GREAT NEWS! THE FORD FOUNDATION GRANTS ASIANetwork $436,000 FOR FACULTY DEVELOPMENT

Gregory Eliyu Guldin
Pacific Lutheran University
Chair, ASIANetwork Board of Directors

Yes, ASIANetwork is the proud recipient of a major grant from the Ford Foundation to fund its faculty development initiative, "Faculty Curricular Development on Asia for the 21st Century."

The program will target faculty who are new to the study of Asia, but are in positions where they can implement curricular change, thereby expanding Asian Studies on our campuses without hiring new faculty.

There will be four Area Cycles so that training will be available for Japan, China, Southeast Asia, or South Asia studies. Each cycle will be for two years, with participants spending three weeks on a host campus in the U.S. during year one, while overseas hosts will be found for year two. Faculty will thus receive training by area specialists both in the U.S. and onsite in their country of study.

Nearly all expenses for participants will be covered by the grant, with some modest funding support expected by participants’ institutions.

Your Board of Directors is, naturally, quite enthusiastic about receiving this grant. It speaks volumes of the excitement and confidence major funders in Asian Studies have about our endeavor. In the few short years of our existence, we have gotten the thumbs up from some of the key players in our field, and we plan on continuing the momentum.

Our Luce supported Consultancy Program continues this year and welcomes applications.
from you all to participate. Furthermore, we are exploring the possibilities of producing a guide to Asian Studies on liberal arts campuses, partnering with Asian institutions of higher education, as well as seeking foundation support for other ASIANetwork initiatives.

Your institution might also be in a position to consider hosting one of our Ford Faculty Seminars. Given the press of time, your Board has preselected Earlham College as the host for the First Cycle on Japan, but we earnestly solicit application for Cycles II (on China), III (on Southeast Asia, and IV (on South Asia).

For further information on the Faculty Seminars, see the full page announcement later in this edition of the ASIANetwork Exchange, or contact Steve Nussbaum at Earlham College. Or join us in suburban Chicago for our 1996 annual meeting in April where the conversation will continue!

FORD FOUNDATION GRANTS AWARDS TO ASIANNetwork MEMBERS

The Ford Foundation made the following grants to ASIANNetwork institutions:

Chinese University of Hong Kong, $34,200, for a teacher-training program for sociology teachers in the university's Department of Sociology.

Bard College, $118,000 over 16 months, for a program in multiethnic studies and the arts that integrates academic studies with artistic presentations.

CONTENTS

1 Great News! Ford Foundation Grant by Gregory E. Guldin
2 Foundation Awards
3 ASIANetwork Conference 1996
4 Proposed By-law Changes
   Faculty Network
5 Ford Japan Seminar, 1996, 1997
6 Faculty Development
7 Asia On-line by Alice Chin Myers
8 Correspondence
9 Travels Among The Uighur by Dorothy V. Borei
11 Comparison Of Chinese And American Music Education by Aiqing Yin
13 The Fourth World Conference On Women by Marcy B. Harman
14 Campus Programs
15 Resurgent Islam In Southeast Asia by Leonard Y. Andaya
20 Study Abroad
21 Kalamazoo College Study Abroad In Beijing by Michael Vande Berg
23 How Can CIEE Help To Promote Asian Studies? by Fay Ju
24 Service-Learning In India And The Philippines by Linda A. Chisholm
26 Language Study
   Resources
27 Managing A Successful Program For Placing English Teachers Overseas by David B. Youtz and Michael H. Bond
39 Notice Of Positions
40 Syllabus: Science And Our Global Heritage I And II, Thiel College by Guru Rattan K. Khalsa and Colleagues

Your 1995-1996 academic year institutional dues of $100 may be sent to: Marianna McJimsey, The ASIANetwork, Inc., Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903. Checks payable to: ASIANetwork
MAKE YOUR ROOM RESERVATIONS FOR THE
ASIANetwork CONFERENCE
APRIL 26-28, 1996
HICKORY RIDGE CONFERENCE CENTER, LISLE, IL
(SUBURBAN CHICAGO)

On April 26-28, 1996, the ASIANetwork Conference returns to its popular Midwest 1993 conference site, the Hickory Ridge Conference Center, an attractive and convenient retreat facility in suburban Chicago. Hickory Ridge is approximately 35 minutes from Chicago's O'Hare and Midway airports.

Please reserve the dates to join this annual conference of the ASIANetwork.

Program notes

The 1996 ASIANetwork Conference keynote speakers include Rhoads Murphey, History and Asian Studies, University of Michigan and past president of the Association for Asian Studies and Evelyn Hu-DeHart, Director of the Study of Ethnicity and Race in America, University of Colorado at Boulder.

Professor Murphey will address the challenges of teaching about Asia to undergraduates and will describe the origins of his own interest in Asia.

Professor Hu-DeHart is the second contributor to the ASIANetwork's three year series on Orientalism in Asian Studies. She will speak on “Orientalism At Home and Abroad: On the Relationship between Asian Studies and Ethnic Studies.”

Richard Wood, President of Earlham College, will be the Saturday lunchtime speaker. President Wood is Chair of the U.S. Friendship Commission and Chair of the United States CULCON Panel.

There will be panels, for example, on teaching about Asian religions and teaching about Vietnam, as well as several other topics; there will be sessions on building Asian Studies programs centered around questions of recruiting or of study abroad; ASIANetwork programs such as the Consultancy Program, funded by the Luce Foundation, and the ASIANetwork Faculty Development Program, sponsored by the Ford Foundation, will be described, and application procedures pinpointed.

Conference registration fee

$25 for ASIANetwork members who register by the deadline of Thursday, March 21, 1996
$40 for ASIANetwork members who file late registration fees
$40 for non-ASIANetwork members

Send registration fees to Marianna McJimsey, Executive Director, The ASIANetwork, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80933.

Housing/meal fees

The Conference begins with 4 p.m. registration on Friday, April 26, and concludes after lunch on Sunday, April 28.

The resident per day Hickory Ridge inclusive fees include a sleeping room with private bath, all meals (dinner, breakfast, lunch), full use of the fitness center and recreation facilities, as well as the dedicated meeting spaces.

Single room: $130 (plus 9% occupancy tax) per person per day, including 3 meals. Double room: $205 per room per day (plus 9% occupancy tax), including 3 meals each for two people (dinner, breakfast, lunch). Check-in time is 3 p.m., and check-out time is 1 p.m.

Conference attendees should make their own Hickory Ridge reservations by calling 800/334-0344 or 708/371-5000. Reservations should be received at Hickory Ridge by 5 p.m. Central Standard Time on Thursday, March 21, 1996. Any reservations received after 5 p.m. CST on Thursday, March 21, 1996 will be accepted on a space available basis.

We should emphasize that the Hickory Ridge Conference Center has set aside a certain number of rooms for the ASIANetwork Conference. The Conference Center is not a hotel, and therefore it is doubly important for conference attendees to make their housing reservations in a timely fashion.
Attendees wishing to make double room reservations are responsible for making their own room sharing arrangements.

Day time attendees, not utilizing overnight accommodations at the Hickory Ridge Conference Center, should contact Marianna McJimsey before March 21, 1996, to make arrangements for meals. Tel: 719/389-7706; Fax: 719/389-6473; email: asianex@cc.colorado.edu

The detailed conference program and conference registration forms will be mailed in January 1996.

PROPOSED BY-LAW CHANGES

The ASIANetwork Board of Directors proposed the following changes to the By-laws of the ASIANetwork, Inc. at its fall Board meeting, September 9, 1995, Hickory Ridge Conference Center, Lisle, IL

The changes will be submitted to the membership for its approval at the Annual Conference of the ASIANetwork at the Hickory Ridge Conference Center, Lisle, IL at the annual meeting, Sunday, April 28, 1996.

Article IV, Section II, Meetings, of the By-laws reads: "A Quorum for conducting the business of the organization at the annual meeting shall consist of at least thirty (30) percent of the representatives of member institutions."

Change #1:
The relevant portion of the By-laws reads:
Article IV: Organization and Governance
Section I: Board of Directors
An Executive Director, named by the Board, shall serve as the chief administrative officer of the organization. The Executive Director shall represent the organization in all official matters, be authorized to conduct business and legal matters on behalf of the organization and administer day-to-day affairs. The Executive Director is responsible to the Board of Directors and serves under the terms it sets. The Executive Director is an ex-officio member of the Board.

The 1996 proposed change:
The final sentence of the above paragraph shall read:
The Executive Director shall be a voting member of the Board.

Change #2:
The relevant portion of the By-laws reads:
Article IV: Organization and Governance
Section I: Board of Directors
Each year the Board of Directors at its first meeting shall elect a chair from among its members.

The 1996 proposed change:
Each year the Board of Directors at its first meeting shall elect a chair; the chair will become a member of the Board, if not already so.

FACULTY NETWORK

Central College
Wang Kun, Jilin Technology College, PRC
Jiang Jinyang, Zhejiang University, PRC

Colorado College
Hiromasa Suzuki, Economics, School of Commerce, Waseda University, Tokyo, Japan, 1995-1996 Japan Study Exchange Professor

Eckerd College
William F. Felice, Political Science
Noriko Hines, Japanese Language, Adjunct Professor

Gettysburg College
Deborah Fiedler, Visiting Faculty: 1995-1996, Anthropology with Japan specialty

This issue is printed in Centurion, a TrueType font, using PagePlus Desk Top Publishing.
Announcing

Faculty Curricular Development on Asia
for the 21st century:
An ASIANetwork Initiative

A Series of Faculty Development Seminars
Sponsored by the Ford Foundation

Cycle I: Japan Seminar

ASIANetwork will, over the next five years, offer a series of seminars to institutions planning to expand or enhance their curricular offerings related to Asia. Each seminar meets for three weeks, during two consecutive summers. The first of these begins this summer at Earlham College, site host of Japan Seminar. Its goal is to introduce participants to key texts and issues pertinent to understanding and teaching about Japan. Readings will be based, in part, on the interests of participants. The second phase of this seminar will be conducted over a three-week period in Japan. Participants will be expected to develop their own curricular or research projects.

Participants must be nominated by the Chief Academic Officer of their institution. They should be new to the study of Asia, but in positions where they can implement curricular change. Living expenses and a stipend are provided in year one. Living and transportation expenses are provided in the second year. Following participant selection, partial support will be requested from home institutions.

Japan Seminar dates:
July 1-19, 1996: Earlham College
July 1-20, (approximately) 1997: Japan (several sites)

Applications for the Japan Seminar are due February 15, 1996.

Subsequent seminars include:
  Cycle II: China (summers of 1997 and 1998)
  Cycle III: Southeast Asia (summers of 1998 and 1999)
  Cycle IV: South Asia (summers of 1998 and 1999)

Faculty members needing an application for the Japan Seminar or institutions desiring additional information about hosting seminars in Cycles II, III, and IV should contact:

Steve Nussbaum
Program Director and Japan Seminar Director
Drawer 13, Earlham College
Richmond, Indiana 47374
Tel: 317/983-1224; Fax: 317/983-1553; email: steven@earlham.edu
**FACULTY DEVELOPMENT**

**China**
NEH Institute: Confucianism and Chinese Culture
March 13-17, 1996
Colorado College, Colorado Springs, CO
Applications due January 12, 1996
Colorado College, the Colorado Alliance for Asian Studies, and the Asian Studies Development Program, a joint program of the East-West Center and the University of Hawai'i are jointly sponsoring this National Endowment for the Humanities funded workshop.
Undergraduate faculty from two and four year institutions are invited to apply. The cost of food and lodging are included in the grant. Participants or their institutions will need to cover travel costs to Colorado Springs.
Contact: Timothy Cheek, History, The Colorado College, 14 E. Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-6525; Fax: 719/389-6524; email: tcheek@cc.colorado.edu

**India**
Society for Indian Philosophy and Religion Conference
August 1-4, 1997 in Calcutta
Dr. Chakrabarti, Elon College, invites proposals for research papers, panels, workshops, and round table discussions on the topic of "Relativism: Science, Religion, and Philosophy." The proposal deadline is April 15, 1996.
The multidisciplinary conference seeks to draw comparisons and contrasts in the interplay of political, economic, social, environmental, and ideological forces influencing India's future.
The Society has arranged an inexpensive travel package to the conference including a seven-day trip inside India to historical and archaeological sites.
Contact: Dr. Chakrabarti, CB 2336, Elon College, Elon College, NC 27244; Tel: 910/538-2705

**Language Study**
Blakemore Foundation
1996-1997 Fellowship Grants
Application deadline: January 12, 1996
The Blakemore Foundation will award 12-18 Blakemore fellowship grants for advanced study of modern Chinese, Japanese, Korean, and Southeast Asian languages. The grants cover tuition and related educational expenses, basic living costs and transportation for an academic year of study at an institution in Asia selected by the applicant and approved by the Foundation.
The grants are designed for persons who are successfully pursuing professional, business, or academic careers involving Asia and find that further language study at an advanced level in the country is essential to realize their goals.
Eligibility
1. Graduate or professional school student, teacher, professional, or business person. Grants are not intended for undergraduates nor for graduate students whose principal purpose is to fulfill a language or internship requirement.
2. Be working toward a specific career objective for which the advanced language study is an integral part.
3. Be at or near an advanced level in the language.
4. Be willing to devote oneself exclusively to the language study during the term of the grant.
5. Be a U.S. citizen or permanent resident of the United States.
Selection criteria
1. Evidence of well-defined career objective involving Asia in which use of the language is an important aspect. Greater weight will be given to applications where the regular use of the language is a key part of the career program.
2. Evidence of prior experience in the country or involvement or participation in activities related to the country. Preference given to those who have already gained an understanding of the problems as well as benefits of study or work in the country.
3. Evidence of good academic, professional, or business background, as appropriate to the career program.
4. A well-considered study proposal and budget.
Contact: Griffith Way, Trustee, The Blakemore Foundation, 1201 Third Ave., 40th Floor, Seattle, WA 98101-3099; Tel.: 206/583-8778; Fax: 206/583-850
ASIA ON-LINE:
EXTENDING THE WEB AND CAPTURING OUR IMAGINATIONS

Alice Chin Myers
Simon's Rock College of Bard

Asia On-Line is a regular column on electronic communications. Alice Chin Myers will inform us and bring us up-to-date in this rapidly expanding field.

Alice Chin Myers is the Director of Media and a reference librarian at Simon's Rock College of Bard. A visual artist and videographer, she founded Cybermedia, a multimedia production company specializing in academic and fine arts applications. Myers is a regular reviewer for the ABC-CLIO Video Rating Guide, and has contributed entries to the Asian American Encyclopedia. She also does illustrations for the Times Mirror Company.

There is a continuum of "Web browser" programs for viewing documents, ranging from Lynx (entirely textbased) at one end to Netscape 2b (supporting graphics, text formatting, and helper applications for sound and video) at the other. In between Lynx and Netscape 2b are programs like Mosaic and Omniweb. All of these programs use HTML (hypertext markup language), which provides links to data all over the world. All of the programs mentioned above are easily available (check with your computing staff on how to obtain and configure them), but some require faster, more powerful computers and connecting lines.

