re-visiting the East Asian Development Model (cont.)      SUB 401**

Chair: Prakash K. Shrestha (United Nations)

### **The developmental state and historical transformation of its capacity**

Jong-Wan Baik (Institution New School for Social Research)

The literature on the developmental state finds that the state's capacity is critical in explaining the success of East Asian economy. However, the literature perceives the state's capacity as a singular concept, and in doing so, it fails to recognize the historical transformation of state's capacity in East Asian countries. For instance, the debate on the developmental state in the post-Asian crisis era centers on the persistence or demise of state's power to intervene. But, since the literature equates state's capacity with state's power, it fails to analyze how the state's capacity evolves and changes in East Asian countries. Through a single case study on Korea, this paper argues that although the Korean state keeps firmly holding its coercive, extractive, and administrative capacities, its coordinative capacity is being weakened. This paper disaggregates state's capacity into four dimensions, and in doing so, it would trace the transformations of state's capacities in Korea. Also, this paper argues that the key feature of Korean developmental state is not just its capacity, but its coordinative capacity that promotes macro coordination. This paper would revisit the East Asian development model by analyzing the historical transformation of a coordinative capacity.

### **Changing relation between the state and the stock market in China and Taiwan**

Chih-Yuan Lin (New School for Social Research)

A key element of the East Asian development model is the role of state in the economic development. The main focus in this paper is to demonstrate the changing relation between the state and the stock market. I will concentrate the interaction between the state and the other actors (investors) in the stock market. In this article, first, I argue that the state has a specific purpose and understanding that is different from other actors in the stock market. The state views a stock market as a capital market, and other actors see the stock market as an 'invest/speculate' market. These two market ideologies may conflict or symbioses in different conjectures and financial conditions. Second, I argue that it is not suitable to view the state as a whole when we investigate deeply into a specific field such as the stock market. In one hand, different departments of the central government may have a distinct understanding and demand for the stock market. They may have separate anticipation in the performance of the stock market. On the other hand, the central and local government may have different interests in the stock market, especially in the case of China. These different interests guide or alter the actions from the central and local government. In the paper, I would like to use two cases to demonstrate the arguments above: the Taiwan national safety fund in 1996-2000 and the reducing government-owned shares policy of the Chinese government in 2001.

### **Dictatorial Fabrication of 'Homo Economicus' and the Emergence of a Developmentalist Pouvoir Constituent - Political and Economic Subjectivity in the South Korean Developmental Regime**

Sungyoung Park (Editor of a Journal, *Constellations*)

Keen to render the "East Asian Miracle" into a replicable model of economic development, scholarship has sought to identify the variable that will unlock its secret. Generally, studies have found the answer in

the competencies of the developmental state, whose “rational” and “autonomous” bureaucracies orchestrated development strategies based on a selective repertoire of market-enabling interventions. Particularly in short supply are analyses of how participation of the popular sector both politically – as citizens – and economically – as workers – forms a constitutive part of what has come to be known as East Asian developmentalism. In an effort to move beyond a theory of the developmental state to what T.J. Pempel has called the developmental regime, this paper first makes the case for expanding the scope of analysis to the level of subjectivity. Twin concepts of the mode of subjugation and the mode of contestatory participation are introduced as the dialectical grid on which the developmentalist subjectivity materializes in the historical context of catch-up development. The second part then turns to the epoch of developmental dictatorship in South Korea (1962-1987) to critically examine the relationship between economic and political subjectivity that emerges in the interplay between the mode of subjugation and the mode of contestatory participation. Finally, explored in the conclusion are the implications such subjectivity bears for the sustainability of East Asian developmentalism both in terms of its economic viability and political desirability.

### **D3 Pre-Modern Chinese History**

**SUB 402**

Chair/Discussant: Anthony DeBlasi (SUNY Albany)

#### **The Trial of Taixue: Political Nepotism in Late Northern Song China**

Yongguang Hu (James Madison University)

This paper studies the Trial of Taixue, an incident in the later years of Shenzong's reign (1078-1085) in which a score of officials in the Imperial University were accused of nepotism and prosecuted by Cai Que (1037-1093), the notorious reform politician in traditional historical accounts. A decisive event that helped Cai to gain the position as the vice chief councilor at court, the trial itself has long been overlooked by historians. Through examining a variety of sources, the author argues that Cai Que was attacking Wang Anshi's disciples and relatives in the trial in order to advance himself in the government. It was a planned political move and a factional conflict within the camp of the "reformers." This study reminds historians to reexamine the common dichotomy of "conservatives" and "reformers" that used to label officials in this period and reveals the complexity of late Northern Song politics.

#### **A Glimpse of Females' Buddhist Belief in Luoyang City During the Northern Wei Dynasty of Ancient China**

Yin ZHOU (The Chinese University of Hong Kong)

In today's research of the early period of Medieval China, especially the Southern and Northern Dynasties (420-589 A.D.), feminist perspective is being noticed by more and more scholars. But the concentration on issues of Buddhist belief of females at that time is still getting insufficient attention. "Various narratives" (and conflicting narratives) for drawing a much full picture of Chinese history are urgently needed, in which background, stimulated this paper. It is known to all that the Northern Wei Dynasty was an era of religious fanaticism, and the whole society was immersed in the atmosphere of Buddhism. As the later capital of Northern Wei, Luoyang city was undoubtedly the center of Buddhism. We fortunately have found a number of remaining documents and religious sites from the literary and archaeological materials that related to the Buddhist belief of females living in Luoyang, ranging from the upper strata to the lower. Their lives were unfolded in the framework of Buddhism, which profoundly influenced their material and spiritual world.

In contestation with the Confucian gender regime, where "female" was inscribed as cosmologically inferior to the "male", women in Luoyang were trying to resist this dominant male Confucian ideology, such as Empress Dowager Ling ( -528 A.D.), who at the summit of power, attempted to rule her kingdom as a Cakravartin (who rules his/her state with Buddhist belief). We can realize that women at that time were not just the passive objects, but the active agents in creating their own history, showing different value system.

#### **The Square, the Circle, and the Compass: Tradition and Innovation in Early Chinese Territorial Rituals**

Filippo Marsili (Saint Louis University)

Han Wudi (141-87 BCE) is remembered as the sovereign under whom “Confucian” scholars returned to important political positions, roughly a century after Qin Shihuangdi’s late third-century purges,. At the same time, not unlike his Qin predecessor, Wudi surrounded himself with alchemists from Qi and Yan and seemed obsessed with the pursuit of immortality. According to the sources, these “masters of methods” (fangshi), whose teachings were at odds with the classical tradition, eventually overcame the sway of the “Confucians” at court and exerted a profound influence on the emperor’s religious programs. This paper analyzes two sets of territorial rituals, respectively associated with traditional values (the Shou ci tu) and heterodox exoticism (Taiyi and Houtu), in light of both the religious and economic chapters of the Shiji. It argues that the clash between "Confucians" and fangshi reflected the opposition to Wudi’s centralizing fiscal politics by resilient local powers—devolution vs. state control. Ultimately, my paper argues, the military, cosmologic, and divinatory ideas connected to Taiyi and Houtu better suited Wudi’s rulership, in that they ritually legitimated his central authority by identifying it with the unfolding of cosmic forces. The traditions that influenced Wudi’s Taiyi conceptualized power as emanating radially from the center while mapping the territory through sweeping military campaigns that brought the periphery under the imperial aegis. The center did not reproduce itself farther away on a lesser level—as in the case of the ceremonies represented by the Shou ci tu enfoeffment rituals—but conquered and incorporated the periphery.

**D4 Contested and Continued Korean Religious Tradition: Represented in Contemporary Korean Visual Arts** **SUB 405**

Chair: Jungsil Lee (Corcoran College of Art & Design)

Discussant Name Yoo Kyoung Choi (University of Maryland)

**Deconstructing Space: Reframing Zen Buddhism in Atta Kim's ON-AIR Project**

Suzie Kim (University of Maryland)

Korean photographer Atta Kim (b. 1956) explores divergent themes in his work from the perspective of Zen Buddhism concepts and ideologies through the use of extended long time exposure method. Also inspired by Heidegger's concept of Dasein and Gurdjieff's theories of full consciousness in humankind, Kim moves on from his well-known Museum Project (1995-2002) to the ON-AIR Project series (2002-), in which all moving features finally disappear with eight or twenty-four hours exposure. In his ON-AIR Project series, Kim's photographic world combines a mixture of religious ideologies and philosophies drawn from Zen with attractive travel destinations and historic street scenes of New York, Beijing, Rome, and Delhi. While critics have overly noted the Buddhist concepts in his On-Air project and the artist addressed his personal philosophy of 'disappearance' by quoting the notion of 'Form is then empty, and empty is then form' from Prajnaparamita, other concepts such as urban specificity and deconstruction should be explored in his project. Through examining his photographs of the melting ice sculptures of the Parthenon, Mao Zedong, Marilyn Monroe, and Buddha in the Monologue of Ice Series (2008), part of the ON-AIR Project, this paper tries to reframe his concepts of Zen Buddhism and scrutinizes his strategic play in the conjunction of historicity, photography, and temporality as well as his theoretical approach to the concept of deconstructing time and space.

**Images of Buddhism and Shamanism by Korean Artist Park Saengkwang (박생광 1904-1985)**

Seojeong Shin (Northern Virginia Community College)

Park Saengkwang (박생광 1904-1985), who had been misunderstood and criticized once in his life time for exhibiting Japanese Nihonga-style due to his study and stay in Japan, is currently regarded as one of the best represented Korean contemporary artists. Park's 1980s paintings that brought him huge fame for reviving Korean colored ink painting, are strongly connected to the Korean traditional art not only by applying five traditional hues (black, red, blue, white and yellow) known as obangsaek (오방색 five directional colors) and dancheong (단청) used in the Buddhist, Daoist, and Shamanistic temples and shrines, but also by depicting traditional motifs and themes from the significant historical events, the folk painting (Minhwa 민화) of the Joseon Dynasty, and religious images of Shamanism and Buddhism.

Through examining Park's religious images done with vivid colors, this paper tries to re-interpret his drastic stylistic change in 1980s, which was different from the dominant artistic trends at that time in the ink painting field led by Suh Seok (서세옥) and Song Soonam (송수남) who experimented the new possibilities of ink by adapting Western Enformel and Abstract painting styles or by reviving Korean topographical landscape painting tradition.

### **Enacting a Mudang: Yong Soon Min's Art Work**

Yookyoung Choi (University of Maryland)

Korean American female artist Yong Soon Min (1953-) expresses her sense of being and belonging through her constant attempts to come to terms with the history of her home country. While resisting the essentialist notion of home and belonging, Min grounds her sense of hybrid identity as a Korean American woman in the specific material history of modern and contemporary Korea. Beginning in 1986, Min began to deeply connect to the history of Korea through her affiliation with the ideology of the Minjung movement, a 1980s social, political, and cultural movement in South Korea. While critics and researchers have noted Min's engagement in Korean modern history, none of them have paid substantial attention to her involvement in the ideology of the Minjung movement, in particular the discourse of Korean shamanism.

Focusing on the revival of folk culture and art as related to the life of minjung (people or masses), Minjung cultural movement turned to Korean shamanism as an important folk culture that expresses the experiences of common people. Embracing Minjung cultural ideology, Min often engages in the subject of Korean shamanism in her work. By emphasizing the role of mudang, a female shaman, she invokes the repressed story of women in the discourse of Korean shamanism. Simultaneously, Min reveals a critical perspective toward masculinist Minjung cultural ideology. This paper will examine the ways in which Min explores the subject of Korean shamanism in the context of her critical engagement in Minjung ideology.

