EXPANDING THE MULTIMEDIA HORIZON
Alice Chin Myers
Director of Media, Simon's Rock College

Given the right circumstances, electronic resources can be powerful and flexible tools for both teaching and research. Potentially they can be matched with each person's set of interests, learning style, and level of experience. Computer services range from discussion groups to databases and interactive multimedia networks (which require special software applications).

As might be expected, the electronic mailing list or discussion group world is immensely "fluid." Groups constantly form and expand, like new cells that take on increasingly specialized functions. Although the groups vary in their degree of academic emphasis, many are monitored to ensure that the messages are relevant to the stated interests of each.

A good example of the contrast possible within a given area is the difference between two groups with an interest in China. CHINA is a wide-ranging interdisciplinary group which is well-monitored, and includes contributors from all of the humanities.

Another group, the Chinese Computing Network (CCNET), focuses on developments in Chinese language software. Although this group is much more specialized, it provides suggestions for beginners, and leads to huge Chinese databases through ftp (file transfer protocol).

There are numerous helpful "lists of mailings lists." The Dartmouth list of over 3500 entries of Internet/Bitnet groups can be obtained via anonymous ftp (file transfer protocol) to:

AsianEX@CCnode.Colorado.edu

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There are many “online” exchanges entirely in Asian languages, which require mutually compatible encoding environments (international standards are still under development). Some of the new services require special software and powerful computers. As prices continue to fall and the capabilities of available computers continue to rise, however, these services will grow and expand. One of the most important of these is the World Wide Web (WWW), a new multimedia hypertext browsing system that works over the Internet.

This system was created to provide access to documents, images, animations, and audio clips, but the downloading of non-text items (such as digitized maps of any region needed) usually requires software like Mosaic. Such resources now appearing on the horizon will eventually become routine but indispensable tools for teaching and research.

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ASIANetwork 1995

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THE UNITED BOARD ANNOUNCES
THREE PROGRAMS OF INTEREST TO ASIANETWORK MEMBERS

David Vikner, President

The United Board for Christian Higher Education in Asia

The United Board for Christian Higher Education in Asia is a supporting founder of the ASIANetwork. It is related to over eighty colleges and universities in Asia. Among its programs in which ASIANetwork members are invited to participate are those which David Vikner describes in the following announcements.

The United Board’s Visiting Scholars Program places sixteen scholars from board-related universities in Asia in small liberal arts colleges in North America for one academic year. The Asian scholars, who have all achieved prominence in their fields, focus primarily on research, but are also expected to become part of the academic community and occasionally present lectures with a special emphasis on Asia. If interested in receiving the list of scholars for the 1995-1996 academic year to be available in late January of 1995, please contact the United Board before November 30, 1994.

The second program is a Visiting Professors Program for North American scholars from small liberal arts colleges who are interested in teaching in a Chinese university for one academic year. Normally, Chinese universities request professors who are qualified to teach advanced courses in Western literature or English language. However, there are sometimes openings for a limited number of scholars in Western history and the social sciences. Applications for the 1995-1996 academic year must be received by November 30, 1994.

The third program is a conference on “Higher Education in China and Hong Kong: Emerging Realities and Emerging Challenges” to be held from May 26 to June 1, 1995. Experts from both China and Hong Kong will lead discussions at three different venues: Zhongshan University in Guangzhou, the Chinese University of Hong Kong, and Hong Kong Baptist College. Those interested in participating in the conference should contact the United Board by November 30, 1994.

Contact: United Board for Christian Higher Education in Asia, 475 Riverside Drive, Room 1221, New York, NY 10115; Tel.: 212/870-2608; Fax: 212/870-2322

GRADUATE STUDY

Ohio State University
Ph.D. and M.A. degree programs, covering China and Japan respectively, with specialization in intellectual, institutional, and political histories, and the histories of science, technology, business, military, and medicine. Ohio State University has an East Asian language collection exceeding 170,000 items.

Contact: Samuel C. Chu, History Department, Ohio State University, 106 Dulles Hall, 230 W. 17th Ave., Columbus, OH 43210-1367; Tel.: 614/292-2674; Fax: 614/292-2282

This issue is printed in Times New Roman, a TrueType font, using Page Plus Desk Top Publishing.
TEACHING IDEA HIGHLIGHTS AND AN APPLICATION
FROM THE 1994 ASIANETWORK CONFERENCE

Yana V. Rodgers, Economics
The College of William and Mary

Members of a working group discussion during the 1994 ASIANETWORK Conference in Santa Fe agreed that when faculty across disciplines interact, good things happen. Asian Studies faculty shared innovative teaching suggestions throughout the conference.

This article highlights the teaching ideas and consolidates them into several broad categories: course structure; textual, video, and other resources; writing assignments; and creative pedagogical techniques. The piece also describes an undergraduate Asian economics seminar which applies many of the ideas brought up at the conference.

Course structure

A plenary workshop at the conference introduced structural guidelines for designing or updating an Asian Studies course. Suzanne Barnett, University of Puget Sound, discussed several of these points in her talk, “Asian Societies: Past and Present.” First, the course should include both breadth and depth. A “Pan-Asia” survey course by definition has wide coverage, but it cannot forego clearly focussed themes. Alternately, a specific seminar course cannot sacrifice variety of topics.

Second, the instructor must define the course goals. Keynote speaker Linda Lim suggested in her address, “Between Asian Reality and Asian Myth: Some Challenges Facing Asian Studies Today,” that too many Asian Studies courses are not relevant to current Asian issues. The instructor should state clearly how the course can help students understand contemporary Asia.

Third, the course must provide students with a unique learning experience and not simply replicate the material they have learned in other courses.

Fourth, the course structure should have continuity and some predictability, even if the course uses a variety of speakers. A fragmented course leads students to lose sight of the unifying themes and lessons.

Finally, participants emphasized the benefits of promoting active learning and participation through class discussion and relying less on lectures. Instructors may divide the class into small discussion groups that focus on particular issues, similar to the roundtable discussion format used in the ASIANETWORK Conference.

Video, textual, and other resources

Another plenary workshop at the conference centered on the use of videos as teaching devices. Videos not only illustrate facts about Asian countries, they also transmit visual images about how people communicate, conduct business, and experience daily life.

Pedagogically, videos are enhanced when the instructor provides background history and other relevant information before the viewing; shows the film in class rather than assigning individual viewing; structures class discussion immediately following the viewing while student retention is high; begins the discussion with general reactions and then moves to analytical questions; and asks the students to write short film commentaries. Films constitute excellent supplements to textbooks and journal articles when examining Asian cultures and issues. A useful resource is Ellen Summerfield’s Crossing Cultures Through Film (Yarmouth, Maine: Intercultural Press, 1993) which was reviewed by Terry Roehrig, Cardinal Stritch College, in the March 1994 issue of ASIANETWORK EXCHANGE.

Novels serve as didactic, enjoyable, and sometimes unexpected means to learning about culture in Asian Studies courses. A collection of Japanese business novels, an account of Thailand’s tropical wood industry (Nikom Rayawa’s High Banks,

(Rodgers, cont. p. 6)
Heavy Logs, Penguin Books), and a novel on rent-seeking behavior and poverty in Indonesia (M. Lubis's Twilight in Djakarta, Oxford, 1983) constitute good candidates. As is true in the use of films, novels add a welcome change of pace and often leave a lasting impression on students.

Finally, instructors are encouraged to use the resources of their college's international students, faculty, and research programs. For example, a panel of Asian students might address a given course topic. Such a panel not only encourages interaction among students, but helps to move discussion away from an Americanized version of Asian reality and includes the viewpoints of people who have lived in Asia. Furthermore, faculty should seek financing for trips to Asia to keep current on the culture, languages, and socioeconomic conditions of the area.

Writing assignments

Technology was linked with writing assignments in Asian Studies courses. Conference participants spoke enthusiastically about having students submit papers on E-mail which reduces paperwork and encourages quicker feedback. Some instructors have formed student E-mail discussion groups to develop group projects. These groups increase student interaction and lessen instructor domination. Faculty further tied technology with Asian Studies course requirements through using maps on the Internet.

A suggestion from one of the workshops was that mandatory, but ungraded papers be assigned. Students are downgraded only if they do not submit a paper at all. Such an approach helps students feel less constrained in expressing their own ideas. Instructors encourage their students to provide a point of view in addition to the supporting content of their papers.

Creative pedagogical techniques

Several pedagogical suggestions emerged during the Faculty Development discussion group at the conference. The first was that students compare the perspectives of an English language news article from an Asian publication, such as the Jakarta Post or the Beijing Review with an American report on the same topic. Human rights issues or the 1997 transition of power in Hong Kong are examples of topics which have a wide variety of perspectives published in newspapers and magazines around the globe.

Secondly, an in-class debate can follow a series of lectures or readings on a given topic such as development and environmental issues or the benefits and costs of liberalizing trade and financial restrictions. In order for students to come to such a debate with focused and consolidated arguments, they should first have prepared a policy statement or memorandum.

Thirdly, an instructor can organize an "academic festival," requiring every student to submit a project individually or in a group. Written papers are not permitted. Projects can present aspects of Asian history, culture, or economics through drama and simulations such as an economic policy meeting, the Japanese tea ceremony, or the cultural diversity simulation, BaFa BaFa.

The primary purpose of a role playing exercise is to model a genuine situation and to encourage student involvement. Role playing is a device whereby important ideas are conveyed through often vivid and lasting impressions. Such an exercise frequently helps students overcome their inhibitions about speaking in class, provides a change of format from the regular class routine, and raises student interest.

Application: Course description

For the past three years, I have taught an undergraduate economics seminar, "The Pacific Rim's Tigers," which applies many of the suggestions described above. An abbreviated syllabus is reproduced at the end of this article.

