INTRODUCTION TO FIRST INSTALLMENT

Welcome Message

Welcome to this first installment of our newsletter/magazine “Tidings from EASC”. The last eight months have been very busy in the Center as we have slowly transitioned out of Covid-mode and completing our four-year Title VI grant application. If all goes well with that grant, it will not only provide funds to do a LOT of cool projects, but it will also provide a whopping $728,000 in student grants, so it’s kind of a big deal. So, students and faculty alike: cross your fingers and hope for the best!

Now that Covid-19 seems to finally be giving way (yeah, keep them fingers crossed, y’all), it’s about time we start rediscovering each other, our departments, and of course EASC – in other words, rediscovering our identity as an East Asian Studies community. This newsletter is thought to be just one way of facilitating this rediscovery by not only introducing some of the many activities happening in and around our building, but also giving you – faculty, students, staff, friends – a forum for getting to know each other a little better. Over the next four years, the newsletter will introduce our graduate students and their accomplishments; quirky notes from our research; translations of short texts; mini-reviews of EA-related books, music, art, and movies; interviews with alumni; East Asian street-art images; unhinged whims of the director; and so many other things. The newsletter is not meant to just be a collection of all the email reminders that we send out, but a place where we can all express ourselves and our interests in EA – a place of communication and an invitation to share ideas and excitement.

We are taking this approach not only because I’m a happy puppy who loves to talk with people (although that is true), but more importantly because communication and identity-formation are such critical components of our studies and work, and because Area Studies might lose its significance (and funding) in the neo-liberal world of higher education, lest we work actively to make ourselves relevant. And the first step is to make ourselves relevant to each other.

Our stellar and energetic PhD student, Alex Cherici, has graciously volunteered as editor to help me realize this newsletter idea, but a star and a puppy make no army, so we hope that you will join forces with us moving forward to make fantastic things happen. Reach out to us with ideas for the next installment of the newsletter, ask how you can get involved with the Center, share plans for how we can build our community. Don’t be shy – you know we’re not.

FACULTY PUBLICATION

ETHAN MICHELSO, Decoupling: Gender Injustice In China’s Divorce Courts, 2022

You may access the book (open access) here: https://www.cambridge.org/core/books/decoupling/505E2BBDEB6D668F9DC2129780CBE

Michelson’s analysis of almost 150,000 divorce trials reveals routine and egregious violations of China’s own laws upholding the freedom of divorce, gender equality, and the protection of women’s physical security. Using ‘big data’ computational techniques to scrutinize cases covering 2009–2016 from all 252 basic-level courts in two Chinese provinces, Henan and Zhejiang, Michelson reveals that women have borne the brunt of a dramatic intensification since the mid-2000s of a decades-long practice of denying divorce requests. This book takes the reader upstream to the institutional sources of China’s clampdown on divorce and downstream to its devastating and highly gendered human toll, showing how judges in an overburdened court system clear their oppressive dockets at the expense of women’s lawful rights and interests. This book is a must-read for anyone interested in Chinese courts, judicial decision-making, family law, gender violence, and the limits and possibilities of the globalization of law.
EASC GRADUATE STUDENTS

Ben Blythe

Ben is a 2nd year MA student pursuing a double degree in East Asian Languages & Cultures and Public Affairs. He received his BA in Political Science from the University of Michigan.

His research interests include China's international political economy, East and Southeast Asian affairs, and international development strategy. Ben has assisted EALC faculty in their research on Taiwanese foreign relations, and interned with the U.S. Commercial Service. He’s currently studying Chinese through a FLAS fellowship at the East Asian Studies Center and has tutored students enrolled in the Chinese Flagship summer language program. Ben has also worked as a teaching assistant for an undergraduate economics course, and he taught English for a semester at Universiti Sains Malaysia in Penang, Malaysia.


Aolan Mi

Aolan in a PhD candidate in the Department of East Asian Languages and Cultures. She received a BA in Chinese Literature and Language and an MA in Comparative Literature from Renmin University, Beijing, China.

Her research focuses on modern Chinese literature and cultural history, specifically on the way literary imagination intersects with the discourse of science and technology. Her dissertation examines the literary and cultural practices surrounding railways—a universal symbol of modernity and a centerpiece to Chinese revolutions—in socialist China. Her broader academic interests also include the discourse of labor, transnational exchange of ideas in East Asia, and East Asian pop culture.

Aolan has worked as an associate instructor for Chinese language classes (second, third-, and fifth-year Chinese) as well as culture classes, including East Asian Popular Culture, The Rise of China, Japanese Horror Films, and Introduction to East Asia. Aolan is one of the recipients of the College of Arts and Sciences (CoAS) Dissertation Research Fellowship for the 2022-23 academic year.

