The Asian Exchange: A Tool for Teaching and Learning

The pleasures and perils of undertaking a project like The Asian Exchange have borne upon us as the second issue has come together. The response to the first issue has been encouraging with requests for that issue from people not on the initial mailing list and new memberships. It seems that The Asian Exchange has been of use to some colleagues, and there is room to develop its value to college teachers of Asian studies.

This issue includes reflections from Kathryn Mohrman, president-elect of Colorado College, on tertiary education in Japan. The reader will find a book review from Gilbert Johnston, Eckerd College, a description of the gamelan instruction at Colorado College by Victoria Levine, considerations on running an Asian Studies theme house by Timothy Cheek, Colorado College, comments on the process of her research in Pune, India from Gabriel Presler, Carleton ’94, and an anthropology syllabus from Rita Kipp, Kenyon College.

We are delighted to announce the ASIANetwork conference, April 23-25, in Lisle, IL, near Chicago. We include the Network listing and news about campus programs.
Victoria Levine, an ethnomusicologist, teaches courses in world music, the anthropology of music, Southwest American Indian music, Latino music of the United States, and theory and method in ethnomusicology.

There's a new sound in Packard Hall, home of the Music Department at Colorado College. This January, we began instruction in Balinese gamelan as part of our ensemble performance program. The gamelan, our first world music ensemble, is being taught by Jill Frederickson, Artistic Director of Tunas Mekar (The Denver Gamelan). She is being assisted by the Balinese composer, I. Made Lasmawan, who was a Visiting Artist in Residence at Colorado College for two weeks in February. Pak Made returned to campus to direct our first gamelan concert on April 8.

Gamelan is a generic term meaning orchestra; there are many different kinds of gamelan ensembles in Indonesia, each with its own distinctive repertory and musical genres. The basic melody instrument in the gamelan is an idiophone with bronze keys set over a box resonator or over individual tube resonators; these xylophone-like instruments come in three sizes and are played with wooden mallets. Other gamelan instruments may include tuned knobbled gongs, hanging gongs, cymbals, drums, flutes, bowed spike fiddles, plucked zithers, and more.

Colorado College has acquired two Balinese ensembles, a gamelan angklung and a gender wayang. The gamelan angklung is a village temple orchestra used to perform music in honor of the gods. Our ensemble is outfitted with an additional set of large drums and a large hanging gong so that we will be able to accompany a variety of dance styles; in the future, we hope to be able to perform transcriptions from the more virtuosic kebijan repertory. The ensemble also includes a set of processional cymbals, which enables us to perform Balinese processional music. The gender wayang is a metallophone quartet used to accompany wayang kulit, the Balinese shadow puppet theater.

The Balinese gamelans arrived at Colorado College last fall, after more than two years of planning and preparation. The acquisition of the gamelans represents the joint effort of faculty members in the Music Department and the Asian-
Kathryn Mohrman, president-elect of Colorado College, travelled and studied education in Japan and Korea for six weeks in the summer of 1992. Among her interests as a member of the Fulbright International Education Administrator (IEA) Program, was the reform of general education within higher education in Japan.

Japan has a highly centralized educational system, with the Monbusho (the Ministry of Education and Culture) controlling individual institutions in ways that neither federal nor state governments do in the U.S. This control is related both to the general structure of Japanese national government, which is more forceful in all aspects of society than the U.S. government, and to the fact that virtually 100% of public university support, and approximately 30% of private university support, comes through Monbusho.

After World War II, the American Occupation grafted general education onto an essentially German university system. The result has been 40+ years in which all Japanese universities have had the same general education requirements mandated by Monbusho: eight credits each in the humanities, social sciences, and sciences, plus two foreign languages and physical education.

Since the mid-1980s, the Japanese have been engaged in an assessment of their educational system, especially higher education, just as we have in this country. Among their concerns are the heavy emphasis on entrance examinations, the students’ focus on institutional prestige almost to the exclusion of substance, the uniformity of the curriculum, the discouragement of individual creativity, and a desire to strengthen graduate education.

In 1987, the University Council was created as an advisory body to pursue reforms in higher education. In February 1991, this body published its recommendations:

1) Government regulations should be changed so that individual institutions can develop more freely. 2) All colleges and universities should develop systems of self monitoring and self-evaluation. 3) All institutions should develop more flexible procedures for access to higher education, including provisions for lifelong learning. 4) Graduate degrees (especially in science) should be easier to earn and award. 5) The country should establish a non-university mechanism for granting

(Mohrman, cont. p.4)
degrees to qualified persons based on learning outcomes.