The students survey the East and Southeast Asian economic "tigers" and the role of government intervention in their rapid structural transformations. The course begins with a review of the empirical and theoretical tools necessary to analyze regional growth and trade performances and explores the components of various trade strategies.
During the second half of the course, students examine case studies of the established “tigers” (Hong Kong, Singapore, South Korea, and Taiwan) and the new “tigers” (Indonesia, Malaysia, the Philippines, and Thailand). They discuss geographical characteristics, economic history, political regimes, and growth. The course concludes with lessons from the Asian “tiger” experiences for policy makers from other developing countries.

The students’ understanding of contemporary Asian economic issues is fostered in the course through extensive reading, writing, and class participation. Group discussions form the core of daily classes. The instructor provides discussion questions to guide students in their reading assignments.

Role playing OPEC

A highlight of the course is a role playing exercise which is a mock meeting between government ministries in Indonesia and the President of Indonesia. The meeting centers on an OPEC decision to raise oil prices from under $15 a barrel to $30 a barrel. What impact will the oil boom have on the economy and how should the government respond?

Since Indonesia’s national oil company, PERTAMINA, is state owned, the government must decide how to allocate the revenue boom and make sensible policy changes. Each student takes the role of an Indonesian Minister who must advise the President. The ministries include those of Finance, Industry, Agriculture, Oil, Health and Education, and Planning. Depending on class size, the instructor may add other government bodies such as Trade, Investment Board, and the Central Bank, or ask students to team up as co-ministers.

In preparation for the role playing exercise, the instructor gives the students a description of the exercise, its goals, an outline of the student roles and responsibilities, and discussion questions to guide their assigned readings on the natural resource boom. Clearly the students must have background information and appropriate economic tools to play their roles effectively.

The instructor assumes the role of President and facilitates discussions. For example, if economists recommend saving a portion of the windfall gains to prevent macroeconomic problems, how much should Indonesia save and how much should the government allocate toward vital development projects across sectors? In playing a believable role as President, the instructor encourages involvement by promoting student attempts to influence the President’s decision.

Role playing, I am convinced, serves as an effective pedagogical tool that encourages most students to pay close attention to the reading material and to participate actively in class. Student and professional evaluations of role playing in the course have been favorable.

Syllabus: The Pacific Rim Tigers

Description: The course examines the East and Southeast Asian “tigers” and the role of government intervention in their rapid structural transformations.

Evaluation: Grades are determined as follows: 40%: four 6-7 page papers discussing assigned readings 5%: two page proposal outlining final paper topic and methodology 25%: twelve page paper analyzing an economic issue in the new “tiger” of the student’s choice 30%: class participation

Required books:
Lubis, M., Twilight in Djakarta (New York: Oxford University Press, 1983)

(Rodgers, cont. p. 8)
The Annual Business Meeting of the ASIANetwork was held at 8:30 a.m., Sunday, April 24, 1994 at the Santa Fe Hilton Hotel, under the chairmanship of Tom Benson, Chair of the Board of Directors.

Jyoti Grewal, History, Luther College and Eleanor Zelliot, History, Carleton College were elected to three-year terms on the Board of Directors.

The Board of Directors includes the following members whose terms conclude at the Annual Business Meeting in the year specified: Tom Benson, President, Green Mountain College, 1995; Dick Bodman, Chinese Language and Literature, St. Olaf, 1995; Dick Killough, Philosophy, Drury, 1995; Greg Guldin, Anthropology, Pacific Lutheran, 1996; Rita Kipp, Anthropology, Kenyon, 1996; Steve Nussbaum, Sociology, Japan Study, Earlham, 1996; Madeline Chu, Chinese Language, Kalamazoo, 1997; Jyoti Grewal, History, Luther, 1997; and Eleanor Zelliot, History, India, Carleton, 1997. Marianna McJimsey, Editor ASIANetwork Exchange, is an ex officio member of the Board.

Suzanne Barnett, University of Puget Sound, made a resolution thanking retiring Board members Dottie Borei, History, Guilford College and Larry Schultz, St. Andrews College. The resolution recognized the leadership of Tom Benson, and unfailling administrative assistance of Jerry Bron in their direction and support of the Network.

David Vikner, President, The United Board for Christian Higher Education in Asia, introduced Board members attending the conference: Mithra Augustine, Madras Christian College, Bangalore, India; Thomas Benson; Kate Botengan, Philippines; Saisuree Chutikul, Thailand; Man-Ping Lam, Chinese University of Hong Kong; and Doak Barnett, counsellor for the Board.

David Vikner outlined the United Board partnership projects for ASIANetwork institutions. Please see the article on page 4 for a full description of these projects.

Madeline Chu, Kalamazoo College and Greg Guldin, Pacific Lutheran College, outlined the intent of and application procedures for the ASIANetwork Luce Consultancy Program.

Tom Benson announced that Eckerd College will host the April 1995 ASIANetwork Conference, and invited member institutions to consider hosting future conferences.

The meeting was adjourned.

Course outline and reading assignments:

I. Introduction, overview, regional background:
   World Bank, pp. xv-xvii, 1-26; Gillis, pp. 1-17; Vogel, pp. 1-12

II. Conceptual issues and regional performance
   A. Economic growth and equity: Gillis, pp. 36-53, 70-90; World Bank, pp. 27-77
   B. Government intervention: Gillis, pp. 101-105, 108-128; World Bank, pp. 79-103
   C. Macroeconomic stability: Gillis, pp. 291-301, 331-350, 363-371, 397-404; World Bank, pp. 105-123
   D. Trade strategies: Gillis, pp. 413-439, 440-458, 459-484
   E. Export growth: World Bank, pp. 123-156
   F. Institutions: World Bank, pp. 157-189

III. Country studies

IV. Lessons: World Bank, pp. 347-368

1994-1995 academic year institutional dues of $100 may be sent to: Marianna McJimsey, Editor, ASIANetwork Exchange, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903. Please make check payable to: ASIANetwork
Anthropologists, historians, and a professor of literature summarized useful textual and video resources for the Asian Studies curriculum at the ASIANetwork Conference in Santa Fe.

Greg Guldin, Pacific Lutheran University, recommended *Asia's Cultural Mosaic: An Anthropological Introduction* (Prentice Hall, 1993, 436 p.; ill., maps; ISBN 0130528129) for undergraduate, pan-Asian cultures courses. This anthology of mainstream anthropology themes applying Asian material can be used even if one is not an anthropologist. Pre-history, linguistics, families, kinship, subsistence strategies, class, state organization, women, religion, urban life, development, modernity, and futurology are among the topics discussed.


Eleanor Zelliot Carleton College, turned to Indian sources about Indian women in two films, *No Longer Silent* (National Film Board of Canada, one hour, rental, $16; purchase, $199) and *Dada's Family*, 1 hour, PBS Video, purchase, $70).

Zelliot recommended the following new and easily available materials for the study of women in India:

- *Women Writing in India: 600 B.C. to the Present*, New York: Feminist Press at City University of New York, 1991 (Two huge volumes of selections from many sources)

Paula Berggren, Baruch College of CUNY, introduced the film, *A Dream of Red Mansions*, produced by China Central Television, 1983-1987. This 36-part series, aired by CUNY-TV in 1990-1991, is a chronicle of life in Peking during the Ch’ing Dynasty and depicts many aspects of Chinese culture, including opera, poetry, religious practices, fashion, cuisine, horticulture, arts and crafts, and games. It is based on an autobiographical novel by Cao Xuegin (1715-1763), a young man who lived to see his wealthy family lose position and disintegrate during the Ch’ing Dynasty in the early 1700s. Cao lived out his final years in poverty in the mountains outside of Beijing, writing the novel, which is recognized as a classic of Chinese literature.

Steve Nussbaum, Earlham College, urged ASIANetwork members to ask that their names be placed on the mailing list for the newsletter of the Center for Educational Media at Earlham. The winter 1994 issue reviews two documentaries, *Struggle and Success: The African American Experience in Japan* and *The Longevity and Happiness Club*. *Struggle and Success* is “by far the best introduction and exploration of the issue of race and ethnicity in Japanese society that is now available.” *The Longevity and Happiness Club* reveals “the trauma and inspiration which accompanies the wrenching changes which the aging of the Japanese population brings.”
ASIANetwork’s LUCE CONSULTANCY INITIATES CONVERSATIONS ON ASIAN STUDIES PROGRAMS

The ASIANetwork’s Luce Consultancy Program, inaugurated in April 1994 at the ASIANetwork Conference in Santa Fe, is a unique program designed to bring together faculty experienced in establishing or working with Asian Studies programs in private colleges with faculty and institutions initiating Asian Studies programs or developing further already existing programs.

The first group to have been awarded the Consultancy include Dorothy Guyot, Chair, Planning Group for the College of Asian and Western Learning, Muhlenberg College; George Meese, Eckerd College; Pamela A. Moro, Illinois Wesleyan University; and Rita M. Pullium, Elon College.

Dorothy Guyot’s Consultancy took place September 18-23, 1994 at Colorado College and focused on a study of the Colorado College Block Plan and the Asian Studies program. Her Consultancy, organized by Marianna McJimsey, Education, Associate Director of Asian Studies, consisted of attendance in classes and discussions with students, faculty, administrators, and the directors of the library, the media center, and the Japanese Language House. Included in the Consultancy were Guyot’s interviews with associates at the Rocky Mountain Region Japan Project in Boulder, Teikyo Loretto Heights University in Denver, and the Denver Art Museum’s education office.