### **Intersection of Shamanism and Cyberspace in Mina Cheon's Media Art**

Jungsil Lee (Corcoran College of Art & Design)

Korean American emerging artist Mina Cheon(1973-) focuses on the co-relationship of politics, media, and shamanism in her media works. Korean traditional shamanism is direct inspiration of her works as many media theorists celebrate web-surfing as shamanic, mysterious, and transformative. As a Korean American she was exposed to shamanism, one of Korean traditional religious traditions that had been promoted as a part of nationalistic cultural propaganda since 1980. At the same time, during her trip to North Korea, she started to be aware of the national relationships between countries and making artwork that responds to the intersection between politics, religion, and media. Her rhetoric is actually a familiar version of the other arguably proposed by Edward Said, and post-imperialism is at its core. She unravels and reweaves discourses on the reproduction of web-found images, confronting the proliferating media commodification and nationalism. Cheon documented critically the highly contested spaces of shamanism viewed as touristic today, as well as rituals performed by the Korean female shaman Kum-hwa Kim. On her media work, this religious realm reveals the degree to which Korean's desire to intersect the indigenous spirituality and the national identity, and also its excessive commodification and the political overuse. Through this paper, I will examine the way in which Cheon portrays shamanism collides with contemporary media art worlds, blurring the boundaries of gender and racial categories, and the boundaries between East and West.



**D5 Roundtable: Teaching East Asia as transnational and multidisciplinary subjects**  
**SUB 407**

Chair: Yu Zhou (Vassar College)

This panel discusses innovative approaches and challenges to teach about East Asia. Breaking away from the nation-state framework, the course design emphasizes the transnational interactions, and common and diverse cultural identities, through a multidisciplinary approach. Panelist will address what they believe as the most important subjects and approaches such a courses should cover and the challenges they face in teaching East Asia.

Participants

Karen Hwang (Vassar College)

Hiromi Dollase (Vassar College)

Peipei Qiu (Vassar College)

Sophia Harvey (Vassar College)

Seungsook Moon (Vassar College)

## **D6 Arts, Tourism and National Identities**

**SUB 408**

Chair: Lisa Trivedi (Hamilton College)

### **When Arts use woman's Image as Symbol of the Nation (Hindu nationalism evoked through both words and paintings)**

France AZEMA (Institution EHESS Toulouse)

This article examines the interactions between the feminine in Hindu religion and the Indian nationalism. It shows how religion and politics interact in areas such as literature and arts offering the force both of words and of images. During India's struggle for independence, the image of Bharat Mata, the popular picture of representing the map of India under the shape of the Great Goddess embodied the national territory. This image was omnipresent and had fundamentally revolutionized Indian understanding of popular pictures. Serving as a visual of the Indian freedom movement, it gave people the freedom to interpret this tumultuous historical event. This symbolic divine anthropomorphic image of the nation, especially in this period, represents on one hand protection and love and on the other hand the suprahuman and godly status of courage and force. Despite the many secular interpretations going around the figure of Mother India, it was impossible for it to go out of the religiosity and Hindu nationalism. Sumathi Ramaswamy, a cultural historian of South Asia, wrote in her book *Barefoot across the Nation*: "the scientific-geographic imaginary has the capacity to transform national territory into an object of geopiety" This sentence conditions our understanding of everything from the post-coloniality to the creation of India's first nationalist political regime. This nation/goddess incarnated the kind of power that patriots needed for a new deity of territory who is on the same time all powerful but under control of men/ devotees

### **Challenging tradition and the politics of authenticity in the Indonesian wayang puppet theatre. The case of Ki Enthus Susmono**

Sadiah Boonstra (Institution VU University, Amsterdam)

Ki [The Honourable] Enthus Susmono (1966) is one of Indonesia's most famous dalangs or wayang puppeteers. He is widely regarded as a radical innovator for the incorporation in wayang of non-wayang characters such as Batman, Harry Potter, political figures like Barack Obama and Osama bin Laden, the use of innovative musical compositions, and the creation of Wayang Santri, dealing with Islamic daily life. These innovations make him extremely popular, but urge critics to see him as "Destroyer" of the "authentic" wayang "tradition".

Combining historical and anthropological research, I will focus on dalang Ki Enthus Susmono to show how processes of defining "authenticity" linked to "tradition" in contemporary Indonesia are the result of mutual interaction between individual, local traditions and (post)colonial and (inter)national heritage policies influenced by identity issues concerning appropriation and belonging, and in- and exclusion. Following Sears (1996) I will demonstrate that "authentic" wayang is a colonial construction that turned wayang plays and puppets together with the sound of the gamelan into symbols of "authentic" Javanese culture with roots in a pre-Islamic past. Arguing that UNESCO has perpetuated this myth of "authentic" wayang in the context of the Indonesian nation-state with the enlisting of the wayang puppet theatre as a Masterpiece of Oral and Intangible Heritage in 2003, I will analyze the politics of "authenticity" and its

negotiation in the context of the contemporary wayang performance practice, the creation of heritage and the concept of intangible heritage as a signifier in the cultural canon of contemporary Indonesia.

**The Case of the Ainu: A Look at How Ecotourism Has Affected Ainu Culture and Conservation**

Arianna Rodriguez (St. John's University)

Ethnicity can be defined as a “sense of group affiliation based on features such as a distinct history, language, or religion. In countries where indigenous groups are in danger of extinction, many have turned to eco-tourism as a means of cultural revival and conservation. The effects of tourism as viewed by anthropologists have varied. Some question the effects tourism has had on the indigenous groups’ ethnic identity, while others are skeptical of the results; is tourism a valid resource for the conservation and education of indigenous groups or is it used as a means of control by governments? The Ainu, who can be found on the island of Hokkaido in Northern Japan. The Ainu are the aboriginal people of Japan, their origins are still widely debated but many believe that they derive from the Jomon people. In recent years the Japanese government has acknowledged the Ainu as an ethnic minority, and the Ainu have been working towards a cultural revival. The Ainu have adapted ecotourism as a way to educate and preserve their culture. However, the question of how much influence has eco-tourism had on the Ainu identity has arisen. Is there a difference between the older and newer generation in terms of what makes one Ainu? Is eco-tourism an effective means for conservation?

**D7 Christianity's Engagement with Revolutionary China**  
Chair/Discussant: John Stanley (Kutztown University)

**SUB 409**

**Transforming the Classroom: The American Presbyterians and Female Teacher Training in Shandong**  
John Stanley (Kutztown University)

China's defeat in the two Opium Wars in the nineteenth century opened the door to the protestant missionary enterprise. While their goal was to spread Christianity, many missionaries immediately engaged in secular activities to attract converts. These activities encompassed a range of fields: public health, medical care, schools, orphanages, etc. These secular enterprises engaged the foreign missionary with the changes in Chinese society occurring at the end of the 19th and early 20th centuries in which they were integral participants in the process. One particular aspect of the social revolutions following the 1911 Revolution was the changing gender roles that were occurring throughout society. Missionary engagement with Chinese women's lives began early on with industrial training and elementary education. Eventually, they moved onto training female doctors and nurses, secondary education, universities, etc. In some cases, this work allowed local women to become economically independent. This paper will examine the development of the programs for women in the American Presbyterian Shandong mission with a particular focus on the training institutions for female teachers that began in the 19th century. Up to this point, little work has been done to examine the role that these missionary schools had in redefining the place of female teachers in the educational system. This study seeks to contribute to the existing literature on this issue with a distinct focus on the development of professional women in modern China.

**Missionary Medical Schools for Chinese Women: Contesting Tradition?**  
Connie Shemo (SUNY Plattsburgh)

Scholars have frequently portrayed American women missionaries as introducing new ideas about women in Chinese society, through their examples if not always explicitly through their rhetoric. American women missionary physicians in particular have been credited with opening a whole new profession to Chinese women. Indeed, by 1900 there were three missionary medical schools in China run by American women missionary physicians, suggesting an explicit commitment on the part of American missionary physicians to creating a new profession for Chinese women. This paper suggests, however, that these medical schools need to be seen in the context of existing traditions of female healers within China. The growing body of scholarship on these traditions of female healing in China has not yet been applied to our understanding of the origin of these medical schools. This paper will explore evidence in the writings of American women missionaries that these medical schools were as much the result of pressure from Chinese as they were American innovations. At stake is the larger question of how we view the transfer of medical practices originating in the West to China, and most broadly, the appropriateness of the term "cultural imperialism."

**Christianity along the Warpath: The Anti-Christian Movement in South China during the Eastern Expedition (1925)**  
Joseph Lee Institution (Pace University)

Answers to the outbreak of the Anti-Christian Movement in the mid-1920s have been dominated by the Chinese Nationalist and Communist propagandas and the subsequent scholarly interpretations influenced by these materials. Delving below the Nationalist and Communist anti-Christian rhetoric, this paper examined the complicated relations between warlord conflicts and anti-Christian violence along the war path of Eastern Expedition (1925), a military campaign jointly organized by the Nationalists and Communists against local warlord Chen Jiongmeng in northeastern Guangdong province. It examines the underlying causes of the Anti-Christian Movement within the context of ideological struggles between international communism and indigenous Christianity, militarization of South China, class tensions generated by the Eastern expedition, and the complicated motivations behind these violent actions. This study argues that the Anti-Christian Movement in the Chaozhou-speaking region of Guangdong province was more nuanced and contingent upon the complex local political, social and economic conditions. The Soviet-supported United Front of the Nationalists and Communists employed different mobilizing tactics to struggle against foreign missionary enterprises, impose their visions of Chinese revolutionary state, and co-opt local Christians in the revolutionary movement. As the Chaozhou Christians were trapped in these conflicts, they appropriated the revolutionary rhetoric of nationalism to politicize their faith and reorganize the mission-church hierarchy. The radicalization of Christian activism highlights the political and religious dynamics of global-local encounters in South China during a time of profound change.

**Patriotic Cooperation: The Church of Christ in China and Church-State Relations in Nationalist China**  
Diana Xiong (Regent University)

Beginning in the mid-1920s, the Chinese Nationalist Party (Guomindang/GMD), and the central government it established in 1927, were actively involved in anti-Christian activities in many parts of China. In the 1930s, though, the Church of Christ in China (CCC) joined other Chinese Christian organizations in organizing relief programs. Coming to appreciate the efforts of these Christian groups, when the Sino-Japanese War broke out in 1937, the GMD solicited their help more directly, initiating a change toward a more cooperative relationship with the Chinese Christian community. A main example of this new cooperation was the joint CCC-GMD effort, in December 1939, to establish the Border Service Department (BSD) to carry out medical and educational work in the Sichuan-Tibet-Xikang border areas. Funded by the central government but under the direct leadership of the CCC's General Assembly, the greater purpose of the BSD was to construct a solid anti-Japanese rear area in the Southwest, to improve the border peoples' livelihood, and to integrate these border peoples into the nation of China. While the BSD was successful in bringing many benefits to the border peoples, as a cooperative venture it also helped the government to achieve its broader goals for "border construction" (bianjiang jianshe) even as it provided opportunities for the CCC to evangelize among the border peoples. The successful cooperation between the CCC and the GMD in the BSD thus challenges the conventional understanding of the historic relationship between the Chinese state and religion as one of consistent hegemonic state dominance and manipulation.

## **D8 Contesting Traditions in Sri-Lanka**

**SUB 414**

Chair: Victor DeMunck (SUNY New Paltz)

Discussant: Sanjaya deSilva (Bard College)

### **Nationality, Ethnic Identity and the Indian Plantation Workers in Sri Lanka**

Sandya Gunasekara (University of Kelaniya)

The Tamil plantation workers brought from India by British-raj about 150 years ago for the purpose of working on the British plantations in Sri Lanka were condemned to virtual slavery under the British, and, after independence, to the Sinhalese masters and face a particular and systemic form of racism which is qualitatively different from that meted out to the "indigenous" Tamils who have lived on the island for millennia. The India Tamils were handicapped economically, politically, socially, and in education. Despite Tamil plantation workers, politicized indigenous Tamil youth in the north and the east started to form militant groups in 1970s, developed independently of the Colombo Tamil leadership and carried out a campaign of violence against the majority Sinhala rule.

The objective of the research is to analyze the complex nature of Tamil nationality between migrant Tamil workers and indigenous Tamils. The findings reveal that the native Tamils of the north and east have developed as Eelam Tamils with a recognizable homeland. Their national consciousness has developed to a high degree. Secondly, the plantation Tamils have not identified entirely with the Eelam liberation struggle. Thirdly, except for the recent refugees, others are more interested in getting equality and justice than supporting the liberation struggle.

The study concludes that the estate Tamils have a different involvement in the Ethnic conflict and are often denied a separate identity and a Tamil homeland which distinguish them from the rather self-conscious, indigenous Tamils.

