GREETINGS FROM THE CHAIR, ASIANetwork BOARD OF DIRECTORS

Gregory Eliyu Guldin
Anthropology, Pacific Lutheran University

The ASIANetwork continued its early growth throughout 1994. Through the encouragement of a generous three-year Luce Foundation grant (1994-1997), ASIANetwork expanded its influence and service to colleges committed to developing Asian Studies programs and to promoting excellence in teaching Asian Studies. The ASIANetwork Consultancy program, funded by the Luce Foundation, began its implementation during the first semester at Eckerd College, Elon College, and Illinois Wesleyan and with the Planning Group for the College of Asian and Western Learning.

The ASIANetwork Conference in April in Santa Fe brought together colleagues who have been members of the Network since its inception with faculty who are new to our organization. We welcome them, and encourage everyone to attend the next ASIANetwork Conference, April 21-23, 1995, which will be hosted by Eckerd College in St. Petersburg, Florida. You will receive conference registration materials in the New Year.

The multiple demands on our resources, time, and talents have led the ASIANetwork to expand its administrative structure in order to support new programs and enhance our outreach among liberal arts colleges. At the October 1, 1994 Board meeting, the members revised (pending membership approval) the organizational leadership structure, establishing the separate posts of Executive Director of the ASIANetwork and Vice-Chair of the Board of Directors. Marianna McJimsey, Colorado College, Editor of the ASIANetwork Exchange, was appointed Executive Director, and Madeline Chu, Kalamazoo College, was elected Vice-Chair.

Tom Benson, our unflagging and inspiring leader, stepped down as Chair of the Board, but
will continue to work in the area of Development for the ASIANetwork. We are very grateful to Tom for his dedication, hard work, and vision for the organization.

I have been elected by the Board to serve as Chair of the Board through the 1996 Annual Meeting. I will do my best to uphold the vision of Tom and all of those who have established the ASIANetwork. I am a teaching scholar in Anthropology who has lived and worked in Hong Kong and the People’s Republic of China. We in North America have much to learn about life and living from Asia, and we have much to share with the people of Asia as well. I pledge my term as Chair of the Board to pursuing the paths which my colleagues in the ASIANetwork have laid before me.

Contact: Gregory Guldin, Anthropology, Pacific Lutheran University, Tacoma, WA 98447; Tel: 206/535-7661; Fax: 206/752-0858; Email: guldinge@plu.edu

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ASIANetwork 1995

Join us in Florida
April 21, 22, 23

Featured Speaker:
Tu Wei-Ming - Chair, Department of Asian Languages and Civilizations, Harvard

hosted by
ECKERD COLLEGE
ST. PETERSBURG, FLORIDA

The 1995 Conference of the ASIANetwork, a Consortium of Liberal Arts Colleges to promote Asian Studies, will be held April 21-23, 1995 in St. Petersburg, Florida. Eckerd College is the host institution. You are invited to enjoy St. Petersburg at a lovely time of the year.

Preliminary arrangements

The conference comprehensive registration fee of $140 includes all meals Friday evening through Sunday lunch, all conference fees, and materials.

Information will be mailed detailing the contacts for travel and housing. The conference hotel is the TradeWinds Resort, St. Petersburg Beach. There will be a $25 discount per room, per night (not per person) off the advertised room prices for confirmed registration forms received by March 15, 1995.

Participants are invited to either select their own roommate, or the conference organizers will randomly decide roommates for final room assignments.

Tu Wei-Ming, Keynote speaker

Tu Wei-Ming, Chair, the Department of Asian Languages and Civilization, Harvard University will be the Friday evening keynote speaker.

The Conference will offer an opportunity for Network institutions to collaborate and to enjoy the resources of the Network. The central concern of the Network which the Conference will address is the teaching of Asian studies in the liberal arts college.

Preliminary program notes

Planning has included a variety of sessions for the 1995 conference. These include three plenary sessions. One plenary session will focus on Orientalism in Asian Studies with a panel discussion of Asian perspectives on human rights in Asia. A second plenary will be devoted to curriculum. Interdisciplinary courses in Asian Studies developed by St. Olaf College, Pacific Lutheran University, Eckerd College, and St. John's College of Santa Fe will be described and
discussed. A third plenary session will feature Luce Visiting Scholars addressing the topic of the ways in which visiting Asian scholars can contribute to strengthening Asian Studies programs.

Teaching workshops will include the use of art to teach about Asia, using autobiography and the novel to teach about Asia, and teaching about Korea: a guide to resources for the non-Koreanist. ASIANetwork workshops on the ASIANetwork Consultancy program, electronic communication, fundraising, and how to get students to Asia, i.e. matching students to programs are planned.

Sessions on how to begin organizing an Asian Studies program from the ground up and on films and videos for the Asian Studies classroom will be also featured.

Eckerd College will host the Conference reception and dinner on Saturday night. David Vikner and the United Board for Christian Higher Education in Asia will host the lunch on Sunday.

Contact: Marianna McJimsey, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-7706; Fax: 719/389-6473; Email: asianex@cc.colorado.edu

BOARD COMMITTEE MEMBERSHIP

Annual Meeting Planning: Greg Guldin, Marianna McJimsey, Molly Ransbury, Tom Benson
Faculty Development: Madeline Chu, Tom Benson, Dorothy Borei, Greg Guldin
Membership/Outreach: Rita Kipp, Tom Benson,

ASIANetwork DATA BASE AND MAILING LIST

ASIANetwork members have requested from time to time the ASIANetwork mailing list or listing of, for example, members who are anthropologists, who teach Chinese language courses, or who live in Connecticut. The latter is the kind of information that can be retrieved from a data base. Happily, we will soon be in a position to supply such requests.

Sandy Papuga, the ASIANetwork secretary, is putting into the computer the data we have received from you from the information sheets which are sent with each issue of the ASIANetwork Exchange. However, we need more information from you. Of our mailing list of 512 names, we have received 113 information sheets.

Please take a moment to complete the enclosed information sheet and return it.

Sandy Papuga will answer the ASIANetwork telephone (719/389-7706) on Monday, Wednesday, and Friday from 7-9 a.m. Mountain Time. At other times, please leave a message.

Contact: Marianna McJimsey, Executive Director, ASIANetwork, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Fax: 719/389-6473

ASIANetwork FUTURE CONFERENCE SCHEDULE

April 1995: Hosted by Eckerd College, St. Petersburg, FL
April 1996: Hickory Ridge Conference Center, Lisle, IL
April 1997: Hosted by Green Mountain College, Poulteny, VT
FACULTY NETWORK

College of William and Mary,
Yana van der Meulen Rodgers, Economics, Summer 1994, Chung-Hua Institution, Taiwan, Research on male-female wage differentials

Colorado College,
Patty Sakurai, English, New courses: Japanese-American Literature: The World War II Experience, Race, Gender, and Sexuality in Literature, Asian-American Literature and Film

Connecticut College,
Takako Shigehisa, 1994-1996
Japanese Language and Classical Literature

Earham College,
Carmelita and Steven Nussbaum, 1994-1995, Japan Study, Waseda University, Address: Waseda Guest House #5, 3-17-3 Nishi-Waseda, Shinjuku-ku, Tokyo 169-50, Japan

Elon College,
Tom Arearo, Pune, India; Dr. Chakrabarti, Calcutta, India; Jimmie Agnew and Jim Murphy at sister institution of Southeastern University, Nanzing, China

Gettysburg College,
Megan Greene, East Asian History, tenure track; Miyako Matsuki, East Asian Religions, tenure track; Deborah Fiedler, Anthropology, Japan, 1994-1995

Hanover College,
J. David Cassel, Theology, is developing a course, Eurasia, to explore the history, art, culture, philosophy, and theology in the East and West. David Cassel, Hanover College, Hanover, IN 47243, Tel: 812/866-7218; E-mail: casse1@hanover.edu

Hiram College,
Atsuko Yamazaki, 1994-1995

Huron College,

Pikes Peak Community College,
Ruth E. Beardsley, Philosophy; Developing Asian Studies, especially Chinese language and culture

Ripon College,

St. Mary's College of Maryland,
Chen Qiming, Chinese Language; Kathleen Ryor, 1994-1995, East Asian Art

St. Olaf College,

Upsala College,

Washington State University/Pullman,
Carol Ivory, Tenure track, Fine Arts

NOTICE OF POSITIONS

Japanese Language/Literature/Culture

Colorado College

Assistant Professor of Japanese, 3-year appointment from September 1995. Position may become tenure track. Experienced teacher/scholar for all levels of Japanese language, literature, and culture. Ph.D. and native/near native proficiency in Japanese and English. Experience and interest in a secondary Asian area such as SE Asia to teach humanities or social science courses an added advantage.

