

SMALL WORLD NEWSLETTER

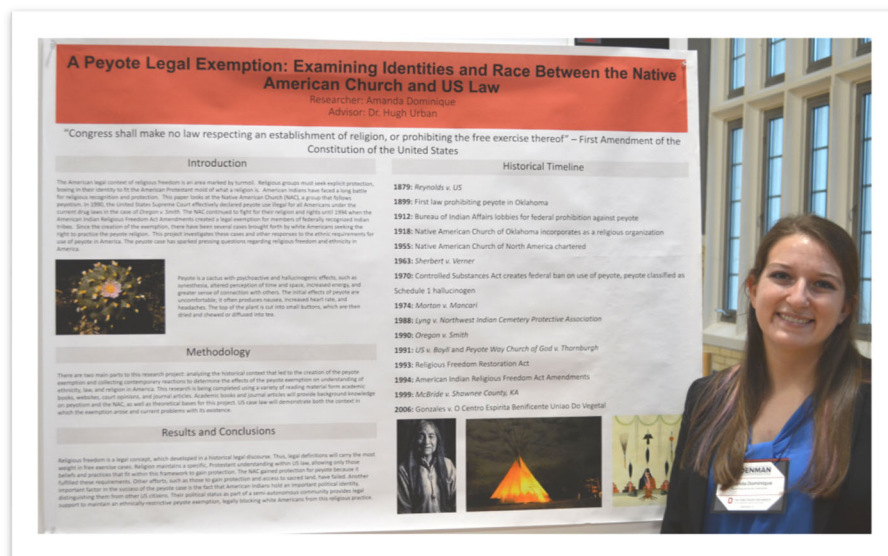
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MARCH 2019

Denman Research Forum 2019

The Richard J. and Martha D. Denman Undergraduate Research Forum showcases outstanding research, scholarship, and creative activity by students at The Ohio State University. The Forum celebrates their discovery, innovation and encourages undergraduates to apply for this event to help enrich their education. We are proud to highlight the research of two majors at this year's event!

A Peyote Exemption: Examining Identity & Race Between the Native American Church & U.S Law, by Amanda Dominique.



continued to fight for their religion and rights until 1994 when the American Indian Religious Freedom Act Amendments created a legal exemption for members of federally recognized Indian tribes. Since the creation of the exemption, there have been several cases brought forth by white Americans seeking the right to practice the peyote religion. This project investigates these cases and other responses to the ethnic requirements for use of peyote in America. There are two main parts to this research project: analyzing the historical context that led to the creation of the peyote exemption and collecting contemporary reactions to determine the effects of the peyote exemption on the understanding of ethnicity, law, and religion in America. This research will be completed using a variety of reading materials from academic books, websites, court opinions, and journal articles.

This research also analyzes how the use of different identities, political, ethnic, religious, etc. are used to latch onto greater protections for the NAC. The legal debate surrounding peyote is far from over, yet the exemption remains in US law. Legal frameworks, political identity, and prioritized political rights play the biggest roles in upholding the ethnically restrictive peyote exemption.

Amanda Dominique is a graduating senior majoring in International Relations & Diplomacy, and Religious Studies, with minors in French and History. She worked with **Prof. Hugh Bayard Urban** (Comparative Studies) on her thesis titled, ***"A Peyote Exemption: Examining Identity and Race Between the Native American Church and U.S. Law."***

The American legal context of religious freedom is an area marked by turmoil. Religious groups must seek explicit protection, boxing in their identity to fit the

American Protestant mold of what a religion is. American Indians have faced a long battle for religious recognition and protection. This paper looks at the Native American Church (NAC), a group that follows peyotism in a culturally specific context. The NAC restricts membership to people with 25% American Indian blood, an ethnic requirement United States law seems to support. In 1990, the United States Supreme Court effectively declared peyote use illegal for all Americans under the current drug laws in the case of *Oregon v. Smith*. The NAC

Recognizing the Chinese Marriage Trade as a Gray Market
Kerry Stevens
The Ohio State University

Objectives

- To recognize the situation of North Korean Women in relation to the Chinese Marriage Trade
- To emphasize the importance of the North Korean women's voices when determining what actions should be taken to better their situation
- To recognize the potentially dangerous implications that come with the existence of gray markets
- To analyze how different actors (e.g., non-governmental organizations, state governments) frame the situation of these North Korean women as well as how they frame the Chinese Marriage Trade more broadly

Research Questions

- How do different organizations frame the Chinese Marriage Trade?
- What is the motivation that has driven these different organizations to become involved in this specific situation?
- Who are the voices portraying and relaying information regarding this situation to the public?

Background

- The One Child Policy, combined with the cultural preference for sons, has resulted in a large gender imbalance in China. The recent mass migration of women from rural to urban areas has further increased this cultural preference within China's rural communities.
- The North Korean Famine of the mid 1990s resulted in a long-lasting refugee crisis, with the majority of its refugees and defectors being female.
- It is illegal for North Koreans to leave North Korea without special permission; the penalty for leaving is either sentencing to a labor/political prison camp or death.
- China has a bilateral agreement with North Korea of forced repatriation.
- Due to the large gender imbalance, specifically in the northern rural regions of China, a marriage trade has recently emerged to resolve this issue. Furthermore, the large influx of women from North Korea after the 1990s famine has led to these women being used as the product for this trade.

