

*ABSTRACTS ASDP 23rd National Conference*

*Asia Connections: Confluences and Contradictions*

**March 2-4, 2017**



Association of Regional Centers  
**ASIAN STUDIES**

**Asian Studies Development Program**



Hilton Portland Downtown & Executive Tower  
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**Panel 1 - Broadway One - Confucian Ethics and the Dharma World.****Chair: Dawn Gale, Johnson County Community College**

Dennis Arjo	Johnson County Community College	<p>Moral Expertise: A Comparative Philosophical Approach</p> <p>Discussion of moral expertise typically ask whether knowledge of moral theory allows someone to make better moral judgments than those unversed in such theories, or at least to make sound judgments more reliably. Skeptics such as David Archard and Stephen Stich reject the idea that those well versed in moral philosophy should enjoy a heightened status in bioethics or related fields. Others argue that ethicists do enjoy a greater degree of knowledge about moral matters, and so their judgments on controversial issues should be given extra weight. Such debates reveal certain assumptions that are, this paper will argue, highly questionable. Specifically, the assumption is that real world moral judgments can be best understood as applications of a specific area of theoretical knowledge, rather in the way that engineering can be understood as a kind of applied physics. I challenge this view by drawing on the work of the comparative philosopher Tom Kasulis, whose book <i>Intimacy and Integrity</i> introduces a very different account of certain types of knowledge. Using the example of those competent to judge gymnastic performances, Kasulis argues that such experts have a certain kind of knowledge and are able to make objective judgments, but that such knowledge is born of intimate familiarity with the sport rather than comprehension of abstract principles. Drawing on this idea I will argue that a) moral wisdom is best understood as embodied in practices that do not readily admit of explicit discursive analysis and b) such practices are themselves embedded in specific cultural traditions, so that c) moral expertise is realized in expertise and familiarity with culturally embedded behaviors. Consequently, moral expertise—even in an applied setting such as bioethics—is more akin to understanding classical ballet than knowing the principles and applications of a theoretical science. As an illustration I then consider the idea of <i>li</i>, or ritual propriety, and its role in defining moral wisdom in classical Confucianism. I end by arguing that the appeals to specific cultural practices in this account does not entail relativism or subjectivism.</p>
Dawn Gale	Johnson County Community College	<p>Confucian Role Ethics, Gender Roles, and Ecofeminism</p> <p>At last year's ASDP National Conference, Dennis Arjo presented a paper exploring what it means to have a distinctly Confucian Role Ethics as opposed to Role Ethics more generally conceived. He argued that a distinctly Confucian Role Ethics is characterized by specific not generalized roles emphasizing the <i>Wu Lun</i> or Five Relations, Mencius characterizes as "human roles." It is noted that 4 of these 5 relations are hierarchical; however, Dennis focused his discussion around questions about the significance of these five roles and concludes that they "are neither arbitrarily chosen nor the remnants of a highly culturally specific social and kinship system," (Arjo, pp. 6). Instead, Dennis argues, "they arguably reflect the natural salience of these relationships in human flourishing." Dennis then admittedly takes his rather comfortable conclusion into more difficult ground turning to questions of gender, gender roles, and issues in feminist thought. While noting that gender could be translated out of the</p>

*Wu Lun*, Dennis suggests it might be worth preserving and considers a defense of gender roles from a Confucian perspective. My paper will revisit this discussion through the lens of ecofeminism as characterized by Karen Warren. My paper will draw on Warren's characterization of value hierarchical thinking, value dualisms, and a logic of domination in examining the preservation of gender roles. I will look at her discussion of first-person narrative as an important part of ecofeminism due to the fact that it takes relationships themselves seriously as a means of defending the conclusion that eliminating gender roles may also eliminate genuine insights of a Confucian Role Ethics.

Keith Krasemann

College of DuPage

Sex Within the Dharma World: Deviance or Bad Dharma?

According to Roger Scruton, "Sex is the sphere in which the animal and the personal meet, and where the clash between the scientific and the personal view of things is felt most keenly. It therefore provides the test of any serious moral philosophy, and of any viable theory of the human world." Three ancient Hindu texts, the *Manavadharmasastra*, the *Arthasastra* and the *Kamasutra*, collectively provide a curriculum for living in a human society and for structuring the dharma world. This paper will address key moral questions and examine selected passages from *Manu* in order to explore possible ways in which sex can be a test of a viable theory of the dharma world and also help identify bad dharma.

Timothy Seitz

McHenry County College

Does a Dog Have Junzi Nature? Reflections on Nussbaum's Missing Thought in Confucian Golden Rule Arguments

This paper sketches out a response to Nussbaum's "Missing Thought" criticism of Confucian conceptions of the Golden Rule. I begin by arguing that Confucian role ethics largely avoids the Incompleteness Objection that can be leveled against simplistic conceptions of virtue ethics. The next step is to show that, because Confucian role ethics is particularist, the development of a rich moral imagination is key to flourishing within a community, and that the Golden Rule can serve as the basis of this moral imagination. After looking at the key passages of the Analects where Confucius explores this notion through *zhong* and *shu*, and Nivison's assertion that Golden Rule thinking serves as "the very ground of community, without which no morality could develop at all," I present Nussbaum's Missing Thought objection. Her claim is that because Confucian conceptions of the Golden Rule retain a strict hierarchy between superior and subordinate, they are missing the essential thought that social distinctions and rank are largely due to vicissitudes of fortune and are thus artificial. The Greek literary tradition, in contrast, stresses the artificiality of social distinctions and thus lays the groundwork for the egalitarianism that runs through the Greeks, to Rousseau, and Rawls. My response to Nussbaum in this paper is twofold. The first is to argue that Ames' reading of Confucius, which conceives of persons as relationally constituted, fills in the Missing Thought with not only shared humanity but shared personhood. The second is to argue that the Missing Thought is not as important to ethical deliberation as it seems. Nussbaum's own capabilities approach to ethics, as well as Mohist and Buddhist accounts, serve as examples in this respect. The paper concludes with some speculative proposals concerning the role of the social sciences and experimental philosophy in the empirical study of the role that the Missing Thought plays in the ethical deliberations of contemporary Chinese and Americans.

**Panel 2 - Broadway Two - Globalization, Interconnected Asia, US-China and Curricula.**

**Chair: John Bowen, Central Washington University**

Koushik Ghosh	Central Washington University	<p>Globalization and Climate Change: Transforming the Economies of Asia and the United States</p> <p>The recent UNFCCC round in Paris (COP21) have signed an agreement on “holding the increase in the global average temperature to well below 2°C above pre-industrial levels” (UNFCCC, 2015). However, there is no agreement on how to take the steps which may lead towards meeting the global annual decarbonization goals.</p> <p>China is the largest emitter of greenhouse gases (GHG’s) while the U.S.A. held that unenviable record for years, till recently. Each boast very different economies, tied by mutually beneficial trade. Both of these large economies will search for their individual paths and different decarbonization strategies to meet the global agreements. In attempting this task, all countries, especially the large emitters that are heavily engaged in trade will most likely introduce policies to transform their economies. Such transformation must necessarily have impact on the global trading regime.</p> <p>Within a framework of global reduction of fossil fuels there will continue to exist great variations between countries and firms as regards their ecological footprints. Countries, such as China and India, both populous and emergent economies, as well as the highly industrialized western economies of Europe and North America, may thus develop “comparative footprint advantages” to produce and export certain products and, consequently, to import others.</p> <p>This paper explores the potential for such transformations and the different system of international trade that may be crafted while meeting the goals of the Paris agreement.</p>
Nancy Carr	CC of Philadelphia	<p>Enhancing Business Management Courses with a Japanese Perspective: A Curriculum Module</p> <p>This Module is designed for use in Management and Introduction to Business courses, usually at the undergraduate level. After experiencing and mastering this Module, students should be able to: 1) Discuss how business is affected by location, war, and peace 2) Describe how culture affects management and marketing 3) Explain how financial issues are affected by global issues and 4) Compare and contrast managerial practices in the United States and Japan.</p> <p>This Module was developed while the author was a participant in the Japan Study Group under the leadership and direction of Dr. Fay Beauchamp. The project demonstrates how Community College of Philadelphia worked with the U.S. Department of Education Title VI UISFL grant to develop a year- long interdisciplinary series of faculty development roundtables and a lecture series on Japan. Community College of Philadelphia continued to work with University of Pennsylvania faculty because of the outstanding relationship developed over decades starting with the East Asian National Resource Center.</p>
Martin F. Farrell	Ripon College	<p>US- China Economic Relations: Myths versus Realities</p> <p>One of the most important sets of connections between East and West in today’s world consists of the economic connections between the U.S. and China. Ever since the onset of China’s Reform Era in 1978, the significance of the economic relations between these two countries has been growing</p>

rapidly, with enormous domestic and global implications. With a persistent U.S. trade deficit with China, at least in terms of goods if not in terms of services, some scholars as well as politicians and media figures have argued that trade with China has cost Americans a significant number of jobs, especially in the manufacturing sector. These analyses often add the claim that one reason for these persistent deficits is Chinese malfeasance through the mechanism of “currency manipulation.” However, other scholars contend that U.S. job losses due to trade with China have been seriously exaggerated. Moreover, trade in goods is only one aspect of the U.S. – China economic relationship. Trade in services, the largest sector of the U.S. economy, must also be considered. And beyond trade, investment relationships are also extremely important. Investment itself has two distinct components: direct (e.g., plant and equipment) and indirect (portfolio), and the impact of each of these must be carefully considered and understood in the context of the other aspects of the economic relationship. For example, if China uses dollars it obtains from selling us goods to purchase U.S. Treasury bills, that helps to keep U.S. interest rates low and hence stimulates the U.S. economy, creating jobs. This paper attempts to present a comprehensive evaluation of the U.S. – China economic relationship in order to provide a more accurate assessment of its costs and benefits to all parties involved than that usually presented in today’s political arena.

John Bowen

Central Washington  
University

Nonstop: The Role of Asia’s Low-Cost Airlines in Fostering a More Interconnected Region

As recently as 2000, low-cost carriers (LCCs) were virtually unknown in Asia. Today, however, budget airlines such as AirAsia (Malaysia), Lion Air (Indonesia), Indigo Air (India), and Cebu Pacific Airways (the Philippines) rank among the largest LCCs in the world. The budget travel phenomenon has spread through much of the region, helped by the franchising drive of several industry leaders. AirAsia, for instance, is affiliated with Thai AirAsia, AirAsia Indonesia, Philippines AirAsia, AirAsia India, AirAsia X, Thai AirAsia X, and Indonesia AirAsia X. Yet such airlines have not penetrated every corner of the region; LCCs’ share of Asia’s largest aviation market, China, remains tiny. In this paper, the development of Asian LCCs is traced and their uneven geography is explained as a product of differences in regulation, capital markets, and market geography. Further, the proliferation of Asian LCCs is related to this year’s ASDP conference theme of connections. Budget airlines have made “aeromobility” more accessible for more people in Asia (AirAsia’s slogan claims “Now everyone can fly” and Lion Air says “We make people fly”), but have they fundamentally changed the pattern of connections within the region? This paper provides a spatial analysis of airline networks before and after the rise of the LCCs at several scales of analysis: within individual national markets, from country to country within the region, and between Asia and the rest of the world. The paper ends with an assessment of the future prospects for Asia’s low-cost carriers.