Last April a series of these reforms went into effect; in general education the policy shifted from a curriculum determined by the national government to one completely determined by individual campuses. The desire is to give greater autonomy to each university while demanding a clearer sense of unique institutional mission; one important goal is greater competition among institutions as they strive to attract different kinds of students for different kinds of programs. In practice, this new approach to general education means that individual faculties on each campus will decide what general education means for law, engineering, humanities, and so on.

Responses to the new Monbusho policy vary. Several campuses had special committees at work to determine what actions would be most appropriate. At Asia University in Tokyo, for example, an ad hoc group is studying two questions: What kind of student do we wish to have at Asia University? What are the educational objectives of each faculty? On another campus, the university president wrote each faculty member announcing the need to re-examine general education and expressing his opinion of the direction the outcome should take.

The president of Kyushu University, the most forthcoming of the administrators we met, described his interest in spreading general education to all four years of college, with closer links between students' majors and general education, combined BA/AM programs, and all professors ready to teach general education courses.

But on many campuses people seemed befuddled by the sea change they are now facing. Administrators are waiting to see what other universities intend to do. Since the decisions will come from individual faculties, there is little campus-level debate about the subject.

The best indication of the future of general education may be the curricula of some of the newer universities which, in anticipation of the reforms, have been authorized recently. The new Honan Fujisawa campus of Keio University, for example, requires all students to take foreign and computer languages, analytical methods, interdisciplinary courses, and workshops with faculty that emphasize problem-solving. Josai International University offers more specialized courses in the first two years, more interdisciplinary seminars, and more thematic courses on global and international issues.
Gilbert Johnston teaches courses in non-Western religions, including Buddhism, Zen Buddhism, Confucianism, and Taoism. He also teaches Japanese cultural history, and has introduced a course on the human environment.


The case is well made: stereotypes abound in the minds of Americans as they try to comprehend the true nature of Japanese society today. And what is true of the society as a whole is also true of Japanese education. Is it because Japan is changing so fast? Or is it that many of those who interpret Japan for us have axes to grind? Or is it that much of what we see in the media are little more than impressions gleaned from a short visit by someone too little versed in the language or too much interested in making a dramatic point? Whatever the reason, it seems there is as much misinformation as there is insight in the large number of books, articles, and films that claim to interpret present-day Japan.

Happily, this book is an exception. It does, indeed, help to dispel some of our misconceptions. And if the book finds its appropriate audience, it should have a useful contribution to make. Some readers may be misguided, as I was, by the title, supposing the book to have a more general purpose than it does. Its focus is primarily on education, and those who are studying about Japanese education or are preparing for a stint as a teacher in a Japanese school will find this collection of short articles very valuable. Other readers will find in Part I and Part II excellent briefing material for a visit to Japan, whether or not they wish to follow the authors into their more detailed discussion of aspects of Japanese education in the latter parts of the book.

As an anthology, Transcending Stereotypes brings together an appropriate balance of Japanese and American points of view. Original articles and excerpts of previously published articles are presented in brief form (sometimes overly brief, as, for instance, in the case of the Takeo Doi material in Part I) giving this reviewer the impression that the book was intended for busy people who are not likely to find the time to read these articles in
full. One side of me appreciated this brevity, but another side kept asking, "But what are we missing by reading only a brief excerpt?" In any case, the excerpts are suitably documented, so anyone wishing to read the original article should be able to find most of them without difficulty. In addition, many of the excerpted articles are accompanied by bibliographical references that should prove helpful to the inquiring reader.

The collaborating editors (and authors), Barbara Finkelstein, Anne E. Imamura, and Joseph J. Tobin, deserve much credit for their selection of appropriate articles. Their own articles and introductory comments are clear and insightful. Readers wishing to acquaint themselves with Japanese terms pertinent to aspects of education and culture will find a helpful glossary at the end.

The earlier parts of the book that are presented as a kind of "cultural primer" highlight important features of the Japanese way of looking at things that are strikingly different from their American counterparts. Terms such as amae, tatemae, and honne, omote and ura, sempai and kohai, uchi and soto, are explained briefly, as are the typical Japanese attitudes about giving and receiving, foreigners living in Japan, and hierarchical status relationships that affect language and behavior. These terms and attitudes are described in simple enough terms to be useful to persons beginning to acquaint themselves with Japanese culture.

