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Asian Studies News: A Newsletter of the Asian Studies Program of Saint Joseph's University, Fall 2013

Saint Joseph's University

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Protest: Continuity and Change A 2013-2014 Asian Studies Lecture Series

The Asian Studies Program announces a lecture series for 2013-2014 entitled "Protest: Continuity and Change." The series will begin with the annual Fall Asian Studies lecture. On November 26 Dr. Jolie Wood will speak on "*The Privilege of Protest in India's Contentious Public Sphere*." The series will continue into the Spring with a 25th anniversary commemoration of the 1989 Tiananmen

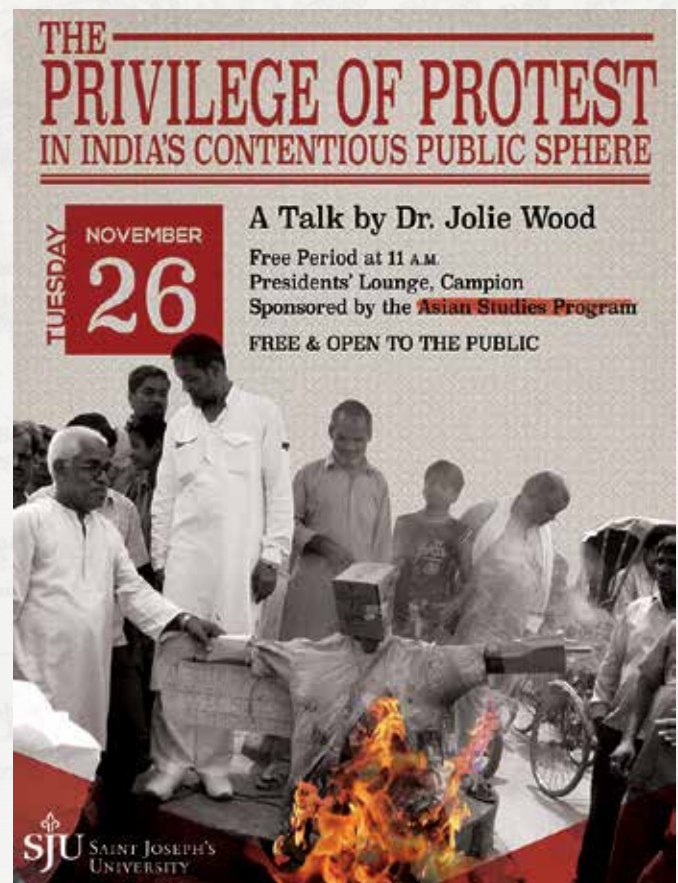
Square protests. During the spring 2014 semester there will also be a variety of related events including Saint Joseph's students speaking about their own research into Social Movements in Latin America, a reflection on the outcomes of the Arab Spring, film screenings and other events that raise important questions about social protest in the past and the present, how we experience it, how to teach it, and how to get engaged.

The series, sponsored by the Asian Studies Program, will examine social activism, and particularly protest, in a variety of global contexts. By examining protest from India to Argentina, Tahrir to Tiananmen, the series seeks to expose similarities and differences within social movements. Also, the series raises questions about tactics, objectives and outcomes of social movements. Twenty-five years after the Tiananmen Square protests, historians can offer perspective on their meaning. Only three years after the Arab Spring, and the protests in Egypt's Tahrir Square, however, meaning is still very much being constructed. Social movements do not always

create immediate or lasting change, but sometimes do create repercussions that resonate for years. How does context affect the efficacy and meaning of social protest? How does media coverage affect outcomes? How does historical perspective change the way we understand social movements? What are the pressing issues in our community—how are St. Joseph's students engaged in protesting and promoting social change? The series will raise these and other questions

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and provide a context for discussion amongst many different constituencies. The Asian Studies Program welcomes all members of the Saint Joseph's community and the public at large to join in these sessions and discussions. "Protest: Continuity and Change" promises to be an exciting and diverse series.