**Panel 3 - Broadway Three - Asian Literature, English Literacy.****Chair: Marla Lunderberg, Hope College**Gerard Hogan &  
Yuanxia LiuCentral Washington  
UniversityCreating Community Through Poetry: Chinese/English and  
Japanese/English Bilingual Poetry-Reading Programs

This presentation will describe a successful community engagement project that served to promote Asian language and culture education in a small rural university town. During April 2016, to celebrate National Poetry Month, the James E. Brooks Library of Central Washington University (CWU), in Ellensburg, Washington, hosted a series of bilingual poetry readings. The programs were planned and carried out by a broad range of participants including language-learners, native speakers, CWU students, faculty, librarians, international students, visiting scholars, and local community members. Participants from these various constituencies assisted in selecting poems in the original Chinese and Japanese languages along with their English translations. Poetry is a form of communication that is freighted with beliefs, values, traditions, mores, customs, and other signifiers of cultural significance. Much of the effect of poetry is conveyed through emotion, sound, rhythm, assonance, alliteration, and other means which do not necessarily require the listener to have mastery of the language or vocabulary of the original poem. Readings were held in the library's Academic & Research Commons. The programs were free and open to the general public. The audio recordings and images have been loaded to CWU's institutional repository and made available as streaming podcasts on Ellensburg (WA) Community Radio.

William Lowe

Howard Community College

Heading East: Infusing an Asian Focus into an ESL Writing Course  
In the spirit of ASDP's mission to infuse an Asian focus throughout the undergraduate curriculum, I have developed a plan to create an Asian-themed section of the ESL writing course that I will teach at Howard Community College during the spring 2017 semester. While many students in this intermediate ESL writing course are from Asia, they often lack a broad knowledge of the history, literature, and cultures of the region. The challenge thus becomes to provide sufficient historical and cultural context while still meeting the course objectives and hopefully enhancing the level of student engagement.

In this presentation, I will discuss specific reading and writing assignments that I have created to meet this challenge. The ESL writing course focuses on paragraph composition in a variety of rhetorical modes. In the spring 2017 semester, I will teach the rhetorical modes in relation to readings that introduce students to the cultural and literary traditions of East Asia. Readings will include Buddhist parables from China and Japan and short fiction and poetry from China, Korea, and Japan. In addition, one assignment will derive from a viewing of Zhang Yimou's film adaptation of the novel by Yu Hao, *To Live*. It is my hope that this presentation will be helpful to other instructors considering infusing an Asian focus into courses with objectives that do not directly relate to Asia.

Marla Lunderberg

Hope College

Infusing Asian Studies Into a Freshman English (Core) Class: Working With Chang-rae Lee's *A Gesture Life*  
English Composition is a General Education class that every Hope College student must take. At Hope, professors have the freedom to organize composition courses around a theme and to include reading materials that support students' thinking and writing about that theme. Ever since I

participated in the ASDP Infusing Institute in 2009, I've used Chang-Rae Lee's novel, *A Gesture Life*, as one of my texts for teaching English Composition.

*A Gesture Life* is the story of "Doc" Hata, an aging Japanese-American man, as he reflects on his past in order to bring coherence to the multiple strands of his present. Flashbacks present Hata's experiences as a youth of Korean heritage growing up in Japan, as a young adult serving as a medic in the Japanese Army during WWII, and as a middle-aged adoptive father of a rebellious teenage Korean-American daughter. The story is one of personal agency in an individual's reconciliation with the past, and of ethnic identity in both a national and a transnational framework.

Lee's novel serves as the source of three different kinds of writing assignments in my course: short reading responses, short formal papers, and a thesis-driven short research paper. Each of these assignments aims to develop both critical thinking and writing skills, and through my choice of text, I'm able to direct the critical thinking toward issues of culture and identity.

Reading response assignments offer low-stakes opportunities to practice writing while also preparing students to discuss important issues. Two short thesis-driven papers, one a literary analysis and the second a comparison and contrast paper, guide students in thinking in broader terms about ethnicity. Students must revise their work based on a workshop process, which means that they read and analyze and learn from the arguments and evidence presented by three of their classmates. In preparation for the research paper, I ask students to think about what they wish they knew more about in order to better understand the novel, and their answers become a list of potential topics for their research papers. These have included the experience of comfort women in WWII, the Japanese perspective on WWII, the experience of field medics in WWII, the experience of people of Korean heritage living in Japan, and Americans' response to immigrants from Asia. In each case, students have been guided through their research to learn about some aspect of Asian Studies in particular, and about cultural exchange more generally.

#### **Panel 4 - Broadway Four - Mongolia!**

**Chair: George P. Brown, Slippery Rock University of PA**

All panelists completed a 2016 NEH Summer Institute on Modern Mongolia in Philadelphia, PA at the American Center for Mongolia Studies on the campus of the University of Pennsylvania. We approached the subject of modern Mongolia from a multi-disciplinary background: history, political science, geography, literature, music, art, and economics. Our panel will offer the perspectives of two of these disciplines—history and literature—in order to demonstrate how knowledge of Mongolia has shaped historiography, journalism, and the development of undergraduate coursework.

Ford will discuss pairing films with modern Mongolian literature in a World Literature course. She uses short stories by S. Erdene, folktales, and poems by Mend-Ooyo and Dashdorjyn Natsagdorj to allow learners to begin an "open collage" (a Peter Elbow concept in writing) or a Photovoice project linked to their own "land" and culture. Pitts' paper shows the impact of Mongolian studies can have on the teaching of Chinese and American environmental history. Specific examples will be provided from syllabi and lectures, focusing on the importance of the Mongols to creating a globalized world, as well as the benefits of using mobile pastoralism to critique established understandings of land management. Antkiewicz will discuss shifts in the historiography of Mongolia's role in world history, or how the view of Mongolia's rise and expansion has changed over time. Finally, Penuel will compare recent academic syllabi to English-language journalism, asking how and why their portrayal of Mongolia differs so starkly.

Suzanne Penuel	University of South Carolina Lancaster	What We Talk About When We Talk About Mongolia
Larissa N. Pitts	University of California Berkeley	Same
Henry J. Antkiewicz	East Tennessee State University	Same

**Panel 5 - Broadway One - Korea: Business, Unification, and Reverse Migration.****Chair: Barbara Lass, City College of San Francisco**

Barbara Lass	City College of San Francisco	<p>Korean Reunification: An Anthropological Perspective</p> <p>This paper reviews the political and historical events that resulted in a divided Korea, describes what is known about life in North Korea today from varied sources of information including defectors' accounts, and then discusses the possibility of reunification of North and South Korea from a cultural or anthropological perspective. Korean reunification is an emotionally resonant goal of many Korean churches and communities in the US and elsewhere, and the course that reunification could take has been studied from economic, political, and demographic perspectives. This paper suggests that the cultural challenges in reuniting people who have practiced increasingly different ways of life for decades is also important to consider.</p>
Yong Joo Lee	Central Washington University	<p>The Impact of Environmental Variables on Korean Bank Performance</p> <p>Since the Lehman Brothers filed for Chapter 11 bankruptcy protection in 2008 marking the largest bankruptcy filing in the U.S. history, many investment banks have realigned their business strategies to cope with varied environmental changes and challenges. Of course, commercial banks as financial intermediaries are not free of the influences from the dynamic business environments. In particular, Korean commercial banks, from even before the global economic crisis started, had been subject to fierce competition and experienced great turbulence in their operations for many firms' large scale of internal restructuring efforts in the country after the foreign exchange rate crisis in 1997. To understand the dynamics of Korean business better we try to identify the environmental variables that have impact on the performance of 17 Korean commercial banks. In our study we will implement three steps for the analysis as follows: 1) obtain efficiency of Korean banks using DEA (Data Envelopment Analysis) Model, 2) double bootstrap the sample data, 3) apply truncated regression analysis to identify the environmental variables.</p>
Mary Yu Danico	California Polytechnic University Pomona	<p>Reverse Migration: A Fulbright Scholar's Experience in South Korea</p> <p>Dr. Mary Yu Danico, Associate Dean of the College of Environmental Design at Cal Poly Pomona and Director of the Asian American Transnational Research Initiative, will facilitate a presentation describing her experiences as a Fulbright scholar in 2005 to South Korea. This workshop will provide attendees with insight into the professional development opportunities facilitated by Fulbright – the nation's flagship international exchange program. Through a reflection on the experiences of a Fulbright scholar abroad, participants will discover opportunities for international professional development and institutional globalization. At the end of her presentation, there will be time for questions from the audience.</p> <p>The focus of this presentation will be on Dr. Danico's Fulbright grant and its personal and institutional impact on her work in the higher education community. Individuals with an interest in: expanding their research and professional networks; low-cost professional development; international</p>

exchange programs; or any other aspect of international education will be interested in this workshop.

Dr. Danico is a member of the Fulbright Scholar Alumni Ambassador Program, which identifies, appoints, trains, and engages a select group of Fulbright Scholar alumni to serve as representatives for the Fulbright Program at campus workshops and academic conferences across the United States. These individuals are IIE's champions in promoting "mutual understanding between the people of the United States and the people of other countries of the world."

The Fulbright Scholar Program provides approximately 800 grants in more than 125 countries to support teaching and research in a wide variety of disciplines. These scholars have contributed significantly to the development of innovative curriculum, partnerships, and advancements in their academic and professional fields. Scholars like Dr. Danico return to their campuses with new perspectives on their fields and fresh ideas for further international engagement.

### **Panel 6 - Broadway Two - Comparative Cultures, Human Rights, and Globalization.**

**Chair: Jessica Sheetz-Nguyen, University of Central Oklahoma**

Tracie Justus

Perimeter College/Georgia State University

Food, Society, and Asian Connections in a Comparative Culture Course

Perimeter College in Atlanta has three interdisciplinary courses in the core curriculum: *Perspectives on Comparative Culture* (social sciences), *Perspectives on Human Expression* (humanities), *Perspectives on Global Problems* (science). Faculty develop creative topics to engage and challenge students. This session examines a "Food & Culture" course and its substantial Asian content.

Food is used as a springboard to examine the rich diversity of American society and the world beyond. The substantial experiential components exploit the laboratory of Atlanta's food scene and large Asian population. It is further enhanced with multimedia technology.

Atlanta's Korean population is among the top five in the U.S., and the fastest growing, providing rich course content and fieldwork:

- Korean BBQ (traditional and contemporary, the latter like nightclubs with giant screen videos)
- French-style Korean bakeries
- L.A. style Korean-Mexican fusion food trucks (with Korean tacos)
- Korean-Southern fusion (yes, it exists!)
- Super H-Mart Markets
- Jimjilbangs (Korean family spas, where food is also served)

Students who think Panda Express is Chinese food are encouraged to try Dim Sun at a local Cantonese restaurant, which itself is a cross-cultural experience. Students see that the "buy local, in-season" movement has always been in vogue in Japan, where food, like everything else, changes with the seasons. They also learn about fish markets and bento boxes in Japan, street food in Taiwan and Singapore, and the diversity of Indian cuisine.

Like the popular Anthony Bourdon CNN series "Parts Unknown," in this course food culture is a gateway to understanding and appreciating global cultures.

Hue-ping Chin

Drury University

Connecting or Dividing: Connecting Human Rights

Human Rights, proclaimed as the universal values in the United Nations Declaration of Human Rights (UNDHR) in 1948, was put high on the political agenda in 1975 Helsinki Accords. While agreeing with most of the proposed agenda, some Asian countries declared their "distinctive Asian point of view on human rights" (Chan, 28) by signing the Bangkok declaration of 1993. In the Bangkok Declaration, countries such as China, Singapore, and Malaysia insisted that an effective and meaningful human rights policy must take into account the various histories and philosophies offered by non-Western countries. The declaration led us to ponder several questions: Can we create a policy that makes room for various models of human rights? How do we respect cultural differences while ensuring that they are not used as justification for human rights abuses? How can we guard against governments compromising fundamental human dignity, freedom and liberty? What role does cultural relativism play in the human rights discourse and practice?

Through a multi-disciplinary and project-based course, I will offer a model that tries to answer these questions. The focus will be on how to lead students not only to understand the paradox of human rights, but to build critical thinking, life-skills and empathy by engaging in hands-on projects. In short, we want to frame the classroom discussion that invites inquiry and critical analysis while cultivating cross-cultural understanding that takes into account the nuances of cultural differences in the arena of human rights.