FULBRIGHT SENIOR RESEARCHER COMING TO EASC

Antonina Luszczykiewicz

Antonina Luszczykiewicz, PhD, will be joining EASC as a Fulbright Senior Researcher from August 2022 to February 2023. Dr. Luszczykiewicz is an assistant professor at the Institute of the Middle and Far East, Jagiellonian University in Krakow, Poland. Educated as a specialist in political and cultural history of China, India, and China-India relations, she received international scholarships and grants to support her research from the American–Polish Kosciuszko Foundation, the Ministry of Foreign Affairs of the Republic of China (ROC), and the Confucian Scholarship of the People's Republic of China (PRC). Her project focuses on cultural nationalism in China-India relations and its implications for the U.S. Indo-Pacific strategy. This will be Antonina's third research stay at Indiana University Bloomington.

Dr. Luszczykiewicz published three books and a wide range of articles focusing on China-India relations and the United States, the image of Indians and Chinese in literature and film, and the Cold War discourses and narratives in the Asian context. Most recently, she co-edited the multi-authored volume Sinology during the Cold War (Routledge 2022). In cooperation with experts on public and international policy issues, she also published numerous articles in The Harvard International Review, The SAIS Review of International Affairs, The National Interest, South China Morning Post, and The Diplomat.
EDITORIAL: WORD! – THE DIRECTOR UNLEASHED

Equity and Diversity in EASC

Diversity Statements in faculty applications, department mission statements, and university policies are becoming commonplace. Misogyny, bigotry, racism, and cultural biases are vile specters that need to be addressed, confronted, and fought everywhere they appear. But I'm not a misogynist or a racist or any of the above, so why does this matter to me?

The question of equity and diversity runs deeper and subtler than these obvious and egregious examples. At EASC we try to address this issue at all levels of the educational landscape. Inequality does not start with a rejection of a job candidate. It does not begin with a denial of access, but with a lack of access, stemming in large part from unequal access to economic, social, and intellectual capital. As a first generation college student myself, I know the importance of having free access. I was one of the lucky ones, growing up in a society with tax-funded education and with a family who thought I had lost my marbles when I started studying medieval Japanese history, but who nevertheless fully supported my life choices.

It is a core mission of EASC to help less fortunate kids and students across the academic pipeline to gain access. Kids who have never been to a museum with their parents, who have never been outside the state of Indiana, kids who have never tasted miso or kimchee. Through cultural events at minority serving institutions, K-12 teacher professionalization, free language courses, film screenings, banner exhibitions, development and dissemination of course materials, pedagogical training, career advice and many other activities, EASC reaches out to our community to unlock a door or two for as many kids as possible. And with any luck, some of them will get curious and open up to the wonderful world that we all know East Asian Studies to be. But we are few people in the center, so with this shout-out I hope some of you will join us in our mission to make people interested in what we do, show kids that East Asia is magical, make them global citizens, increase the number of students from diverse backgrounds who enter the doors to our departments, and with time, welcome them as colleagues.

But diversity also means giving voice to minorities and marginalized groups. That is why EASC made our Fall 2021 Colloquium be about Indigenous peoples in East Asia. We say we study East Asian Languages and Cultures, but the truth is of course that we only teach three of those in EALC (Han Chinese, Korean, Japanese) and not the dozens or hundreds of less commonly known languages spoken by people in the region. The Indigenous Colloquium series has run its course now, but EASC will continue to promote interest in indigenous peoples, and over the next four years we will bring small portraits of some of these groups in this newsletter. Several of our colleagues in other National Resource Centers in HLS have shown strong interest in joining EASC’s initiative, and we are collectively moving forward with plans of creating recurring seminars/workshops on Global Indigenous Studies and hopefully an annual conference in collaboration with one or two tribal colleges in the US. I hope some of you will join us in this effort to make endangered peoples, cultures, and languages more visible and relevant in the years to come. Enhancing equity and diversity is a way to multiply perspectives and cognitive patterns, to widen our epistemological landscape, to forge new and innovative ways of conducting research, and to become relevant to the world. It should therefore be relevant for us all.

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As many of you probably have seen, EASC has recently experimented with creating a few small videos in which we describe the center’s work (https://easc.indiana.edu/media/index.html), and we have more on the way.

One of the key missions of EASC is to expand knowledge about East Asia among younger generations and within Indiana communities with fewer resources, not only to improve equity and diversity in our community (which is important enough on its own), but also because we recognize the importance of establishing East Asian awareness early in the educational pipeline to sustain future enrollments in our academic programs. We are therefore constantly thinking of new ways to help teachers in middle schools and high schools across the state get access to resources that they can use for integrating East Asian content into their curricula and lesson plans.

