



**SUNY
BROCKPORT**

New York Conference on Asian Studies (NYCAS)
2021

OCTOBER 1-2, 2021

**State University of New
York, Brockport**

**Full Program with
Abstracts**

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The New York Conference on Asian Studies is among the oldest of the nine regional conferences of the Association for Asian Studies (AAS), the largest society of its kind in the world. NYCAS is represented on the Council of Conferences, one of the sub-divisions of the governing body of the AAS. Membership in NYCAS is open to all persons interested in Asian Studies. It draws its membership primarily from New York State but welcomes participants from any region interested in its activities. All persons registering for the annual meeting pay a membership fee to NYCAS and are considered members eligible to participate in the annual business meeting and to vote in all NYCAS elections for that year. The history and functions of NYCAS are described on its website
<http://www.asianstudies.buffalo.edu/nycas/index.shtml>

**2021 Conference Theme:
Asian Lives and Asian Studies in the Pandemic Era**

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State University of New York-Brockport

NYCAS Would Like to Express Our Thanks to the Following for their Generous Support and Contributions to the Conference

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Jo-Ann Yoo, Executive Director, Asian American Federation
Kamran Asdar Ali, University of Texas at Austin, incoming AAS President

SAVE THE DATE!
NYCAS 2022: Syracuse University
Format: In-person



We invite submissions from scholars across all disciplines on all topics related to Asia and Asian Studies. We are particularly interested in topics related to our main theme: "State and Society in Asia: Past and Present." Recent

events such as the successes and failures of states at mitigating the Covid-19 pandemic; the targeting of religious, racial, and ethnic minorities; widespread protests against military regimes; the possibility of a new cold war between China and the US; and the dramatic takeover of Afghanistan by Taliban forces have highlighted the ever-crucial role of the state in Asian societies, both in its presence and absence. In bringing scholarly perspectives to these current events, questions that interest us include: What historical legacies of the state persist in contemporary Asia? What roles do technology and urban development play in extending state power to unprecedented degrees? Conversely, how does a vacuum in state infrastructure in countries like Afghanistan create conditions for regime change? Can countries like Myanmar continue to isolate themselves and not suffer social and economic hardships?

Contemporary artists, filmmakers, and environmental activists frequently challenge and critique these developments. How do regime changes unsettle and re-arrange key local and national cultural constituents and what impact do these changes have on environmental history, archaeology, and cultural heritage sites?

We also invite explorations of issues such as how local populations have historically contested the hegemony of the state in both its "weak" and "strong" formations and how inter-Asian networks operate across, within, or against state geographies. Additionally, we are interested in the ways that migrations, climate change, the Belt and Road Initiative, and the renewed importance of the Indian Ocean littoral have challenged and transformed the nation-state geographies of Asia and Asian studies.

Send any questions to the conference chair at Syracuse University, Prof. Gareth Fisher:
gfisher@syr.edu.

FUTURE NYCAS MEETINGS! Please contact the NYCAS executive secretary if your college is interested in hosting a future NYCAS Conference

NYCAS 2021 Conference Summary

Friday, Oct. 1

9:00 am Opening Remarks

9:15 -10:45 am Plenary Session: COVID-19 and Asian Life

11:00-12:30 Session A

A1 Panel: Pandemic Culture

A2 Panel: Migrants and the Pandemic

A3 Panel: Pandemics and Asian Economies

A4 Roundtable: Exploring Contentious Politics in Thailand through Story

Completion Exercises: Digital Ethnography in Pandemic Times

12:45-1:30 pm Keynote Address

Jo-Ann Yoo, Executive Director, Asian American Federation

“What this Moment in Time Requires from Asian Americans”

1:45-3:15 pm Session B

B1 Panel: Education and Inclusivity

B2 Panel: Faith, Spirituality, and the Pandemic

B3 Roundtable: Political Engagement of Asian/Pacific/American Artists in the Post
Pandemic Era

Saturday, Oct. 2

7:00-8:15 am NYCAS Executive Board Meeting

8:30-10:00 am Session C

C1 Panel: Religious Change in Contemporary Vietnamese Society

C2 Panel: Cultural Appropriation in Arts

C3 Panel: Governance and Law in Asia

C4 Panel: Historical and Contemporary Politics

C5 Panel: Religion and Indigenous Beliefs

10:15-11:45 am Session D

D1 Panel: Environmental and Social Responsibility

D2 Panel: Artistic Reflections on the Nation

D3 Panel: Life in Modern Asia

D4 Roundtable: Indigenous Peoples and Land Issues in Cambodia and Vietnam
D5 Panel: Modern Japanese Literature

12:00-12:30 pm Election, Award Ceremony

12:30-1:15 pm Keynote Address

Kamran Asdar Ali, University of Texas at Austin

Incoming President, Association for Asian Studies

“Female Desire, Forbidden Love and Forgotten Archives: Sexual Politics
in 1960s Pakistani Cinema”

1:30-2:45 pm Session E

E1 Panel: Women in Pre-modern China,

E2 Panel: Reconfigurations of China in the World

E3 Panel: Tradition and Modernity in Contemporary China

E4 Panel: The Belt-and-Road Initiative in Nepal and Pakistan

E5 ROUNDTABLE “Creative Approaches in Pedagogy: Teaching during COVID-19”

3:00-4:30 pm Session F

F1 Panel: Performance and Cultural Identity

F2 Panel: Racial and National Identity

F3 Panel: Asian Lives in Literature

F4 Panel: Gender, Sexuality, and Discrimination

F5 Panel: Female Perspectives in Arts and Literature

NYCAS 2021

Full Program with Abstracts

FRIDAY, October 1

9:00 – 9:15

Opening Remarks

- Natalie Sarrazin, NYCAS 2021 Conference Chair, SUNY Brockport
- Damita Davis, Chief Diversity Officer, SUNY Brockport
- Patricia Welch, President, NYCAS, Hofstra University

Plenary Session

9:15 - 10:45 am

COVID-19 and Asian Life

Dean Jose Maliekal, Chair (SUNY Brockport)

Scapegoating in the time of coronavirus

Gita V. Pai, University of Wisconsin, La Crosse

Using a cartoon published in an Indian newspaper and a cover for an American public health journal, this paper analyzes coronavirus-related xenophobia in the initial months after the World Health Organization (WHO) formally declared a global pandemic in March 2020. In the process of inadvertently blaming Muslims for spreading the coronavirus contagion and the Chinese for starting the virus that causes the respiratory infection COVID-19, these images nevertheless contributed to the wave of racism directed at South Asian Muslims in India and Asians and Asian-Americans in the United States. This paper examines the editorial decisions behind the image selections and the ensuing outcries on social media over their dissemination. This paper also seeks to understand relationships between xenophobic representations and dangerously inappropriate responses to pandemics such as COVID-19.

Recasting the de-globalization narrative: responses to the pandemic in the developing world

Simran Keshwani, Macquarie University, Australia

Common consensus suggests that the end of globalization has begun, due to the unleashing of a global pandemic. With de-globalization, comes the premise of the withdrawal of markets and a return of the state in governing economic and social life. However, at the heart of this common wisdom lies the developed world. By undertaking a study of the solar energy sector in India, I argue that globalization is far from 'over'. It has taken on a different form, coupled with re-invigorated statism which has led to the makings of 'developmentalist tendencies' in a state known for consistent policy paralysis. Debates on developmentalism have catered to the East Asian experience, and any attempts to cast India as a (semi-)developmental state have seen

harsh criticism, due to the state's emphasis on redistributive welfarism, and politics of patronage. I argue that in the backdrop of the pandemic, India has been ramping up efforts to harness its existing competitive advantage in the integration segment of the solar value chain, creating institutional linkages and engaging with the civil society and private sector in participatory ways with the end goal of creating national champions. My core argument is that for India, the pandemic presents an enormous opportunity - to gain international leadership in the solar sector and catch up with the developed world using a unique catch-up strategy based on accelerating the globalization of its newfound national champions.

'Weaponized' China's Vaccine: intertwining international and Domestic Politics

Dechun Zhang, Leiden University, The Netherlands

China has formally joined the WHO-backed global Covid-19 vaccine initiative known as COVAX. China's vaccine is weaponized to play vaccine diplomacy and soft power games to increase its international image and geopolitical power. There is a thought that China's vaccine policies will make China become the leader of international order. This paper examines the role of China's vaccine in its geopolitics, international image, and nationalism. We argue that China's vaccine policies failed to achieve the Chinese government's expected global goal. Although China's vaccine diplomacy demonstrated its governance capacity and responsibility to be a great power, it still plays a limited role in influencing China's geopolitics and international image. The quality of China's vaccines and the inherent impression of the Chinese government's early response to the epidemic have damaged China's geopolitics and image. However, China's vaccine's leading position in the global market constructs a sense of nationalism to divert the Chinese public's attention from Beijing's poor early handling of the outbreak to international conflicts and victory in the fight against the pandemic. This paper proposes that China's vaccine diplomacy's influence in promoting international image and geopolitics is limited but has successfully stabilized its domestic political environment and enhanced its domestic legitimacy.

"Corona Jihad" and the Indian Muslims: Islamophobia in the Times of Pandemic

Jemima Nasrin, University of Calcutta, India

According to the India's religious diversity as of the 2011 census, Muslims form the 14.2% of the population in India and Indian Muslim population is about the world's third-largest and the world's largest Muslim-minority population. But since the partition of India there has been violence against Muslims in India and the root of this violence can be traced in Indian history. But from the last decade the term "Islamophobia" has been associated with Indian Muslims and the Pandemic situation has made it worse.

This paper aims to examine how the pre-covid situation in India regarding NRC and CAA and the widespread protests by Muslims from various social location, such as housewives, students and elderly women had made a path for Islamophobia and anti-Muslim propaganda during the pandemic. The paper seeks to find out the evolution of Islamophobia in the times of pandemic in India spreading through the media houses as well as the social media. Other than that this paper will also try to speculate the themes that have been tried to be established to spread Islamophobia on different levels in the nation.

A1 Panel: Pandemic Culture

Shihyun Noh, Chair (SUNY Brockport)

Kumamon and Amabie: Embracing yuru-kyara and folklore in Japan's pandemic culture*Michael Maynard, Temple University*

As Covid -19 swept through Japan leaving people feeling helpless, two non-humans, Kumamon and Amabie offer psychological support to the population.

Kumamon, continuing his role as cheerleader for optimism during the 2016 Kumamoto earthquake, helps spread the word on ways to keep safe during the pandemic. Although created as a marketing yuru-kyara to promote his provincial prefecture, Kumamon has gained the status of a unifying icon of Japan.

Amabie, a chimeric sea-creature who, according to folklore, in 1846 emerged in Kumamoto as part human, fish and bird to issue a prophesy that to stave off disease, people should draw an image of it and share it with as many people as possible. Now after 174 years, countless numbers of hand-drawn images of Amabie resurface and are shared on social media along with renderings of Amabie appearing on numerous consumer goods.

These two non-human entities are joined together when Kumamon's drawing of Amabie is tweeted, and when Kumamon performs his Covid-19 Safety Dance on TV while dressed in Amabie's likeness. This integration of two non-human images, one of popular culture, and one of folklore offer a means of participation in resisting the virus, claiming a small sense of protection.

This paper explores religious, cultural, and communicational roots of this phenomenon, emphasizing how a Japanese interpretation of nature as well as humanity is foundational for both the creation of a supernatural Amabie, and the creation of a more-than-human Kumamon, reporting how each provides hope, comfort, and playfulness in Japan's pandemic culture.

Corona Samhaengsi: Pandemic-Inspired Digital Acrostic Poetry Games in South Korea*Christina Han, Wilfrid Laurier University, Ontario*

Following the outbreak of COVID-19 in South Korea in winter 2019, acrostic poems on the three-syllable word "Corona" became viral on major search engines and social media platforms in the country. The composition of acrostic poems, particularly, in three lines, has been a popular cultural phenomenon in Korea since the 1980s when it became a participatory literary exercise and game featured on television entertainment shows. The digital revolution in the 2000s allowed the writing and sharing of these short and whimsical poems to expand into various digital platforms. Since 2010, PC and mobile games have been developed to further enhance the gaming experience of acrostic poetry composition and contests. While facilitating individual creativity, and as an interactive and ludic way of community building and branding, acrostic poetry contests have also been used to promote social and political campaigns and consumer products.

This paper will investigate poetry games and contests of acrostic poems on the Coronavirus featured on South Korean digital platforms. It will analyze the various games and contests organized by schools, communities, consumer product brands, and social media circles. The poems, composed by children and adults, display a wide range of messages involving self-reflection, social campaign, political criticism, and subversive wordplay. Together, these viral poems and contests promoted values of collaboration, competition, and social exchange during the pandemic. This paper explores the viral powers of language and language art in the digital world, as well as digital poetry's connections to networked self, social mobilization, and online activism.

Tenbun's Last Call: Drinking Establishments in Japan Before and During COVID-19

Steven Fedorowicz, Kansai Gaidai University, Japan

This presentation is a multimodal visual ethnography of drinking establishments such as izakaya ("Japanese pubs") and tachinomiya ("standing bars") in Japan before and during the COVID-19 pandemic. The focus will be on a 40-year-old standing bar in Osaka called Tenbun. Tenbun serves many kinds of alcohol and food items and has a lively atmosphere with plenty of colorful characters, including the owner, employees and regular customers. Not only is it a popular place to eat and drink, it is an important setting for socialization. This study is based upon over two years of dedicated participant-observation and photography, a photo exhibition and other post-fieldwork encounters. COVID-19 has brought changes for eating and drinking establishments in terms of safety precautions and consumption behavior; many shops have been forced to close. Tenbun closed shop in March, 2020. This research project examines the intersection of food anthropology, multimodal research methods, recent research on drinking establishments and the plethora of "foodie" media productions. It has also become a form of salvage ethnography. My data and photographs not only preserve Tenbun but also document the eating, drinking and socializing habits of Japan before the COVID-19 pandemic.

A2 Panel: Migrants and the Pandemic

Chair, Michael Laver (Rochester Institute of Technology)

Gendered Experience of the COVID-19 Pandemic: How Korean Immigrant Families Negotiate the Gendered Roles

Byung Soo Lee, University at Buffalo

As the unprecedented COVID-19 pandemic emerged and spread all over the world, daily lives of people have substantially changed and many of activities outside home have become seriously restricted. In this situation, the role of family in the economic, education, and care activities has gained more importance than ever before. Along with the surge in working from home and distance learning, the traditional binary distinction between breadwinner, working outside home, and homemaker, staying at home, has blurred in terms of time availability with the increase in physical presence at home. Although a growing body of research on family and gender has quantitatively investigated the division of household labor during the COVID-19 crisis, little is known about how the gendered roles have been assigned through negotiation among household members, and to what extent the current 'stay-at-home' situation has affected the changes in gendered norms among Korean immigrant families. Therefore, using qualitative data from in-depth interviews with 40 Korean immigrants, this study explores the following research questions: (1) whether and how do the attitude toward gendered roles have changed before and after the COVID-19 pandemic, (2) whether and how do they negotiate the

allocation of the division of household labor, including children's education and care for others, during the COVID-19 crisis, and (3) to what extent family background affects the assignment of domestic work. Results of this study will shed light on ongoing debate over the persistence of gendered roles and help us better understand family relations among Korean immigrant families.

Shiyuyuanwei (Expectations vs. Reality): Pandemic Narratives Among Chinese International Students

Zhaoying Chen, University of California, Irvine

Shiyuyuanwei (事与愿违)--when reality does not live up to one's wishes--this phrase can be used to describe the experiences of so many during the 2020-2021 COVID-19 pandemic. Chinese international students (CIS), confronted with the decision of staying at their institution while being separated from their family-of-origin or separating from their institution to reunite with their family-of-origin, also experienced unprecedented experiences during the pandemic. To examine the experiences of CIS, we conducted a mixed-methods study between 2020-2021 to understand pandemic experiences among CIS. Undergraduate CIS students (N = 13) from a West Coast institution completed online questionnaires and a semi-structured interview via Zoom. We found two types of CIS who shared their experiences: continuing CIS who stayed abroad during the pandemic and incoming CIS who stayed at home. Themes from the qualitative analyses revealed that CIS felt closer with their parents because of more time spent together, whereas they reported greater limitations connecting with their peers due to remote-only communication. CIS experienced both benefits and challenges from remote learning, impacting their expectations of their US education. The increased discrimination towards Asians and US-China policy changes lead to mixed feelings toward continuing their education in the US. While the pandemic also shaped their life and future planning, CIS reported fewer challenges over time as they became increasingly accustomed to life during the pandemic. Our study sheds light on the unique experiences of CIS during COVID-19, offering implications for how parents and institutions can support CIS' adjustment process.