We encourage applications from women and minorities and from candidates able to address perspectives of women and minorities in the curriculum. EOE. Send application and complete
dossier (c.v., 3 letters of recommendation, summary of academic qualifications and experience).

Contact: Armin Wishard, German, Russian, Asian Languages, Colorado College, 14 E. Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-6520

Visiting Professor/Philosophy
De La Salle University, Philippines

De La Salle University is a distinguished Christian Brothers institution located in Manila. Its president, Brother Andrew Gonzalez, invites applications from candidates, with the appropriate doctoral level degree, for a one-year position as Visiting Professor of Philosophy, with an emphasis on western philosophy. Brother Andrew Gonzalez, invites applications from candidates, with the appropriate doctoral level degree, for a one-year position as Visiting Professor of Philosophy, with an emphasis on western philosophy.

De La Salle University is on the trimester system, with the academic year from June to March. Local salaries are above the norm, and the university will provide a visiting professor with

Contact: Brother Bernard S. Oca, FSC, Vice-President for External Operations, De La Salle University, 2401 Taft Ave., Manila 2800, Philippines; Tel: 63-2-522-1501

FACULTY DEVELOPMENT

ASIANetwork Luce Consultancy Program

Madeline Chu, Coordinator of the ASIANetwork Consultancy Program, has announced the following consultancy awards:

Carthage College, applicant: David Krause, Associate Dean for Academic Enhancement; North Central College, applicant: Albert Welter, History; Westminster College, applicant: Linda S. Pickle, Foreign Languages and Literature.

The consultancy program was established for the needs of private liberal arts colleges. However, the committee is considering ways in which the consultancy program can give some curriculum assistance in response to the application of Adrian Aveni, Sociology, Jacksonville State University.

Contact: Madeline Chu, Kalamazoo College, Kalamazoo, MI 49007; Tel: 616/337-7325; Fax: 616/337-7251; Email: chu@kzoo.edu

St. Mary's College of Maryland

"Teaching the Chinese Classics in Transition," NEH Summer Institute for College Teachers, June 17-July 26, 1996

Contact: Henry Rosemont, Jr., Philosophy and Religious Studies, St. Mary's College, St. Mary's City, MD 20686; Tel: 301/862-0337; Fax: 301-862-0436

University of Hawai'i and East-West Center

Sponsor: Asian Studies Development Program
Dates: June 4-July 8, 1995
Topic: Japanese Culture and Civilization

Funding: National Endowment for the Humanities
Director: Thomas Kasulis, Chair, Department of East Asian Languages and Literatures, Ohio State University

Description: The 1995 Institute on Japanese Culture and Civilization is designed for two- and four-year college faculty who teach (in the United States) core introductory courses in the humanities and social sciences. The institute will include lectures and discussions on a broad range of topics related to Japan, with a primary emphasis on the relationship between the humanities and contemporary issues. Attention will be paid to pedagogical strategies for integrating content on Japanese culture into undergraduate courses.

Program:

Week one: Discussion of the basic elements out of which Japanese culture was forged: language, geography, people, early external historical influences, ancient social, political, artistic, and literary traditions.

Week two: Discussion of major themes and styles in literature, philosophy, and religion of the 9th through the 19th centuries.

Week three: Focus on Japanese aesthetics. Discussion of traditional drama and gardens, as well as literature and art as they reflect Japanese spiritual and religious values.

Week four: Discussion of how the humanities changed in the light of modernizing social, economic, and political forces.
Week five: Examination of how the humanistic ideals of traditional Japan have persisted in a society that, at least superficially, has been influenced and transformed by Western values, science, and culture.

Eligibility: Faculty at all levels, who teach in the United States, tenured or untenured, from humanities or social sciences in two- and four-year colleges and universities. Women and minorities are especially encouraged to apply. The program is designed for faculty who are not experts in Japanese Studies, but who play an ongoing and important role in offering lower-division courses at their respective institutions.

Stipend: Participants will receive a weekly stipend of $250, an allowance for meals, housing, and other expenses, and up to $500 round-trip airfare to Honolulu.

Deadline: March 1, 1995
Contact: Asian Studies Development Program Secretariat, East-West Center, 1777 East-West Road, Honolulu, Hawaii 96848; Tel: 808/944-7639; Fax: 808/944-7070; Email: noharaw%ewc.bitnet@cmsa.berkeley.edu.

A CONFERENCE: CONGRESS ON RESEARCH IN DANCE
Yunyu Wang

Yunyu Wang, Dance, Colorado College, attended the Congress on Research in Dance, at Texas Woman's University, Denton, TX, November 3-6, 1994. She was surprised to discover that presenter, Chiyoe Matsumoto, the "mother" of dance education in Japan, had been the teacher of Professor Wang's own instructor, Faisheng Liu, who in turn, was the "mother" of modern dance in Taiwan. Professor Wang relished the new connections noting that in Asian tradition, "in order to learn, you have to be part of the family."

The Congress on Research in Dance was founded in 1965 to encourage study, discussion, and publication in dance research. Its current membership includes over 500 individual dancers, teachers, and scholars from the United States and around the world and over 300 colleges, universities and libraries. In 1990, CORD cooperated with professional dance associations from around the world to host a two week conference in Hong Kong.

Gender, as a cultural, social, and political construct, was the theme of the 1994 conference. The theme provided the context for the exploration of ideas and issues relating to how we perceive and construct new knowledge in dance and related disciplines including aesthetics, art criticism, cultural anthropology, curriculum theory, history, and popular culture.

Chiyoe Matsumoto, the "mother" of dance education in Japan led a group of seven dance educators from four universities and colleges in Japan. They presented papers on dance education in Japan and its influence in Taiwan and other Asian countries.

Contact: Yunyu Wang, Dance, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-6460; Fax: 719/593-9744
A SYMPOSIUM: AMERICAN MISSIONARIES AND SOCIAL CHANGE IN CHINA: COLLISION AND CONFLUENCE

Suzanne Wilson Barnett

Suzanne Wilson Barnett, History, University of Puget Sound, has summarized for us the proceedings of the symposium sponsored by the Northwest Regional China Council, Portland, OR, held at Linfield College, July 14-17, 1994. She wrote, “The symposium was a remarkable experience both for the flow of ideas and for the opportunity for academics and non-academics to talk with each other.”

Scholarly papers, commentaries, and conversation at the Northwest Regional China Council’s July 1994 symposium explored a wide range of topics in the general category of American-Chinese interaction. One overriding lesson may prevail: China missions, both Protestant and Roman Catholic, are an indelible and undeniable component of the relationship of Americans and Chinese and form an arena in which to analyze the role of outsiders in China's modernization and the role of China in the coming of age of the United States over the past two centuries. Affirming this realization were the contributions both of presenters--most of them from the academic world--and the attending audience, many with missionary backgrounds.

The result of some creative thinking and steady hard work by the staff and membership of the Regional China Council in Portland, the symposium brought together different constituencies, including China scholars, Chinese Christians, former missionaries, missionary children, and others with interest and experience in American-Chinese relations.

Christianity and Chinese Politics

Plenary sessions featured a keynote address by former United States Ambassador to China, Arthur W. Hummel, Jr.; a thematic survey by Daniel Bays, University of Kansas on missionary Christianity in China and its transition to Chinese Christianity; an extended comment by Zhuo Xinping of the Chinese Academy of Social Sciences, Beijing, on the impact of American missionaries on Chinese society; an interpretive address by James C. Thomson, Jr., Boston University, on the question of whether missions made any difference to Chinese history; and other addresses and panels on issues involving Christianity and Chinese politics, society, and cross-cultural connections. Concurrent sessions and informal meetings focused on religious, literary, political, and social matters in both historical and contemporary contexts.

While “collision” was in view in, for example, the conflict of May Fourth Chinese intellectuals caught between being Christian converts and being Chinese nationals in a revolutionary era, “confluence” was the more common experience in symposium discussion: American China missions, broadly defined as education and good works as well as evangelism, functioned within a dynamic pattern of conceptual and social change in China; they did not cause such change. This conclusion becomes all the more significant in consideration of China missions as the single most powerful ingredient of American perceptions of China. Missionaries were the front line of United States contact with Chinese society; they learned the language and articulated their experience to folks at home, but neither they nor the United States government could shape China in an American image.