Searching the Web

Once a program is installed and properly configured, you will be ready to start exploring. There are three basic approaches to searching for material on the Web: 1) typing known addresses (URLs), 2) search services, and 3) exploring links. The first approach is fast, but does not necessarily expand your resources (unless you choose to explore any links found at addresses you type). For example, if in the Netscape program, you type http://www.fix.co.jp/kabuki/kabuki.html in the address window near the top of the screen, and then hit the "return" key, you would be connected to a "server" computer in Japan, and you could access Kabuki-related images, information, and sound files. If you follow the same procedures in the Lynx program, you would receive only the textbased information.

Without an http address "in hand," we can use search services. This can be quite rapid, since there are several on-line services with massive indexes, crossreferenced by content, subject matter, etc. Your institution's "home page" may provide direct links to these, which are accessed just by clicking. These include Yahoo, WebCrawler, Lycos, and others.

For example, I went to WebCrawler (http://webcrawler.com/), and typed the word "Asia" in the search window. In about two seconds, the program found 2381 addresses, displaying the first 20 so that I could select the links ("crawler" indeed!).

Instead of typing, one can just click on hypertext links, which are usually underlined. When you find a useful page that you would like to revisit, most of the browser programs have a "bookmarks" feature that lets you save these locations for the next time. With these techniques, one can discover resources which are being added and expanded on a daily basis.

Contact: Alice Chin Myers, Media, Bard/Simons Rock, 84 Alford Rd., Great Barrington, MA 01230; email: alicem@simons-rock.edu [Please note that Myers's email address has changed since it was published in the April 1995 issue of the Exchange]; http://www.simonsrock.edu/~alicem/

Colorado College is an affirmative action/equal opportunity institution.
CORRESPONDENCE

Dorothy Guyot, College of Asian and Western Learning, telephoned:
Re: Recruitment of high school students interested in Asian Studies

High school students who take the College Board SAT 1 test give information about the courses they have taken. On the list that the students can check are three Asian languages (Chinese, Korean, Japanese) and world history and cultures.

Dotty suggests that ASIANetwork members request information from the College Board's data base as to which SAT 1 takers have had Asian language and/or history and cultures courses. The information is in the data base, but has not been requested, and hence not released. Such information could be used in new student recruitment.

Contact: Bryan O'Reilly, Director of College Search Services, College Board, 45 Columbus Ave., New York, NY 10023-6992

Guru Rattan K. Khalsa, Chemistry, Thiel College, telephoned:
Re: the course syllabus for "Science and Our Global Heritage I and II," (see Contents)

The teaching team for "Science and Our Global Heritage I and II," welcomes responses and suggestions from ASIANetwork colleagues for the course. As has been true among us at Thiel College, we hope that further conversation about the course will be generated in the ASIANetwork. We plan to attend the ASIANetwork Conference in April, and look forward to discussions there.

We particularly invite suggestions in the following areas:

1) Films on Brazil, Nigeria, India, and China, subtitled in English

2) A framing narrative on China which would put a human face on the country from a person's perspective. While Wild Swans: Three Daughters of China is excellent, it is rather long for our purposes.

3) A framing narrative on India other than the one we are using, Nectar in a Sieve, which although compelling, may be provincial and outdated.

Contact: Guru Rattan K. Khalsa, Thiel College, 75 College Ave., Greenville, PA 16125; Tel: 412/589-2049; Fax: 412/589-2021

From James Lochtefeld, Religion, Carthage College

I'm writing to the ASIANetwork because I don't seem to have current information, and would appreciate assistance in finding the information I need.

I'm writing on behalf of a sophomore at the college. He has a deep interest in Japan, and a lot of background; he spent a year in Japan as an exchange student in high school, he had an internship with the Mizuno Corporation last summer, and he is currently (in his third semester) in advanced Japanese, with one other student.

This student would really like to get back to Japan, and would prefer to stay for a full year. I'd like to see him do it. Do you have any suggestions for programs that might help him do this? If possible, he would prefer to be in the Kansai region (Osaka/Kyoto).

Contact: James Lochtefeld, Carthage College, 2001 Alford Drive, Kenosha, WI 53140; Tel: 414/551-5913; Fax: 414/551-6208; email: lochtefeldjames@cns.carthage.edu

Editor's note:
The deadline for copy for the spring issue of the ASIANetwork Exchange is January 1, 1996. Please send information about 1996-1997 address changes, visitors, new positions, or programs on your campus in Asian Studies. When noting campus visitors and new faculty, please identify fields of teaching/interest. We are seeking descriptions of study abroad programs. Let the Editor know if one of your students is willing to write a descriptive piece about her/his experience abroad. Book reviews, summaries of conferences attended, and longer articles about teaching Asian Studies are welcome. See masthead for address.
URUMQI, TURFAN, KASHGAR
TRAVELS AMONG THE UIGHUR IN XINJIANG

Dorothy V. Borei
Guilford College

Dorothy V. Borei, History, teaches introductory courses on the culture of East Asia and on the modern history of the Pacific Rim. In addition to year-long courses on China and Japan, she teaches a course on "Images of Women in China." She is a member of an interdisciplinary team which offers "Issues in Contemporary China," a senior requirement.

Borei is the 1995-1996 Chair of the ASIANetwork Consultancy Program. She was a member of the founding Board of Directors of the ASIANetwork.

Borei kept a traveler’s journal in China during her sabbatical leave in the fall of 1994, selections from which are included here.

For the past eight years, my research has focused on Xinjiang, China’s northwest, during the late eighteenth and early nineteenth centuries, when the Manchus ruled this region. But it was not until the fall semester of 1994 that I had the opportunity to travel to this province. The following are selections from the journal I kept during my ten-day trip.

10/29/94 Flight from Beijing to Urumqi

The young Uighur woman seated next to me is one of the very few minority peoples on this Russian-made plane. Han Chinese predominate, reflecting the large numbers of military and civilian workers sent by the government to live and work in Xinjiang. The stewardess serves a meal with pork as we head for a predominately Muslim province. There is no alternative on this three-hour flight. So much for the government’s sensitivity to minority cultures.

As we begin our flight over Xinjiang, the Tianshan range appears out of nowhere. The mountains are already covered by snow and ice, which, when melted in the spring and summer, will provide this dry region with its water supply. I recall the journal passages of many Qing travellers who also wondered at this sight.

In the Overseas Chinese hotel I receive many strange looks. The tourist season is over. To make it worse, I am alone and female. This is not normal! The elevator xiaojies simply cannot understand my being there. But they actually seem to enjoy talking to me.

10/30 Urumqi

I awoke at 6 am, my normal waking hour in Beijing. Although we are some 3000 miles west of the capital, we are still on Beijing time. To make up the difference, everything operates on a two-hour delay. Breakfast begins at 9 am, work at 10, lunch and dinner are at 2 and 8 pm respectively. So the center calls the shots in a formal sense, but the local population goes its own way.

A planned trip to the Heavenly Lake is cancelled because the roads are blocked by snow and ice. So with a driver and tour guide, I head instead for the Southern Pastures, where the pastoral Kazakhs herd their animals in the summer months. The ride is a bit dangerous as we go around one washed out road. The scenery is beautiful—the day is cold, the sky a bright blue, and the air has a sharp clarity, a wonderful respite from the gray air and stagnant pollution of Beijing. We are unable to see much because the Kazakhs have moved into their winter houses. But there are Kazakh ponies, the remains of fires and yurts, a woman beating her rug on the snow, some children sledding on tiny homemade wooden sleds.

I don’t see how settlers from China proper came here centuries ago to reclaim fields; nor do I understand how huge armies marched west to conquer this rugged land. But its flat vastness explains why emperors, faced with a booming population and insufficient acreage, were fascinated with the agricultural potential of this steppeland. Even in 1994 most people must subsist on beans and cabbage during the winter months. What must
the conditions have been like 300 years ago? I wish records of these migrants had been written and survived, just as they have for those who crossed the American continent.

11/1 Spent several hours in the Xinjiang Autonomous Region Museum, a Soviet-style building constructed in the 1950s. One wing, containing artifacts from Xinjiang's history, is organized according to the Marxist scheme of history—primitive, slave, feudal. These divisions are then subdivided according to Chinese dynasties. I wonder how the indigenous people might have organized these displays? Gazing at a lead pencil, household and land registers, and metal sunglasses with pin holes for light gave me an intimate picture of Tang dynasty life. More amazing were the 2,000 to 4,000 year old Caucasoid corpses, with their skin, fingernails, and hair still intact!

11/2 Turfan

Yesterday afternoon we headed south through mountain passes on a two-lane highway for Turfan. At first the terrain was steppe-like; then we followed a river through the mountains; finally we came down out of the mountains onto a vast stone desert. The stones were about the size of a fist or smaller and seemed to go on forever, until they met the mountains to the west. Not a sign of life, except for the black ribbon of road on which we and a few trucks and busses passed, telephone poles and lines, and oil derricks. How could an 18th-century army of "10,000" march through this place and survive?

After a visit to the Gaochang ruins, a post on the Silk Road in the 7th century and the Uighur capital in the 9th, I walked alone through a nearby village. The dirt street, lined on both sides with thin white poplars, was travelled primarily by donkey carts and pedestrians. One old farmer had piled his grain in the middle of the street, presumably to dry it. People live in mud brick houses with buildings for drying grapes atop the flat roofs. The washing is done in the ditch on either side of the road. A woman combed through the cotton of an old quilt in anticipation of the cold nights to come. Lots of children played, despite its being a school day.

11/3 Visited a grape orchard, but the vines had all been taken down and covered with dirt for the winter cold. But I did get to see a 200-year old karez, one of the marvels described by Qing officials. The karez is an underground irrigation system which originated in Persia some 2000 years ago, although the Chinese claim credit for it. As the snows in the Tianshan mountains melt in the spring and summer, the force of gravity pulls the water into these man-made tunnels. Water sometimes flows for 25 miles until it reaches the oasis at ground level. Turfan, famous for its karez, has some 450 of them. Without this water supply, Turfan would disappear since it receives almost no rain.

11/5 Kashgar (122 miles from the former USSR)

The most interesting part of the morning was my talk with my Uighur guide, Ali, a 26-year old man who hates the Chinese and their government. He says he won't speak Chinese unless he has to, though he studied it in school. The minorities here have to learn Chinese, beginning in the third grade. But the Chinese, who have their own schools and hospitals, don't learn any of the minority languages. Instead, they get to learn English, which gives them more opportunities.

Ali complained bitterly about the poverty of his people despite the wealth of the region. Plentiful oil reserves, even more than in Saudi Arabia, are said to exist under the deserts in southern Xinjiang. Of course, the Chinese, not the local people, will benefit from these resources when and if they are tapped. In the travel agency where Ali works the majority of the employees are Chinese, as is, of course, the director. He sees no way for the Uighurs to get independence because, unlike the Kazakhs and Tajiks who have compatriots across the border in newly independent states, the Uighurs live primarily in Xinjiang. And the Chinese will certainly never let them have independence, especially not with all those natural resources.

Ali also talked about a recent conference in which the Uighurs discussed the future of their culture. The current debate revolves around the issue of birth control. Some want the Uighurs to have fewer children with more education (not a valued commodity in the past) so that their standard of living will improve. Others understandably fear that the Uighurs will be culturally exterminated if they fail to produce a lot of children because the lure of wealth has led to intermarriage with the better-off Chinese, resulting in the loss of Uighur culture. Both sides make sense . . .

11/6 Sunday in Kashgar

One day left, a day spent in Kashgar's famous Sunday bazaar. Imagine a long, dusty, tree-lined street crowded with pedestrians, donkey carts, animals, cars and trucks (far more donkey carts than 20th-century vehicles) all heading quickly towards the central market.

Here, every Sunday, people from all over western-central Asia come to buy and sell in an open-air market. There are separate sections for
cloth, manufactured clothing, vegetables and fruits, tobacco, candies, rope, animals (sheep, goats, horses, donkeys, cows, camels), knives, hats of all sizes and shapes, etc. The old men, with tangled gray beards, wear heavy boots, long black coats, tall hats and carry knives. Women with brightly patterned scarves or a drab brown material covering their heads watch over children while selling their meager goods. These markets are an integral part of Uighur culture, yet the Chinese government closed down all such private markets in Mao's time, punishing severely anyone who sold anything privately. Despite this ban, Ali informed me that people secretly went out into the desert to make deals anyway. Strolling through the bazaar, I can imagine how devastating the Maoist period must have been for this culture, for both bazaars and Islam were condemned.

Since the reform period, however, the free markets have reopened. But the government still regulates commerce through its quota system, which determines the number of Uighurs allowed to travel beyond China's borders to Afghanistan, Kazakhstan, etc., for business. Nonetheless, my guides affirmed that the recent increase in business and construction had resulted in a rising standard of living for this region. Of course, progress here is in no way comparable to that experienced on China's southeast coast.

Contact: Dorothy Borei, History, Guilford College, 800 W. Friendly Ave., Greensboro, NC 27410; Tel: 910/316-2219; Fax: 910/316-2949; email: boreidv@rascal.guilford.edu

COMPARISON AND ANALYSIS OF CHINESE AND AMERICAN MUSIC EDUCATION

Aiqing Yin
Northeast Normal University, PRC

Aiqing Yin, Music, was one of fourteen scholars from China, India, Korea, and Philippines to spend the 1994-1995 academic year at liberal arts colleges under a program sponsored by the United Board for Higher Education in Asia. The scholars not only pursue research during their tenure, they also contribute to the life of the college community in which they live.

I spent the 1994-1995 academic year at Augsburg College as a United Board for Christian Higher Education in Asia Visiting Scholar. While observing classes in Minnesota at Goodwin Elementary School and the Seward Montessori School, I experienced the differences in music teaching between China and the United States. These observations are the subject of my essay.

Chinese music teaching
In recent years, music teaching in China has been reformed considerably. There have been breakthroughs in theory, study, and teaching practices. In 1989, the China Education Committee issued, The General Outline of Music Teaching Program for Full-time Elementary and Middle School, as part of a nine-year compulsory education plan. The document clearly defined the place and effects of aesthetic education in the overall education of students and affirmed that music education is one of the important means to aesthetic education.

China is a large country. The varied economic and cultural characteristics of different parts of the country directly influence the development of education in each area. However, there are many common features.

Common features of Chinese music education
Much attention is paid to the basic knowledge of music and music skill training. Correctness in singing and solfeggio (sight reading) is emphasized. Music theory is highly valued. Movable-Do is adopted in stave teaching. This process includes the explanation of theoretical concepts, the practical demonstration of mastery by the students, and reinforcement through exercises.