### **Female Migration from Sri Lanka to Middle East: A failed strategy?**

Buddhika Gamage (University of Kelaniya)

Sri Lanka occupies a very important and unique position on the female migration issue. Of the estimated 858,000 migrants from Sri Lanka, 590,420 are women migrant workers and the majority of placements, 78%, is in the unskilled labour category which includes housemaids. Nearly 90% of these workers are employed in the Middle East.

This study aims to provide policy makers with external and forward information regarding economic costs and benefits to female migrant workers, their communities and country and suggest ways to improve policy and legal and institutional frameworks to increase benefits and reduce costs. This study begins with an analysis of the Sri Lankan female domestic migrants' situation in the Middle East, the costs and benefits to female workers who travel to the region, and the increasing feminisation of the workforce due to the demand for domestic workers. The social costs and benefits of female domestic workers which are realized by individuals or by the wider community forms the nexus between migration and development. This nexus is analyzed as a two-sided phenomenon: underdevelopment

affects migration and migration affects development with using cases of individual migrant workers to provide more insights.

The findings of the research reveal that the earnings of female migrant workers are low in comparison with their working conditions and extremely long hours and remittances could result in more dependence on migration and reduce the likelihood of investment by the government or foreign investors because of labour outflows.

### **Fair measures for realizing monetary values of externalities of paddy farming in Sri Lanka**

Namal Nishantha (University of Kelaniya)

With the development of paddy sector in Sri Lanka, the use of chemicals, machine and developed seeds have been increased because farmers are mainly concerned about the private costs and benefits and they have to incur to achieve desirable outputs and least concerned about the undesirable byproducts of their production processes. Since the activities of paddy farming are multi-functional, if multi-functionality of paddy farming is taken into consideration, many external costs and benefits can be founded out. Hence when costs and benefits are estimated, not only direct costs and benefits but also external costs and benefits should be included. To do this, monetary value of externalities of paddy production should be calculated. However still the agricultural institutions and researchers in the field of agriculture whose have not been using proper measures for realizing monetary values of externalities of paddy farming in Sri Lanka. Therefore the main objective of this study is to make measurements to evaluate monetary values of externalities of paddy farming which was done by using primary data which was taken from farmer interviews and the observations. Besides primary data some related literatures have considered to tackle the externalities of paddy farming. Then under the instructions of suitable non market evaluation methods, obtained the measurements for realizing monetary values of flood controlled function, Purification of water, Recharge Ground Water, Effects on Highland Crop, Human Health Problem, Human and animal poisoning and Inland Fish harvest loss by paddy farming process.

## **D9 Spaces of Conflict in East Asia: Okinawa, China and North Korea**

Chair: Thomas Burkman (SUNY Buffalo)

**SUB 416**

### **Okinawa - In Japan, but not Of It**

Thomas W. Burkman (SUNY Buffalo)

Okinawa is one of Japan's 47 prefectures, but it is a case apart. Prior to 1876, it was the semi-independent Kingdom of the Ryukyus. It has always ranked at the bottom among the prefectures in industry, wealth, and education. Okinawans view themselves as an ethnic group separate from Japanese in dialect, customs, and cuisine.

The three-month-long Battle of Okinawa of 1945 was mammoth and vicious by any standard. The toll of American casualties was the highest – 50,000 – of any campaign in the war in the Pacific. The Japanese suffered the loss of 100,000 soldiers killed or captured. 140,000 inhabitants were killed, most of them civilians, in the “typhoon of steel.” Though the Allied Occupation of Japan ended in 1952, the American retention of the Ryukyus lasted until 1972, and Okinawa today endures the heaviest concentration of American military bases in Japan.

Given their distinct identity, how do Okinawans remember the Pacific War? Is their war memory different from that of Japanese of the main islands? How do this memory and contemporary Okinawan experience affect Okinawa's relationship to the main islands of Japan? What can Japanese, other Asians, and the world learn from the Okinawan experience?

### **John Service and U.S. Relations with the Chinese Communists in World War II**

Yufeng Wang (Sinclair Community College, Ohio)

World War II presented China and the United States with an unparalleled opportunity for close cooperation and the two countries worked hard to build an effective military alliance. The dramatic change in U.S.-China relations from close wartime partnership to hostile non-recognition following the 1949 Communist victory triggered bitter debates over America's China policy and charges of “lost China” or “lost chance” in China. The focus of this political and scholarly scrutiny has been America's wartime China policy, especially initiatives toward Chinese Communists, and the role of such “China hands” as John S. Service (1909-1999). Born and raised in China, John S. Service was a distinguished Foreign Service officer in China from 1933-1945, and his diplomatic activities and political reports on Sino-American relations during World War II had far-reaching historical impact. He was sent to the Chinese Communist wartime headquarters in Yanan as part of the “Dixie Mission” to seek cooperation against Japan. Based on extensive research on primary and secondary sources in English and Chinese, and on personal interviews with Mr. Service, this paper attempts to answer the long posed question of whether America had adopted a realistic policy concerning wartime China, and to fully investigate John Service's role in this dramatic Sino-American discourse in the turbulent 1930s and 1940s.

### **The Evolution of China-North Korea Relations and Changing Security Dynamics in Northeast Asia**

Hochul Lee (University of Incheon)



China's behaviors and positions on North Korean provocations have been ambivalent sometime or conflicting some other time. As regards North Korean nuclear tests, while China condemned them as violating denuclearization of the Korean peninsula, it also tried to abate the sanctions of the UN Security Council to protect North Korean regime. China's ambivalent and conflicting positions on North Korea require us to examine the nature and changes of the China-North Korea relations and their impact on Northeast Asian security. This study finds out a duplex relationship where 'traditional alliance relations' and newly evolved 'strategic cooperative relations' coexist in an ambivalent and conflicting way in China-North Korea relations. China's foreign behaviors during North Korean nuclear crises typically revealed this duplex relationship. However, as China expands its interests more globally, China-North Korea relations will move more toward the relationship of strategic cooperation. With a new leadership in China in 2012-2013, this trend will be reinforcing.

**E1 Roundtable: South Asia in Global and World Histories**

**SUB 62**

Chair: Prasannan Parthasarathi (Boston College)

In the last ten years South Asia has been receiving growing attention from global and world historians. The publication of Christopher Bayly's *Birth of the Modern World* certainly sparked greater interest in the place of the region in broader histories. Bayly's work was followed by publications in early modern history—two edited collections, *The Spinning World* and the *How India Clothed the World*—come to mind, as well as transnational histories in the twentieth century such as *The Modern Girl Around the World*. The purpose of this roundtable is to reflect on these developments and what they mean for both the writing of South Asian history as well global and world histories.

Participants:

David Ludden (New York University)

Durba Ghosh (Cornell University)

Robert Travers (Cornell University)

## **E2 Gender and Culture in Chinese and Hollywood Cinema**

**SUB 63**

Chair/Discussant: Kristine Harris (SUNY New Paltz)

### **Contesting Tradition: Self-representation of Fan Qihui in Qiu Jiongjiong's Madame (2009-2010)**

Silvia Fok (The Hong Kong Polytechnic University)

This paper examines how the self-representation of Fan Qihui (1968-2010) in Qiu Jiongjiong's *Madame* (2009-2010) has contested tradition of self-portraiture. Although this is a documentary film, I will argue that the protagonist Fan Qihui had actively performed his traumatized self. I will treat this work alone as a self-representation, similar to a self-portrait or a kind of life writing. This kind of self-referential representation, according to Smith and Watson, is an intersubjective process between the writer (Fan Qihui) and the reader (audience), instead of a true-or-false narrative. (2001, p. 13) It can be regarded as "a historically situated practice of self-representation" in which the narrator selectively engaged his/her lived experience through a personal storytelling in specific time frames and places. (Smith and Watson, 2001, p.14) Through talking to the camera in close-up shots, singing on stage before an audience under the guise of Madame Bilan de Linphél, where the audience is almost not shown, and chanting the lyrics of *The Dream of the Red Chamber*, Fan self-consciously engages the audience with his self-representation. In addition to his visual self-fashioning as a drag queen with a large wig, smoky eyes make-up and tears, gown and 20cm-high-heeled shoes, his talking, singing and chanting convey vividly to the audience his cynical yet painfully lyrical self-representation. What he had shown to the audience is seemingly a non-traditional, non-linear self-representation (self-portraiture) of his tough life journey, which was further mystified by his suicide after this film went public.

### **The Politics of Cultural (Re)Production: Reconfiguration of Gender Identity in Chinese Cinema**

Jinhua Li (Institution University of North Carolina Asheville)

Cinematic representation of women has traditionally been triangulated by social, economic, and political gender identities. As China undergoes rapid economic and ideological reformations in every aspect of its development, Chinese cinema is characterized by transnational production and distribution strategies that envision a greater market across national, geopolitical, cultural, and linguistic borders. Contextualized by such a global free flow of cinematic products, contemporary Chinese cinema witnesses a re-imagination of traditional female gender roles that is powerfully influenced by Western postfeminism in its visual representations of the New Woman in contemporary China.

Chinese postfeminism re-imagines women's gender identity through the inscription of consumerism in the cinematic representation of young professional women. Postfeminist cultural narratives employ the visual economy of chick flicks to shape the representational concept of an urban middle class. The new postfeminist women gain their gender agency not by subverting the traditionally dominant patriarchal social order but through economic advancement and emotional independence. Using gender cultural analysis and feminist film theories, this paper argues that *杜拉拉升职记 Go Lala Go!* (2010) legitimizes women's financial freedom and career success within the grand narrative of nation building and economic development, as it reconfigures the traditional gender identity and its political implications.

Special Equipment Needs

Computer projection system in 'smart classroom.' (Presenter may bring laptop)

### **Women in Cross-Dressing Performance**

Fang Xie (Stanford University)

The Love Eterne is a 1963 huangmei diao film produced by the Shaw Brother. It reiterates a centuries-old legend of Liang Shanbo and Zhu Yingtai. Yingtai is a beautiful and intelligent young woman born in a noble family. In various records of the legend in Chinese history, emphasis is placed on the image of Yingtai as a righteous and virtuous woman. But in the film, a May Fourth feminist discourse is given priority. The director presents Yingtai as an emergent contemporary new woman who relentlessly struggles against the patriarchal restraints on her personal freedom and desires and cross dressing is used as a device for her struggle. However, it is not rare to see the defiance theme and the cross-dressing strategy in novels and dramas in late imperial China. For example, Meng Lijun, in *The Destiny of Rebirth*, disguises as a young scholar, sits for the imperial examinations, and becomes a prime minister. It thus raises the questions of to what extent these exceptional female protagonists can be linked to political discourses of gender equality? What is compelling about these female characters for writers and readers of the late imperial period? Why this figure continues to be compelling from the imperial to the modern era? This paper tackles these questions. It also examines the cross-dressing performance by Ivy Ling-po, a female actor casting as Liang Shanbo. Ivy's male impersonation arouses women audience into frenzy. Hence, the question of what is compelling about her casting as a man will be asked.

### **American Cultural Perception of China and the Chinese: The Good Earth in Two Media**

Esther Yu (The University of Chicago)

The perception of China and its people in American popular culture has undergone a rapid yet under-documented change, ranging from the 1882 Chinese Exclusion Act as the pinnacle of anti-Chinese sentiment to the "model minority" concept of today. Some scholars have begun to look at the work of Pearl Buck, who spent over four decades living in China, as a key factor in this trajectory. She is perhaps best known for *The Good Earth* (1931, winner of the Pulitzer Prize), a sympathetic portrait of the Chinese peasantry that sold millions of copies in the U.S. This work is largely credited as a turning point in American notions of China and Chinese people. This paper lays out the groundwork of that argument and carries it a step further by juxtaposing the novel with its film version, produced by MGM studios in 1937. Through the lens of medium specificity, I will examine the differences between the two versions of *The Good Earth*, along with what they reveal about American audiences and Hollywood culture. What do plot changes and casting decisions illuminate about the realities of making a film on China? How did the Chinese opinion on the work play into the film's production and the novel's reception? I will also demonstrate the complex nature of cultural perception, diverging from the largely uncomplicated path laid out by previous arguments.