With our new, multi-year project Tenjin Archive*, we hope to create a comprehensive catalogue of lessons on East Asia, recorded by IU scholars and including additional material from IU libraries and collections. The Tenjin Archive will consist of a growing number of Modules on East Asian topics, with each Module consisting of five Lessons. Each Lesson will consist of 5-10 smaller videos (5-10 minutes long), for a total of approximately 75 minutes. Our amazing media specialist in the center is EALC graduate Simone Eva Hile-Bassett, who also has a second major in film studies from the Media School.

* The Tenjin Archive is named after the posthumous name of the Japanese poet and statesman, Suga-wara no Michizane (845-903 CE), who after his death became deified and regarded as the guardian deity of scholars and education.

IUN CAMPUS GATEWAY

While IU Bloomington remains by far the largest campus at Indiana University, our regional campuses throughout the state are also home to talented and enthusiastic faculty and students in the field of East Asian Studies. Recognizing that these teaching and research communities do not have the resources to do effective outreach to schools and local businesses, in Fall 2021 we have created, as a first step and trial, a gateway-office at IU Northwest (IUN) who recently became designated as a “Hispanic Minority Serving Institution.” IUN history professor, Diana Lin, is currently our point person and a strong advocate for this new initiative and has worked tirelessly to make it a reality. Under Diana’s leadership, EASC is now an active participant in the annual “Asia Day” festival at the IUN campus, and we are working on giving IUN students access to many more EA-related content by live-streaming more Bloomington campus events. At IUN, we will also have an annual EA career expo with invited alumni, business partners, and MSIs/CCs from Indiana and the nearby Chicago area.

Gateway representatives will furthermore be active participants in the monthly meetings between IUN and local high school principals in Northern Indiana to further co-develop ideas and practices of curriculum internationalization. These activities will also serve as seed initiatives to apply for external grants to fund the teaching of CJK languages in secondary education in Indiana.
SOCIAL PROTESTS IN EAST ASIA

ABOUT SOCIAL PROTESTS IN EAST ASIA

How are social protests organized, and what are the historical, political, and cultural conditions that shape counter-hegemonic practices? How can we characterize the dialectic between representation and participation in social movements? And what are the cultural vehicles of protest that animate expressions of dissent and facilitate the mobilization of people? Although constituents such as “the masses/crowd” or “the people” have time and again been construed as privileged categories of resistance, social protests also happen outside the domain of the collective. Are mass protests a type of “weapons of the weak” or does such a characterization run the risk of ignoring or minimizing the hierarchies and pressures within that are also exerting control over the individuals? And what are the social dynamics that prevent practices of dissent from devolving into mob justice and uncontrolled vandalism?

In this series we will explore different types of social protests in East Asia, some historical and some in the present day. Speakers from different regions and diverse disciplines will talk about how social movements gave voices to the marginalized, and how political legacies of the past are appropriated, reconfigured, and contested in protest practices of the present—both locally and cross-regionally.

COLLOQUIUM TIMELINE

How Do Uyghur Lives Matter? Indigeneity, Protest, and the Camps

This talk offers some fresh insight into recent social protest among Uyghurs. In his recent book titled The Uyghurs: Strangers in Their Own Land, Gardner Bovingdon follows fifty years of Uyghur discontent, particularly the development of individual and collective acts of resistance since 1969, as well as the role of various transnational organizations in cultivating dissent. Bovingdon’s work provides fresh insight into the practices of nation building and nation challenging, not only in relation to Xinjiang but also in reference to other regions of conflict. His work highlights the influence of international institutions on growing regional autonomy and underscores the role of representation in nationalist politics, as well as the local, regional, and global implications of the “war on terror” on antistate movements. While both the Chinese state and foreign analysts have portrayed Uyghur activists as Muslim terrorists, situating them within global terrorist networks, Bovingdon argues that these assumptions are flawed, drawing a clear line between Islamist ideology and Uyghur nationalism.

When Revolutions Fail: The 1960 Anpo Protests and the Origins of Contemporary Japan

In 1960, Japan was wracked by the largest protests in its modern history, as millions of people took to the streets to oppose a revision of the U.S.-Japan Security Treaty. Known as “Anpo” in Japanese, this is the treaty that to this day allows the United States to maintain military bases on Japanese soil. Although the protests ultimately failed to stop passage of the revised treaty, they culminated in a violent storming of the Japanese national legislature which brought down the conservative government of Japanese prime minister Kishi Nobusuke and caused the cancellation of a planned visit to Japan by US president Dwight Eisenhower. This talk considers the lasting legacies and ongoing contemporary relevance of these massive protests in Japan, and the ways they transformed the U.S.-Japan alliance and Japanese politics, society, and culture in ensuing decades.