Barbara A. Bateman

Perimeter College/Georgia State University

France and Asia: Everything Old is New Again

At Perimeter College, students not only learn various language skills, they are also taught about the connections of French and francophone cultures with many other cultures around the world such as the Middle East, Africa, and Asia. They are captivated by the art, music, literature, history, and film, even at the elementary levels of language. This session will examine French influence in Asia (primarily in Japan and Vietnam) and Asian influence in France.

Japonism's influence on French Impressionism of the 19<sup>th</sup> century will be considered as well as Japan's influence on the success of the silk industry in France. The French have long admired Japanese art including ceramics, fans, screens, bronzes, and woodblock prints. In turn, the French have had a strong influence on the Japanese language, for one, with many words that entered the Japanese language after the Meiji period, words such as *ami*(friend), *maron* (chestnut) and *beze* (kiss).

Few countries are bound together by centuries of shared history as France and Vietnam are. Vietnam has known French culture starting as far back as Napoleon III. The French built schools, hospitals, and canals in Vietnam, and French has been an official language. Still today, influences of French architecture and lifestyle are visible throughout Vietnam.

The convergence of French and Asian cultures is intricately woven throughout their lands. Examining the convergence of these cultures touches our diverse student populations and contributes to their overall understanding of our connectivity today and in past generations.

Bryan Hull

Portland Community College

Post-colonialism, globalization and the danger of disciplines.

Most would consider in the last twenty years the two of the biggest areas of thought to be postcolonial and globalization studies. Overall, those in

the humanities have struggled with issues of identity, media, modernity, and culture, issues fundamentally involving interpretation -- leaving the empirical world of data and qualitative research to those in the social sciences. Thus, globalization for those of us in the humanities has remained this fuzzy, ominous and negative realm that we discuss, but a place where key issues go unaddressed. This presentation will look at some of those unexamined questions -- as far as how we might move the conversation of the Academia, Asia and its future with globalization ahead in our classrooms.

**Panel 7 - Broadway Three - Asian Philosophy and Religion.**

**Chair: Stephen J. Laumakis, University of St. Thomas**

Stephen J. Laumakis    U of St. Thomas, St. Paul,  
MN

Meditation: East and West

Although much has been written about the similarities and differences between Eastern and Western philosophical and religious traditions, I plan to focus on just one area of commonality that I think is pregnant with possibilities for engagement between Eastern and Western thinkers, and more importantly, practitioners in both traditions. For better or worse, we are the offspring and progeny of the so-called Copernican Revolution and the Cartesian project of trying to establish the conditions, methods, and practices that will lead to both knowledge and certainty about ourselves and the world. More precisely, we are inheritors of both the Cartesian search for firm foundations of knowledge as well as his belief that the search itself could be anchored in the process of methodical doubt. As a result, we are heirs to a tradition that continues to wrestle with doubts, worries, and concerns about what we can and do know (if anything), as well as how we can be sure that how we know is reliable and methodologically sound. Yet these very worries and doubts are, as I shall argue, grounds for hope precisely because both Eastern and Western traditions share a common methodological agreement, that is, that the best and most reliable way to arrive at truth and certainty is by focusing on the way(s) that we use our cognitive apparatus and powers. In view of this shared foundation, I will argue in this paper that Eastern and Western traditions have much to learn from each other, if we focus on the nature of our cognitive apparatus and epistemic practices and their subsequent beliefs—even if we do not share the same basic beliefs about the metaphysical nature and structure of the world, ourselves, and the things around us.

Kendall Marchman    Young Harris College

Seeking the Pureland (in the Classroom)

Students often enter courses on Buddhism with a fascination for learning something novel, something foreign — something exotic. Such prejudiced exotifications of Buddhism carry a two-edged sword: spurred by their fascination with the so-called “other,” students are encouraged to take courses on Asian religions and philosophies, but these same students are prone to come with prepackaged assumptions of what Buddhism is and should look like. These presumptions can be an obstacle in the classroom, but they can also be used as tools for learning. The underlying assumptions that make their way into our classroom discussions must be acknowledged and challenged.

A survey of Pure Land Buddhism is a useful tool that allows instructors to challenge popular representations of Buddhism. Instead of simply replacing prejudiced misconceptions of Buddhism with similar paradigms that include Pure Land Buddhism, alternative approaches to traditional concepts and practices are presented in order to exhibit the complexity

and nuance that are necessary when discussing any religious tradition. An undergirding intention of this discussion is to help students of Buddhism realize that any account of a religion needs to be thoroughly investigated before it is accepted. Specifically, one must ask: are these accounts accurate representations of their subjects, or do they perpetuate particular agendas or parochial perspectives? Throughout this process, the presentation offers suggestions for integrating novel, diverse, informed analyses of Pure Land Buddhism into the classroom. I will offer discussion questions and pedagogical methods for cultivating a complex and informed discussion of Buddhism as a pluralistic and manifold phenomenon.

Haixia W Lan

U of Wisconsin-La Crosse

Introducing Diversity- Teaching Chinese Daoist Rhetoric

One way to connect undergraduate students to recent scholarship on Asia is to teach its rich diversity, both factual and interpretive. In other words, we treat the teaching of Asian cultures as we do that of Western ones, drawing upon our passionate intellectual debates, emphasizing the richness of Asian cultures, and preparing students to continue the inquiry, not merely to memorize the “facts.” In teaching “Chinese Discourse: Different Ways of Writing and Thinking,” a comparative rhetoric course, this means that not only do we include multiple Chinese discursive traditions but we also introduce the divergent renderings of them. In this paper, I will use my teaching of Chinese Daoist rhetorical thinking in that course as an example. A dominant view of the Chinese daoists is that they differ fundamentally from the ancient Greeks especially Aristotle, privilege the intuitive over the discursive, and are therefore at best dubious of the value of language-use in “represent[ing] reality” (Combs *The Dao of Rhetoric* 3). To avoid overgeneralizing a complex tradition, I include both the *Daodejing* and *Zhuangzi* but also introduce them as texts or “facts” with rich interpretive histories by juxtaposing prevailing and peripheral readings of the texts (e.g., one by Confucian literary historian Qian Mu). With the help of growing research, this kind of instructional practice may deepen our effort to introduce the Other.

Tim Gutmann

University of Chicago

NEH Confucian Asia: Traditions and Transformations

Friday, March 3rd

10:30 - 11:45

Panel 8 – Cancelled!

Friday, March 3rd

1:45 - 3:00

**Panel 9 – Broadway One - The Asia Pacific Century.**

**Chair: Nancy Martinsen, California State University East Bay**

The panel will discuss the integrated curriculum of 'Asian Pacific Century' under the Asian American and Native American Pacific Islander Serving Institute (AANAPISI) grant program, Student Service Operation of Success (SSOS). The panel will discuss the 'linked courses' that bring together an inter-discipline approach to teach Asian American students about where they from are and what is at stake in Asian American community. The linked courses, sponsored by the AANAPISI grant, has been successful in connecting Asian American students particularly to the American environment and inspiring their global view on contemporary Asia. Particularly, the AAPI students in CSUEB are mostly 1.5 generation Asian immigrants.

Faculty in three departments created a three-part course for AANAPISI grant program with the common theme on Asian Pacific Century. They are “Introduction to Asian American Studies” (Ethnic Studies Dept.), “Patterns of Immigration and Migration in U.S. Literature” (English Dept.) and “Asian Thought in Theater” (Theater Dept.). Sartaz Aziz will identify and compare important characteristics of heterogeneous APIA groups and the first generation Bengali American author Lahiri’s *Interpreter of Maladies*. Ann Fajilan will discuss the Challenges of APIA Embodiment in Theater Performance. Continued with the discussion on how

heterogeneity not only exists among different APIA groups but also *within* a singular group, in this case national origin, religion, and class/caste. Danvy Le will discuss creating an APIA student learning environment where students can collaborate and engage with one another in the learning process.

Sartaz Aziz	California State University East Bay	<p>APIA Patterns of Immigration and Migration</p> <p>Aziz will present a comparative reading of individual authors to show how, despite their diverse experiences, interests, and backgrounds, together they constitute a distinctive minority tradition in Asian Pacific Islander American literature, as they also connect to and form an important part of mainstream literature. She will examine the writers' use of different literary forms to accommodate new and hybrid experience put forth in a range of genres: essays, memoir, poetry, short stories and films to explore this theme. These writers cover a wide range of topics and styles that clearly facilitates their unique contribution; will examine the development of identities in contemporary Asian Pacific Islander American literature, the role of the writer in a minority culture, and the relationship of literature to self and society.</p>
Ann Fajilan	California State University East Bay	<p>The Challenges of APIA Embodiment in Theatre Performance</p> <p>Continued with the discussion on how heterogeneity not only exists among different APIA groups but also <i>within</i> a singular group, in this case national origin, religion, and class/caste, Ann Fajilan will discuss the performance challenges that APIA students experienced when they dramatized APIA literature, theatrically based scenes/ monologues and spoken word. The performance component of the Asian Pacific Century curriculum, which visually embodies the discussions on American Dreams &amp; APIA Realities, empowered students to viscerally integrate and put into practice the theoretical readings and the fictional adaptations. Clips of students performing original and published works will be shown.</p>
Danvy Le	California State University East Bay	<p>Creating the APIA Learning Community and Environment</p> <p>Danvy Le will discuss creating an APIA student learning environment where students can collaborate and engage with one another in the learning process. Using an inter-teaching method, students are broken into small groups and on rotation, students take on the role of discussant for course readings while the instructor integrates a prepared lecture. This allows students to synthesize class materials, articulate arguments, and be exposed to various points of view on Asian Pacific Century. Group project allows the students to understand the issues that affect the APIA community and to develop a strategy to mobilize and empower the group.</p>

**Panel 10 - Broadway Two - NEH Confucian Asia II.**  
**Chair: Pamela Herron, University of Texas at El Paso**

During the NEH Institute participants saw many connections and contradictions as Confucianism spread over East and Southeast Asia. These connections and changes continue into the study and teaching of Confucianism today. This panel looks how the study of Confucianism transformed us as scholars, and how we in turn transformed our teaching, our research, and our scholarship as a result of participating in the National Endowment for the Humanities Institute *Confucian Asia: Traditions and Transformations* during the summer of 2016 at the East-West Center in Hawai'i. This NEH institute included participants who already had some familiarity with Asian philosophy and others who were eager to learn. These panelists continue to explore Confucian Asia with its traditions and transformations in their research.

Pamela Herron	University of Texas at El Paso	NEH Confucian Asia: Traditions and Transformations II Roundtable
Gregory Wilkinson	Brigham Young University	Same

**Panel 11 - Broadway Three - Obstacles and Synergies to Campus Collaboration.**

**Chair: Martha Bailey, Portland Community College**

While good people strive to make progress, campus initiatives can often face challenges to success, especially when isolated in silos. Discovering synergies and leveraging scarce resources can promise greater collective impact, but require collaborative effort. This is especially the case with broad and complex issues such as community and environmental responsibility and global sustainability.

This panel will explore historical and current efforts to advance internationalization and sustainability initiatives at Portland Community College. From trainings and curriculum development to committees and focus awards, both initiatives have made strides on campus. However, achieving a sustainable future will likely require scaling up, aligning efforts, facilitating collaboration, and expanding our outreach. Specific curriculum and training examples will focus on Asia and Asian Studies efforts. Come share ideas on how to achieve these missions.