Migrant workers in Japan before and during the Pandemic

Piyada Chonlaworn Tenri University Japan

Decline in population and increase in life expectancy has pushed Japan to increasingly depend on foreign labor in the form of unskilled workers hired through the Technical Intern Training Program (TITP). In 2020, these trainees occupied about 20% of Japan's foreign workforce, the second highest demographic after permanent residents. This presentation examines the program's myriad issues, which include: law violations, workplace abuse, illegal recruitment abroad, and denial of reproductive rights. Referencing in-depth interviews and questionnaire surveys of trainees from Southeast Asia working in the manufacturing sector, this presentation reveals the problems and pressures trainees face in Japan, especially during the COVID-19 pandemic.

What does it mean to be Singaporean? Reconstructing migrant worker identities in a neoliberal COVID-19 world

Kar Lok Pang, University of Oxford

In discussing the role of immigration in policy formulation in Singapore, this article uses constructed and ethnographic conceptions of Singaporeanism to explore how identities of migrant workers have been moulded and reconstructed by Singapore's colonial past and neoliberal economic present. References in the paper to "migrant workers" mainly focus on the plight of low-wage migrant workers in Singapore, who have borne the brunt of the COVID-19 pandemic and are in unbalanced negotiating positions. Post-COVID-19, where structural inequalities affecting vulnerable minorities such as migrant workers will indubitably require

address, the dearth of academic attention on Singapore's immigration policies needs to be supplemented to match extensive literature surrounding Singapore's neoliberalist economic development strategy. This would pave the way for reconstructing migrant worker identities by integrating said community into public discourse, and drawing attention to their plight.

A3 Panel: Pandemics and Asian Economies

Lerong He, Chair (SUNY Brockport)

China Strengthening Her "Image" and "Influence" in South Asian BRI Countries in the Post-Pandemic Era

Bhavana Kumari, Jawaharlal Nehru University, India

China has received serious criticisms and concerns from many of its neighbouring countries in Asia due to the outbreak of novel coronavirus in 2020. But unlike other big nations, the BRI partnering countries in South Asia have chosen to maintain a low profile or not "anti-China" stand in this situation. These countries are low or lower-middle income nations of Asia and are highly under the economic help of China. With initial economic hiccups, China was the only major economy that recorded positive GDP growth in 2020. Soon after controlling the pandemic, China launched "Health Silk Road" and substantiated it with initiatives like "mask diplomacy" and "vaccine diplomacy". The move helped China to strengthen her "image" and "influence" in BRI countries of South Asia. The move was also to counter the fast spreading anti-China narrative in its 'friendly' nations in South Asia. China has been trying to establish herself as the leader of Asia, protector of Asian cultures and values and an alternative economic partner for less developed Asian nations who can trust China because of their "Asian connect". This paper studies policies that China is making on political and social level to strengthen her "image" and "influence" in BRI countries of South Asia in the post-pandemic era. The paper also addresses the challenges that China has been facing in conducting "public diplomacy" which is a crucial segment of constructing "influential image" in partnering nations. The nature of the research is qualitative.

Changes in banking sector in China and Russia in post-pandemic era

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

This article touches upon the changes in banking sector in China and Russia in post-pandemic era.

With the context of the COVID-19 lockdowns, both Chinese and Russian banks increased the usage of digital technologies dramatically, creating a variety of remote service channels which would revive banks' transformation into technology companies.

The author asserts that due to the strong government role in China there is a similarity in restricted measures in China and Russia and currently achieved results for fighting against COVID-19.

The Covid-19 Pandemic as a World-Historical Event and the Indian Crisis

Monazir Khan, SUNY Binghamton

The paper explicates the Covid-19 crisis in India in the context of the pandemic as a world-historical event by employing the world-systems perspective and Fernand Braudel's

conception of plural time. It treats the Indian crisis as by and large an instance of this world-historical event.

Event or the short term is one of the temporalities in Braudel's conception of world time. According to him, "Every event, however brief ... lights up some dark corner or even some wide vista of history." The invaluable observation finds an echo in Dr. Anthony Fauci's recent remark: "COVID-19 has shone a bright light on our own society's failings." He was referring to "the undeniable effects of racism" on health disparities in the US.

Likewise, the pandemic in India has lighted up myriad kinds of fault lines and inequities. What makes the Indian crisis worse, though, is that it happened despite the hindsight of the whole one year.

The pandemic as well as its Indian instance are still unfolding. Therefore, to make sense of the crisis in the immediate term, we shall make use of materials available in the mainstream news media, Indian and foreign, by way of newspapers' columns and editorials, among other.

The conception of plural time obligates us to analyze the crisis in terms of the other two intertwined temporalities, namely, the conjuncture and the *longue durée*, as well. We shall endeavor to do the same, time and space permitting.

A Quantitative and Qualitative Approach to Understanding Key Drivers of Recovery and Growth for Southeast Asia in a Post-Pandemic Era

Vasanth Narayanan, Stanford University

The state of Asia has changed dramatically as a result of the COVID-19 pandemic, but no region has been altered geographically, politically, and culturally more than Southeast Asia. Via a mixed-methods methodology, this study assessed a broad range of factors in order to suggest and predict an optimized road to recovery for the Southeast Asian region. Predictions have been posed that show Southeast Asian countries making a strong recovery in 2021, but this study, from a series of interviews and rigorous quantitative economic analyses, unearthed a different outlook for the region. COVID-19 has pushed the region's poverty rates up from its average of 25% to a staggering 40%, which appropriate macroeconomic policies can address in a multi-year plan that will likely span until 2025. Per capita income is projected to be nearly 8% below pre-pandemic levels. 3 key drivers were identified as being most critical to the post-pandemic recovery and growth of Southeast Asia: engaging in widespread vaccine availability, international trade, and investment in educating the lower and middle classes. Expansionary fiscal policy is currently being employed in Southeast Asian countries, which has proved partly successful in lessening the economic blows from the pandemic, and banks have offered support in financing governments' budget deficits. Such assistance, attention to the three most critical drivers of growth identified herein, and adherence to economic projections such as the enclosed offers evidence contrary to the likely improbable estimate of recuperation by 2021 and will ensure that Southeast Asia recovers in full by 2025.

Roundtable: Exploring Contentious Politics in Thailand through Story Completion Exercises: Digital Ethnography in Pandemic Times **Petra Desatova, Chair, (Nordic Institute of Asian Studies)**

This roundtable panel discusses how story completion – a method until now primarily used to explore sensitive personal questions such as health and sexuality – may be deployed to examine potentially controversial political opinions and attitudes in authoritarian and hybrid regime contexts.

A4

The panelists will share experiences of using story completion techniques to research young voters' views of Thailand's recently-banned Future Forward Party in 2020. The discussion will include both the content of the stories generated, challenges posed by the exercise, and lessons learned from applying the methodology to a novel context. What can be uncovered and revealed from fictive and semi-fictive accounts of informant political participation? How could story completion best be adapted to the needs of Generation Z respondents, for whom writing even short prose passages may be challenging?

Duncan McCargo, University of Copenhagen
--

Saowanee Alexander, Ubon Ratchathani University, Thailand

Anyarat Chattharakul, Independent Scholar

Afternoon Keynote Address

12:45- 1:30 pm

- Introduction, Natalie Sarrazin
- **Jo-Ann Yoo, Executive Director, Asian American Federation**
"What this moment in time requires from Asian Americans"



Session B

1:45 – 3:15 pm

B1 Panel: Education and Inclusivity

Jie Zhang, Chair (SUNY Brockport)

The Pandemic Made It (Im)possible: Remote Teaching in the PRC
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<i>Rebecca Ehrenwirth, University of Applied Sciences/SDI Munich</i>
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For many Chinese Universities remote teaching was unimaginable before the pandemic because the teacher had to be physically present. COVID inevitably changed that. However, there still remain other obstacles, which make online teaching in the PRC difficult, such as the Great Firewall (GFW). The GFW limits the access of certain online learning platforms as well as most other online tools and video communication software. In this talk I will show how this creates challenges on the one hand and risks on the other, not only for the teachers but also for the students.

Due to the pandemic, emergency remote teaching became necessary, and students, who were used to a classroom teaching, were left alone in front of their computers. While remote teaching can per se only provide a more distant learning environment, interactive and engaging online tools are all the more important in order to create fruitful learning experiences. Yet, strict state control makes this difficult. But why does the Chinese state restrict the usage of seemingly harmless tools? On the other hand, while Zoom is still (partly) accessible in the PRC, there have been cases of censorship by the Chinese authorities. Moreover, Chinese counterparts such as VooV challenge Zoom's popularity by offering free usage while they rely on data collection.

By using examples from my own teaching experience, I will discuss the pros and cons of the pandemic for remote teaching in the PRC, and show how the online learning experience changed the students' learning behaviors.

In the Name of Education: Pandemic and the Digital Divide in Indian Education System

Disha Ray, St. Stephen's College, University of Delhi, India

The COVID-19 pandemic forced educational institutions to shift to online modes of teaching and learning. Many Indian students suffered due to the lack of access to digital resources, thus, widening the cleft between the privileged and underprivileged classes. This paper seeks to examine the socio-economic aspects of this digital divide in the 'online classrooms' in the Indian context and deconstruct the politico-legal complexities and psychological impacts of this phenomenon through various case studies from 2020-21. The first part of the paper attempts to analyze the changes in the sphere of primary education with a comparative study of government and private schools, and their urban and rural variables. The second part of the paper focuses on higher education - colleges and universities, discussing the transforming nature of lectures, assignments, practicals, and examinations during the pandemic. In this context, the paper will engage with several kinds of responses from different universities across the country that made the process more (or less) convenient and manageable for the students. In the absence of any national-level, government-issued official data, the paper will use secondary data collected from different Indian institutions and other independent research surveys. The objective of the study is to deconstruct the narrative of 'education continuing through the pandemic' and present the opposing realities of the main stakeholders of the education system. A comprehensive study of this phenomenon is crucial because the circumstances have severely impacted the quality of learning and disparaged the values of equity in the Indian education system.

Building a sense of belonging and contributing to equity, diversity, and inclusion:

A Chinese female faculty's journey in a US higher education institution

Zhang, Jie, SUNY Brockport

The National Center for Education Statistics (NCES) reports that 12 percent of full-time faculty are Asian/Pacific Islanders in degree-granting postsecondary institutions in the United States (2018), compared to five percent at SUNY Brockport (President Macpherson, 2020). Nationwide, only three percent of full professors are Asian/Pacific Islander females (NCES, 2018). Asian female faculty face greater challenges to be successful in traditionally White dominant higher education institutions in the US.

Am I expected to act, talk, and think like my colleagues? Can I be authentic as who I am yet free of fear regarding the “unintended consequences” (Neely, 2018 as cited in Gibson, 2019)? These are the questions I ask myself constantly and the choices I make daily. In addition, the outburst of the COVID-19 pandemic, the escalating tensions between the US and China, and the increasing number of anti-Asian incidents have caused growing concerns.

After exchanging ideas with other colleagues, reflecting on my own experience, and exploring research, I have realized that I am not alone. It becomes urgent to have a public voice so we could work together to encourage and empower each other, help build a sense of belonging, and contribute to an inclusive and positive campus climate, in which diversity is valued and inclusion and equity are shared imperatives. Participants will discuss “what would I do” based on the scenarios and examine the research- and evidence-based strategies to achieve the goals of this interactive presentation.

Reflections on Bengali Literary Canon Formation and Linguistic Engineering in a post-Pandemic World

Suhail Islam, Nazareth College

It's important to stop and reflect on Bengali literary canon formation in a pandemic and post-pandemic world. In Bangladesh, more specifically Bengal, the literary practice and the literary studies were determined by two factors: the Orientalist construction of ancient Indian civilization and literature; and the redefining of Bengali language by Sanskritization by the authority of Fort William College led by William Carey and other Hindu Pandits. The new literary and linguistic canonical process excluded and marginalized the vast majority of the Bengali peasants and lower caste Hindus who spoke a version of Bengali which was syncretized and mass rooted. The living Bengali as spoken by the vast majority, was dialectal, living, and dynamic in form and was shaped, like present day English, by all the languages and influences that it came in touch with was termed “non-standard”. This was the first case of cultural engineering, more specifically linguistic planning was done by the colonizers with elite collaborators to create a new cultural form to accommodate the new Western educated elite, the bhadraloks, and their collaboration in the administration and literary canon formation.

B2 Panel: Faith, Spirituality, and the Pandemic

Priyam Rangan, Chair (SUNY Brockport)

COVID-19 Pandemic and Global Spirituality: A Causal Outline of Humanistic Sensitivity in Asia

*Rev Wadigala Samitharathana Thero, School of History, Philosophy and Culture
Oxford Brookes University, UK*

In fact, COVID-19 pandemic could slightly compare with the spiritual consensus of worldly human beings. Preliminary, it has almost been a tremendous reason to judge humanistic values in many associative ways. Here, I do make severe attempts to emphasise a causal overview regarding the

humanitarian sensitivity and the global spirituality caused by the COVID-19 pandemic in Asia. In response to this rationale survey, it is plausible to study Buddhism, Hinduism, Sikhism, Jainism, and other rest of religious views in terms of religion, culture, history, philosophy, and community as well. Methodologically, all Asian religious and cultural contents would causally analyse whilst surpassing the historical and social discrimination. Although the current Asian community is confronting arduous circumstances due to the pandemic, they, apparently, are not eager to realise this sensitivity. Consequently, equanimity of human beings is going to arise instead of historical discrimination as region, belief, cast, lineage, birth, status, role, etc. Then, the supreme humanistic sensitivity against the violence and cruelty is equanimity fulfilled with human dignity, free-will, liberty, and diplomacy. Otherwise, the pandemic was unexpectedly spread out in deadly strains in most of Asian countries as they often engage with religious extremism and austere conventionalism. This has been a vulnerable issue to rising numerous social disasters for times. In brief, COVID-19 pandemic could be synthesised with the global spirituality based on Asia in virtue of humanistic sensibility because it is the actual essence of all human beings without any exception.

Reading The Pandemic as An Existential Moment: A View From India

Amrit Mishra, The English and Foreign Languages University, Hyderabad, India

The last two years have changed the way Indians think about social life. The COVID 19 pandemic has laid bare the promises of a socialist democratic society. The paper moves from a public to a personal view of the impact of the pandemic. Death has become a cyclical reality from fear to actualization. The paper argues that this dystopian situation offers a perfect moment to pause and look at this catastrophe as a challenge to the very being of humanity. The ineffectiveness and yet the unending appeal of religiosity have led to a situation of existential inauthenticity while the average office-going privileged corporate employee is dissatisfied about the ineffectiveness of the lockdown efforts. The paper looks at the cycles of mass migration to and fro the megacities in India and the utter meaninglessness of it all in the face of the raging pandemic that is now plaguing the villages as well. After sharing the existentially charged COVID scenario, the paper moves on to assess the irreversible changes that the pandemic has caused- changes in food consumption, clothing, and public behavior-all seem to have a telling impact. With a few personal narratives from the author's own life, the paper aims to sketch an existential history of the COVID 19 pandemic in India, reading it from the theoretical standpoint of Environmental Existentialism and the ethics of Inter-dependability.

keywords: pandemic, environmental existentialism, India, ethics

Covid-19, Public Health, and the Right to Political Dissent: The Case of Habib Rizieq and the Islamic Defenders Front in Indonesia

Megan Abbas Brankley, Colgate University

In November 2020, the controversial leader of the Islamic Defenders Front (Front Pembela Islam/ FPI) Muhammad Rizieq Shihab returned home to Indonesia after spending over three years in self-imposed exile in Saudi Arabia. Habib Rizieq – as Shihab is popularly known in Indonesia – had cultivated a reputation as an Islamist firebrand who supports the establishment of a global caliphate and the imposition of shari'a in Indonesia and as a fierce critic of the current president, Joko Widodo. Of course, Habib Rizieq's tense homecoming unfolded amidst of the Covid-19 pandemic. Like many countries around the globe, Indonesia had imposed social distancing and other public health regulations to prevent the further spread of the virus. Habib Rizieq and his FPI supporters openly flouted these Covid regulations by holding a series of large unmasked gatherings that caused several Covid outbreaks. As a result of these violations, Habib Rizieq was arrested and eventually sentenced to eight months of prison time. This conference paper will examine how the Covid-19 pandemic has exacerbated tensions between the Indonesian state and outspoken Islamists. On what grounds did Habib Rizieq and the FPI reject Covid protocols? Was this primarily a political or a religious challenge to the Widodo administration? Has the Indonesian government, in turn, capitalized on Covid-19 to suppress the rights of political dissidents? Ultimately, this paper analyzes official statements from both

the government and FPI as well as popular media coverage to investigate how Covid-19 has fueled long-standing tensions between secularists and Islamists in Indonesia.