The particulars of these observations are apparent in the records of the symposium, including summaries of papers and audiotapes of plenary and concurrent sessions, as well as other materials.

Contact: Northwest Regional China Council, PO Box 751, Portland OR 97207; Tel. 503/725-4567; Fax: 503/725-4342 or 4882

The masthead calligraphy for The ASIANetwork Exchange is by Yuchien Chen, a computer scientist with Colorado Interstate Gas Co. He is the husband of Yunyu Wang-Chen, Department of Theatre and Dance, The Colorado College. The Chinese translation of the character is, appropriately, “academic exchange.”
The following scholars from China, India, Korea, and Philippines are spending the 1994-1995 academic year on the campuses of liberal arts colleges from Seattle to North Carolina, and throughout the Midwest. They not only are pursuing research during their tenure, but also contribute to the life of the college community in which they are living.

The scholars, their home university, their area of specialty, and the local campus contact are listed below. The list of scholars who will be placed for the 1995-1996 academic year will be available in January 1995.

Contact: Carmen Dagnino, Program Associate, United Board for Christian Higher Education in Asia, 475 Riverside Dr., Rm. 1221, New York, NY 10115; Tel: 212/870-2608; Fax: 212/870-2322

China

Ms. Chen Hong, Capital Normal University, English
James F. Traer, President, Westminster College, Fulton, MO 65551; Tel: 314/642-3361; Fax: 314/642-2176
Ms. Chen Meihua, Beijing Foreign Studies University, English
Richard Killough, Religion, Drury College, Springfield, MO 65602; Tel: 417/865-8731; Fax: 417/865-3138
Mr. Lu Tongqun, Nanjing Normal University, Chinese History and Language
Rhodes College, 2000 North Parkway, Memphis, TN 38112-1690; Tel: 901/726-3871
Mr. Hong Xiuping, Nanjing University, Philosophy
Terance W. Bigalke, Director, World Affairs Center, Beloit College, Beloit, WI 53511-5595; Tel: 608/363-2269; Fax: 608/363-2689
Ms. Li Xiaoling, Sichuan Conservatory of Music, Music
John Sorenson, Waldorf College, 106 S. 6th St., Forest City, IA 50436; Tel: 515/582-2450
Ms. Yin Ai-qing, Northeast Normal University, Music

Robert Karlen, Music, Augsburg College, Minneapolis, MN 55454; Tel: 612/330-1266; Fax: 612/330-1695
Mr. Zhong Huasen, Sichuan University, English
Donald B. Ruthenberg, President, Columbia College, 1001 Rogers St., Columbia, MO 65216; Tel: 314/875-8700

India

Mrs. Prema Jeyapaul, Lady Doak College, Economics, Women's Concerns
Dorothy Borei, Guilford College, 5800 W. Friendly Ave., Greensboro, NC 27410; Tel: 910/316-2219
Mr. Ramanujam Nedumaran, American College, English, Drama
William A. Good, Thiel College, Greenville, PA 16125-2181; Tel: 412/589-2000
Mr. Nirmal Selvamony, Madras Christian College, English, Drama
Joseph Gardner, Theater, Davidson College, Davidson, NC 28036; Tel: 704/892-2000

Korea

Mr. Kim Young Jong, Soong-Sil University, Public Administration
Mary La Tourelle, Seattle Pacific University, Seattle, WA 98119; Tel: 206/281-2474
Mr. Park Won-Pyo, Han Nam University, Public Administration
Dean Boldon, Maryville College, Maryville, TN 37801; Tel: 615/981-8219; Fax: 615/983-0581

Philippines

Ms. Betty Abregana, Silliman University, Social Psychology
Ann Boyd, Hood College, Frederick, MD 21701-8575; Tel: 301/696-3627; Fax: 301/694-7653
Mr. Milagros V. Dignadice, Central Philippines University, Business, Management
W. Ward Gasque, Eastern College, 10 Fairview Ave., St. David's, PA 19087-3696; Tel: 610/341-1567; Fax: 610/341-1466
STUDY ABROAD

Associated Colleges of the Midwest
Applicants from non-ACM schools are welcomed to the ACM Asia programs, whose deadlines are listed below.

China, The Chinese University of Hong Kong, February 10, 1995 deadline for the 1996 program

Japan Studies, Waseda University, Tokyo, February 4, 1995

Contact: Susan Summerfield, Program Associate, Associated Colleges of the Midwest, 205 W. Wacker Dr., Suite 1300, Chicago, IL 60606; Tel: 312/263-5000; Fax 312/263-5879; Email: acm@uhuru.uchicago.edu

India, Pune, April 1, 1995 for 1996 program

Contact: Amber Kim Dewey, Program Associate, Associated Colleges of the Midwest, 205 W. Wacker Dr., Suite 1300, Chicago, IL 60606; Tel: 312/263-5000; Fax 312/263-5879; Email: acm@uhuru.uchicago.edu

St. Olaf College
Inaugurating two programs:

- Exchange program with Yonsei University, Korea
- Language program with Akita University, Japan

Princeton University

Princeton in Beijing, a high quality intensive program in elementary, intermediate, and advanced Chinese language study for the serious language student, will hold its third session from June 15 to August 19, 1995.

A comprehensive fee of $3,300 includes tuition, room, Chinese table meals, textbooks, and audiotapecs. It also includes all lectures and extracurricular activities, including three daytrips on weekends. All other costs, including all meals outside the Chinese tables, are not included.

Applications, which are considered on a rolling basis, must be received no later than March 1, 1995. Students applying for financial aid should submit applications before January 15, 1995. The application fee of $40 is nonrefundable.

Contact: Princeton in Beijing, 211 Jones Hall, Princeton University, Princeton, NJ 08544-1008; Tel: 609/258-4269; Fax: 609/258-6984

MEMBER INSTITUTION PUBLICATION

WITTENBERG UNIVERSITY: East Asian Studies Journal

The 19th consecutive annual edition of the Wittenberg University East Asian Studies Journal was published in June 1994. This journal is completely written, edited, and published by college undergraduates; the only faculty involvement is selection of the editors each year.

Over the years more and more articles have come from students at institutions other than Wittenberg. This year, four of the nine pieces are from other schools, and we would like to be challenged to increase this ratio.

Please urge your students to send their academic or creative work to us for the May 1995 issue. Manuscripts from all academic disciplines which focus on some aspect of East Asia, whether China, Japan, or Korea, are welcome. If you would like to have a copy of the latest volume, please write for one.

Contact: Editor, East Asian Studies Journal, Dr. Stan Mickel, Wittenberg University, Springfield, OH 45501; Email: mickel@wittenberg.edu

AAS AFFILIATE STATUS GRANTED

The Association for Asian Studies Board of Directors confirmed, in early 1994, the Affiliate status of the ASIANetwork. The Board noted the confirmation and welcomed the ASIANetwork members in the Asian Studies Newsletter, Spring 1994, p. 12.
Imagine that you are asked to respond to the question, "Who am I?" with twenty statements that start with "I am . . ." What kinds of statements would you make? If you are typical of the people who grew up in the United States, over 85% of your answers would include personality traits, beliefs, hobbies, and interests. You might say, "I am an extrovert," "I am against capital punishment," "I am crazy about football," or "I am fond of pizza." These self-descriptions are limited to the individual; they do not imply a common fate with other people. If I am an extrovert, that is my own nature; if I like pizza, that is my preference. These are typical responses of people in an individualist culture, of which the United States is a prime example.

Individualists see people as unique entities with separate personality traits, beliefs, and interests. They focus attention on the person rather than the context that surrounds the person. Few of their self-descriptions, between 0 to 15 percent, refer to connections outside themselves (Triandis, 1994), and those may take the form of "I am the oldest son of Harry Smith," or "I am a member of the St. Andrew's Church choir." It is common for individualists to score zero on such references.

With collectivists, the percentage of answers showing connections to another person or a group increases to between 20 to 50 percent (Triandis, 1994). Thus, although collectivists also describe themselves in terms of personal traits, beliefs, and interests, they are more likely than individualists to give answers such as, "I am from the Huang family," "I work for the Toyota Company," "I am from Manilla, Philippines," or "I am a member of the XYZ Political Party." Such responses suggest connections with others with whom one shares a common fate.