### **E3 Contesting/Changing Ideologies in China**

**SUB 401**

Chair: Ihor Pidhainy (Marietta College)

Discussant: Roger Des Forges (SUNY Buffalo)

#### **Lin Daiyu and Tao Yuanming**

Zuyan Zhou (Hofstra University)

In the Chinese epic novel *Dream of the Red Chamber* the heroine Lin Daiyu is recurrently identified with Tao Yuanming, most prominently in the three poems that she composes on chrysanthemums. This talk explores the odd bond between the romantic heroine and the hermetic sage in the late imperial cultural context. It traces a prominent Tao Yuanming cult among scholars at the time along with the active modes in their personal use of the ancient icon. Men nearly in every social station, from loyalists, sensualists, princes, to officials, freely identified themselves with one aspect of Tao Yuanming in their writings, often extending the cultural values that Tao traditionally embodies to facilitate such personal identification. A close reading of Lin Daiyu's sentimental chrysanthemum poems reveals a similar literary strategy and psychological impetus in the novelist. In the association of Tao with Daiyu in her love poems, we capture the novelist's attempt to incorporate Tao into his favored value system of qing, using Tao's iconic standing as a sage and his shared values with Lin Daiyu, such as their common inclinations for ziran, their fidelity to authenticity, their spiritual transcendence, and their unrelenting defense of personal purity against dusty officialdom, to exalt the qing that the heroine personifies. The odd bond between Lin Daiyu and Tao Yuanming thus divulges Cao Xueqin's attempt to use the sage in an active manner, like many other scholars of his age, to sanctify his favored value of qing.

Special Equipment Needs

#### **The Ties that bind – Brothers and cousins in the writings of Yang Shen**

Ihor Pidhainy (Marietta College)

Perhaps the least reflected upon of the five traditional 'Confucian' relations in modern scholarship, the (elder) brother – (younger) brother relationship was central in the construction of the Chinese family. It was also the relationship which perhaps frayed most easily in the family as caught between the rigid hierarchy of father-son relationship and the much more amorphous and problematic husband-wife relationship. In understanding the Chinese family as a hierarchical structure this is an ideal measure, and yet in exploring how this worked out in the written records of literati, we are aware of far more writing that praised an idealized vision of the brotherly relations. In this paper, I focus on these relationships as portrayed in the writings of Yang Shen (1488-1559), a mid-Ming dynasty scholar and long-exiled official (1524-1559). In particular, I examine how Yang wrote to and about his brothers and (male) cousins, and will explore to what degree he deviated from the blueprint of the Confucian ideal.

**Maps and Charts Within and Without: Knowledge, technology, perception and imagination—Brief Discussion from Song to Ming China**

Siyin Zhao (SUNY Binghamton)

Fernand Braudel's paradigmatic study on the Mediterranean world inspires many scholars to follow his path. Scholars are no longer merely content with the description of the "history of the ocean", but turn toward the "history in the ocean", regarding the ocean "as profoundly influenced by wider matters coming from outside its geographical boundaries." The role of sea still can be traced and found in Chinese maps since the Song Dynasty. Maps in the gazetteers were compiled out of the political motive, mostly to represent the empire's unification and legitimacy with the land-based focus. However, the discussion of haidao (sea routes) shows the increasing official attention on the sea. Under the rise of national self-consciousness in Song China, sea became more important for trade, for coastal defense and as the boundary to distinguish Hua and Yi. Sea prohibition became one of the most crucial issues in Ming China. From maps in Chouhai tubian and Wubei zhi, we can find out the two different principles of cartography. More importantly, it implies the literati's complicated feeling toward the barbarian countries, according to the hierarchy structure of them and the defense system with three essential boundaries. Besides, new concept and technology that brought into China since Song China stimulated Chinese cartography and geographic knowledge. Zheng He hanghai tu still depends on Chinese own knowledge and navigation. Even for Ricci's maps, historians of cartography doubt their actual influences. The Chinese maps could be said to join with European cartography as late as in Qing China.

**E4 Roundtable: Traditions of Contestation in Pre-modern Japan**      **SUB 402**  
Chair: Tim Cooper, Siena College

We propose a round-table discussion of our current research as it relates to the topic, "Traditions of Contestation in Premodern Japan." By the mid-eighteenth century, political and social institutions had effectively pacified the samurai. However, conflict remained central to warrior identity, and many avenues remained open for people of all classes to contest those individuals and institutions that opposed them. From expressions of rancor among warriors on the battlefield to the dramatic depiction of warriors on the stage, from the invention of family histories to the celebration of boisterous street festivals, premodern Japanese society made room for the performance and practice of conflict in ways that were meant to contain and control those traditions of contestation.

Presenters participating in this round-table discussion will examine the regularized patterns of contest and conflict in premodern Japan from historical, literary, and cultural perspectives. Our goal is to better understand the establishment and exploitation of the avenues for contestation that characterized premodern Japanese society. Each presenter will introduce his or her paper in approximately 15 minutes, and remaining time will be given over to a discussion of issues pertinent the group as a whole. If possible, we would like to request an extended session (2-3 hours) in order to accommodate the presenters and a full and fruitful discussion of their papers. Participants listed below have expressed interest in presenting papers, and if time (i.e., a three-hour session) permits, we hope to invite a senior scholar working in our field to act as a respondent.

Participants

David Eason, Assistant Professor of Japanese Studies, University at Albany (SUNY)  
Janice Kanemitsu, Assistant Professor of Japanese Literature, Cornell University  
David Spafford, Assistant Professor of Premodern Japanese History, University of Pennsylvania.  
Dr. Jayanthi Selinger of Bowdoin College

## **E5 Asian Diaspora**

**SUB 405**

Chair: Bruce Acker (SUNY Buffalo)

### **The Sociology of Paid Domestic Work: Gender, Labor Migration, and the Filipina in the Global Economy.**

Kristen Tran (SUNY Binghamton)

Widely recognized in migration studies is the feminization of international labor migration (Chammartin, 2004; Chant, 1992; Anthias & Yuval-Davis, 1992; Anthias & Lazaridis, 2000; Jolly 2005). Significant are the widely documented studies on female domestic laborers in regional and international contexts (Asis & Piper, 2008; Piper, 2007). Suggestive is the hierarchical gendered ways in which labor migration operates depends on the reinforcement of and reproduction of gendered ideologies and social relations, enabling international capital to “recruit and discipline workers, to reproduce and cheapen segmented labor forces within and across national borders” (Mills, 2003). Female labor migrants thus are viewed as an exploitable source of labor and often find themselves working in the lowest wage sectors of industrialized economies (Foner 2000; Kwong 1998; Mahler 1995, Sassen 1998, Yeoh et al. 2000). This is particularly evident in the transnational migratory movement of female domestic laborers from the developing countries to industrialized realms. Although wage work for some women has been conceptually regarded as a source of independence and security, such work is done in exploitative conditions of employment (Grasmuck & Pessar, 1991; Hondagneu-Sotelo, 1994), to which, the hired domestic worker is confronted with multiple power dynamics. Domestic work in an enclosed spatial setting might at the same constitutes a “critical point of contestation and struggle” (Mills, 2003: 48). This paper problematizes the ways in which Filipinas have been transformed into an exploitable source of labor power for global capital accumulation as well the reproduction of racial and class hierarchies.

### **Plugging the Malaysian ‘Great Brain Drain’: The Dual-Citizenship Option**

Jeffrey Chow (SUNY Buffalo)

Contemporary international migrations are changing the global labor landscape. However, not all labor migration results are beneficial. Ideally, ‘host’ countries seeking workers should strive to develop a national policy that maximizes ‘brain gain’ by attracting workers with complimentary skills and knowledge to fill employment gaps. Conversely, ‘donor’ countries with workers abroad should develop policies that minimizes ‘brain drain’ by encouraging their skilled citizens to return home with those new attributes, thus taking advantage of ‘brain circulation’ effects. Therefore, a nation’s best interest, either a host or donor country, may be best served through the development of protocols that minimizes friction during the migration process for preferred migrants.

Using Malaysia, as an example, I argue that the development of a dual-citizenry option would be the appropriate prescription in reducing the “Great Brain Drain” problem afflicting the local labor market. This option serves several purposes; providing labor with economic opportunities while retaining their ability to adjust to political climate; taking advantage of the global mobility of talent with favorable immigration policies; and increase financial and human capital stock by leveraging Malaysia’s diaspora. This paper will examine this option and discuss the implications of such policies.



### **Contemporary Life of Korean Diasporas**

Anastasia Kholopova (Higher School of Economics, Moscow)

Korean Diaspora abroad has been growing for the last twenty years. Today the number of Korean diasporas abroad is approximately 8.4% of the total Korean population in the world. Both emigrants and descendants from the Republic of Korea and the Democratic People's Republic of Korea live in China, the United States, Japan and Russia. There are also Korean minorities in the former Soviet Republics (Kazakhstan and Uzbekistan), Australia, European countries and even in Latin America. This study investigates the contemporary life of Koreans in the U.S., Russia, China and Japan. In these countries, the Korean diasporas were formed a long time ago. Differences in lifestyle, culture and religion are clearly seen considering the fact that some Koreans (especially from the Far East of Russia) do not speak Korean. However if we compare there are many similarities seen in the lifestyle of Koreans from different countries – they try to preserve the traditions, they celebrate Korean national holidays. The research is an attempt to compare the life of the Korean minorities, to show how close their lifestyles are. It's also very interesting to analyse the lives of those Koreans who are temporarily residents in other states. Since today South Korean huge companies have their own branches in many countries, many Korean employees, managers and supervisors together with their families move to work and live abroad.

### **The Resurgence of Patronage: Sponsorship of Tibetan Refugees in South Asia**

Steven Johnson (Syracuse University)

My research examines a structural history of Tibetan state patronage and considers its contemporary relevance to the interaction between Tibetan refugees and Gaddi Hindu pastoralists living in Himachal Pradesh, India. The state patronage paradigm (sbyin-bdag) is a recurring structural motif whereby the Tibetan theocracy constructed group solidarity and increased monastic prestige by accepting foreign aid. In return, Tibetans provided Buddhist instruction through mobile Sakya lamas. Having established the continued durability of state patronage through the Mongol, Manchurian and British periods, I draw from ethnographies to show how the 92,000 Tibetan refugees living in South Asia have modified the concept of state patronage. Specifically, I attend to shifts in conceptual and linguistic behavior that have creatively extended the logic of patronage to include individual foreign sponsorship (rogs ram). This summer (June-August 2012) I will conduct pre-field ethnographic work among Hindu Gaddis living adjacent to two Tibetan resettlement camps (Dharamshala and Bir). While much current scholarship rightly emphasizes the plight of stateless Tibetans as they struggle to create and preserve group solidarity, my research explores how Tibetan foreign sponsorship, central to Tibetan nationalism, establishes ironic economic and symbolic inequalities between Tibetan refugees and comparatively poorer Gaddis. I argue that tracking the structural history of Tibetan patronage provides novel insights into how Gaddis negotiate their everyday experiences of Tibetan condescension and celebrity status noted, but not systematically explored, in anthropological scholarship.

## **E6 Environmental Sustainability: Tensions Between Tradition and Modernity - Challenges Now Facing the Asia** **SUB 407**

Chair/Discussant: James Mills (SUNY Oneonta)

### **The Environmental Consequences of Modernity, Globalization, and Necessity in New Tibet**

Tracy H. Allen (SUNY Oneonta)

In Tibet, isolation and tradition are as deep as the land is vast. But, China compels modernity and, willingly or not, Tibet is going global. Development at all costs takes precedence over cultural and landscape change. Modernity is not improving the living standard of Tibetans at the same pace that it is changing and impairing the landscape. Grasslands cover most of the Tibetan Plateau. They shape the region's identity and form the basis for most livelihoods. These lands are fragile, and recent poor grazing practices beckon desert-like conditions. Globalization has stimulated population growth on the Plateau, leaving little elbowroom for a land use that requires vast amounts of space. The economic opportunities of increased livestock production overshadow tradition and the environment. Tibetan forests are complex and rich in life, because they range along an elevational gradient of extremes. Unfortunately, forests are being cut at an alarming rate by commercial loggers and, to a lesser degree, by pastoralists. It is easy to blame China for landscape-wide degradation of grasslands and forests; but, the reality is that traditional practices play a role. Immediate needs place more livestock on the land and fell more trees. However, with care and cooperation, landscapes can recover. Land is the stage upon which the drama of life unfolds, and like no other place, in Tibet, the stage remains uncertain.