Some of the stereotypes the book attempts to "transcend" are specifically related to Japanese education and some are more general. For instance, the notion that the oriental mind is essentially inscrutable gradually gives way as the authors make clear particular mind sets that lie implicit in such terms as were just mentioned above. The perception that Japanese people always think and act as groups and fail to develop any sense of individuality gives way to a more accurate and discriminating view that allows for specific forms of individuality both in the Japanese schoolroom and the Japanese family. And as for the assumed dependency of the Japanese housewife, the articles by Imamura and Simmons are particularly helpful in showing ways in which this stereotype does not apply.

Japanese education is revealed to be neither as omnicompetent as some would suppose nor as regimented and autocratic as others have made it appear. My own perception of gradually escalating discipline problems in the classroom, gleaned from college graduates who have gone to Japan to teach English conversation in Japanese high schools, seems not to be as
STUDENT RESEARCH CHALLENGES IN PUNE, INDIA

Gabriel Presler
Carleton College '94

Gabriel Presler, a history major, was one of eighteen students on the Associated Colleges of the Midwest (ACM) program in Pune in the fall of 1992. The students studied Marathi at Carleton for ten weeks before leaving for six months in India. Presler’s reflections concern the research for her paper, "Modernizing Magis: Jesuits in Maharashtra Today."

As I write in Minnesota, three months after returning from Pune in December 1992, the research for my project is already distant. Many of the difficulties that were insurmountable in October and November seem petty now. Nonetheless, my personal experiences in doing the research might be helpful to prospective students in the ACM Pune program and other overseas programs.

The subject that I chose, the history of the Jesuit mission in Goa and Maharashtra, was quite specialized and necessitated research in specific institutions. Although Pune has many colleges and technical schools as well as the university and is considered a cultural center for the state of Maharashtra, it is difficult for the ACM students, in their brief time in Pune, to gain access to the official cultural institutions.

Pune lies southwest of Bombay, a three-hour train trip and an overnight bus ride along the two-lane highway that runs from the Deccan Plateau down to sea level. Pune served as the seat of Maratha rule until the British assumed control of the area in 1818. It is surrounded without by forts and small villages and crowded within by the narrow, four and five-story buildings, some dating from the late 17th century, that open directly onto one-lane streets in the center of the city.

I originally intended to do research on Robert DeNobili, the first European Sanskrit scholar, for whom the divinity school on the outskirts of Pune is named. DeNobili arrived in Goa as part of the Portuguese Jesuit Order in the early 1600s and is best known for his somewhat controversial work on acculturation among the Hindu Brahmins in the south Indian city of Madurai.

My first research problem was simple and to be expected: that of language. Most of the correspondence between De Nobili and the Vatican, between the Vatican and the House of the Inquisition (which De Nobili was eventually to antagonize because of his unorthodox methods of

(Presler, cont. p. 8)
conversion), and between DeNobili and his converts was in Italian, Portuguese, Tamil, or Sanskrit. This problem can present itself anywhere, but in a country that has been under foreign rule, it is more prevalent. When the British left India, they took with them much of the English and Hindi archival materials. By the time I realized that the language problem made it impossible for me to do a paper on DeNobili, I also discovered something else: it was the Jesuit Order in general, rather than DeNobili in particular, which defied my stereotype of the missionary in India. So I broadened my project.

In my experience, although field research is fairly easy in Pune, basic background knowledge, i.e. in history or theology, is hard to find. Library use, in Pune, proved to be frustrating. Private libraries, like the British Library next door to the ACM office, were reluctant to grant us access and didn’t encourage us to check books out. Pune University’s library was far away, and the smaller colleges did not appear to have working libraries. Gokhale Institute was unwilling to give all eighteen of us cards, so we had to share them, which was awkward. Many libraries close on Hindu holidays, of which there are many, and Pune, a devout city, observed most of them.

My difficulties in using the better known libraries in Pune led me to my greatest success, that is, the discovery of private collections at religious centers or Catholic schools. Their libraries are better equipped and organized than any others I used. One example is the Snehesadan, a Jesuit center for "cultural dialogue" founded in the 1960s in the heart of the old Brahmin quarter, near the river.

Another example in the same neighborhood is DeNobili College, where recently retired Father Schlegel opened the old Reading Room for me to see and was willing to help in any way. Here and in other private collections, as long as I explained my project, who I was, and what I was doing, I was given unlimited time anywhere I went.

Such centers are relatively unknown and unused, and the archivists who work there are eager to have researchers appreciate their materials. Their collections are based on donations, and one finds books and correspondence that are unavailable anywhere else. In the last few years both the Snehesadan and the DeNobili College collections have been catalogued. I found more material relevant to my topic and written in English in these private collections than in any of the major libraries.