Kim Smith	Portland Community College	Obstacles and Synergies to Campus Collaboration
Usha Ramanujan	Portland Community College	Same
Tiff Hayes	Portland Community College	Same
Anne Frey	Portland Community College	Same

**Friday, March 3rd**

**1:45 - 3:00**

**Panel 12 - Broadway Four - Film and Literature in Teaching About Asia.**

**Chair: Faye Beauchamp, Community College of Philadelphia**

Lara Kradinova	Middlesex Community College	<p>Post-Fulbright: Reflections on Arts and Culture in Cambodia</p> <p>This presentation is inspired by my experiences in Cambodia this summer where I traveled on a Fulbright-Hays grant researching differences and similarities between <i>The Ramayana</i> and <i>The Reamker</i>. The initial project, however, grew bigger and gave me an idea for the title of this presentation. “Khmera” is a word combining “Khmer” and “chimera”. “Khmer” is used to describe Cambodian language and culture. “Chimera” is also very appropriate since it describes a creature that consists of parts that don’t seem to belong together ( lion’s head, goat’s body, snake’s tale), yet exist as a whole, and my insights from the Cambodian trip also seem to be these diverse parts that I’m putting together for my World Literature courses – the Buddha and his portrayal in literature and art, localization of Buddhism, transformation of <i>the Ramayana</i> from a Hindu to a Buddhist epic, syncretism in literature, and an often complicated relationship between tradition and innovation in art and literature. In my presentation, I will highlight teaching methods and techniques that I’m using to bring these elements together (teaching with shadow puppets, using Monkey Wisdom, as well as adapting old texts to modern times and reenacting them) and Cambodian experiences that led to developing these classroom activities.</p>
Jeffrey C. Kinkley	Portland State University	<p>Fiction and Film as Resources for Teaching the Modern Histories of China and Other East Asian Regions</p> <p>East Asia, above all China, has long been prolific in producing written documents useful for historians’ research. Yet documents for imperial governance, and even nonofficial items such as gazetteers and family precepts, were written from the viewpoint of the bureaucratic class and its typically orthodox viewpoints. Literary sources offer more varied, often lyric viewpoints, particularly in the twentieth century, when writers were enjoined by opinion leaders to write what they thought, felt, and saw instead of what they were supposed to think, feel, and see. The genesis of film production likewise offered new visual and ideological perspectives on a China in tumult. Twentieth century fiction and films from China can,</p>

therefore, as supplementary materials or by themselves, create a vivid picture of twentieth century Chinese life. The early twentieth century was a time of “literary revolution” whose fiction was largely devoted to depicting and changing society. Fiction and film in the third quarter of the century were heavily ideological, devoted to carrying out a new orthodoxy of Communist revolution. After the death of Mao, Chinese literature enjoyed another literary flowering exemplified by its two Nobel prizewinners, while Chinese cinema won world renown. Chinese fiction and film can vividly convey the warp and the woof of Chinese social and intellectual change to undergraduate students; English translations and subtitled films are numerous and growing in number. Korean, Japanese, and other Asian countries’ fiction and film can be just as useful in introducing students to new worlds of Asian knowledge and experience.

A. Paige Rogers  
The Community College of  
Baltimore County

Disturbing Motives and Difficult Choices: Decoding Violence in  
Representative Asian Literature

Interpreting violence in representative works of Asian literature can be useful for showing undergraduate students how to analyze the specific ways in which culture, history, and ideology influence the development of personal and cultural identities. Whether the violence in a literary work is institutional, physical, intellectual, metaphorical, or simply a sign that a character is unstable or threatening, students can compare their current cultural contexts to those that inform the works of a less familiar culture to deepen their understanding of the forces that shape and dictate social interactions in both realms. Understanding the difficult, ultra-violent choices of the main characters in Rabindranath Tagore’s “Punishment,” for instance, requires that students learn more about gender relations, marriage, the working conditions of the lower castes, and Hinduism in northern India in the late 1800s. Chikamatsu Monzaemon’s *The Love Suicides at Amijima* provides numerous inquiry-driven opportunities to evaluate character motives and acts of suicide through the lens of Buddhism, Tokugawa Japan, and the rise of middle-class entertainment. Higuchi Ichiyō’s “Separate Ways” reflects how institutional violence in late Tokugawa-era Japan could incite interpersonal conflict and destroy friendships, while Lu Xun’s “Diary of a Madman” explores the violence of Chinese society against the individual around the time of the May Fourth Movement. Ultimately, examining the disturbing motives and difficult choices of certain characters unveils which cultural ideologies transgressive violence seeks to destroy and condoned violence seeks to preserve.

Faye Beauchamp  
Community College of  
Philadelphia

The Long March of Mao and Nyerere: Chinese and Tanzanian Confluences  
and Rhetorical Contrasts

Tanzanian socialist democracy developed from Julius Nyerere’s concept of “traditional African Ujamaa living,” values of the Western Enlightenment Period that led to American democracy, and communist principles that could be seen as also coming from the West. However, what is missing from this analysis is the strong influence of Mao Zedong’s China of the late 1960s upon Julius Nyerere’s ideology and actions. Following Tanzania’s largely peaceful transition to independence, in 1965 Nyerere traveled to China with a Tanzanian trade delegation. He met with Chairman Mao on February 18, 1965. Zhou Enlai came to Tanzania on a reciprocal visit in June 1965. By 1978 China had lent Tanzania \$400 million, supporting the building of a significant railway; over 50,000 Chinese experts and workers had been in Tanzania.

Within this historical context, my paper will focus on Chinese ideology symbolized by Mao’s “Long March” of 1934-35. In Nyerere’s selected

writings and speeches, *Nyerere: Freedom and Socialism / Uhuru na Ujamaa*, 1968, Nyerere as editor begins with a June 1965 speech delivered to Zhou Enlai “Tanzania’s Long March is Economic.” Inspired by Mao, Nyerere conducted his own walking tour of Tanzania over a six-week period leading to the seminal “Arusha Declaration” presented in writing and speeches in 1967.

As a teacher who uses primary texts to encourage student learning through close reading and interpretation, focus of my talk will be on comparing and contrasting Nyerere’s two-page version of his 1965 “Long March is Economic” speech and how Mao’s speeches after his Long March were presented and discussed in the “Little Red Book.” While one can see the confluence of ideology, the rhetorical differences reflect deliberate and quite different culturally based appeal to different audiences. As I’ve taught passages from the Little Red Book for many years, classes have made connections with the presentation and ideological connections with the Confucian *Analects*. Nyerere, at least in his English translation of a text delivered in Swahili, uses rhetorical devices well known from American political documents and stemming the Enlightenment. A hand-out of approximately 5 pages will make the texts I will analyze available along with some study questions that can be used for discussion or a writing assignment to encourage student engagement.

This paper results from current Title VI UISFL Project on East Africa at Community College of Philadelphia where a study group focused on Tanzania.

Friday, March 3rd

3:15 - 4:30

**Panel 13 - Broadway One - Qi, Matter and Energy.**

**Chair: Nick Brasovan, University of Central Arkansas.**

Questions and theories of vital materiality and energy are of primary importance to neo-Confucian philosophers of the Song-Qing eras of Chinese history. Similarly, novel theories of vital materiality and energy are presently emerging within a growing body of literature that questions and develops theoretical models of new materialism. This panel advances a comparative dialogue between neo-Confucianism and new materialisms regarding the dynamic nature of energy, *qi*, and its propensity to give rise to patterns of activity, *li*. The panel will consist of three presenters. Nicholas S. Brasovan will lead off with an introduction to neo-Confucian cosmologies of *qi* (energy) and *li* (coherence, patterning). Brasovan will demonstrate that the Ming Dynasty, neo-Confucian, philosopher, Wang Fuzhi presents a kind of new materialism and complex systems theory as opposed to a traditional reading of Wang as a kind of monistic, simple-substance, materialist. Clayton Crockett will then advance the discussion by drawing attention to the philosophy of Zhang Zai and his influence in neo-Confucian theories of *qi* and *li*. He will engage the Chinese philosophical theories from contemporary perspectives in post-modern religious studies and new materialist ontologies. Finally, Eiho Baba will deliver his novel research into a naturalistic reading of *qi* and *li* as emergent patterns of energy, self-directed, yet lacking in any determinate end or goal. The panel will be of interest to any scholar interested in Chinese philosophies and religions, comparative cultural studies, Chinese intellectual history, or environmental philosophies.

Nick Brasovan	University of Central Arkansas	Qi, Matter and Energy: neo-Confucian Engagements with New Materialism
Clayton Crockett	University of Central Arkansas	Same
Eiho Baba	Furman University	Same

**Panel 14 - Broadway Two - Learning Languages.**  
**Chair: Ching-Hsuan Wu, Western Kentucky University**

Joshua S. Nelson      Central Washington  
University

Resistance is Futile: The Rise of English as the Post-Modern World's Lingua Franca  
The objective of this paper is an attempt to protect the enterprise of foreign language study in the U.S. educational system by describing a process that is undermining the perceived need to maintain or expand it, asking, "Where does the danger to the continuation of language study come in higher ed, and K-12 as well?"  
In this paper I will assert that there is a "killer app," (I borrow this from Niall Ferguson's *Civilization: The West and the Rest*, Penguin Press, 2012) i.e. a cognitive tool/framework at work in the world today, which is inexorably unifying the world's cultures and peoples and that that tool is the English language. I assert that, in fact, English has such an omnipresent world-wide linguistic borg-like influence that, paradoxically, not much is being said about it in proportion to the effect it is having on our global village. It is the open source linguistic software over which no one has ultimate control, and which I believe, therefore, makes it so pervasive and prodigious in its effects on world culture.  
My experience as a department chair and a leader in faculty governance also informs the assertions that I make that unless we prepare for and react to forces that are already manifesting themselves all over the U.S. academy, we will see a substantial reduction in the role of foreign language study in our colleges and universities. Indeed, that effect is already occurring.

Ching-Hsuan Wu      Western Kentucky  
University

Creating Global Professionals: Connecting Undergraduate Education with China and Taiwan Through Domestic Advanced Language Training and Overseas University Direct Enrollment and Internships.

Academic and professional connections to Asia can be made available to undergraduate students through learning and commanding a superior level of proficiency in their Asian language of choice. This presentation proposes an educational model that aims to create global professionals and encourages undergraduates to pursue language studies in addition to areas of major studies. The four programming components of the model are as follows: (1) a rigorous domestic four-year outcome-based intensive Chinese language curriculum to help undergraduate scholars reach Level 2 on the ILR (Interagency Language Roundtable) scale, (2) a domain-specific language training that promotes interdisciplinary collaboration among faculty on scholars' self-directed research projects and integrates use of Chinese into their academic disciplines to both expand their perspective and grow their language skills into a formal context, (3) intensive summer language trainings in Taiwan and/or China to cultivate undergraduate scholars' advanced intercultural and linguistic skills, and (4) a Capstone Year in China, in which scholars directly enroll in classes in an university to continue their pursuit in their academic interests, intern with local organizations to immerse into daily life in China, and advance to Level 3 of proficiency .

This model is introduced with successful stories from the Chinese Flagship Program at Western Kentucky University. For example, one of the scholars presented her undergraduate research paper, entitled *Sustainable Development in Water Resources and Ecological Environment*, in *Guongzhou*, China, and was later offered an internship in *Guilin* to study Karst in her Capstone Year. The model permits time and space for scholars to add advanced language capacity to their skill sets in addition to their

disciplinary-specific knowledge. Subsequently, the acquired language skills allow young scholars to connect with people in Chinese-speaking areas, engage in interdisciplinary research activities using Chinese, and work in China and/or Taiwan within and beyond their undergraduate education.

**Panel 15 – Broadway Three - Communicating with East Asia.**

**Chair: Meiling Wu, California State University East Bay**

Lead by Dr. Meiling Wu (Modern Languages and Literatures) and three presenters. The panel will discuss the newly designed curriculum of 'Asian Study' under department of Modern Languages and Literatures. The curriculum applies new approach in curriculum design in order to better balance the aspects of language proficiency and cultural competency. The new approach allows students, with or without Asian heritage, to better connect Asia.

The panel consists four presenters who will discuss how they have integrated culture components with the language learning. The interweaved approach of language and culture learning allows both the Chinese and the Japanese programs to design courses that meet with students' needs and inspire them to expend their world view across the Pacific. The panel will also examine how the similar course titles of the upper division courses, bilingual or in English, with special focus and themes in a sense create a continuity and expansion of a course learning outcome. The courses to be discussed are 'China Headline News', 'Chinese Folktales and Culture', 'New Chinese Cinema', 'Chinese Wisdom and Ink-wash Animation', 'Japan Headline News', 'Japanese Folktales and Culture', 'Experiencing Japanese Culture' and 'Japanese Manga and Anime Masterpieces'. The presenters will share their experiences in designing and teaching the online courses and discuss how they were inspired by the designers of the other language in selecting the material. Moreover, the presenters will also reveal the reason why and the process how they have pursued the QM (Quality Matter) certification for the online format of the courses.