What Is Framing?

This project examines how different organizations frame the Chinese Marriage Trade. I use framing to better understand whether these organizations view this situation as either an illegal business or a gray market. Framing involves the different ways in which people and organizations relay information on a specific topic through their choice of words and informational focus (essentially a lens). For example, organizations may over-emphasize how North Koreans are only coerced into forced marriage with Chinese and Korean Chinese men in order to portray them as victims that need to be saved. The information they may leave out to be said in this point is that some women choose to be sold in to marriage. Furthermore, by leaving out this crucial fact of dual functionality, it allows for an organization to discuss this issue as illegal with no benefits for the women themselves.

Methods

I have chosen to analyze three faith based organizations: Christian Marriages Korea, Crossing Borders and Christians For Korea. These groups are inclined to "help" these women because of their faith. The one humanitarian group I analyzed is Liberty North Korea. Their goal is to raise funds and train employees and volunteers so that they can "rescue" North Korean women from their hostile situations. Since both the faith based organizations and the humanitarian organization have a goal to protect these women, they most likely view the marriage trade as a case of human trafficking. I then did an analysis of five human rights non-governmental organizations (NGOs): Citizen's Alliance North Korean Human Rights (CANHR), Human Rights North Korea (HRNK), Anti-Slavery International, Amnesty International and Human Rights Watch. All five of these groups advocate for the human rights of various people, and the motivation to do so is usually in reaction to a violation of human rights or some sort of injustice towards a subaltern group. Based on this observation, these human rights NGOs are also likely to frame the Chinese Marriage Trade as an act of human trafficking and/or modern day slavery. I then focused my attention on the US government, the UN and the Chinese government's understanding of the situation. As western institutions, the US government and the United Nations are likely to frame this situation as human trafficking because their recent increased focus on sex trafficking. I originally planned to include China, but since they have said little on this topic, except that they view these women as "illegal economic migrants," I exclude them from my findings.

The Importance of Type of Motivation

The above are the top five most common motivations among the organizations. The motivation of God, Charity and Saviorism symbolizes the need for people to feel self fulfillment may be overpowering the importance of these women's rights and equal opportunities.

Why Should These Women's Voice Be Heard?

When it comes to the situation of these North Korean women, they are often only seen as their labels. The labels given to these women have enabled different organizations to frame their situation differently. These women have most often been labeled as refugees, defectors, victims and vulnerable. For example, human rights organizations, as well as the United States and the United Nations, usually recognize these women as refugees and defectors because they often put pressure on China to grant them refugee status. Furthermore, the use of the labels vulnerable and victim takes away the significance that these women could play in bettering the situation they and others like them have gone through. While organizations do their best to positively affect these women, they have never experienced what these women have. Meaning these women know what others like them need and how to best move forward with this situation. Their voices must be heard and not overlooked.

Moving Forward/Suggestions?

- The image of these North Korean women should no longer be clouded by their status as a victim. They should not only be taken seriously but also recognized as crucial players to tackle both the North Korean refugee crisis and the negative situation caused by the Chinese Marriage Trade.
- It is imperative that the Chinese Marriage Trade's status as a gray market is recognized so that we can understand the full extent of its consequences and whom it affects.

Acknowledgments

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Recognizing the Chinese Marriage Trade as a Gray Market, by Kerry Stevens.

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China's 1980 One Child Policy and the recent migration of women from rural to urban areas has left rural China with a large gender imbalance and a deficit of women to be wives. In result, a marriage trade in Northern China was developed by 3rd party brokers to supply the numerous Chinese bachelors with North Korean wives. Since the North Korean famine of the mid 1990s these women have been increasingly defecting to China. This emerging gray market assuages both the demands of traditional Chinese culture and China's growing commercial sex industry. Some of these women willfully chose to be sold into marriage, and others were trafficked through

methods of coercion and deception. My research introduces and emphasizes the power and ability that gray markets have on the current and future derailment of Chinese society by examining how various governments and organizations frame this issue. For example, do they label it as human trafficking, as a gray market or as a legal action? I have analyzed open access sources from the United States and Chinese government, the United Nations, three international non government organizations focused on the protection of human rights, three faith based organizations, and five non government organizations focused on the North Korean refugee crisis. I find that the majority of these organizations minimize the North Korean female voices in comparison to the praise they give to their financial support, their employees, and if applicable, their faith. The United States, the United Nations and these western organizations define this marriage trade only as human traffick-

ing. Motivation aside, the minimization of these women's voices, the heavy influence of Western opinion and money and China's heavy censorship, make it difficult to recognize the gray areas of this situation. Furthermore these women are often only depicted as victims to be saved, allowing the trade's dual functionality to be less acknowledged. The Chinese Marriage Trade is a gray market and its negative impact should not be ignored. Many nations are vulnerable to gray markets like this and it is imperative that we begin to recognize and target them.