In a typical Chinese music classroom, the teacher stands on a platform in the front of the
room while the students sit neatly in their seats, listening and practicing the exercises together. Since the teacher/student ratio is usually 1:50, there are not many opportunities for the students to participate in individual activity. The teacher and the textbook are at the heart of the class.

Singing encompasses 30-40% of the content of the lesson. When instruments are used, recorders and harmonicas appear the most frequently because they are cheap, portable, and handy.

**Chinese music textbooks**

In the 1980s textbooks were published by the People's Music Press and the People's Educational Press. Since 1990, however, each province has compiled its own music textbooks reflecting its local musical traditions. A teaching curriculum guide accompanies the texts and includes both pedagogical plans and content. Each grade has its related learning standards which guide the final evaluations as to how well the students have met those standards. The standards are outlined in the *National Standards for Arts Education* published by the Music Educators National Conference.

**Observations about music teaching in America**

Self-statement and free expression are encouraged in music classes in the United States which are unlike the Chinese emphasis on systematic learning and imitating what the teacher is doing. More attention is given to creativity, and therefore, in America, students learn to improvise.

American teachers are interested in their students' experiences and in the total learning of comprehension, application, and creativity. American students can cite their experiences in music, but they receive less systematic instruction than do students in China. The American teacher is more a monitor and less an instructor.

American teachers have a great deal of flexibility in the curriculum, and are not tied to a common course of study in music. The teacher/student ratio in music classes in the United States is 1:20 which makes the students' opportunities for participation more frequent than is true in the larger classes of China. A great variety of teaching materials are available, many of which are interdisciplinary combining music with drama, art, movies, dance, and photography. I noticed that in some schools, the students are grouped according to their musical abilities and skills rather than by age or grade.

**Analysis and suggestion**

The differences between China and America are found in their differing histories, traditions, and social systems. However, music teaching need not be classified as Chinese or as American. After doing research in the area of music education, I conclude that both countries need to consider some of the following approaches.

Music teachers must have a clear understanding of the relationships among basic music knowledge, basic music skills, and the goals of music education. The goal of music education is to improve the aesthetic standards of the students, and to train noble-minded and perfect persons. Aesthetic education is the kernel of music education. Simple, overloaded rote memory knowledge should be avoided for otherwise a music class becomes an exercise class of pure theory and skill.

The content and pace of music teaching should be adjusted according to the abilities and skills of the students. The age, adaptability of knowledge, and skills of the students must be taken into account in planning.

Lectures should be designed in such a way that students can join in activities. Students should neither enjoy themselves excessively nor should they only receive knowledge passively. Remember that music comes first and notes second. Practicing should be first and the concepts second. Feeling should have the first priority and theory the second. Experience is the most important and definition is subordinate.

Finally, while the study and understanding of one's national music is important, music learning must be placed also within the broad background of world culture. The finest aspects of the music of other nations should be appreciated.

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**ASIANetwork FUTURE CONFERENCE SCHEDULE**

April 26-28, 1996: Hickory Ridge Conference Center, Lisle, IL
April 25-27, 1997: Hosted by Green Mountain College, Poultney, VT

12
Marcy Harman was a member of the only college class attending the NGO (Non-Governmental Organization) Forum on Women in August 1995 in Huairou, China which took place just before the Fourth United Nations World Conference on Women. The Colorado College class, “Global Feminism,” included eleven students and three instructors. Harman is majoring in Religion with an International Studies emphasis.

The press at the NGO Forum in Huairou

Marcy B. Harman '96
Colorado College

Women's perspectives on global issues were the main emphasis of the NGO Forum on Women held in Huairou, China in August/September 1995. The goal of the gathering of 2000 private organizations and 2800 individuals was to provide a forum where women could speak. Unfortunately, the world will never hear most of those voices. The world may never know what really went on in Huairou because the press, challenged by the variety in the conference, challenged by the demand for sensationalism and consumer satisfaction, challenged as well by unethical journalism, spoke with its own voice instead of echoing the voices of women. Not only then did the conference challenge the media, but the media challenged the very premise of the conference: women's rights to speak out.

One of the difficulties the press faced in covering the NGO Forum was managing the great variety of issues that were discussed and the perspectives that were expressed. Hundreds of workshops, plenaries, performances, and demonstrations on topics ranging from Economics and the Environment to Women's Health and Reproductive Rights took place daily during the ten-day conference. Each event was grouped into one of thirteen general subject areas and was open to women from 189 countries. Even the “Platform for Action,” the document revised and ratified at the U.N. Conference, was over 150 pages long. Truly, the breadth of issues and perspectives at the NGO Forum on Women and at the Fourth World Conference on Women was astounding.

Hillary Clinton

Another challenge to good media coverage was the press's susceptibility to sensational stories and to the selective appetites of its consumers. For example, the media focused upon the American president's wife. Although coverage of Hillary Clinton is understandable because she is a high-profile figure, reporting on her should not be substituted for analysis and description of what the women who had traveled from all over the world were saying.

Clinton's sole participation in the conference was to make one speech which only a few hundred people heard. Furthermore, the tone of her speech was quite detached from the emphasis of other events at the conference. While Clinton focused on the inconveniences and injustices that surfaced at the conference, the women actually in attendance concentrated on Education, Women's Rights as Human Rights, or Community Building. So, the sensational trappings surrounding the First Lady of the United States left no room in the press for the important issues of the forum.

Often the media reported what the public wanted or expected to hear. In the United States, currently caught up in tense relations with China, reporters described how the Chinese security x-rayed women's handbags rather than what was discussed by a panel of five Chinese women leaders. This time women were robbed of their voices by international politics.

Unethical journalism

A third challenge to good media coverage was unethical journalism. In one instance, a camerawoman crossed security lines as she climbed a hedge outside the site of Hillary Clinton's address. A security guard motioned that she should move back behind the hedge. She threw her weight against his body, and since he was smaller than...
she, he was compelled to push back or else be toppled over. At his resistance, she smirked and turned on her camera. He, still urging her to move behind the security lines, put his hand over the camera lens to deter further taping. At this, the woman pushed harder against him until her assistant finally pulled her back, still smirking, behind the hedge.

The film she taped was the type used to prove the continual harassment of the Chinese police. Actually, the camerawoman harassed the guard. She not only intimidated him physically, but she aired his crime to the world, condemning him and his country for "aggression" neither he nor China actually committed against her. In reportage of this quality, journalists are to blame for lack of integrity, and for stifling women's voices in favor of their own.

The media coverage of the NGO Forum on Women presented a new challenge to the empowerment of women. The conference was designed so that the world could hear women's voices. Instead, inadequate and biased media coverage contributed to the suppression of those voices.

First, the press pursued the sensational in all aspects of the conference. In concentrating on Hillary Clinton, they simply missed the point of the conference. Furthermore, in seeking the sensational in other women, the media distorted their words.

Ironically, the women at the conference were fighting this misplaced emphasis. All of the women at the conference wanted to be listened to as human beings with valid needs and authentic talents. They did not want to be heard as whores or as goddesses. Until women are no longer viewed as sensational figures, their voices will never be heeded.

Second, in emphasizing stories of police harassment, the media masked the message of the conference which was not the terrible "injustices" of the Chinese police, but rather the empowerment of women to speak out. There is further irony here. The women at the conference were fighting consumerism because, as happened in Huairou, women easily become the victims of supply and demand. In some cases it is their food that is taken, in other cases their bodies. In this case it was their voices.

There is no doubt that the media overlooked, masked, and distorted the voices of the NGO Forum on Women. Amidst overwhelming diversity, demand for sensationalism, the fanning of political antagonisms, and unethical journalism, women's voices were momentarily muffled. Fortunately, their voices are not lost for those voices live in the women who participated in the conference and took the energy and messages home.

Epilogue

Hillary Clinton remains the symbol of the forum. She is another woman whose voice has not been heard. Like the forum, she has been sensationalized in excessive media coverage. Like the forum, she has been the mouthpiece of political antagonism. Like the forum, she has given hope and bred disappointment. When will we hear her voice?

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CAMPUS PROGRAMS

Kalamazoo College
February 19, 1996, 8 p.m., Olmsted Room, "The Internment Experience of Japanese Americans During the War Years," Gary Okihiro, Cornell University
April 1, 1996, 8 p.m., Olmsted Room, "The Issue of Comfort Women," Chunghee Sarah Soh, San Francisco State University

April 11, 1996, 8 p.m., Dow 226, "Japan at War: An Oral History," Haruyo Cook, Marymount College and Theodore Cook, William Patterson College
Contact: Rose Bundy, Japanese Language, Kalamazoo College, 1200 Academy St., Kalamazoo, MI 49007; Tel: 616/337-7326; email: bundy@hobbes.kzoo.edu

ASIANetwork Exchange NEWS AND COPY DEADLINES
October 1 for December issue
January 1 for March issue
July 1 for September issue
Perceptions of Muslim-Christian relations

Since the days of the Ayatollah Khomeini of Iran in the early 1970s, there has been a phenomenon in the Islamic world called by various names. But the term to describe this development which appears to be most acceptable among the Muslims is “Resurgent Islam.” The term itself is an indication of the Islamic perception that the religion is now finally emerging from a troubled period in which it was repressed by European Christian colonial domination.

Unfortunately, the various manifestations of this resurgent Islam have not often been sympathetically reported in the Western media. There is an ingrained suspicion about Islam which lies deep within the psyches of Christian nations dating perhaps from the days of the Crusades. Pictures on our television screens of the Ayatollah Khomeini, the leader of the “Muslim hordes,” recall the same role played by Saladin the Magnificent in the Crusades of our movie screens; the seizure and detention of American citizens from our embassy in Teheran and their public statements on television are reminiscent of Hollywood’s portrayal of the Christian lords forced to humble themselves before their Muslim conqueror.

The Gulf War between the mainly Christian forces led by the Americans and the Muslims under Saddam Hussein was further reinforcement of this perception. Although there were Muslims fighting alongside the Christian forces, the media depicted the struggle in terms of an evil Muslim leader versus the Christian-led forces no longer on white steeds in shining armor but in dull desert-colored heavy armor. Even the so-called “smart bombs” seemed uncannily appropriate to the struggle, demonstrating once again that the heavens favored the Christians.

This perception has not gone unnoticed by Muslims. The unwillingness of Christian nations to come to the defense of Muslim minorities in Bosnia and Chechnya have fueled a smoldering discontent which is now turning to anger at what Muslims perceive to be a persistence of Christian colonial oppression against Islam. A recent issue (March 9, 1995) of the Far Eastern Economic Review has on the front cover a photo of a veiled and turbanned Muslim in black with his dark eyes staring askance at the camera. The title reads, Rage of Islam: Extremist Threat - From Pakistan to the Philippines. Here again, the confrontationist aspect of the Muslim-Christian relationship is emphasized. But this is no longer simply media-hype and perceptual stereotypes; Muslims around the world, especially the young people, are expressing their outrage. They no longer believe that their concerns and their needs are going to be fairly heard and justly acted upon by others, which in many cases translates to “Christians,” whether of the Western or Eastern variety.

New mood

There is therefore a new mood in Islam of activism, of involvement on the personal, family, state, and international levels. The militancy most often depicted in our media is only a small if spectacular manifestation of this phenomenon. But as with any militant group, it has focused the attention of the world on the wider issues of perceived Islamic injustice and the pride among Muslims in the new dynamism of their religion. It is this phenomenon of resurgent Islam that I would like to examine in its manifestation in Southeast Asia.

Islam in Southeast Asia

In the eighteenth century the Islamic world, including the Muslim countries in Southeast Asia, came under the colonial control of the Christian European nations. The failure of the Muslim nations to stem this onslaught was perceived as a failing on the part of Islam, in turn stimulating a fundamental reassessment of the religion. Some groups, known as the “modernists,” sought to modernize Islam and make it relevant to the nine-
teenth and twentieth centuries. There were others who sought to return to fundamentals in order to recover the strength of the pure original religion who were termed "fundamentalists" and "reformists." Against this historical background, many Muslims saw the rise of the mullahs in Iran in the 1970s as a further stage in the restoration of Islam as a true alternative to the perceived moral decadence of the secular, capitalist West. The new Islamic resurgence demands a recommitment by Muslims to Islamic ideals in politics, business, education, and in everyday life. The case of Islam in Southeast Asia reveals the complexity of this resurgence as it is played out in national cultural contexts.

**Islamic populations**

It is not generally known that Indonesia has the largest Muslim population in the world. Of its 190 million people, approximately 90% or 170 million are Muslims. Malaysia lists 11.7 of its 19.5 million population as Muslims, while the Philippines counts 5% of its 65.5 million people as Muslims, or approximately 3.325 million. There are smaller numbers of Muslims among the Malay population of southern Thailand and among the Chams in central Vietnam. In total there are about 190 million Muslims in Southeast Asia, mainly located in Indonesia and Malaysia.

Islam had been around the region for at least five hundred years before the beginning of the formal Islamization of Southeast Asia at the end of the thirteenth century. In the eighth and ninth centuries Arabs and Persians were among the major carriers of goods to China, and there is evidence that they traded in Southeast Asia. There was thus an "Islamic fallout" in the region which prepared the way for conversion. Early Islam spread via the trade routes, and consequently the areas which were affected were archipelago Southeast Asia and the settlements in Champa which were linked to international trade via the South China Sea.

The port city became the focus of the new religion as Muslim traders along with Islamic teachers used the ports as their base. From the port cities Islamic teachers penetrated to the interior courts and began conversion among the indigenous leaders. The rulers and the court officials, attracted by trade, new elevated titles, and spiritual powers offered by the new religion, were among the first to embrace the faith. There was greater resistance in the countryside, where the practitioners of indigenous religions and those whose authority stemmed from the adherence to local beliefs initially opposed the new foreign religion. The conversion of the countryside was a long and difficult process which had serious repercussions in later centuries. In Indonesia today there is still a distinction between the abangan and the santri responses to the religion. The attitude of the abangan toward Islam is characterized by less attention to formalized ritual and more accommodation to indigenous religious ideas than that of the santri.

Muslims in Southeast Asia have always been aware of the developments in the wider Islamic world. In the nineteenth and early twentieth centuries they shared the same colonial experiences under a Christian power as their brethren elsewhere. Southeast Asia therefore participated in the general Islamic debate which examined ways in which the religion could be modernized and reformed based on fundamental tenets. Since the end of high colonialism at the end of World War II, but more precisely after the Islamic Revolution in Iran in 1979, Muslims around the world have exhibited a fierce pride and passion in their religion.

**Restoration of Islamic ideas**

This Islamic resurgence has manifested itself in a number of ways in Southeast Asia from accommodation to militancy. At the heart of the resurgence, which is generally termed in Malaysia the "dakwah movement" (from the Arabic meaning salvation, with the idea also of evangelical activity), is the belief that the decline of Muslim societies was due to their adoption of Western values and failure to adhere strictly to the Islamic ones. To return to their former strength, Muslim societies must return to the fundamental teachings of the Prophet Muhammad and the Qur'an and restore Islamic ideas in politics, law, the state, and society. Western-derived civil law must be replaced by Islamic law as a precondition for the introduction of an Islamic state. Westernization must be rejected, but modernization retained and subordinated to Islam. As in the nature of any movement, the new resurgent Islam represents a wide spectrum of Muslim society from the rural conservative elements to the more militant urban groups, from the pro-government to the anti-government, from the rich to the poor.

