Dina Gu

**LGBTQ Christians in China — Intersection of sexuality, faith and culture**

*Abstract:*

Many people experience tension between multiple identities in their lives. One group that is recently capturing increasing attention both in and outside academia is LGBTQ (lesbian, gay, bisexual, transgender and queer) individuals of Christian faith who sometimes struggle to reconcile their faith and sexuality. Leon Festinger (1957) proposed that people strive to resolve dissonance emerging from inconsistent cognitive elements in order to achieve congruency within themselves. Because Christianity and specific beliefs associated with it are generally found to be accepting of only heteronormative identities and behaviors, difficulties in reconciling one’s religious beliefs and sexual/gender identity may cause dissonance, or identity conflict, for LGBTQ Christians.

To address this larger theoretical question, this study focuses on LGBTQ Christians in contemporary urban China by examining how they make meaning of their faith and sexuality, and what are the weaknesses and strengths of living two potentially incompatible identities. In addition, the study aspires to bring in a cultural lens and give voice to those who are experiencing a well-researched struggle between religious and sexual/gender identities but in a cultural context new and unfamiliar to current literature. Thirteen semi-structured interviews have been conducted with LGBTQ Christians in Beijing and Chengdu, and most participants were recruited from existing LGBTQ Christian fellowship networks. Findings show that LGBTQ Christians in China have commonly experienced dissonance between their faith and sexuality, but the intensity of conflict varies. Different strategies that they practice to manage the identity conflict will be discussed. The study also highlights additional challenges that LGBTQ Christians in China face due to the larger social and cultural environment in which LGBTQ individuals and Christians are both marginalized minorities.

Kyuhyun Jo

*Abstract:*

How do we define the origin of the Korean War? This paper tries to answer this question by looking at the Southern Korean Workers' Party, the largest Communist Party in southern Korea which operated from 1946 to 1948. I argue that the SKWP's rise in 1946 provides a critical intellectual origin to the Korean War, for, under Bahk Huhn-young's leadership, the Party was responsible for eliminating Lyuh Woon-hyung's "Unitary Socialism"--an eclectic Socialist philosophy that rejected ideological tensions and sought to harmonize the Left and the Right under the principle of humanism. The contest between Bahk and Lyuh, eventually ending with Bahk's victory through Lyuh's unexpected assassination on July 19, 1947, was an instrumental event in the early history of the Korean War. The tumultuous rollercoaster from Bahk's vow to separate with the Rightists in January to the minting scandal in May, from Lyuh's uncomfortable summer months to the September Pyoung-yang Lobby, allowed Bahk to definitively declare the SKWP's allegiance to Pyoungyang and hence, decide its political goal as crushing the pro-Japanese and Right-wing Lee faction. This very goal would haunt the war, as the North Koreans would unleash the war on June 25, 1950, declaring this as their ultimate mission. The fact that the mission still lives within the North Korean psyche and the reality of a divided peninsula reminds us of the terrible cost that the SKWP bestowed on South Korea through the death of Unitary Socialism. The Korean peninsula is still waiting for the return of an ubermensch to deliver the delayed promise of "Unitary Socialism."

Rubin Luciano Jr.