Paternalist State and Filial Protesters in China: Past and Present

Eighteenth-century China saw the consolidation of an orthodox Confucianist state that saw the relation between different layers of the state and the people in light of the familial hierarchy. Protesters internalized such orthodoxy and developed humble protests that sought paternalistic benevolence of the state. Such repertoires of state-making and collective claim-making continued into the twentieth century and hybridized with imported political ideologies. We cannot fully understand the trajectories and forms of contemporary state powers and protest in China without considering these indigenous components of China’s body politics.

Singing Beyond the Ivory Tower: South Korean Song Movement in the 1960s

In the 1980s, campus song clubs operated at the vanguard of writing, performing, and disseminating popular protest songs referred to as “people’s songs” (minjung kayo). Through their collective singing of socially-conscious songs at such diverse venues as seasonal campus concerts, labor union meetings, and street protests, the amateur singer-songwriters spearheaded the expansion of student activism by transforming those events into key sites of praxis. In popularizing their songs, the singer-songwriters actively incorporated a diverse range of musical styles and protest repertoires. Situating their performance in the broader context of South Korea’s democratization, on the one hand, and relevant trends in popular music, on the other, this talk reflects upon the competing ethos of resistance and aesthetic sensibilities that shaped the song movement.

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SOCIAL MEDIA

Twitter/EASC_IU
Facebook/easciu
Instagram/easc_iu

Zoom link for Social Protest in East Asia
(or scan the QR):
https://go.iu.edu/4glW
EASC OUTREACH - VOLUNTEERING

Brian Lee (Volunteer)

Brian (Seungmin) Lee is a senior majoring in Political Science at Indiana University Bloomington. Brian joined the East Asian Studies Center as an intern in February of this year, and soon began to work as an outreach assistant. Having lived in both South Korea and the United States for about 10 years each, Brian brings a multicultural background to EASC.

Working as a general intern, Brian has been involved in various activities such as helping the Korean Colloquium series, setting up weekly EASC Café events, Korean Night, and other events. In the recent Lotus Blossom World Bazaar, where volunteers from the Bloomington community had booths offering insight on their respective cultures, Brian participated in the EASC booth, encouraging visitors to learn Korean greetings and to introduce Hangul, the Korean national script. Brian recalls, “It was a valuable experience for me to interact with a broad range of people, something I don’t get an opportunity to do in daily life. One 4th-grade student when leaving said to me ‘tto mannano’ (see you again) which was one of the sentences I taught. And having such experiences truly means a lot to me”.

Brian’s intended career is to serve as a bridge between Korean and the United States regarding not only cultural aspects, but in regard to socio-economic impact and political dynamics. Ultimately, Brian hopes to work in non-profit or non-governmental organizations involved in the Korea-United States relationship.

Soren Rozycki (Volunteer)

Soren Rozycki likes to stay active. When she lived in Japan, she taught English in the public elementary schools of Aizu-Wakamatsu in the northern part of Japan. When she moved to a town south of Tokyo, she began teaching Korean to students at an international liberal arts college, at the same time teaching English to the members of a senior citizens club in her neighborhood. “I don’t like staying at home doing nothing,” she remarks.

Now back in Bloomington, where with her husband she had raised their two children in the early 2000s, at the same time serving as principal of the Korean School of Bloomington and working a full-time job at University Elementary School, she is not about to rest and take it easy. “I looked around for something to do that was useful,” recalls Rozycki, and found it in volunteer teaching at the Monroe County Library, where she offers a weekly class inBeginning Korean. When she found out about the varied activities of the East Asian Studies Center, Rozycki, who is a native speaker of Korean and near-native in Japanese, volunteered there as well. She is a regular at the EASC table at the HLS outreach day and the Lotus International Bazaar, an event for elementary school students in Monroe County schools.

“I enjoy introducing Americans to the cultures of East Asia,” she says. “and I am really amazed at how popular foods like kimchi are becoming in America.”

David Wren (Volunteer)

David Wren majored in Spanish as an undergraduate, then went into Peace Corps service, asking for a country where the language might be difficult to study here in the US. He was sent to Korea.

“It worked out very well for me, as I got the chance to develop some teaching skills by teaching English classes at Korean universities, and also using as much Korean as I could during the three years that I was in Korea” Wren recalls.

Returning to the US in 1974, he spent three years working on a master’s degree in Spanish at Indiana University, but did not neglect his interest in Asian languages. “I had a lot of contact with Korean students while living in the dorms at IU, and I got a start in Japanese and Chinese language study as well.” Now, in retirement, he spends time studying Chinese just to keep his hand in.