There are different ways to talk about cultural differences. We distinguish cultures on dimensions of complexity, power distance, and tightness or looseness of normative control. However, the individualist/collectivist dimension is widely used and studied because it is associated with many consequences. The terms "individualist" and "collectivist" are used loosely. Often, individualists think of collectivists as spineless conformists without personal identities, while collectivists use the term "individualistic" to mean self-centered. Such caricatures belie the complexities of goal priorities which distinguish individualism from collectivism.

Individualism

Individualism is characterized by the subordination of group goals to individual goals (Triandis, Brislin, & Hui, 1988). It is not true that individualists do not care about their group. Rather they believe that the group prospers when individual goals are fulfilled.

Let me give a few examples of how an individualist prioritizes goals. A typical goal is that of landing a high-paying and interesting job. An individualist will move a great distance in order to accept a high-paying and interesting job, even if it means leaving parents and old friends. Since the individualist's parents and friends are probably individualists themselves, they will understand the importance of this fulfillment of a personal goal.

Another example is found in travel. Individualists travel alone, as a couple, or at most as a nuclear family because they can accomplish their personal travel goals better this way. They can see what they want to see rather than what everybody else wants to see. If they do travel in a group, it is to fulfill the personal goal of cost
saving. However, individualists may split up once they arrive at their destination so that each person can do exactly what each wants.

Collectivism

Collectivism, on the other hand is characterized by the subordination of individual goals to group goals. It is not that collectivists do not care about individual goals; they believe that individuals will prosper as long as the group is doing well. Collectivists are more likely to give up a good job 500 miles away in order to live near a close-knit group of relatives and friends. If they do take the high-paying job far away, they will feel guilty. They will also spend more time, money, and energy keeping in touch with the folks they left behind. They would make good candidates for “friends and family” telephone savings plans.

Collectivists prefer to travel in a group and stick together even if they are not able to visit their personal preferences. For them, the camaraderie is just as important as the sights. All this may sound masochistic and self-sacrificial to individualists, but collectivists enjoy themselves as much as individualists do, just in different ways.

Geographic and cultural sources

Geographically, individualism is commonly found in countries in North America, Northern and Western Europe, and in the countries heavily influenced by them, such as Australia and New Zealand. Among these, the United States scores highest in individualism. Though culturally similar, Canada trails significantly behind (Hofstede, 1980). Collectivism, on the other hand, is most commonly found in Asia, Africa, Central and South America, and the Pacific.

Developments in the late 20th century, regardless of region, have contributed to greater individualism. These include movement from rural to urban centers, industrialization and dependence on technology, and movements across cultural boundaries that increase heterogeneity (Brislin, 1993).

Modernization will not, however, make us all alike. For example, the Confucian tradition in some technologically developed countries continues to foster collectivism and tempers a wholesale adoption of individualism. The economic dragons and mini-dragons such as Taiwan, Singapore and South Korea are good examples. Japan is an interesting case for it has remained largely collectivist by shifting the focus of in-group affiliation from the extended family to the work group.

Caveats

A few caveats are appropriate. Cultures are identified as individualist or collectivist based on the majority’s inclination. Within the same culture it is possible to find those who behave opposite to the cultural norms or take a middle course. Furthermore, many cultures are in transition, and within the same culture, some sectors of the population, by virtue of westernization or modernization, will be more individualist than other sectors. Even among those who are typical of their culture, not everyone expresses individualism or collectivism in the same way.

All the characteristics I discuss will not show up in a single person, but will show up among more people in one type of culture. Finally, it will appear that I am stereotyping when I speak of the prototypical individualist and the prototypical collectivist. Clearly, when you meet people from these cultures, you will treat them as unique persons. Nonetheless, understanding how the majority in their home cultures behave should give you a good context from which to begin interaction.

Self in relation to others

Individualists and collectivists differ in the psychological distance they put between the self and others. For individualists, the self is intact and inviolable. The borders between the self and others are clear and distinct. The cultivation of a strong and independent sense of self is a desired goal. Western psychology is rich with concepts that refer to the self, such as self-concept, self-esteem, self-worth, self-efficacy, self-actualization, and ego strength. Parents foster a strong sense of self by encouraging independence and self-reliance. Individualists are taught to assert themselves with such instructions as, “The squeaky wheel gets the grease,” “Distinguish yourself,” or “Make enough noise so you can be heard.”

A strong sense of self comes across in the way individualists relate to others. They respect each other’s personal space, do not stand too close, or “breathe on each other.” They respect each other’s freedom to make personal choices. “Live and let live” and “Do your own thing” are slogans that reveal respect for personal choice. Individualists also value privacy; personal information is guarded; doors are used, both to close and to knock on; personal possessions are left alone. With inherited or acquired extended families, individualists strive
for good, cordial, “Christmas card” types of relations (Brislin, 1993). There are no unexpected visits nor unsolicited advice. With freely chosen friends, individualists get together by appointment, to pursue mutual goals or interests.

For collectivists, the distance between the self and others is less. The self is more permeable. They are more like scrambled eggs than hard-boiled eggs. They derive identity from in-group relationships and allow life spaces to flow freely into one another’s. They call each other spontaneously and visit without appointments for they are comfortable with the psychological presence of their group. They become heavily involved in the personal lives of others in their group and consider the opinions of others in the in-group before they undertake any major venture.

Duty, respect, harmony

Collectivist parents stress duty to family, respect for elders, and harmony with others in the in-group. A healthy personality is one that is nurtured and sustained by others and in turn nurtures and sustains others. A collectivist is familiar with the intricacies of others’ lives, pays attention to subtle social cues, and acts in ways that promote smooth interpersonal relations. In such a system it is not desirable to call attention to the self. “The squeaky wheel does not get the grease,” instead “the nail that stands out will be pounded down.”

An individualist prefers to alter the situation to fit the self, such as persuading others or joining another group. A collectivist opts to change the self to fit the situation. The collectivist will adjust his travel agenda to accommodate the group. The individualist is concerned about being true to self. The collectivist believes in self-control. A calamity for an individualist is to become dependent on others; a collectivist would be much more upset at the thought of being ostracized.

Explanation of events

Individualists and collectivists differ in the way they perceive causes of behavior and events. “Why did he not call?” “Why did she ace the test?” “Why did I get laid off?” For these questions we can either find the cause inside the person, that is, make an internal attribution or find the cause outside the person, that is, make an external attribution.

If we think John did not call because he was irresponsible, we make an internal or dispositional attribution for we suggest that the cause lies inside John; it reveals something about his disposition. On the other hand, if we think John did not call because he must be stuck somewhere, we make an external or a situational attribution.

Western social psychologists tell us that when people do not have much information, they tend to make internal attributions about other people’s behavior. Thus, without much else to go by, the average person infers that, “A woman shouts because she is aggressive,” “The child assists the old man because she is helpful,” or “The student gets an F because he is incompetent.”

Recent research suggests that the so-called fundamental attributional error, the tendency to overattribute others’ behavior to internal causes, may be a function of the way individualists focus on the individual rather than on the context of behavior (Moghaddam, Taylor, & Wright, 1993; Smith & Bond, 1993; Weisz, 1984). This focus is consistent with an emphasis on personal responsibility, for ultimately the cause of an act is traced to the actor. Furthermore, the individualist sees the individual as a repository of traits which are expressed in behavior, hence it is natural to explain behavior in terms of traits.

Collectivists, on the other hand, are more likely to give attention to the context or situation so that a collectivist would make attributions such as, “The woman shouted because someone provoked her,” “The child helped the old man because her mother asked her to,” or “The student got an F because the test was difficult.”

Self-attributions

So far I have discussed attributions related to others. How about self-attributions? “Why did I get the promotion?” “Because I worked hard.” “Why did I lose my temper?” “Because the person I dealt with was totally unreasonable.”

When it comes to self-attributions, a prevalent bias is the self-serving bias. This is the tendency for most people to make internal attributions for positive outcomes and external attributions for negative outcomes. For instance, if I receive an A on the test, it’s because I am smart. If I get an F on the test it’s because the test was too hard.