Seventeen ASIANetwork Consultants are available for visits and conversations about the development of Asian Studies programs. They are Asoka Bandarage, Women’s Studies, Mount Holyoke; Suzanne Wilson Barnett, History, University of Puget Sound; Richard Bodman, East Asian Languages, St. Olaf; Dorothy V. Borei, History, Guilford; Thomas Buoye, History, University of Tulsa; Edwin Clausen, History, Pacific Lutheran University; Thomas B. Coburn, Religious Studies, St. Lawrence University; Wonmo Dong, Asian Studies, Southern Methodist University; Robert Entenmann, History, St. Olaf; Jean Grossholtz, Mt. Holyoke; Timothy Light, Comparative Religion, Western Michigan University; Susan O. Long, East Asian Studies, John Carroll University; Stanley L. Mickel, Wittenberg University; John Myers, Simon’s Rock; Rita M. Pullium, Elon; Lawrence Schulz, Dean, St. Andrews Presbyterian; and Van J. Symons, History, Augustana, Rock Island.

Application deadline for the spring 1995 Consultancy is October 15, 1994. [The Editor regrets ASIANetwork EXCHANGE publication delays which may have overran this deadline.]

Contact: Madeline Chu, Luce Consultancy Coordinator, Kalamazoo College, 1200 Academy St., Kalamazoo, MI 49006-3295

ASIAN STUDIES AT ELON, KENYON, AND ST. LAWRENCE

The ASIANetwork’s Luce Consultancy Program is designed to aid private colleges in the ASIANetwork further develop or initiate Asian Studies programs or areas of concentration. In order to encourage discussion about our respective programs in the pages of the ASIANetwork EXCHANGE, we include brief descriptions of programs at Elon College, Kenyon College, and St. Lawrence University.

Elon College

China, Japan, and India form the nucleus of courses in Asian languages, history, philosophy, religion, and psychology. First year students enroll in a new General Studies course, “Global Issues,” focusing on specific regions and countries. Further, an NEH-supported Asian Studies Seminar in the summer of 1994 supported interdisciplinary exploration of Asian studies by faculty from history, philosophy, psychology, and literature.

(Studies, cont. p. 11)
Every year, a Chinese faculty member from Elon's sister university in Nanjing teaches Chinese language and culture courses. For six weeks each summer, Elon faculty and students teach and study in China.

Through exchange and transfer agreements with two Japanese institutions, five or six Japanese students enroll each year at the college and a Japanese professor teaches language and culture. In the summer of 1994, business faculty from Elon taught graduate level courses as part of an agreement bringing Japanese graduate students to Elon to complete requirements for an MBA degree.

Students and faculty study and travel in India each summer on two different programs. One group, based in Calcutta, travels to surrounding areas to study Indian culture. The other group works at a rural health clinic near Pune.

Contact: Rita Pullium, Psychology, Elon College, Elon, NC 27244; Tel.: 910/584-2186; Fax: 910/538-2609; E-mail: Pullium@vax1.elon.edu

Kenyon College

Kenyon College's Asian Studies concentration offers an interdisciplinary approach to understanding the cultures of China, India, Japan, Southeast Asia, and the Asian Islamic people.

Courses in anthropology, history, language, and religion demonstrate how peoples of Asia have historically defined and expressed themselves. Seminars examine recent developments in these regions. Cultural events at Kenyon, a film series, and lectures by visiting scholars round out the program. Some students travel to Asia to study the culture firsthand.

The Asian Studies concentration does not replace, but rather supplements, a student's major course of study. Participants can combine Asian Studies with virtually any major. The Asian Studies concentration requirements include: 1) Two semesters of language study (Chinese, Japanese, Sanskrit, or an equivalent); 2) Three semester courses in selected areas of Asian culture (in at least two different departments outside of Modern Languages and Literatures and addressing two different regions of Asia); 3) A one semester senior seminar in which Asian cultures are compared, not with American or European cultures, but with one another.

Contact: Rita Kipp, Anthropology, Kenyon College, Gambier, OH 43022-9623; Tel.: 614/427-5853; E-mail: kipp@kenyon.edu (Internet)

St. Lawrence University

St. Lawrence University offers a combined major and a minor program in Asian Studies.

The combined major consists of seven courses grafted onto regular majors in government, history, or religious studies. The seven courses include three core courses, "Introduction to Asian Studies," a religious studies course, and a senior seminar. The remaining four courses are drawn from the two dozen Asian Studies electives taught on campus, or from courses taken while studying in Japan or India.

The minor in Asian Studies consists of five courses which include "Introduction to Asian Studies" and four electives.

The new "Introduction to Asian Studies" course considers questions common to the cultures of India, China, and Japan, with some attention to Southeast Asia. The first half of the course considers the premodern period, treating the three cultures as distinct. The latter half analyzes the modern period, emphasizing interaction between those cultures and the world beyond Asia.

Opportunities for study abroad include exchange programs with International Christian University, Tokyo, and Nanzan University, Nagoya.

Each Fall semester students travel to India with the New York State Independent College Consortium for study in India.

Contact: Thomas B. Coburn, Asian Studies Program Coordinator, St. Lawrence University, Canton, NY 13617; Tel.: 315/379-5131; Fax: 315/379-5989; E-mail: tcob@slumus.bitnet
WORD PICTURES OF INDIA: CREATIVE WRITING IN THE
DAVIDSON SEMESTER-IN-INDIA PROGRAM

Molly Sentell, Davidson College, '94

Molly Sentell, an English major, was in India from September to December 1992, as a junior, on the Davidson Semester-in-India Program directed by I. Job Thomas, South Asian Studies. Sentell is currently teaching English in Japan through the JET (Japan Exchange and Teaching) Program.

Long walks through the Madras Christian College Rural Development Center with a nine-year-old naturalist and daughter of a professor, a weekend in the Mudumalai Wildlife Sanctuary where I observed mahouts washing their elephants and watched slender women washing pots, pans, and children in the same small river, and experienced a barrage of odors ranging from jasmine strands to street rubbish - these were the subjects of my independent research project in India. An independent study in creative writing allowed me to choose new research materials each day.

While other students visited music, dance, or medical gurus regularly for their projects, I followed daily whims into Madras, to an SOS Children's Village, and to a small village, Keelottivakkim. I tried to preserve each face in my pocket-sized journals. When my writing could not recreate the expression on a ten-year-old village boy's face the first time he listened to a Walkman, I tried to draw the picture in my notebook. When I was too impatient to attempt recreating a person with words, I snapped a picture, hoping I would study the picture later and recall the sound of a voice or the zeal of a village boy singing the newly learned Ren and Stimpy theme, "Happy! Happy! Joy! Joy!"

The biggest challenge of my project was focus. My early journal entries and an essay in which I tried to "capture the essence of India" remind me of my first pitfall: I tried to harness an entire culture into two pages of generalizations.

Gujarati child

Later in the semester, I confined descriptions to particulars such as the clothing and attitude of a two-year-old dancer in a Gujarati dancers' village near Madras. Instead of describing all dancers as made-up with jewelry and cosmetics, thin, and agile, I forced my mind's eye to zoom in on the child that made the deepest impression on me:

"The tune is sultry. Flaming pink eyeshadow, sparkling lipstick, red rouge, and dangling and bangling jewelry -- all the accoutrements of a seduction dance, but when the dancer places one of her plump arms akimbo on her hip, the other arm behind her head like a bikini-clad poster girl, and rotates her hips slowly, we begin to laugh despite ourselves. Our seductress is a chubby two-year-old pushed out of her mother's lap to perform for us, resistant, not because of the bawdy show she must perform, but because she is forced to desert the scroungy dog whose ears she was toying with."

Eventually I expanded my description to include other dancers. My mind was so consistently barraged with stimuli in India that I had to learn to focus, at least to begin writing a piece.

Stories from experience

When I returned to Davidson the following semester, I revised two stories written while in India. I also retrieved dialogues and sketches from my journals and reworked and expanded them into stories and longer pieces.

The independent creative writing project pushed me out of the traditional writing class and into my subject, India. As I strained to fit the right word to the experience, I also struggled to define the experience on a more personal level. I do not need to look at pictures or flip through a travel guide to remember the most poignant episodes of my semester in India. Each time I dig through my desk drawer and pull out her story, the Gujarati child will once again dance with me on paper.

In each issue of the Exchange, we publish a student's reflections on study abroad experiences in Asia. Please contact the Editor, if one of your students could contribute such an article.
General

The Institute of International Education's Information Center provides U.S. citizens and foreign nationals with free information and advice about study-abroad programs, professional exchanges, international volunteer services, and funding sources.

The Center, which is supported by the city of New York and several national foundations, does not have the funds to answer phone requests but routes written inquiries to appropriate agencies worldwide. It is staffed by 30 volunteers, most of them retired teachers who speak several languages.

Contact: The Institute of International Education, Information Center, 809 United Nations Plaza, New York, N.Y. 10017. Hours: 11 a.m.-4 p.m., Tuesday through Friday.

China

China Institute

Contact: School of Chinese Studies, China Institute in America, 125 E. 65th St. New York, NY 10021; Tel.: 212/744-8181, ext. 145

Valparaiso University

Valparaiso conducts a fall program and a summer study tour in Hangzhou. The Resident Director of the fall program is Lin Zhimin, assistant professor of Political Science and East Asian Studies. Lin is a native of Shanghai and an expert on local government in China.

The summer study tour is appropriate for business and engineering majors.

Contact: John Hazewinkel, Assistant Director, International Studies, Valparaiso University, Valparaiso, IN 46483; Tel.: 219/464-5333; Fax: 219/464-6868

Korea

Korean Studies Program, Han Nam University

Contact: Director, Korean Studies Program, Han Nam University, 133 Ojung-dong, Taeduk-ku, Taehjon 300-791, Korea

Japan

Council on International Educational Exchange (CIEE)

The Cooperative Japanese Business and Society Program at the Center for Japanese Studies in Tokyo is designed for students interested in international business and Japanese management practices.

The Cooperative Japanese Studies Program is offered side-by-side with the business program with language and area studies courses designed for East Asian Studies majors.