The Privilege of Protest in India

As the first speaker of the series, the Asian Studies Program is pleased to welcome political scientist and South Asia scholar Dr. Jolie Wood to deliver the Fall Asian Studies lecture on "*The Privilege of Protest in India's Contentious Public Sphere*." Dr. Wood's research on "contentious politics" has taken her to several sites in North India, including Varanasi and Allahabad in Uttar Pradesh and the country's capital, New Delhi. Her manuscript *The Privilege of Protest: Class and Contentious Politics in Varanasi, India* compares the use of contentious action by six different occupational groups at different class levels in urban India—handloom weavers, boatmen, teachers, traders, lawyers, and doctors—and reveals that the middle-class occupational groups she studied were more likely to use protest and strike as tools for making demands upon the state than the lower-class groups. She thus exposes the fact that access to superior financial and organizational resources influences the ways that middle-class occupational groups utilize state resources and exercise political rights. Her recent publications focus on a comparison of associationalism among handloom weavers and boatmen in Varanasi, India; and political expression among the professional middle classes in Varanasi.

Dr. Wood's newest research project shifts her field of study to Bangladesh where she taught for two years at the Asian University for Women in Chittagong. This project examines the attitudes of middle and lower-class groups towards corruption and perceptions of how to change the practice of corruption endemic in South Asian civil society. Dr. Wood is currently a Visiting Assistant Professor of Political Science at Allegheny College where she teaches courses on World Politics, Social Movements, and Government and Politics in South Asia.

25 Years After Tiananmen A Commemoration

As the culminating event of the Protest: Continuity and Change lecture series for this academic year, a commemoration of the Tiananmen protests will take place on April 23 and April 24. The commemoration is being organized by Dr. James Carter, Depart-

the world. The famous photograph of "tank man" facing down a row of tanks has become an icon of popular protest. The causes and the legacy of the protests continue to be a matter of debate.

Six years after Tiananmen the documentary *The Gate of Heavenly Peace* was



"Tank Man"

ment of History, a specialist in modern Chinese history, and is being sponsored by the Asian Studies Program. Carter will be joined by invited scholars from across the country in a wide ranging examination of the significance of Tiananmen a quarter of a century after. Participants include Jeffrey Wasserstrom of the University of California at Irvine, Wu Guoguang of the University of Victoria (who held a position in the Chinese government in 1989), Louisa Lim, National Public Radio's Beijing Bureau Chief, Yang Guobin of the University of Pennsylvania and Rowena He, lecturer at Harvard University.

The student-led protests in Tiananmen Square in the Spring of 1989, which culminated in the bloody crackdown in early June, captured the attention of

released, a three hour long examination of the protests. The film was described in *Newsweek* as "a deep, powerful and rivetingly complex study of Tiananmen" and in the *New York Times* as a "hard-headed critical analysis" that is "neither an anti-Communist tract nor a romantic valentine to the movement's fallen heroes." The producer and director of the film, Carma Hinton, will be on campus in April to introduce a screening of her film and to engage faculty, students and guests in a discussion of the significance of the film and of the events that it portrays. A number of related presentations are also planned, including workshops for college and high school educators. Further details will be available in the Spring.

Dr. Susan Andrews receives major research grant

Since joining the faculty in January 2013 Dr. Susan- Andrews has been busy. In addition to maintaining a full time teaching load, introducing new courses on Chinese religions (“Food Practices and Chinese Religions” and “Death and the Afterlife in Chinese Religions”) in the Department of Theology and Religious Studies, she has also found time to present her research on China’s Mount Wutai 五臺山 (which she described in the Spring 2013 issue of this newsletter) at not one, but *two* international conferences. In August she presented her project at the “Sacred Space and Spatial Sacredness” conference held at Fudan University in Shanghai, China, and in October she participated in a Social Science Research Council Postdoctoral Fellows’ Workshop in Istanbul, Turkey. Not one to let the grass grow under her feet, in December she will present her work at the “Network and Identity: Exchange Relations between China and the World” conference in Ghent, Belgium. But there is more.