Meiling Wu	California State U. East Bay	From Traditional Painting to Contemporary Animation
Rie Kawachi Hannon	California State U. East Bay	Experiencing Japanese Culture: An Online Course beyond Classroom
Huitzu Lu	California State U. East Bay	Bilingual Approach: China Headline News vis-a vis Japan Headline News
Shiori Hoke-Grellar	California State U. East Bay	Bilingual & Multicultural Approach on Folktales and Cultures

**Panel 16 - Broadway Four - Art and Chinese Gardens.**

**Chair: Tom Patterson, Johnson County Community College**

Albert Wong	The U. of Texas at El Paso	An Incoherent Identity: An Asian American Artist
		This presentation examines the juxtaposition (confluences and contradictions) of East and West in my own art and that of other Artists with similar Asian American experiences. For all or most of them, there is a strong influence of their Asian heritage as a backdrop to Western training. The work of Asian American artists falls somewhere in an in-between place still to be defined, where they may be expected to produce or be familiar with or even well-honed in traditional Asian art forms and styles; but those who are Western trained are heavily influenced by the significant artists of their time, often American or European. Asian artists who are influenced by both the East and West often produce work that is neither and both.
Ray Olson	ASDP Alumnus	Chinese Classical Gardens DVD Two films (DVD) on Chinese scholar gardens are available. One is titled "Blending With Nature In the Suzhou Style" and the other, "Creation of Portland's Classical Chinese Garden."

**Panel 17 - Broadway One - Teaching Asian History and Asian Studies.****Chair: Sylvia Gray, Portland Community College**

Sylvia Gray	Portland Community College	<p>Teaching Chinese History in 10 weeks: Keeping it Fun and Real</p> <p>The community college teaches introductory courses that cover broad spans of history to beginning college students (at Portland Community College in ten-week terms). How can courses focused on Asia, about which many students know little or nothing, reach students where they are and help them achieve meaningful outcomes within these confines? This presentation will share the resources and techniques that I have found effective in HST 106: History China. It will also invite other ideas from the audience.</p>
Jessica Sheetz-Nguyen	U of Central Oklahoma	<p>Women's History: New Publications in Asian Studies</p> <p>The field of women's history is ever-growing with new and valuable works. This presentation will address a new text by Bret Hinsch, <i>Women in Early Imperial China</i>, two monumental studies by Jung Chang: <i>Empress Dowager Cixi: The Concubine Who Launched Modern China</i> and <i>Wild Swans: Three Daughters of China</i>. The presentation will close with Mei Fong, <i>One Child: The Story of China's Most Radical Experiment</i>. The presenter will supply bibliographical information, abstracts for each text, and pedagogical strategies for teaching these texts as a unit.</p>
Melissa Ludtke	Independent Producer/Writer	<p>China: Talking Across Cultures, Connecting Across Themes – All in the Digital Realm</p> <p>My presentation introduces <i>Touching Home in China; in search of missing girlhoods</i>, our new, independently developed, Open Source transmedia storytelling <u>curriculum</u>. This happens in the context of explicitly demonstrating ways to “connect undergraduate students with current scholarship on Asia.” The content of our project fits snugly into the vision of this conference in examining cross-cultural connections among peoples, cultures, ideas and ideals through the study of Asia. Our <u>stories</u> and lesson plans utilize a wide-angle historical lens along with more tightly focused analyses of contemporary issues revolving around women’s and girls’ lives to enhance understanding of 21<sup>st</sup> century China</p> <p>To supplement our personally told stories and deep inquiry, project-based learning approach, we curate, annotate and update continually an <u>online resource library</u> organized by topic and reading level. Our video, audio and text resources seed the ground for wide-ranging group discussions revolving around topics such as multicultural identity, racial and ethnic stereotyping, gender and China's one-child policy, along with issues of scholarly interest about contemporary China. Our project partners transmedia storytelling about China (available as <u>iBooks</u> and <u>on the Web</u>) with hyperlinked lessons to spark cross-cultural learning. Video and interactive graphics in <i>Touching Home in China: in search of missing girlhoods</i> offer exciting pathways for digital native learners in a project that models varying dimensions of what student-centered learning can be.</p> <p>We described our project — and its classroom use — in a <u>November 2016 webinar</u> hosted by the Five College Center on East Asian Studies.</p>

Matthew Ruane

Florida Institute of  
Technology

Adapting the Infusing Experience: Lessons Learned from Teaching "HUM  
3085: The British Empire and South Asia"

In 2010 I attended the ASDP Infusing Institute on South Asia. As part of every Infusing Institute, participants are encouraged to take the lessons and experiences learned and apply them in the classroom. In 2011, I was lucky to teach my "British Empire and South Asia" course for the first time to a mixed group of students and faculty. The experience was different from any other time I taught a class for the first time wherein much of the material used in the first half of the course was directly taken from the Infusing Institute. Other material was adapted into additional background lectures and reading suggestions. Feedback from the course was interesting and much of it useful.

Now as I prepare to teach the course again, five years later, much of the feedback from the course has been incorporated into the lecture material and assignments. However, at its base is still the material from the ASDP Infusing Institute. This pedagogical paper will look at the original experience as well as how the lessons learned from the first time the course was taught are (and have) influenced how the course will be taught in the Spring of 2017.

**Panel 18 - Broadway Two - Building a Japanese Language Program.**

**Chair: Takako Yamaguchi, Portland Community College**

This presentation examines the core elements most responsible for the success of Portland Community College's Japanese and Asian Studies programs.

1. Use of the full immersion method in all Japanese language classes;
2. Close collaboration with faculty of disciplines related to Asia as well as ESOL.
3. Student engagement in interdisciplinary and community based activities.
4. Discussion by faculty members on teaching and feedback from students on learning.

**Overview**

How do you build and sustain a successful Japanese language program at a community college? How do you create a program that withstands the challenges through the country's economic ups and downs as well as the policy changes and trends at both national and college levels? At a community college, we have students who are re-entry students, who are undecided on the major, who are high school students and who are retired seniors, all in the same class learning to find their paths in two years or define their experiences. What the students continue to tell us is how they have discovered a fun of learning in our classes. Some has even described the Japanese (or Asian) study as their newly found purpose for going to college. In their learning process, students recognize their strengths, motivation and curiosity as well as their weaknesses. Using a holistic approach, students overcome their challenges and continue their academic endeavors through Japanese study and Asian Studies.

Takako Yamaguchi	Portland Community College	Successes and Challenges in Building a Robust Japanese Language Program
Donna Yount	Portland Community College	Same
Tee Kamoshita	Portland Community College	Same
Ben Corum	Portland Community College	Same
Caitlyn Lemmon	Portland Community College	Same
Leeza Rancourt	Portland Community College	Same
Orrin Aylward	Portland Community College	Same

**Panel 19 - Broadway Three - Everything is Connected: Asian Art and Culture.**

**Chair: Akiko Walley, University of Oregon**

This panel explores the object-oriented approach to teaching about Asia. Asian artworks in U.S. institutions epitomize the mobility an object gains through connections between people, ideas, and cultures. This panel reveals how direct interactions with artworks enable students to analyze the complexity of Asian culture while applying their insights in an exhibition context. Kristen Seaman discusses the first-hand examination of Gandharan objects in her courses on ancient Greek and Roman art. Rather than emphasizing their affinity to Greco-Roman precedents, Seaman incorporates Gandharan works to reposition ancient Greece and Rome within the contemporaneous movement of objects and people, questioning the traditional discourse that sees these regions solely as the “West.”

Jenny Lin presents on exhibitions of contemporary Chinese photography and video art at the White Box Gallery and Jordan Schnitzer Museum of Art (JSMA) that she organized in 2013-14 in conjunction with a course. In this class, students participated in the curation of exhibition, led a public panel, and considered the global nature of contemporary Asian culture through artworks and engagement with artists.

Akiko Walley and Anne Rose Kitagawa discuss faculty-curatorial collaboration in their course on Contemporary Japanese Prints, which resulted in an exhibition. The co-teaching model encouraged students to position the prints within the context of the Japanese past, when the prints were produced, and the present U.S., where they were to be exhibited. Being far closer to artistic movements of the West than to those of Japan, the “Japanese” prints students examined problematized the notion of cultural specificity.

Akiko Walley	University of Oregon	Everything is Connected: The Potential of the Object Oriented Approach to the Study of Asian Art and Culture
Jenny Lin	University of Oregon	Same
Kristin Seaman	University of Oregon	Same
Anne Rose Kitagawa	University of Oregon	Same

**Saturday, March 4<sup>th</sup>**

**9:00 - 10:15**

**Panel 20 - Broadway Four - Unresolved Historical Issues and Border Controversies in East Asia.**

**Chair: George P. Brown, Slippery Rock University of PA**

Bang-Soon L. Yoon	Central Washington University	<p>“Comfort Women” Movement’s Statue Politics Hinder South Korea- Japan Diplomatic Relations</p> <p>The proposed paper will inquire into the political meanings of “comfort women” statue politics. Three arguments will be made in the paper. First, from a “comfort women” advocacy movement perspective, the statute erection projects have not only educated the public about Japan’s war history and women’s sexual victimization, but have also provided great momentum to keep the “comfort women” issue alive. Given the old ages of surviving “comfort women” victims, keeping the issue alive is particularly significant because the Japanese government would likely not change its positions, especially under conservative political leadership, towards “comfort women” victims in terms of sincere apology, reparations and history education for future generations. Second, by erecting “comfort women” statues and monuments in public parks in the U.S., the “comfort women” movement has reinforced the definition of the “comfort women” issue as a universal issue of women’s sexual victimization, and also moved its strategic location from Asian victim countries to a global venue thus attracting wider support. And third, the statue politics, especially involving the bronze “comfort women” statue set up in front of the Japanese Embassy in Seoul will remain as a focal roadblock jeopardizing the smooth implementation of the South Korean and Japanese governments’ “comfort women” settlement announced in December 2015. Because this statue became a symbolic and emotional focus of nationalism by South Koreans as well as strategic site for history education particularly appealing to young generations in the country.</p>
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Robert Y. Eng

University of Redlands

### The Defend Diaoyutai Movement of the Early 1970s: Transnational Activism, Civic Engagement, and State-Society Relations

The territorial dispute over the Senkaku/Diaoyu/Diaoyutai islands in the East China Sea between Japan, the PRC, and the ROC originated in the late 1960s and gave rise to the Defend Diaoyutai Movement in the US, Taiwan and Hong Kong in the early 1970s. Chinese protesters defended Chinese sovereignty over these islands through public demonstrations and protests, historical and legal research, teach-ins, and cultural production. The movement took on transnational dimensions through intellectual networks criss-crossing the United States and linking Taiwan, Hong Kong and North America. Political action by Taiwan and Hong Kong students in the US emboldened students in Taiwan to march in the streets. The Defend Diaoyutai Movement failed to prevent the US from turning the islands over to Japan in conjunction with the reversion of Okinawa. But it did raise the political consciousness of Chinese youth, leading to greater civic engagement in all three locales where the movement took place. Overseas students gained a strong interest in learning about China's modern history and contemporary developments. Many former activists became involved in community work and social service. The movement also significantly impacted the relations of the overseas Chinese with the ROC, the PRC, and the Hong Kong colonial government. Because of its weak handling of negotiations with Japan and the US over the Diaoyutai islands, the ROC suffered a serious erosion of political legitimacy, and large numbers of overseas Chinese turned instead to the PRC. British colonialism was discredited because of police brutality against Hong Kong demonstrators.