The programs feature courses taught by faculty from major Tokyo universities such as Sikei, Keio, and Waseda. Language courses are taught by faculty from the Intercultural Institute of Japan. An on-site director oversees the academic and personal well-being of the students. The students stay with Japanese families. Meals and a transportation pass are included in the fees. Visits are arranged to such organizations as the Nissan Motor Company, the Tokyo Stock Exchange, and the Mitsui Bank.

Contact: Andrew Shaw, Assistant Director, Asia and Australia, University Programs, 205 East 42nd St., New York, NY 10017-5706; Tel.: 212/661-1414, ext. 1486; E-mail: <565-2132@MCIMAIL.COM>

Institute of Asian Studies (IAS)

The Institute of Asian Studies conducts three programs in Japan. For the program in Nagoya, juniors and seniors may apply by March 15 for the fall semester and academic year-long programs in Japanese language and area studies at the Center for Japanese Studies of Nanzan University. Students take ten credits of intensive language per semester and two 3-credit courses, taught in English, in Japanese studies.

Secondly, sophomore, juniors, and seniors interested in engineering and science may apply by March 15 for the fall term at Chubu University in Kasugai, near Nagoya. Students study Japanese language, take courses, taught in English, in Japanese area studies, and complete three individual tutorials in specific fields of engineering and science.

(Abroad, cont. p. 14)
Thirdly, juniors and seniors may apply by February 15 for the fall term or academic year-long programs in Japanese language and area studies at Sophia University, in central Tokyo. Previous Japanese language study is recommended.

Contact: Dick Gaulton, IAS, 223 W. Ohio, Chicago, IL 60610; Tel.: 312/944-1750; Fax: 312/944-1448

Institute for Japanese Studies Nagoya Gakuin University

Coe College, Colby College, Kalamazoo College, Lewis and Clark College, and Randolph-Macon College are among those which have ties with Nagoya Gakuin University.

The Institute offers five different levels of intensive Japanese language classes. Japanese Area Studies classes are taught in both Japanese and/or English, and include history, religion, art, economics, business management, international relations, society, natural environment, and ceramic art.

Contact: Institute for Japanese Studies, Nagoya Gakuin University, 1350 Kamishinano, Seto, Aichi 480-12, Japan; Tel.: 0561-42-0737; Fax: 0561-41-2959

Singapore and Southeast Asia

The Institute of Asian Studies (IAS)

The Institute of Asian Studies conducts both semester and year long programs of study at the National University of Singapore (NUS) and Nanyang Technological University (NTU). In addition the Institute offers an option of one-month programs of cultural studies in either Thailand (fall) or Indonesia (spring).

Students enroll in humanities, social science, and natural science courses at NUS and in business and engineering courses at NTU. Courses are taught in English. Intensive Chinese language study is available.

Students live in residential colleges with Singaporean students. Orientation and field trips to Indonesia or Vietnam are included.

Juniors and seniors with at least a 3.0 academic average may apply by February 15 for the fall and year-long program and by October 15 for the spring term.

Contact: Dick Gaulton, IAS, 223 W. Ohio, Chicago, IL 60610; Tel.: 312/944-1750; Fax: 312/944-1448

Travel

The Council on International Educational Exchange (CIEE) has arranged transpacific air transportation between the United States and countries in Asia for 29 years. This service of inexpensive travel to Asia is available for professors, administrators, students, and others affiliated with institutions of higher learning. Asian Operations brochures citing schedules and fares from any city in the United States to any destination in Asia are available.

Contact: Joey Mendoza or Fely Ong, Educational Programs Travel Services, Council on International Educational Exchange, 205 E. 42nd St. New York, NY 10017; Tel.: 212/972-0794, 212/983-8163

RE: THE WINTER ISSUE OF THE ASIANetwork EXCHANGE

The Editor invites readers to complete the information form at the end of this newsletter with materials about new and visiting faculty and campus activities, for the 1994-1995 academic year.

Also welcome are syllabi, promising teaching practices, and short essays. We would like to publish student reflections on study abroad in Asia and a precis form of student research papers. Please refer to the masthead for the Editor’s address, phone and fax number and E-mail address.
ASIANetwork MEMBERS URGED TO JOIN NATIONAL BOOK DRIVE FOR ASIA

Jeff Smith
Executive Director, Bridge to Asia

Jeff Smith described the Bridge to Asia program at the ASIANetwork Conference in Santa Fe in April. The ASIANetwork board supports this effort to add to the print, video, and computer resources of institutions in Asia.

Bridge to Asia invites ASIANetwork member colleges and student societies to conduct campus book drives to collect books, journals, and other materials for colleges, universities, research centers, and government agencies in China, the Philippines, Vietnam, Cambodia, and other developing countries in Asia.

Bridge to Asia is a 501(c)(3) nonprofit organization founded in 1987 to collect and send such donated materials. Since its inception, Bridge to Asia has sent nearly one million books to China alone.

The need for materials cannot be overstated for print materials in English are difficult to obtain and very expensive. For example, an American college biology textbook may cost as much as the monthly salary of a professor in China.

Bridge to Asia has conducted book drives at Cornell, NYU, University of Pittsburgh, and Stanford, and receives print, video, and software donations from such scholarly societies and professional associations as the American Council of Learned Societies, American Association of University Women, and the National Association of College Stores.

Bridge to Asia is supported by contributions from private foundations, government agencies and individuals including the Henry Luce Foundation, Ford Foundation, John D. and Catherine T. MacArthur Foundation, C.V. Starr Foundation, United Board for Christian Higher Education in Asia, Lynde and Harry Bradley Foundation, American President Companies Foundation, Hermann Foundation, Soriano Foundation (Manila), and the State Education Commission of China. Contributions of funds and materials are tax-deductible to the extent permitted by law.

Shipping costs

Bridge to Asia will assist with coordination of campus and community book drives, using Internet, and will pay shipping costs for materials sent from a college directly to Asia. Receiving institutions in Asia will be responsible for making the materials accessible to readers.

Types of need

Universities in Asia need college level, graduate level, and professional materials such as reference works, books, journals, syllabi, lecture notes, information-rich magazines, audio tapes, software, videotapes, maps, charts, teaching aids, newsletters, and conference proceedings. They should be current (1980+) and in good condition. Journal runs should be consecutive and at least ten years long.

More than one million books per year are requested in most academic fields including: Agriculture, Anthropology, Area Studies, Computer Science, Economics, Education (adult education, vocational technical education, management, teacher training), Engineering, English (ESL), Fine Arts, Geography, History, Law, Literature, Management, Mathematics, Medicine (public health, animal health), Minority Studies, Natural Science, Performing Arts, Philosophy, Physical Science, Political Science, Psychology, and Sociology.

Materials in the following areas are not wanted: materials that proselytize religion or ideology; textbooks in U.S. history or government; computer science books keyed to specific systems; foreign language books (e.g. French, German, Spanish); books specific to American contexts such as U.S. tax manuals, health/diet/cookbooks,

(Bridge, cont. p. 16)
Planning a book drive

In order to organize a campus book drive, one should:

1) Form a project team, including at least two student coordinators (a first or second year student and a third or fourth year student to help give the project continuity), a faculty advisor, and volunteers.

2) Establish one or more collection points, such as a campus bookstore, library, church, fraternity/sorority, where donations can be received.

3) Arrange on/off-campus storage, where donations can be shuttled from the collection points and kept temporarily until approximately 10,000 books have accumulated. This number of books is the equivalent of about 400 cartons or the contents of one land-sea container. Ideally, the facility will be a warehouse with a loading dock, forklift, pallets, and freight handlers. (If your campus does not have local storage, the books could be shipped to a cooperating campus in your region, in which case local shipping costs would have to be raised).

4) Publicize the drive. Send circulars and post notices which specify the subjects for which materials are in demand, and criteria for the informational contents.

Packing Instructions

Pack materials in envelopes or cartons. Attach a list of contents on the outside to permit Customs clearance. Deliver donations to a collection point or mail/truck donations to Bridge to Asia, Cargo Services, Pier 19, San Francisco, CA 94111. Send a copy of your donation list to the campus coordinators or to Bridge to Asia which will send a gift acknowledgment.

Contact: Jeff Smith, Bridge to Asia, 1214 Webster Street, Suite F, Oakland, CA 94612; Tel.: 510/8341919/3082; Fax: 510/8340962

GRANTS

Makoto Fujita, Japanese Studies, Dillard University, suggests that personal contacts and networks are important in applying for grants from sources in Japan. “Creative and innovative ideas are welcomed.” Fujita warns against inflating the estimates of funding needed. He was thanked by a foundation for returning unused monies, “You are the first and only person to have returned the unused portion of a grant.”

Fujita suggests that ASIANetwork members ask the following foundations for their grant funding guidelines:

Daido Life Foundation, 1-2-1 Edobori, Nishi-ku, Osaka 550; Tel.: 06-447-6111

Hitachi Foundation, Dr. Delwin A. Roy, President and Chief Executive Officer, 1509 22nd St., NW, Washington, DC 20037-1073; Tel.: 202/457-0588; Fax: 202/296-1098

The Japan Foundation, 152 W. 57th St., 39th Floor, New York, NY 10019; Tel.: 212/489-0294; Fax: 212/489-0409

The Colorado College is an affirmative action/equal opportunity institution.
BETWEEN ASIAN REALITY AND AMERICAN MYTH: SOME CHALLENGES FACING ASIAN STUDIES IN AMERICA TODAY

Linda Y.C. Lim
Director, Southeast Asia Business Program
School of Business Administration, University of Michigan

Linda Lim gave the following keynote address on April 23, 1994 at the dinner hosted by St. John’s College, Santa Fe during the 1994 ASIANetwork conference. We thank Professor Lim for giving us permission to publish the text in the ASIANetwork EXCHANGE, and encourage discussion of her speech in the pages of this newsletter.