It turns out that Dr. Andrews had also been busy writing a grant application, and over the summer she learned that she had been awarded a \$45,000 grant in the form of a Transregional Research Postdoctoral Fellowship from the Social Science Research Council (SSRC). With additional funds from Saint Joseph’s University’s Matching Fund Program for Sponsored Research Dr. Andrews will be able to spend much of 2014 in Asia, continuing her research on the religious significance of Mount Wutai not only as a sacred site in China’s Shanxi province, but as the focus of the pan-East Asian Wutai cult that extended beyond China to Korea and Japan: “My work on the pan-East Asian Wutai cult examines not only the site’s emergence as a holy center in seventh-century China but also its subsequent replication in Korea and Japan. As the inscriptions, statuary, temple records, monastic biographies and other sources around which my project is built establish, beginning in the tenth century local counterparts to Mount Wutai of today’s Shanxi China were created at territories including Japan’s Mount Atago 愛宕山 and Mount Tōnomine 多武峰 and Korea’s Mount Odae 五臺山. The project for which I have received SSRC funding, *Replicating Replicas*, seeks to understand what was accomplished by re-creating Mount Wutai’s landscapes in pre-fourteenth century China, Korea and Japan.” In addition to allowing her

to present her research at the XVIIth Congress of the International Association of Buddhist Studies in Vienna, Austria, in August of next year, the Postdoctoral Fellowship for Transregional Research will also allow Dr. Andrews to carry out on-site research in China, Korea, and Japan. Between January 1, 2014 and August 15, 2014 the university will provide her with a period of paid leave for research and writing. During this time she will travel to East Asia where she will be affiliated with the Scuola Italiana di Studi sull’Asia Orientale in Kyoto, Japan and Seoul National University

nese languages to include Korean: “During the coming year I will, further, be carrying out Korean language study. Alongside my primary work in Chinese, as a doctoral student at Columbia University I completed the advanced-level Japanese courses. This will be my first opportunity to develop my proficiency in spoken and written Korean.”

Most importantly, the grant will allow Dr. Andrews to complete an initial draft of her upcoming book, tentatively titled *Replicating Replicas: The Creation of the Pan-East Asian Mount Wutai 五臺山 Cult*



Dr. Susan Andrews

in Seoul, Korea. “During my Ph.D. studies I spent extensive time at China’s Mount Wutai and travelled to a number of other important locales related to this project such as the Seiryōji 清涼寺 (Clear and Cool Temple) at the foot of Mount Atago 愛宕山 and the Hanniyaji 般若寺 in Nara, Japan. As a Social Science Research Council Postdoctoral Fellow I am particularly eager to conduct fieldwork at places with which I am less familiar including Mount Odae in Korea and Mount Tōnomine, and the Chikurinji 竹林寺 (Bamboo Grove Temple) network of temples in Japan.”

Dr. Andrews also intends to expand her current knowledge of both Chinese and Japa-

in pre-fourteenth century China, Korea, and Japan. While all of this will take her away from the classroom this Spring, she looks forward to returning in the Fall: “While I am surely excited to devote much of my time and energy during this academic year to studying the many connections that tied together seemingly distant sites in China, Korea, and Japan before the fourteenth-century, it will be wonderful to return to campus and the classroom in September 2014!” And knowing Dr. Andrew’s love of using “material culture” in the classroom, it is a safe bet that she will not return empty handed!

Faculty Corner

Profiles of Faculty Research

Dr. Amber Abbas Assistant Professor Department of History

In June 2013, I traveled to unseasonably sunny and warm London to delve into the archives at the British Library and the National Archives at Kew. Why would an oral historian who specializes in South Asia be going to London for research in an archive? It's a good question, and one bound up with histories of colonialism and exchange that span the eighteenth century to the present.

My own research focuses on late colonial and post colonial India, Pakistan and Bangladesh. I examine the experience of Muslims, and especially Muslim students during the period of transition from colonial rule to independence. The bulk of my research for this project has been organized around collecting life histories from the now elderly generation who lived through the independence movement. Nearly 70 years have passed since India and Pakistan achieved independence, so those who were college age then, engaged in the debates about belonging and self-determination that determined the shape of independent South Asia now have grandchildren and great-grandchildren. This elder generation's stories about the exciting and sometimes terrifying experience of independence and partition will disappear with them; by collecting their stories, I seek, as a historian, to preserve them.