Faith and the political ecology of disease in South Asia: The post-pandemic thinking

Asif Mehmood, SUNY College of Environmental Science and Forestry

The pandemic in South Asia has been heavily (re)configured by the power of spirituality. The religious communities influenced coronavirus controls with their disruptive potential which transformed biosecurity regimes and enhanced health risks on the one hand. And on the other, these groups embraced and internalized discords of disease within their antagonistic communal and sectarian memories and histories and weaponized the pandemic to produce more cracks in the social fabric (Mehmood, Hasnain and Azam, 2021). This paper draws attention to the interplay between nonhuman ecologies, belief systems and the state governmentalities. Situating the debates within the volatile socialites of South Asia, it attempts to discuss as to (i) how these postcolonial states prepare themselves to respond when the (essential) religious actors add more challenges to the crisis management especially where they are co-constitutive of the state power? (ii) How effective are the traditional and/or religious ways of thinking in the broader problem-solving efforts?

B3 Roundtable: Political Engagement of Asian/Pacific/American Artists in the Post Pandemic Era

Kyunghee Pyun, Moderator

This roundtable focuses on political engagement of APA artists in the post pandemic era. Panelists will discuss the past, the present, and the future of civic engagements by APA artists in the United States. A group of panelists will take turns to talk about activism by APA artists from the early twentieth century to the civil rights movement era to the Asian hate during the COVID 19 pandemic. As one can imagine, there is a long tradition of persecuting new comers and immigrants in the art world. It is important to address the past in order to envision a better future. Some contemporary artists and art professionals will share their strategies or advices for APA artists regarding transformative dynamics and trajectory of art projects involving civic engagement and activism. Art historians and art critics will discuss how APA artists should respond to these currents and future waves. In growing nationalism in some countries in Asia, how to define Asian art or Asian contemporary art in a transnational context is also a thorny issue. Both historians and contemporary artists will brood on this issue in the post-pandemic geopolitics in the pacific region and in the Global South.

Kyunghee Pyun, Fashion Institute of Technology
Soojung Hyun, Montclair State University
Deborah Saleeby-Mulligan, Manhattanville College
Joo Yeon Woo, University of South Florida
Nicola Rodriguez, Independent Scholar
Paige Johnston, Independent Scholar
Nijia Cui, New York University

SATURDAY, October 2

C1 Panel: Religious Change in Contemporary Vietnamese Society

Lauren Meeker, Chair (New Paltz)

Ritual Formalization and Intensification: The Cult of RITUAL “108 CHIÊU ỨNG ANH LIỆT” of the Ethnic Hainan Chinese in Vietnam*Tho Nguyen, University of Social Sciences and Humanities, Vietnam National University-Ho Chi Minh City, Vietnam*

The worship of "108 Chiêu Ứng Anh Liệt" of the Hainan Chinese had its primary form taken place long time ago in Hainan Island but was then standardized and formalized in Vietnam after one incident occurred on the central coast of the country. In 1851, a group of Hainanese merchants were unjustly killed offshore. In the same year, they were vindicated and ordained by King Tự Đức of the Nguyễn Vietnam. With imperial sanction, the worship easily transformed its symbolic symbols, thus becoming a public cult and significant landmark of the Hainan Chinese communities in Vietnam and Southeast Asia. The cult followed the Hainanese merchants to spread to Hainan island of China. From the perspective of cultural studies, this transition is not spontaneous. On the contrary, it contains the collective consciousness and rhetorical narratives of the Hainanese community. The worship of "108 martyrs" has to a certain extent become a symbol of the "going-upstream spirit" of the community, which covers hidden cultural and political discourse in the cross-border environment.

Dialogue Performance and the Creation of “Tradition” in the TÂM VU Vegetarian Festival in Long An, Vietnam*Diep Le, University of Social Sciences and Humanities, Vietnam National University-Ho Chi Minh City, Vietnam*

After decades of market-based economic reforms, communal festivals in rural Vietnam have undergone profound changes, reflecting the vitality of the local community. The communal festival held in Tâm Vu (Long An, Vietnam) is such a case. This festival is to commemorate local heroes and educate local traditions, gradually adding other values (i.e., worshipping lonely ghosts and exorcism) to become a local representative festival. After the transformation, the festival, called “the Vegetarian Festival”, incorporated Confucian elements, Buddhism, Caodaism, hero worship, and folk beliefs, and became a local representative event. In addition, under the wise organization of the cult committee, the local people have been participating in an important "dialogue forum" in which individuals, religious groups, the entire community and local authorities are designated as dialogue partners. The local people, through the Vegetarian Festival, strive to create a local cultural identity, which directly contributes to strengthening their common voice in the "dialogic forum". By inheriting the theoretical and practical results of Lương & Trương (2012), Endres (2001, 2002), Ngô (2012), etc., the research further investigates the case study and confirms that, once the common voice of the community is respected, they will become proactive and responsible for maintaining and creating "tradition".

Ghe ngo of the Khmer in the South of Vietnam: From a symbol in agricultural rituals to contemporary discourses*Chung Pham, Institute of Religious Studies, Vietnamese Academy of Social Sciences, Vietnam*

The religious life of the Khmer people in Vietnam are known mainly through the practice of Theravada Buddhism. In fact, this community has an extremely rich religious life, showing a harmonious combination of Theravada Buddhist traditions, Hinduism and folk beliefs. This combination has contributed to the Khmer cultural characteristics in Vietnam, of which the symbol of the ngo is one of the typical elements. For the Khmer people in the South of Vietnam, the ngo occupies a very important position in religious life, which is considered the sacred symbol of protecting peace, prosperity and happiness as well as the embodiment of community cohesion and power. However, in recent years, the ritual practice and symbolic meanings of the ngo have tended to change. Some secularized discourses are dominating and gradually replacing the traditional religious properties of the ngo symbol. Studying the ngo through a comparative perspective of discourses, tracing from a sacred symbol in agricultural rituals in the past to a secular symbol in contemporary society, would contribute to clarifying some important aspects on the process of cultural and religious transformation which is taking place very strongly and diversely today.

Relic or Body? Afterlife Beliefs and the Conflicts of Urbanization in Vietnam

Hai Dinh, Department of Anthropology, Vietnam National University-Hanoi, Vietnam

A grave in the cemetery or an urn of ashes in a pagoda (relic) is the eternal resting place of the deceased in Vietnamese belief. It is a sacred place, playing a central role in religious rituals. Apparently, it is a place that has been separated from secular life, but in reality, every cemetery is a secular space under the management of the government or private companies. The process of urbanization in Vietnam over the past decades has caused cemeteries to shrink rapidly, so the conflict between the environment for the dead and the urban space is increasingly fierce. In that context, cremation and sending the ashes of loved ones to the temple seemed like a reasonable solution. This research focuses on the contemporary discourses on the afterlife concept in the context of massive urbanization in Vietnam over the past three decades.

C2 Panel: Cultural Appropriation in Arts

Victor Vicente, Chair (Independent Scholar)

The "Empty" Shot in Chinese cinema

Siyang Duan, Shanghai University, China

This presentation will focus on one Chinese film device: "Empty shot". "Empty shot" reflects the idea of emptiness or nothingness from traditional Daoist thinking and draws from artistic techniques from Chinese poetry, landscape painting, etc. that embrace emptiness or nothingness. This presentation will examine the example of "Empty shots" in several Chinese films both current and historic, with a particular focus on two issues that reflect traditional Chinese aesthetic thoughts: how the visible scenes shown in the empty shots are imbued with invisible emotion (qing jing jiao rong 情景交融), leaving the empathetic space for the audience to feel what the characters are feeling; and how it works as a virtual space in the actual film (xu shi xiang sheng 虚实相生), allowing the audience to freely associate with the myriad things resonate with the scene, to feel at one with the nature and universe as Daoist master Zhuangzi (4th century BC) has proposed.

This analysis does not intend to identify a type of film technique unique to Chinese film, but to break the existing way of naming and theorization in order to make space for the potentialities of the "Empty shot" style, which may also apply to films not from a Chinese background. As David Martin-Jones

argued, film-philosophy has arguably progressed further than philosophy through its acknowledgement of the importance of studying a world of cinemas, as an exchange of philosophies from around world can assist us understand better the world we inhabit (Martin-Jones, 2016)

The Mikado, Or Cultural Appropriation During the Japan Craze

Bridget Dooley, Rochester Institute of Technology

All cultures experience exchange when they interact, and the line between cultural appreciation and cultural appropriation can be thin. Cultural appropriation occurs when a person or group from one culture takes aspects of another culture and claims ownership and/or misrepresents it. When the appropriating culture has a history of imperialism and/or exploitation, such as Western European countries and the United States, it creates an image of disrespect. For Japan, the appropriation of its culture by the West began in earnest in the 1880s and 1890s, and continues to this day. My senior capstone research project examines appropriation of Japanese culture by Western media during the so-called "Japan Craze," using Gilbert & Sullivan's *The Mikado* as a case study.

A Comparative Analysis of Ubume (姑獲鳥) 's Images in Japanese and Chinese Cultures

Jian Wang, Independent Scholar

This paper focuses on a traditional Japanese yokai (supernatural monsters) called Ubume, which is commonly depicted as the spirit of pregnant women in Chinese and Japanese cultures. During the Edo period (1603-1868), the folk story of Ubume had spread to Japan from China and gradually emerged and formed a figure in Japanese society that different from the original one.

The paper will explore the images and folklores of Ubume portrayed under Chinese and Japanese cultural backgrounds and further investigate how the characters of Ubume reflect the cultural behaviors and historical realities of these two countries in distinctive ways.

Ranges of literacy works and visual narratives have been explored, in addition to the related historical and cultural context of Japan and China over centuries, to draw out what meanings of Ubume held regarding maternity, traditional images of femininity, and feudalism. Tracing the chronology of Ubume, the argument presents that the image of Ubume under Chinese feudal culture reinforces the importance of giving birth to children and restricts females' roles by placing fertility as women's ultimate goal in life. Due to Japan's deep enthusiasm for yokai culture, the folklore of Ubume is widely known, thus creating a diverse spiritual landscape with the collision between the ideas of order and chaos.

Korean Classical Musician's Identities in Korean Film Music

Yoon Joo Hwang, University of Central Florida

Classical music education has been an important role in East Asian culture and many of East Asian children started to play Western classical instruments such as piano, violin and cello. Classical genre of music and classical music culture have been a big role than Korean traditional music. For example, learning the piano is cultural phenomenon in 1980s, which is dramatic after the Korean War (1950-1953), from the 1960s onward. Trumpets start in the bingeing of theme Indiana Jones (1981) and film music and Hollywood created their own film music history for a long time. The synergy of film music is very powerful for viewers. How about Korean film music? For example, *Rampant* (2018) is a Korean historical drama, however viewers can listen to Western classical music instead of Korean traditional music. A Korean historical drama and classical music—it is a hybrid work. Many of Korean film composers started to use Western classical instruments and various genre of classical music. In Korean film *Oldboy* (2003), one can hear genre of Waltz and clarinet for Mido's Theme, "The Last Waltz" and Jisoo Lee's Cries and Whispers. Korean film music started to develop now in the 20th century. Korean

film music was developed, and western classical composition and classical instruments are utilized. I will discuss how Korean identity and sensibility can explore through Western classical music from selected Korean films music and deliver and influence to Western viewers and how music became internal adventure in Korean films.

C3 Panel: Governance and Law in Asia

Neal Keating, Chair (SUNY Brockport)

Should I believe my Government? Indonesian Youth Movements, their social and digital connectivity's for Future Employment, Support for Gender Equity- Anti Sexual Violence, and Searching for Common ground on Climate Justice and Anti-Racism (The Case Study of Aliansi Rakyat Bergerak)

Arie Setyaningrum Pamungkas, Universitas Gadjah Mada, Indonesia

Aliansi Rakyat Bergerak (the alliance of the peoples' movement) is a youth movement which is rooted in the networks of students' campuses organizations in Yogyakarta Indonesia. It has affiliated with other students' movements throughout Indonesia that have been involved in the educational program of "Politik Cerdas Berintegritas" (Smart Politics for Integrity) supported by KPK (the Indonesian Commission of Corruption Eradication). The Indonesian youth movements have witnessed the danger of identity politics including racism in response to the socio-economic, and cultural transformation for the future of Indonesia as a nation state. The worsened polarizations of grassroots especially since the Action to Defend Islam in 2016 have impacts on the national wide elections that result in various chaotic and or disruptive events including in response to the pandemic of Covid19. With regard to the disruptive events, the movement shows a dynamic response to the discourse and the practices of commons that shared within multicultural youth membership. It also challenges political discourses on the dispute over the enacted Omnibus law. The movement is struggling with sustainable networks and forms of resistance, aimed at social justice especially at the locally rooted practices. In brief they demand for a fair system that supports equal opportunities, new forms of shared economic systems and climate justice for their better future through the shared knowledge and the practice of democracy.

Keywords: disruptive events, Indonesian youth movements, commons, equal opportunity, shared economy system, social justice, climate justice, shared knowledge and the practice of democracy.

Law and Labour: Domestic Workers in India

Nikita Audichya, Maitreyi College University of Delhi/ Jawaharlal Nehru University, India

There exists a complex relationship between law and domestic workers in India. The article's central argument is that the absence of specific laws regulating paid domestic work does not mean the absence of the domestic worker from the legal landscape. Due to want of formal legal structures, they might lie outside the scope of legal protection and social security, but the Indian State firmly entrenches domestic workers within its legal purview of control and surveillance. The article examines the relationship between the State and the domestic workers within this contradiction of the legal regulatory framework. The focus will be on the role of law in policing domestic workers through the courts and the nature of the legislative intervention.

The Counterintuitive Approach of Vietnam's Consumer Protection Law and Policy in the Digital Economy and a Way Forward

Hai Doan, University of Otago, New Zealand

Globally, the last 30 or 40 years saw the dynamic flux of the picture about consumer protection, sparked from the invention and popularization of the Internet. This shift of frame is more rapid thanks to the digital revolution and the introduction of the collaborative economy. Meanwhile, the Vietnamese E-economy has been expanding greatly and today is among the top developing and transition economies regionally. This changing course required the invention of and change in Vietnamese consumer protection law and policy. Nevertheless, the development in consumer protection in Vietnam is not proportionate to that of E-commerce. This paper aims at figuring out what current issues with Vietnamese digital consumer protection are, thereby finding ways to address these. This task is carried out by reviewing a range of Vietnamese legal documents, preparatory reports in conjunction with the surrounding global context related to consumer protection. This paper acknowledges some positive in the current consumer protection law and policy, such as the change in policy maker's mindset and the reception of experiences of other states; nevertheless, there is still some inhesion deficiency, including the arbitrary attitude in making and enforcing law and policy. These hurt consumer's welfare in various ways, including the mal-modification of transplanting foreign rules, weak and unworkable regimes and institutions, and reduction of consumer choices. After proving that the current legal framework should be changed, this paper proposes the orientation to do so, particularly to change the mindset in dealing with the collaborative economy.

Modern Grassroot Vietnamese Attitudes Towards ASEAN

David Owen, Millersville University of Pennsylvania

Modern Vietnam is characterized by high levels of economic and infrastructural development, in addition to a movement towards integration into the Southeast Asian community since its 1995 membership in ASEAN. After decades of permanent membership in ASEAN and regional economic cooperation in Vietnam, many in Vietnam are beneficiaries of modern economic development. However, economic development has not benefited all of the Vietnamese in a similar manner. In this study, I seek to better understand the attitudes towards ASEAN in Vietnam by answering the questions of what are the Vietnamese attitudes towards ASEAN as a regional institution of cooperation and how do the attitudes differ across the regions of Vietnam. Ordered logistical regression is used to test hypotheses of grassroot attitudes. The results have important implications for understanding broader grassroot sentiment towards ASEAN.