### **Sustainability Issues and Observations in the North Korea Today: On-Going Socialist Models or New Directions?**

Shawn Dacey (SUNY Oneonta)

This presentation will focus on environmental sustainability issues within North Korea. Field observations completed while visiting the Democratic People's Republic of Korea for fourteen days in April 2012 will be presented. For the last sixty years, the North Korean agriculture and industry has placed emphasis on greater crop and product yields ahead of the traditional sustainable practices that use to dominate the Korean peninsula. By exploring and discussing environmental sustainable issues within the DPRK, a greater insight into the "Hermit Kingdom's" negative and positive environmental practices can be achieved.

### **No need for a tragedy of the commons in Central Asia: For a new old model of water distribution in the wake of the Aral Sea.**

Achim D. Koeddermann (SUNY Oneonta)

Countries such as Tajikistan, Uzbekistan, Kazakhstan, Afghanistan in Central Asia share now contested water resources. This presentation will discuss models for fair and sustainable water allocation that are the foundation of a civil society. An alternative locally founded model of accountability that could and will help prevent a tragedy of the commons as observable in the disappearance of the Aral Sea will be discussed.

While “Invoking Civil Society”, Charles Taylor defines it as “a web of autonomous associations independent of the state, which bind citizens together in matters of common concern, and by their existence or actions could have an effect on public policy.”

In this definition is included the implicit admission that the true “Western” models for civil society as building stones for individuals in capitalistic societies are not exclusive of other models. Non-governmental organizations and non-contractual models have to be also considered. It is not the goal of this paper to emphasize the classical contradiction between West and “other” philosophies as delineated in Huntington’s paradigm of “Clash of Civilizations.” The assumption to be followed in this paper is also contradicting the claim of Garrett Hardin that all commons will end in tragedy: participants of a capitalistic and individualistic society can, so the claim based on the work of Eleanor Olstrom, prevail and regain control over shared resources such as water independently of the capitalistic or other models of society, and independently of nation states. Voluntary social relationships, based on shared values can attain a common goal (Gramsci argues for such a model of non-coercive society, which has always existed in family, educational systems, and in the special case of Central Asia as water user associations...). Thus, this paper suggests forms of resistance to Western models of cultural hegemony, which in this part of the globe has been represented by first imperial Russia, and then the Soviet Union and its yield-driven devastating industrial and agricultural policies that left only remnants of what used to be the Aral Sea. The flaws of past devastating policies (cotton production, aluminum plants, hydropower dams e.g.) become evident not only in the current food and water crisis (no value can be given in monetary categories for the fundamental necessities of life) but also through the lack of place for ecological culture in current society. The results of ignorance of need for a civil society can be seen in resulting man-made ecological disasters, such as the devastation of the Aral Sea, with global effects ranging from air pollution over climate change to saltification of soil and water -- with no global authority in sight to remedy the problem. In deference to the basic concept embedded in the name of economics, oikos, the house, this paper claims that our “own house” and hearth is a shared concept agreed upon all cultures that flourished along the ancient Silk Road, ranging from Chinese, ancient Eastern to more recent Islamic traditions.

### **The Rise of Palm Oil in Malaysia and Other Parts of Southeast Asia: A Radical Remaking of Traditional Agricultural Patterns.**

James E. Mills (SUNY Oneonta)

Traditional agriculture in Southeast Asia in the pre-colonial period typically involved two main types of agriculture. Intensive wet-rice production dominated in the coastal lowlands of mainland SE Asia or in the volcanic soils of Java and parts of the Philippines. In the upland areas of both mainland and insular SE Asia, various swidden practices were most common. A major disruption of this occurred in the colonial period, when various agricultural plantations were introduced, providing income from rubber, coffee, and other crops for the colonial powers. In the last few decades, we are witnessing yet another major transformation with the introduction and development of massive palm oil operations, largely in the upland areas of these countries. Malaysia and Indonesia in particular have become some of the world’s largest producers of this edible oil. This presentation will document such changes and what the implications are in both environmental and social terms. The sustainability of such agricultural practices needs to be evaluated and the impact on traditional communities and ethnic groups living in these areas will be explored.

## **E7 Haunted Memories: Traumatic Visitations in Literary Texts**

**SUB 408**

Chair/Discussant: Michael J. Pettid (Binghamton University)

### **Ghosts and Haunting in Premodern Korea**

Michael J. Pettid (SUNY Binghamton)

Given the significance of death to humans, an understanding of how societies conceive of death, the afterlife, and what might occur to the dead can reveal a great deal of how a given society understands its place within the cosmos. Particularly interesting are those beliefs concerning the condition of the dead after death; specifically, the nature and function of ghosts.

There are numerous accounts in the literature of the Koryŏ and early Chosŏn periods in Korea that feature encounters with ghosts or beings from beyond the human world. While these accounts can be sometimes humorous or frightening, a more important value is the insight they offer into the way that the peoples of these times understood death and the afterlife. Narratives of ghosts can range from didactic tales that aim at altering the lifestyles of the living to those accounts that reveal social fears such as the retaliation of one who wrongly died. This paper will use period accounts from Koryŏ and early Chosŏn to examine how death was understood. This study will thus bring into relief the understandings of these peoples concerning death and the afterlife, and how this was reflected in the lives of the living.

### **Vicious Cycles: Patriarchal Trauma, Vengeance and Transgenerational Transgression in Enchi Fumiko's Female Masks**

David C. Stahl (SUNY Binghamton)

In *Onnamen* (1958), Enchi shows how patriarchal structures and practices traumatize young women, and how this in turn leads to obsessive revenge involving both offending men and women victimized by patriarchy. Unresolved trauma psychologically transforms female victims into victimizers unconsciously repeating and perpetuating patriarchal transgressions.

Mieko marries Toganō Masatsugu after college. They are joined in their new home by Aguri, the daughter of a tenant farmer who works the Toganō family's extensive land holdings. Unbeknownst to Mieko, Masatsugu has, in accordance with family tradition, already taken Aguri as maid and mistress and forced her to have two abortions. When Mieko becomes pregnant, Aguri, driven mad by jealousy and vengeance, tricks Mieko into falling down and miscarrying. Upon learning the truth about her husband and Aguri, Mieko vows to avenge herself on the Toganō family by passing off the twins she conceives with another man as Masatsugu's children. When her plans are thwarted by her son's untimely death, she manages to trick a married man into impregnating her brain damaged daughter. Harume dies during childbirth, but leaves Mieko with a male heir.

Mieko's plans for revenge are all-consuming, and she remains unaware that she has unconsciously taken the role of the offending patriarch and repeated variations on his transgressions. In *Onnamen*, Enchi warns readers that an obsession with vengeance can ironically transform victims into their victimizers. She also suggests an alternative to this vicious cycle of transgenerational transmission of trauma consisting of the conversion of unconscious embodied traumatic memory into integrated narrative

memory.

### **The Psychic Life of Transgenerational Trauma via the Korean Sentiment Han**

Meera Lee (Syracuse University)

Abraham and Torok elucidate an enigmatic transmission of emotions and actions, using the rhetoric of phantom, in the context of a family's traumatic experiences. They state that parents tend to conceal from their children the family's secrecy revolving around shame and guilt or around the deaths of loved ones, which creates an unspeakable "gap" between two generations. This unspeakable gap remains as the unknown ghost in the family that continues to haunt the next generation's unconscious. Abraham calls this cryptic family dynamic "transgenerational haunting/phantom." Following this dynamic the children, other individuals, and sometimes entire communities become the bearers of this silenced ghost. This in turn affects their relationship to loss, mortality and mourning, especially in the cases of traumatic collective history. Drawing on this notion of transgenerational transmission of the traumatic, I attempt to elucidate that the particular Korean sentiment of han (grief or resentment) bears a great resemblance to the dynamic of this unconscious passing on of trauma. Arguing that han is not only an unspeakable emotion but also the knot of psychical residue produced from suffering a traumatic loss, improper death or unsuccessful mourning, I maintain that the emotive quality of sorrow, grief, or resentment inherent in han tends to uncannily reappear in the descendants' unconscious. In the final section of this paper, I examine Im Ch'or-u's *The Red Room*, portraying a son's horrifying memories of the Korean War and the death of his father, to trace the transgenerational haunting legacies of han encrypted in the violent histories of Korea.

### **Linguistic Doppelgänger --The Poet's Other: Translation and/as Traumatic Witnessing in a Hai Zi Lyric**

Nick Kaldis (SUNY Binghamton)

This presentation investigates through the act of translation how one contemporary PRC poet constituted his own traumatic experiential knowledge in unsettling and revelatory poetic language. I undertake this investigation through a simultaneous act of translation and interpretation, arguing that one of the most rigorous forms of interpretation comes through the translation of literary texts. I hope to demonstrate through this method that literary translation requires one to interpret what kind of knowing is being experienced by the poem, bringing one into direct contact with a way of understanding experience that is unavailable through other modes of expression.

The translator's work thus necessitates a deep empathetic engagement with the poet's concentration of experience, his aesthetic cognition. Much more so than the reader of the translation of the original text, the translator himself struggles with the poet's original mode of expression, the precise choices, uses, and import of imagery, emotion, word play, rhythm, structure etc. through which the poet apprehended his experience in linguistic form. In doing so, the literary translator strives to place his own thought processes under those of the poem, to submit to a kind of cognitive colonization by the original, then gropes his way from that state into the target language, doing his utmost to capture and carry over the language, images, and emotions of the original. Thus, the act of translating is one of the most rigorous forms of interpretation, for it involves apprehending, internalizing, and articulating as much as possible of a poem's linguistic artistry, imagery, imagination, and emotional nuances.

NYCAS 2012, PANEL SESSION E, Sep. 29 (Sat), 1:45 PM-3:30 PM

The evidence for my argument is my translation and close reading of a poem written by the poet Hai Zi (海子 1964-1989) in 1984, less than five years before he ended his life.

**E8 Roundtable: Whither Confucianism: The State of Confucianism in Contemporary Chinese Politics and Society** **SUB 409**

Chair: Zehao Zhou (York College of Pennsylvania)

Discussant: Kristin Stapleton (University of Buffalo)

Confucius had a “rollercoaster experience” since the Opium War. However, after the 1989 prodemocracy movement, Confucianism was catapulted back into the present. In the 2008 Beijing Olympic Games, 3,000 PLA soldiers dressed as Confucius’s disciples. Professor Yu Dan, a proselytizer of Confucianism, has become the most sought-after public speaker in China. The Chinese government has invoked Confucian values of virtues and harmony as the core elements of its governing philosophy. This roundtable will discuss various aspects of this remarkable Confucian revival and raise related questions: Why has Confucianism staged such a strong comeback? Why does the state prefer Confucianism to its own long-held political ideologies? What is the true state and future of Confucianism? Participants will discuss the role of Confucius Institutes across the globe and related issues such as Cultural nationalism, Confucian authoritarianism, and Confucianism’s role in defending “Asian values.”

Participants

Deborah Sommer (Gettysburg College)

Tze-ki Hon (SUNY Geneseo)

**E9 Roundtable: Simulating the Six Party Talks: Nuclear negotiations in the classroom**  
**SUB 414**

Chair: Jonathan Schwartz (SUNY New Paltz)

The goal of the roundtable is to explore the benefits and approaches to in-class simulations of the Six Party Talks among the United States, China, Japan, Russia, South and North Korea. The roundtable will open with background relevant to understanding relations on the Korean peninsula. This will be followed by presentations on the recent simulation of the Six Party Talks conducted by Professor Schwartz in his course, The International Politics of the Asia Pacific. The presentations will describe the goals of the simulation and incorporate discussion by students who participated in the simulation, addressing the lessons they derived from the experience both in terms of the nature and complexity of negotiations in international relations and the challenges of representing a country to the six party talks.

