

Jiaqi Yao (10:00-10:20)

Title: *A Liberal Cosmopolitan Playwright in War: A Study of Xu Xu's Drama Scripts*

Abstract: Xu Xu (aka Hsu Yu, 1908-80) was a well-known writer in China from 1930s to 1940s. Besides being a successful novelist, Xu Xu was also a prolific poet, essayist and playwright. I highlight dramas as a particular efficient literary genre for Xu Xu to distribute his personal aesthetics as well as respond to the political imperative. In this paper, I focus on Xu Xu's spoken drama scripts he wrote during 1938 to 1944 in the peril of Sino-Japanese War. I take the period of Sino-Japanese War as one of the efficient time to examine the function and quality of Xu Xu's works. My questions include how good his drama scripts are and how did this Western-educated intellectual survive and produce these copious works across vast geographical and political spaces in a nationalistic intensive period in China.

Casey Collins (10:20-10:40)

Title: *Ever-Present Buddhas: Material Representations of Shinnyo-en Soteriology and Devotion*

Abstract: Studies of the contemporary Japanese Buddhist-derived new religious movement (NRM) Shinnyo-en—as well as Shinnyo-en's self-representations—have tended to locate primary meaning in texts. Shinnyo-en mobilizes Buddhist texts to position its doctrines among established Buddhist traditions and for legal protection as a tax-exempt religious corporation, presenting itself as a modern Buddhist lay organization. While articulated in Buddhist terms, however, Shinnyo-en belief and practice is primarily concerned with devotion to Shinnyo-en's founders, the Itōs.

An examination of Shinnyo-en's material culture provides insights into the evolution of an NRM that cannot be gained by reading Buddhist sutras or even Shinnyo-en's own publications. Shinnyo-en members, who for the most part are not encouraged to read classical Buddhist texts, engage Buddhist themes, rather, through a system of practice based on devotion to, and emulation of, the Itōs. This paper foregrounds the devotional aspect of Shinnyo-en through material culture, specifically the evolving ritual use of a particular set of busts depicting the Itōs. During the last five years, Shinnyo-en has enshrined golden busts of the Itōs in such a way as to emphasize and solidify their status as “ever-present” spiritual masters. As has been the case for centuries, contemporary Japanese NRMs adopt and adapt Buddhist texts and materials because they confer legitimacy and power (e.g. doctrinal, magical, political, ritualistic), following a combinatory paradigm known as honji suijaku 本地垂迹. Shinnyo-en and the founders' messianic roles—concealed by a textual methodology—become visible when Shinnyo-en's texts are read in their material context.

Sheila Sengupta (10:40-11:00)

Title: *Victims, Heroes, or Citizens? Refugees and the impact of State Rehabilitation Policies of Post- Partition Bengal, India 1947*

Abstract: The Partition of India in the year 1947, that saw the birth of two sovereign nations, India and Pakistan, and the division of the two states of Punjab (West) and Bengal (East) resulted in one of the largest migrations of human history with millions of people becoming refugees overnight .

For migrants from the West, the reception in India in the immediate aftermath was greatly facilitated by the State which identified them as the genuine victims of an unspeakable violence, and hence, the rightful recipients of State benevolence. However, for the displaced in the East, the State did not recognize the sporadic and subtle forms of violence as serious enough, putting down the exodus as emerging more from a sense of insecurity and psychological fear, and therefore only of a temporary nature. This assumption was used in justifying that displaced people from the East could not be treated at par with the genuine victims of violence in the West, with regard to re-settlement in the host country. This paper argues that it is the differential policies guiding post Partition Relief and Rehabilitation and its impact on the refugees, and not the difference in attitude and efforts of the migrants in the two regions as the cause for complete rehabilitation in the Punjab and the continuing problem of rehabilitation in the East.

It also addresses the important issue of the refugee's role in the newly formed Nation's development by claiming that it is this flawed and inadequate application of the Rehabilitation policies that was responsible for falsely and insensitively portraying the Bengali refugee as lazy, immobile, lacking self-initiative or more negatively -as impure dangerous, and rebellious compared to the hardworking Punjab refugee. It is this negative image that has completely overshadowed the more constructive role of the Bengali migrant in the process of self-rehabilitation or in their role in the State-sponsored development projects in the initial phase of the development projects of the newly formed Nation.

The most crucial factor was that of violence. It was the unprecedented and gruesome violence in the West which had compelled the political leadership of both Pakistan and India to frame, an official evacuation policy was framed in India. Hence, it was a specific form of violence which both the States recognized as 'direct' or 'real' violence, and felt compelled to defend these hapless victims of such State-defined violence.

Douglas Ober (11:30-11:50)

Title: Of forgetting and remembering: some reflections on the death of Indian Buddhism.