Michael A. Launius

Central Washington University

### The Dokdo and East Sea Controversies Between Korea and Japan

Korea and Japan share many common bonds and interests that require close and cooperative relations between the two countries. These common interests include economic, technological, diplomatic, popular culture, and security concerns. However, there are two salient issues that historically and politically divide these two countries and jeopardize the maintenance of close and cooperative relationships based upon mutually beneficial relationships. These two issues are the status of sovereign territorial rights to Dokdo/Takeshima island and the suggestion by the two Korean states that the body of water currently known as the Sea of Japan should be renamed or at least concurrently referred to as the East Sea. Both of these issues are bound up in the historical legacies of the past, but have also become contemporary political issues exacerbated by domestic politic strategies aimed at tapping powerful nationalist sentiments for electoral purposes. What are the historic roots of these controversies? Why do they remain so difficult to resolve? How might both Japan and Korea develop creative diplomatic strategies to manage these disputes so as not to jeopardize more important mutual interests? What role might the United States play in the process of reconciliation and accommodation? This paper will seek to answer these questions and suggest appropriate strategies for moving toward acceptable resolutions of these vexing controversies.

**Panel 21 - Broadway One – No Wa, and Meeting in the Green Room****Chair: Joseph Overton, Kapiolani Community College**

Paul Dunscomb	U of Alaska Anchorage	<p>There is No Joy in Fukuoka: The Other Crisis in Japanese Professional Baseball of 2004</p> <p>The announcement of the Kintetsu Buffaloes and the Orix BlueWave intent to merge their franchises in June 2004 is usually taken as the kickoff of the crisis in Japanese professional baseball. Kintetsu, especially, was held up as a model of a dysfunctional Pacific League franchise that could no longer continue to operate on the old model.</p> <p>Yet at the end of the 2004 season Daiei was forced to sell the Pacific League Fukuoka Hawks to Softbank. This despite the fact that they were the defending Japan Series champs as the season began and had enjoyed three straight years drawing 3 million fans to the ball park.</p> <p>This points up the fact that the troubles which assailed Daiei were in fact far more serious than those threatening Kintetsu, and indeed were far more troubling for the long term health of Nippon Professional Baseball (NPB). The problems with the Buffaloes was franchise that lost more money than the parent company could sustain. The problems with the Hawks was that the parent company's losses made it impossible to sustain the franchise no matter how successful it had become.</p> <p>The crisis in Japanese professional baseball cannot be understood without addressing both of these points. Either way, it suggested an ownership model that was no longer sustainable and required a major rethinking about the business of baseball as a professional sport. It also sheds light on the larger issues that had been troubling the Japanese economy during the Lost Decade.</p>
Katharine Purcell	Trident Technical College	<p>The Surfing Roots in East-West Connections</p> <p>Surf historians regard Alexander Hume Ford as the sport's first worldwide promoter, yet the turn-of-the-century East Asian correspondent also set the stage for Pacific cross-cultural collaboration. Through his tireless dedication of bringing together world leaders, scientists, and educators from the East and West, Ford promoted a peaceful antidote to the crumbling European models.</p> <p>Ford's early life was less auspicious. Orphaned in the wake of the Civil War, Ford fled Charleston with its increasing racial divide and landed in New York City, determined to write. He convinced editors to send him to Siberia to report on U.S. investment potential in the railroads, yet Ford was drawn to the people he encountered. Curious of the ways communities worked (or failed to work) together, Ford began a quest for cross-cultural dialogue.</p> <p>He found a model on the shores of Waikiki, where in spite of a U.S.-supported takeover of the kingdom, Hawaiian practices such as surfing still supported a microcosm for diversity. By 1906, Ford became an apostle of surf, introducing Jack and Charmaine London to wave-riding and penning surf articles for global publications.</p> <p>Ford's passion landed him in promotions work for the new territorial government, and with his ties in trade and tourism, he designed networks for common concern reaching from East Asia to North America, produced a Pacific cultures magazine, and organized world conferences on East-West inquiry. While his name has been long forgotten, his work lives on in such organizations as our own ASDP.</p>

**Panel 22 - Broadway Two - Connecting with China on a Budget.**

**Chair: Eric Kendrick, Perimeter College, Georgia State University**

Community colleges serve almost half of U.S. undergraduates, but along with many small liberal arts colleges, typically lack the resources of larger universities. Regardless, integrating China initiatives at such institutions is strategic, and Perimeter College in Atlanta has a strong record in this area. This session surveys a diverse range of low-cost, low-maintenance initiatives that could appeal to other institutions, with in-depth attention to select programs.

**Curricular**

- **Chinese Language**  
NASILP/Critical Language methodology enables institutions to offer less commonly taught languages without typical class size demands or traditional instructors – all within compliance of regional accreditation agencies.
- **Chinese Heritage Initiative**  
Documents and expands learning achievements of both Chinese and American-born Chinese students in studies and research on Chinese Literature & Philosophy.
- **Study Abroad**  
Connecting with a consortium provides students and faculty opportunities typically out of reach for institutions of lesser means.

**Campus**

- **China Club**  
Student organizations funded through Student Life/Student Government via student activity fees provide programming funds that academic departments often lack.
- **Festivals, Events, Guest Speakers & Programs**  
Students learn inside and outside the classroom; co-curricular activities support instructional goals while exposing more students to Chinese culture.

**Community**

Engagement beyond campus opens doors for experiential learning and reciprocal relationships:

- **Atlanta Asian Film Festival**  
Chinese language films a major component
- **Community Organizations**  
National Assoc. of Chinese Americans – partnered on China Business Series and other initiatives  
Taipei Economic & Cultural Office – regularly support campus programs
- **Community Events**  
New Year Festival, Dragonboat Races, etc.
- **Volunteerism & Service Learning**

Eric Kendrick	Perimeter College- Georgia State University	Connecting with China on a Budget: Curricular, Campus, and Community Initiatives
Fred Bounds	Perimeter College- Georgia State University	Same
Liam Madden	Perimeter College- Georgia State University	Same

**Panel 23 – Broadway Three - Challenging Conventional Wisdom About Identity Politics and Asian Studies.**

**Chair: Taine Duncan, University of Central Arkansas**

In conventional assessments of identity politics, race, class, and gender are almost always examined through Western categorical lenses. Even in challenging this narrow conception of identity and its meaning, well-meaning scholars frequently make recourse to comparisons of Western identity in opposition to non-Western identity. In this panel, we challenge this framework for exploring the pros and cons of identity politics and scholarship. We propose that identity is much more intersectional and complex than the standard narratives account for. By using transdisciplinary and unconventional methods adopted from Asian studies, we argue for greater recognition of the various complexities of identity politics and scholarship.

Taine Duncan	University of Central Arkansas	Resistance and Black Buddhism: bell hooks' Transnational and Intersectional Identity Politics
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In *All About Love* (2000), bell hooks argues both that love for others requires self-love and that “Self-love cannot flourish in isolation” (54). She explains that love is an interdependent and learned practice, one that shapes self-identity and ethical relationships. Later, in “Toward a Worldwide Culture of Love” (2006), hooks explains that the practices of self-care and creating a culture of love resist domination and also resist compartmentalization. Just this past year, in an interview for the New York Times with George Yancy (2015), hooks grounds these ideas in her own intersectional identity. Because hooks is a spiritual, black, rural, American, Buddhist, Christian, feminist, activist, conventional applications of identity politics tend to pigeonhole her ideas. She is seen as either a feminist, or a theologically-influenced scholar, or an activist for Black liberation. However, in her own estimation, all of these categories intersect and offer her the opportunity for broadening her community. Time and again she acknowledges the role that Buddhism plays in developing her intersectional and transnational perspective, but this aspect of her theory is frequently underengaged and undertheorized. In my presentation, I argue that not only must we acknowledge the complexity of hooks’ Buddhism in order to fairly engage her important work, but, further, that such an engagement can model for us a new framework for identity politics. Rather than throwing out the importance of our constructive categories, perhaps we can learn from hooks’ Buddhist vision, that complexified and intersectional identity categories lead us away from compartmentalization, isolation, and suffering to “a sacrament of love” (hooks 2015).

James Deitrick

University of Central  
Arkansas

Who is Buddhist? Jewish Mindfulness, Christian Yoga, and Religious Identity in the 21st Century

Recent discussions in Buddhist studies, dating from the turn of the century, debate the contours of Buddhist identity in the US today. Jan Nattier’s “Who Is a Buddhist?: Charting the Landscape of Buddhist America” (1998) set the paradigmatic stage for this discussion with its analysis of who properly qualifies as a Buddhist in contemporary America. This presentation argues that the way in which people construct their [religious] identities is changing rapidly in the contemporary world and previous conversations about religious identity are quickly becoming outmoded. Especially among younger generations, people are less likely to identify with a single religious tradition today. Even those who do are commonly influenced by other traditions of the world, often without their even knowing it. The influence of pop culture, and secular culture more broadly, is especially important in this regard. By limiting ourselves to counting heads of bone fide adherents (and arguing about what this means) we are missing important details of the American religious landscape and misapprehending the influence of Asian traditions on the US. I propose we refine our theories and methods to account for the complex ways in which people construct their religious identities today. The practices of “Jewish” and “Christian mindfulness” and “Christian yoga” are used as case studies for analyzing the dynamics of hybrid religious identity construction and assessing the influence of Asian religions on American culture today.

Zachary Smith

University of Central  
Arkansas

Awakening the Masses: National and Class Identity Formation in Early 20th Century Chinese Popular Textbooks

In the early twentieth century, Chinese educators answered Sun Yatsen’s call to “awaken the masses” by developing a new series of “mass education” initiatives organized around popular literacy. The goal of such

programs was typically to inculcate a new form of national identity in groups that had previously been excluded from the Chinese education system. But what would this national identity mean in a society still best by wide regional, linguistic, and class differences? Drawing on popular education textbooks from the 1920s and 30s, this presentation argues that even as reformers agreed on the need to educate the masses, they disagreed sharply on how national identity and “mass” identity should intersect. Whereas early popular education programs developed by Yan Yangchu’s Mass Education Movement specifically appealed to students’ identities as farmers, workers, and soldiers, later mass education programs developed by the Chinese Nationalist Party tried to recast “the masses” as a unified national whole devoid of class categories. These contestations illustrate how education activists used curricular materials to not only teach the masses to read, but also to make certain identity categories legible or illegible. In this sense, I argue that popular literacy textbooks constitute a useful but underexplored lens for investigating the formation of national, class, and ethnic identity in China. Finally, I suggest ways in which textbooks may be productively used as sources in the undergraduate classroom.

**Panel 24 - Broadway Four - Community Education: Preserving and Learning.**

**Chair: Cynthia Bayse, Oregon Nikkei Endowment**

History is a constructed story that includes origins, forebears, experiences, and relationships. Those who construct the story determine what is included and emphasized, ultimately helping to define and shape a community. At a national level, much of the history of Japanese Americans is focused on what happened during World War II. The lesson we can learn from that experience is critical to our vigilance regarding the protection of civil rights. While discriminatory orders, laws and procedures were applied in the western states, there were also actions specific to Oregon.

The Oregon Nikkei Legacy Center is a community based organization dedicated to preserving and sharing the history and culture of Japanese Americans. From its earliest days, and continuing into the present, the organization’s staff, board, and volunteers have sought out, preserved, and shared a rich history in their work at the center’s museum and public programs. They choose to see Japanese Americans not solely as victims, but as immigrants, pioneers, family members and community builders.

Our panelists represent different, but interacting responsibilities in the center. June Schuman was a founding member of the center who helped to set its purpose and direction. June continues to contribute to the center in various capacities. Weston Nakamura-Koyama is a law student who researches his family’s history and studies the long-term impact of racism. Cynthia Bayse is the ONLC Education Manager developing curriculum and working with volunteers and museum visitors. The panelists will discuss the thoughtful intent, skills, and knowledge, necessary to establish and maintain a community history.