This is the same objective that archives have in preserving historical documents, and increasingly, oral histories, too. Documents held in archives come from a variety of sources. Official ones include government communications, correspondence between important players in government, politics or the media, laws and the debates around them, government correspondence, maps, official publications, often newspapers and other sources of information that interested government officials. Unofficial ones might be personal correspondence, autobiographies, photographs, letters to the editor, maps, postcards, artifacts, magazines and newspapers—the list is practically endless. The archive offers

historians the raw data of history, which, through analysis and recontextualization, we use to write History. History explains the meaning of that data, it places it in context, and draws out meaning. For me, the archive is a critical site of investigation, because it helps me to determine how to understand the personal histories I collect.

My project, therefore, in the summer of 2013 joined my earlier research about partition with a new project that focuses more broadly on the experience of Indian students in the subcontinent and abroad. During the nineteenth and twentieth centuries, when India was governed by the British, thousands of Indian students traveled abroad for education. Some, like Mohandas K. Gandhi, were chosen by their families—who pooled financial resources to support them—to get a British education,



and to use it to support other relatives. Others, like B.R. Ambedkar, who got his M.A. and Ph.D. at Columbia University, were supported by local princes who financed their entire education. Still others earned scholarships from the Indian Students' Department, part of the Government of India (which was British) to study in England. These students formed a special kind of diaspora, one concerned with absorbing the knowledge of Europe and the United States for the express purpose of returning to India to share the fruits of their learning.

Many students, however, were discontent with British rule, and began speaking out against it, even though they were studying in British schools. They feared that the Indian Students' Department was

determined to spy on students and control their political opinions. During the 1920s and 30s, tension mounted between Indian students and their British benefactors, as the critique of British power, linked to the broader movement for Indian independence, came to threaten British sovereignty in the subcontinent. These discontented students, and the ways in which the British, and ultimately also the United States government, handled their grievances, were the subject of my summer investigations.

Both the British and the U.S. governments were keeping close tabs on Indian students and were especially concerned that they not get caught up in leftist activities. Within the governments there was disagreement about how powerful or potentially threatening the students were, and how closely the government should monitor and even restrict their activities. These tensions reflect the anxieties of empire that are embodied in its very project. The British frequently made a moral claim to be offering enlightenment and civilization (especially through education and industrial development) to India, even as in actual practice, empire was often marked by racial tension and even violence.

In the archive I followed the debates about surveillance, whether Indian students posed a real threat to British security or were simply exploring radical ideologies because this was a feature of youth the world over. Within the British establishment there was debate over the purpose of supporting Indian education abroad if it did not also come with benefits to the establishment itself (like getting Indian students to share information) or whether surveillance and coercion would undermine the benevolence of the government intentions or was even legal. These debates interest me in part because they concern a group of people I care deeply about, namely: students. In addition, many of India's most prominent activists were educated abroad, and used their education to undermine the stability of the British empire—in fact, students from all of Britain's colonies shared this experience. In this day and age, when the purpose and legality of government surveillance of subversive—or sometimes just foreign—voices has become part of a public debate, it seems pertinent to explore similar histories. As the South Asian community continues to grow in the United States and Britain, this research seeks to develop a richer history of