(Presler, cont. p. 10)
We have here a good example of the pendulum theory of policy development. In an effort to move away from an overly centralized system, Japan may be moving toward a quite different conceptualization of general education, or at worst, an abandonment of serious concern about general education. Japanese students tend not to take general education very seriously, and the danger is that faculty won't either. My best guess is that the general result will be a lower number of general education credits required, the absence of a rationale for general education in many faculties, and a series of rather specialized courses offered within individual faculties to meet their own requirements. At worst, each faculty will create its own second tier of general education professors; at best, general education may become more closely connected to students' majors, especially if many faculties begin to offer courses such as business ethics or other professional relevant courses.

I wonder about the long-term effect of making radical changes to the required curriculum without the infrastructure to support those changes. Which comes first, the concept or the infrastructure? For example, Monbusho expects greater self assessment by individual campuses, but there is no functional equivalent of regional accrediting bodies or state higher education agencies to review those local decisions.

Since curriculum decisions can be defined ultimately as turf decisions, I predict that the debate over general education and other Monbusho reforms will work against the traditional sense of "wa" (peace and harmony) that dominates Japanese society. Students from the experimental campuses could be misfits: too well trained in independent thought and discussion to fit in neatly into traditional Japanese corporate culture, yet otherwise wishing to have prestigious careers. Similarly, the discussion of options for general education could lead to visible disagreements within faculties or whole campuses that traditionally have operated on consensus models. In this light, the change in curriculum could actually become a change in educational philosophy and practice for the entire country.

Most of the reform concepts - greater accountability, better treatment of undergraduates, more relevance within general education - are issues that American academic administrators have dealt with for the last decade. In the U.S., we have dealt with a range of issues that the Japanese are just beginning to deal with, from assessment to faculty development to general education curriculum reform, with many similarities to contemporary concerns in Japan.
Pacific Studies Program.
Funding for the gamelans has been provided from the John D. and Catherine T. MacArthur Endowment, the Gaylord Endowment for Pacific Area Studies, and the Strong Endowment for Music.

For further information on the gamelan, contact: Victoria Levine, Music Department, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903 Phone: (719) 389-6554

(Presler, cont. from p.8)
I would suggest that students, no matter what their topics are, be encouraged to seek out the private collections in Pune for doing their research. Materials in English, easy accessibility, and helpful archivists combine to make them very attractive sources.

Editor’s note: In order to assist future student research in Pune, The Asian Exchange will publish a list of private libraries such as Gabriel Presler used. The Editor solicits recommendations for such a list from past and current directors and students of the Pune program.

(Johnston, cont. from p.6)
inaccurate as I would like it to be. I found the description of bullying of hapless students by their more aggressive classmates to be an unpleasant reminder that Japan is not free of some of the familiar behavioral signs of a society undergoing radical change. The only positive response one can feel is that at least some Japanese educators seem to have a clear understanding of the problems they are going to have to deal with in the coming years.

In short, if you are an educator with a particular interest in Japan or a teacher planning to spend time teaching or helping in a Japanese school, this book is certainly designed to serve your needs. Other readers will find in it a readable introduction to certain distinctive features of Japanese culture, and beyond that, a competent discussion of concepts and problems related to the contemporary educational scene in Japan.

Editor’s note: Do any readers know of a similar book for other parts of Asia, such as, for example, India, China, or the Philippines? If so, please contact the Editor with a bibliographical citation. Please let us know if you would like to review the book in these pages.
TWO STEPS FORWARD, ONE STEP BACK:
On Running an Asian Studies Theme House

Timothy Cheek
The Colorado College

Timothy Cheek, a specialist in 20th century Chinese history, teaches several East Asian history courses and is director of the Asian-Pacific Studies program.

One goal many Asian Studies colleagues at colleges and universities harbor is the establishment of residential houses dedicated to promoting some aspect of Asian Studies. Language houses and experiments with area studies theme houses are certainly not new. During the 1991-1992 academic year, Colorado College planned an experimental Asian Studies house to open in the fall of 1992. Called the Asia Center at Donaldson House (the donor of the building), we envisioned the house to be more than a theme house, but rather an experiment in combining residential and academic life. As my title suggests, it has been a mixed success. In the spirit of The Asian Exchange, it seems more useful to be frank about problems as well as successes. I hope readers with experience in these matters will offer concrete suggestions.