**Indonesia**

In the two predominantly Muslim countries in Southeast Asia, Indonesia and Malaysia, political power is in the hands of Muslims but not of those Muslim leaders who favor an Islamic state. Power in Indonesia is wielded by Javanese Muslims who are more close associated with the abangan approach to Islam than to the santri one. For them the dominant ideology is the state ideology of Pancasila (The Five Pillars), in which religion (including Islam) forms
just one of five principles. Attempts to make Islam the sole state religion have failed because of the government’s fear of undermining the unity of this multicultural state where 10% of its population is Christian. Moreover, many Javanese, who comprise the largest ethnic group in Indonesia, see no conflict in practicing both Islam and their own indigenous beliefs known as Kejawen. But today in the new climate of resurgent Islam, even the abangan-type Muslims are beginning to take Islamic rituals more seriously. Nevertheless, the Muslims in Indonesia face a far more difficult task in implementing Islamic measures because of the government’s strong promotion of the national ideology, Pancasila, as the basis of Indonesian society.

Malaysia

By contrast, Malaysia is often regarded by the Indonesians as being “fanatically” Muslim because Islamic ideas have penetrated all levels of society. Unlike Indonesia, Malaysia has declared Islam its official religion, although it is not an Islamic state. In Malaysia, resurgent Islam has had a particularly important impact, transforming the Malaysian way of life and creating new problems which threaten the unity of the country.

Prime Minister Mahathir Mohamad

The current Prime Minister Mahathir Mohamad is typical of Malaysia’s post-independence (1957) leaders who have accepted the challenge of maintaining peace and unity in a country where the politically dominant Malays form just slightly more than half the total population. Of the remainder, about a third are Chinese, many of whom are Christian; about a tenth are from Sri Lanka and the Indian subcontinent and are predominantly Hindu, and the remainder are indigenous groups in the Borneo states of Malaysia who are principally Christian.

Bitter memories of race relations between the Chinese and the Malays during the war and immediate post-war years, the Emergency, and the race riots of 1969 underscore the thinking behind decisions of Malaysia’s leaders. Despite assurances by some of the more prominent Muslim organizations that they oppose the government’s policies which favor ethnic (Malay) nationalism and favor a focus on the internationalism of Islam, there is deep suspicion among the non-Muslim populations of the country. Moves to introduce stronger Islamic measures are interpreted by the non-Malays as further inroads into their rights as Malaysian citizens. The current Malay leadership is unwilling to succumb to pressure from Muslim groups for fear of antagonizing the Chinese who have played a crucial role in Malaysia’s economic miracle of antagonizing the Chinese who have played a crucial role in Malaysia’s economic miracle.

The Malaysian government, like that in Indonesia, has used its powers of arrest, as well as cooptation, to channel resurgent Islamic demands into activities which have the blessing or at least the toleration of the authorities. The beginning of the resurgence can be dated from the early seventies when Malaysian students abroad and in Malaysia were influenced by the new assertiveness of Islam in the world.

Youth movement

In Malaysia the new spirit of Islam was known as the dakwah movement, and it was particularly strong among youths in the educational institutions in the urban areas, who gained a voice in the national arena through the formation in 1971 of the Malaysian Islamic Youth Movement (ABIM). Between 1974 and 1982 it was led by an able and forceful leader, Anwar Ibrahim. ABIM criticized the Malaysian government’s policies for perpetuating Islamic colonial traditions, and demanded greater Islamic education and the introduction of an Islamic state. In 1982, however, the organization suffered a major blow when its charismatic leader was coopted into the Malaysian government and became one of its leading members. Since then ABIM has been regarded as having abandoned its independent policies and has lost support in the country. Though other Islamic youth groups have been formed, it remains difficult to mount effective opposition against a government that is consciously working to retain Muslim support.

The Islamic Center

Because of the strong impact of resurgent Islam among students, the government sought to strengthen its own Islamic credentials by forming the Islamic Center (Pusat Islam) in the early eighties. The Center is regarded as a government dakwah organization competing with the other dakwah student groups. It is government funded and has a watchdog role over the other groups. It has sponsored special programs for Malaysian students abroad, and has provided support for various Malay-Muslim student religious activities in Malaysia with the cooperation of university authorities. Though other student dakwah organizations have condemned this government-sponsored group, the more “secular” of the Malay-Muslim students support it. The Islamic Center has been particularly successful in the rural sector where it has undertaken an Islamic “re-education” program.
Changes in daily lives

In the lives of ordinary people there are numerous manifestations of new attitudes in Islam. Among some women, especially in Malaysia, there is a trend toward wearing purdah, which means covering themselves from head to toe and at times even veiled, in keeping with the modesty Islam expects of women appearing in public. Religious-sponsored events such as Qur’an reading competitions are popular, and religion has taken on a new meaning among the more trendy Muslim youth. Music derived from the Middle East is widespread, and Muslim entertainers are assuming the role of rock stars in the West. Attendance at Muslim schools from the state-run Institute of Islamic Studies to the madrasah and pesantren or pondok is growing, and there is even an International Islamic University in Malaysia.

Mosque attendance on the sabbath on Fridays and strict adherence to the fast during the month of Ramadan are more common. Suggestions that even stricter Islamic laws should be implemented are not dismissed as radical ideas but are seriously considered by the ordinary people. Even among the rural population, which had been traditionally slower to embrace Islam and tended to retain vestiges of indigenous beliefs, there are signs that resurgent Islam has begun to make its mark.

Malaysia has experienced a deeper impact of resurgent Islam than Indonesia, and the new Islamic ideals have penetrated all aspects of Malaysian life. But for some radical groups, such as the now banned Darul Arqam which was formed in Malaysia in 1968, the changes have not gone far enough. The Darul Arqam, for example, requires its members to renounce a Western lifestyle, including dress, music, and free association with the opposite sex. They are encouraged to don Arab clothes, with men wearing turbans and jubbah (robes), and women the purdah, since this was the dress during the days of the Prophet. They sponsor religious schools, clinics and hospitals, and engage in economic activity such as the manufacture of halal (religiously permitted) food products.

Rifts

Perhaps because of the greater extent and intensity of the dakwah process in Malaysia, that country is fearful of cracks appearing in the multiethnic, multireligious cooperation which could threaten the state. A gulf has appeared between the dakwah students and the more “secular” of the Malay-Muslims. The latter resent the moral high ground adopted by the former, and proscriptions against partying and mixing freely with the opposite sex make any social contact between these groups almost non-existent. This difference has at times led to outright animosity between the groups, extending into the political sphere.

Dakwah activities have had far more serious implications for the non-Malay, non-Muslim Chinese and Indian communities in Malaysia. The government has sought changes in penal and criminal codes to prevent perceived threats to national security by such religious groups. But the all-encompassing nature of this type of legislation would also affect non-Muslim religious groups. Another concern is that strong dakwah activity has resulted in restricting the allocation of land for the erecting of churches and temples and the control over religious buildings. Islamic dietary laws are more strictly interpreted. Dakwah Malay-Muslims are forbidden to eat any food cooked by non-Malay, non-Muslims because of pork and alcohol contamination in the utensils used to prepare non-halal food. The result has been less socializing between Malay-Muslims and other ethnic groups in the community. Furthermore, perceived threats by Islam have led to revivalism among the other religious groups. Non-Muslims feel that resurgent Islam has introduced a widening gulf into the relatively successful multiethnic society of Malaysia.

For many Southeast Asian Muslims, resurgent Islam has rekindled a pride in being Muslim and part of the ummah, the world-wide brotherhood of Islam. Rapid communications link the Islamic world, and some Muslims in Southeast Asia have begun to pressure their governments to take a much more active role on behalf of fellow Muslims in Palestine, Afghanistan, Bosnia, Chechnya, or closer to home, in southern Philippines and southern Thailand, where Muslim minorities are seen as oppressed by an unsympathetic government professing a different religion. Some Muslims, their patience exhausted, advocate a far more radical solution to the perceived oppression of Muslims throughout the world. It is these Muslims who have begun to take center stage in the media and have been labelled variously as terrorists, fanatics, or simply militants.

Muslim minorities

The Thai-Muslims of Malay ethnicity are located in southern Thailand, bordering Malaysia, and form a small minority surrounded by the dominant Thai-Theravada Buddhists. While these Thai-Malays are now part of Thailand, until the eighteenth century they were inhabitants of independent kingdoms that were an integral part of the Malay world.
The Filipino-Muslims of southern Philippines are another minority Muslim group living on the periphery of a predominantly Christian nation. They too once formed independent states with closer links to their neighbors to the south in present-day Indonesia than to the Christian islands of central and northern Philippines.

Both of these Muslim minorities in Southeast Asia have been subject to governmental efforts to integrate them into the culture of the dominant ethnic group. The results, however, are far from satisfactory. The Muslims have suffered socio-economic deprivation, political disadvantage, interference in local affairs, and competition for land. Assimilationist policies led to protests and eventual armed rebellion. With the resurgence of Islam in the seventies, these Muslim liberation movements have used Islam as a political ideology and as a source of legitimation and mobilization. The *inam* in the mosques are the means by which the political Islamic message is being disseminated in these communities.

What inspires resistance is the fear that the culture and religious life of the Muslims would be submerged and finally disappear under an unsympathetic central government. Yet these movements are not centrally organized but consist of small groups under local leaders whose loyalty is community-based. This has led to factionalism among the various Muslim groups, especially in the southern Philippines. Though some concessions have been made, especially the creation of a Moro Autonomous Region, in practice this has not given greater autonomy to the Moros. Hence, the struggle will continue. For the Muslim Malays of southern Thailand, there is little hope that the Thai government will succumb to any separatist sentiment for fear of encouraging others on the periphery toward similar steps. Nevertheless, the desire by Thailand not to antagonize its powerful Muslim neighbors of Malaysia and Indonesia has helped to encourage greater accommodation of the Muslim minority problem.

Conclusion

The face of militant Islam is, unfortunately, often the only face which the media projects to a Western audience. Images of Mujahidin warriors in Afghanistan, masked Muslim militants in Southeast Asia, and the Muslim perpetrators of the bombing of the World Trade Center convey to many Westerners the fear of an impending clash between Islam and the Christian nations. But such a response reflects little understanding of the many cultures and peoples which form the Muslim world, the Christian world, or any other world civilizations.

Islam in Southeast Asia is a good case in point. While there is a pride in the new vitality evident among Muslims throughout the world, the resurgence has taken many forms. Among the Muslims in Southeast Asia, resurgent Islam has meant greater participation in the rituals of Islam in their daily lives; for governments of predominantly Muslim states, it has involved greater attention to requests for more Islamic input into government practice.

But resurgent Islam has brought not only unity but also disunity into these countries, as religious commitment to Islam becomes the yardstick of educational, social, and political alliances. The tolerance associated with multiethnic, multireligious societies such as in Malaysia is being sorely tested by the new Islamic fervor. Yet the pragmatism of the governments of Muslim states in Southeast Asia has dictated a path of nationalism rather than Islamic internationalism. Governments which have only recently won independence from colonial regimes fear that favoring the Muslim majority of their countries may provoke a bitter resistance from the minorities and imperil the unity and economic prosperity of the independent state. Many governments are unwilling to jeopardize this economic growth by promoting new Islamic principles which may prove unpopular to non-Muslims and lead to division.

Finally, there are the Muslim minorities in Southeast Asia who, buoyed by the successes of resurgent Islam around the world, feel more strongly than ever before the need to reassert their Islamicness by gaining independence or at least autonomy from the states into which they had been forcefully incorporated by colonizing regimes in the early years of this century. For them the armed struggle appears to be the only answer.

Throughout its history, Southeast Asia has been noted for its ability to accommodate new external ideas. Since the introduction of Islam in the eighth century, the region has adapted to the various Islamic movements which have reached its shores. History suggests, therefore, that Southeast Asia will adapt to the new resurgent Islam and become, as in the past, a richer place for it.

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The Exchange is pleased to consider publishing lectures such as Professor Andaya’s. Please send suggestions to the Editor.
STUDY ABROAD

China
Chinese in China, Colorado College
July 1 - August 11, 1996
This course will provide students an opportunity to study and speak Chinese in China. It will explore the culture and daily life in Shanghai and Beijing. Students will begin with an orientation on the Colorado College campus (July 1-2), followed by 3 days at the Chinese University of Hong Kong. Students will spend July 7-August 4 at Furlan University, and the course will conclude with one week in Beijing.

Contact: Hong Jiang, Chinese Language, Colorado College, 14 E. Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-6894

Hong Kong
ACM/GLCA Chinese Studies Program
August 28, 1996-May 3, 1997
The program welcomes applicants from non-consortial colleges.
February 10, 1996 deadline at ACM office with applicant having gone through all on-campus procedures.
Courses in international relations, Mandarin and Cantonese, Asian studies, history and politics, international economics and business, Asian religions and philosophy, Chinese art and literature, women's studies, journalism, Chinese culture and society, anthropology

Contact: For ACM/GLCA students: Associated Colleges of the Midwest, 205 West Wacker Dr., Suite 1300; Chicago, IL 60606; Tel: 312/263-5000; email: acm@midwest.netwave.net
For non-ACM/GLCA students: Yale-China Association, Box 208223, New Haven, CT 06520; Tel: 203/432-0850; email: ycanh@yaleum.ycc.yale.edu

India
ACM Pune Program
March-December 1997
The program welcomes applicants from non-ACM colleges.
April 1, 1996 deadline at ACM office for early admission to the 1997 program. Applicant should have completed all on-campus procedures.
Courses in Marathi and interdisciplinary courses ranging from history to music, and independent field study. Important homestay component.

Contact: Associated Colleges of the Midwest, 205 West Wacker Dr., Suite 1300; Chicago, IL 60606; Tel: 312/263-5000; email: acm@midwest.netwave.net

Indonesia
The United States-Indonesia Society
Fifteen travel grants are available at up to $1500 each, and are to be used for travel to Indonesia for internships, language study, conferences, school enrollment, independent study, or any other project approved by the school at which the student is enrolled.

Contact: The United States-Indonesia Society, 2000 L St., NW., Suite 200, Washington, DC 20036; Tel: 202/416-1611; Fax: 202/416-1813; email: usindo@aol.com

Japan
GLCA/ACM Japan Study Program
August 1996-June 1997
The program welcomes applicants from non-consortial colleges.
February 2, 1996 deadline at ACM office with applicant having gone through all on-campus procedures.
Courses at Waseda University, Tokyo, include intensive language study and course work in the humanities, arts, and social sciences. Important homestay component.