Abbas, continued on page 9

New Course Examines Yoga Past and Present

It has been estimated that in 2008 Americans spent over 5 billion dollars on yoga classes, yoga mats, yoga clothing, and other yoga related merchandise. We appear to be in the midst of a “yoga boom,” which seems to be one particular manifestation of the fitness craze that has become the new normal for many urban Americans. Yoga is viewed as an ideal way to stay trim, boost your immune system and generally manage the stresses of daily life. Interestingly, the popularity of yoga has also raised a few eyebrows. Parents in Encinitas, California, for instance, have protested to their local school board that the yoga classes that their children are being required to take at school are a form of religious indoctrination. The school board countered that such classes are merely a form of physical exercise. On the other hand, some Hindus in the United States have protested precisely this secularization of what was originally intended to be a spiritual path to religious liberation. So, is yoga a fitness routine that properly belongs alongside similar practices such as jogging, Pilates and Zumba, is it a therapy to address a range of medical issues, or is it a spiritual practice to be understood in explicitly religious terms? In a new course being offered this semester, *Yoga: Ancient and Modern Paths to Freedom*, taught by Dr. David Carpenter of the Department of Theology and Religious Studies, students are discovering that yoga has been, and continues to be, all of these things and more.

While one often hears exaggerated claims about the antiquity of yoga (the claim that it is 5,000 years old seems especially common), much of what we commonly think of as yoga today, what scholars have labeled “modern postural yoga,” is of fairly recent origin, really dating to the early twentieth century. But it was created using material that was much older. The Sanskrit term *yoga* is quite ancient, and clear references to the practice of yoga date back at least 2,000 years. One ancient form of yoga received its classical formulation in the *Yoga Sūtras* of Patañjali in around 300 CE. As Patañjali presented it, yoga was definitely a spiritual practice aimed at freeing the Spirit from its entanglement in the material world. The postures so familiar to students of yoga today were but a minor part of the yoga that Patañjali described. Postures became markedly more important in the much later

Hāthayogapradīpikā of Svātmārāma, dating to the fifteenth century. Students in the course read both of these texts in English translation. Modern yoga as we know it today drew on elements of both of these texts (and others), but was also influenced by the physical culture movement that emerged in Europe in the late nineteenth and early twentieth century, the same movement that contributed to the rebirth of the ancient Greek olympics as the modern international competition that we know today. Elements of the physical culture movement were introduced to India by the British but were soon appropriated by Indian nationalists as a form of self-strengthening in the service of the struggle for independence. In this context the postural practices associated with yoga received renewed emphasis. Whereas during colonial times the practice of yoga postures had devolved into little more than a contortionist sideshow, it now emerged as a powerful form of indigenous Indian physical culture. At the same time, and under the same colonial conditions, traditional Hindu religious beliefs were being re-packaged by Hindu reformers. As presented to the world by Swami Vivekananda at the 1893 World Parliament of Religions in Chicago and in his 1896 book *Rājā Yoga*, which was based on lectures he gave in New York, yoga was presented as the spiritual essence of all religions. Thus in the early twentieth century yoga emerged as both a spiritual practice and as a form of physical culture. However, Vivekananda also spoke of yoga as a “science.” By the 1920s the “medicalization” of yoga was well under way and yoga was emerging as a form of therapy. All of these

elements came together in the person of Śrī T. Krishnamacharya (1888-1989) and his most prominent students, B. K. S. Iyengar (b. 1918) and K. Pattabhi Jois (1915-2009), who together with students of their own (a great many of whom are American) have been most influential in creating the forms of yoga taught today across the United States and the world (Iyengar’s most recent trip outside India was to China, where yoga is growing in popularity). In its many contemporary American incarnations what yoga is largely depends upon what one wants it to be. For many it is primarily a form of physical exercise, and many teachers present it strictly as such. At the same time, it is often used in therapeutic settings, and its many medical benefits have now been well documented. For some it also functions as a spiritual path, whether explicitly religious or not.

In addition to reading classic Indian texts such as the *Yoga Sūtras*, students in the course also read some of the most important recent scholarship on the development of modern postural yoga. They are encouraged to try yoga for themselves, by enrolling in one of the many yoga classes offered on and around campus. One such class is offered by Saint Joseph’s alumna Elizabeth Sitzler, class of 2011. After initially trying yoga as a means of dealing with stress while preparing for the LSAT she continued with the practice and is now an accomplished yoga instructor in Pattabhi Jois’s Ashtanga Yoga tradition. She was able to visit campus and talk with the students about her own journey and the role that yoga has played in her life. This