Many of our schools have combined residential and academic life. Some have had professors’ families live in student housing or next door, or have arranged regular seminars in dorm wings, or recreated the Oxbridge model of a "house" with a professorial "master." Most such cases resulted in tired professors with angry families. Corporate student life and current professorial life seem not very compatible. At Colorado College, we therefore arranged to house professors' offices in the Asia Center and scheduled academic programs, particularly language classes, there. A committee of three faculty, with advisors from Residential Life and the Dean of Students' office was set up to oversee the Asia Center.

Several problems emerged from which we have learned. First, everything takes longer than one anticipates. Internal renovations were not complete when the fall semester began, and the offices were not furnished (nor lockable) until late November. Secondly, the Chinese and Japanese language instructors found it difficult and inefficient to have two offices: their permanent offices as well as the experimental ones in the Asia Center. Understandably, they favored their familiar spaces.

(Cheek, cont. p.12)
Thirdly, multi-culturalism was more complex than anticipated. During the first semester, the Head Resident was Asian, and most of the residents were American, albeit of various descents. But it became clear that regardless of one's heritage, being an American young adult was key. The Head Resident used sensible strategies and hours of labor to organize events and activities, appropriate if one were in China. To our amazement, even Asian-Americans of Chinese descent failed to respond.

I attribute many of the difficulties to the process of trying something new on the campus, although we did take advice from other language theme house directors and our Residential Life administrators. However, it is clear that running a theme house is a major commitment of time and energy. If you are contemplating starting one, convince your dean to give you a one-course release. Even this release will cover only a portion of time you will devote to the theme house. Sustained and hands-on support from the Dean's Office and Residential Life are needed to make such an experiment a long-term success. An experienced Head Resident is a necessity as is training in multi-cultural communications. In short, an Asian Theme House is not an academic experiment, but is a college-wide team undertaking, needing coordinated effort from many college departments.

Ours is not, however, a record of woe for the Asia Center at Donaldson House has been generally regarded as a success. The Center hosted a wonderful series of events, including a gamelan concert, during Homecoming Weekend. It sponsored a series of speakers and seminars, and above all, it has made a positive contribution to the campus experience of a dozen of our students. This first year we had a healthy mix of older and younger students, Anglo-, African-, and Asian-American students and Asian-born students. We enjoyed several noisy, colorful, and tasty potluck dinners cooked en masse at the Center.

The Asia Center will have a new focus in the fall of 1993 when it will become a Japanese language house. The Asian-Pacific Studies committee felt that the rigors of language study will bring more energy to the Center. Beginning Japanese language students can draw from the experience of senior students, many of whom will have returned recently from study in Asia. Senior students may find an environment which does not treat their "foreign" experience as irrelevant (a frequent complaint of returnees from foreign study). Of course, Japanese language classes can be held in the Center. We feel that the model of work that is unavoidable in language study will set the tone for the work.
The Hickory Ridge Conference Center, west of Chicago, is the site of the spring meeting of the Arts and Sciences Institutions Asian Network (ASIANetwork), April 23-25, 1993. As we go to press, nearly sixty institutions are sending representatives.

The network and the conference grew out of the April 1992 Pinehurst, North Carolina meeting of faculty and administrators, from forty-five liberal arts colleges, especially interested in undergraduate programs of Asian studies. Such institutions share a unique teaching mission, scale, and resource limitations. The ASIANetwork can serve as a conduit for communication and cooperation.

At the conference, small group sessions and panels will focus on nuts and bolts issues and practical means for strengthening Asian studies in the liberal arts college environment. For example, dilemmas of depth and breadth in Asian studies programs will be discussed, as will resource development and grant opportunities for undergraduate programs. Women in Asian society will be a focus for discussion of curriculum and faculty development.

Among the speakers will be Perry Link, Professor of Chinese Language and Literature, Princeton University, who will speak at the Saturday night dinner. Mary Brown Bullock, Director, The Asia Program, The Woodrow Wilson International Center for Scholars, will discuss scholarly exchange among Chinese, Japanese, and North American institutions.

Ainslie T. Embree, Fellow, Senior Scholars Program, Professor of History (Retired), Columbia University will share reflections on current affairs in India.

Mantle Hood, Senior Distinguished Professor of Ethnomusicology, University of Maryland Baltimore County will give a lecture demonstration on the topic of gamelan in America.

David Vikner, President of the United Board for Christian Higher Education in Asia will describe the work of the United Board and outline possibilities for partnership with the ASIANetwork.

Thomas L. Benson, Provost, St. Andrews College, Laurinburg, NC, organizer of the Hickory Ridge Conference, reports that the Conference Center is an especially comfortable and attractive retreat facility. The conference fee of $225 includes registration, all meals and refreshments from Friday evening through Sunday noon and two nights of accommodations.