Contact: Japan Study Office, Drawer 13, Earlham College, Richmond, IN 47374; Tel: 317/983-1224; email: japanstu@earlham.edu
Kalamazoo College set up a program, a few years ago, on a trial basis, at the Beijing Language and Culture University in the belief that our students would find there the sorts of academically challenging and culturally integrative opportunities that are consistent with the College's approach to study abroad. With growing course enrollments in Chinese at home, and with the number of students opting for a semester of study in Beijing increasing as well, early expectations about the appropriateness of BLCU as a host institution have been more than met. Our relationship has evolved into a mutually beneficial exchange, and we are preparing to open the program to participants from other U.S. colleges and universities.

Since the early 1960s, when Kalamazoo first offered an educational plan that made study abroad a normal part of the curriculum, more than 85% of the College's graduates have completed part of their studies overseas. The majority of these students, and participants from other colleges and universities, have studied at one or another of the fifteen programs that Kalamazoo maintains around the world. Development of the programs has been governed by a commitment to provide students with opportunities to improve their language skills, to integrate culturally, and to learn in an educational environment whose values are different than those found in American institutions.

Given BLCU's long and successful history providing Chinese language and culture instruction to foreigners, we were confident that our students would make significant progress in their study of Mandarin there. BLCU remains the only university in China whose primary mission is to teach Chinese language and culture, and some 1,500 foreign students are typically enrolled at any given time. We were, and have remained, impressed by the university's commitment to carry out systematic pedagogical research: a significant number of the nearly 250 professors on campus are attached to the Language Teaching and Research Center, the Language Information Research Center, the Chinese Cultural Research Center, or the Chinese Proficiency Test Center.

Four-skills approach

This focus on research and outcomes has led the university to develop a language program that features a four-skills approach in the classroom, with an emphasis on communicative skills: student-centered activities; a rational evaluation and placement system; texts, produced and published on campus, that are now being organized around functions and notions; and classes limited to twelve to fifteen students. What Kalamazoo students find at BLCU, in other words, is a language program whose approach is consistent with many of the pedagogical theories and practices now current in the U.S.

Outside-inside

While our decision to establish a program at BLCU was based partly on the quality of the language instruction, we were attracted at least as much by the potential for developing cultural opportunities for our students. Kalamazoo has always emphasized the importance of cultural learning in its programs abroad. Our primary goal in sending students overseas is to provide them the means to integrate culturally - to come to experience the other culture as actively as possible, from the inside, rather than remaining on the outside as passive observers. We recognize that a student who can learn to acknowledge and respect the cultural differences that he/she encounters abroad, who can come to understand, if only for brief moments, the world as it is experienced by someone from another culture, will be more likely to be able to adapt successfully to the challenges of living in our own ethnically complex society.

Mandarin

The integrated cultural approach to study abroad in no way diminishes the importance of a
students to understand that not only the behaviors, the student has placed high enough in the placement university’s already existing cultural courses: while no exam to take including calligraphy, painting, and music. This year, produces them to take more courses, and some complete as many as five.

At the same time, we urge students to view the language as a cultural element, an essential one that will allow them access to other aspects of culture of equal importance. The conceptual frame is as much sociological as linguistic: it makes language acquisition a necessary, though not sufficient condition for coming to understand a new culture. Their study of Mandarin, before departure and through their stay in Beijing, is the essential first step, though not the last, that the students take toward attaining an insider’s view of a part of the Chinese-speaking world.

**Formal cultural activities**

In Beijing and elsewhere, the subsequent steps of learning about - and especially of learning *through* - another culture are no easier than learning another language. Therefore our efforts are directed toward guiding the students to take advantage of existing cultural resources and to organize additional focused activities for them.

**BLCU** provides students with a variety of opportunities to learn about formal aspects of Chinese culture. Students can take advantage of the university’s already existing cultural courses: while no student has placed high enough in the placement exam to take Chinese literature or history courses, students do participate in Chinese arts courses, including calligraphy, painting, and music. This year, for the first time, the local Resident Director and other BLCU professors are teaching a Chinese culture course expressly for our students which introduces them to Chinese history, literature, and the arts, architecture in Beijing, food customs, economic reform, regional dialects, and national ethnic groups.

“*Small c*” culture

We also want our students to be aware of less formal aspects of culture in China, of those elements of everyday life that sociologists refer to as “*small c*” culture. Direct experience of “*small c*” culture leads students to understand that not only the behaviors, but many of the beliefs and values of the Chinese people differ significantly from their own.

The BLCU campus offers opportunities to experience and move into the currents of everyday life in Beijing. In addition to its 1,500 foreign students, BLCU enrolls 1,500 Chinese students who are enrolled in the program of teaching Chinese as a foreign language or are studying one of the nine foreign languages offered or are working toward graduate degrees in Chinese history, linguistics, or literature.

Our students and their Chinese counterparts are committed to learning a foreign language. Those who are learning to teach Chinese as a foreign language must study a second language so that they will better be able to understand what their own students will be going through in learning Mandarin.

The Kalamazoo students have many opportunities to meet fellow Chinese students. In addition to living in a receptive linguistic environment, they may eat in the student cafeteria or visit the inexpensive restaurants that ring the campus. They are free to participate in a variety of sports activities. Since English is the second most studied language at the university, the Chinese students are particularly interested in engaging our students in conversation and social activities.

**ICRPs**

The students must carry out an Individualized Cultural Research Project in which they identify an interesting aspect of Beijing culture and then participate, as much as possible, in activities associated with it. This is the first year that ICRPs have been required for the Beijing program, and in order that they be as successful in China as they have been on other Kalamazoo study abroad programs, one of last year’s students is serving as a Program Assistant devoted to guiding the students through the various stages of their projects.

A student interested in religion or philosophy might choose to focus on an aspect of Taoism or Buddhism. He/she may do research on local Taoist or Buddhist groups and visit monasteries or temple in the area to talk with monks about their activities. Or a student could volunteer to teach English to Chinese schoolchildren while also visiting schools, interviewing teachers and students, and learning some of the norms that govern teaching and learning in Beijing.

Students may study traditional Chinese music with a teacher, focusing on the nature of the mentoring relationship as well as learning to play an instrument. Still others choose to practice Tai Qi Quan or Gung Fu, or observe how business is conducted in
the markets, or even study social customs that prevail in the discos of Beijing. Whatever the topic, the emphasis is on experiential learning and human interaction. The students keep a descriptive journal and complete a formal paper the research basis for which is their ICRP.

Resident Directors

The success of the ICRPs depends a great deal on the active participation of the Resident Director who is from Beijing. We favor local Resident Directors over professors from the home campus because a local community member has a more immediate and complete understanding of current cultural and political conditions and customs. The Resident Director's perceptions and interpretations become part of the American student's study abroad cultural experience.

Our Resident Directors have experience working with students in the U.S., so they understand both worlds and function as bridges between the two cultures. The Beijing Resident Director is a BLCU professor and former President of the university who spent a sabbatical leave in the U.S. The Assistant Resident Director, also a BLCU faculty member spent two years as an exchange professor at Kalamazoo College. Under the terms of our exchange, Kalamazoo sends a group of students to the university, and BLCU sends a faculty member to spend a year or longer teaching at Kalamazoo College. The nature of the exchange has itself served to further our efforts to create conditions that will allow our students to participate meaningfully in the new culture.

Contact: Michael Vande Berg, Center for International Programs, Kalamazoo College, 1200 Academy St., Kalamazoo, MI 49006-3295; Tel: 616/337-7133; Fax: 616/337-7400

HOW CAN CIEE HELP TO PROMOTE ASIAN STUDIES?

Faculty Development, Study Abroad, Scholarships

Fay Ju

Council on International Educational Exchange

Fay Ju is the Program Administrator in the CIEE College and University Division with responsibility for the Study Abroad programs in Asia and Australia. She has directed the Council summer program in Beijing. Ju graduated from Bucknell University with a major in Management and a minor in Asian Studies, and participated in a Study Abroad program in China. CIEE is a member of the ASIANetwork.

Attending the April 1995 ASIANetwork conference in St. Petersburg, I was especially impressed by how enthusiastically the members of the ASIANetwork freely shared information concerning resources, pedagogy, and grant-writing hints to help their colleagues begin or advance Asian Studies at their respective campuses. This conference provided an invaluable opportunity to meet and talk with colleagues in a more intimate setting. As a representative of a member organization that works with colleges and universities, I was asked to write about the services that an organization such as Council could provide members of ASIANetwork.

The Council on International Educational Exchange, known as Council and often referred to as CIEE, is a nonprofit, nongovernmental organization that has developed a wide variety of programs and services for secondary through university students and teachers.

As a ASIANetwork conference panelist on the "Getting Started: Asian Studies from the Ground Up" pointed out, an institution interested in internationalizing the curriculum should bring together the interested faculty scattered throughout the campus. Developing courses with an Asian component is a team effort. Crucial to the success of this process is giving faculty the opportunity to travel abroad to see for themselves what resources are available for them and their students.

Faculty Development

Council's International Faculty Development Seminars provide enrichment for faculty. The seminars, hosted by universities around the world, are short-term intensive overseas experiences focusing on global issues and on regions that are
shaping the course of world events. The seminars are also designed to introduce faculty to scholars overseas creating opportunities for conversations within the broader international context. In the coming year, seminars in Asia will include China, Japan, and Vietnam. In 1997, seminars are planned for the same sites with the addition of Hong Kong and Korea.

Study abroad opportunities are also an important aspect of any internationalization effort. Council administers Study Abroad centers on behalf of a consortium of colleges and universities, both Council member and non-member institutions. The consortium allows institutions to pool their resources to develop and oversee academic programs abroad.

CIEE members

ASIANetwork schools such as Gettysburg College, Lewis and Clark College, Oklahoma City University and the members of the Associated Colleges of the Midwest and the Great Lakes Colleges Association are members of the Council Academic Consortium, and therefore have access to the development and supervision of these, their own study abroad programs.

Scholarships

Institutions that are not members of the Council consortium are also encouraged to send students to programs in China, Indonesia, Japan, Korea, Taiwan, Thailand, or Vietnam. Scholarships such as funding from the U.S. Department of Education for study in China, the Robert B. Bailey Scholarship for Minority Students, and the Bowman Travel Scholarship enable more students to participate in a study abroad program.

In an effort to provide less expensive programs to the more seasoned student, Council will begin a Direct Enrollment Service in which Council provides students with host institution materials and contact information.

Council can provide a group option which gives a faculty member bringing his/her own group of students abroad logistical support, Council field directors can arrange to visit institutions and offer insight into the expansion of international programs on home campuses. Other services of Council include Secondary School Exchanges, English Language Development, Work Exchanges, Voluntary Services, and Travel Services.

Contact: Fay Ju, Council on International Educational Exchange, 205 East 42nd St., NY, NY 10017, Tel: 212/661-1414, x1244; Fax: 212/697-7235; email: fju@ciee.org

SERVICE-LEARNING IN INDIA AND THE PHILIPPINES WITH THE PARTNERSHIP FOR SERVICE-LEARNING

Linda A. Chisholm

Partnership for Service-Learning

Linda Chisholm is Vice-President of the Partnership for Service-Learning which combines academic study and volunteer service. Founded in 1982 the Partnership conducts programs in the Czech Republic, Ecuador, England, France, India, Israel, Jamaica, Mexico, Philippines, Scotland, and South Dakota. In this article, Chisholm focuses on the Asia programs.

"Study abroad programs with a difference, making a difference." "A kind of Peace Corps but with study and credit." These are two ways the programs of The Partnership for Service-Learning have been described. In twelve locations around the world, two of which are in Asia, Partnership programs combine substantive volunteer service with formal academic study.

Kenyon, Rhodes, and Carleton students

"I hope to pursue a medical career. Carpe Diem! And seize the opportunity before it passes you by! The chance to live in Calcutta, India, studying and working with interested students, is one I cannot let pass," wrote Melissa, a student at Kenyon College.

Matthew, from Rhodes College, said in his application, "I was attracted by the integration of service into an academic setting. I have volunteered in the United States and found it rewarding. However, there is truth to be learned outside the U.S. I must question my western conceptions."
When I return from India, I will have been challenged intellectually, emotionally and physically."

And Connie, from Carleton College, wrote, "I was looking for a program that would enable me to learn about Philippine history, culture, language, government and current events. I needed the opportunity to live among the Philippine people and interact with them daily."

These students are among the dozens who have participated in Partnership for Service-Learning programs in India and the Philippines. Since its founding in 1982, The Partnership has sent over 2,000 students from 250 U.S. and Canadian colleges and universities to serve and learn in twelve locations around the world. From small liberal arts colleges including a number in the ASIANetwork and large state universities, highly selective and open admissions colleges, Partnership students bring their intelligence and idealism, applying classroom lessons to real life problems.

Mother Teresa

In India, students study the history, religion and culture of India under the direction of National Scholars and volunteer in Mother Teresa's original home for the destitute and dying in the shadow of the Kali Temple in Calcutta, and in other service agencies in the city. Two program terms are available: a three week January Intersession for which six credits may be earned, and a semester program which begins with the January Intersession and extends for an additional nine weeks and an additional six credits. During the Intersession students live together in a guest house near Mother Teresa's. For the semester, they live with host families.

Trinity College

In the Philippines, Trinity College of Quezon City is the host. Located in a borough of Metro-Manila, the College has been a pioneer, long before most U.S. colleges, in the practice of service-learning. Located in a middle class neighborhood but within a five minute walk of squatters' communities, Trinity has a long-standing commitment to assist the people in need in these and other areas.

Partnership students work side-by-side with Filipino classmates in health care projects such as nutrition and pre-natal care; act as teacher's assistants in the pre-school, elementary and high school which the College operates for poor children; teach marketable skills to the jobless through the business department, or work in environmental projects.

Sarajeian, a student from Southern Illinois University, served in Project DEEP for the disabled - and was subsequently offered a professional job with Mobility International! The faculty of Trinity teach the formal studies in Philippine history, literature, contemporary social issues and a variety of related topics, and they supervise the service experience. The academic year in the Philippines begins in June. Service-Learning students may participate for a summer (June-August), a semester (June-October or November-March), or for a year.

In both programs, field trips, guest lectures, and cultural events are arranged. Resident, in-country directors conduct a thorough orientation and provide support throughout the program in a variety of ways, including the provision of health care for any student so in need.

Commitment

No one suggests these programs are easy. The adjustment to cultures so different from those of home, the demands of the academic study, and the 15-20 hours per week of volunteer community service require stamina and commitment.

Rani, a student from Dominican College in California, wrote, "Having been born of Indian parents, I have visited India on numerous occasions. However, none compares with the experiences I had with the Partnership. Unlike being safely shuttled from relative to relative, as well as from one tourist attraction to another, I was assailed on all sides by beggars and haunted by hungry eyes as I sat down to a meal. Though this may not be too appealing at first, it is real and it helped me accept the fact that ugliness exists in the world. As a world citizen I am obliged to relieve some of this suffering."