C4 Panel: Historical and Contemporary Politics

Thamora Fishel, Chair (Cornell University)

The Shift in the Regime of Silence: Selective Erasure of the 1965 Massacre in post-New Order Indonesia's Official Narratives

Suzanna Eddyono, Universitas Gadjah Mada, Indonesia

This study revisits the regime of silence surrounding the official representation of the Indonesian 1965 massacre after the collapse of Soeharto's New Order regime in 1998. Focusing on the educational arena, it conceives textbook authors as post-memory agents, highlighting their narrative strategies of revisiting the past in textbooks' representations of the 1965 event. The argument is that the narrative strategies of the official representation of the 1965 massacre suggest the continuing regime of silence, yet also demonstrate the shift in the silence strategy before and after 1998. The latter is visible from the New Order's repressive imposition of singular account of the 1965 and its strategy of silencing alternative narratives to post-New Order's strategy of silence surrounding the 1965 despite public demands for justice. This paper contributes to the current discussions of contesting memories of the Indonesian 1965 massacre after 1998. Taking account of broader cultural and political contexts,

it demonstrates the strategy of selective erasure, allowing textbooks writers to neatly cut off a direct link between Suharto, the army, and the 1965 massacre. The latter makes possible the remaking of the representation of Suharto from the most important figure behind the 1965 mass killing to a pious significant national figure in post-New Order Indonesia. This paper further suggests the continuing contesting memories of the 1965 massacre, representing a new politics of post-memory, which aims at shaping the intergenerational memory in post-New Order Indonesia.

A Nation Without Ethnic Essentialism? An Alternative Sino-Japanese Model of Civic Language Nationalism at the Turn of the Twentieth Century

Ashley Liu, University of Maryland

Language nationalism in modern East Asia is usually discussed as a type of ethnic nationalism that promotes ethnic homogeneity and exclusivity. This paper explores an alternative model of civic language nationalism that originated in Meiji Japan and became influential in late Qing China. Rooted in the Meiji ideas of bunmei kaika 文明開化 (“civilization and enlightenment”) and genbun itchi 言文一致 (“unification of speech and writing”), this model focused on building a civic nation that consisted of a literate citizenry “enlightened” by modern Western thinking. Unlike models of ethnic language nationalism, this civic model based on phonetic scripts did not support ethnic homogeneity and exclusivity. Meiji Romanization activists attempted to mold Japan into a Westernized civic nation by abandoning the Japanese language; they had little regard for an ethnic essentialism that emphasized ethnic nation-building through promoting the language of an ethnos. Compelled by Meiji civic language nationalism, late Qing phoneticization activists sought to create an enlightened Chinese reading public by making phonetic scripts for different regional languages, which undermined ethnic homogeneity by shunning the idea of a singular national language. To them, rapid increase in literacy rate was more important than an ethnically and linguistically unified nation. Though seemingly disparate in their approaches, these Meiji and late Qing intellectuals shared the vision of using phonetic scripts to unify speech and writing and create an enlightened, literate civic nation at the expense of compromising the ethnic nation.

The Carnavalesque of “Big People”: Social Media Politics and Youth Uprising in Thailand

Moodjalin Sudcharoen, University of Chicago

In mid-2020, young Thai protestors took to streets demanding for wide-ranging political and sociocultural reforms. Although their primary agenda was to barrack against the military-backed government and the monarchy, the protestors also called attention to politics in smaller scale institutions, including school and family. Streets, however, were not the only site where the protests took place. A series of internet memes, YouTube videos, and other social media artifacts have also become a powerful medium through which pro-democracy and human rights messages are circulated.

Following Bakhtin’s (1984) conception of carnivalesque, this paper explores how social media serves as a site where folk humor and popular cultures emerge as subversive forces that destabilize rigid, officialized, and uniform social systems. Youth-led protests in virtual spaces transform the state’s propagandistic artifacts into a series of parodies and satires. The language of authority freely and unconventionally intermingles with youth language and humorous genres of speech. Through the study of such media artifacts, the paper argues that the current sociopolitical divide in Thailand is premised upon cultural assumptions surrounding the notions of dek, “child,” versus phuyai, “adult,” or literally translated as “big people.” Phuyai does not precisely refer to a specific range of chronological age. Rather, it is a status term, referring to those who occupy a privileged position in a social hierarchy. Unlike Thailand’s previous pro-democracy movements, the ongoing uprising is

explicitly and creatively dismantling the child-adult hierarchy which structures different scales of power relations in Thai society.

The Reforestation of South Korea, the United States, and the Anthropocene: Aid, Environmentalism, and the Cold War

James Podgorski, SUNY Binghamton

This paper examines American and South Korean state interests surrounding the reforestation of South Korea following the Second World War and the Korean War, arguing that the success of South Korea's reforestation program possible due to South Korea's geopolitical position relative to the United States, and the economic and material aid given by the United States as part of the Cold War acted as the major factor in bolstering South Korea's forests as a vital "national resource", and that the impetus for planting trees was not something born of an ecological desire or need of protection, but as a management scheme to bolster agricultural production through erosion control and provide a "useful" forest which could be used to produce goods and infrastructure to support an "underdeveloped" American proxy. The paper further shows that from the South Korean perspective, reforestation was a vital aspect of national development, not only for similar reasons that the United States had in their interest in the nation but also as a symbol of the Korean nation's essence: to "green" South Korea was to return its national vitality from a place of impotence brought by colonial exploitation. Finally, this paper examines how the reforestation of South Korea could be understood in discourses around the Anthropocene and its related conceptions.

C5 Panel: Religion and Indigenous Beliefs

Gareth Fisher, Chair (Syracuse University)

Confucian Freedom: Practice, Morality, and Responsibility

Zejian Zhou, St. Lawrence University (NYCAS Undergraduate Honorable Mention)

Is freedom exclusively a western privilege? Is freedom present in Confucianism? This paper attempts to elaborate on freedom in Confucianism and argues that unlike Western freedom that stresses an individual's natural rights, Confucian freedom requires one to gain freedom through gradual efforts in one's entire life. Moreover, Confucian freedom is a layered process, which includes practice, morality, and responsibility. Practice and morality help a person achieve individual freedom, while responsibility brings communal freedom. Only when collective freedom is achieved in a Confucian society can Confucian freedom get fulfilled. Understanding Confucian freedom will help us better comprehend alternatives to western understandings of freedom.

Hu Shih's methodological awakening as a pragmatist: Historical perspective of the emphasis on Dewey's philosophy

Daiki Yamashita, Graduate School of Education and Human Development, Nagoya University, Japan

Hu Shih is well known as one of the key intellectuals in modern China. He stayed in the United States with the help of a government scholarship from 1910 to 1917. At Columbia University, he wrote the doctoral dissertation under Professor John Dewey's supervision. At the same time, Hu Shih applied Dewey's philosophy to his own research project, and emphasized it as a methodology.

This paper aims to examine what was Dewey's philosophical methodology Hu Shih applied

and emphasized. For this purpose, the author analyzes Hu Shih's lecture entitled "Pragmatism" during the spring of 1919.

Before going to Columbia, Hu Shih came into contact with Dewey's philosophy through the criticism of experimentalism at Cornell University, which was under the influence of neo-Hegelianism. According to Hu Shih's autobiography, the influence of neo-Hegelianism here was from the genealogy of the British thinker Thomas Hill Green. In that context, Hu Shih began to read Dewey's books systematically. Thus, Hu Shih came to neglect the early Dewey was under the influence of neo-Hegelianism. In fact, considering Hu Shih's lecture on the occasion of Dewey's visit to China, all the descriptions on Dewey were after the period of Chicago, and "Democracy and Education" was regarded as the representative work of Dewey's philosophy of education. On the basis of such a philosophical methodology, Hu Shih conducted his own research projects, and was deeply involved in the establishment of the new school system and curriculum standards in 1922.

Mainstreaming indigenous knowledge in formal learning: the case of Pamulaan Center for Indigenous Peoples' Education in the Philippines

Giselle Miole, Waseda University Graduate School of Asia Pacific Studies, Japan

Among the current debates is how schools achieve inclusive education and at the same time provide special needs to concerned learners such as the people with disabilities, and the indigenous peoples to combat against alienation and discrimination in schools. The Philippine government enacted the Integrated History Act of 2016, a law that integrates Muslim and indigenous peoples' studies in the Philippine basic education curricula; and the issuance of Memorandum Order No. 2-2019, integrating indigenous knowledge in formal higher education. This study analyzes how the Philippines, having a comprehensive profile of national minorities consisting of Muslims and indigenous peoples, changed its policy promoting indigenous knowledge in national higher education curricula, and identifying international and domestic drivers that led to the educational reform. A series of systematic reviews of policy documents and previous studies, policy formulation analysis using the Actor-Centered Institutionalism framework, and in-depth online interviews were conducted for the study. It is revealed that the rising awareness and relevance of indigenous peoples' rights agenda around the world, fulfilling global commitments on Education for All, and the role of indigenous people's initiatives via mass protests, and emerging political participation of indigenous citizens in key areas of the government played a huge role in heightening the attention of the Philippine government to consider modifying the country's national curricula by adopting culture-based learning curricula of existing indigenous schools.

The Casualties of Nationhood

Shoaib Ekram, Rabindra Bharati University, India

The inter-religious bloodbath that occurred against the backdrop of the partition of India in 1947 and its aftermath in the province of Jammu and Kashmir has a strong possibility of a possible ethnic cleansing of particularly Jammu's Muslims. The numbers directly and indirectly affected by this gruesome act was humongous. In the month of August-October 1947 one million Kashmiri Muslim refugees were uprooted and an estimated 2,500,00-300,000 were massacred in the Jammu province alone. Violence was directed in the valley by the Dogra Hindu state troopers solely aimed at driving them out from fear of death. Despite the growing concerns of the 'new history' of partition and new narratives of partition emerging, until recently it has been dominated and eclipsed by the Punjab experience of violence and mass migration quietly leaving out the other regions. This selective approach has been to the detriment of other regions such as Jammu which experienced a similar pattern of disruption and violence, one that was equally profound. In this paper I attempt to explain that the crimes inflicted on Jammu's Muslim population were nothing less than genocide. It traces and reflects on the circumstances and conditions which led to the mass killing and in turn resulting in the emptying of Jammu's Muslims in the region following the partition of India.

D1 Panel: Environmental and Social Responsibility**Dean Jose Maliekal, Chair (SUNY Brockport)****The Land Question: Conceptualizing a Relational Environment***Surabhi Pant, University at Buffalo*

The modern history of environmental sociology has seen different paradigms rise to the fore at various points, each offering distinct perspectives and points of emphasis. In this paper, I aim to build on the extant frameworks in environmental sociology by introducing a conceptualization of the environment as an ecosystem comprising a structure of (human-nonhuman-social-material-biophysical-ecological) relations. Drawing on a discussion of the condition of women's dispossession of land in rural communities in India, I suggest that incorporating an idea of relationality into environmental sociology brings into view and forefronts phenomena, processes, and experiences that should be of particular interest to environmental scholars. This paper will conceptualize "relationality" within the underpinnings of problem at hand i.e. land dispossession of women in rural India. Later I explain how this new conceptualization of the environment can benefit environmental sociologists to ask new questions and think of better ways to solve environmental problems.

Making it work here: a mixed-method research of Asian refugee employment experience in Buffalo, New York*Shiyue Cui, University at Buffalo*

Refugees are among the most vulnerable yet understudied immigrant populations in the US. They often leave war-torn countries or other violence in search of safety and socioeconomic opportunities in American cities. Many Burmese refugees, for example, fled the military conflicts in Burma and stayed in camps in Thailand or urban settlements in Malaysia for years before resettling in American cities.

Refugees typically experience varying degrees of unemployment, underemployment, underpayment, and sometimes rely on public assistance, all of which contribute to their downward mobility. The current literature tends to focus on individual characteristics, while many refugee families develop coping strategies as a family. As such, it fails to address the underlying mechanism behind refugees' family decision on their employment, how refugees cope with the challenges with family decisions, and how their employ, in turn, influence their family relationships as a gendered outcome. Asian refugees are particularly understudied in the refugee literature.

In this study, I analyze refugee's work and family relationships with a mixed-method design. The quantitative data in this study come from American Community Survey (ACS) 5-year estimate from 2009-2019. I will then interview 25-30 Asian refugees living in the Buffalo area, primarily from Burma and Bhutan, to study their perceptions and experiences of employment, how those work experiences influence their family life roles, and vice versa, to explain the quantitative results. This study will contribute to the refugee literature by providing a deeper understanding of their employment and family relationships, and theories of migration and integration in general.

Migration and Citizenship in West Bengal: Some Reflections*Aditi Mukherjee, Leiden University, The Netherlands*

In this paper I will explore how the recent transformations in de jure citizenship in India around migration has impacted lower caste and lower class dalit East Bengali refugees in the eastern Indian state of West Bengal. In India, successive modifications have been brought in the national citizenship regime from the initiation of the republic till now from jus soli to jus sanguinis principles, primarily in relation to migration. There is an attempt to construe a large majority of the migrants, specially coming through the country's eastern borders as 'illegal infiltrator', questioning their formal membership to the Indian nation. In this paper I will traces how dalit East Bengali refugees in West Bengal, who often hold a liminal position vis a vis a hierarchy of a graded membership structure within the nation state, fare and have negotiated this regime over the years. I draw on PhD field research conducted with dalit East Bengali refugees in the districts of Kolkata and North-24 Parganas in West Bengal from 2017-2020. Here I pose the following questions: how has the transformation in Indian citizenship from jus soli to jus sanguini, implicated the legal status and social rights of dalit East Bengali refugees? And how have they responded to the situation?

Citizenry, Variety, and Money in AIR's Hawa Mahal

Shantam Goyal, University at Buffalo

In the early days of All India Radio (AIR), one of the trickiest issues it had to navigate was finding a balance between carefully curated high-culture radio programming and its scant listening public, and popular entertainment with Hindi film music which had more commercial potential. Under the respective leaderships of Sardar Vallabhai Patel and B.V. Keskar, radio was also to be fashioned into a viable tool for nation-building, and for propagating a centrally regulated and controlled form of cultural nationalism. After a long ban on all film music, and having lost a large chunk of its listenership to the more popular Radio Ceylon broadcast out of Sri Lanka, AIR launched its Vividh Bharati service in 1957 for more commercially viable programming. The spate of light-entertainment shows which followed included Hawa Mahal, each of whose 15-minute long episodes would be a playlet, usually humorous, but could also be a section of a dramatized novel, or a folktale being read out by a narrator.

Being light-entertainment, Hawa Mahal avoided any heavy-handed or consequential commentary on the subject of its humor. As such, it does not seem to conform with regular AIR programming's tightly regulated information dissemination. My argument, however, is that what we hear on Hawa Mahal is a consequence of the centralized, state-controlled nature of the government entity which is AIR, and its content lies squarely within the ambit of what the state envisioned as AIR's role in the Indian polity from the very beginning of radio in India.

D2 Panel: Artistic Reflections on the Nation

Philip Guingona, Chair (Wells College)

Untouchable: On the Cultural Politics of Hands in Yan Lianke's Dream of Ding Village

Elise Huerta, Stanford University

Cultural protocols of touch—the explicit and tacit rules that guide the way we use our hands to interact with one another—have been placed in high relief by the COVID-19 pandemic. How do stories of hands reflect and inform these protocols, and why does it matter? What is the cultural significance of intimate touch and “untouchability” in the new millennium? To explore these questions, I examine the representation of hands in Yan Lianke's *Dream of Ding Village*, a 2006

novel set in a fictional Chinese “AIDS village.” I draw upon Anthony Giddens’ analysis of intimacy, risk, and the rise of the “pure relationship” to explain why tactile estrangement brings about the metaphorical death of the novel’s quarantined protagonists, as well as why intimate touch is endowed with the power to restore their humanity and will to live. The story illuminates touch as an indispensable facet of modern intimacy and alienation that is often overlooked by existing scholarly paradigms, which tend to overemphasize disembodied verbal utterances and the relinquishment of private information as the primary mechanism for building intimate rapport. In Giddens’ terms, Yan’s novel highlights “untouchability” as a new axis of inequality that is defined by differential access to reflexive self-creation. With direct relevance to our age of social distancing, my paper argues that the denial of intimate touch can be read as a form of modern biopolitical violence and urges readers to consider precisely what is lost in a world where our interactions with others are increasingly virtualized.

“Even if it Means Our Battles to Date are Meaningless” The anime Gundam Wing and Postwar History, Memory, and Identity in Japan

Genevieve Peterson, University of Massachusetts Boston

Since 1945, three narratives have dominated Japan’s postwar memory landscape: the heroic narrative, the victim narrative, and the perpetrator narrative. There are few places in Japanese public discourse demonstrating an engagement with the gray areas between the narratives. What makes a hero? What kinds of visions do victims cast? How evil are perpetrators? While often absent in public discourse, these questions are frequently explored in Japanese popular media, including anime. When the 50th anniversary of the end of the Asia-Pacific War occurred in 1995, Japan’s public figures attempted to lay its memory to rest. In the same year, on April 7th, an anime aired on Japanese television that dove into the depths of war memory. This thesis analyzes the anime Mobile Suit Gundam Wing as a probe into postwar memories about the Asia-Pacific War and what those memories reveal about Japanese attitudes towards their history and identity in the late twentieth century.