Please contact Tom Benson for additional information:
Phone: (919) 277-5660
Fax: (919) 277-5020
On-campus Asia-oriented programs include:

**Beloit College:**
Center for Language Studies, Summer intensive program in Japanese and Chinese language and culture, June 13-August 13, 1993

Indonesian exhibit
Logan Museum
Spring 1993

East Asian art exhibits
Wright Museum of Art

**Wittenberg University:**
Wittenberg University East Asian Studies Journal has published student essays annually for 18 years, and invites submissions from The Asian Exchange member institutions.

Cheek, cont. from p.12)

we must all do to make such a theme house a successful experience.

In order to make the Center permanent, we will need outside funding which we are currently seeking.

In conclusion, the Asia Center has been a worthwhile experiment, and we look forward to its second year. We would be grateful for suggestions and lessons from our colleagues among The Asian Exchange network, and hope to see a response from you in the pages of this newsletter.

**DePauw University:**
Mitsui Symposium on U.S.-Japan Relations:
Japanese Education and What We in the U.S. Can Learn From It, October 30, 1992


**Hope College:**
Course offering: "Encounter with Cultures," Alfredo M. Gonzales, Assistant Provost

**Resources:**
The East Asia Resource Center Newsletter is an excellent, free newsletter for readers in the Washington/Oregon area. Published by the East Asia Center, a federally-funded Title VI Area Studies Center at the Jackson School of International Studies, University of Washington, the Winter 1993 newsletter notes upcoming lectures, exhibits, educational exchanges, language study, conferences, seminars, and foreign study fellowships. To subscribe write: Mary Hammond Bernson, Editor, East Asia Resource Center, Jackson School of International Studies, DR-05, 302C Thomson Hall, University of Washington, Seattle, WA 98195. Phone: (206) 543-1921.
STUDY ABROAD RECOMMENDATIONS AND OPPORTUNITIES

Antioch College:

Antioch at Kyoto Seika: Japanese Aesthetics and the Environment, Spring 1993

The program will include an in-depth study of the aesthetic culture of Japan with a focus on gardens and a direct involvement with the current environmental concerns of the Japanese.

The spring quarter will focus on cultural and art history as well as language, field trips to museums, farms, parks, and gardens. There will be hands-on garden activity, including actual digging, planting, and pruning, under the supervision of master gardeners. The summer quarter will focus on cooperative work experience with environmental groups or preservation work crews. It is hoped that Kyoto Seika University students will join the Antioch students for classroom and work activities. Working together on hands-on projects has immense value in terms of international education and understanding.

Contact: Harold Wright or JoAnn deA. Wallace, Antioch Education Abroad, Spalt International Center, Antioch College, Yellow Springs, OH 45387. Phone: (513) 767-6417

Beloit College:

Indonesia Exchange Program, Satya Wacana University in Salatiga, Central Java; July 1-December 20, 1993

In 1992, four students went to Indonesia, and five Indonesian students came to the U.S. in exchange.

Contact: Terance W. Bigalke, Director, World Affairs Center, Beloit College, 700 College Street, Beloit, WI 53511, Phone: (608) 363-2269; Fax: (608) 363-2689; E-Mail: bigalket@beloit.edu

or

Kathleen Adams, Acting Chair, Asian Studies Program, Beloit College, Beloit, WI 53511. Phone: (608) 363-2713; E-Mail: ADAMSKM2BELOIT.EDU

Resources:

East Asian Film Catalogue lists (annotated) audio-visual teaching materials and feature length films related to Japan. Materials are coded for use at all age levels and are arranged by subject categories such as art, history, Japanese Americans, religion or society.

Contact: Media Resources, Earlham College, Box 5, Richmond, IN 47374. Phone: (317) 983-1314
FACULTY NETWORK

New Faculty Appointments

Takako Shigehisa, Japanese language. DePauw University

Hai Wen, Economics. Fort Lewis College, Durango, CO. Area: East Asian Economics

Faculty Transitions

Scott Corbett, History, Asian Exchange member, has moved from Nebraska Wesleyan University to the National Institute of Education of Nanyang Technological Institute in Singapore.

Corbett’s major research interests include cross-cultural communications, particularly cultural exchanges between Asia and the West. He will teach history courses focusing on the development of the major world cultures and their dynamic interactions, particularly those interactions shaping Singapore and its environs.