Abstract: The idea that Buddhism "died" in India sometime between the 12th to 14th centuries, only to be "revived" in the nineteenth and twentieth centuries has become somewhat of a trope in conventional histories of Indic/Indian Buddhism. Despite growing evidence for the persistence of Buddhism in places like Tamil Nadu and Orissa well into the sixteenth centuries alongside the continuity of praxis and intellectual life across the Himalaya, Chittagong Hill Tracts, hilly regions of Assam and in the Kathmandu Valley of Nepal, the historiography has remained stagnant. After reviewing the evidence, I frame the discussion by looking at the vibrant memories of a Buddhist past contained in post-16th century vernacular sources and in oral histories recorded by colonial ethnographers in the nineteenth century. These memories of Buddhists and Buddha, I argue, have long

kept the idea of Buddhism alive, by serving as the Indic equivalent to what the American philosopher Richard Rorty called “the conversation of mankind.”

Jessica DeChamplain (13:10-13:30)

Title: *The marketing of English language education in the private EFL (English as a Foreign Language) industry in South Korea*

Abstract: My presentation will discuss the marketing of English language education in the private EFL (English as a Foreign Language) industry in South Korea. This will be based on my thesis research in this area and focuses on the messages that are conveyed by the choices made by English *hagwon* (private, specialized academies, supplementary or otherwise), and particularly in their use of foreigners, or lack thereof. This content analysis is part of a larger project studying the EFL industry in South Korea, the roles of foreign teachers within it, and the changes that may be occurring into the future.

Ying Guo (14:20-14:40)

Title: *“The New Land” Called Manchuria: On Winter Jasmine as A Manchukuo Propaganda Film between Lost Land China And Distant Land Japan*

Abstract: As an independent and mature entertainment film of Manying (Manchurian Motion Picture Association) released in 1942, Winter Jasmine (迎春花) starring by Li Xianglan, was a collective production of Japanese filmmakers and Chinese actors with different political orientations. As a didactic production, unlike “Continental Trilogy” hot in Japan for representing “taming of the Chinese shrew”, Winter Jasmine depicts a Japanese man’s new life in Manchukuo, which begins with joyful adventures but ends suddenly with a double failure of love and blending into the local society. The producer of the film, Iwasaki Akira was actually an influential left-wing film theorist not only in Japan but also in China before he worked in Manying. The ideological ambiguity of this film and Iwasaki’s journey between Japan, Shanghai and Manchukuo, bring out more thoughts of the complexity of colonization and propaganda.

Eunseon Kim(14:40-15:00)

Title: *“Speak not what is contrary to propriety”: Discussions of linguistic etiquette from premodern Korea*

Abstract: This talk explores the cultural models of polite speech in premodern Korea with a focus on conduct manuals from the 15th century to 19th century. It discusses what values were counted as norms for speech in human relations and how they can be practiced, through specific directions for ‘appropriate’ language-use.

Shruti Buddhavarapu (15:30-15:50)

Title: *No Country for Trans Men: The Radiopacity of PCOS in India.*

Abstract: My presentation will look at the representation of bodies in the literature surrounding Poly Cystic Ovary Syndrome (PCOS) in India. Conventionally seen as a condition that affects only women (because it affects the ovaries), PCOS literature and

treatments are often only catered to them. This involves huge erasures of other bodies that menstruate that might not identify as 'female' or 'woman'. Developmental and evolutionary biology have often played into this strict binary by giving us very narrow definitions of what is considered a female. Amidst the 'masculinising' symptoms of PCOS: male pattern balding, hirsutism, central obesity, irregular or absent periods and infertility; the study of PCOS becomes a fascinating entryway into sex and gender differences. How do we reinforce sex and gender biases in treating this syndrome that is fast gaining incidence over the world? My presentation will attempt to talk about the erasures within PCOS literature of bodies that do not conform to norms. In doing so, I will engage with radical menstruation activism, intersectionality and postcolonial feminisms.

If, as Ivan Illich once said, medicine creates illness as a social state: what are the benefits of pushing PCOS as a lifestyle disease? A look into the hidden alleyways of the PCOS universe has the potential to educate and reorient us in how we talk about bodies.

Zoudan Ma (15:50-16:10)

Title: *The Art of Being Dominated: Strategies Devised by Military Men in Ming-China Liaodong*

Abstract: Focusing on Liaodong, a military region in Ming-dynasty China (1368-1644), this thesis examines some of the strategies the local population deployed to manage the imposition of the state. The argument is that, whether in dealing with tax obligations, labour services, or conflict resolutions, the military households in Liaodong were able to employ a wide range of strategies to “work the system to their minimum disadvantage”. The strategies examined not only demonstrate the ability of the Ming population to thrive under the domination of the Ming state but also indicate the vitality and resourcefulness of the Liaodong society. This thesis thus complements existing scholarship on other parts of China and adds to our understanding of state-society relations in the Ming dynasty.