Photographs of the Injured: the Occupation of the Ottoman Bank (1896) and its Visual Representation

Baek Kyong Jo, Seoul National University, Korea

In the Yıldız photography collection of the Ottoman Sultan Abdülhamid II, there are 60 photographs of the wounded people in hospital wards, injured by the Armenian revolutionaries during the forceful occupation of the Ottoman Imperial Bank in 1896. This paper considers these photographs as political propaganda material to revise the Western interpretive frame of the event and resultant massacres on Armenian residents in Istanbul. With images of the injured citizens, the Hamidian government accentuated the Armenian violence and relatively downplayed the gravity of the massacres. At the same time, the government tried to prove that it had successfully quelled the situation and brought back order and justice to the Ottoman society. The spatial setting of wards played a crucial role in visually constructing these messages, rendering the scene into space where the Ottoman government effectively exercise medical power to correct the socially undesirable. Nevertheless, it seems that these photographs were not widely distributed. The inherent instability of meaning that images of wounded bodies bear would have made the photographs potentially dangerous and possibly prevented the Ottoman elites from propagating them. Instead, the Hamidian regime opted for a safer alternative of photographs of bombs and weapons that indicate the Armenian violence, without leaving much room for alternative interpretation.

The Biopolitics and Self-contextualization in Chen Chieh-jen’s Realm of Reverberations

Hsin-Yun Cheng, University of Rochester

This paper examines Taiwanese artist Chen Chieh-jen's artistic methods of self-contextualization and the construction of genealogy. His four-channel documentary film *Realm of Reverberations* (2015) reflects on the forced relocation of Lo-Sheng Sanatorium for the Taipei urban renewal project since 1994. Lo-Sheng Sanatorium used to settle and isolate leprosy patients from society since 1930 under the Japanese colonial rule. This film collects and reiterates the memories of the Lo-Sheng residents, a student activist, and a care worker who immigrated from China. These characters revisit the nearly abandoned sanatorium where the medical facilities, old furniture, and historical documents about the classification and control of Hansen's disease are scattered. Juxtaposing the voices of the isolated people with the colonial documents, Chen intends to reveal the biopolitics and segregation of certain groups of people under the discipline and the violence of colonial and Kuomintang governments. In addition, he proposes to create reverberations from the commoners to subvert the regulating and disciplinary power from the governments. By analyzing this film and his discursive work *Bianwen Book* (2014), this paper aims to investigate Chen's strategy of retrieving the voices from the marginalized people and contextualizing them into a broader postcolonial and post-martial-law history in Taiwan. These strategies, I argue, echo Chen's larger project of challenging the colonial, governmental, and capitalist authorities by retrieving the sensible production from the underprivileged people and exploited workers. In this way, the marginalized people can write for themselves and create dissident voices.

D3 Panel: Life in Modern Asia

Mark Nathan, Chair (University at Buffalo)

A Dangerous Woman: Anna May Wong (黃柳霜) and Her American Dreams

Li-Lin Tseng, Pittsburgh State University

The Chinese-American actress Anna May Wong (1905-1961) reached Hollywood and international stardom around 1930, creating provocative portraits of Asian women in over 50 movies. Adventurous, determined to pursue her American dreams in show business, she created vivid images of oriental sex slaves, exotic dancers, and femmes fatales, notably the dangerous "dragon lady," daughter of the fictional Dr. Fu Manchu. In the eyes of Chinese critics, these characters were hardly socially and culturally approved "good girls." Rather, they were considered unpardonable racial stereotypes triggered by fear of the "Yellow Peril" fostered by western popular culture. However, born and educated in California, Anna May never gave up on her dreams, insisting on developing her own career through her unique, self-conscious blend of Asian and American identities. Her mixed ethnic identity embodied the fundamental tension between two cultures. Both her life and her screen personae testified the clash of Confucian and western civilizations.

Representation of Asian (Im)migrant Others in Korean TV Shows

Jeongyun Ko, Dong-A University, Korea

For the past several decades, South Korean mass culture has generated increasing discourses about Asia. In Western media, there is nothing new in the phenomenon of screening Asia as an object. Asia, a highly ambiguous and complicated entity both in geographical and conceptual sense, has been continuously objectified as a referent that is unfamiliar, inscrutable, or uncivilized, thus non-West, by countless Western creating subjects. The case of Korean mass culture featuring Asia as an object of exoticizing gaze calls our attention as an intriguing example that exposes politics of representation in late capitalist global culture. This paper examines two South Korean TV shows featuring "foreign

brides,” Love In Asia (2005-2015) and The Multicultural Wars between Mothers-in-Law and Daughters-in-Law (2013-2021) and consider the changes seen in the Korean representation of marriage migrant women and their home countries.

In general, I will consider how these TV shows have created highly congealed images of marriage migrants from Southeast Asian countries. On the surface, these popular TV shows seem to work for the cause of foreign brides by promoting awareness of multicultural differences and diversities. Close examination of the shows will reveal ethnocentric ideology in relation to the issues of class, race, and especially gender of present day South Korean society. I will also argue that Korean society’s ethnocentric ideology toward marriage migrants is indisputably revealed in the shows’ most popular segments, where the women’s homes in the Southeast Asian home countries are introduced, highlighting their exotic cultures.

Our Perpetual Liberated Zone with Our Perpetual Companion: Korean Jeju Haenyeo and Jeju Ocean

Hee Sook Lee Niinioja, Independent Scholar

The 2003 UNESCO ICH Convention defines intangible cultural heritage as (1) Traditional, (2) Inclusive, (3) Representative, and (4) Community who produces-sustains-transfers. For this, the term “collective memory” coined by Halbwachs (1925) acts as a framework for studying societal remembrance, suggesting a possibility of construction, sharing, and passing on by communities. Each collective memory depends on specific groups described by space and time.

“Culture of Jeju Haenyeo” in Korea was inscribed in UNESCO ICH 2016. Off the southern coast of mainland Korea, Jeju Island is a volcanic area, and a community of women goes diving 10m under the sea without oxygen masks to collect shellfish for a living. Each person has her mental map of the sea, including reefs and the habitat for shellfish. She also commands local knowledge on the winds and tides. The maps-knowledge is acquired through repetitive diving experience, transmitted to generations.

Before a dive, prayers take place through a shamanistic ritual for the goddess of the sea to ask for safety and a plentiful catch. Haenyeo Song, while rowing their boat out to the sea for diving, is the local culture. Representing the island’s character and spirit, the culture of Jeju haenyeo has enhanced women’s status and environmental sustainability. They imprint an indispensable part of Jeju identity since most families have facilitated haenyeo.

This paper discusses the intangibility of collective memories and rituals practised by Jeju haenyeo, to underline their divisive yet hidden roles in Korean societies, with their perpetual liberation from current pandemics phenomena in particular.

Social network range, but not size, is longitudinally associated with cardiac biomarkers in Korean older adults

Baldina, Ekaterina, Yonsei University, Korea

Poor social relationships are associated with an increased risk for cardiovascular diseases. We aimed to examine the effect of social network range, a number of sociodemographic groups that can be reached through social ties, and size, total number of accessible ties, on cardiovascular health.

Methods

Data were derived from the Korean Social life, Health and Ageing Project (KSHAP), which includes both the complete social network matrix of residents in the whole township as well as measures of the cardiac biomarkers - Brain Natriuretic Peptide (BNP), Troponin, N-Terminal -proBrain Natriuretic

Peptide (NT-proBNP), and Cystatin. We used data from 685 adults aged 60-96 years. Fixed-effect models were applied to control for endogeneity.

Findings

Bigger villages range was associated with lower levels of cardiac biomarkers (BNP: $\beta=-0.17$, $p=0.006$, Troponin: $\beta=-0.78$, $p<0.001$, NT-proBNP: $\beta=-0.43$, $p=0.017$, Cystatin: $\beta=-0.04$, $p=0.001$). Similarly, as the number of college-educated network members grew, the level of cardiac biomarkers decreased (BNP: $\beta=-0.06$, $p=0.087$, Troponin: $\beta=-0.27$, $p=0.006$, NT-proBNP: $\beta=-0.22$, $p=0.028$, Cystatin: $\beta=-0.02$, $p=0.009$). Gender and age range also showed significant but less consistent association with biomarkers. Social network size was not associated with cardiac biomarkers.

Interpretation

Social network range, rather than size, was consistently associated with the levels of cardiac biomarkers. Social network range might allow access to diverse information and resources that help to maintain cardiovascular health in the elderly population living in remote rural areas.

D4 Roundtable: Indigenous Peoples and Land Issues in Cambodia and Vietnam

Neal Keating, Chair (SUNY Brockport)

In recent years, Indigenous Peoples in Northeast Cambodia and the Central Highlands of Vietnam have been negatively impacted by proliferating microfinance and international finance mechanisms, both of which are associated with dispossession of Indigenous Peoples' lands, and disregard for Indigenous People's collective rights to their traditional lands (as recognized in international law). While the state legal-political structures of the two countries are quite different, there is nevertheless a discernible parallel pattern they share, when it comes to Indigenous Peoples and their lands. The dominant powers in both countries racialize Indigenous Peoples as backwards and primitive. The roundtable will feature Indigenous Bunong activists from Cambodia and Vietnam in a conversation about these similarities and differences across the border, with a goal of identifying possible remedies and reparations for addressing the harms caused by land dispossession.

Glan Bubong, Independent Scholar
Ria Bubong, Independent Scholar
Sochea Pheap, Program Coordinator SIPDP
Lorang Yun, Program Coordinator, BIPO

D5 Panel: Modern Japanese Literature

Patricia Welch, Chair (Hofstra University)

1984 or 1Q84?: The Meta-Referential Properties of the Murikamiverse

Brigette Meskell, University at Buffalo

Haruki Murakami, globally celebrated, and yet highly controversial Japanese author of the 21st century has written at least 26 books translated for readers to enjoy in over 60 languages. Following the various gossamers within and amongst these books have led many readers to believe that Murakami has created a universe in the same way a fantasy authors such as Brandon Sanderson has

with The Cosmere or Le Guin did with the Hanish universe. Murakami achieves this by simulating narrative landscapes that are pregnant with implicit self-referential properties; these manifest within and amongst many of his short stories and novels.

However, for the scope of this paper, I will discuss these properties by examining the tacit doubling, and even tripling of characters and motifs within and between *The Wind-Up Bird Chronicle* and *1Q84*. Using metaphysics, semiotics, and the Freudian idea of the unconscious as lenses, we can explore how Murakami generates such illusory and self-aware realities. Whether considering the strange appearance of a second moon in *1Q84*, and the metacognition that occurs for characters who are unsure if that second moon had always been there; or the cameo appearance of an eccentric man named Ushikawa in both *1Q84* and the 1984 setting in *Wind-Up Bird Chronicle*, and the metacognition that occurs for readers who vaguely remember him from the “other novel,” there is an undeniable supersystem occurring between the universes of these two novels.

The Nuclear Beautiful in the Writings of Mishima Yukio

Scott Mehl, Colgate University

Theorists in the 1980s and 1990s, among them Peter Hales, Frances Ferguson, and Jacques Derrida, wrote of nuclear weapons in terms of an aesthetic of the sublime. Adapting the writings of Immanuel Kant, those theorists of the nuclear sublime emphasized the terror provoked by nuclear weaponry. This paper aims to complement those earlier theories by proposing a nuclear beautiful: the possibility that observers could find the effects of nuclear detonations (not only terrifying but also) aesthetically pleasing. Among many postwar authors, Japanese and otherwise, who take up the topic of the nuclear beautiful, I will focus on nonfiction and fictional writings by the noted Japanese novelist Mishima Yukio, with an emphasis on his novel *Utsukushii hoshi* (*The Beautiful Star*). Taking his novel as a guiding thread, my presentation will investigate the ethical implications of finding beauty in nuclear weaponry.

Elements or Models: Japanese Adaptations of Water Margin

Jionghao Liu Binghamton University

The COVID-19 pandemic has brought great difficulties to our lives in 2020 and has chased us into 2021. Pandemic is not a proprietary product of modernity but a phenomenon that exists since ancient times. It also plays an active role in literature.

In a Chinese vernacular fiction *Shuihu Zhuan* 水浒传 [*Water Margin*], published in the 14th century, a pandemic opens the whole story. With a plague as an origin, 108 demons are released from a cave, and decades later, they reunite to fight various wars together. In other words, the pandemic, as an event (element), leads the structure (model) of the story, a model of union, dispersion, and reunion. After *Water Margin* made its way to Japan in the 17th century, it has spawned copious derivative works (i.e., translations, adaptations, paintings, etc.). Within those adaptations, some works mention the specific element of the pandemic, not necessarily retaining the dispersing and reuniting model, while others get rid of the element yet following an isomorphic model.

In this paper, I use the “pandemic,” the beginning of *Water Margin*, as the main indicator to investigate how several Japanese adaptations deal with the opening (element) of the original work as well as the structure (model) stemming from this opening. Using the framework of elements and models provided by polysystem theory, this paper reconsiders the reception of *Water Margin* in Japanese literature from the perspective of adaptation, at the same time proposing a new way for applying polysystem theory.

(A)moral Absence: Three Considerations of Murakami Haruki’s “Barn Burning”

Adam DeCaulp, Rutgers University

Evaluating an action or event requires criteria for judgement. A moral paradigm must exist. The immoral action disqualifies, the moral sustains or produces, and each of these is integrally tied to absence. Morality as it relates to absence should be understood as the decision one reaches to affirm or deny existence. However, a third category exists which enriches the issue even as it problematizes it. Amorality: a choice to neither affirm nor deny existence, but instead affirm absence. The consequences of this standpoint are explored within Murakami Haruki's "Naya wo Yaku." Murakami entertains absence amorally. In the original Japanese Murakami staunchly affirms absence through his narrator, who effects a perfectly amoral stance toward the other characters and events of the story. Absence is also the theme which must be addressed in Alfred Birnbaum's English translation of the story, "Barn Burning," and Lee Chang-dong's film adaptation "Burning." Birnbaum and Lee reject Murakami's non-committal conception of absence in their works as staunch advocates of axiomatic morality. Birnbaum removes ambivalence, making translational choices that enact presence where absence prevails in the Japanese text. Lee performs a subtler reading, affecting a posture of detached contemplation, entrusting his audience the task of deciding truth or lie in his film, and affording comfort or disquiet based on the audience's decision. These three treatments offer transnational considerations of why and how people embrace or part ways with the systems and relationships that populate their lives, inviting reflection on (a)moral presumptions that empower these systems.

NYCAS Business Meeting and Awards

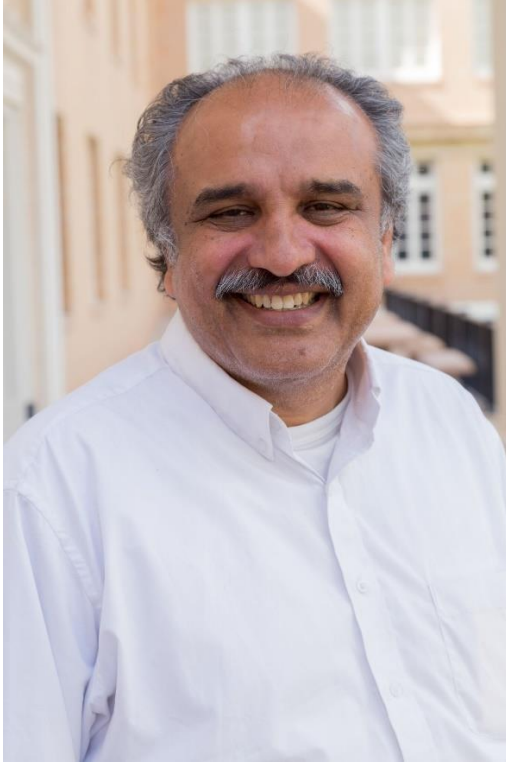
12:00 – 12:30 pm

- Welcome, Dean Jose Maliekal, School of Arts and Sciences
- Marleigh Grayer Ryan Prize Winners, Tiantian Zheng
- Annual Meeting NYCAS and Election, Philip Guingona

Luncheon Keynote

12:30 – 1:15 pm

- **Kamran Asdar Ali, University of Texas at Austin**
Incoming President, Association for Asian Studies



“Female Desire, Forbidden Love and Forgotten Archives: Sexual Politics in 1960s Pakistani Cinema”

This talk will focus on the film Saheli (1961) to open up the question of domestic life and sexuality in Pakistan by turning to an underused archive, cinema. Indeed, by concentrating primarily on women’s lives as depicted in this film, I do not seek to dismiss the importance of other studies, but to make an added and necessary argument. It enables me to make visible and audible those instances that may have historically enabled women (and men) in Pakistan to create emotional fields and varied forms of connections to each other. The argument will help me discuss women’s representation in the popular media in Pakistan in order to create a different archive of cultural and sexual politics and histories. Following this argument, I seek to further discuss Neela Parbat a 1969 [Pakistani Urdu](#) film directed by [Ahmad Bashir](#). The film did not do well at the box office and dealt with the theme of incest and other sexual themes. It was only the second film that received an “Adult Only” certificate (the other being the horror film, Zinda Lash). The paper will lay out the plot and historicize the genre of these two films, while putting forward a discussion on how themes of same sex desire, incest and other “taboo” subjects were brought forward in Pakistani cinema.