Corbett will also serve as consultant for a curriculum development team responsible for introducing appropriate cross-cultural communication curricula for the Singapore secondary school system.

Corbett will continue as a member of The Asian Exchange. He would be happy to perform leg-work and investigative services to colleagues or institutions interested in developing exchange programs with Singapore. He is willing to find curricular material and teaching aids, and would be pleased to be a contact person for colleagues who are developing programs in Southeast Asia.

Contact: P. Scott Corbett, %Dr. Grace Loh, National Institute of Education, Nanyang Technological University, 469 Bukit Timah Road, Singapore 1025, Republic of Singapore

Resources:

The Institute for Education on Japan at Earlham College published, in 1991 and 1992, the first two volumes of a series of Occasional Papers designed to bring to a wider audience short essays, research articles, and analyses of contemporary issues in U.S.-Japan and U.S.-East Asian affairs. Topics have included economics, social relations, music, and geology.

Contact: Institute for Education on Japan, Earlham College, Richmond, IN 47374
We welcome several new members of the Asian Exchange Network whose names appear first in the following list. Because we believe that The Asian Exchange should facilitate easy communication among members, we will continue to publish the names, addresses, and fields of interest of the current membership. Please send any appropriate corrections to the list to the Editor.

New Members:

Kathleen M. Adams  
Acting Chair, Asian Studies Program  
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Beloit College  
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(New members, cont. p.18)
(New, cont. from p.17)

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Paul B. Watt
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Harold Wright
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Syllabus:

We continue our publication of syllabi from The Asian Exchange membership with the syllabus for an anthropology course, "Cultures of Southeast Asia," taught by Rita Kipp, Kenyon College. The syllabus begins on page 23.

Resources:

China and Inner Asia, A Selected Bibliography and Guide to Research at Tutt Library was prepared by Colorado College students, librarians, and faculty in 1992 and published by the Asian-Pacific Studies Program. The guide is designed to help researchers use the library for work in Asia and the Pacific. It covers an area, not a discipline, and includes a wide range of sources for academic disciplines, indices, periodicals, U.S. government documents, and video tapes.

Contact:  
Robin Satterwhite, Tutt Library, Colorado College, 14 E. Cache La Poudre, Colorado Springs, CO 80903. Phone: (719) 389-6856
The Asian Exchange is rapidly becoming a forum for what we envisioned that it might be: the exchange of information about what is happening in the area of Asian Studies on our member campuses.

It is important that the information disseminated by the Exchange be timely. We are eager to receive news to publish in the Autumn issue of the newsletter at any time, and have set July 1, 1993 as a copy deadline for the Autumn issue.

Please consider submitting:

1) Responses to the articles and syllabus published in this issue: on ethnomusicology, education in Japan/Asia, research experiences of students in India/Asia, Asian language and theme houses, and anthropology.

2) News about the 1993-1994 academic year Asian affairs on your campus: new faculty appointments, visiting faculty, new courses, programs, conferences, exhibitions, performances, study abroad opportunities, resources, and publications.

3) Articles by students/alumni on aspects of their study of Asia on campus or abroad. We hope to publish in each issue a piece written by a student or alumni.

4) Articles, book reviews, descriptions of/reflections on discrete or general areas of Asian studies on your campus, and course syllabii.

July 1, 1993 is the copy deadline for the August issue of The Asian Exchange. Please begin sending material about the 1993-1994 school year on your campus now. Many thanks.

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Editor’s note: The masthead calligraphy for The Asian Exchange is by Yuchien Chen, a computer scientist with Colorado Interstate Gas Co. He is the husband of Yun Yu Wang-Chen, Department of Theatre and Dance, Colorado College. The Chinese translation of the character is, appropriately, "academic exchange."
CULTURES OF SOUTHEAST ASIA

Anthropology 44, Fall 1992
Kenyon College

Office Hours: M,W 10:30-12:00
T,TH 4:00- 5:00

Rita Kipp

Course Description

Southeast Asia was for centuries the crossroad between India and China, and then between Europe and the Orient. Hinduism, Buddhism, Islam, and Christianity have all gained large followings here, and the region’s patchwork of cultures reflects the diversity of these historical and religious influences. Students will gain a sense of the geography and history of the region while exploring some ethnological problems. One problem is the beginning of states, and especially the extent to which trade and Indian influences played a part in their development.

The focus in this course will be hierarchy and power. The questions we will be asking in our exploration of prehistory, history and ethnography are: What kinds of power relations characterize the "egalitarian" peoples of Southeast Asia? How and when did hierarchical polities emerge in the region? Is the state in Southeast Asia different in kind from those that we know in Western history? What is the relationship between capitalism and the state, especially in the present era of a transnational capitalist order?