For Asia and Asians, these are the best of times. Never before in human history have the incomes, living standards and personal freedoms of so many people improved so rapidly. And never before in the long history of this vast and diverse continent itself have sustained economic growth, peace, political stability, and democracy been so widespread. Never before has the poverty rate been so low, or life expectancy so long, or the status of women so high, or upward social mobility so possible, or so much information so freely available to so many.

Media portrayal of Asia

Of course, if you rely primarily on the American media for your information on Asia, you might never know any of this -- unless you habitually read the business pages of a few select national dailies. To the American press, and much of the American public, Asia is still a dark and fearful place, full of teeming millions crowded together in substandard living conditions, where brutal tyrants murder their own citizens, ignorant masses wantonly destroy rain forests and consume endangered animals, and women and children are habitually sold into sexual slavery.

The clamor over the recent saga of the American teenage vandal sentenced to be caned for his crime in Singapore provided fodder for this persistent image. Early CNN reports of the story showed a Singapore of dark and narrow Chinatown streets, where trishaw riders pedalled their cabs and not a single skyscraper, necktie or Mercedes Benz was to be seen. Eventually, as hordes of American talk show reporters descended on the city, a more accurate picture emerged of Singapore as a clean and safe, modern, high-rise city. But it was still accompanied by graphic old black-and-white photos and staged enactments of the act of caning which emphasized the barbaric nature of the punishment.

Asian economic ascendancy

Of course, Asia’s phenomenal economic growth has not completely escaped the attention of Americans. How could it, when American homes are crowded with Asian-made consumer products? My 12-year-old daughter has long made a hobby of looking to see where all the things she consumes are made, noting with satisfaction those countries which she has personally visited. Her clothing, shoes, toys, books, camera, VCR, television, watch, CD player, computer and printer all come from some Asian country or other, be it Japan, China, Taiwan, Hong Kong, Macau, Korea, Indonesia, Philippines, Thailand, Malaysia, Singapore, India, Bangladesh or Sri Lanka. This is a dramatic change from the days when I was twelve, growing up in Singapore, when nearly everything we consumed came from the West -- Great Britain, West Germany, the U.S.A. -- and Japanese goods were only just beginning to creep into the low end of the market.

But Asia’s economic ascendancy over the past thirty years has not been greeted with unalloyed enthusiasm by American consumers grateful for the flood of affordable, reasonable-quality goods that it has made available to them. On the con-
Asia is more commonly seen these days as an economic threat, the chief source of foreign competition which is destroying comfortable American living standards based on what used to be, but no longer are, abundant high-wage manufacturing jobs.

In the popular imagination, Asia's weapons in this economic war include unfair trade practices (which few people really understand, but they know that Japan and Korea are the major villains), the ruthless exploitation of sweatshop labor (including prisoners, children and young women), and equally ruthless destruction of the environment. Who has not heard of the desecration of tropical forests and primitive tribes in Malaysia, or of traffic jams, child prostitution and AIDS in Thailand, or of the severe pollution caused by China's rapid, and dirty, industrialization? Seen through such lenses alone, the economic growth of Asia not only impoverishes its own people, but also endangers the rest of the world, America included. Americans who would take umbrage at their country being judged solely by the L.A. riots, or the murder of Japanese students in California, nonetheless think nothing of judging Indonesia solely by East Timor, or Thailand solely by a military coup — if they are even aware these countries exist.

U.S. foreign policy in Asia

This media-generated American general-public's view of Asia is replicated in the views and actions of both official and academic America. Anyone who reads the newspaper will notice that the United States government is or has recently been embroiled in any number of conflicts with individual Asian countries -- with Japan over trade and market access, with China over trade and human rights, with India, Indonesia and Malaysia over trade and labor rights, with North Korea over nuclear weapons, with South Korea over trade and financial market liberalization, with Taiwan and China over trade and endangered species, with Malaysia over trade and forests, with Thailand over aid and democracy, with Burma over aid, trade and democracy, with Singapore over crime and punishment, with Vietnam over MIAs -- and so the list goes on.

A Washington-based Chinese Studies colleague recently attributed the fiasco that constitutes current U.S. foreign policy in Asia to the influence of what he called "the yuppie racists of the Clinton administration" -- individuals in high office who just don't know and don't like Asia and Asians, and like to show that they can "get tough" with them. They include the administration's top trade negotiator with Japan, who says she doesn't like Japanese men because they're sexist, and one of its top economic advisers who, according to a colleague who worked with her, seems to be "viscerally anti-Japanese." I find such sentiments totally plausible and completely mainstream American, because I encounter them all the time in the varied audiences I address all over this country -- from U.S. State Department officials, conservative businessmen and MBA students, to liberal-arts undergraduates, church women's groups, middle-class retirees and blue-collar union labor.

Asian Studies

In my opinion and experience, things are not that much different in academia, where Asian Studies, if it exists at all, is too often defined as an elitist, esoteric, and exotic field, marginalized within the standard disciplines, and narrow in its appeal to American students because it seems to have little to do with understanding the contemporary world, including modern Asia, or with finding a job.

The Eurocentric intellectual and cultural biases of American academia extend even to many American Asian Studies scholars themselves, who seem more preoccupied with what European dead white males did to and said about the natives they colonized or traded with a hundred years ago, than with the natives themselves, then or now. For example, there is such an abiding fascination with the era of European colonialism in South and Southeast Asia that an American anthropologist specializing on these areas today is often more likely to do library research in the colonial tongues of English or Dutch or French or Spanish, than to do field work in the indigenous languages of India, Malaysia, Indonesia, Vietnam or the Philippines.

Perhaps it is nostalgia for a past when the white man was still powerful and ruled Asia. Or perhaps it is simply a totally comprehensible preference for working in comfortable air conditioned libraries in London, Paris, Leiden, or indeed, Ann Arbor, rather than in the sweaty rice villages or choked cities of (Lim, cont. p. 19)
Asia itself. Even those admirable scholars who do their research primarily in Asia and in Asian languages are too often concerned mainly to expose the well-known sexist, racist and elitist biases, and oppressive nature of the historical or contemporary societies which are the objects of their study. This fits in perfectly with current generational trends in Western scholarship. It also, wittingly or unwittingly, feeds the inherent nativist anti-Asian prejudices of American students. For these students, too often this is all that they learn about Asia, sometimes from American professors who consider it both their right and their obligation not only to critically analyze, but also to attempt to politically change, the circumstances of the societies they study. Thus my students tell me of one professor who tells her students that the main aim of her professional life is to “bring down the fascist Suharto regime” — a worthy goal, perhaps, but in my opinion, neither the responsibility nor the right of an outsider.

Misconceptions of Asia

The converse of such patronizing — and to my mind, inappropriate — “let’s-save-our-little-brown-brother” fantasies is the romanticized, awestruck vision that many students have of Asia, especially South and Southeast Asia, as a place of pure, intact, ancient, complex cultures, in which people are still close to nature and to the gods, where art is integrated into everyday life, which itself is focussed not so much on the material, as on the relational, on communal harmonies, and on the spiritual. This is all fine, and indeed, true. But again, too often these Western attitudes degenerate into mere escapism, accompanied by resentment and hostility of the evil forces of modern materialism which, in today’s Asia, inevitably intrude.

To both the lovers and the haters — if I might call them that — of some mythical “Asia” that is largely a construction of their own Western minds, chief among these “evil forces of modern materialism” is the Western multinational corporation. Many American Asian Studies scholars came of intellectual age, as I did, in the 1970s and early 1980s, when it was fashionable in the halls of academe to condemn the U.S. multinational corporation as the root of all evil in the Third World — not only of capitalist exploitation, but also of sexist, racist, fascist and environmentally degrading acts. Professors, of course, always transmit their ideas to their students, such that today’s Asian Studies students still spout the rhetoric of the 1970s and early 1980s, quant though it sounds in a post-Cold War age when the Western multinational has long ceased to be either hero or villain in Asia, but is now simply marginalized.

Asian leadership in business and industry

It is perhaps understandable that many in the West find it hard to relinquish long-cherished notions of the white man as invincible center of the universe, still playing a crucial role in the destinies of Asians whom he once colonized. This comes as a surprise to most Asians, for whom the colonial era represented but a brief period of their long history, and one which is now long gone and pretty much forgotten by the average person in the street. White male dominance is also hard to reconcile with the reality of Asia today, where Asians themselves account for the vast majority of international trade and investment within the region, and Western multinationals are, much to their chagrin, increasingly reduced to bit players. To my white American students who venture to work in the world of Asian business today, there is no question that this is a world made and dominated by Asians themselves, and one in which the white man is increasingly becoming a supplicant.

One of the big news stories in Asia last year was that of young white graduates and professionals, from Europe and Australia especially, who have come out to Asia’s booming cities to work essentially as contract labor — in some cases in jobs as bartenders and supermarket checkout clerks, but mostly in paraprofessional jobs like draughtsmen and auditors — because they are unable to find jobs in their own recession-ridden home economies. These are not the multinational expatriates of old, riding around in their chauffeur-driven cars and living in lavish bungalows with walled gardens and retinues of servants. Rather, these young people rent rooms in public housing units and travel by public transport, just like everybody else — except the local professionals who have equivalent qualifications, but who live instead in luxury condos and ride around in Mercedes and BMWs. The white man in Asia now works for an Asian boss.
Impact of end of Cold War

Over thirty years ago, when I was growing up in Singapore, then part of British Malaya, we had a saying, “When Detroit sneezes, America catches a cold, and we in Malaya catch double pneumonia.” The mainstay of the Malayan economy then was exports of natural rubber for automobile tires in the U.S. market. Today, nobody in that part of the world cares much about Detroit, near which I now happen to live. Detroit today could catch double pneumonia without inflicting a sneeze on Malaysia, now often the world’s largest exporter of semiconductors, or Singapore, the world’s largest exporter of computer disk drives.