Yoga, continued on page 9

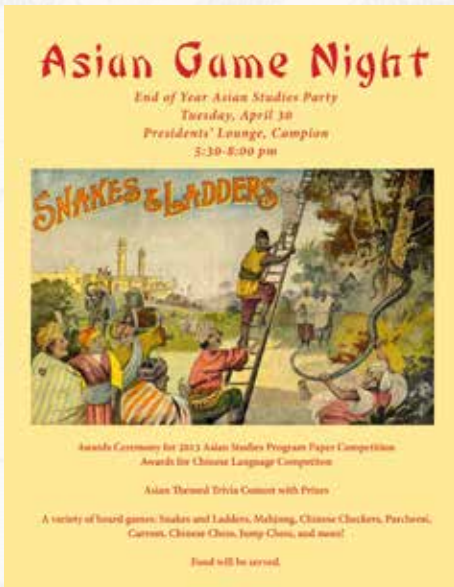


First Asian Game Night a Success

In what looked like the beginning of a new annual tradition the Asian Studies Program ended the 2012-2013 academic year with an Asian Game Night to which the entire university community was invited. The premise was simple: take a break from the end of year pressures with a night off to eat dinner and play your favorite Asia-themed game with friends. The event was held in the Presidents' Lounge in Campion and was a great success. Many games were available, some provided by the Asian Studies Program and others provided by students and faculty. There was Mahjong, Snakes and Ladders, Chinese Checkers, Parcheesi, Carrom, Jump Chess, Chinese Chess, and more. One highlight of the evening was a trivia contest hosted by Dr. Susan Andrews of the Department of Theology and Religious Studies, using questions submitted by the Asian Studies Faculty. Rewards were given to the winners. In addition, the evening provided a venue for the awarding of the year's Chinese Language Competition awards, which were presented by Juan Julie Yu, Instructor of Chinese, and Dr. Robert Daniels, chair of the Department of Modern Languages.



Puzzled by a game of Ma Jiang



Juan Julie Yu and Robert Daniel present Chinese speech contest award to Kristy Allan

China Summer Program 2014

In the summer of 2008 Saint Joseph's University initiated its Summer Program in China, based at the University of Nanjing. For one month each summer Saint Joseph's students visit Beijing, Shanghai, and other important sites in China, and also earn academic credit by taking a regular Saint Joseph's University course taught by a regular member of the faculty. Classes are held on the campus of Nanjing University, in Nanjing, China.

fellow with a big pot belly and a big smile. When entering a Buddhist temple in China today, this "laughing Buddha" is very likely the first thing one will notice, as he typically sits right inside the entrance hall. And yet, such an image of the Buddha is unknown in India, the land of Buddhism's birth. There the Buddha is famous as a great "world renouncer" who is typically depicted as quite trim, and is sometimes depicted with the emaciated body of an ascetic. Why

will focus on some of uniquely Chinese forms of Buddhism that sought to faithfully transmit the teachings of the Buddha to the peoples of Asia, in ways appropriate to Asian cultures. The course will be taught in China, and students will visit some of the key sites in the historical development of Chinese Buddhism. They will also observe the practice of Buddhism in today's China. Special attention will be paid to the contributions that Chinese culture has made to the East Asian Buddhist tradition.

DSS 200, DSS 200 (Honors), DSS 470, DSS 525: Contemporary Information Systems

This course will be taught by Dr. Ruben A. Mendoza, Assistant Professor in the Department of Decision and System Sciences in the Haub School of Business. The course is open to all undergraduate, Honors, business and graduate students. At the completion of this course, students will be able to describe the basic components and functions of a general information system and of a system they may use as part of their future or current job responsibilities. Students will also be familiar with selected technologies and systems currently in use by businesses, emerging technologies and applications, and general trends in telecommunications, data management, and Internet technologies. Field trips in the Philadelphia region and while in China will serve to explore issues related to business intelligence and systems audit markets, and students will compare similarities and differences between domestic and international markets in these areas..