Psychologists in the West suggest that a self-serving bias is not only normal, but that it is healthy and necessary to self-esteem and self-efficacy (Myers, 1994). Only clinically depressed patients deviate from this pattern. Depressed persons do not show the self-serving bias; instead they credit external factors for positive outcomes and
blame themselves for negative outcomes (Lewinsohn, 1980; Alloy & Abramson, 1979). The depressed person will insist that the A grade was due to luck, and the F grade confirms that he is a loser. However, we now find that depressed people are not the only ones who buck the self-serving bias. Persons in collectivist cultures also make attributions that go against the self-serving patterns (Myers, 1994; Moghaddam, 1993; Kashima & Triandis, 1986; Chiu, 1986). Students in collectivist cultures make modest attributions when they succeed and point out that the teacher prepared them well for the test. On the other hand, they are quick to blame themselves for negative outcomes, such as “I did not work hard enough” or “I do not have much ability in this course.”

Collectivists favor a modesty norm within the in-group which makes it difficult to accept compliments. While individualists say “thank you” when given a compliment, collectivists are either embarrassed or deny the compliment. Because they want to avoid in-group distinctions, collectivists also give fewer compliments within the in-group (Segall, 1990).

Lifestyles and activities

Individualists and collectivists differ in day to day activities. Individualists spend more time pursuing achievement and interests, hobbies and pleasure. Their short-term goals are clearly articulated in the plans they make and the schedules they keep. Social relationships tend to be fluid and transient. People get together because of common goals or interests, but these relationships terminate when the goal or interest no longer holds. Relationships are dictated by choice; people stay in relationships or in groups primarily because they want to. Individualists prefer horizontal relationships in which the parties involved are either of equal rank or at least act like they are equal. Unbound by any traditional in-group, individualists know and interact with many people, even though these relationships may be superficial.

The cocktail party

Since they are constantly meeting new people, individualists are masters at impression formation and management. They meet people quickly, find common topics, and exit a conversation smoothly (Brislin, 1993). The cocktail party is an excellent device for individualists to interact with many people at the same time. Most individualists are adept at talking to strangers; while they like their friends, they try to “be nice” to everyone. Hence, the difference in their behavior toward in-group vs. out-group is relatively small (Triandis, 1988).

The day to day activities of collectivists are more likely to include obligations to others in one’s in-group as well as leisure activities undertaken with friends and relatives. Thus, one may spend hours arranging to speak to a former neighbor, now a company president, on behalf of the daughter of a family friend who wants a job in an environment of which her family approves. Or, one will visit daily an aging parent or shop for a present for one of the many in-group celebrations and reciprocations typical of a collectivist culture. Collectivists do a lot of visiting, for many different occasions as well as for no occasion at all. At hospital beds, collectivists may be spotted by the company they have; at airports they attract a small crowd to welcome them or to send them off.

Collectivists do not usually think in terms of goals, but when pressed are likely to give long-term and non-specific goals such as “to be happy” or “to have a good life.” Many goals are role-relevant, such as “to serve my party,” “to honor my family,” or “to be a good son.” Collectivists are comfortable in vertical relationships such as supervisor-subordinate, uncle-nephew, or older brother-younger brother. Social relationships of collectivists are few but close. One’s in-group is not usually the result of choice, but rather, a network of mutual obligations forged by family ties or shared experiences. Trust develops after years of honorable interaction.

At a cocktail party the impulse of a collectivist is to hold on to one person and get to know this person well. As this does not work, he/she wanders around a little bewildered at the superficial chatter. Collectivists are not comfortable with strangers, whom they treat with distance and formality. It makes a big difference to a collectivist whether someone belongs to the in-group or not.

Attitudes and values

Early on, individualists are trained to value independence to self and fairness in dealing with others. In watching out for oneself while being fair to others, individualists favor deliberate cost-benefit analysis and clear-cut agreements (Triandis, 1988). Contracts are drawn up, and lawyers engaged to protect each party’s interest.

It is not surprising that individualist cultures have more lawyers. The emphasis on clear borders between individuals, the value for explicitness in
communication, and the interest in protecting individual rights all necessitate the use of lawyers. Competition is encouraged as long as it is fair. If there is a problem between individualists, they prefer to address it, confront it, and clear the air.

On the other hand, those in collectivist cultures live in a highly interdependent system of long-term relationships. Contracts and lawyers are less valued than contacts and mutual understanding. In conversations, collectivists pay less attention to explicit words than to context and nonverbal cues (Triandis, 1994).

Familiarity and trust develop after a long period of honorable interaction. Members of the in-group are strongly preferred because they are known and because they share a common fate. Early in life, collectivists are taught to care for their in-group and to beware of out-groups. While competition is encouraged with the out-group, cooperation is the norm within the in-group. Modesty and moderation are encouraged in order to preserve the in-group. Conflicts within the in-group are either avoided or mediated by others in the group.

Recommendations

We have seen that there are basic differences in how people see themselves, how they see others, and how they behave. Extreme individualism can lead to neglect of in-group members, to alienation, and to lack of concern for the homeless or for aged people. Extreme collectivism can lead to illegal tactics with out-groups, to xenophobia, and even worse, to ethnic cleansing.

As we move around in the global village, it is useful to understand these differences. Thus, I conclude with a summary of tips offered by Triandis (1988) for moving across the great divide, that is, for the individualist moving in collectivist circles and for the collectivist moving in individualist circles.

If you are an individualist moving in collectivist circles:
1. Pay attention to in-group memberships and in-group authorities.
2. Pay attention to the name and position of each person in a group.
3. Expect people to be comfortable in vertical relationships.
4. Avoid competition within the in-group; work together and emphasize similarities.
5. Emphasize harmony and cooperation; keep criticism private.
6. Expect formal behavior in the beginning; you are still part of the outgroup.
7. Cultivate long-term relationships; be prepared to spend time.
8. Expect and practice modesty; self-confidence can be misinterpreted.
9. Gift-giving is important; reciprocate in long-term fashion, not simply tit-for-tat.
10. Remember the other has obligations you do not know about.

For collectivists moving in individualist circles:
1. Pay more attention to traits and beliefs than to group memberships.
2. Acknowledge individual accomplishment by means of compliments.
3. Make known your own accomplishments, toot your horn.
4. In trying to persuade another, use cost-benefit analysis.
5. Expect superficial and short-term relationships.
6. Do not expect someone to be with you all the time. Show independence.
7. Pay attention to contracts and agreements in writing.
8. Expect others to be more comfortable in horizontal relationships.
9. Do not expect respect for your name or position.
10. Get to the point early in your conversation.

Good luck! I wish you many happy journeys and lots of meaningful interaction in the global village, wherever your paths take you.

References


Kashima, Y. & Triandis, H.C. "The self-serving bias in attributions as a coping strategy: a cross-cultural


Contact: Rita Pullium, Psychology, Elon College, 2229 CB, Elon, NC 27244; Tel: 910/584-6992

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**MEMBER INSTITUTION ORGANIZATION**

**WITTENBERG UNIVERSITY: EPSILON ALPHA SIGMA**

Epsilon Alpha Sigma (EAS), chartered at Wittenberg University in May 1982, is the only East Asian Studies Honorary for undergraduate students in the United States.

It is designed to recognize undergraduate East Asian Studies students who have excelled in both academic work and community service. Students apply each spring and are selected by the honorary society's officers who select new members who will uphold the academic and service standards which form the core of Epsilon Alpha Sigma.

Several ASIANetwork member institutions are in the process of setting up chapters modeled after the Wittenberg chapter.

If you would like further information about the organizational structure and traditions as well as advice on setting up your own chapter, please contact the Wittenberg chapter.

Contact: Dr. Stan Mickel, East Asian Studies Program, Wittenberg University, Springfield, OH 45501; Email: mickel@wittenberg.edu

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**ASIANetwork OPEN HOUSE AT THE AAS ANNUAL MEETING**

Please join us for coffee and rolls on Friday, April 7, 1995, 7-8:30 a.m. in the West Ballroom of the Washington Hilton & Towers Hotel.

This gathering is an opportunity for current ASIANetwork members and those who attended the annual ASIANetwork meetings to visit with one another. We look forward to greeting AAS attendees who are interested in learning more about the ASIANetwork.