Along with his long association with the Spanish department, Wren likes to maintain contact with students who are interested in East Asia, for the simple reason that he lived there himself for three years. “Activities like Hangul Day, language tables (wish there were more of that), cultural lectures, and so on, are of interest,” reports Wren.
ALICE DAVIDSON

Alice Davidson has 42 years of experience teaching 9th grade World History, as well as a Chinese History & Culture elective. In the last 10 years, she has completed hundreds of hours of NCTA (National Consortium for Teaching About Asia) seminars, book group classes, and more.

Alice engaged in more than 70 of those hours through the EASC at Indiana University in classes such as “Rashomon and Other Stories”, “Strong Women of Asia”, “Teaching About Asia”, etc.

In 2017, Alice toured Korea as part of EASC Indiana’s educator study trip. Combining the learning from the Korea seminars with the EASC study trip, Alice expanded her World History classroom curriculum and pivoted the unit titled “Asia Outside China” to focus on Korean history. Alice also attended a week-long seminar at the Korean Cultural Center in Los Angeles, sharing experiences including writing Sijo poetry, the Korean Bell of Friendship, Korean Tea Ceremony, etc. in her classroom.

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Alice has been an active member of Indiana University’s EASC events like Korea Day, continuing to share lessons learned on the 2017 Korea trip. At Korea Day in 2018 she presented a lesson on paper lotus making, and this year (2022) she will share a lesson on paper fan painting during Korean Night.

NATIONAL CONSORTIUM FOR TEACHING ABOUT ASIA (NCTA)

We are a founding member of the National Consortium for Teaching about Asia (NCTA), a multi-year initiative funded by the Freeman Foundation that facilitates teaching and learning about Asia in middle and high school world history, geography, social studies, and literature courses. Launched in 1998, this nationwide program is a collaboration of the East Asian studies programs of seven national institutions. Our center currently coordinates seminars for teachers in Indiana as well as national programming which is open to educators from all 50 states.

NCTA TEACHING EAST ASIAN LITERATURE WORKSHOP

The East Asian Studies Center hosts an annual week-long, intensive summer workshop for K-12 English and world literature teachers who are interested in incorporating Chinese, Japanese, and Korean literature into their curriculum. Priority admission is reserved for high school educators.

Following the workshop, each participant develops a complete lesson plan for at least one of the pieces covered in the workshop. Those who turn in their lesson plan by the deadline are eligible to receive a generous book-buying grant.

The workshop is funded by the Freeman Foundation. It is part of the National Consortium for Teaching about Asia (NCTA) program, a national provider for professional development on East Asia to K-12 teachers.

The geo-strategic importance of East Asia—defined here as China, Japan, North and South Korea, and Taiwan—has compelled Americans to look at these cultures with new eyes. While there has been an increase in the teaching of East Asia in the national social studies curriculum, there has yet to be a similar effort in the language arts.

Literature opens a window on the inner life of a culture, offering readers a glimpse of how another culture understands and represents itself. Studying East Asian literature helps students to develop an appreciation of other cultures, allowing them to participate more fully as informed members of the world community.


NCTA ALUMNI

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EASC EVENTS 2022

◊ How do Uyghur lives matter?
Indigeneity, protest, and the camps

◊ Exploring Textual Dating and Its Implications
◊ When Revolutions Fail:
the 1960 Anpo Protests and Contemporary Japan
◊ IKS- Scholar’s Talk

◊ Singing Beyond the Ivory Tower:
South Korean Song Movement 1980s
◊ Fabulous Fermentations:
Conversations about Microscopic Friends

◊ NCTA Teaching About Asia Seminars

◊ NCTA Teaching East Asian Literature Workshop
◊ Message for Peace from East Asia:
East Asian Language, History, Art, and Empathy

◊ China’s Films: History, Culture, and Society
◊ Strong Women of Asia Book group

◊ Midwest Forum on Chinese Literature and Culture
◊ EASC Café

◊ Midwest Professionalization Seminar
◊ Land of Strangers:
The Civilizing Project in Qing Central Asia with Eric Schluessel

◊ Source Reading Workshop:
A Chaghatay Account from the Muslim Uprisings in East Turkestan (Xinjiang), 1864–1877

◊ Source Reading Workshop:
Making Truth in a Qing Local Archive
IU PARTNERSHIP WITH NATIONAL TAIWAN UNIVERSITY
ON CHINESE LANGUAGE LEARNING AND TEACHING INITIATIVES

In May of 2021, IU began a new partnership with National Taiwan University (NTU) promoting Chinese language learning and teaching collaborations through the Taiwan Huayu Bilingual Exchanges of Selected Talent (BEST) Program. This program focuses on collaborations that will enhance the sharing and use of Chinese language education resources from Taiwan. Key collaborations include (1) a study abroad scholarship that will allow IU students to study in one of NTU’s premier Chinese language programs for one or more quarters; and (2) sending NTU’s Chinese language instructors and graduate students to the IU campus to assist in Chinese language instruction.