In fact, last year we were treated to the spectacle of both the former superpowers, the U.S. and Russia, their defense industries crumbling because of the end of the Cold War, vying with each other to sell fighter planes to Malaysia. So desperate was the U.S. that Malaysia buy its F-18s rather than the Russians’ MIG-19s, that the U.S. Navy offered to give up F-18s it had previously ordered, so that Malaysia could take earlier delivery of the planes. The end of the Cold War has also been a bonanza for Asia in other ways -- for example, in the thousands of unemployed Russian scientists and technicians who are now being imported into labor-short, skills-short, high-tech industry in places like Malaysia and Taiwan.

Fear of Asia

Given these developments, it is no surprise that a front-page article in The Wall Street Journal last week headlined the emergence of a “newly assertive” Asia that is increasingly saying “No” to the “arrogant” West -- rejecting Western policies, Western values, and Western demands that Asia behave more like the West itself -- in areas pertaining to international trade, labor rights, human rights and environmental practices, for example. This is obviously the subject of another talk, but I mention it here to note my own personal disagreement with my fellow Asians that the West is reacting with hostility to their “emergence” because of its “arrogance” that Western ways are always best. On the contrary, living and teaching in America, it is obvious to me that the attitude which the so-called “new Asia” inspires in the West is not arrogance, or even the paternalism of old, but rather, fear.

Huntington and Fallows

We see this fear of the Other in the works of people like Harvard political scientist Samuel Huntington, whose book The Clash of Civilizations reveals his fear of both Confucianism and Islam, and Atlantic Monthly economic journalist James Fallows, whose book Looking at the Sun reveals his fear that Asian, particularly Japanese, capitalism will eventually swamp the liberal capitalism of the West. The message is that Asians are different from us, the difference is scary, and they are growing ever more powerful.

I see this fear in the faces of UAW workers to whom I lecture on the rise of the Asian auto industry, in the voices of white American undergraduates who tell me they shy away from math and science classes at the university because they don’t have a hope of competing with the Asians and Asian-Americans who crowd them. I see this fear above all in the ostrich-like attitudes of my MBA students and of European as well as American executives whom I also teach from time to time. “We don’t need to hear so much about Asia,” they say, applauding every anti-Japanese remark that someone makes, hoping thereby to slough off any implied criticism of their own competitive competence.

New perspectives for Asian Studies

In this environment, the challenges facing the Asian Studies academic profession today are immense. Americans need to know about Asia because, as one of my management guru colleagues who happens to be Indian tells his students, it will be a significant factor in all their “personal agendas” for the foreseeable future. As Asia’s military and economic might grows and eventually surpasses that of the West, its political independence and cultural assertiveness also increase. Now that Asians mostly trade with and invest in each other, they no longer need the U.S. economically as much as they once did. Now that the Cold War is over, they don’t even need the U.S. military as much as before. And now that CNN has broadcast to Asia America’s own internal social decay -- particularly its abundant crime,
violence and family breakdown — any moral authority or model values that the U.S. might have once represented to other nations has also crumbled. Americans need to understand and deal with this new Asian assertiveness at all levels — from the corridors of political power and the boardrooms of major corporations, to the aisles of Wal-Mart and the shop-floors of countless factories, and finally even in the classrooms and research offices of the academic ivory tower.

Amateur “expert” vs. professional scholar

None of you, of course, falls into this category. Yet because there are not enough professionals out there who are committed to educating the American public about Asia, and because the need and demand for such education is great, the field is increasingly being left to amateurs — people who have not put in their time, as you have, to learn the language of the Other, or to understand her history and culture, yet blithely peddle themselves as “experts” on the basis of a short stint as ambassador, expatriate executive or foreign correspondent, even a two-week whirlwind visit. Some of these people actually make non-Asia-specialists like Sam Huntington and James Fallows look good. It is their right, of course, to engage in public education about Asia, and it is always good to hear from many voices — so long as your voices, too, and those of Asians themselves, are also heard.

I began this talk with the statement that, for Asia and Asians, these are the best of times. They should also be the best of times for us as Asia scholars and teachers. Our course enrollments, and eventually faculty positions, should increase, as should the number of people who buy our books, read our articles, and ponder our thoughts and analyses, which hopefully will have some influence on their views and actions. Whether this in fact happens depends on how well we succeed in meeting the challenge that history has thrust upon us. I believe that the leaders of this massive task will and must come from the ranks of liberal arts college teachers like yourselves, who have both the capacity and the opportunity collectively to reach large numbers of young people, before their minds become closed to the Asian Other, and their casual, uninformed opinions harden into prejudice. On this matter, I welcome your comments and suggestions.

Contact: Linda Y.C. Lim, University of Michigan, School of Business Administration, Ann Arbor, MI 48109-1234; Tel.: 313/763-0290; Fax: 313/763-5688

CONFERENCES

Maluku Research Conference
The 3rd International Maluku Research Conference was held June 27-July 3, 1994 at Pattimura University, Ambon. Topics included Maluku Archaeology in Regional Context, Social Effects of Malukan Migration and Intermarriage in Irian Jaya, the Demography of the Ambonese Islands During the 17th Century, and Alune Personal Names. This annual conference is held in the summer.

Contact: Dr. Chris Healey, Anthropology, Northern Territory University, PO Box 40146, Casuarina NT 0811, Australia; Tel.: 61-89-466-725 or 808; Fax: 61-89-410-460; E-mail: C_Healey@bligh.ntu.edu.au

Western Conference of the Association for Asian Studies

The 1994 Annual Meeting of the Western Conference of the AAS will be held October 21-22, 1994 at The Claremont Colleges, Claremont, CA. Barbara Metcalf, AAS President, will give the luncheon address on Friday, October 21. There will be an exhibition of Japanese prints at Scripps College and art from the Peter Drucker Collection will be on display at Pomona College.

Contact: Pam Hawkes, 850 Columbia Ave., Claremont McKenna College, Claremont, CA 91711; Tel.: 909/621-8555, x3394; Fax: 909/621-8419
TIBET AND CHINA: SOWING SEEDS OF INJUSTICE?

Ben T. Coltvet, Luther College, ’96

Ben T. Coltvet, a junior at Luther College, is a student of ASIANetwork board member, Jyoti Grewal, History. His piece is the first precis of a paper submitted in an Asian Studies course to be printed here. We welcome submissions for future issues of the ASIANetwork EXCHANGE.

Tibet has been a controversial region in China ever since the Communists seized control in 1950. Although the annexation was vaunted by the Chinese as liberation from imperialist oppression, Tibetans have asked, “Liberation from whom and what? Ours was a happy country with a solvent government” (Tsepon, 1967).

This southwestern province has been an unwilling supporter of China’s political and economic agendas for over forty years. Nonetheless, Tibetans’ demands for increased freedom will continue to be ignored because China is able to enjoy the benefits of occupying Tibet without sacrificing its position in domestic or world politics. This situation, a case study of the politics of global power, illustrates how difficult or even impossible it is for an unallied minority group to secure justice through peaceful means.

Tibet’s grievances

Before discussing justice, however, one must establish that Tibet has reason to be aggrieved within the international courts. In the first place, China has violated Tibet by placing broad restrictions upon its religious, political, and individual freedoms and by using Tibet for its political and economic gain. China has impaired the free practice of Lamaist Buddhism. Temples have been destroyed, and political prisoners have been tortured and killed. Political unrest and frustrations have surfaced in demonstrations by students, monks, and even by China’s hand-picked leader of Tibet, the late Panchen Lama. Tibetans have called for self-government under the Dalai Lama and repatriation of the 100,000 refugees abroad.

Secondly, China has exploited Tibet economically to relieve overcrowding, increase government revenue, and supply raw materials for China’s industries. Meanwhile, Tibetans have struggled with unemployment and work-place discrimination under Han Chinese employers. One Tibetan complained to the Asian Wall Street Journal: “First, the Chinese cut our trees, mined our gold, and took our grain. Now there’s nothing left, and they’re selling our country to the foreigners [through increased tourism]” (1987).

Finally, through the tense Cold War years, Tibet functioned as a crucial buffer zone to protect China from American and Soviet spheres of influence.

International law

Although Communist China attempts to justify these policies through propaganda, scholars accuse China of practicing legal duplicity. China claims that “Tibet is ours” by adhering strictly to its belief in the sanctity of its own state’s sovereignty. Thus, Tibet can never be fairly treated when its wishes are in conflict with those of China. China has convinced many nations, and a majority of Han Chinese, that Tibet is as much a part of China as Alaska is of the United States. On the one hand, China has condemned the armed encroachment of one country upon another. On the other hand, according to M.C. van Walt van Praag, a specialist in international law, China itself is criminally liable for its “invasion and subjugation of independent Tibet” (1987), and thus it is an offender under international law. One must ask then, while Tibet has a valid complaint in the International Court, why isn’t anything done?

International responses

First, the United Nations’ Sub-commission passed a resolution in 1991 demanding that China “fully respect the fundamental rights...of the Tibetan people” (Reierson, 1991). However, the United Nations has been unable to act upon its resolution for it is powerless without the support of individual nations.

Secondly, independent states are not eager to act in Tibet’s defense because they fear losing their

(Coltvet, cont. p. 23)
diplomatic and trade relations with China. The United States, for example, is hesitant to disturb its fragile negotiations with newly opening markets in China solely for the sake of Tibet’s cause. Great Britain, the last nation with vested interests in Tibet that was strong enough to “defend” Tibet’s independence, retracted all support for Tibet following India’s independence in 1947.

Thirdly, Tibet’s isolationist preferences have prevented it from gaining the political leverage necessary to stand up to China.