*Abstract:*

Borrowing from Lauren Derby’s conception of the mortal and mystical bodies of the Dominican dictator, General Rafael Leonidas Trujillo, I argue that the opposition of populism and suppression—terms interchangeable with the construction of beauty in state spectacle and the presence of fear, respectively—in Trujillo’s public image of power contributed to the emergence and relative success of his immaculate deception for nearly three decades. This deception partially stemmed from the blessing the Roman Catholic Church provided Trujillo, which, in turn, was sufficient for the peasantry, a class whose support the general assiduously cultivated, to accept him not only as president, but as the “Benefactor of the New Nation.” In the introduction, I describe how Trujillo’s deception of his people included an institutionalization of racial procedure—a mechanism which encompassed racial categorization and if it did not specifically entail legality, it certainly did decry the presence of peoples or institutions considered adverse to the propagation of *Dominicanidad*. A poignant example of this procedure resulted in the increased slander of Haiti, the Dominican Republic’s contiguous western neighbor, which was often derided as wallowing in the “dregs of blackness” whereas Dominicans by denying their African roots could claim to be European and by extension white. Section I elaborates on the public image of Trujillo and the specter of race or more specifically, the preferment of the heightened ratio of whiteness to blackness to which this image was inextricably tied. Section II attempts to demonstrate how American diplomacy in the Dominican Republic and Spanish colonialism provided precedents for Trujillo’s institutionalization of race following the grisly Haitian Massacre many historians agree that he orchestrated. Section III charts the dictator’s rift with the Catholic Church in the mid-1950s and the decline of his regime. In the conclusion, I discuss the complex nature of Trujillo as a man of many contradictions whose legacy while often reviled, should at least be considered for having been instrumental in the modernization and industrialization of the Dominican Republic during the twentieth century.

Hannah Youngeun Park

**Rethinking Gender, Generation, and the Everyday Life through**

**Alice Hyun in Hawai’i, 1936-1941**

*Abstract:*

Alice Hyun, the eldest daughter of the Methodist reverend and Korean independence activist Soon Hyun, was born in Hawai’i in 1903, spent her childhood in Seoul, and fled to Shanghai with her family when she was sixteen due to her father’s involvement in the March First Independence Movement. The family then moved to Hawai’i, where Alice spent most of her adult years. She defected to North Korea in 1949, where she ultimately was charged as an American spy and executed around 1956. In my paper, I specifically examine Alice Hyun’s time in Hawai’i, where she was involved in the Communist Party, to shed light on what it means to be a Korean nationalist, an American citizen, and a woman of color in Hawai’i in the 1930’s. I demonstrate how Alice Hyun was a transnational, radical woman who challenged power relations, especially gender norms, through her everyday life. I also argue that the experience of migration, the specific locality of Hawai’i as a land of exile, and first-hand experience of limitations imposed on women in existing structures shaped her decision to defect to North Korea. A close investigation of Alice Hyun’s experience in Hawai’i can provide a deeper understanding of the influence of Communism and socialism on diaspora communities. As an independent, determined woman, Alice Hyun also offers an alternative to the male-dominant, political narrative of Korean immigration to the U.S.

Spencer Stewart

**Bringing the 4-H Idea to China:**

**Agricultural Extension and Rural Youth in Republican China**

*Abstract：*

My paper looks at the introduction of agricultural clubs for young boys and girls (popularly known in the United States as “4-H Clubs” by the 1920s) into Republican China (1912-1949) as part of my larger intellectual project assessing the cultural, social, and economic impacts of agricultural extension during this period. Beginning in the 1910s, Chinese agricultural scientists returning home from their studies in the United States began advocating for the establishment of institutionalized agricultural extension, including the adoption of 4-H Clubs. By the 1920s and 1930s, rural youth clubs based on the American model were set up by reformers in various parts of China. This paper looks at three such attempts: agricultural scientists from Southeastern University (Nanjing); American agricultural missionaries in Tongxian (near Beijing); and rural reconstruction workers in Wujiang (Anhui). Organized in different parts of the country by diverse individuals, these club leaders often had opposing primary objectives, from focusing on increasing agricultural production (Southeastern) to emphasizing character building (Wujiang) and even the Christianization of rural society (Tongxian). Despite such differences, these individuals saw in 4-H Club work (and agricultural extension more broadly) a way to not only increase agricultural production, but also simultaneously reform China’s degenerating rural society as a whole. Combined, such efforts transformed the image of rural boys and girls from stagnant to active participants in agricultural science and the modernization of rural China. This study of the spread of 4-H in Republican China foreshadows the important ideological role of youth in reforming the rural agricultural economy in Maoist China of the 1960s and 1970s, and prefaces efforts in the United States’ war on hunger and poverty in the post-1945 Third World.