As a part of this partnership, Victoria Cheng 鄭凱薇 (photo) came to IU as a visiting scholar. Victoria’s role here at IU is twofold. In the Department of East Asian Languages and Cultures, she primarily supports initiatives and developmental opportunities that focus on Chinese language education for students, faculty, and staff. At OVPIA she focuses on co-facilitating events that highlight the cultural and academic strengths of Taiwan, and help identify and cultivate more collaborations between NTU and IU. Victoria looks forward to supporting and strengthening the connections between IU and NTU, and engaging with the overall IU community.

THREE IU STUDENTS TRAVELLED TO NATIONAL TAIWAN UNIVERSITY
THROUGH THE NTU TAIWAN HUAYU BEST SCHOLARSHIP PROGRAM

On February 25, 2022, three IU students went to Taipei, Taiwan, where they are attending one of NTU’s three-month intensive Chinese language programs, i.e., the International Chinese Language Program (ICLP) or the Chinese Language Division of Language Center (CLD). This study-abroad opportunity is the product of the Taiwan Huayu BEST Program, a close collaboration between the Department of East Asian Languages and Cultures at IU and NTU.

In addition to attending regular Chinese language classes, IU students have the opportunity to engage in a language exchange with the students from Yulin Elementary School in the Shu-lin District of New Taipei City. In the pictures, the IU students are having their first meeting with the students and Mr. Chang, the Principal of Yulin Elementary School. According to Principal Chang, Yulin students were very eager to chat with the IU students in English and overall excited that they will be spending time together this semester.

In an interview with a Taiwanese media outlet, one of the IU students, Elliot Gross 葛禮亞, shared that he was excited to be back in Taiwan and looked forward to the opportunity to help the elementary school students practice English. Elliot said that he appreciates the Taiwanese history and cuisine, and particularly enjoys that sceneries in Hualien and Taitung counties.

(Sources: https://lmit.edu.tw/zh/news_detail/2789)
REVIEWS BY STUDENTS

Finding Yingying, (2020), REVIEW BY Aolan Mi

In 2017, the disappearance of Zhang Yingying, a 26-year-old visiting scholar at the University of Illinois at Urbana-Champaign, shocked the Chinese community in the US. Soon after her disappearance, Yingying's family came to the US to look for her, eventually discovering that she had been kidnapped and murdered. The documentary authentically records the family's journey—including the warm supports they received from the local community, their difficulties with the foreign language and in navigating the American legal system, their growing frustrations and grief during the two-year trial.

For those who love true crime movies, Finding Yingying may be slightly disappointing because it does not touch upon many details around Yingying's death. Rather, the appeal of this documentary lies in its resistance to turning Yingying's death into a marketable story. Through quotes taken from her diary, the film attempts to portray Yingying not only as a victim but mainly as she was in life—an independent and passionate young girl, determined to pursue her dreams.

The film director and producer, Jiayan Shi, was studying journalism at Northwestern University at the time of Yingying's disappearance, and promptly joined the search team when she heard the news. She stood by Yingying's family's side throughout the whole process. In an interview with Filmmaker Magazine, Shi admitted that she sees much of herself in Yingying. As an international student in the US, she could relate to many details around Yingying's life they lead. The five-member Chengdu indie rock band's lead singer, Chen Sijiang, alternates quiet at times, accompanied by minimal instrumentation, with bold exclamations against pulsing drums and reverb-filled guitars. These shifts, occurring several times even within the same song, emphasize how inner turmoil can be suddenly let out during a coming-of-age.

The introspective character of the beginning of the album is eventually restored in the closing tracks. In Found It, with a triumphant tone, Chen accepts the complications everyone must face in relationships and life in general. The last two tracks reinforce this acceptance with Chen singing how the finiteness of life has allowed her to focus on building joy with the people she cares for. The theme of nature is also repressed in the final track, with Chen encouraging the listener to enjoy the dusk while it lasts as spacey guitars bring the album to a close. Like other great bildungsromane, the story Hiperson tells showcases how dramatic changes in young adulthood can make individuals reflect on themselves and the world around them, ultimately resulting in newfound acceptance of the lives they lead.

Mother (2009) - Twisted Motherhood, REVIEW BY EUJIN YANG

Bong Joon-ho's Mother (2009) is a Korean thriller featuring a mother turned detective to protect her slow-witted and naive son who's suspected of murder. While trying to get to the bottom of the matter, her blind trust in her son's innocence is shattered by a witness who claims that he did in fact commit the crime. As a result, she ends up killing the witness. The mother figure in Bong's movie is far from the caring, affectionate, and generous image known and idealized by most people. The film Mother shows how the virtuous motherhood marked by sacrifice and deep love can cross the line and become a beastly, primordial feeling that leads to protecting the offspring at all costs. The film made me call into question the essence of motherhood as a noble and positive value, shaking my understanding of its traditional image. After watching it, I asked myself: "Has motherhood been idealized throughout history?"