Participants

Alon Levkowitz (Bar Ilan University)

Nichole Wischoff (SUNY New Paltz)

Steven Pinkney (SUNY New Paltz)



**E 10 Vietnamese Traditions on Film, the Old and the New SUB 418 A**  
Chair: Lauren Meeker, SUNY New Paltz (Chair)

The four films in this panel explore the diverse ways in which contemporary Vietnamese construct and live with their cultural heritage in a time of rapid change, both in Vietnam (Pack, Meeker, Phan and Nguyen) and abroad (Osorio and Jhala). Since the 1990s, Vietnam has experienced dramatic economic growth, a rising number of tourists, and a renewed interest in fading cultural traditions. Pack's film explores the interplay between the rise and development of the international tourism industry and the production of culture in the performance of Vietnamese water puppetry. Phan and Nguyen demonstrate how the recent building boom in Northern Vietnam has had a significant impact on religious practice by documenting the rise in fengshui through the eyes and voices of a contemporary geomancer and three of his clients. Meeker documents the life and activities of an elderly quan ho folksong singer in Northern Vietnam. As she tells her life story, it becomes clear how closely her life story is intertwined with her love of the music, indicating the intimate connection between quan ho folksong and village life, even as quan ho is undergoing rapid change. Jhala and Osorio's film examines Vietnamese cultural traditions in a new geographical context, Philadelphia. These films are all important outgrowths of collaborations and cross-cultural dialog in filmmaking practice that seek to open up new and collaborative ways of seeing and understanding cultural difference.

**Film abstracts:**

**Water Puppetry in Vietnam: an Ancient Tradition in a Modern World (Berkeley Media 2011); directed by Sam Pack (Kenyon) (32 min)**

Water puppetry in Vietnam has recently gained worldwide fame for its lively and unique reflection of agrarian life in wet-rice villages of North Vietnam. As water puppetry has gained popularity among tourists, modern practitioners have altered key components of their performances in terms of both content and format in order to appeal to Western audiences. This film seeks to examine the interplay between the rise and development of the international tourism industry and the production of culture in the performance of Vietnamese water puppetry.

Our objective in this project was to return a series of government-made films about the ancient tradition of water puppetry to the village of Bao Ha in the Red River Delta where they were originally shot in order to make this invaluable cultural heritage available to the very community of which they are records. Beyond simply expressing their opinions about these films, five villagers were selected and trained to make films of their own on the topic of water puppetry. We organized a second community screening, but this time, the featured films were made by members of the community themselves. In a very powerfully symbolic way, these second set of films represent the process of digital repatriation traveling full circle. The hope is that this collaboration will serve as a model for ethnographic filmmaking, as more and more historically marginalized peoples are gaining the skills, technology, and need for a fuller understanding of their own past as wells as a means to articulate their present and future.

**Singing Sentiment, directed by Lauren Meeker (SUNY New Paltz) (40 minutes)**

This film documents the life and activities of an elderly quan ho folksong singer in Diem Village, Bac Ninh Province, Vietnam. As she tells her life story, it becomes clear how closely her story is intertwined with her love of the music, indicating the intimate connection between quan ho folksong and rhythms of village life, even as quan ho becomes ever more visible to national and international audiences. This portrait is meant to challenge the pervasive media and film representations of quan ho singers as objects of heritage in which their craft is presented as static and divorced from the daily lives of the singers.

**A House for Success. Directed by Phan Phuong Anh and Nguyen Thi Hong Nhung (Vietnam Institute for Culture and Arts Studies) (28 minutes).**

Since the 1990s, economic growth in Vietnam has led to an inevitable consequence—the steady increase in the number of construction projects. Parallel to the flourishing of many different forms of popular religion in society in general, living and working space seem to become more and more dependent on a kind of religion which almost every Vietnamese person knows about and practices to some extent—fengshui.

This film is about the practice of a contemporary geomancer. It includes three small stories: a ceremony for moving into a new house in Bac Giang; a consultation on the orientation of a house to be constructed in Hanoi; and finally, a consultation the orientation of terrain to maximize profits for a real estate investor. The filmmakers chose not to add any commentary to the film so as to not impose their own views.

**Between Two Rivers. Directed by Paul Brian Osorio and Jayasinhji Jhala (46 minutes).**

This film reveals contemporary Vietnamese culture in the city of Philadelphia through glances and artistic expressions. Unlike many conventional documentary films, it does not provide a overriding narrative or linear story, instead, it offers viewers a unique and informative window to Vietnamese food, art, culture, and community in a cinematic style employing both active and passive camerawork. First engaging in extensive research and ethnography, the filmmakers then set out to document the prevalent features of Vietnamese culture that have been brought to this western city and show how they are thriving not only among Vietnamese immigrants, but also with native Philadelphians. Offering images of culture by engaging in a friendly and candid manner, the film shows that some of the most ordinary interactions can be culturally informative, inspirational, and enlightening.

**Presenters**

Sam Pack, Department of Anthropology, Kenyon College pack@kenyon.edu

Lauren Meeker (SUNY New Paltz)

Austin Argentieri (Temple University)

## **F1 Gender issues in India**

**SUB 62**

Chair/Discussant Sunita Bose (SUNY New Paltz)

### **Making a Connection between the Imbalanced Sex Ratio and Education in India**

Scott Devine and Sunita Bose (SUNY New Paltz)

One of the effects of patriarchy in India is a skewed sex ratio strongly favoring males. Research on the imbalance has focused on causes rather than consequences. In this paper, we argue that variations in sex ratio are related to differences in women's status and therefore may be an indicator of the gender difference in other areas. A shortage of women indicates a lower status of women (i.e. women are less valued) and also that they are more in demand for their traditional roles as partners and housekeepers. Consequently, they may be less likely to receive an education compared to their male counterparts. We conduct multivariate analysis on state wide gross enrolment ratio, literacy rates, and dropout rates in order to investigate the effect of sex ratio on the gender difference in education.

### **The Fair & Lovely phenomenon**

Jasmine Sawmi (SUNY New Paltz)

For the presentation I will talk about the new trend in beauty where women with whiter skin are more desirable. This has led to an increase in marketing and sales of Fair & Lovely products, not just among women but men too. The commercials the company uses to sell their products sends a message to viewers that the only thing holding them back from achieving their dreams is their dark skin. If they use Fair & Lovely and whiten their skin they will be good looking and everything will be handed to them. These commercials are very insulting and racist but they work. Fair & Lovely is the top skin whitening cream in India but it is also sold all over Asia in other countries like Bangladesh, and Pakistan. Not only does Fair & Lovely not work but it does have harmful effects to the skin, although none have been reported so far.

### **Contesting Traditions: The Culture of Arranged Marriages in India South Asia**

Juhi Roy (SUNY Buffalo)

India is home for more than a billion people. With more than 28 states and 7 union territories, the diversity of its population is unimaginable. Despite its countless languages, diverse traditional food and clothing, arranged marriage is widespread through the myriad of cultures, religions and castes and has existed for centuries. Despite India's growing modernity and approach to superpower status, the tradition of arranged marriages has not changed much. Marriage as an institution itself is contested and debated in many cultures and traditions, as is the long history of arranged marriages in India. These arranged marriages come with a lot of responsibilities and burdens on Indian parents, but today, it also raises the question of equality of women entering into this kind of marriage where her commitment to a married life comes from her family's consent. Despite India's growth in global technology and development,

horoscopes play a big role in settling marriages due to the Hindu tradition of astrology as the best way to analyze a couple's gunn (character) for a suitable marriage. This paper focuses on two major issues of arranged marriages. One, what is the impact of arranged marriages on parents and the children whose marriages they arrange? Second, how does arranged marriage affect a woman's agency and how are these traditions/cultures being contested?

## **F2 Symbolism and Allegory in Contemporary Asian Film**

**SUB 63**

Chair: Patricia Welch (Hofstra University)

### **Another Day, an Other Crime: The Changing Demographics of the *Ninkyō-Eiga***

Mike Dillon (University of Southern California)

Organized crime has been a popular subject in Japanese entertainment for decades, notably in the yakuza film genre. Keiko MacDonald identifies this genre as invoking Japan's feudal past, crediting its post-WWII popularity to its glorification of cultural forms steeped in traditional values associated with racial purity, blood ties, and warrior ethics (albeit through criminal conduct). As such, many argue yakuza-themed entertainment allegorizes issues of Japanese nationalism and the construction of masculine social identities. Combining sociological data with a survey of contemporary yakuza films (notably those of director Takashi Miike), I explore the ways in which this genre has begun to complicate its own nationalistic paradigms by featuring international characters that disrupt racial homogeneity within Japanese society.

By focusing on the new thematic and stylistic choices taken up by such films, I link the genre's departures from tradition to structural changes within Japanese society vis-à-vis its foreign population. I thereby argue that the changes to Japanese crime fiction's nationalistic qualities are deeply indicative of how conservative racial and gender iconographies collide with the political and industrial dimensions of multiculturalism and global media dissemination. I also examine how these films demonstrate degrees of resistance to the increasingly multiethnic and multicultural nature of Japanese society, assisted by reactionary discourses that conflate "foreign" bodies with deviancy and violence. These phenomena, I argue, suggest this popular genre is engaged in an ongoing dialog with shifting Japanese attitudes toward notions of otherness that contest traditional imaginings of Japanese cultural homogeneity.

### **Symbols in Kon Satoshi's Millennium Actress**

Masako Inamoto (Skidmore College)

Animated films directed by Kon Satoshi (1963-2010) often blur the boundaries between reality and fantasy. In his *Millennium Actress*, which received the animation division grand prize in the Media Arts Festival held by Japan's Agency for Cultural Affairs in 2001, the borders between the reality and the world in the film are constantly shifting. Upon taking a closer look at the film, one sees recurring motifs and symbols that appear at important points in the story; and those symbols subtly tell the audience what is going to happen. In this paper, I would like to discuss the importance of these symbols in the film.

**Pearls of the Far East: Contemporary Vietnamese Cinema and Reinvention**

Elizabeth Shim (New York University)

Today Vietnam is a rapidly developing country with a young, growing population. The current population of Vietnam is approximately 90 million, its overseas communities counting less than 4 million. The median age of Vietnamese is 28, and many do not harbor memories of the Vietnam War, a civil conflict that raged on for the better part of three decades. Using themes of memory, including its inaccuracy, arbitrariness, and symbolic value, I contend that emerging Vietnamese-Canadian filmmaker Cuong Ngo's latest oeuvre *Pearls of the Far East* (2011), based on stories by award-winning Vietnamese author Nguyen Thi Minh Ngoc, is a series of invented personal histories of contemporary Vietnam that exist a layer above reality. The film, constructed for both a Western and Vietnamese audience by a primarily Canadian film crew, explores the themes of forbidden desire and true love through the eyes of women protagonists. The stories are set in timeless Edens. The backdrop of each short film is a significant departure from contemporary, urban Vietnam. The busy streets of Hanoi and Ho Chi Minh are remarkably absent. Instead, the peace and serenity of Ngo's cinematic Vietnam symbolizes the subdued psychology of Ngo's protagonists. Ngo's thesis counters the popular image of Vietnam as apocalyptic jungle or symbol of failed US foreign policy. The film is the filmmaker's act of defiance, his manifesto of another Vietnam. In my paper I contend the film is also indicative of increased historical revisionism that may be sweeping dispersed Asian communities.

### **F3 Contesting Politics and Economy in China**

**SUB 401**

Chair: Peter Y.H. Chen (National Taipei University)

Discussant: Jonathan Schwartz (SUNY New Paltz)

#### **Inventing a Chinese socialist tradition - Promoting a Socialist Tradition for Political Instrumentalization**

Christina Maags (Johann-Wolfgang Goethe University of Frankfurt am Main)

This paper discusses the relevance of the resurfacing discourse around socialist ideology as cultural policy tool in contemporary China. By reinventing its past, the party promotes a “socialist tradition” which glorifies the Cultural Revolution and its past achievements. This paper firstly aims to shed more insight on the construction of the “socialist tradition” by discussing various cultural policy campaigns, as “red songs”, “red tourism” and the commercialization of “red relics”. Here the analysis will firstly discuss the reasons for the emergence of this policy by applying Kingdon’s window policy theory. Secondly, the implementation of these policy campaigns is discussed in order to illuminate what Chinese policy makers hoped to achieve through re-traditionalization. This paper will argue that the political elites of the left wing have pressed for a renewed strengthening of socialist ideology by creating images of a glorious socialist history. To achieve this, campaigns and industries were established to promote this socialist tradition and foster a cultural identity linked to the Communist party. The legitimization of the party’s rule is the driving force behind this movement leading to the development of a new tourism and cultural industry. This paper will conclude that while the “socialist tradition” campaigns have garnered attention from all sides, they serve merely as a tool of power. Moreover, the party state seeks to contest non-socialist traditions with these policies – creating an artificial cultural tradition that slots in perfectly with their reign.