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**LATE BREAKING NEWS RE: 1995 ASIANetwork CONFERENCE**

As we go to press, we have received word that Barbara Metcalf, President of the Association for Asian Studies, has agreed to be the keynote speaker at the dinner on Saturday evening, April 22, 1995, hosted by Eckerd College. We look forward to this opportunity to meet and talk with Professor Metcalf.
CAMPUS PROGRAMS

Beloit College
Center for Language Studies
Summer programs: June 11-August 11, 1995
Beginning, intermediate, advanced Russian, Chinese, and Japanese Beginning Hungarian, Czech, Portuguese, Turkish Advanced ESL
Teacher certification in Russian and Japanese
Deadline, May 15, 1995
Financial aid deadline: April 1, 1995
Rolling admissions
Contact: Terance W. Bigalke, CLS Director, Beloit College, 700 College St., Beloit, WI 53511-5595; Tel: 608/363-2269; Fax: 608/363-2689; Email: bigalket@beloit.edu; Jennifer Bertsch, CLS Assistant Director, Tel: 608/363-2277

Colorado College
Address: February 22, 1995, 8 p.m.
"The End of the Japanese-American Alliance, and the Emergence of Asia," address by Chalmers Johnson, Japan Policy Research Institute
Contact: Chalmers Johnson, President, Japan Policy Research Institute, 2138 Via Tiempo, Cardiff, CA 92007; Tel: 619/944-3950; Fax: 619/944-9022

Contact: Timothy Cheek, History, Colorado College, 14 E. Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-6525

Gettysburg College
Symposium: Eleventh Annual Gettysburg College Area Studies Symposium, 1994-1995, "Gateways to Japan"

Goshen College
Study-Service term, Indonesia, Fall 1994

University of Texas/Austin
Center for Asian Studies
Conference: "Women in Japanese Culture"
February 24-25, 1995
Registration deadline: February 1, 1995
Contact: Lynn Burson, Tel: 512/475-6046; Susan Napier, Tel: 512/475-6033; The Center for Asian Studies, University of Texas/Austin, WCH4.134, Austin, TX 78712

Washington State University/Pullman
1994 Fall semester; Asian Art, new course
March 12, 1995; Tokyo Festival Ballet
Beasley Performing Arts Coliseum
April 3-8, 1995; "Images of Asia," Minicourse
WSU International Week
April 17-18, 1995; Frederick E. Wakeman, Jr., Haas Professor of Asian Studies, UC/Berkeley, Visiting Phi Beta Kappa lecturer
Contact: Marina A. Tolmacheva, Asia Program, Washington State University, Pullman, WA 99164-4030; Tel: 509/335-3267; Fax: 509/335-4171; Email: tolmache@wsuvml1.csc.wsu.edu

RESOURCES

Asian Studies Working Papers: University of New South Wales
The Asian Studies Unit of the University of New South Wales publishes a Working Paper series. The 12-members of the faculty board specialize in Japanese and/or Korean formal and applied linguistics, psycholinguistics, SLA and pedagogy, as well as regional studies (e.g. Japanese economics).

ASIANetwork Exchange readers who would like to be added to a mailing list to receive complimentary copies of the Working Paper series should send a formal letter of request to William Purcell.
Contact: William Purcell, Asian Studies Unit, University of New South Wales, Sydney, 2052 Australia; Tel: (61)2/385-5884; Fax: (61)2/313-6775; Email: y.sasaki@unsw.edu.au

**Chinese Language**

The Chinese Language Teachers Association distributes two lively, relevant, and helpful publications, the Journal of the Chinese Language Teachers Association and the Newsletter of the Chinese Language Teachers Association.

The May 1994 issue of the *Journal* highlighted pedagogical issues, particularly the Proficiency Movement, while the February 1994 *Journal* featured interesting reviews of books about contemporary Chinese women writers, about introducing Chinese into high school, and a review of the *Far East Chinese-English Dictionary*. The October 1993 issue features a splendid introduction to internet resources for Chinese study by Clare Dunkle and Jeff Robbins, Trinity University.

The *Newsletter* is published in September, December, and March. Its intent is to publicize coming events and meetings, announce job opportunities and programs, and advertise computer materials, books and other publications.

Several ASIANetwork members are active in the Association. Madeline Chu, Kalamazoo, is the Executive Director, and Stan Mickel, Wittenberg, is the Review Editor of the *Journal*. Timothy Light, Western Michigan, Chair of the CLTA Executive Board, participated in the 1994 ASIANetwork Conference in Santa Fe.

Contact: Madeline Chu, Executive Director, Chinese Language Teachers Association, Kalamazoo College, Kalamazoo, MI 49006-3295; Tel: 616/337-7001

**Directory of Japan Specialists and Japanese Studies Institutions in the United States and Canada**

The Japan Foundation and the Association for Asian Studies have jointly produced this directory of entries from nearly 2000 professional Japanese specialists and from several hundred institutions. Personal listings include full addresses, research interests, areas of specialization, publications, honors, and academic affiliations. Institutional listings include degree programs, faculty, courses, graduate candidates, library holdings, research and outreach programs.

The list price is $50; AAS members, $40; Japan specialists listed in the Directory, $25.

Contact: Association for Asian Studies, 1 Lane Hall, University of Michigan, Ann Arbor, MI 48109-1290

**Japan Link**

*Japan Link* is published on a fortnightly basis by The Laurasian Institution. Written from Japan in English, the publication covers issues making Japanese headlines, from education and politics to lifestyles and the economy. The eight-page format is a popular source of information for students in, for example, a Japanese residential language house.

A variety of introductory price offers is available.

Contact: The Laurasian Institution, Saint John's Wood, HCR60-29A, Stanardsville, VA 22973

**World History Association**


The goals of the conference were to promote academic contacts between Chinese and foreign scholars and to explore the ancient civilizations, including China, in a global context.

Contact: Dick Rosen, Executive Director, World History Association, Department of History/Politics, Drexel University, Philadelphia, PA 19104; Fax: 215/895-6614; E-mail: rosenrol@dunx1.OCS.drexel.edu.

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**Editor's note:** The deadline for copy for the spring issue of the *ASIANetwork Exchange* is February 1, 1995. Send information about 1995-1996 academic year address changes, visitors, new positions, or programs on your campus. When noting campus visitors and new faculty, please identify fields of teaching/interest.

Submit descriptions of study abroad programs. Let the editor know if one of your students is willing to write a descriptive piece about his/her experience abroad. Book reviews, summaries of conferences attended, and longer articles about teaching Asian Studies are welcome. See masthead for address.
Robert Frase, Economics, University of Wisconsin/Madison, B.A. 1934, was a delegate to the first Japan-America Student Conference, Tokyo, July 1934 to which he travelled via freighter to Leningrad and the Trans-Siberian railroad. On his Pacific voyage back to the United States, he typed out on the stationery of the NYK Line and rough yellow paper, his analysis of the conference which is published here for the first time, with only subheadings and a few brackets added. His reflections illustrate the challenges that the political situation of the time posed for the fledgling student organization, and gives an interesting contrast with Kristina Skierka's thoughts, which follow this article, on the Japan-America Student Conference held sixty years later in 1994.

Frase later received an M.A. from Harvard in Government and worked in Roosevelt's New Deal. He remained in Washington DC as an economist, administrator, policy analyst and writer in government, military intelligence, research institutions, for profit and not-for-profit associations, and international agencies.

Frase is Chair of the Meiklejohn Education Association, an organization encouraging multidisciplinary liberal education. The Association's annual conference, sponsored jointly with the Integrated Liberal Studies Program of the University of Wisconsin/Madison will be held in Madison, October 5-7, 1995 to discuss "Liberal Education for Active Citizenship."

For those who believe that the future of world peace lies in the hands of its youth, the America-Japan Student Conference held in Tokyo [Aoyama Gakuin University] this summer in which about ninety American college students and over a hundred Japanese took part will seem like a great step forward in the promotion of international understanding. To those of a more skeptical mind, understanding the conference and the way in which it came to occur may be of value in gaining an insight into Japan's tangled social situation, which lies in back of her confusing moves in the game of international diplomacy in the past ten years.

I believe it is safe to say that the large majority of the American delegates to the conference started out with the firm conviction that the whole thing was a bit of propaganda on a large scale, conceived and carried out by the Japanese government. The circumstances were so suspicious, especially to those who had no acquaintance with Japan except for the lurid and ridiculous tales spread by American newspapers and magazines.

Invitation to American students

Late in the spring, one of the Japanese students on the executive committee of the conference made a hurried trip through the United States, appointing faculty members at all the more important colleges and universities as committees to select delegates to the conference from among the applicants. On the Pacific Coast [the student made] a few speeches to college classes and special assemblies, but east of the Rockies, the only available information on the conference was a small, four page leaflet.