Required Texts:


Valuative Criteria

Your grade will be based on a midterm, a final, and a term paper. Each of these will be explained below:

The midterm and final will each count one third of your grade. The final will not be cumulative. About a week before each exam you will get two to four questions to study. I will select one for you to write at the exam, which should take about an hour.

The term paper, also worth one third of your grade, must be focused around a thesis, question, or theory. I will provide a list of suggested topics, although you may pursue your own topic if you already have something clearly in mind. Follow the American Anthropologist style of citations. Consult the "Guide to Term Papers in Anthropology" for examples and instructions. Length should be anywhere between 10 and 20 pages. The paper is due December 9th, the last class. I take off one + or - step per day for papers turned in late.

COURSE OUTLINE AND READING ASSIGNMENTS

September 2  Geography and Ecology of the Region
Film: Peasant Ecology in the Rural Philippines

September 9  Foragers in Prehistoric Times
Society and Cosmos, beginning - 141

September 16  Foragers Today
Society and Cosmos, 142 - end


September 23  Imagining Prehistoric Chiefdoms


September 30  
**Political Systems of Highland Burma**

*Political Systems of Highland Burma*, beginning - 195

October 7  
**The Structural and Ecological Limits of Chiefdoms**

*Political Systems of Highland Burma*, 196 - end

A/S Supplement  

Film: *Feast in Dream Village*

October 14  
**Maritime Trade and the Emergence of Mandalas**

*Negara*, beginning - 97

A/S Shelf Supplement  

October 21  
**Theatre States of Southeast Asia**

*Negara*, 98 - end

* A/S  

October 28  
**MIDTERM EXAM**

Film: *Borobudur: the Cosmic Mountain*

November 4  
**Hierarchy and Power: Javanese Examples**
Javanese Shadow Plays, Javanese Selves, all

A/S Supplement

Film: Dances of Surakarta, Central Java: Srimpi Gondokusomo

November 11 Malaysia: The Penetration of Capitalism
Spirits of Resistance and Capitalist Discipline, beginning - 137

November 18 Women Factory Workers in Malaysia
Spirits of Resistance and Capitalist Discipline, finish
Film: Floating in the Air, Followed by the Wind

December 2 Mobile Workers
Emigrants, Entrepreneurs, and Evil Spirits, all
Film: Turumba

December 9 TERM PAPERS DUE

* A/S

Film: The Year of Living Dangerously

December 18 FINAL EXAMINATION, 9:30
THE ASIAN EXCHANGE
A Newsletter For Teaching About Asia

PROSPECTUS

Purpose of The Asian Exchange:
1. To keep in contact with colleagues involved in Asian-Pacific Studies, i.e. to continue communication and to build and support the network.
2. To increase the possibilities of sharing visiting faculty and special speakers.
3. To keep current about the work of faculty and to communicate suggestions of faculty with regard to resources.
4. To circulate information about study abroad programs.

Information to be communicated through The Asian Exchange:

1. Faculty
   a. Listing of current faculty, address, area of specialty, electronic address, Fax
   b. Additions to tenure track faculty
   c. Current visiting faculty, address, area of specialty, etc. and campus contact person
   d. Prospective visiting faculty

2. Resources: recommendations and suggestions re:
   a. Reference materials; scholarly publications
   b. Periodicals/newspapers
   c. Films; television programs, videos
   d. Computer programs
   e. Other

3. Resources: publications by The Asian Exchange colleagues
   a. Reviews
   b. Brief bibliographical notes
   c. Course syllabi

4. Study abroad programs: reports, suggestions, references re:
   a. People to contact in study abroad programs: networking
   b. Notes about current programs in various venues
   c. Information about new programs

5. Continuing dialogue from conferences

6. Calendar
   a. Conferences, exhibitions
   b. Programs on campuses

Contact: Marianna McJimsey, Editor, The Asian Exchange
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THE ASIAN EXCHANGE
A Newsletter For Teaching About Asia

Name

College address

College phone number

Fax

Electronic mail address

Academic department

Areas of specialty

1993-1994 Asian Studies new or visiting faculty on your campus:
Name and dates on campus
Name and dates on campus
Name and dates on campus

1993-1994 Asian Studies programs, conferences, exhibitions on your campus:
Occasion/dates
Occasion/dates
Occasion/dates

Recommendations re: study abroad programs

Recommendations re: resources, reference materials, publications, periodicals, media:

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