Studying and living in a culture vastly different from one's own, working and serving with people whose circumstances are in stark contrast to that of most American college students is a challenge, but one to which students will rise. They learn in a deep and profound way, are changed in their perspectives and values, and when they depart they leave something of themselves behind - and that something is good.

Write for a catalogue of programs, information on how to register students and have credit transferred to the home campus, how to apply for financial aid, and other information on Partnership activities, including the annual conference and publications.

Contact: The Partnership for Service-Learning, 815 Second Avenue, Suite 315, New York, NY 10017; Tel: 212/986-0989; Fax: 212/986-5039; email: pslny@aol.com
LANGUAGE STUDY

Chinese, Japanese, Korean
1996 East Asian Summer Language Institute (EASLI), Indiana University, Bloomington
Application deadline: March 20, 1996 for early application. Applications are reviewed on rolling basis.
Intensive immersion instruction in first through fifth level Chinese and Japanese and first through fourth level Korean.
The program will run for nine weeks, June 7-August 9, 1996. Students are expected to devote all of their time to learning the language, whether in the classroom, the residence hall, at meals, or at recreation. Residence at EASLI (Eigenmann Hall) is required. The Institute provides a living language environment in which the committed learner can make effective progress in a structured program enhanced by related cultural activities.

Program directors: Jennifer Li-Chia Liu, Indiana University, The Chinese School; Koichi Miura, University of Oklahoma, The Japanese School; Young-mee Yu Cho, Stanford University, The Korean School
The cost is approximately $3,550 for undergraduate residents of Indiana; $3,800 for all others. Fees include tuition, room and board, curricular materials, and expenses for special Institute resources and activities. Limited fellowship support is available.
Contact: Margo D. Lenhart, Associate Director, EASLI, Memorial Hall West 212, Indiana University, Bloomington, IN 47405; Tel: 812/855-5246; email: easli@indiana.edu

RESOURCES

Asian Languages
Duke University has developed WinCalis, the Computer-Assisted Language Instruction System for Windows. WinCalis provides a system allowing the instructor to choose the language, material, questions, and responses. Korean, Arabic, Urdu, Chinese, Japanese, and Vietnamese are among the Asian languages which WinCalis supports.
The Editor has demonstration exercise disks available upon request.
Contact: Satsuki L. Scoville, Humanities Computing Facility, Duke University, Box 90269, 015 Language Center, Durham, NC 27708-0269; Tel: 919/660-3190; Fax: 919/660-3191; email: hcf@acpub.duke.edu

China
The September 1995 issue of the Newsletter of the Chinese Language Teachers Association includes notices of meetings and workshops and announcements of position openings. The Executive Director of the association is Madeline Chu, Kalamazoo College, Vice Chair, The ASIANetwork.
Contact: Madeline Chu, Executive Director, Chinese Language Teachers Association, Kalamazoo College, Kalamazoo, MI 49006-3295; Tel: 616/337-7001

Yale-China Review
The Review, published twice a year, features articles on China and Hong Kong as well as news of the Yale-China programs.
Contact: Yale-China Association, 442 Temple St., Box 208223, New Haven, CT 06520-8223; Tel: 203/432-0880; Fax: 203/432-7246; email: ycanh@yalevm.ycc.yale.edu.

India
Sharada Nayak is Director and Managing Trustee of Educational Resources Centre. She has worked with ASIANetwork members Tom Coburn, St. Lawrence University, and Eleanor Zelliot, Carleton College.
The Centre administers programs in India for U.S. student and faculty groups and has published two useful books for those planning study abroad programs in India: A Workbook on Hinduism by H. Daniel Smith, and Teachers' Introduction to India by Charles Heimsath.
Contact: Sharada Nayak, Educational Resources Centre, D41 Sujan Singh Park, New Delhi 110 003; Tel: 91/11/469-4582; Fax: 91/11/461-0520
MANAGING A SUCCESSFUL PROGRAM FOR PLACING ENGLISH TEACHERS OVERSEAS: AN INTERVIEW ON THE YALE-CHINA EXPERIENCE

David Byron Youtz, Yale-China Association
Michael Harris Bond, Chinese University of Hong Kong

David Youtz, Vice-President and Field Staff Director, the Yale-China Association, has run the Association’s Hong Kong office for four years, and previously directed Asia programs at the Institute for East-West Studies in New York City. He taught English as an Oberlin College Shansi Program Rep in Shanxi Province.

Michael Bond, a Canadian social psychologist, lives in Hong Kong where he examines culture’s influence on social behavior. He has published Social Psychology Across Cultures (Allyn and Bacon, 1994) and Beyond the Chinese Face (Oxford, 1991).

The following interview explores the bases for the success of the Yale-China program in terms of selection, pre-departure preparation, field-office, site liaison before, during and after placement, return preparation and follow-up. The careful management of these key issues generalizes to their overseas placement programs.

Program description

**Bond:** The Yale-China Association has a long history of placing college graduates in China as English teachers. These teachers are assisted in their adaptation to this environment by the Field Staff Director, who is located in Hong Kong. The Field Staff Director travels extensively and often during the teachers’ posting to enhance the success of each teacher’s experience.

A number of questions occur to me as a social psychologist about how this program works and why it is successful. I believe that an interview discussion on this subject might interest people engaged in similar programs elsewhere as well as those interested in cross-cultural adaptation.

**Youtz:** Yale-China is one of a number of North American-based programs sending Americans to teach English in China. The teaching program is our largest activity, along with projects in medical research and medical education, arts exchange, American Studies, and cooperative work on environmental protection. All of these activities fit under the Association’s mission to build bridges and enhance understanding between the peoples of China and the United States.

The Association is an independent, not-for-profit organization based at Yale University with a second office in Hong Kong. Yale-China has been active in China since 1901, left the Mainland in 1949, established connections with New Asia College in Hong Kong, and returned to work in China in 1979.

Intercultural psychology

**Bond:** My interest in the Yale-China program has been in its success at taking recent university graduates who have an interest in China and who are willing to put two years of their lives into what may not be a career goal, to live and work in China. This program fits into what you might call international human resource management. Although the term is applied in business, for my purposes it includes any kind of attempt to organize the successful placement of people in an overseas posting for a period of time, while maximizing the gains and minimizing the cost associated with that placement. The Peace Corps may be similar, although your teachers may have an added cultural focus when they have an interest in Chinese studies.

In the field of intercultural psychology, there are not many programs that take people through some of the discoveries that may have been made in your program. The Field Staff Directors, you and your predecessors, are an untapped resource, in that you have information which might be useful to people who want to develop either a similar program or a program that has an obvious conceptual overlap.

**Youtz:** Most of what Yale-China has done is based on our experience. We haven’t really examined other models, with the exception of the “China
Teachers Consortium," which is an informal network of around 20 North American organizations that send teachers to China. The Consortium was formed in 1990 to share information among these groups, most of which had grown up quite independent of each other's experiences. Each organization has slightly different goals, some of their teachers have a fair amount of teacher training, others have absolutely none

Bond: Part of the issue that you and perhaps they must contend with is the fact that the human resources that you are dealing with are very uneven in terms of their background information.

Youtz: True. However, since all the teachers we send are recent Yale graduates and have been carefully selected, we can count on a pretty high quality of staff. Providing appropriate preparation is extremely important in ensuring satisfying and successful experiences in China. We do a range of activities--retreat meetings, in-service training workshops, readings, staying closely in touch with the field, visiting the sites and monitoring teaching--to ensure that the program is functioning smoothly and that problems are dealt with effectively.

Bond: So Yale-China has built into its program mid-term training, where you are able to give feedback as to how they are doing as teachers.

Youtz: Yes. I believe Yale-China is the only one of the Consortium organizations that has a full-time person living in Asia.

Bond: Perhaps we should now explore your organization and activities in terms of what you see as the features of a strong program. Is the Yale-China association program a success? In what ways, and how do you know it is successful?

Youtz: Yale-China has a range of activities linking Chinese and American peoples, but the teaching program in China remains our largest single project, the one we've been doing longest--we have been involved since the first decade of the century in Changsha. Historically we are a success story through incredible changes in China and the adapting over time of Yale-China's activities and goals, including other types of Sino-American exchanges beyond education, medical education, and research.

Teaching

Bond: Let's discuss the teaching.

Youtz: Since 1979, teaching is focused on English language at the Yali Middle School (founded by Yale, hence the name "Yali") in Changsha, Hunan Province, and the Huazhong Normal University in Wuhan, both in central China, and at the Chinese University of Hong Kong, where we teach English and American Studies. At any given time, there are around 15 to 18 Yale graduates teaching in the field.

Bond: Are all the teachers in the program Yale graduates?

Youtz: Yale-China has always drawn just on Yale graduates for its teachers because the pool of graduates has always provided enough excellent candidates. So, we've stuck with that model. Some programs, like Princeton-in-Asia, accept graduates from all over the U.S.

The teaching program in China since 1979 is a two-way program, with benefits for both the Chinese and Americans. We've changed our name from "Yale-in-China" to "The Yale-China Association" to reflect the philosophy that it is not Yale coming in from the outside and working in China, rather it is a cooperative exchange between Yale and institutions in Hong Kong and China.

American teaching methods

Bond: So then, you evaluate the program in terms of the benefits for the American teachers and also the local people.

Youtz: We have an immediate impact on 500 or 600 English language students each year at the several sites. These are active, lively classes, and over the past several years, the level of professionalism in English language instruction has greatly increased. The level of student learning is therefore high, partly because the instruction is good, and partly because the student motivation level in China is high.

American teaching methods are a tremendous hit among Chinese students because classes are more interactive than they are used to, and include games, role-playing, videos. Also high value is placed on the participation of the Chinese student.

Bond: So in part you are making an assessment of the comparative power of the traditional Chinese approach to teaching English and the American approach.

Youtz: We try not to overstate this because Chinese traditional methods have advantages, and we want to avoid "cultural arrogance." In terms of teaching American English, with a focus on increasing spoken fluency, we've found it useful to use American methods. The students have responded positively, and their test scores have increased--especially when their oral English ability is tested.

Bond: I know you care about the important issue of cultural arrogance. Do you think that the American
Bond: This relates then to another issue that does form a criterion for success in such programs: re-entry management.

Youtz: There is a lot more that we could do. We’ve talked about having a final seminar or a group debriefing as the teachers leave, to let them share experiences, but the timing is difficult. Teachers leave their institutions at different times, and once they are back in the States, they scatter.

Bond: So using the resources of their acquired wisdom becomes more difficult once they return to the States. This must be something you have to access well in the field.

Youtz: What we’ve done instead has been effective, to a point. I conduct an individual debriefing and discussion with almost everyone as they exit China—both to learn how their site and their personal experiences have been, and to give them a little advice on returning. Former teachers participate in the orientation process for the next wave of teachers.

Bond: Let’s talk about re-entry in terms of how you evaluate your success. What is the re-entry problem as you see it? How would you know if it has been successfully managed?

Youtz: The classic re-entry problem is going back to friends and families or directly onto a new environment, work or graduate school, and discovering that the China experience that changed your life is not all that interesting to other people.

Disinterest back home
We always joke about the question you get at the welcome home party, “So, what is China like?” And then after thirty seconds, eyes glaze over and the subject changes. It’s understandable; your friends have nothing to attach the China experience to. Returning China teachers find this reaction frustrating and difficult.

Bond: So one of the ways to manage this problem is through the network of people who have shared the experience.

Youtz: Right. We alert them to the problem right from the start as part of our orientation, and let them know that the China experience will be hard for family and friends to fully understand. That’s why I always like to see family members visiting the teachers in China.

To a large extent though, we leave most of the re-entry up to the individual. The majority throw their energies into their future plans leaving little time for depression.
China experience as a resource

Bond: One way we can ask the question about what constitutes re-entry success is to ask in what way the experience in China has been a resource for them.

Youtz: True, and that's hard to answer because it is personal and individual. People returning from the Yale program go into all kinds of things: law school, medical school, teacher certification programs, English literature programs, or employment. Quite a few of our teachers change their career plans during their two years in the field.

Bond: The two years of teaching experience may allow them to decide whether teaching is or is not a part of their future.

Youtz: Right. The Yale-China experience or China itself affects people very differently. After I'd spent two years in China, even though it included both positive and negative experiences, I radically changed my plans and went on to study China and international relations in graduate school, and I find myself still working with China.

Returned teachers write, "Actually I'm not doing much on China. However, I love to get into Chinatown in New York, and it's fun to talk to the waiters in Chinese." But to a large extent, they are selling insurance or in graduate school, and it is difficult to predict what the impact will be on their lives. While they agree that it changed their lives, it is hard to measure more specifically.

Bond: These issues are difficult to assess. Does the experience of living in a poor country for two years bring a kind of sympathy and awareness that might not otherwise have been achieved?

Youtz: Yes. Most go back with an open mind and have become culturally sensitized. The placement is a remarkable experience, even for those who did not enjoy it and even among the few who did not complete the term. I received a letter from a woman who didn't finish her two-year term because of illness. She is studying Chinese language again and is considering doing a second degree in Chinese literature.

At the very least, Yale-China accomplishes one of its goals, that is, the experience provides a deep education about China which with the cultural exchanges between Americans and Chinese, will stay with them for life.

Bond: The usual re-entry problem is slightly different. Many organizations find that employees discover that the experience becomes a liability rather than an asset. Are there any indications in this program that it is liability? The obvious one, I suppose, is they have taken two years out of a career path.

Youtz: The teachers think about that cost before they sign up officially for the program. It becomes clear during their senior year at Yale, when friends are discussing graduate school or getting jobs in New York. Yale-China is considered a prestigious option, an exciting and worthwhile program to do, with the further enticement of a fellowship that more than covers expenses and makes Asian travel possible, so it's not regarded as a liability.

People do sacrifice other options for the program does delay graduate school or work opportunities. There are moments in the field when they question their decision.

In retrospect, however, they are overwhelmingly positive. After all, when they return from two years in China, they have learned a language, travelled extensively, done something remarkable that sets them aside from other applicants for jobs or graduate school, and received a prestigious fellowship. How many of their classmates can say they've done as much with their time?

Bond: We haven't yet focused on whether or not you assess the placement as a success for the teachers and obviously premature determination would be one of those typically-used criteria.

Youtz: During my tenure of four years, one teacher left after fourteen months and another considered leaving early, then decided to stay (and by all accounts was a very successful teacher). We impress on the teachers right from the selection process and throughout their orientation that the Chinese experience is very challenging and difficult—"the toughest job you'll ever love," as the Peace Corps likes to say. Physically it is a hardship: our sites are all south of the Yangtze River, which means they don't have heat in the winter, and sometimes they don't have hot water. Food can be a problem; there are frequent hassles or difficulties dealing with the foreign culture, negotiating with the foreign affairs office, or the conservatism of Chinese culture, which can seem very restrictive to young, independent Americans. In the end, even after our careful selection process and all of the proper preparation, it is to some extent a matter a chance whether an individual has a successful experience in China.