#### **Who Experiments with Local Intra-Party Democracy in China?**

Gang Guo (The University of Mississippi)

Unlike the village committee elections or the direct elections of county and township people's congresses, intra-party democratic experiments in China have rarely been examined systematically. Since 2000, "intra-party democracy" has gradually progressed from a newly resuscitated concept to sporadic practices at the local level, especially after General Secretaries Jiang Zemin and Hu Jintao successively used the term in their reports to the Party's 16th and 17th National Congresses respectively. Two types of experiments, namely "open recommendation and selection" and "open recommendation and direct election," are particularly interesting developments. This paper argues that those provincial leaders who are less likely to be promoted for outstanding economic or fiscal performance may be more likely to implement intra-party democratic experiments as an alternative political achievement. Moreover, provincial party secretaries who are in the same "Communist Youth League faction" as President Hu or have prior experience working in central party or government apparatuses may follow this important central initiative more closely. The paper then examines the 1102 reports on either type of intra-party democratic experiments in national and local official newspapers in China from 2000 through 2011 and relates cases of township- and village-level

intra-party democratic experiments to local economic and social conditions as well as characteristics of the provincial party secretary.

### **Diplomatic Harmony or Neo-Colonialism?--China-Nigeria Relations Since 1999**

Yuegen David Yu (Central State University, Ohio)

As the most populous country in the world and the one with the largest population in Africa, China and Nigeria have developed a close economic, strategic, and cultural relationship bilaterally ever since the two nations established formal diplomatic relations in 1971, especially from 1999, when the Chinese economy flourished and Nigeria returned to civilian rule. A China-Nigeria Strategic Partnership was launched in 2005; and Nigeria surpassed Egypt to become China's second largest trading partner in Africa behind South Africa in 2009. Moreover, China and Nigeria as two of the largest developing countries on the global stage share several other common distinctions: China possesses the largest armed forces in the world and Nigeria the largest in Africa; the two celebrate the same national independence day on October 1; and both have been active participants of the Non-Aligned Movement and the Group of 77 in the United Nations that hold fast to the principles of non-intervention in international relations.

This paper explores the rapid growth of Sino-Nigerian bilateral relations since 1999 in the areas of economic cooperation, strategic partnership, and cultural exchanges. While examining the evolving policies, momentous achievements, and emerging problems of China-Nigeria relations in the recent decade, the paper aims to present a balanced analysis from joint Chinese and Nigerian perspectives. China and Nigeria had both suffered from Western, particularly British colonial domination, and Nigeria's more traditional relationship with Europe and North America since independence has proven to be more exploitative than beneficial. What experiences and lessons can be learned from the blossoming Sino-Nigerian relations since 1999? Is this partnership in development genuine diplomatic harmony, as China has hoped; or merely a "red" variation of Neo-Colonialism, as some have feared?



## **F4 Modern Chinese History**

**SUB 402**

Chair: Kristin Bayer (Marist College)

Discussant: Kristine Harris (SUNY New Paltz)

### **Guo Songtao and the Way of the West, 1877-1879**

Jenny Huangfu (Skidmore College)

How did the Qing literati who traveled to the West come to terms with what they saw, and how did their observation change established notions of the Confucian tradition? This paper examines the journal of Guo Songtao, minister to England and France from 1877 to 1879, in order to discover how notions of tradition and modernity interplayed. Guo's experience prior to his travel had convinced him that the Qing dynasty had deviated from the Confucian Way. During his three-year sojourn in London and Paris, Guo carefully examined Western institutions, customs, culture, learning, religion, and history, reaching the conclusion that the triumph of the West was not due to mere technical ingenuity, but the possession of a distinct Western Way. Applying to the West the Mandate of Heaven, he interprets achievements of Western imperialism as evidence of its possession of the heavenly mandate. This realization led Guo to reevaluate the meaning of Chinese tradition and Sino-centric history. He then thought that the deterioration of Confucian learning in China had deprived the literati of their moral integrity, resulting in a grand eclipse of China's prosperity and that of its adjacent Asian neighbors under the influence of Confucianism. Abandoning state service, he returned to his county and devotes himself to moral teaching, the first step in what he believed to be a multi-century effort towards changing China. Guo's case shows that conservatives and modernizers were not strictly exclusive categories and that there was a more robust and multi-faceted debate than those labels convey.

### **Lightening and Jade: Toward an Understanding of Ottoman Narratives on China**

Maya Petrovich (Princeton University)

In the course of the last two decades, much progress has been made toward integrating the histories of different parts of Asia, largely through the efforts of scholars such as Sanjay Subrahmanyam, Claudine Salmon, Anthony Reid and Victor Lieberman. Nevertheless, when it comes to the history of mutual perceptions, many spots remain blank. We still do not have a clear idea of how the Early Modern Islamic empires, including the Ottomans, the Mughals and the Safavids, viewed Southeast Asia and East Asia. Ottomans were familiar with Chinese commodities, most notably porcelain, but little to no work has been done on Ottoman perceptions of China. This paper proposes an elucidation of several Ottoman perspectives on Ming and Qing China before the 19th century. Did the Ottomans mostly draw upon classical Arabic and Persian sources for their understanding of China, or did they innovate? Was their image of China significantly modified by the strong cultural influence of the central Asian Timurids, who had direct contact with Ming China? The importance of Mughal India in the Ottoman world is proving to be much larger than previously suspected, and we know that Ottomans strove to incorporate recent information about coastal India. Can we observe any similar tendencies for Ottoman reports on China? Most importantly, is there a recognizable, single tradition about China in Ottoman lands, or are there significant variations depending on the authors' predilections?

### **Cultural Diffusion and Impact of Shanghai on the Jewish Diaspora, 1843 -1947**

Netanya Kellerhouse (SUNY New Paltz)

The Jewish community in Shanghai, (in China in general), is a unique one that is not well known. Although they already came from areas with distinctive Jewish customs, nonetheless settled in a foreign country and thus could not have remained unaffected or perhaps they could have – this was the main objective for my research, what the impact of the native Chinese culture had upon the three distinct Jewish groups in Shanghai (Sephardic, Russian, and Western European). My research questions both the immediate and lasting impact of the Jewish community upon Shanghai, (specifically in relation to entertainment, religious life, and business/commerce), but more specifically the extent to which Chinese/Shanghai culture influenced the Jewish emigrants and refugees. I examined the former questions in three separate sections, one on the Sephardic Jews who came over to Shanghai as British citizens with economic interests (similar to the rest of the Europeans), the Russian Jewish population, and the Eastern European refugee population. In these sections I look at the immediate cross cultural influences and then in a later section, towards the end of the paper, I will look at the influences/impacts of the Jews of Shanghai that can still be seen/felt in the present day. I cover the years from around 1843 -1948.

### **Contesting Qing China's Administrative Efforts on the Borderlands**

Lan Wu (Columbia University)

The paper focuses on intellectual networks formed by Tibetan Buddhists in Qing China (1644-1911) and argues that Buddhists articulated peripheral indigenous space that contested Qing administrative efforts. Most historians consider monastic communities be indifferent to worldly affairs. Empire Studies scholars dichotomize the center and periphery when analyzing imperial management. My project engages with theories and of aforementioned fields and calls for scholars to reconsider traditional understanding of the Qing's imperial management.

During the 18th century, Amdo—the then-borderland of China and Tibet—saw the emergence of a cluster of Buddhist reincarnations functioning as indispensable mediators between the Qing and the Lhasa-based Gelukpa power led by the Dalai Lama lineage. First, I survey the lamas' shared educational experience in light of the highly organized monastic education of the Gelukpa sect. Lama's shared educational experience cultivated strong lifetime friendships. They managed monasteries far from each other, yet their communication was bolstered by letter exchanges. I then study the epistolary space these Buddhists used to carve out for themselves in the Qing empire. Finally, I investigate several powerful families, who had previously managed the peripheral communities on the China-Tibet borderland as secular administrators, preserved their prestige through manipulating reincarnation lineages. These lineages managed several influential monasteries at the local level and traveled extensively to Beijing and Lhasa. I conclude my paper by noting that the previously neglected religious intellectual networks formed a conceptual space that was rooted in local communities, centered on Buddhist philosophy, and contested Qing China's administrative efforts on the borderlands.

**F5 Tradition, Sociopolitical Change, and Popular Culture in Asia**      **SUB 405**

Kevin Carrico (Cornell University)

**Examining Gendered Blogosphere in Taiwan: A Discourse Analysis to the Young Females Taiwanese Bloggers**

Victoria Wang (Ohio University)

This paper will explore how blogs written by five of the best-known Taiwanese young female bloggers can be seen as gendered and ethical spaces. Through their popularity online, these bloggers have also become symbols in public discussions about young women's values and lifestyle in contemporary Taiwan. Studies have confirmed that most blogs tell stories of personal life, and that most readers and writers of blogs seem to be young women (Huffaker & Calvers, 2006); however, young women's blogs and uses of blogs is a field that remains to be explored (Bell, 2007, p. 108), especially in the context of East Asia. These spaces are formed in interaction between bloggers, readers, texts, and have a performative character in that they contribute to negotiating cultural values on gender in Taiwan. Through a qualitative discourse analysis of postings to and comments on the blogs, the article discusses the social norms of gender and how "women's issues" are defined in the modern Taiwanese society. This study will contribute to the discussion on re-shaping tradition-bound gender roles in Taiwan and how norms are represented through new media.

**Bipolarity and the Art of Storytelling**

Kate Harding (Cornell University)

This paper addresses the destructive tensions between cable television and academic anthropology. As the two industries go head to head to articulate the "truer" story of Asia, they regularly disregard the storytelling techniques of the other. This referential relationship - severe, bipolar, and stubbornly myopic - dislodges the twin "storytelling monopolies" enjoyed by both industries in the 20th century, but leads ultimately to the cheapening of both: anthropology grows esoteric and removed, while cable television grows vacuous and inane. This paper argues that the antagonism between cable and academia only disserves both industries, but most of all, it deeply disserves Asia.

**The Ritual Reenactment of China: The 'Land of Ritual and Propriety in Han Clothing Movement**

Kevin Carrico (Cornell University)

This paper analyzes the under-examined identity of China's majority Han nationality and its reinvention in a rapidly changing social context. While minority nationalities have long been represented through images of "ethnic clothing," the Han Clothing Movement is a grassroots neo-traditionalist and ethno-nationalist drive which has emerged over the past decade to promote a similar style of "ethnic clothing" for the previously unmarked majority, anchoring Han identity in purportedly eternal materials amidst unprecedented social transformations.

Yet in the practice of identity, whereas "minorities" are imaginarily associated with a lengthy tradition of colorful song, dance, and celebration, the Han Clothing Movement identifies the majority with a

similarly lengthy tradition of solemn ritual. The Han Clothing Movement thus expands beyond clothing to infuse modern urban life with supposedly eternal rituals. From the dyadic spaces of daily interpersonal greetings to the communal spaces of such sacred rituals as initiation ceremonies and traditional "Han" weddings, the recreation of the imaginary "land of ritual and propriety" is based in a fundamental alienation from contemporary society, temporarily alleviated in ritual space. Separated from the din and chaos of the rapidly changing city beyond, the eternalized and solemn ritual space creates a vision of China "as it should be"- suturing a fundamental lack in lived experience to realize ever so briefly what my informants identified as the "real China." The opposition of majority/ ritual-minority/ dance further allows for the enjoyable "ethnicization" of Han majority identity while maintaining its imagined civilizational exceptionality.