Interestingly, in the movie, the mother, who destroyed other people's lives for her son's ultimate release, is clearly a perpetrator, but at the same time, she can also be seen as a victim, exploited by a son who always does what he wants, thus putting her into predicaments. The film also made me consider how the mother-and-child relationship can be read as an exploitative relationship. Although Bong Joon-ho's twisted gaze at motherhood is somewhat awkward to me, I believe he offers a deeply intriguing perspective. A good reason to watch this movie—a must-see among the director's filmography—is that it invites diverse interpretations and perspectives, enriching the viewer's viewing experience.
**CHINESE BORSCHT “LUO-SONG TANG”, BY BERGER HOU**

The name of the soup comes from *lusong*, the old Shanghainese word for Russia. Although Ukraine has the most solid claim on the origin of borsch, it was the emigrants of the former Russian Empire that made this beet soup known to the Chinese populace. Especially after the 1917 Revolution, anti-Bolshevik Russians, aka “the Whites”, went into exile and found in Shanghai, back then the most modernized Chinese, one of their global asylums.

It is believed that Chinese cooks modified the soup by substituting the use of beetroot—regardless of how essential the sweet, red vegetable was for the good old borsch—with the locally available cabbage. The foreign character of the soup comes from the use of onion, potato, tomato, and sometimes processed meat such as the *kielbasa* sausage. Today, the Chinese borscht has become a standard dish in China’s traditional Western food menus. Residents of Hong Kong and the surrounding areas might have a slight advantage accessing this modified Russian dish because they can easily find it in the many cafés (the *cha chaanteng*), which offer an extensive range of Cantonese-Western options including the “jo-sung tong”.

Since the old-Shanghainese cooks demonstrated that you could substitute the sail of Theseus’ ship with diesel engine and still consider it the same vessel, it makes no sense to worship the holy immutable recipe of the “original” sinicized beet-optional borsch. Below I provide a personal version for a quick and easy borscht that closely replicates what you would make no sense to worship the holy immutable recipe of the “original” sinicized beet-optional borsch. Below I provide a personal version for a quick and easy borscht that closely replicates what you would taste at a Hong Kong-style café.

**Ingredients for 3-4 servings:** Cabbage, onion, potato, carrot, corned beef, garlic, ginger, ground pepper, bay leaf, pickle juice, ketchup. The foreign character of the soup comes from the use of onion, potato, tomato, and sometimes processed meat such as the *kielbasa* sausage. Today, the Chinese borscht has become a standard dish in China’s traditional Western food menus. Residents of Hong Kong and the surrounding areas might have a slight advantage accessing this modified Russian dish because they can easily find it in the many cafés (the *cha chaanteng*), which offer an extensive range of Cantonese-Western options including the “jo-sung tong”.

**Instructions:**

1. Dice the vegetables and corned beef, mince the aromatics.
2. Heat some vegetable oil in a frying pan, sauté the vegetables until you see some browned bits, then set aside.
3. Heat some oil in a large soup pot, sauté the aromatics until you smell their fragrance, add corned beef and ketchup, keep sautéing for 5 minutes, then stir in pureed tomato.
4. Add chicken stock, stir up whatever sticks at the bottom, bring to a boil, then add the sautéed vegetables—lid on, medium heat; cook for 20 minutes.
5. Add pickle juice or vinegar to taste and serve in deep white bowls.

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**DUMPLINGS, BY XIAO DONG**

In *Shark’s Fin and Sichuan Pepper: a sweet-sour memoir of eating in China*, Fuchsia Dunlop wrote: “Everyone in northern China eats dumplings for Chinese New Year.” Actually, no matter the occasion, northerners often eat dumplings. How did this culinary tradition arise?

**The Origin of Dumplings**

There are different opinions regarding the origin of dumplings. One widely accepted story is that dumplings were invented by Zhongjing Zhang, a Chinese medicine practitioner who lived during the Eastern Han dynasty (206 BC – 220 AD). It is said that, when Zhang Zhongjing returned to his hometown after the demise of the Han dynasty, he found people dying of cold and starvation. To help them, Zhongjing took mutton, herbs, and chills and wrapped them up in dough. He then steamed everything. Such food was called *jiaoer* ‘dumpling ear’ at that time. Zhongjing distributed the *jiaoer* to the poor and kept on doing so until New Year’s Eve. On the first day of the new year, people started to make *jiaoer* themselves as New Year’s food.