Many variables of success

Bond: How Chinese of you to say that.

Youtz: I'd love to say that, after a lot of testing, we know that this kind of person will make it and that kind of person will be a disaster, but there are too many variables—both in personalities and the personal resources people bring with them, and in the
kind of experiences people encounter in China.

Bond: You give me a report of one termination out of more than 30 placements. Many organisations would like to have that degree of success in their placements.

Youtz: We have given a great deal of thought to ways to lessen the difficulties and to support the teachers. One of the real keys is the selection process.

Bond: Are there other indicators of success we might not have looked at? We've looked at students who received English language instruction, and some sets of students who will actually become language teachers themselves in China. We've looked at the Yale teachers. Are there others for whom this two year program is also a success?

Youtz: Although we have a lot of contact with school administrations, it's hard to say whether we have had a successful impact on them. Although we have worked with these people pretty smoothly for a decade or so, I am reminded that many of them do not buy into the idea of exchange. Rather we provide them with teachers—a strictly useful function—and other benefits or education do not interest them.

Study in the U.S. by Chinese

They have learned about working with Americans or foreigners in general, and we have learned what kinds of things are important to them and where there are sensitivities. There have also been exchanges whereby Yale-China has brought doctors, teachers, librarians and administrators to the United States to study or experience foreign methods of work. Many of these scholars first studied English with the Yale teachers, and began learning from them what America is like.

Bond: Those who study in the U.S. must find that being familiar with American expectations in the classroom and on the street is useful.

Youtz: Chinese teachers and Chinese students learn predominantly through memorization. In most American classrooms, such as those we create in the middle of China, there are different expectations. This is a valuable lesson for those planning to study in the United States.

Bond: Have we missed anything?

Youtz: Many personal interactions, both on and off campus, change the perceptions individual Americans and Chinese have about each other. Americans get to know a painter, learn to cook with neighbors, learn the local dialect from acquaintances on the street, are invited to homes for dinner and return the favor, introduce friends to American cooking, or hang out with weight-lifters at a local curbside gym. Getting past some of the cultural barriers and developing friendships have an educational impact. The favor, introduce friends to American cooking, or hang out with weight-lifters at a local curbside gym. Getting past some of the cultural barriers and developing friendships have an educational impact.

Bond: A good kind of interpersonal local network.

Youtz: It's hard to quantify, but it's one of Yale-China's main goals—to create greater, mutual Sino-American understanding through personal contacts.

Bond: How are the teachers selected and which features of this selection do you think are important?

Youtz: Selection is an important key, and is designed differently from that of other, similar organizations. Yale-China's process begins early in the academic year with publicity on campus. We advertise in the newspaper and send a letter to every member of the senior class. During information programs, slides are shown and returned teachers speak and answer questions. We target specific groups such as the Asian Students Alliance, or African-American groups in an effort to broaden the range of applicants.

Bond: So the process starts by making sure that anyone in the available resource pool knows about the opportunity. One of your concerns, I presume, has been to attract a wide range of candidates. You'd like to have a group which is heterogeneous in background.

Youtz: That's correct. We are an equal opportunity employer, and value diversity of backgrounds as a way of educating people in China about how varied Americans are. Recently, the program has included teachers with African American, Indian-American, Japanese-American, Chinese-American, and Jewish-American backgrounds.

Having said that, the selection criteria still apply irrespective of ethnic background. We cast a wide net to attract a diverse group of applicants. Then from the pool, we go through a color-blind selection process.

Bond: There is no priority given to people with Chinese Studies backgrounds?

Youtz: No priority is given to people who have studied Chinese language or to people with a China or Asian Studies major.

Bond: Why is that?

Youtz: Because we have decided these are not the most relevant criteria.

Bond: One assumes that people with a Chinese Studies background and language would be better
equipped. But you are saying that this knowledge is somewhere down the line relative to other criteria.

Youtz: Yes. We have changed our thinking over 14-plus years of experience. At first, we assumed that people with language and China knowledge would be the best candidates, but we found this is not necessarily the case.

Important teaching experience

Bond: Experience, then, has led you to this conclusion.

Youtz: After evaluating which teachers did well, Yale-China now places much higher value on teaching experience than on Chinese language experience.

Almost all of the candidates we select have done some teaching, either classroom teaching or tutoring.

Bond: How was it that you found teaching experience to be an important background consideration?

Youtz: Since 1979, the goal of providing quality language teaching has grown steadily more important. Originally it was a somewhat more fluid cross cultural exchange. Now we are there to get some work done. We try to impress on the schools that the teachers are also there to receive, but the schools look on them principally as English teachers.

Bond: So you are selecting partly in terms of the changing goal of the program?

Youtz: Professional, effective teaching has become more important. Fortunately, during the past 10 years in China, the level of education has risen, so that far better teaching is now expected. When I went to teach in China in 1982, I had very little teaching experience or teacher training. It was not one of the major criteria.

Bond: Are teaching skills more difficult for people to pick up, or more difficult for you to train and hence you pre-select people for that skill?

Youtz: We look for people who have shown commitment to teaching, enjoy teaching, and have already picked up some skills. Our Yale candidates are busy right through May, so our intensive training is not very long. Many have summer plans, which include Chinese language study. There is no time to pick up training in teaching English as a second language (TESL). A number of our candidates have already been through the Yale teacher certification program.

Bond: To return to the selection process.

Youtz: The applications, due in October, include extensive information on the applicant, letters of recommendation, and course transcripts. Six to ten candidates are selected by a panel from the pool of forty to sixty applications.

Bond: Six to ten! Not twelve to eighteen?

Youtz: No. Because these teachers are on two-year appointments, we choose half of the field staff each year.

Bond: I see. In selecting one in six you are in a desirable position.

It is a choice that any international organization can make—whether it wants to sample widely and then select closely or whether it wants people to have to beat a path to its door, gets few, but assumes that they are pre-selected.

Youtz: The selection process includes a first interview, and then a final interview.

Evidence of adaptability

Bond: What characteristics determine which applicants will be interviewed? What is being assessed?

Youtz: We look for the kind of personality which we believe survives well. That is not an easy determination to make. We have not nailed down precisely which personality types succeed or fail. But we look for evidence of adaptability and for people who have experience living and travelling abroad.

Bond: Is there a difference between those two?

Youtz: These are two different things. When people have lived abroad, they know what one goes through, and they have already had experience in whether or not they dealt well with it, whether they enjoy it. Adaptability is a broader area which includes the way an individual reacts to different kinds of stimuli. In China, they are going be hit with all kinds of unexpected, sometimes unpleasant encounters or stress.

Bond: You will be looking for evidence of emotional stability.

Youtz: Certainly emotional stability, and also sense of humor. One of the last questions in the second interview is “Tell us something that made you laugh.”

It is not the kind of question candidates expect and it requires them to think on the spot. Simultaneously it tests how well you think on your feet and what kind of sense of humor you do have.

Bond: Humor is regarded as an important capacity to help one get through negative events.

Youtz: Right. Humor is important as a resource for the individual to keep him or her happy. Furthermore we have a group of four people living together, and they can make or break each other’s experience.
Bond: In addition to emotional stability, you like to have what we call agreeableness.

Youtz: I don’t quite know what the key word is: an “even-keeled,” well-adjusted person.

Bond: Let’s think of other basic personality traits: how about extroversion and introversion?

Youtz: We worry about those, although we have had people nearing both extremes. In general, we value at least one kind of extroversion: people who have different ways in which they make contact with others. Most of our successful teachers are people who participate in a lot of activities, who like to sing, have done drama, who write, who have many outlets.

Bond: So they have a lot of inlets to the culture. The other dimension will be conscientiousness, general reliability, dependability, playfulness, caution—those kinds of qualities.

Youtz: Would you call that maturity?

Bond: Some people might.

Youtz: The China experience demands all of those attributes. They need to be responsible to their three other Yale colleagues, and to their classes. We look for someone who is committed and responsible. We look for someone who can deal with major crises. They have to be prepared to deal independently with unforeseen circumstances.

Bond: Resourcefulness and thinking on their feet.

Youtz: Yes.

Bond: What about kinds of open-mindedness?

Youtz: Open-mindedness is near the top of the list. We look for it in the activities they have done to date, international travel, and the way they answer difficult questions.

Bond: I gather that the interview asks them focused questions: what they have actually done in the past that would be a clue to you about their adaptability in the future.

Youtz: Exactly. We ask them leading questions, such as, “Tell us about your favorite teachers and why they were effective in the classroom.” We know a fair amount about the candidate from written materials, so in the interviews we can focus on aspects that have emerged from the applications.

Interviews

Bond: What about how well they interview?

Youtz: We are troubled about that because some people shine in interviews and others don’t—some take longer to get to know, although they might be great people out in the field. We hope that putting them under the stress of an interview situation in some sense mirrors the ways in which they will be put on the spot out in the field.

Bond: So it becomes a sample of behavior.

Youtz: We hope so. The questions are well designed and are meticulously asked. For example, the same members of the committee always ask the same question. The interview is as standardized as we can make it.

Bond: Do any Chinese take part in the interview?

Youtz: Not recently.

Bond: Would it be useful to have someone with a Chinese cultural background involved in the assessment?

Youtz: It could be useful. It would depend on that individual and how much they understand about Yale-China’s goals in the field.

Interview committee

Bond: The reason I am asking is to explore whether you are selecting for virtues which you as an American would regard as important, whereas a Chinese person might select for different characteristics.

Youtz: We do think carefully about the make-up of the interview committee. It usually includes the president of the organization and one or two members of our long-time New Haven staff. Yale-China also brings one person who is just back from the field to work for a year or two in the Yale-China Association office, and that person is a key member of the committee.

We also usually have one or two of our trustees, and a member of the Yale faculty on the committee, including Edie MacMullen, who runs the Teachers’ Preparation Program—so she is particularly focused on whether this person can be a teacher.

Bond: Each of the interviewers you mentioned might have a particular strength that they assess for in selection.

Youtz: Yes.

Bond: So, the process is very interview-dependent. Do you also use a structured personality test?

Youtz: We don’t, but I’d be interested in trying.

In the second interview, we ask them about their site preference, since there is quite a range of teaching/living situations. At the Hong Kong site they teach at a sophisticated level, including analysis of literature and lectures on American culture and history. In Wuhan, at the teachers’ university, they team-teach a well-organized curriculum for college freshmen and sophomores. In Changsha, they teach at the middle school level, with much younger students and disciplinary issues.
Bond: That’s a provocative variation because it would suggest that if you are able to honor these choices, then in some way you are gaining a stronger commitment from teachers because they have made a choice.

Youtz: It varies. Although we ask the candidates to give their first and second preference, and that’s a factor in our decision, we don’t necessarily honor their preference in the end. For one thing, when candidates apply, they don’t know much about the sites yet. If we later think they are perfect for the Yali Middle School in Changsha, we’ll raise that issue in the second interview. Suitability for each of the sites is key for us in terms of selecting people. After the second interview, when we have a good sense of the strongest candidates in the pool, we decide who will go where. It often comes down to a certain number of, say, four, five or six applicants whom the committee agrees are really great, and so on.

At this point the other factors come into play: such as suitability for China versus Hong Kong, English literature experience, suitability in terms of personality, teaching ability, and so forth. A candidate may have studied Mandarin and sending them to Cantonese-speaking Hong Kong would make less sense, for example. One aspect we have gone back and forth on is gender balance.

Gender balance

Bond: Why is gender balance important?

Youtz: Everyone we heard from in the field this year felt it was very important. At one site, where there were three men and one woman, both male and female were adamant about the need for balance. The woman felt outside of things that the guys did together. Equally important is the sexual issue: if you are in a small group of foreigners in town and living all together, relationships develop. The general sense from the field is that gender balance helps reduce these tensions.

Bond: Will they be the only foreigners within the immediate vicinity on the campus?

Youtz: There are other foreigners in both cities, but at the Yali Middle School, they are the only foreigners. They live in the same house and are in touch every day. The reason I question whether gender balance is necessary is that it is only one of the issues going on. Personality is likely to be a bigger issue. If you get one person the other three can’t stand, you are in major trouble.

Bond: You hope to pick up on that at the interview.

Youtz: If we can, right. We try to pick out any personalities that take up a lot of room, so to speak.

Bond: Back to the male and female issue, do you pay attention to feminist issues with respect to female candidates? I ask for two reasons: in terms of male-female relations, but also in terms that fit with the Chinese culture.

Youtz: If I understand you right, I’d say no, we don’t. Most Yale graduates are attuned to feminist issues, so it has not been a source of tensions at the sites. I think any personality that appeared really ideologically rigid, male or female, over any issue, would trouble us.

Issues of race

We are concerned that we are selecting people on the basis of our American ideals of equality, and then sending them off to China, where those ideals may not exist. Minority candidates, both Asian-Americans and African-Americans will run into a different set of issues than white Americans. We want to appoint minority candidates, women as well as men. We try to provide additional orientation so they will be prepared for the kind of race-based issues they may encounter.

Bond: Will you select differently as a result of your awareness of what teachers are likely to face?

Youtz: No. Our selection is color-blind, politics blind, nationality blind. I don’t think it can be otherwise.

Bond: You are saying people with different visible ethnic characters will face different issues? Same with women?

Youtz: Potentially. We have women candidates, African-American, Indian-American, Japanese-American, Chinese-American, gay applicants, quite a balance of people.

Bond: Gay relates to another issue of sexual behavior, and of course in this area Chinese and American cultures differ. I wonder if you have any kind of selection for that issue, not of sexual orientation but rather general sexual interest, such that you will prefer to have candidates who would be less sexually interested?

Youtz: We don’t. We would not ask, and I don’t know if candidates would tell us.

Bond: So you don’t pay attention to that issue?

Youtz: It is not a criterion we’ve thought about. Again, we’re looking for personality traits such as maturity, responsibility and common sense, which we assume will cover sexual issues and other potentially sensitive issues. We warn them during orientation about the differences in expectations concerning romance and sex between Americans and
Chinese, and then we leave them to make these decisions on their own as adults.

As long as the issue doesn't impact upon the exchange program, I probably won't hear about it anyway. There are all kinds of things I never learn, particularly sex, and if they don't choose to tell me, I won't find out. If there are any concerns they want me to be aware of, they will let me know. Otherwise, I am their supervisor in their professional lives, but not in their personal lives.

 Bond: How are teachers prepared for their jobs and for their lives in China following their selection?

Youtz: Orientation begins right away. Successful candidates receive a letter of appointment in early December.

 Bond: Eight months before placement, right?

Youtz: Right. But Yale-China won't allow them to accept or reject the appointment until early February.

 Bond: But meanwhile, you send out rejection letters?