Stalemate

Thus, there are many obstructions to Tibetan independence, and few alternatives can offer hope of resolving the China-Tibet conflict. The Dalai Lama’s attempts at compromise have met stiff resistance among Chinese officials. When organizations, such as Amnesty International, express their outrage at the mistreatment of Tibetans, the media and the public do not take much notice. Protests in Lhasa are quickly extinguished by oppressive bursts of Chinese martial law. Accordingly, a majority of scholars predict that a state of resigned stalemate will continue to dominate all negotiations between China and Tibet.

Tibet’s struggle for independence is a case study that demonstrates the difficulties that minority groups face in the world of power politics. Although Tibetans have remained united under the Dalai Lama and have worked within proper negotiating “channels,” they have been largely ignored.

Militancy

The United Nation’s earnest but weak efforts coupled with China’s blunt arrogance have fueled the rise of radical militancy among many Tibetans. Tibet’s plight could lead embattled minority groups elsewhere to believe that polite diplomacy and “peaceful resolutions” are terms reserved for a futile game whose rules are dictated by the powerful nations in order to keep feisty minorities under control.

Unless peacemakers can reward Tibet’s present efforts at negotiation, Tibetans’ patience and unity may be replaced with fractious violence that would prompt Chinese and/or foreign intervention. By monitoring the situation in Tibet then, we gain a better understanding of the politics of world peace as it is practiced in the latter half of this century.

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FACULTY DEVELOPMENT

CIEE

The Council on International Educational Exchange (CIEE) has launched International Faculty Development Seminars in order to stimulate college initiatives towards internationalizing curricula. The seminars provide short-term intensive overseas experience for faculty and administrators by focusing on global issues and regions that are shaping the course of world events. The seminars are also designed to introduce faculty to scholarly communities overseas, enabling a new view of their own discipline within a broader international context. Upcoming seminars of interest to Asian Studies faculty are:

Contemporary Perspectives on Vietnamese History, Society, and Economy, Hanoi and Ho Chi Minh City Universities, Hanoi and Ho Chi Minh City, Vietnam, January 4-17, 1995
Japan's Role in the New World Order, International House of Japan, Tokyo, Japan, January 8-14, 1995

Contact: Council on International Educational Exchange, 205 E. 42nd St., NY, NY 10017; Tel.: 212/661-1414, ext. 1455; Fax: 212/697-7235

The Japan Foundation

The Japan Foundation is a nonprofit organization whose objective is to promote international cultural exchange and mutual understanding between Japan and other countries through 1) the exchange of persons, 2) support of Japanese studies, 3) support of Japanese-language instruction, and 4) arts-related exchanges.

A brochure entitled Programs Available in the United States 1994-1995 can be obtained which describes Japan Foundation programs open to U.S. applicants in the 1994 Japanese fiscal year (April 1, 1994-March 31, 1995). The Foundation’s primary Japanese studies grant programs are reviewed in the United States and have a November 1 postmark deadline. Additional competitive grant programs open to United States’ applicants reviewed in Japan carry a December 1 submission deadline.

Contact: The Japan Foundation, 152 West 57th St., New York, NY 10019; Tel.: 212/489-0299; Fax: 212/489-0409

The National Endowment for the Humanities

The aim of the NEH Study Grants for College Teachers is to rekindle, through study of significant texts and topics, the teacher’s engagement with the humanities which will, in turn, enrich her/his undergraduate teaching.

Preference is given to undergraduate humanities teachers with heavy teaching responsibilities and to those who have been in the classroom full-time for more than two years and who do not have frequent opportunities for independent study.

Study Grants provide $3000 to free teachers from other responsibilities for six consecutive weeks of full-time summer study. Self-designed projects are for intensive study rather than research intended for publication. Projects address a well-defined inquiry with specific aims to a reading list of primary and secondary works. Strongly encouraged are projects which examine significant texts, topics, and figures in the humanities.

Contact: Marjorie A. Berlincourt, Director, Division of Fellowships and Seminars, Study Grants, NEH, Room 316, 1100 Pennsylvania Ave., NW, Washington, DC 10506; Tel.: 202/606-8485; 202/606-8463

(Faculty, cont. p. 27)
ST. JOHN'S COLLEGE LOOKS EAST
Lesli Allison
Director of Communications, St. John's College, Santa Fe

During the April ASIANetwork Conference, attendees toured the St. John's College campus and met John Agresto, President, and many faculty, including those teaching in the Graduate Program in Eastern Classics, described in this article.

The Graduate Program in Eastern Classics will open this fall at St. John’s College in Santa Fe, New Mexico. Offering a Master of Arts in Eastern Classics, the three-term course of study will focus on classic texts of India, China and Japan. Students also will pursue introductory language study in classical Chinese or Sanskrit. [See Ralph Swentzell’s article in the March 1994 issue of ASIANetwork EXCHANGE, “St. John’s College Computer Access to Chinese and Sanskrit Texts.”]

Nationally known for its great books curriculum centered on major texts of the Western tradition, St. John’s will undertake the study of the East with the same approach applied in the undergraduate program namely, intensive reading and seminar discussion of original texts.

“This new project is something that will be noticed nation-wide,” said John Agresto, president of St. John’s College in Santa Fe. “It pushes out further the boundaries of liberal education, finds another way of testing and sharpening the principles of our own civilization, and shows again how, by taking other cultures seriously, not patronizingly or politically, we can learn from them on their own terms.”

According to James Carey, founder of the Eastern classics program, St. John’s is in a unique and advantageous position to study non-Western works. “The faculty has spent a lot of time trying to understand the roots of our own tradition, and as far as I can tell, most Western expositors of the Eastern traditions have not done that,” he said.

“I think that only if someone has really come to terms with the Western tradition, as we do at St. John’s, can he or she be on guard against placing Western constructs on Eastern thought. Many Westerners want to study Eastern traditions without the foggiest idea of what their own tradition really is all about. As a consequence, they are influenced by the Western tradition without fully realizing it.”

The question of whether the college should endeavor to study Eastern classics has been under consideration for a number of years. After extensive review it was determined that this study should not take place in the already ample undergraduate and graduate programs, but in a new program devoted to a sustained consideration of these works.

In 1991 the college received a grant to fund an Institute for the Study of Eastern Classics. During the 1992-93 academic year, this institute offered a two-semester program at the graduate level leading to a non-degree certificate. From the experience gained in this pilot project, the faculty and Board of Visitors and Governors in 1993 approved the new master’s degree program on the Santa Fe campus.

The course of study in the Graduate Program in Eastern Classics spans the fall, spring and summer semesters. During the fall and spring semesters each student takes a seminar, a sequence of preceptorials (small seminars), and a language tutorial. The course of study for the summer will consist of directed reading only. The seminar covers a wide range of Indian and Chinese texts, while the preceptorials and language tutorials consist of more concentrated study. The program aims to avoid the extremes of scholarly narrowness and diffuse generalization.

The following is a partial listing of texts that will be studied in the seminar:

Fall semester: Valmiki, Ramayana (Buck edition, entire); Ramayana (selections); Rigveda (selections); Katha Upanisad; Svetasvatara Upanisad; Kautilya, Arthasastra (selections); Institutes of (St. John’s cont. p. 26)
(St. John’s cont. from p. 25)

Manu (selections), Kalidasa, The Birth of the War God; Kalidasa, Shakuntala; Charvaka (selected readings); Patanjali, Yoga Sutra; Vaisesika Sutra; Isvarakrsna, Samkhya Karikas; Jayadeva, Gitagovinda; Mahabharata (selections); Mahabharata-Bhagavad Gita; Confucius, Analects; Lao tzu, Tao Te Ching; Chuang Tzu, Inner Chapters; Chinese lyric poetry.

Spring semester: Ssu-Ma Ch’ien, Records of the Historian; Mencius, selected readings; Asvaghosa, Acts of the Buddha; Dhamapada; Mahaparinibanna Sutta; Questions of King Milinda; Journey to the West; Vimalakirti Sutra; Diamond Sutra; Heart Sutra; Bodhidharma, selected readings; Lady Murasaki, Tale of the Genji; Nagarjuna, Vigrahavyavartani; Badarayana, Vedanta Sutras, with Sankara’s Commentary; Vedanta Sutras; Ta-Hsueh, The Great Learning; Chung Yun, Doctrine of the Mean; Wang Yang-Ming (Instructions for Practical Living); Lie-Tsu T’an Ching, Platform Sutra of the Sixth Patriarch; Dogen, Shobo-Genzo (Sermons); Miyamoto Musashi, A Book of Five Rings; Basho, The Narrow Road to the Deep North; Selected plays from the No Theater.

Possible preceptorial topics are Sanskrit drama, Vedic mathematics, Buddhist and Hindu logic, Advaita Vedanta, T’ang poetry, Chinese landscape painting, The Story of the Stone and the Tale of Genji.

In the language tutorials, students will gain sufficient insight into the elements of the language to be able to translate selected short passages from the Bhagavad Gita and the Vigrahavyavartani of Nagarjuna in the Sanskrit tutorial, and from the Analects and related works in the Chinese tutorial. Familiarity with the elements of a language permits inspection of the original where accuracy is essential and two or more translations differ in their rendering of crucial terms.

“In undertaking a serious and systematic study of the philosophical traditions and great books of the East we are seeking genuine insight, not merely exposure to diversity,” James Carey said. “In the end, our primary interest is neither the ‘Western mind’ nor the ‘Eastern mind’ but the human mind.”

Contact: The Graduate Institute in Eastern Classics, St. John’s College, Santa Fe, New Mexico 87501-4599; Tel.: 505/984-6083

FROM THE BY-LAWS OF THE ASIANetwork

ARTICLE II: PURPOSE

ASIANetwork is an association of North American private liberal arts colleges and universities dedicated to promoting the study of Asia and committed to cooperating in providing services to each other. We believe the small college setting and the liberal arts curriculum can combine creatively with Asian studies to educate a new generation of undergraduates for a changing world in which Asian societies will play increasingly prominent roles.