The brochure announced that the Japan Student English Association was sponsoring a conference for one hundred selected American college students and a similar number of Japanese students in Tokyo toward the end of July. And tucked off in a corner, under the heading of "privileges for American Delegates" was the rather startling announcement that the Japan Student English Society would pay all the expenses of the American delegates for a week of the conference itself in Tokyo and then for a two-week trip of almost four thousand miles by rail and steamer through the heart of Japan and over to Hsingking, the capital of Manchukuo.

The Americans had only their steamer fare to Yokohama and return [to pay for]. Under such circumstances, was it any wonder that the American student smiled, murmured softly to himself, "propaganda," and set off to enjoy a summer holiday in the Orient largely at the expense of the Japanese government?

Brain child of Japanese students
Naturally, upon arriving in Tokyo and discovering that the conference was made possible only through the heroic effort of a small group of idealistic Japanese students who had worked for two years to sell their brain child to the public and to raise the necessary funds, the tendency was for the pendulum to swing the other way. Amazed at the energy of the Japanese students accomplishing such a huge task and completely charmed with the politeness and hospitality with which they were treated from the moment of stepping off the gangplank at Yokohama, the American student immediately lost by far the greater part of his suspicions and too much of his critical attitude.

Of course, we shall never know just where the forty thousand yen which were required to cover the expenses of the venture were raised. Forty thousand yen is an enormous sum in a country like Japan, fully equal to forty thousand dollars rather than the $12,000 it represents on the exchange.

Naturally the N.Y.K. line, on whose steamers the two parties from San Francisco and Seattle [sailed], was willing to support the venture generously in return for over $20,000 worth of passenger business. Prominent individuals contributed something, organizations gave dinners, mayors entertained at teas, and even the government came to contribute a little toward the end, though it was distinctly non-cooperative at first. At the last minute the Ministry of Education deigned to lend its official support to the undertaking, and its name appeared on the program leaflets of the opening ceremony, [beside] such humble organizations as the Y.W.C.A. and Rotary Club.

Suspicion of students

Had we been at all familiar with contemporary Japan, we might have known from the very first that a full blown scheme of this kind would no more spring up from the Ministry of Foreign Affairs in Tokyo than it would from the State Department in Washington. In addition to being regarded as immature kids, as they are in America, [college] students are viewed with a great deal of suspicion in Japan. No government department would inaugurate a scheme which would bring the students of two countries together in a frank and secret discussion of contemporary problems; the whole notion is contrary to the Japanese government's policy of "thought control." Only when the conference had become a reality through other assistance did the government find it necessary to save its face by supporting a venture whose announced purpose was to promote international understanding and good-will.

Militarists vs. Big Business

But if the government was at best lukewarm toward the scheme (and possibly distinctly opposed), that does not mean that there were not others who favored it. As a rough generalization, subject to a great many qualifications, one can divide the political forces of present day Japan into two camps, the militarists and big business. The militarists control the present government and big business controls the political parties, now powerless, as [they] always [have been]. In fact it was the corruption and graft so blatantly displayed in the manipulation of the two political parties by the big financial interests, combined with external events which made it appear that the rest of the world had become hostile to Japan, which enabled the military, guided by the knightly spirit of "bushido" and untainted by the corruption of the market-place, to gather to themselves so much popular support and even acclaim, in driving the money-changers out of the temple.

Threat to trade

It was from the business interests then that the Conference received both financial and moral support. Alarmed at the hostility aroused in the rest of the world by the action of the Japanese militarists in Manchuria and China, and fearful lest this antagonism reflect itself in a decline in trade with Japan to which their fortunes are so closely linked, the business classes have been doing everything in their power to create a friendly feeling toward Japan all over the world.

Only this year a new society for the promotion of International Cultural Relations, or some such title, has been organized with donated capital of one million yen to carry on the work of "explaining the ways of Japan to the world," largely by means of bringing people to Japan that they may see for themselves what a friendly, peaceful nation it is. This is not to deny that there may be men connected with this movement who are activated only by the purest and most disinterested desire for international understanding and world peace. But it is significant that one of the most active individuals in the movement is a business man who is very active in importing American automobiles into Japan and exporting Japanese crab meat to America, and whose philosophy of internationalism is that the expansion of foreign trade will make
countries so interdependent that war will be impossible.

That was the background of the conference. After being divided up into five different commissions: economics, politics, religion and philosophy, education and international relations, we met behind closed doors for four days for a perfectly frank and open discussion. At least that was the intention of the Japanese student committee, and they did everything in their power to bring it about. Both police and reporters were kept out of the meeting, a rare thing in Japan.

Language barrier

But all the good intentions in the world could not remove the inherent difficulties in the situation. In the first place, there was the language barrier. All the Japanese delegates had been selected primarily for their ability to speak English, but very few of them had ever been abroad in English speaking countries, and on the whole I suppose Japanese college instruction in foreign languages is perhaps even less effective than American. The result was that the Japanese often were sitting back listening to the Americans arguing among themselves.

Even more serious was the inability of the Japanese students to discuss. They accepted the existence of such a thing as discussion upon hear-say. Japanese education consists of rote learning and examinations. As one of the students said, "We have never discussed anything in our lives, and so we were rather worried about this conference. For a month or so we have been practicing hard at discussion with the help of several Americans here in Tokyo, but it is a very difficult thing for us to learn in such a short time."

Discussion difficulties

That it was a very difficult thing for them to learn became more and more plain as the conference progressed. Almost without exception the Japanese students presented Japan's point of view on every question as that point of view has been given to them in the classroom and in the newspapers. This distressed some of the American students, who felt that the continual differences of opinion among the American delegation, especially between the Pacific Coast students and those from the rest of the country, was in the nature of a national disgrace.

This same inability to discuss both sides of a question, coupled with the extreme nationalism of the Japanese, resulted in an almost complete failure to understand the American point of view. (or points of view) in practically every instance. The Japanese students entered the conference believing that right and justice were on their side and that the rest of the world was maliciously standing in their way, and for the most part they left the conference feeling much the same way.

The American students, on the other hand, were almost too open-minded. The questions under discussion were mostly Japanese problems, to which they brought no background of knowledge. Starting with the vague assumption that the Japanese were a nation of fanatical militarists devoid of any human qualities, they were amazed and a little bewildered to find that Japan had a pretty good case for her actions and many ended up with a rather uncritical adoption of the Japanese point of view.

The International Problems Commission will serve as an example.

Manchuria

The Japanese argument on the Manchurian incident runs something as follows. (This is the real Japanese position, as distinguished from the diplomatic one. The myth of a spontaneous outbreak of an independence movement on the part of the native inhabitants and the setting up of a new state by their own efforts is still used for official consumption, but in private conversation, in Japanese newspapers, the truth is freely admitted.)

Japanese student position on Manchuria

The rest of the world is very unfriendly toward Japan. If we are to get anywhere, it must be by our own unaided efforts. All the present internationalism, the League of Nations included, is the most patent sort of hypocrisy. France, England, and the United States expanded into all parts of the world during a period in which imperialistic expansion was considered perfectly ethical. Now that they have all the territory and raw materials that they want, they change the rules of the international game have since been changed.

We wanted and needed Manchuria for two reasons. The first and most important is military. We know that we shall have to fight Russia sometime, and we want the fighting to take place in Manchuria rather than in Korea or on the Japan
Sea coast. Korea used to be called a “dagger pointing at the heart of Japan,” and with the development of aircraft, Manchuria came to occupy the same sort of position. Only secondarily did we want Manchuria for resources. We know that the iron is poor and the coal is not coke coal, but to a country as poor as Japan even Manchuria’s second-rate iron and coal are to be welcomed, and her timber will free us from the necessity of importing 100 million yen of lumber from America every year.

Japan has been planning to take Manchuria ever since the Russo-Japanese War. Anyone who has followed the history of our expansion there, through the South Manchuria Railway Co. and otherwise could see that plainly without our publicly announcing our intentions. And as for the Chinese themselves, they are much happier and more content under the new regime than they were before, with a stable currency and protection from bandits. It is a bit of sentimentalism on the part of Americans to believe that China will raise itself out of the present anarchy by its own unaided efforts. Left to itself, modern China must continue to be torn by civil war and ruled by bandit chiefs because the modern Chinese has no conception of loyalty or patriotism.