Applications are accepted on a first-come, first-served basis at the Center for International Programs. The application deadline is February 1, 2013 but please know that our summer programs often fill up well before the application deadline. To get an application form, please contact:

For more information, contact Mary Anne Kucserik, Assistant Director of Study Abroad, Center for International Programs, 5600 City Avenue Philadelphia, PA 19131. Phone: 610-660-3477; Fax: 610-660-1697; E-mail: cip@sju.edu



SJU students in Guilin, summer 2013

The Center for International Programs has announced the 2014 China Summer Program. This coming summer students will have a choice of three different courses:

REL 354: How the Buddha Became Fat

This course will be taught by Dr. David Carpenter, Associate Professor in the Department of Theology and Religious Studies. The course is open to all undergraduates and fulfills the GEP Religious Difference requirement. It can also be used as a GEP Non-Western/Diversity/Globalization overlay. When people in the West think of the Buddha, what often comes to mind is a portly old

this striking difference? How (and why) did an ascetic become best known as an obviously well-fed, happy go lucky "Friar Tuck"? In this course students will find out.

While Buddhism originated in India, it was brought to China along such trade routes as the Silk Road, and once there began to develop into uniquely Chinese forms. One of these, known as Chan, and better known to many under its Japanese name, Zen, has become a household word in the West, and yet was unknown in India. Our "laughing Buddha" started out as a monk in this tradition. Other new Chinese schools of Buddhism, such as Tiantai, played a crucial role in the development of East Asian Buddhism as a whole, particularly in Japan. This course

Second Annual Asian Studies Essay Competition

The Asian Studies Program is pleased to announce the second Asian Studies Student Essay Competition. The competition is open to all Saint Joseph's undergraduate students in the Day and PLS programs.

- We welcome submission from all fields of the social sciences and the humanities with relevance to Asia.
- Asia is broadly defined as the region from the Persian Gulf to the Philippines, including the present states of China, Japan, Korea, Mongolia, Taiwan, Vietnam, Cambodia, Laos, Thailand, Indonesia, Malaysia, Singapore, Burma, Bangladesh, India, Pakistan, Afghanistan, Iran, and the Central Asian Republics of the former Soviet Union.
- The length of submitted essays should not exceed 8,000 words, including references, tables, and figures.
- Please use one of the following citation systems: APA, MLA, Chicago.
- Submissions are to be e-mailed as Word attachments to **both** Dr. Kazuya Fukuoka, Assistant Professor of Political Science (kfukuoka@sju.edu) and Dr. Divya Balasubramaniam, Assistant Professor of Economics (dbalasub@sju.edu). In your e-mail, please make sure that you include (1) your name, (2) title of the essay, (3) contact information (mailing address, e-mail address, and telephone number), and (4) major / minor (including academic year). Please put "Asian Studies Essay Competition 2013/2014" in the Subject heading of your email.

There will be top prize of \$250 given to the best paper. The winner will be recognized at the Asian Studies Spring Convocation.

Deadline for submission: February 1, 2014.

Saint Joseph's to host Asian Studies Undergraduate Conference

On March 22, 2014 Saint Joseph's University will host the 8th annual Undergraduate Conference of the Greater Philadelphia Asian Studies Consortium. The Undergraduate Conference is a showcase for research conducted by undergraduate students at the colleges and universities belonging to the Consortium. Most often this takes the form of papers written for formal courses. All disciplines are eligible, as long as the focus of the research is Asia. Any undergraduate may submit a paper for consideration. Asian Studies faculty at area schools agree to chair the paper sessions and serve as judges. Each year a number of awards are given for the most outstanding papers. The conference also features a keynote speaker (as yet to be determined). In addition to Saint Joseph's, member schools include the University of Pennsylvania, Villanova, Swarthmore College, LaSalle, Haverford College, and others. Saint Joseph's last hosted the conference in 2010. On that occasion Karrin Randle, class of 2010 and an Asian Studies major, was awarded a prize for her paper, "Your Time is Already Over": Fictional Representations of Western Influence in China in *The Bridegroom*, *The Noodle Maker*, and *Shanghai Baby*."