We are committed to encouraging activities of mutual interest. These include, but are not limited to: 1) Promoting curriculum development and design, both for individual courses and for infusing Asian Studies across the liberal arts curriculum; 2) Promoting inter-institutional cooperation in foreign study programs, in grant writing, in building a national Asian Studies student honor society, and other areas of concern; 3) Promoting faculty development, through curriculum workshops and through two-way faculty exchanges with colleges and universities in Asia; 4) Providing the services of a network of consultants for member schools wishing to establish new programs or to evaluate existing ones; 5) Exchanging information through annual conferences, a newsletter, and electronic mail networks; 6) Sharing cultural and public affairs programs such as concerts, speakers, art exhibits, and film series.
St. John’s College, Santa Fe

St. John’s College is offering partial faculty fellowships for summer graduate study of great books and curricular structure to college and university professors. The fellowships are possible through a major grant from the Lynde and Harry Bradley Foundation.

Fellowship recipients attend summer sessions of the St. John’s College Graduate Institute in Santa Fe.

The fellowship program was initiated in response to increasing interest in the St. John’s curriculum among faculty at other colleges. Many of these faculty members come to the Graduate Institute not so much to earn another degree, but rather to learn the St. John’s way of teaching and to immerse themselves in the study of the great works of this civilization.

Focus on teaching

“We have a number of faculty who come here each year from other colleges,” St. John’s President John Agresta said, “not only to improve their own teaching, but also for the impact it can have on their students.”

Eckerd College participates

To be eligible, a college must propose at least two faculty members to attend each summer and cover part of the instructional costs. In 1993, teachers from Eckerd College in Florida, Oxford College of Emory University, and Mercer University in Georgia attended the Institute. Fellowships of up to $2900 allow 10-12 professors to attend.

St. John’s College in Santa Fe was established in 1964 as the second campus of St. John’s College in Annapolis, Maryland, the third oldest institution of high learning in America. It is a private, non-denominational liberal arts college.

The college uses no textbooks, but rather works from original sources, mathematical texts, documents and experiments. Learning is fostered through dialogue and thoughtful conversation. In small discussion classes, students participate in their own education by reading, discussing, questioning and deepening their understanding of the seminal works of our shared heritage that make up the curriculum required of every student.

Contact: The Graduate Institute, St. John’s College, Santa Fe, New Mexico 87501. Tel: 505/984-6082; Fax: 505/989-9269

RESOURCES

Asia

The Asian Labour Update

The Asian Labour Update (ALU) is a quarterly newsletter of recent and significant labor news from the Asia-Pacific region. This 28-page bulletin is a venue for labor organizations, trade unions, and individuals. The annual cumulative index includes subject categories such as employment, ethnicity and communal issues, and occupational health and safety; industry categories such as agriculture, electronics, and energy; and country categories such as Burma, Fiji, Nepal, and Vietnam.

Contact: Tian Chua, Publication Coordinator, The Asian Labour Update, The Asia Monitor Resource Center, 444-446 Nathan Road, 8-B, Kowloon, Hong Kong; Tel.: 852/332-1346; Fax: 852/385-5319.

Annual subscription rate, $13

Yale University Catalogue

Caryn White, Yale University, the Resource and Education Director of the East Asian Resource and Education Program at Yale, has announced the October-November 1994 publication of a new edition of The East Asian Resource and Education Program at Yale, A Catalogue of A.V. Materials, Resources, and Organizations at Yale University.

The East Asian Resource and Education Program is an outreach program of The Council on East Asian Studies at the Yale Center for Interna-
It seeks to promote increased understanding of the countries of East Asia - China, Japan, and Korea - through educational and cultural programming. The services of the program are available on a national basis.

The lending library consists of resource books, periodicals, curriculum units, resource guides, reference materials, and a file of materials written by and for teachers, and an extensive collection of films video-cassettes, multimedia units, records, tapes, artifacts, kits, posters, maps, and pamphlets.

The catalogue is annotated, and is of particular interest to those trying to locate audio visual materials. An example of one of the notations is:


Terry Lautz, The Asia Society, Inc., 1982

A two-part slide and cassette presentation; each program contains fifty slides with accompanying twenty minute cassette tape

**Audience:** Secondary and adult

The two-part program makes use of newspaper cartoons, magazines, movie posters, and other sources to explore mutual misperceptions and misunderstandings of the Chinese and American peoples.

**Contact:** Caryn White, East Asian Studies, Yale University, Box 208206, New Haven, CT 06520-8206

**Atlases**

Denoyer-Geppert Atlases of China and Japan

Recommended by Carolyn Cartier of Vassar

**China**

Records relating to China and the Chinese experience at the National Archives, Pacific Northwest Region are available on microfilm and in textual form.

There are diplomatic records including publications which contain despatches, dating from the mid-19th century to 1906, from nineteen U.S. consulates and ministries in China from Amoy to Tientsin. Immigration records include passenger lists, U.S. Customs records, and Chinese ships' manifests. Court records include *habeas corpus* cases filed by Chinese immigrants with the U.S. District Courts for Oregon and the Western District of Washington. Community historians will find the census microfilm covering all states, from 1790-1920, useful.

**Contact:** Phillip E. Lothyan, Director, National Archives, Pacific Northwest Region, 6125 Sand Point Way, NE, Seattle, WA 98115; Tel.: 206/526-6507; Fax: 206/526-4344; E-mail: V6L@CU.NIH.GOV

**Indonesia**

**Directory of Indonesianists**

*The International Directory of Indonesianists* (2nd ed.), the only reference source on Indonesianists that aims for a global representation, lists almost 900 academic scholars, business people, graduate students, and people working for governments or for NGOs.

All entries are indexed, so that the reader may isolate scholars by country of residence, discipline, and regional expertise within Indonesia.

The directory is a project of the Indonesian Studies Committee of the Association for Asian Studies.

The directory is available as a paper bound volume of about 250 pages. It may be purchased as an electronic document that can be imported into any word processing program.

Anyone who needs to know who does what in Indonesian studies, and where to find them, will want this reference tool.

**Contact:** Rita Smith Kipp, Dept. of Anthropology/Sociology, Kenyon College, Gambier, OH 43022; Tel.: 614/427-5853; E-mail: Kipp@Kenyon.edu (Internet)

**Japan**

**ERIC Database**


This is a selective guide to a larger and expanding computer-searchable database of elementary to (Resources, cont. p. 29)
secondary teaching materials on Japan. The materials in the guide consist mainly of lesson plans, teaching guides, resource guides, and units on Japan.


Also helpful are lists of free materials available from and addresses of the Consulates General of Japan and the addresses of the National Precollegiate Japan Projects Network.

Japanese Library Resources

The purpose of the National Coordinating Committee on Japanese Library Resources (NCC) is to mobilize library resources related to Japan toward the long-range goal of creating a comprehensive system of ready access to Japanese information throughout North America.

The current projects of NCC include: 1) Multi-volume set in the Japanese language purchases for libraries to utilize finite book funds. Funded by the Japan-U.S. Friendship Commission; 2) Retrospective Conversion project. Grant proposals in preparation; 3) The Electronic Information resources project will help librarians clarify strategic choices facing libraries with Japanese studies collections, gain practical experience with electronic technologies, and test different approaches to information access and provision; 4) *Distribution of Japan-U.S. Collaboration in Enhancing International Access to Scholarly Information: Looking Toward the 21st Century*, the Proceedings of the Fifth Japan-U.S. Conference on Library and Information Science in Higher Education, held in Tokyo in October 1993. Funded by the Japan Foundation.

Contact: National Coordinating Committee on Japanese Library Resources, % C.V. Starr East Asian Library, 300 Kent Hall, Columbia University, New York, NY 10027; Tel.: 212/854-1508; Fax: 212/662-6286; E-mail: heinrich@columbia.edu

**U.S.-Japan Women's Journal**

*The U.S.-Japan Women's Journal* disseminates information on Japanese women to the United States, enlarges the basis of information available in Japan on feminist theory and on the status of American women as well as women on other countries, and stimulates the comparative study of women's issues. The journal is published twice a year. The contents of the Japanese (Nichibei Josei Journal) and English (English Supplement) editions of the Journal overlap to some extent, but they are not identical.


Contact: Yuka Honda, The U.S.-Japan Women's Center, 926 Bautista Court, Palo Alto, CA 94303; Tel.: 415/857-9049; Fax: 415/494-8160

**Japan Foundation Newsletter**

*The Japan Foundation Newsletter* is distributed free of charge to individuals and organizations interested in Japanese Studies and international cultural exchange. Articles in the March 1994 issue included: "Science and Technology and Japanese Culture" and "Universality in Japanese Thought."

Contact: The Editor, *The Japan Foundation Newsletter*, The Japan Foundation, Park Bldg., 3-6 Kioi-cho, Chiyoda-ku, Tokyo 102, Japan; Tel.: 03/3263-4505; Fax: 03/5275-6926

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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 ASIANetwork EXCHANGE
A Newsletter For Teaching About Asia

PROSPECTUS

Purpose of THE ASIANetwork EXCHANGE:
1. To keep in contact with colleagues involved in Asian 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 ASIANetwork EXCHANGE:
1. Faculty
   a. Listing of current faculty, address, telephone and fax numbers, electronic address, academic department, areas of specialty
   b. Additions to tenure track faculty
   c. Current visiting faculty, dates on campus, address, department, area of specialty, and campus contact person
   d. Prospective visiting faculty
   e. Future positions open

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

3. Resources: publications by THE ASIANetwork 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,
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