American student response

Faced with a frank and open statement, what were the American students to do? If they were reluctant to admit the complete selfishness of American foreign policy, the Japanese were quick to point out examples from American history. Panama was the case most frequently used, and it does form a pretty close parallel to Manchuria in many ways. For years after the Panama incident, we insisted that the independence movement there and the setting up of a new state were the result of a spontaneous uprising on the part of the inhabitants and that recognition by the United States was merely the acknowledgement of a fait accompli. For a good many of us it was the first time that we had seen American foreign policy with foreign eyes, and the jolt which we received in so doing was in itself ample justification for the entire conference.

America always seemed to regard itself as completely unselfish in its relationships with foreign nations, the bringer of peace to a troubled world. There is a certain amount of truth in this belief, more than most foreign observers can see, but it is so far from the whole truth that the rest of the world has been brought to regard our sentimentalism as pure hypocrisy. Under the circumstances, was it any wonder that many of the Americans delegates justified Japanese imperialism on the basis of our own?

Entertainment

So much for the formal part of the conference. Practically every minute of the rest of our stay in Tokyo was taken up with one form of entertainment or another. We were given teas, dinners and dances; we were taken through textile mills; we spent the night at the homes of Japanese families; and we went on short excursions. Everywhere we were greeted and treated with the same unfailing Japanese friendliness and hospitality. Everywhere the arrangements were carried off with hardly a hitch. If our enjoyment of these occasions and our gratitude for our Japanese hosts be propaganda, then there is no doubt that we swallowed tons of it, and enjoyed it.

Trip to Manchukuo

The two weeks “inspection trip” through Japan and over to Darien, Mukden and Hsinking in Manchukuo, and Keijo in Korea was much the same. On two occasions the taste of propaganda became noticeable in our mouths. Once was at a luncheon by the mayor of Darien, during which that gentleman told us in the course of his welcoming speech that he was very pleased to have heard that in our conference in Tokyo we had decided that the rest of the world would soon feel it necessary to recognize Manchukuo. It was the first time that any of us had heard about the conclusion in the conference!

The other occasion was at our audience with the Prime Minister of Manchukuo, before which we were each given a Manchukan flag. There were many of us who did not exactly relish the thought of seeing ourselves later in a news-reel gaily waving our flags in a “virtual recognition of Manchukuo!” Aside from those two uncomfortable moments our trip was made very, very pleasant.

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THE JAPAN-AMERICA STUDENT CONFERENCE, 1994

Kristina Skierka

Kristina Skierka, Political Science, University of Colorado, Boulder, 1993, was a delegate at the 1993 Japan-America Student Conference in Tokyo, hosted by Seikei University. Skierka, who intends to continue studies in public policy, was a member of the executive planning committee, responsible for the public relations and communications for the 1994 Conference. The colleges hosting this year’s Conference, the theme of which was “Learning from History: Active Cooperation for the New Era,” were Wake Forest College, American University, Washington DC, Columbia University, and the University Washington/Seattle.

The 1995 Japan-America Student Conference will be held July 18-August 20, 1995 in Japan. The theme, “Reflecting On the Past: Forging Our Future,” commemorates fifty years of peace and will include homestays in Hiroshima.

Since its inception in 1934, the Japan-America Student Conference (JASC), the oldest university student exchange program between the United States and Japan, has had different meanings for different people. A common link for the alums, accumulated over sixty odd years of existence, has been the chance to experience relationships in completely unique and unpredictable ways. Yes, JASC is an incredible opportunity for students from all over the world to explore their personal perspectives and to challenge their cultural assumptions. Yes, JASC is about discussions and issues: series on leadership, gender, and minority questions; debates on bi-lateral trade, economics and politics; forums on human rights and the environment.

The Student Conference is all of these, but the JASC we remember is the one we, as annual groups, create together – a community that words in a brochure cannot describe. The JASC that has retained its vitality over sixty years has to do with the new insights we develop and the friendships which we form.

Baggy-eyed executive committee

Admittedly, new relationships were far from my mind during the first few days of this year’s Student Conference. As a returning delegate and executive committee member, I was flooded by the same mix of anticipation and hesitation I experienced last year at the Student Conference in Japan. Although the names and locations were different, the faces looked the same: the baggy-eyed executive committee, tired from late-night planning sessions; the new delegation smiling with hope and expectation; and, of course, the hosts of JASC, confused and a little worried about the critical mass beginning to form. As was true last year, the first few days were a blur of voices, receptions, presentations, and activities that kept us so busy, we could easily forget our own names. I was guilty of overlooking the important reason I had returned to the Japan-America Student Conference.

In the midst of the hectic pace, I sat exhausted in the dorm lobby, intending to be alone with the frustrations involved with planning a month-long conference, only to find a few delegates courageously venturing to my secluded corner. Our ensuing conversation wandered over many subjects: we talked about our experiences in different parts of the world, about the pressures of family life, about the hopes, expectations and dreams we had for the future, and we were amazed at how similar our lives really were.

Intent conversations

In the midst of our discussion, I looked up and stopped in mid-sentence, awed by what I saw around me. Our group was surrounded by several small groups of two, three, or four Asians and Americans so intent on their conversations that the rest of the world seemed to stop. At that moment, the turbulent history which has colored the Japan-United States relationship for the last sixty years faded. What mattered were the people sitting around us from other parts of the world, speaking a variety of languages, and sharing their ideas in an environment of openness and vulnerability. This Japan-America Student
Conference, the one that stretches until dawn, was the JASC for which I had returned.

What brings together eighty talented students from Japan and America year after year? It is not only the structured discussions, distinguished lecturers, or even the glamorous receptions. (We met poet Maya Angelou and were received by the Japanese ambassador Takakazu Kuriyama and his wife, Masako at their home.)

Building relationships

Instead, we are drawn by the swing-shift of the Conference that stretches into the small hours of the next day. It is here, in the middle of the night, in a place new to us all, when we find ourselves alone with strangers—people from many parts of the world, with different backgrounds and diverse languages—who help us face our fears and expose our hearts, that we discover that the Conference is really about the relationships we create.

Over the course of the month together, we experience our common humanity in most uncommon ways. The lectures, forums, and debates on leadership, trade, human rights, democracy, and change and the field trips are a means of supporting the development of our new relationships. The Japan-America Student Conference is about our cultures, our ideas, our pasts, but most of all, JASC is about transforming our future by living powerfully in the present. The Conference, in its most real sense, is about who we are for our nations and our world through who we are for each other in the small hours of the night.

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INSTITUTIONS PARTICIPATING IN ONE OR MORE OF THE ASIANetwork CONFERENCES: 1992-1994

Agnes Scott College; Augsburg College; Augustana College (IL)
Beloit College; Beaver College; Berea College
Cardinal Stritch College; Carleton College; Carthage College; Central College; Coe College; College of Asian and Western Learning; College of the Holy Cross; College of William and Mary; College of Wooster; Colorado College; Connecticut College
Davidson College; Denison University; DePauw University; Dickinson College; Dillard University; Drury College
Earlham College; Eckerd College; Elon College
Franklin and Marshall College; Furman University
George Fox College; Gettysburg College; Goshen College; Green Mountain College; Grinnell College; Guilford College
Hanover College; Hillsdale College; Hiram College; Hobart and William Smith Colleges; Hope College; Huron College
Illinois College; Illinois Wesleyan University
John Carroll University;
Kalamazoo College; Kenyon College; Knox College
Lake Forest College; Lewis and Clark College;
Luther College; Lynchburg College
Maryville College; McPherson College; Meredith College; Methodist College; Millikin University; Muhlenberg College
Nebraska Wesleyan College; Newberry College;
North Carolina Wesleyan College; North Central College
Occidental College; Oklahoma City University
Pacific Lutheran University; Presbyterian College
Queens College
Randolph-Macon Woman's College; Rhodes College; Rockford College
St. Andrews College; St. John's College (MD); St. John's College (Santa Fe); St. John's University (MN); St. Mary's College (MD); St. Mary's College (NC; St. Lawrence University; St. Olaf College; Simmons College; Simon's Rock (Bard) College
University of Puget Sound; University of the Redlands
Valparaiso University; Vassar College
Washington and Lee University; Waynesburg College; Western Maryland College; Westminster College (MO); Wheelock College; Whitworth College; William Penn College; Wittenberg University