Paper proposals can be submitted on the Consortium's website (greatphilaasia.wordpress.com/call-for-papers), should be no more than 250 words in length, and should include the student's name, email and other contact information, as well as the faculty sponsor's name. The deadline for proposal submissions is Friday, February 1, 2014. Completed papers are due by March 1, 2014. Completed papers must be submitted to be considered for a paper prize.



Madeleine Albright Addresses China Town Hall

On October 28 Saint Joseph's hosted the annual China Town Hall organized by the National Committee on United States-China Relations, and organized locally by Dr. James Carter, Professor of History. This was the third year in a row that Saint Joseph's has hosted event, which features a live web-



cast by a prominent official and is viewed at over sixty locations nationally, as well as in Hong Kong and Beijing. This year Saint Joseph's was the sole venue for the event in the Philadelphia area. The webcast took place in the Mandeville Teletorium before a local audience of well over a hundred students and faculty and featured the Honorable Madeleine K. Albright, former Secretary of State. Albright spoke on some of the key aspects of current U.S.-China relations, and then answered questions submitted electronically from around the nation. Following the webcast Dr. John Yasuda, a Postdoctoral fellow at the University of Pennsylvania's Center for the Study of Contemporary China, presented an informative talk on food safety in China, emphasizing the magnitude and complexity of the problem.

was definitely one of the highlights of the course. Delaney Besecker '15, a student in the course who attends Sitzler's yoga class at Narberth's Yoga Garden, describes it as the most challenging she has ever attended. Nevertheless, she likes the intensity and structure of the practice, as well as the personalized attention from Sitzler. "Not only has she walked me through the physical aspects of Asthanga, she always explains the underlying theory and reasoning behind postures, the series of postures, and the practice as a whole." "Such experience outside the classroom is a valuable addition to the course," observed Carpenter. "Students opting to attend yoga classes are required to keep a journal and reflect on the experience in relation to the material covered in the classroom. This allows a number of the students to be much more engaged with the material than would otherwise be the case."



Traditional depiction of Patañjali

the diaspora through investigating histories of activism, subversion, and the debates around the role of education, government and the potential of young thinkers.

As I read these stories, I often found myself smiling, almost hearing the voices of the authors. And so, it seems, even in the quiet corridors of the London archives, where all of the British government documents from the colonial period in India are housed, voices come through clearly. This oral historian went to the archive to listen.

Asian Studies Scholarship Program Announced

In the study of Asia there is no real substitute for being there in person and experiencing the culture first hand. Asian Studies majors are strongly encouraged to spend time in Asia prior to graduation, and all students, whether they are formally studying Asia or not, would benefit from contact with an area of the world that increasingly influences their life, whether directly or indirectly. Many students return from a semester abroad transformed by the experience.

Unfortunately, such experience can be rather expensive. With the cost of international flights increasing, and the cost of living in many Asian countries also

as the Beijing Center in Beijing, China, and at Sophia University in Tokyo, Japan. The scholarships will be competitive and students will complete an application form and provide a rationale for their proposed program of study.

The Bernadette and James J. Nealis III Study Abroad Scholarships are made possible by the Nealis endowment of the Asian Studies Program. Approximately one third of the yield of the endowment will be devoted annually to the scholarship program. The number and amount of scholarships will vary depending upon the need and the available funds. While all full time undergraduates at the university



Saint Joseph's students at Tiananmen Square, Beijing, China.

on the rise, it is becoming increasingly difficult for many students to afford the cost of studying in Asia.

In order to help make study in Asia possible for Saint Joseph's undergraduates the Asian Studies program is announcing a new scholarship program to defray the costs of students who commit to completing university approved academic programs in Asia, such as the university's own China Summer Program, and the semester abroad programs offered that places such

are eligible to apply, Asian Studies majors and minors will be given priority. Additional criteria include plans for future coursework and the quality of the study abroad proposal.

Students interested in applying for a scholarship should obtain an application form from the Director of the Asian Studies Program (David Carpenter, dcarpent@sju.edu) or from any of the Asian Studies faculty.



Asian Studies Program

Saint Joseph's University

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