Cynthia Bayse	Oregon Nikkei Endowment	Preserving, Sharing and Learning from a Community's History
June Shuman	Oregon Nikkei Endowment	Same
Weston Nakamura-Koyama	Oregon Nikkei Endowment	Same

**Panel 25 – Broadway One - Pedagogical Strategies for Introducing Asian Studies.****Chair: Joseph Overton, Kapiolani Community College**

To study Asia is to study connections. In this panel the connections of some of the most significant ideas and traditions of Asia are explored through disciplinary frames and courses. The focus of one presentation on the panel is the use of Confucian understandings of personhood in a Theories of Personality course in psychology. Another presentation is devoted to the evolution and development of traditions about Mulan and the woman warrior genre and the implications for courses in Gender and Family in China. The third presentation isolates a particular way of thinking about morality which can be introduced in courses in Ethics and Moral Theory.

Pete Giordano	Belmont University	The Use of Confucian Understandings of Personhood in a Theories of Personality course in Psychology
Qingjun Li	Belmont University	Creative Uses of Mulan in Teaching: Tradition and Transformation of a Woman Warrior
Ronnie Littlejohn	Belmont University	The Erasure of Morality in Ethics and Moral Theory: Suggestions from Buddhism and Daoism

**Panel 26 - Broadway Two - Art and Religion in Asia.****Chair: Lisa B. Safford, Hiram College**

Kerriane Gamache	Middlesex Community College	A Visual Essay on "Syncretism" in Khmer Buddhist Art
		<p>This presentation features visual illuminations and insights gained while traveling last summer in Cambodia on a Fulbright-Hays grant, researching "syncretism" in Khmer Buddhist art, architecture, and visual culture. (The word "syncretism" itself has issues, and this will also be discussed). While traveling, I documented examples of amalgamations of: Khmer animism, Buddhism, Hinduism, ancient Khmer and Indian myths, often manifest at specific sites and sacred locations: living wats, in Siem Reap at the Angkor temple complex, and other Buddhist pilgrimage sites such as the sacred Mount Kulen. In my presentation, I will share these specific, visual examples of Khmer "syncretism", as well as modern examples found in popular culture, advertising, and contemporary art in Cambodia. Ultimately, this research highlights the relationship between the past and the contemporary culture of Buddhism in Cambodia. This research ultimately underscore the notion there was (and is) no "pure" Buddhism as it spread into and throughout Cambodia; these traditions and practices were already hybrid on arrival, mixing with local beliefs and often entangled with Hinduism. Another dimension of my research documents the "conversion" of Buddhist temples by Hindus and of Hindu Temples by Buddhists in the Angkor and post-Angkor periods.</p>
Lawrence E. Butler	George Mason University	Mosques in China: An Update from 21st Century Shanghai
		<p>Twenty years ago, in 1997, I had the privilege of traveling with ASDP's Silk Road seminar through Xi'an, Gansu Province, and the Xinjiang Uyghur Autonomous Region. Trained as an historian of Western Medieval and Islamic art, I was drawn to the architectural heritage of Islam in both Hui and Uyghur Islamic regions of China, touring some monuments lovingly preserved as national treasures such as the Great Mosque of Xi'an, and others sadly neglected in Uyghur historical cities such as Yarkand. Several articles and ASDP presentations on this material have ensued,<sup>1</sup> most recently a short piece published on-line by the Middle East Institute in</p>

Washington.<sup>2</sup> As China has emerged as a great power, and global Islam has risen in prominence, intersections of the two have produced a growing literature regarding contemporary Islam in China.

In this paper I would like to update my historical considerations of mosques in China through my experience of teaching college students in Shanghai in the summer of 2015, when I had the opportunity to tour a number of mosques in China's largest and most dynamic city. I would like to compare several mosques, examining both their architecture and current usage by different Chinese Muslim populations. Consideration will also be given to the varying reception of Islam and Muslims—Hui, Uyghur, and foreign—by Shanghai's Han Chinese urban population.

The oldest mosque in Shanghai, the Songjiang Mosque, dating to the Ming and Qing Dynasties, is a classic Hui-style mosque based on the architecture of Chinese palace design. It was recently restored with the active cooperation of the local Muslim community as part of a larger sprucing-up of the Songjiang district's historical center, and serves as both a civic monument and local Islamic resource center. A second, the Fuyou Road Mosque in downtown Shanghai's Huangpu District, was organized in the later 19<sup>th</sup> century to serve the growing merchant community. Its present building with its Art Deco exterior reflects the spirit of prewar Shanghainese architecture. Shanghai's largest, the nearby Xiaotaoyuan Mosque, was founded in the early 20<sup>th</sup> century and has long been identified with progressive Islam in China. One of its most prominent features is an attached women's mosque, built as part of an effort to modernize Islam in the Republic of China in the 1920's, a campaign that features in a recent monograph.<sup>3</sup> Finally we will consider the more ad-hoc mosques growing up in Pudong district to accommodate Shanghai's ever-increasing immigrant populations.

Lisa B. Safford

Hiram College

Syncretism in Early Buddhist Japanese Art: the Case of Zenki and Goki

The concept of syncretic religious orthodoxies and orthopraxis is relatively foreign in our modern world rife with examples of conflicts not only between disparate religions but also sects within a single faith tradition. Japan presents an example of religious traditions characterized by what Mark Teeuwen and Fabio Rambelli call a "Combinatory Paradigm."<sup>i</sup> Faith fusion exists in folk legends from the earliest decades after Buddhism's arrival in the 6<sup>th</sup> century, following many centuries, perhaps millennia of indigenous spirit devotion practices later called Shinto. Stories and art objects reveal a fluid relationship between the old and new, the foreign and native, the authoritative and understated. An examination of one group of sculptures reveals how the two very opposite constructs were able to negotiate a melding of minds and habits that have survived to this day.

Zenki and Goki, are two Kamakura era, foot high dwarf-boys, *kijin*, or mountain demons carved of hinoki cypress in the Cleveland Museum of Art. They were adopted as attendants by the founder of Shugendo, a late 7<sup>th</sup> century esoteric sect of mountain aesthetics created by En no Gyoja (c. 634-700/707), an *ubasoku*, magical healing itinerant among the rural folk, and are quite distinct from similar bantam beings often depicted trampled underfoot as embodiments of evil. The blending of native and foreign rituals—magic, symbols, divination, and medicine

directed towards penance (Buddhism) and purification (Shinto)--served to protect the person of the Emperor and, thereby, the body of state.

Lisa B. Safford &  
Alaina Seguin

Hiram College

Eyes of the Storm: Kamakura Sculptural Embedded Crystals Expressive of an Age of Anxiety

The end of Japan's Heian (795-1185) and start of the Kamakura period (1192-1333) marked the first seismic shift in the culture since the advent of writing and Buddhism in the 6<sup>th</sup> century. The four centuries of sophisticated pomp and elegance distinguishing the courtly, but corrupt Heian era (790-1185) gave way to four centuries of turmoil initiated by open civil conflict (Hogen Rebellion 1156, Gempei War, 1180-85, and Jokyu uprising, 1222), characterized by ruling military clans usurping power from emperors, persistent land disputes and, by the late 13<sup>th</sup> century, two foreign invasions (1273, 1281) by Mongol imperialist Kublai Khan. All contributed to rising lawlessness of *akuto* ("gangs of thugs") that ultimately brought down the Kamakura shogunate.

These events were framed by belief in the ongoing *mappo shiso*, a millennial Third Age end of the Buddhist Dharma characterized by defilements, corruption and impurities. A comparison of sculptures from the earlier Heian and later Kamakura periods shows how these tumultuous times manifested in representations of those apotropaic beings most crucial for protection of the realm, the *Jūni Shinshō*, or Twelve Divine Generals that guarded the Buddha of healing, Yakushi, and by extension, the wellbeing of the country. An artistic evolution is heralded in part by the addition of a striking new feature: imbedded crystal eyes, called *gyokugan* that first appeared in the Middle Heian (Fugiwara, 951–1085) period, and were pervasive in Kamakura. Considering societal and historical evidence contextualizes the development of *gyokugan*-eyed sculptures.

**Panel 27 - Broadway Three - Connecting Ancient Science to the Modern World.**

**Chair: Deb Williams, Johnson County Community College**

Matt Marone

Mercer University

Science revealed in Brush Talks from Dream Brook (梦溪笔谈), Connecting Ancient Science to the Modern World.

Shěn Kuò's memoir Brush Talks from Dream Brook covers a wide range of topics including some early scientific observations. Parts of the book read like the recollections of a retired official. Other entries treat topics such as astronomy, cartography, pharmacology, chemistry and mineralogy. It seems like he knew something about everything and that exactly right, he did. Perhaps the most famous entry is his discussion of the magnetic compass and the observation that the needle did not point true south. Joseph Needham credits this observation about the needle as the genesis of his own career as a sinologist. I will discuss how the science revealed in *Brush Talks* influences the curriculum of my own class on ancient Chinese science. We will examine several of Shen Kuo's observations and show how they are connected to our modern understanding of the physical world.

Western science relies heavily on physics and empirical methodologies to understand the natural world. As such, Western scientific approaches are ill equipped to consider the metaphysical aspects of existence. Purely metaphysical approaches, on the other hand, have the opposite challenge. Metaphysics considers that which is beyond the scope of the physical and enters the realm of the philosophical and spiritual which is regarded by Western scientists as outside their scope of study. This is not the case for Traditional Ecological Knowledge (TEK), which offers a unique lens that helps expand the scope of Western science by incorporating elements of spirituality into its applications and approaches. Simply put, TEK and Western science have different research paradigms. The scientific method enables Western scientists to explore natural phenomenon but Western scientists can say very little about what lies beyond the tools they employ. Empiricism requires that something be measured or gauged in some way. Whereas, TEK embraces a more comprehensive look at understanding the environment and is not as methodologically limited as Western science. In some respects Western scientists lack the ability to see certain facets of environmental problems due to the “blindness” inherent within their own disciplinary paradigm. TEK breaks down the isolating walls of categorical thinking and creates new portals of ideological access which help to integrate a variety of ways of knowing into environmental problem solving. TEK is an integrative knowledge system. Thus, some of the limits of Western science are overcome by incorporating metaphysical considerations into indigenous scientific investigations. Insofar as these approaches are communicated and utilized, they offer a more holistic and complete understanding of the world. Utilizing TEK does not mean that effective Western scientific strategies must be abandoned; rather, only that TEK approaches be considered and utilized, where applicable. Combining Western scientific approaches with Traditional Ecological Knowledge (TEK) is a valuable approach to solving environmental problems. TEK integrates two seemingly incompatible ways of knowing and illustrates how communication and exchanges of knowledge translate into principles and strategies for more sustainable practices. With TEK, philosophy and science converge to provide a wider, deeper and longer view lens through which to identify and assess environmental challenges. Moreover, TEK expands the tools available for use to understand and resolve those challenges.

Sustainability efforts are growing, across educational institutions, governments, private industry, and civil society. Higher education institutions in the United States and Asia have made concerted efforts to expand trainings, curriculum, public awareness campaigns, and civic engagement opportunities. However, achieving a sustainable future requires increasing our collective impact by aligning efforts with broader initiatives, facilitating collaboration, and expanding our outreach.

This presentation will offer an overview of international and national initiatives, including the UN’s Agenda 2030, the Sustainable Development Goals (SDGs), and UNESCO’s Global Action Program on Education for Sustainable Development (GAP). We will explore examples of how educators and campuses around the world are engaging in and advancing their impact through tangible programs, networks, outreach efforts, and assessment tools and how we can increase educational efforts within our

own communities. Participants will learn how programs within the United States and Asia are setting the stage for a sustainable future and how we can discover opportunities for hope and resilience together.