Session E

1:30 pm – 2:45 pm

E1 Panel: Women in Premodern China,

Siyin Zhao, Chair (Rochester Institute of Technology), Discussant: John Chaffee (Binghamton University, SUNY)

Emperor Wu Zetian and Her Gender Awareness

Yuki Lai Rochester Institute of Technology

In imperial China, the ascension of a woman to the throne is seen as an abnormal event or even an ill omen of “the hen announcing the dawn” as stated in the Book of Documents, one of the five Confucian classics. Wu Zetian, as a female emperor, is the only exception in Chinese history. Claiming the title of emperor (huangdi) instead of empress (huanghou), Wu was able to rule the Tang dynasty through her first and second husbands, respectively Emperor Gaozong and his son, Emperor Zhongzong. A new dynasty named Zhou was established following her enthronement. Ruling as a woman, however, was not an easy feat. In the Imperial Court Wu faced challenges from the ministers, who insisted on the division of gender duties in the outer and inner courts. Although Confucianism was still in practice during that time, Buddhism and Daoism were more popular. Emperor Wu turned to Buddhism as her aid in legitimizing her reign. Evidence from multiple records indicates Wu’s performing rituals that an emperor would conduct. She also created new rites for her regime. Emperor Wu was truly ahead of time when it came to gender awareness. She was not trapped by the traditions and the culture of the patriarchal society, although she could not completely get rid of gender stereotypes. This paper will examine how Emperor Wu attempted to erase the boundaries set for women and became a legitimate ruler of the Zhou dynasty.

Urban Life, Status, and Roles of Women in Tang Chang’an

Holmbraker, Aidan, Rochester Institute of Technology

The city of Chang’an, capital of the Tang dynasty (618–907), was unique among its contemporaries for its massive size and population, as well as its level of advancement in terms of infrastructure and technology. As the economic, political, and cultural hub of one of China’s golden ages, it was the epicenter of many of the major changes that took place during the Tang, pertaining to such fields as religion, wealth, and social status. Accounts from the time period give a first-hand perspective on what life was like at this special point in Chinese history, and in particular how the lives of Tang women were impacted. This paper explores the connection between the infrastructural, political, and cultural nature of Chang’an and the accounts and literature of the women who lived in and around the Tang capital. It also compares and reflects on the representations of those women in different sources.

Influence of Neo-Confucianism on the Song Women’s Properties: Case Studies from Unmarried Daughters and Wives with no Sons

Evonne Iman Rochester Institute of Technology

From the dynasties leading up to the Song, Chinese women were subject to traditional Confucian thoughts in a patriarchal society from regulations on their familial roles to restrictions on their access to education and participation in politics. However, due to factors including the economic status of the dynasty and the newfound evidence about a large dowry provided for a good marriage, Song women found themselves facing changing property laws regarding their personal property. These property laws were different based on the marital and social statuses of a woman – be it daughter, widow, wife, concubine, and so forth and affected all legal aspects of a woman’s property including inheritance, dowry, and family-owned property. The legal aspect of the changed property laws changed society significantly in giving certain groups of women, like married women and unmarried daughters, the ability to carry personal property in and out of marriages, making it easier for remarriage to occur. The rise of Neo-Confucianism in the Southern Song and early Mongol Yuan reinforced the traditional Chinese idea that women were meant to serve the patriarchy, which was quite the opposite of what the

changed property laws were encouraging. Legal documents, including the Qingmingji, and texts written by Neo-Confucian scholars for the purpose of educating women about their position in society provide examples of the ideal virtuous Chinese women – women that were willing to do whatever it took to serve their husbands, fathers, and sons. I argue that the rise of Neo-Confucianism changed the trajectory of women’s property laws, in particular laws relating to unmarried daughters and the wife in a family in which the parents had no male heirs.

E2 Panel: Reconfigurations of China in the World

**Kristin Stapleton, Chair (University at Buffalo), Xin Fan, (SUNY Fredonia)
Discussant**

Casting Transnational China

Philip Guingona Wells College

China, or the “Middle Kingdom,” has long held a prominent position in world history, but its very size and abundant literary and scholarly output has in some ways limited how it has been incorporated into world history research. This paper explores methods to situate China in world history and engage in world history methodologies by “casting” transnational China using three senses of the term. First, it casts a spatial or geographical net, just as enterprising Fujianese fishers cast their nets in the South China Sea, to pursue various scales and alignments in Chinese history. This historiographical net explores how scholars can use area studies, regions, and internationalisms to integrate world history into Chinese history. Second, like the expert Ming-Dynasty forgers of Jingdezhen who cast porcelain, or “china” with a lower-case “c,” this course seeks to cast a narrative mold that can capture the history of China with a capital “C.” To achieve this goal, this paper engages new imperial history, migration or diaspora studies, and urban history to help mold China into world history. And finally, casting the roles of this transnational opera, this paper engages with biography and microhistory, exploring transnational China through the eyes of individuals who were connected to China and traveled and experienced the world beyond.

What Was Loving China? Revolutionizing Patriotism and Patriotizing Internationalism under Mao

Yue (Mara) Du, Cornell University

This paper explores how China, or the Chinese people’s “home country” (their guo, or guojia), was defined and expressed in media during the Chinese Cultural Revolution (1966-1976). This paper starts with the 1965-1968 nation-wide debate over patriotism around a historical film on the Hundred Day Reform of 1898—Sorrows of the Forbidden City (Qing gong mi shi). Analyzing the changing ways in which its protagonist—the Guangxu emperor—was viewed and assessed in state-sponsored newspapers and privately produced pamphlets in the 1950 and the 1960s, this paper traces how the Maoist notion of the nation gradually gained prominence in the first two decades of the PRC. This notion defined the Chinese nation as composed of only the revolutionary classes but excluded any Chinese nationals proclaimed not in allegiance with the regime—even the incumbent Chinese president analogized to a historical emperor. This paper then juxtaposes domestic patriotism and revolutionary internationalism under Mao. It argues that the early PRC redefined the Chinese people’s patria as constituencies of the reigning regime, which was a departure from the notion of nation since the late Qing but a return to the original meaning of guo in classical Chinese as dynastic regime. Such a shift in conceptualization of the nation not only affected domestic politics but also had ramifications in how

international relations were practiced and understood along the line of what can be defined as patriotic internationalism under the PRC.

China's Gyration from Mao Zedong to Xi Jinping through a Personal Lens

Ross Terrill, Harvard University

Half-century of PRC politics and society, covering pre-Cultural Revolution China, embroilment of individuals in the madness of the 1960s, the author's interactions with Zhou Enlai, Henry Kissinger, Guo Moruo, George H.W. Bush, PM Whitlam of Australia, Han Hsu, Cyrus Vance and others. The Paper's author was the only Western specialist on China to spend the entire night of June 3-4, 1989 at Tiananmen Square and stay on in Beijing for weeks as the city became a ghost town.

The paper interprets momentous events under Mao and up to Xi Jinping with a fifty-year perspective, recounting secret meetings of Kissinger with Burchett, an Australian Communist, and the author's interviews with Tang Na, Mao's predecessor as Jiang Qing's husband.

Deng Xiaoping reached outside Marxism to save post-Mao socialism. His tool was capitalism which the CCP under Jiang Zemin and Hu Jintao began to co-opt within Communist Rule.

Deng can be seen as China's last Communist or as the world's first Communist-Capitalist. Xi does not wish to tamper with Mao, but differentiates himself from the Deng line of post-1979 years.

E3 Panel: Tradition and Modernity in Contemporary China

Tiantian Zheng, Chair (SUNY Cortland)

The Criminal Justice System and Anti-Domestic Violence Law in Postsocialist China

Tiantian Zheng, SUNY Cortland

This paper contextualizes the ways in which the Chinese criminal justice system deals with intimate partner violence in the state discourse of family harmony and state stability. Based on interviews with victims of intimate partner violence, police, lawyers, and court judges in China, this paper examines the progress as well as issues and problems implicit in the current criminal justice system in handling intimate partner violence cases. An exploration of women's experiences and implementations of the 2016 Anti-Domestic Violence Law reveals the legal challenges as well as difficulties that victims face in order to win court cases against intimate partner violence. In a nutshell, this paper provides an overview of the legal structure that shapes women's experiences of court cases against intimate partner violence.

Religious Activity Sites: Exploring Buddhism and Secularity in Post-Mao China

Gareth Fisher, Syracuse University

Based on eleven months of ethnographic research collected over a nine-year period, this presentation will explore how the process of constructing and expanding legal Buddhist temples in urban mainland China has opened up arenas for diverse forms of sociality and self-making not normally possible within the secular mainstream of Chinese society. Secularism in modern China is highly spatialized, depending on the construction of "Religious Activity Sites" (Zongjiao Huodong Changsuo) such as Buddhist temples, that physically separate "religious" persons and activities from public "secular" spaces. While the intention of the state in creating Religious Activity Sites is to contain religions such as Buddhism so that they can continue to function as foils of "backwardness" with which the state's own "forward-thinking" secularity can be positively compared, the result is the creation of zones of exception from everyday social and political norms where practitioners can both pursue recognizably Buddhist aims of moral self-cultivation and create discourses and practices of anti-materialistic critique, the questioning of gender identities and roles, and inversions of class structure. The presentation will conclude with a brief

consideration of whether COVID policies in 2019 and 2020 have led to the further isolation of religious activity sites or whether they remain porous spaces where members of the general public can enter and inhabit diverse identities and social roles.

State Anti-Poverty Programs in Rural Ethnic China

Jinglin Piao, Cornell University

E4

Current Chinese authoritarian regime under Xi's command targeted rural ethnic communities in mountain regions, modernizing their houses and villages, to achieve the goal of ending extreme poverty (annual income less than 620 USD) nation-wide by 2020. This study reviews this national modernization movement and its forceful momentum of poverty-alleviation, describing how the state programs, including relocating villagers to new apartments and developing cooperative economy on the highlands, have materialized the ethnic subjectivity in intimate spaces, including home and dorms at school and factories. Recognizing the importance of ritual performances and kinship connections in the rural communities' daily life, this study focuses on villagers' navigation and negotiation with cadres and state programs in the contexts of funerals and festivals, which generate multiplicity of interruptions to the governmental policing of the ethnic body and spirituality.

Taiji and Secret Cures: Traditional Health Culture and the Outbreak of Covid-19

John Abercrombie, Syracuse University

This paper examines the media responses of practitioners of Daoist martial arts, traditional health practices, and Chinese medicine in Wudangshan, Hubei, China, to the threat of Covid-19. For these communities, the virus played into nationalist concerns over Chinese health and, with direct interaction impossible during lockdown from late January to late March 2020, Wechat message groups were a primary means of sharing knowledge and continuing community. Examining this shared media, this paper will discuss three trends of interpretation and response to the outbreak. First, to interpret the outbreak, people utilized traditional conceptions of time and the Yijing to fit the virus into a predictable pattern and gain a sense of the epidemic's duration. Second, to manage risks, there was widespread sharing of secret formulas and health practices couched within a suspicion of Western health and medicine. Finally, to continue learning and foster community, people took to online platforms to continue their training and shared their practices together in this way, encouraged by official competitions and newly organized courses. Censorship was quick when it came to predictions and unverified medical treatments with pages disappearing constantly. What eventually remained were officially endorsed practices and medicines, a continued strident criticism of Western medicine, and a nationalist pride that traditional culture had provided the means of protecting Chinese health.

Panel: The Belt-and-Road Initiative in Nepal and Pakistan

Heather Hindman, Chair (University of Texas, Austin)

The Feasibility of Nepal inspiring a Belt-and-Road Investment Dispute Resolution Mechanism between China and its Contiguous Neighbors

Daniel Loebell, Cornell University

Since the initiation of its trade and infrastructure-enhancing Belt-and-Road Initiative (BRI) in 2013, China has only ratified a bilateral investment treaty (BIT) with 2 of the 133 states participating in the Initiative. While some states in the BRI have maintained a ratified BIT with China for decades, such as Pakistan, many states have never done so. The drafting and use of arbitration articles in BITs must still be assessed to determine their necessity for future

states. The states in the BRI and contiguous to China must also consider the European Union's aspirations to devise a multilateral dispute resolution mechanism that will establish a binding appeal system for international investment disputes.

Nepal is one such BRI state facing a dramatic increase in Chinese bilateral trade that can learn from the arbitral articles of BITs between Pakistan and China because Nepal has been receptive to Chinese foreign aid and remains the only state in South Asia that has never ratified a BIT with its northern neighbor. Additionally, India's recent publication of a model BIT also presents Nepal with an opportunity to incorporate elements of its dispute resolution articles into a treaty with China.

This paper assesses the Nepali and Chinese governments' capabilities for devising a BIT with an effective arbitration mechanism by learning from other states bordering China that have ratified BITs with China and have more experience with institutional arbitration, particularly Pakistan. Such mechanisms may help handle potential major disputes with China or its investors who are increasingly engaging with Nepal. However, China, Nepal, and Pakistan should limit any future considerations regarding a multilateral dispute resolution mechanism in new BITs to states that are both participating in the Belt-and-Road Initiative and are contiguous with China because these states and their investors have similar motivations for promoting cross-border investment with China while creating an equitable mechanism. Such a regional mechanism also has precedents with regional arbitral tribunals around the world. To this end, Nepal may be able to incorporate international arbitration mechanisms into a BIT to be used in future disputes with China and inspire other BRI states contiguous with China to follow suit.

The Himalayan BRI: a historic opportunity for Nepal's path toward alternative development

Dinesh Paudel, Appalachian State University

The Himalaya is probably the most threatened, deteriorating and vulnerable region in the world today. As experienced in Nepal, this Himalayan existential crisis emerges from the combination of the irreversible impacts of climate change, relentless environmental and seismic disasters and continued geopolitical rivalries that undermine the global significance of the Nepali agency, the Himalayan ecological integrity and historical regional connectivity. This Himalayan region, which is currently facing unprecedented existential threats, is also at the center of the highly transformative Belt and Road Initiatives (BRI). BRI has generated a new possibility in the region through a new discourse of development, alternative imagination of prosperity and potentially an inclusive platform for collaboration. BRI has the potential to rejuvenate the Himalayan region by conceptualizing the Himalaya as an eco-region with historical connectivity, mutual self-reliance and inseparable ecological integrity, and to generate inclusive opportunities giving alternative models to the history of exploitation, domination and divide and conquer imposed on the Himalayas for centuries. If implemented it with dignity, sovereignty and highest level of ecological understanding, the BRI has the potential to be a model for alternative development in the Himalayas.

The making of a 'new Dubai': Infrastructural rhetoric and development in Pakistan

Mustafa Khan SOAS London

In Tharparkar, south-east Pakistan, over 200 kilometres of roads are being constructed to facilitate access to a coalfield intended to provide power to an electricity-starved country. The new roads are often sold as harbingers of great change and signs of modernity. Industry and the much sought-after prize of foreign direct investment are just around the corner. I was often told that the Tharparkar would become a "Dubai", which represented an ultimate

symbol of modernity. Scholars have argued that neo-liberalism's achievements are double: narrowing the window of political debate, while promising prospects without limit. In Tharparkar, the immediate effect has been increased land speculation, with little tangible improvements with regards to local employment for example. I argue that the 'transition rhetoric' being used by the state and the local political elite has no relation to the actual economic and political processes, except to veil interests of the elite groups. The material from Tharparkar demonstrates that roads as symbols of 'modernity' can be used to deconstruct some of the contradictions at the heart of many modernization myths.

E5 ROUNDTABLE “Creative Approaches in Pedagogy: Teaching during COVID-19”

Hiromi Dollase, Moderator

We have been holding Japanese language pedagogy roundtables at NYCAS conferences, and topics we have had include “teaching advanced Japanese classes,” “technology and culture,” “new pedagogies in the classroom,” etc. The theme of this year's round table is "Teaching during COVID-19." In addition to our regular NYCAS roundtable members, this time, we will welcome two new members, one from Hiroshima, Japan, and one from Oregon.

This roundtable consists of two parts; mini-presentations on creative language instructions and a discussion of how we taught Japanese language courses during the pandemic.