**F6 Environmental Sustainability: Tensions Between Tradition and Modernity - Challenges Now Facing the Asia (cont.)** **SUB 407**

Chair: James Mills (SUNY Oneonta)

**A History of Mills in China During the Late Empire and Early 20th Century**

Xiangli Ding (SUNY Buffalo)

Inspired by Marc Bloch's study about watermills in medieval Europe, this paper aims to trace the history of water- and animal-powered mills in China during the late empire and early 20th century. Watermills were widespread in late imperial China. Processing flour for soldiers, watermills played an important role in the Qing conquest of Zungharia and Jinchuan. However, many of them also suffered demolition for military advantage. In addition, a contradiction between watermills and irrigation could be found in many areas because of limited water resources. Local governments played crucial roles in resolving those conflicts. Despite the triumph of machine mills imported from the West in big cities, e.g. Tianjin in the early 20th century, peasants felt more comfortable with donkey- or water-powered mills, which were more affordable and convenient. Animal-powered mills are still dominant in the vast inland area of North China and be seen as one of the symbols of the peasant subsistence economy in rural China.

**On Not Breathing Easy**

Deborah Naybor (SUNY Buffalo)

India's economic growth and increasing population has caused a massive rural-to-urban migration in search of employment and escape from rural poverty. This growing pressure on India's cities has impacted the urban environment and exacerbated air pollution through escalating industrialization and vehicular traffic. The health burden of exposure to toxic particulate matter and gases has taken its toll on the wellbeing of city dwellers and placed a financial burden of health care and loss of productivity on India's cities. This paper describes the causes and effects of increased air pollution in India's urban areas and reviews studies which point to a need for good governance in order to reduce exposure of India's growing urban population to the health risks related to air pollution. In order to control this increasing danger, regulation, enforcement and financing of emissions control and careful urban planning must be implemented, both on a regional and national level.

**International Environmental Governance and the Ship Breaking Industry: Bangladesh's Conundrum.**

Jeffrey Gower (SUNY Buffalo)

The modern ship breaking industry, as currently situated in the poorer regions of south Asian countries, is extremely hazardous to both the environment and the workers that dismantle the decommissioned sea vessels. The process of demolishing ships requires the disposal of used oils and hydraulic chemicals, as well as other toxic substances (i.e., asbestos and polychlorinated biphenyl plastics) used in its original manufacture, to reclaim its recyclable steel parts. Environmental oversight in south Asian countries has traditionally been lax. With little safety

equipment or training, worker injuries and fatalities in the ship breaking industry are high, and those who stay for long-term employment are subject to high levels of cancers and similar diseases. Despite the dangerous work environment, the ship breaking industry offers some way for workers to earn a living and earn money to make remittances to family members in areas where there are few options for gainful employment. In the recent decade, United Nations governance bodies such as the Basel Convention, the International Maritime Organization, and International Labor Organization have issued guidelines for the environmentally sound management of toxic wastes in the ship breaking industry. This has been interpreted by some government officials in the Global South as hegemony. Bangladesh, for one, has been reluctant to accept any international governance that would reduce employment in its country. This paper looks at recent international actions to regulate the ship breaking industry in south Asia, and Bangladesh's struggle within its own country to balance environmentalist regulations and jobs

## **F7 Consumption and Sociality in East Asia**

**SUB 408**

Chair: John Osburg (University of Rochester)

### **Luxury Brands and Social Networks Among China's New Rich**

John Osburg (University of Rochester)

China has become one of the largest and fastest-growing markets for luxury brands in the world. Based on fieldwork with a group of wealth entrepreneurs who are avid consumers of luxury brands, this paper examines the local meanings and uses of luxury brand clothing and accessories in urban China. I examine the key role they play in signifying membership in exclusive social networks but also look at some of the contradictions generated by their growing ubiquity. I demonstrate how to many wealthy Chinese luxury brands deliver something very different from the "global recognition" they promise. The contradictions inherent in luxury consumption, I argue, are pushing members of the new rich towards less blatantly commodifiable forms of status distinction.

### **To Buy a Car: Social Mechanisms in Beijing**

Lily Hope-Chumley (New York University)

China has over the last decade rapidly become the world's largest car market, as adults who grew up without cars come to regard the automobile as one of the indispensable components of middle-class life. This paper examines the car as a structure of both sociality and isolation, following a group of young artists in Beijing from 2007 to 2009: taking driving lessons, looking at cars, buying cars, driving and riding around together. Tracing their move from complaining about the crush of bodies in public transportation and the smog on the streets to complaining about the crush of traffic (and the crush of bodies in the car), this paper examines the semiotics of affluence and the sociality of car consumption.

### **Social Lives of Money: Value and exchange in Japan**

R. Kenji Tierney (Skidmore College)

This paper looks at cultural roles of money in professional sumo. While money is a global phenomenon, local circulations offers insights into how money mediates and shapes social relationships. The unique case of professional sumo wrestling offers a way to look at the relationship between economic value and social values. Recently, when wrestlers were caught placing illegal bets on professional baseball, the quickly public condemnation was immediate and disdainful. The scandal quickly became not just about gambling, but both the sources and outlets of money. The fact that the wrestlers "earn" money in a variety of way – as a prizes, salaries, and a gifts – and they way that they gambled it away created a moral outrage that highlighted the complexities of the "social lives" of money. The moral outrage offers a way to think about basic questions about the meaning of work, the role of tradition, and place of popular culture in Japan. This paper also examines money within transnational and historical flows as way to look at morality, national cultures, and individual subjectivities.

**Playing White: Ethnic Tourism in the Making of Modern Chinese Identity**

Guangzhi Huang (SUNY Buffalo)

In my paper, I am looking at the phenomenon and practice of ethnic tourism in China, which began in the 1990s. I argue that ethnic tourism is part of the bigger project of constructing the modern Chinese identity, but this is achieved against the backdrop of ethnic backwardness and Han' s cultural proximity to white people from the West. Focusing on Shiwai Taoyuan ( 世外桃源 ), a scenic spot in Guangxi Province, I try to demonstrate how Chinese adapt to the rigid standards of modernization. Through using Western "scientific" knowledge to classify ethnic minority groups and having the mobility to observe them and experience their exotic cultures side by side with white travelers, Han Chinese derive a sense of equality with the modern West. But this is at the expense of ethnic minority groups who are reduced to a primitive, immobile, feminized and exotic background. So while they and their cultures become objects to be consumed, Han Chinese become modern consumers. The consumption of ethnic cultures that comes with ethnic tourism fits well into the broader context of modern consumerism that the government has been trying so hard to promote right now.



**F8 Roundtable: Breaking Barriers in the Academic Labyrinth: The Navigation and Cultivation of Asian Students in American Higher Education.**

Chair: Uma Sharma (Syracuse University)

**SUB 409**

A team of one faculty member, three current students of Chinese, Korean, and Japanese descent from SUNY New Paltz (1. Kyum Kim from South Korea- junior next semester, international business major; 2. Danwei Zheng from China-Senior next semester, accounting major; 3. Takayuki Nagase from Japan - Junior next semester, accounting and financial major, 3. Takayuki Nagase(Junior next semester), Japan, accounting and financial major, Japan), and two librarians from Syracuse University will portrait barriers encountered by Asian students while studying in American institutions. The information discussed will be based on a survey conducted by Ms. Jingjing Xu (SUNY New Paltz), as well as observations, encounters, and experiences of the other forum presenters. They will also elaborate on the strategies which are being used in their institutions to break these barriers, enabling Asian students to cultivate constructive learning skills and behavioral patterns with which they may navigate the academic labyrinth of the American higher education with flying colors. This session will end with an open discussion and exchange of ideas among all the forum presenters and attendees. Highlights will be summarized with some constructive suggestions for further consideration.

**Participants:**

Ms. Jingjing Xu: Adjunct instructor of Chinese, SUNY New Paltz, New Paltz, NY

Ms. Tarida Anantachai, Librarian, Learning Commons, Syracuse University Library, Syracuse, NY

Kyum Kim (International business major, SUNY New Paltz)

Danwei Zheng (Accounting major, SUNY New Paltz)

Takayuki Nagase (Accounting and Financial major, SUNY New Paltz).

## **F9 Sustainable development in Beijing**

**SUB 414**

Chair: Yu Zhou (Vassar College)

Discussant: Mary Ann Cunningham (Vassar College)

### **“We Built This City”: Commuter Attitudes Towards Sustainable Modes of Transportation in Beijing and Their Relationship to Effective Implementation of ‘Green’ Policy**

Michael Norton (Vassar College)

Once believed to be the symbol of economic success and modernity, commuter vehicles have become the bane of Beijing, congesting highways and polluting the city’s once pristine air. Cars now produce a large percentage of the city’s daily carbon emissions making it essential that steps be taken to promote sustainable means of commuting in a city once dominated by bicycle traffic. My research into the area of sustainable development will present a tripartite method of investigation that consists of: an exploration of preexisting programs and infrastructure implemented in China and other countries that promote sustainable means of commuter transportation; an assessment of current attitudes towards environmentally sustainable practices as held by Beijing residents completed through surveys; and interviews with NGOs, governmental planning boards, and other organizations to determine both the feasibility of implementing “green” policy measures and what efforts these organizations have made to meet the needs of Beijing residents. This methodology will provide a holistic understanding of the issue of urban development in Beijing, thereby illustrating how the attitudes of residents of urban environments inform the construction of their built spaces.

### **Transportation infrastructure in Beijing**

Zachary Kent (Vassar College)

Over the last twenty years, economic development and the growth of an affluent consumer culture in China have spurred an unprecedented shift in China’s urban transportation landscape. Such is the case that now even Beijing, once known as the “City of the Bicycle”, has been transformed into a city dominated by the automobile, with nearly unparalleled pollution and gridlock. In recognition of these growing problems, as well as Beijing’s historical affinity with bicycling and communal transport, this research project seeks to study the feasibility of mainstreaming forms of more sustainable transportation in a rapidly modernizing economy such as Beijing’s, with a focus on the different social, political, and economic factors that influence transportation choices and preferences at the grassroots level. Through participant observation of Beijing’s bicycling infrastructure and public transport system, through interviews with commuters regarding transportation habits and preferences, and through interviews with state officials and NGO’s regarding the future of transportation in Beijing and their different development priorities and strategies, this research should yield valuable insights regarding the discourses and practices that constitute the existence of sustainable transportation in Beijing and other parts of the developing world.

### **Sustainability and Appliance choice for Chinese consumers**

Jiayi Bao (Vassar College)

In this research, I will address the socio-economic concerns that underlie Chinese consumers' choices of energy-saving appliances and housing, the interaction between different local market players, and the prospects of this market in China. As the world largest source of greenhouse gas emission, China is receiving pressure and criticism from both internal and external actors, and has responded with a series of policies, such as mandatory minimum efficiency appliance standards, voluntary energy efficiency labels, mandatory energy information labels, temporary subsidy or consumption stimulus programs, etc. The market for Chinese household appliances is now perceived as one of the world's fastest-growing and most promising ones with various public efforts. Hence, I want to explore the private forces in the market, along with the influences of governmental efforts. Through interviewing Chinese home buyers and owners for their concerns about energy consumption in housing and home appliance purchase, visiting the major stores for home appliance and interviewing the planning administration to discuss the effort of green building in Chinese urban planning, this research will generate results on the prospects of the energy-saving appliances and housing market as well as its role in China's nationwide efforts to improve energy use and reduce emissions.

### **Sustainability in Food system in Beijing**

Gaelin Monkman-Kotz (Vassar College)

Many in the United States are buying into the simplified notions that 'Chinese government doesn't care about the environment or its people'. Research in Beijing found that the food landscape is more complicated. The Chinese government has made many strides in limiting the country's carbon footprint, but it has also prioritized economic growth over sustainability, describing this as its commitment to its people. The research we did in Beijing, with a brief stint in Hangzhou, fulfilled three main goals: (1) We saw how government, industry and culture each factor into the strides taken both forward and backward on the issue of environmental responsibility in agriculture; (2) We became more familiar with the buying habits, motivators and concerns of a trend-setting Beijing public, who give us hope for improvement in the current landscape of sustainable food production; and (3) We noted both similarities and differences with food production structures in the US, gaining a more complicated outlook on the issue of sustainability in China.