**A Symbol of Love, Togetherness, and Better Year Ahead**

Dumplings (*jiaozi* in Modern Chinese) are shaped like Chinese ancient money – ingots. People eat dumplings during the Spring Festival as they are considered auspicious and harbinger of wealth in the year ahead. In addition, people often hide small objects, such as a gold coin, within the stuffing; the person who finds this “hidden treasure” in their New Year’s dumpling is bound to have significant wealth or good fortune in the coming year.

The process of dumpling-making consists of five steps: making the filling, making the dough, rolling out the wrappers, stuffing and sealing them, and cooking the dumplings. This is a wonderful dish for family members and friends to prepare together, while catching up and exchanging stories. Everyone has a great time making dumplings, and by working together, people can make enough to feed the whole extended family.

Despite our increasingly fast-paced lives, many people still insist on making dumplings themselves. They truly cherish the time they spend with their family members while preparing this traditional food. Nowadays, however, we can also easily find frozen dumplings in supermarkets, which are cheap and easy to prepare. For people living far from their hometown, eating dumplings (even store-bought ones) makes them feel like they’re back home.

**Recipe:**

[https://mamalovestocook.com/chinese-dumplings-recipe/](https://mamalovestocook.com/chinese-dumplings-recipe/)
WISDOM OF OLDEN DAYS
Kindness of Enemies, by Morten Oxenboell

An early winter morning in 1339, a man from the Ōura estate on the western shore of Lake Biwa in Central Japan rowed across the lake with several bags of rice seeds and chestnuts. The Ōura community had for generations been engaging in a violent feud with their neighbors in the Suganoura estate, but this morning everything looked calm and peaceful on the lake, as he pulled up his small boat on the brink. Suddenly, and out of nowhere, he was surrounded by a menacing group of fighters in the service of the local sheriff. Accusing him of tax avoidance, they seized his precious cargo. Just as he was sure that he would also lose his life, a group of Suganoura people miraculously emerged on the scene, confronted the armed men, and convinced them to let the man go free. The man later wrote down his experience, perhaps to remind us all that even in the midst of tribalism and factionalism, we should still treat our opponents with kindness and dignity.
WHAT DOES CONFUCIUS LOOK LIKE?

Written and Translated by Yu Wang

As one of the most influential figures in Chinese history, Confucius (trad. 551–479 BCE) has been portrayed as a teacher, philosopher, advisor, sage, and even deity at different times. However, even in the Analects, one of the most studied books on Confucius' teachings and thought, there is no mention of his physical appearance. Confucius himself seemed to be a strong opponent of physiognomy, which he believed could mislead people's judgments on one's moral intelligence.

In contrast to Confucius' indifference to appearance, scholars of later generations started to develop a keen interest in retracing and describing what the master looked like. Early Han sources mention, in a brief sketch, that Confucius was born with a hole on top of his head, which earned him the personal name Qiu 丘 'mound', as his head looked like mount Ni (尼山) located in Lu state, his homeland. He was also described as being over six feet tall, and, because of this, people called him changren 長人 'tall man'. As time went by, the number of writings about Confucius' appearance rapidly increased, moving from very general descriptions to incredibly detailed illustrations, and, more surprisingly, instead of portraying his body as an ideal of aesthetic perfection, writers eulogized the abnormal image of the master, featuring beastly body parts and various deformities, which distinguished him from ordinary people for he resembled mythical creatures.

As we can read in the following excerpt from the Chunqiu yan kong tu 春秋演孔圖 (an apocryphal text dating back to the Han dynasty), his peculiar body features lent authority to Confucius' figure. His description—a product of vivid imagination and exaggeration—also reflects people's idealization of the Master as a superhuman being and a celestial leader in the context of rapid social and intellectual developments.

Confucius is six feet tall and has a mouth as big as the ocean, an uneven head shaped like a mountain, and a square face. His eyebrows resemble the shape of the moon, and his nose resembles the sun. His clear eyes are like river water, and his voice sounds like that of a dragon. He has big lips and a prosperous figure. He has defined cheekbones and an outstanding larynx. His teeth are aligned like those of a dragon. His backbone is like that of a turtle, and his palms look like those of a tiger. He has wide shoulders and long arms. His chest is as robust as that of an eagle, and his head has a hole. […] He stands upright like a phoenix, sits solemnly like a dragon. He holds the structure of the natural world in his hands and governs the Earth under his feet. When people look at him, he has an unadorned beauty; when people get closer to him, he releases his brightness. He can recognize all the creatures within the four seas. He kneels to show his modesty. […] On his chest it is written: “Destined to set rules and create fortune for the entire world.”