**Panel 28 - Broadway Four - Japan: Cinema, Literature, Gender, and Civic Education.**

**Chair: Fay Beauchamp, Community College of Philadelphia**

Laura Viviana Castruita	The University of Texas at El Paso	<p>Miyazaki's Heroines, Witches and the Fragmentation of the Female Identity</p> <p>This paper will explore how female identity in Miyazaki's films is fragmented by the clash between the new consumerist society that they inhabit and the ideals of the old world. Looking at the prominence of the female gaze within the memories included in the narrative, this paper will look at the characters of Sophie and Chihiro from <i>Howl's Moving Castle</i> and <i>Spirited Away</i> respectively and their interactions with the magic wielding women in their stories. I will compare how both of their identities are stolen by the witches in their stories, which leads them in a journey to recover their old identities and in the process of rediscovering their sense of self, they obey their own desires, break conventions and find their identities through their rescues of others. Some of the themes that my paper will explore will be the issue of age and womanhood, and the destruction that a consumerist society has in its members. Moreover, I will explore how old societies are portrayed in the films through the Witch of the Waste, Yababa Zenida and Madame Suliman, and their interactions with the younger heroines, suggesting that while there is an oppressive element to the old societies, there is also a magical quality that allows individuals to find a way in which they can create their own identities and be able to part of society without repressing their desires and voices.</p>
Lissa Schneider- Rebozo	U of Wisconsin- River Falls	<p>A Husband, A Wife, A Bandit: Voice in Kurosawa's <i>Rashomon</i>, Akutagawa's "In the Bamboo Grove," and the <i>Konjaku Monogatari shu</i></p> <p>The core of my argument is this: that Ryunosuke Akutagawa, who was in his own lifetime accused of a lack of creativity in his adaptations of medieval folk tales, transforms a medieval tale in the <i>Konjaku monogatari shu</i>, with an overt message about a husband's weakness and failure (and also, perhaps, the wife's implicit failure in her condemnation of her husband) into a tale about point of view, gender inequity, and a fatal misunderstanding when the wife believes that she knows her husband's mind, and takes action accordingly. Akira Kurosawa, in his well-known film adaptation, <i>Rashomon</i>, keeps the fatal outcome found in Akutagawa's version, while undoing Akutagawa's other critical change from the medieval version. Of the three versions, it is in Akutagawa that one finds a radical social vision.</p>
Setsuko Buckley	Whatcom Community College	<p>Social Justice, Diversity, and the Needs of Civic Education in Japan</p> <p>Increasing economic globalization, materialism, and technological advancement in the 1980s created a huge gap between the rich and the poor. During the period of Japan's high economic growth between the 1960s and 1980s, the majority of Japanese people identified themselves as "Middle Class". However, the notion of egalitarian 'Middle Class' has faded away after Japan's burst bubble economy in the 1990s. As a result, Japan became a 'society of disparity'. Furthermore, a drastic rise in the</p>

number of social groups in Japan reveals that Japan is faced with a multicultural society. This trend invokes a critical issue concerning social justice and diversity in Japanese society which reinforces maintenance of social order with moral and culture. This paper will first examine the significance of the problem concerning mono-culture identity as collective identity controlled by the highly centralized government and its education system in postwar Japan. Secondly, it will conceptualize citizenship by examining the definition of citizenship, its rationales, and ways to access citizenship in relation to social justice and diversity. Thirdly, it will determine the needs of civic education which is responsive to social justice and diversity and benefits every citizen including the social minorities in Japan including Japanese youth. This cultural and sociological approach to civic education would help decrease socio-political problems that the underrepresented, disadvantaged are facing. It would also help created a civil society that stresses openness and inclusion of everyone.

Saturday, March 4th

3:15 - 4:30

**Panel 29 - Broadway One - Performance Art, Heroic Fantasy, Zen Bikers and Soul Mountain.**

**Chair: Dona Cady, Middlesex Community College**

Jeffrey Dippman  
Central Washington  
University

Zen and the Art of Motorcycle Maintenance Beside Lingshan/Soul Mountain

This paper compares and contrasts the use of travel and journeying as metaphors for the search for the self in two classic novels: Robert Pirsig's *Zen and the Art of Motorcycle Maintenance* (1974) and Gao Xingjian's *Lingshan/Soul Mountain* (1990/2000). Each work draws upon a rich treasury of Buddhist and Daoist imagery, symbolism, and philosophical insights to take the reader on the path of personal self-discovery. Both authors began writing their work following life changing, traumatic events which subsequently propelled them along their individual journeys. While American and Chinese respectively, the two authors share a common sense of purpose, humanity and longing to come to terms with life and their place within the world. The comparison not only analyzes the stories themselves, but also offers ways in which the books could be utilized in a variety of academic courses.

Paul Rodell  
Georgia Southern University

A Philippine Theater of Memory: Performance Art and the Next Generation's 'Memory' of the Marcos Era

Those who control the memory of the past control history. The truth of this axiom is on display in today's Philippines which has seen an alarming rise of authoritarianism. The best known example of this turn to authoritarianism is the country's recently election of President, Rodrigo Duterte. However, beyond the political ascendance of this one man, there is an equally critical contest over the memory of the past. On the authoritarian side, the leader of this contest is Ferdinand "Bongbong" Marcos, Jr., the son of deceased President Ferdinand E. Marcos. In the 2016 national election this scion of the Marcos family ran for Vice President and came extremely close to becoming a co-ruler with Duterte. The young Marcos has mounted a considerable campaign by social media and a series of slick publications to persuade the nation, especially its youth who have no living memory of that time, that the Marcos era was actually a time of promise, prosperity and peace that was only destroyed by evil communist elements.

In the theater of contestation for the memory of the country's next generation there is an extremely innovative theatrical opposition that includes the Philippine Stagers Foundation (PSF). Vincent M. Tañada, its founder and principle director and playwright, has won numerous national and even international awards. He is also the grandson of Lorenzo Tañada, a Senatorial foe of the elder Marcos, a political prisoner and lawyer to the Aquino family who headed up the democratic opposition in the 1970's and 80's. On Saturday, July 16, 2016 I attended the PSF production of "Katipis ang mga Bagong Katipunero: A Filipino Musical." The play was especially written for high school students who were given virtually free entrance thanks to the foundation's fundraising. It was held in a huge Manila mall Cineplex theater that seats 1,300. Every seat was filled with fifteen to seventeen year olds watched over by their teachers. Since the play was only for students (the object of the play's message) the general public could not buy a ticket. I only gained entrance by the invitation of a good friend who is a former political prisoner, torture survivor and head of a Philippine human rights commission.

My paper will describe the PSF itself and its work in addition to giving an account of the performance and the important audience reaction. The purpose of the paper is to place this memory contestation within the context of the country's contemporary struggle for national identity, purpose and leadership. Therefore, this discussion will briefly identify Marcos, Jr.'s different attempts to propagandize young Filipino minds for what is assuredly his own political future and the dangers that this contestation presents for the future.

Dona Cady

Middlesex Community College

The Hero in Translation: Looking at Heroic Fantasy Literature through the Concepts of Ren and Wu-wei

This presentation will explore heroic fantasy literature through the co-creating relationality of *Ren* and *Wu-wei*. In looking closely at the concepts of *wu-wei* and *ren* with regards to the body, society, and nature, we see a spirit of symbiosis and mutuality between particulars and totality as referenced in classical texts such as the *Zhuangzi*, *Daode jing*, and the *Analects*. In fantasy heroic literature, there is the effortless natural action of consummate personal conduct -- -- intellectually, physically, and spiritually -- in significant social and familial roles and relationships. This commitment to personal cultivation brings new understanding to heroic fantasy literature.

**Panel 30 - Broadway Two - Memory and Labor Migration.**

**Chair: Chong Eun Ahn, Central Washington University**

This panel takes an interdisciplinary approach to exploring the power and paradox of social memory and cultural heritage in shaping the experiences of Asian labor migrants in the modern world. Labor migration is one of the most important forms of human mobility, connecting different places within Asia and linking Asia with the rest of the world. Incorporating anthropological, historical, and sociological approaches to migration, the panelists aim to both make sense of labor migration's power in connecting peoples, places, and cultures and critically examine the ruptures and contradictions that disrupt the connectivity imagined to be created through migration. We are especially concerned with the complexity of memory and tradition and ask how they serve as survival tools for Asian labor migrants but simultaneously reinforce and even perpetuate social divisions in three different circumstances across Asia and the Pacific: the contemporary Korean-Chinese minority's memory of their migration to Northeast China in the early- to mid-20<sup>th</sup> century, Chinese rural migrant men's nostalgic deployment of the Maoist social organization in the post-reform era, and Chinese immigrant IT workers' creative use of Confucianism in racially divided workplaces in the United States. The panelists share a stake in troubling the modernistic and developmentalist views of labor migration as a historical process through which migrants and immigrants leave tradition behind in favor of adopting modern identities. This panel thus highlights the unsettled reality of labor migration in which memory, tradition, nostalgia, and modernity intersect to form individual migrant's lives inside and outside of Asia.

Chong Eun Ahn	Central Washington University	Across Asia and the Pacific: An Interdisciplinary Approach to the Question of Memory and Tradition in Labor Migration
Tongyu Wu	University of Oregon	Same
Xia Zhang	Portland State University	Same

**Panel 31 - Broadway Three - Asia Council: Collaborating on Study Abroad, Curriculum Issues and Faculty Development.**

**Chair: Baogang Guo, Dalton State College**

The University System of Georgia has five world councils - Asia, Europe, Americas, Africa, Middle East - with voluntary institutional representatives who collaborate on regional issues and academic initiatives. This cooperation is particularly beneficial for state colleges and universities who lack the funds and resources of larger research universities, enabling them to collectively offer programs for students and faculty that on their own would prove challenging. This session focuses on three Asia Council initiatives that could be duplicated by other systems or alliances:

- **Study Abroad**

The council has two primary programs to China and Japan co-sponsored with designated institutions, and due to interest, is developing another to Korea. The council has a second level of endorsed programs organized by affiliated institutions that welcome transient students and have core curriculum/lower division offerings.

- **Asian Studies Certificate**

This initiative targets institutions with no formal Asian Studies major, minor or certificate of their own. Realizing such schools often have limited Asian Studies offerings, the flexibility of the 18-credit hour program also allows for:

- Asian-infused courses (minimum 1/3 Asian content, including research projects)
- Any coursework done on Study Abroad to Asia, even if not Asian content
- Coursework with Asia-related components like internships or service learning

- **“Teaching Asia” Faculty Development Workshop**

Every spring the council organizes a two-day FDW targeting core curriculum/lower division faculty with minimal experience teaching Asian content. The sessions cross major subject areas in the social sciences and humanities, and while scholarly in nature, the primary focus is classroom application in addition to generating further interest in Asia.

Eric Spears	Georgia College	Cooperation on Study Abroad, Asian Studies Certificates and Teaching Asia Faculty Workshops in The University System of Georgia
Eric Kendrick	Perimeter College / Georgia State University	Same
Baogang Guo	Dalton State College	Same

**Panel 32 - Broadway Four - Sustaining Asian Studies.**

**Chair: Martha Bailey, Portland Community College**

Community colleges, like many institutions in higher education, often have a majority of classes taught by contingent faculty, and have more contingent faculty than those with secure, continuous employment. This situation has thrown more and more work onto the secure faculty, over and above the work of direct teaching. At Portland Community College, where about 3/4 of the faculty are adjunct and 2/3 of classes are taught by those faculty, one consequence has been a shortage of leadership for programs such as Asian Studies, which is guided by a faculty committee and sponsors two Focus Awards for students, one in Asian Studies and one in Chinese Studies. This panel, composed of faculty, all of whom have chaired the Asian Studies committee, will discuss the advantages and challenges of including part-time faculty on the committee and of using part-time faculty in committee leadership, as the available secure faculty pool shrinks. After sharing by the panel, we hope to engage in dialogue with those from other institutions who are facing similar situations, with an eye to consider best practices in this situation that is likely to continue for the foreseeable future.

Martha Bailey	Portland Community College	Sustaining an Asian Studies Program with Contingent Faculty Leadership
Sylvia Gray	Portland Community College	Same
Hsiao-Yun Shotwell	Portland Community College	Same

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