The goal of the mini-presentations is learning about new teaching ideas and keeping ourselves updated with pedagogical trends and information. Presentations will include a discussion of the utilization of educational technology resources by Patricia Welch, a collaborative conversation project by Mitsuaki Shimojo, Mitsuko Takei, and Miho Fujiwara, a “tadoku” reading experiment by Junko Ikeda Swartzman, and a presentation on language teaching using dialogues from a film by Sayaka Abe.

For the discussion part, we would like to reflect on our teaching during the COVID-19 pandemic. We will talk about how online/hybrid teaching went, what kind of creative pedagogical ideas we implemented, what materials we introduced, and how we supported our students in the stressful pandemic situation. While the pandemic pushed us to educate ourselves about technology and new language pedagogy, new issues that we had never encountered before emerged, namely, how we keep equity in evaluating students’ participation and test-taking in the hybrid or online setting.

This roundtable will take place virtually. We will use this opportunity not only to reflect on our teaching this year but also to reconnect with each other once again.

Hiromi Dollase, Vassar College Patricia Welch, Hofstra University Mitsuaki Shimojo, SUNY Buffalo Mitsuko Takei, Hiroshima Shudo University Miho Fujiwara, Willamette University Junko Ikeda Swartzman, Binghamton University Yumiko Naito, Independent Scholar Keiko Miyajima, John Jay College Sayaka Abe, Middlebury College Mari Fujimoto, Queens College Nathen Clerici, SUNY New Paltz

F1 Panel: Performance and Cultural Identity

Natalie Sarrazin, Chair (SUNY Brockport)

"Hear the Difference": Musical Performance, Ethnography, and the Notion of Cultural Affinity at Macau's Lusofonia Festival*Victor Vicente, Independent Scholar*

Since its handover back to China in 1999, Macau has effectively diversified its economy by aggressively developing its tourism industry, capitalizing on its unique history and multiethnic heritage to establish a full and robust year-round calendar of cultural events. Particularly by way of music festivals, visitors are invited on an almost weekly basis under the "Touching Moments" campaign to "experience" and "sense" as "A World of Difference." Thus, both tourists and locals alike can, for example, "Hear the Difference" over three packed days in October at the Lusofonia Festival, in effect an annual World Music festival themed on the defunct Portuguese Colonial Empire at which rare musical acts from far-flung places like Cape Verde, Goa, and East Timor take center stage to celebrate Lusophone musical and cultural heritage. Within all the scheduled activities, Macau is not only indeed heard differently, but it is in fact treated differently as well. While many Macau-based groups are programmed in the festival's lineup, none is accepted as convincingly and definitely local. Meanwhile, not one is ever selected as a featured act to join the ranks of the invited representative stars from the other main parts of the Portuguese-speaking world. Based on several years of fieldwork at the festival, this paper interrogates the notions of lusofonia and postcolonial Macanese identity through the complexities of festival performances, which at once foster collective affinity and underscore cultural alterity. The paper details how these identities are articulated around such challenges as language, misrepresentation, and audience reception.

The Ascendancy of BTS, the Asian Boy Band in Overcoming the Privileges and Racial Overtones in the Light of Covid-19 Pandemic*Hanna Isath N, Independent Scholar*

The Covid-19 pandemic that wrecked the world soon became the perfect crucible for spewing racial slurs and stigma against a particular congregation especially that of the Asian community. The so-called globalised world soon segregated and pandered to the blame game while the diminutive virus widened the gap between all binary opposites and blurred the lines between humanity and antipathy. Masked faces and sanitized hands started to embrace the masked feelings and fatal blows. Bangtan Sonyeondan also known as BTS, the K-pop boy band from South Korea stands tall in this fight. Mocked for their looks, reprehended for their lyrics and astonished at their fame and hold, BTS has come a long way and is still in the process of liberating itself from stereotypical notions and beliefs. They have successfully become the embodiment of globalised icons advocating themes like love yourself, racial equality and international endorsement. At a time when all fingers point at the Asian community, BTS has called attention to their variegated culture and how music and art could inevitably bind humans and prompt them to accept differences and changing identities. Homophobia, body shaming, gender fluidity are all elements that are heavily associated with this band. Catering to not just the burgeoning youth but to people of all ages, gender and culture, BTS has aced the impossible feat of breaking into western civilization and the music industry thereby extending hope and paving the way to Asian artists in the long run.

On Detour with Dinagyang Digital 360°: Delving into the Future of Philippine Dance Festivals

Jemuel Garcia Jr., University of California Riverside, USA/ West Visayas State University, Iloilo, Philippines

Iloilo City, Philippines' Dinagyang Festival, a religious and cultural festival that celebrates the feast of Señor Santo Niño went virtual on January 24, 2021. Because of COVID-19 and the ensuing protocols that followed thereafter, the local government unit of Iloilo City partnered with various foundations and NGOs to put up a 360° concept in the festivity: a "360 Degrees Platform" which allowed dancers to perform in a virtual space and provided an avenue for its spectators to witness Dinagyang Festival in the homeland and across the globe. This paper aims to analyze how the digital dance presentation of Dinagyang engaged with its colonial history, the presence of Filipino dancing bodies, and its virtual spectators. In a move that seemingly presented an alternative route for the future of engaging with any of the approximately 40, 000 festivals in the Philippines, and while everyone deals with the impact of an ongoing pandemic, how does one critically see through the circulation of history, memory, and remembering that may emerge from accessing a virtual cultural festival? Specifically, what post-pandemic possibilities await in the future of Philippine dance festivals when viewed through the lens of engaging with the virtual iteration of Dinagyang Digital 360°? I contend that it is vital to illuminate the way that Dinagyang Digital 360° engaged its dancers and spectators to better understand how power circulates in the virtual realm, how colonial systems affect digital dance productions, and how decolonial futures may be imagined through engaging with virtual dance.

"From Heart to Heart" (以心伝心): Cross-Cultural Ethical Riding the Korean Wave Hallyu (韓流)

James Bretzke, John Carroll University

One "silver-lining" aspect of the pandemic is the increased roles digital media have played in fostering cross-cultural communication in the context of globalization. An excellent example of this is the phenomenon known as Hallyu (韓流) "Korean Wave" which testifies to the growing popularity of the "soft power" of Korean culture. Well-known examples include K-Pop artists such as PSY (Park Jae-sang)'s "Gang-Nam Style," , BTS 방탄소년단 {防彈男團}Bullet-Proof Boy Band and its "A.R.M.Y" followers, as well as recent Academy award winning films such as Bong Joon-ho's "Parasite (寄生蟲)" and Lee Isaac Chung's "Minari" (미나리). Less well-known, but growing in influence and popularity, is a 9-person fusion group ADG7 (Ak Dan Gwang Chil 樂團光七) whose performances blend and reinterpret traditional Korean folk musical genres of minyo (民謠, pansori (潘索里)and the shaman "Kut" (굿) ritual. All of these Hallyu phenomena include yet another striking phenomenon: cross-cultural communication. Relatively few non-Koreans of those riding the Hallyu possess even rudimentary knowledge of spoken Korean and yet they experience a significant degree of communication and insight. In Korea the widely-known Buddhist-flavored maxim of I-Shim, Chon-Shim 以心伝心 "From Heart to Heart" expresses some dimensions of this phenomenon that can be mined in courses involving cultural studies and/or globalization. (I taught in Seoul in the 1980's and speak Korean).

F2 Panel: Racial and National Identity

CHAIR Walt Hakala (University at Buffalo)

Conflating Blackness and Rurality: Urban Politics and Social Control of Africans in Guangzhou

Guangzhi Huang, Massachusetts College of Liberal Arts

In April, 2020, amid widespread fear of a second wave of infections of the novel coronavirus in China, local authorities in Guangzhou cracked down on the city's black population, resulting in mass evictions of Africans. The incident raises several questions about racism in China. How should we interpret this heavy-handed treatment of black people? Was this an isolated incident? What motivated such operations? In this article, I propose we understand anti-black racism in China based on local history and context. I explain social control of Guangzhou's African communities as a problem of municipal politics. What underlies the government's heavy handed approach, I argue, are those communities' ties to rurality, which constitute a roadblock in the city's urban upgrade. Using Dengfeng Village, one of the best known African communities in China, as a case study, I show that efforts to upgrade the area by the local state and the real estate industry were frustrated by the community's status as an urban village. Africans, whom Chinese have historically associated with rurality, are seen as contributing to a space that has long been stigmatized as a spatial manifestation of rural people's lack of self-discipline. To better reveal the interconnection between social control and urban politics, I place official action in context of the history of the community's formation and the lived experience. This analysis of Dengfeng applies to various extents to other major African communities in Guangzhou.

Performing Race, Remaking Identity: Chinese Visual Artists in New York

Feng Chen, The New School

The mass shooting at Atlanta that killed eight people including six Asian women in March 2021 has marked the new peak of the unceasing waves of anti-Asian sentiment and violence since the outbreak of the COVID-19 pandemic. A new study across the United States found a nearly 150% surge in anti-Asian hate crimes in 2020 during the COVID-19 pandemic (Center for the Study of Hate & Extremism 2020). According to Lanham (2020), the COVID-19 crisis is political just as much as it is medical. Based on his historical analysis, Lanham (2020) indicates that the United States has a long history of blaming Asian immigrants for outbreaks of disease, but every time democracy and public health suffer.

In this context, my paper examines how a group of Chinese visual artists in New York respond to the anti-Asian racial injustice during the pandemic by performing and remaking Asian identity on social media. The group of Chinese visual artists have been creating and posting rebellious artworks on social media to fight against anti-Asian violence and developing new Asian rhetoric to reimagine what it means to be Asians in the United States.

The indigeneity of Myanmar's Rohingya - new evidence from the East India Company archive

Ronan Lee, Queen Mary University of London

A genocidal forced deportation in 2017 brought the decades of rights abuses against Myanmar's Rohingya to global attention. The Rohingya have been long treated as a stateless population by Myanmar's authorities who refused to recognise the group's collective entitlement to citizenship as pre-colonial residents, a requirement for collective citizenship

rights in Myanmar. This statelessness has underpinned appalling rights abuses against the Rohingya. Rohingya claims of pre-colonial residence often lean on the published writings of East India Company employee Francis Buchanan who in 1795 joined the company's first official mission to the Burmese Court, noted a Rooinga group, and described a Rooinga language. However, Buchanan's publications have been criticised as isolated examples that do not adequately evidence Rohingya indigeneity. My new archival research shows that this is far from the case. This paper presents unpublished archival material, which read alongside Buchanan's published work, clarifies his understanding that the Rooinga he identified represented a well-established indigenous population. This strengthens the claims of contemporary Rohingya to be acknowledged as a population indigenous to Myanmar, evidently resident before the colonial period, and entitled to collective citizenship rights according to Myanmar's current laws. Despite this evidence, Myanmar's military junta are unlikely to acknowledge the strength of the Rohingya's claim to indigeneity, but this new evidence demonstrates to those resisting military rule within Myanmar and among the diaspora (like the National Unity Government) that the Rohingya's claim to indigeneity is strong and they should be collectively recognised as citizens in a post-military-ruled Myanmar.

"There are No Seeds Here": Severing Seed Sovereignty in Mae La Camp

Terese Virginia Gagnon, Syracuse University, Marleigh Grayer Ryan Prize, Runner-up

Here I illustrate the ways in which the process of becoming refugees in Mae La refugee camp in Thailand (technically a "temporary shelter") severs Indigenous seed sovereignty and inter-generational agricultural memory for forcibly displaced Karen people. This severing occurs in the camp in large part through agricultural forgetting: the process by which linkages between people and plants are broken generationally. Along with dispossession and exile, such enforced forgetting is facilitated by the enclosure of the commons and commercialization. I argue that agricultural forgetting emerges in especially forceful ways in the camp, where the ruptures caused by displacement clear the slate for new more-than-human social arrangements. Such an account of agriculture in the camp is a necessary corrective to upbeat discourses of livelihoods programs promoting refugee "self-reliance." This is because livelihoods programs and their discourse of self-reliance in the context of closed encampment obscure the enforced epistemological and bodily forgetting taking place. This forgetting, I suggest, takes place across generations of both people and plants in this space of exception.

F3 Panel: Asian Lives in Literature

Chair Nathen Clerici (SUNY New Paltz)

Finding the Way: The Search for English Language Scholarship on the Japanese Martial Arts

Tim Cooper, Siena College

Much ink has been spilled writing on the martial arts. But only a fraction is the product of rigorous academic scholarship. The topic of martial arts can be used to advance almost any argument and to sell anything from business strategies to laundry detergents. This indicates the great potential for misunderstanding of the martial arts. Given the intrinsic connection between martial arts and violence, a moral imperative exists for some voice of reason and a rigorous

examination of the martial arts in order to temper those misunderstandings. This paper examines the current state of English language scholarship on the Japanese martial arts. It compares the small body of scholarly publications in this field with Japanese language research volumes as well as with the study of European martial arts. I ask why the scholarship of martial arts is not given greater credence by scholarly presses. I look to Japanese language scholarship for suggestions on what types of research questions scholars might pose, and offer thoughts on useful directions that future scholarship might take. In doing so, I argue that the study of Japanese martial arts--and all martial arts in general--can help shed new light on familiar questions and help us understand the past and present in novel and significant ways. Ultimately, I argue that recognition of a new independent field of Martial Arts Studies by the scholarly community--work that is currently championed by researchers like Paul Bowman, Peter Lorge, and Benjamin Judkins--is the best way to reach these new understandings.

The Sinophone Muslim Literary Tradition in Central Asia: A Study of the Emergence and Development of Dungan Literature

Kenneth J. Yin, City University of New York-LaGuardia

The Dungans are a Central Asian ethnic minority descended from the Sinophone Muslims (Hui) who first crossed into Russian Central Asia from Northwest China in the winter of 1877–1878 after suppression of the Dungan Revolt under the Qing dynasty. In Central Asia, Dungan was initially written in the Arabic script, then in the Latin script, and finally in a modified Cyrillic script, which was adopted in 1953 and is still used to this day. Dungan is notably the only Sinitic language that is officially written using an alphabet instead of Chinese characters. This paper will examine the emergence and development of Dungan literature during the pre-revolutionary period in Russia, the Soviet period, and the post-Soviet period.

In the late nineteenth century, Dungan literature emerged as a unique and rich oral tradition heavily rooted in the Chinese tradition. Dungan folklore of the pre-Soviet period comprised songs, tales, sagas, proverbs, and sayings that formed the basis for the emergence and development of Dungan written literature during the Soviet era. Soviet Dungan literature took hold with the creation of a phonetic writing system for the Dungan language, which subsequently paved the way for the establishment of Dungan ethnic schools and a Dungan-language press. In aiding the creation of the New Soviet Man, Soviet Dungan works were required to adhere to the political and aesthetic tenets of Socialist Realism. Post-Soviet Dungan literature has been marked by an increasing number of Russophone Dungan works in addition to those written in the Dungan Cyrillic.

Doi Bansui, the Victor Frankenstein of Japanese New-Style Verse

Nicholas Albertson, Colgate University

Like Victor Frankenstein in Mary Shelley's immortal novel, the Japanese poet Doi Bansui (1871-1952) was obsessed with decay and death. A modern Prometheus bestowing sentience on the universe in his collection "Tenchi ujō" (Nature Has Feelings, 1899), Bansui bypassed the ordinary (pro-)creative process in his quest for a kind of immortality, seeking to reanimate a national poetic tradition by stitching together disparate elements of classical Chinese and European Romantic poetry and aesthetic principles. Like Victor's misunderstood creation, Bansui's poems are surprisingly full of erudition and humanity. Yet even as he sings expansively of the poet's role in illuminating a sublime natural order, Bansui's shintaishi (new-style verse) are haunted by Gothic shadows and darkness. In this paper, I will explore the thematic shadows (kage) that darken his ideals of the universe and of poetic vision.

The Rise of Afro-Eurasian Tourism: Individual Mobility and Transcultural Connectivity Along the Medieval Silk Roads

Baoli Yang, Brown University

My paper compares four Chinese travelogues composed around the 8th century to discuss how travel and writing preconditioned by religious pilgrimage and war reflected tourist culture along the medieval Silk Road. Dunhuang manuscript P. 3532 is a fragment of A Memoir of a Pilgrimage to the Five Regions of India by the Buddhist monk Hyecho (704-785) from the Silla Kingdom in Korea. He set out from Guangzhou for Tianzhu (present-day India) in 723 and traveled as far as the Arab world before returning to Chang'an in 727. Du Huan, a prisoner of war captured in the Arab world after the Tang dynasty lost the Talas War in 751 wrote A Record of Routes and Travels. In 770, the Japanese writer Omi no Mabito Mifune composed A Biography of a Tang Monk's Eastward Expedition which records The Chinese monk Jianzhen's (688-763) seven expeditions to Japan. An Account of Wukong's Travels in India by Ju Fengchao (731-812), an envoy of the Tang to Jibin (a region in modern Pakistan and Afghanistan), records his foreign journeys before returning to the Tang in 790. These four travelogues overlap one another in itineraries, destinations, and documentation habits. By comparing them with several travelogues prior to the 8th century, my paper examines to what extent Chinese travel writing formed and adjusted their cultural identities of travellers while they were observing the foreign. I argue that these texts support the notion that the medieval Silk Road facilitated the mobile exhibition of multiculturalism.

F4 Panel: Gender, Sexuality, and Discrimination

Mao Chen, Chair (Skidmore College)

"Flowers of the rear garden": The People's Republic of China's Male Homosexological Lexicon

Andreanna Downing Zheng, Wells College

This paper summarizes the historical evolution of the Chinese male homosexological lexicon (that is, terms used to refer to male homosexuality) in the People's Republic of China from the late Imperial period through the Republican, Maoist, and Reform periods to the present-day by synthesizing and discussing a number of works primarily published within the past two decades on the subject. Key terms from each era are translated, defined, and discussed alongside their English equivalents, with particular emphasis placed on the lasting relationships between the male homosexological lexicon and the historical Chinese legal, public, and scientific discourses around male homosexuality. There are several recurring themes in these discourses which negatively affect same-sex-attracted men, including state enforcement of gendered ideology, pathologization and/or criminalization of male homosexuality, and social stigmatization.

The Limits of Love: Gendering Secularism and the Crisis of Citizenship in India

Shahin Kachwala, SUNY Oneonta

This paper examines the linkages between gender equity, sectarianism, and the moral panic around inter-religious desire in India. India's shift to right-wing politics has resulted in unfounded demographic apprehensions of the Hindu majority community that manifests in brutal violence against individuals who contravene familial and religious boundaries. I argue that these post-secular times and the ongoing citizenship crisis push us to think through the limits

that the Indian state is placing on intimacy and love, the deep anxiety around Hindu masculinity, as well as the related questions about the future of secularism, women's rights, and sexual subjecthood. India in recent years has witnessed violence in cases of love jihad. "Love jihad" is alleged to be a movement aimed at forcibly converting vulnerable Hindu women to Islam through trickery, romance, and or marriage. My aim is to use the moral panic around "love-jihad" to analyze our critical historical moment and raise questions about the integral as well as the contradictory relationship between gender and secularism.

(Re)Orienting Anti-Politics: Western Queer Subjectivity in Authoritarian China

Evan Zhao, University of Chicago

Through fieldwork and interviews in China between 2018 and 2019, I argue that queer expats living in China reify cultural forms of national and racial exceptionalism through their commitment to an exclusionary identity politics while distancing themselves from concerns about repressive state practices. This role results from their positioning of themselves between Chinese people and Chinese governance. First, through narratives of ostracization, queer Westerners erect boundaries between themselves and Chinese people, including queer Chinese people with little English-speaking skill and Western cultural knowledge, which serve to reify Western sexual-racial hierarchies. By drawing attention to the "repression" of queer Chinese people as a manifestation of the harmful effects of Chinese culture, they felt compelled to fight homophobia in China's culture through adopting identity tactics, such as coming out or going out in public wearing drag with limited regard to their appropriateness and effectivity in the Chinese context. Across a different axis, while they recognized the many ways that Chinese governance employed repressive censorship and policing to suppress LGBT organization and activism, they also distanced themselves from these concerns whether by highlighting their powerlessness and self-interest, or even by deploying relativist claims to demonstrate their responsibility not to interfere. They also viewed themselves as benefactors of surveillance and policing, forging narratives about the dangers of Chinese homophobia and the safety granted to them by the state. These factors result in Western queers being situated in a docile relationship with the state while challenging Chinese culture as the homophobic antagonist.

Caste and Race: Hierarchy and Marginalization in India and the US

Apurva Apurva, SUNY Oneonta

Through fieldwork and interviews in China between 2018 and 2019, I argue that queer expats living in China reify cultural forms of national and racial exceptionalism through their commitment to an exclusionary identity politics while distancing themselves from concerns about repressive state practices. This role results from their positioning of themselves between Chinese people and Chinese governance. First, through narratives of ostracization, queer Westerners erect boundaries between themselves and Chinese people, including queer Chinese people with little English-speaking skill and Western cultural knowledge, which serve to reify Western sexual-racial hierarchies. By drawing attention to the "repression" of queer Chinese people as a manifestation of the harmful effects of Chinese culture, they felt compelled to fight homophobia in China's culture through adopting identity tactics, such as coming out or going out in public wearing drag with limited regard to their appropriateness and effectivity in the Chinese context. Across a different axis, while they recognized the many ways that Chinese governance employed repressive censorship and policing to suppress LGBT organization and activism, they also distanced themselves from these concerns whether by highlighting their powerlessness and self-interest, or even by deploying relativist claims to demonstrate their responsibility not to interfere. They also viewed themselves as benefactors of surveillance and policing, forging narratives about the dangers of Chinese homophobia and the safety granted to

them by the state. These factors result in Western queers being situated in a docile relationship with the state while challenging Chinese culture as the homophobic antagonist.

F5 Panel: Female Perspectives in Arts and Literature

Lauren Meeker, Chair (SUNY New Paltz)

What Can We Learn from Asian Science Fiction in the Post-Pandemic Era? Women Writers' Representation of Cyborgs in Contemporary Chinese and Korean Science Fiction

Seoyeon Lee, University of Southern California

The great Coronavirus pandemic of 2020 has given rise not merely to concerns about public health but also to emotions of hatred directed at racial/gender minorities. Witnessing the Black Lives Matter protests and Stop Asian Hate movements, how can we imagine a better future through the science fiction (hereafter SF) genre? This paper examines the SF literary representation of female cyborgs in “Back to Myan” (重返弥安, 2015) by Regina Kanyu Wang (王侃瑜) and “My Space Heroine” (나의 우주 영웅에 관하여, 2019) by Kim Ch'o-yöp (김초엽) from a feminist viewpoint. By analyzing the character of Kaya, who has gills and a pair of prosthetic legs in “Back to Myan,” this paper unpacks Wang’s representation of the female cyborg as an embodiment of linguistic and cultural hybridity against the binary category of superhuman and subhuman. I argue that Kaya’s cyborg body and hybrid identities seek a unique means of survival on the boundaries as she struggles against the original wholeness in colonial patriarchy. In Kim’s “My Space Heroine,” on the other hand, the female protagonist Ka Yun and her idol, Aunt Jaegyeong become cyborgs through “Pantropy” to explore a new space-time in the universe. By describing Jaegyeong as a disabled Asian single mother, Kim reflects the hierarchical dualism of reality and envisions alternate futures free from various social regulations and gender norms. Kim’s world-building provides an avenue to question the Western-centric criteria of normality.

Musical Intimacies: a story of ethnographic filmmaking, an American-Burmese Hsaing ensemble, and a pandemic

Lauren Meeker, SUNY New Paltz

In 2019, faculty, students, and community members in New Paltz, NY joined renowned Burmese percussionist Kyaw Kyaw Naing to build a Burmese Hsaing Ensemble, the first of its kind in the U.S. I joined the project as an ethnographic filmmaker to document the ensemble from an anthropological perspective. Over the next year and a half, we made two short films, one about the ensemble’s learning process (Growing Rhythm, 2019) and a second documenting the ensemble’s work on a piece based on music used in spirit mediumship rituals (Ko Gyi Kyaw, 2020). The ensemble began learning the latter piece just as the pandemic was beginning; the film thus also became a story about how the ensemble had to adapt to the pandemic. In this paper, I consider how filming ensemble members learning an unfamiliar musical tradition through oral transmission during the pandemic raised fundamental questions about how to negotiate the boundaries of cultural and musical intimacy, and how masking and distancing metaphorically mirrored my own insider/outsider status as anthropologist on the project. I came to the project as a newcomer to Burmese culture and music, a reversal of the usual trajectory of ethnographic filmmaking in which one

immerses in the culture before pulling out the camera. While this positionality set me apart from the group in ways I was not used to, that same distance enabled me to facilitate discussions of ethical issues around rights and permissions with the group members and funders that ultimately brought us all closer together.

“Three Trees Make a Mountain”: Women and Contramodern Buddhist Volunteerism in Vietnam

Sara Ann Swenson, Dartmouth College (Marleigh Grayer Ryan Graduate Prize Winner)

This paper examines how women adapt devotional Buddhist worldviews within popular charity movements in Vietnam. Buddhist volunteerism is on the rise across Asia. In Vietnam, government officials encourage religious philanthropy among policy shifts toward increasing economic privatization and decreasing state welfare. Promoting philanthropy is one way officials prompt citizens to assume new responsibilities toward the state and one another by sharing private resources. Researchers have examined how popular charity trends in Asia compel volunteers to navigate changing understandings of moral personhood by internalizing modernist concepts of “rational good.” I complicate these studies by using Casey Collins’ theory of “Buddhist contramodernism” to show how women in Vietnam adapt devotional Pure Land Buddhism in addressing modern social concerns without adopting modernist Buddhist values. This paper also expands Collins’ theory by demonstrating how grassroots charity groups suggest the need for a broader definition of contramodernism.

Defending the Samurai: Alice Mabel Bacon and Meiji Japan at War

Joseph Henning, Rochester Institute of Technology

During and after the Sino-Japanese War and the Russo-Japanese War, Alice Mabel Bacon, who lived and taught in Japan twice, publicly defended and extolled the heritage of Japan’s samurai class. In doing so, she embodied an unforeseen, long-term effect of the Iwakura Mission (1871-73). As part of its agenda to study the United States and Europe, the mission brought several students to remain abroad, including five young women. When Bacon was fourteen years old, the mission brought twelve year-old Yamakawa Sutematsu to live with the Bacon family in Connecticut while attending American schools. After returning to Japan ten years later, Yamakawa married Ōyama Iwao, a founder of the Imperial Japanese Army. In 1888-89 at the invitation of Ōyama Sutematsu, Bacon went to Japan to teach at the Kazoku Jogakkō, which Ōyama had helped to establish. In 1900-02, Bacon returned to assist Tsuda Umeko and Ōyama in founding Joshi Eigaku Juku (now Tsuda University).

In the United States during the Sino-Japanese War, Bacon attempted to undermine press accounts of the Port Arthur massacre of November 1894, carried out by troops of the Japanese Second Army under the command of General Ōyama. After the Russo-Japanese War, she edited and wrote a preface to the English translation of Niku-dan (Human Bullets), a war memoir by a junior officer in the Japanese infantry. Bacon’s role as a promoter of Japan’s samurai legacy to American audiences was rooted in connections that the Iwakura Mission had established decades earlier.

NYCAS Congratulates the Winners of the 2021 Marleigh Grayer Ryan College Student Writing Prize!

The prize honors the outstanding service of Dr. Marleigh Grayer Ryan, former Dean of Liberal Arts and Sciences, Professor of Japanese Literature, and Coordinator of Asian Studies at SUNY New Paltz; and longtime Executive Secretary of NYCAS.

2021 Graduate Prize Winner

Sara Ann Swenson, Syracuse University

“‘Three Trees Make a Mountain’: Women and Contramodern Buddhist Volunteerism in Vietnam”

Terese Gagnon, Syracuse University, Graduate runner-up

“‘There are No Seeds Here’: Severing Seed Sovereignty in Mae La Camp”

2021 Undergraduate Prize Winner

Andreanna L. Downing Zheng, Wells College, Undergraduate prize

“‘Flowers of the rear garden’: The People’s Republic of China’s Male Homosexological Lexicon”

Zejian Zhou, St. Lawrence University, Undergraduate runner-up

“‘Confucian Freedom: Practice, Morality, and Responsibility’”

Competition Information

The New York Conference on Asian Studies (NYCAS) encourages the development of the skills of scholarly writing by awarding annual prizes for excellent student papers dealing with Asia. Two such prizes are awarded each year, one to an undergraduate student and one to a graduate student. Runners-up are named in each category.

Eligibility: Undergraduate and graduate students at a college or university in New York State.

Field: East Asia, Southeast Asia, South Asia, Asia in diaspora, and Asian American studies.

Awards: The First Prize winners in the Undergraduate and Graduate categories each will receive a \$100 prize; up to \$200 reimbursement for travel and expenses to attend the NYCAS 2020 Annual Meeting; and a waiver of the NYCAS 2020 registration fee, including conference meals at the NYCAS meeting.

The Graduate Paper Prize winner will receive a complimentary one-year membership to the Association for Asian Studies and will be eligible to participate on a panel sponsored by the AAS Council on Conferences at the AAS annual meeting.

Entry deadline: June 1, 2022

FOR MORE INFORMATION: <http://asianstudies.buffalo.edu/nycas/mgr/>

NYCAS 2021 Elections bios

Executive Board, elect four out of three.

Mao Chen: Mao Chen, Ph.D. in Comparative Literature, Professor of Chinese Literature and language, and the Courtney & Steven Ross Chair in Interdisciplinary Studies at Skidmore College. Her academic interests include Chinese literary culture of the late nineteenth to early twentieth century, women's writing, hermeneutics and reception theory, translation studies, film and performative criticism. She has served as President of New York Association for Asian Studies (NYCAS), a member of COC on the Association for Asian Studies (AAS), and Director of Asian Studies Program at Skidmore College.

Nathen Clerici: Nathen Clerici is an Associate Professor at SUNY New Paltz in the Department of Languages, Literatures & Cultures where he coordinates the Japanese language program and is a member of the Asian Studies program. His research interests include modern Japanese literature and subcultural studies. He has served on the NYCAS Central Committee since 2017 and was co-organizer for the 2019 Annual Meeting in New Paltz. Publication include those on writers Murakami Haruki, Osaki Midori and Yumeno Kyusaku, as well as a recent chapter in a volume on using manga for language education. He earned his PhD at the University of British Columbia in 2013.

Ling Ma: Ling Ma is a historian of modern China with research interests in gender, sexuality, reproduction, law, and medicine. Currently she is an assistant professor at SUNY Geneseo, a public liberal arts college in upstate New York. She has attended NYCAS since her days as a PhD student at SUNY Buffalo a decade ago. She has published reviews and research articles on journals such as *Twentieth-Century China* and *Women's History Review*.

Mark Nathan: Mark A. Nathan is an associate professor in the Department of History and the Director of the Asian Studies Program at UB. He received his M.A. in the History of Religions from the University of Chicago and his Ph.D. in Asian Languages and Cultures from UCLA. His main area of research is Korean Buddhism since the late nineteenth century. The co-editor of *Buddhism and Law: An Introduction* and the author of the *From the Mountains to the Cities: A History of Buddhist Propagation in Modern Korea*, he has been attending NYCAS regularly since 2007 and joined the Executive Board in 2017.

Patricia Welch: Patricia Welch is a professor of Japanese and Comparative Literature in the Department of Comparative Literature, Languages, and Linguistics at Hofstra University. She is the Director of Hofstra in Japan, a short-term study abroad program. Publications include "Trumping *1Q84/Nineteen Eighty-Four*? Reading Murakami and Orwell in a dystopian era" (2021), "Responsible Dreaming: Dreamscapes and Trauma Response in Murakami Haruki's *Kafka on the Shore*," "Excess, Alienation and Ambivalence:

Edogawa Rampo's Tales of Mystery and Imagination," and "A Consideration of *Kokoro*: Hints and Echoes of Japanese Inner Life" (which was also translated into Vietnamese). With Mari Fujimoto, Welch is the co-author of *NipponGO! An Introduction to Elementary Modern Japanese Language*. In addition to being a member of the NYCAS Executive Board, Welch is on the AsiaNetwork Speakers bureau. She received her A.M. and Ph.D. from the University of Michigan. Recent grants include, selection as a participant in an NEH summer institute entitled "Tokyo: High City and Low City;" and as a participant in an ASIANetwork Faculty Enhancement Program on Thailand. In addition, at Hofstra, she has been the principal investigator of a number of institutional grants in Asian Studies, ranging from \$1000 to \$500,000.

Write-in candidate

Treasurer, elect one.

Lauren Meeker: Lauren Meeker received her Ph.D. in anthropology from Columbia University in 2007. She is Associate professor of Anthropology at SUNY New Paltz and also teaches in the Asian Studies Program, of which she is acting Director in 2021-2022. Her research foci include the cultural politics of folk performance, visual anthropology, and the ritual construction of moral personhood in Vietnam. She has been treasurer of NYCAS since 2011.

For a list of recent publications, see [Dr. Meeker's website](#).

Write-in candidate