Youtz: Yes, and we appoint several alternates. The delay allows those who have just been appointed and the alternates to go home for the Christmas break and think about it, discuss it with their families, boyfriends, girlfriends, and live with the idea for several weeks.

Occasionally, people come back and say their parents don't think it's a good idea, or they rethink their commitment for personal or career reasons. We want them to do that thinking in January rather than in June and certainly rather than in October. Our timing of offers has been successful.

 Bond: The students assess the impact of their decision on their relationship network.

Youtz: Yes. When students return to Yale in early January, we hold a series of three or four evening sessions to give them further information, let them meet as a group with our staff and teachers who have returned from China, answer their questions and concerns. They are no longer under the pressure of the interview, and they begin to bond as a group. The graduates must attend a week-long retreat in June, shortly after graduation. The June orientation is intensive and as specific and useful as we can make it. I return from Hong Kong for the retreat which is my first chance to get to know the new teachers. We focus on teacher training, cultural adaptation, medical care. They begin reading about history, society, education, the Cultural Revolution, June 4, etc. They receive an exhaustive orientation manual, and begin reviewing teaching reports from each of the sites.

One returned teacher from each site serves as an in-depth resource person on the living situation, teaching, and other issues.

 Bond: Do they know where they will be and with whom?

Youtz: Yes. In early February, they either commit to the program or decline, in which case we offer the position to one of the alternates.

B: So, it is possible not only to build their relationship with fellow teachers, but specifically with those people whom they will replace later in the field.

Youtz: There are several levels of bonding. Usually two go to each site. Then there is the group of six to ten going out that year. Finally, at the end of the orientation process in August, they will meet their second year colleagues in Hong Kong. I send the names and addresses of the new teachers to the current teachers in the field so that they can be in touch by letter and begin finding out how things are going in Wuhan, what clothes to bring, what foods are available, or what books are at the site.

In my four years all but one of our appointees accepted the offer. We help the alternates find placements at other schools in China.

 Bond: Psychologically, the students are deciding at a time when they have alternative possibilities, so should they decide to accept the offer, they are strongly committed.

Youtz: That's right. The reason for the two-month waiting period is to let them decide on the basis of plenty of information and serious thinking. Once they do commit, they are taking responsibility. That is a key part of the process. We leave them alone for the rest of their last semester. The Yale-China staff is on hand if they wish to come by for more information.

Orientation retreat

The graduates must attend a week-long retreat in June, shortly after graduation. The June orientation is intensive and as specific and useful as we can make it. I return from Hong Kong for the retreat which is my first chance to get to know the new teachers. We focus on teacher training, cultural adaptation, medical care. They begin reading about history, society, education, the Cultural Revolution, June 4, etc. They receive an exhaustive orientation manual, and begin reviewing teaching reports from each of the sites.
Youtz: Yes, in a relaxed, retreat atmosphere. General China preparation is one goal. Site-specific orientation is also very important.

We start to run them through an accelerated TESL (Teaching English as a Second Language) course. This includes how to set goals, how to manage the classroom and plan classes. We watch videos of good presentations at the Chinese University of Hong Kong. The most important goal is bonding.

The six or seven new ELIs and any alternates meet their senior colleagues who are about to start their second years in China, and with other China-bound teachers. There is more discussion about teaching and about dealing with potential problems.

These discussions are with second-year colleagues. They complete their last-minute shopping, get shots, and then I take them to China.

In September, I accompany the teachers to Changsha and Wuhan. As the Hong Kong ELIs arrive earlier for their language course, I orient them individually in July.

It is useful for me to be in Changsha and Wuhan with the teachers as we negotiate the semester’s courses. I am there to help ensure that the teachers’ assignments are what they are supposed to be.

Bond: Is that to prevent them from being exploited?

Youtz: It can be. Some Mainland schools have tried to add three or four classes at the last minute or change the contractual arrangements, so it is useful for me to meet with the school officials.

I stay in touch from Hong Kong by periodic telephone calls and letters. The Field Staff Director in Hong Kong, rather than the New Haven office, is responsible for the teachers in the field. In addition to the teaching program, I am involved with other exchanges in China and with the administration of the Hong Kong office.

November in-service

Bond: Then you will see the ELIs again in November?

Youtz: Yes. I run a series of In-Service Training Workshops on behalf of the China Teachers Consortium. November is a good time for these sessions, since they (all Consortium teachers, including the Yale teachers) have been working in the classroom for two months and they are quite hungry for more knowledge. They have learned at that point what they don’t know.

I organize a series of different sessions, from basic classroom management, to specifics of teaching writing, teaching oral skills, or using games in the classroom. We hold three or four workshops in different parts of China for around 150 teachers in total. We invite professional teachers working in China to lead these sessions so that they are focused on the particular challenges of teaching in China. I also give a session on negotiating and problem solving in China.

Bond: So again these include first and second year teachers?
**Youtz:** Right. I see all of the Yale teachers at this point and can check with them to see how things are. The next time I see the teachers is in January or February they come to Hong Kong during the Chinese New Year break for R & R. Some travel around Asia, or even return briefly to the US.

**Bond:** Is travel an opportunity that is built into this program?

**Youtz:** They are provided with travel stipends; we give them a sum of money and leave its use up to them. I encourage people to do some travel in China. I debrief the ELIs when they come to Hong Kong. We discuss anything on their minds, any changes they think I should know about, any concerns they have. Often they ask me to take action if something has gone wrong and they need my intervention with the school.

So I see them in January and February. I make another visit at some point during the Spring term, and I see them again at the end of school year, either in June or early July.

**Frequent interaction with Field Director**

We arrange more interaction with the Field Director than any other similar institution. In addition, we are in touch often by telephone or by fax or letter. I call each site once a month and often they call me. If there is a crisis, we are in more frequent contact. It is much easier to deal with any emergency, of course, from Hong Kong than from New Haven.

**Bond:** Does it make more sense to be here than in China?

**Youtz:** I think so. The Yale-China office has been in Hong Kong for historical reasons because we helped to found New Asia College during the 1950s. We maintain a close relationship here, beneficial to both institutions. On the other hand, at some point it could make sense to shift the field office into the Mainland. At the moment it makes sense to be here. It is easier in Hong Kong to locate textbooks, or repair a computer, and communications, faxes, and modems are excellent in Hong Kong.

**Problems**

**Bond:** The picture I get is of a consistent and reliable form of contact for these kids. At every stage, they have overlapped with someone who has been there a year before.

**Youtz:** Right. But we do have the problems that other, similar programs have. There is a sort of reticence on the part of teachers in the field to own up to problems or concerns.

I always ask, "How are things, anything that I should know about, what happened with...that I heard about last time?" Some teachers are wonderful at staying regularly in touch, but there is a tendency to keep things to themselves. There is a sense among the teachers that, if you bring too many problems to the Field Staff Director, you risk being seen as not successful, not independent enough.

I try to stress that such is not the case. It is much better to air concerns with me. If I know about them early, I can start working on a solution. Also, it is worth telling me just to relieve the stress. If a grievance has been hanging around for four or five months, it is hard to solve it or even examine it fairly and honestly.

Gaps do develop between the field and the home office. It is easy for the people out in the field to feel they are all alone, and they are not getting support from the staff office. So, it's important for me to keep in touch with any unhappiness. Once or twice a year, we have some problems to work out—and they are always things we haven't encountered before. Then we have long discussions to resolve them.

**Bond:** What other areas are you responsible for?

**Youtz:** I run the Hong Kong office with my assistant, Betty Co. There are four people in New Haven. Our operations are simplest if the field staff contact the Hong Kong office, and we pass anything relevant on to the New Haven office. Things from New Haven come to me first, and I pass them on to teachers in the field.

**Bond:** The system works provided you are an organized person.

**Youtz:** Yes.

**Bond:** Given the key role you play, could you assess how you are selected? That is, what are the characteristics that the Field Staff Director should have?

**Youtz:** The Director should have lived in China recently, had teaching experience, and an academic background (the job comes with a honorary lecturer position at the Chinese University and therefore requires a graduate degree). This job requires a jack of all trades; I do everything from fund-raising to counselling, to photography, to leading workshop sessions. Ability in Mandarin Chinese is important. One must be a good listener, flexible, and organized.

**Bond:** How do you use the teachers' experience to improve the program?

**Youtz:** Most important is that the teachers are committed to two-year appointments, so second year teachers pass on their knowledge of how the place works to the new teachers. Every teacher in the field
writes a regular teaching report. Originally the idea was to share classroom experience, but the reports also comment on China living and travel experiences.

During the June orientation experienced teachers share their knowledge of the site. We have also periodically sought feedback through questionnaires from current or past teachers. One staff position in New Haven is always filled by a recently returned China teacher. He or she corresponds with the ELIs and is closely involved in the selection process, talks to a lot of students early on, and gets people interested in the program.

Cost

**Bond:** What is the cost of the program?

**Youtz:** Yale-China is a not-for-profit organization, located at Yale University, but legally and financially separate from Yale. The Association has an endowment, which covers many of our operating costs, but we rely on annual membership donations or special grants for projects. Fund-raising is a regular part of our lives and work. The China Teachers Consortium activities, for example, are made possible by a grant from the Luce Foundation.

**Bond:** For three or four years?

**Youtz:** Yes. That one is up soon and we have to find new funding for it. Yale-China is also partially subsidized by the provision of an office here in Hong Kong, which would otherwise be impossible for us to do. Fortunately we have close historical ties with New Asia College, which are valuable, I think, to both institutions. My salary is paid by the Yale-China Association.

**Bond:** Are the salaries of the teachers paid by Yale-China or their teaching institution?

**Youtz:** A combination. The ELIs receive a standard salary from the schools in China, which amounts to around US$175 per month—which is enough to live on in the Mainland. Their housing is provided free.

**Bond:** And you will top up that salary?

**Youtz:** The ELIs receive four stipends over two years and they are reimbursed for things like language study or teaching expenses. We equalize the salaries between Huazhong Normal University and the Yali Middle School. There have been additional, periodic costs for things like a copy machine in Wuhan or videos for teaching purposes in Changsha and Hong Kong.

**Bond:** What are the benefits of this program?

**Youtz:** The Association was originally called "Yale-in-China," when Yale had an actual branch campus in Changsha. We changed that name to "Yale-China" to indicate the equality of the relationship going in both directions.

We have in the past brought faculty from China to study at Yale. The Yale teachers go to China and do a great deal of teaching, so I think we have made a contribution to the Chinese students. In addition, we contribute to teachers working in the English Department through teacher training and English language practice. There are clear benefits in terms of English language instruction for students and for some teachers.

At the same time, the Yale teachers are conveying a new style of teaching, particularly at Huazhong Normal University, where the students will become teachers. We are really training them in an alternate way to teach in ways that are both fun and effective.

There is cultural transmission, both in and out of the classroom, for both the Americans and the Chinese. Serving as a bridge between China and United States is one of Yale-China's key goals. The four teachers in each city are doing many activities besides teaching. All of them learn Chinese, they study Chinese painting, calligraphy, music, or local dialects. They also organize singing groups, dance classes, pen-pal exchanges, and activities that give their friends and students chances to use their English beyond the classroom.

The Yale teachers, just by being there and showing that they are respectful, sensitive, friendly people, demonstrate to the Chinese people around them that Americans are not after all the negative stereotypes the Chinese have been told about.

**Bond:** Do the Yale teachers help fellow Chinese in terms of getting the Chinese to the States for graduate study?

**Youtz:** Only on a personal and irregular basis. We have had many requests, and the teachers have to decide whether it is something they can do. They have to protect themselves from being overwhelmed with requests—especially for teachers who are in more distant parts of China where everyone wants to learn English.

**Bond:** How do you see the program changing in the future?

**Youtz:** The ELIs and the schools seem to be quite happy with English-teaching as the core of what Yale-China does. However, we are considering expanding the work we have always done in medicine and medical education as well as introducing American Studies.
Bond: Do you think you have developed a successful management arrangement right now?

Youtz: The selection process works very well. The fact that we have now been at several schools for five to ten years and that we are valued there and that we have passed through the initial problems, means that the program must generally be organized in the right ways. We are always making adjustments to it, though.

Bond: So there are certain benefits for not changing at this point?

Youtz: I think so. The benefit for the Yale teachers themselves is great. It still interests people coming out of undergraduate programs. China is a challenging place. You are heading off often leaving a boyfriend or girlfriend, and family. You are not earning as much money as you could. Nevertheless, it remains a very popular program, continuing to attract excellent undergraduates. The ELIs have unique experiences, get to travel, and learn a foreign language. Many Yale-China teachers return to Hong Kong where they tell me that their China experience has remained a core part of their lives, something tremendously important.

To some extent, it is also a small but important part in helping to improve US-China relations. A fair number of ELIs go back and, in some way, play a role with the development of China. In other cases, they don't appear to be involved with China in their careers, but they think about China for the rest of their lives. These benefits can be overplayed, but I think these are things we do really well, both in China and the United States. This small group which really opens links permanently for people on either side of the Pacific, helps Americans and Chinese overcome their differences in culture and ignorance of each others' countries, to become friends.

NOTICE OF POSITIONS

English Teaching Positions in China
Colorado China Council
Application deadline: February 15, 1996
Requirements:
BA/BS, all majors considered; 2.5 GPA or better; 2 letters of recommendation; Chinese language not necessary, but helpful; Travel in the Third World; Commitment from late-August to mid-July; Excellent mental and physical health; Attend intensive two-week Summer Institute for TESL (Teaching English as a Second Language) and Orientation Institute in Boulder, CO the first two weeks of August 1996
Arrangements with Chinese institutions:
Excellent pay by Chinese standards; Free housing in foreign teachers' complex; Free medical benefits: equivalent to what their professors receive; Teach about 14 hours/week: reading, writing, speaking, comprehension; One month vacation with pay at Chinese New Year; You pay round trip air fare, though some schools reimburse air fare home; You are responsible for meals.
Finances:
Application, placement, two-week TESL Summer Institute and Orientation Institute, all materials: $1600
The Colorado China Council, a non-political, non-religious, and not-for-profit organization, was established in 1977 as an educational outreach program to enrich people's understanding of China. It is a member of the China Teachers Consortium, founded by the Yale-China Association.
Contact: Alice Renouf, Director, 1590 Violet Ave., Boulder, CO 80304, Tel.: 303/443-1108; Fax: 303/443-1107
Chinese, Japanese, and Korean Language Instructors
Indiana University East Asian Summer Language Institute (EASLI)
Application deadline: January 8, 1996
The Indiana University East Asian Summer Language Institute is looking for experienced Chinese, Japanese, and Korean language instructors for its June 7-August 9, 1996 program.
Fluency in the language and experience in language instruction are required. Teachers will also be expected to assist with extracurricular activities, e.g., give lectures and/or demonstrations about one or more aspects of the target culture. Instructors must be available from June 4-August 10, 1996.
Contact: East Asian Summer Language Institute, Indiana University, Memorial Hall West 2312, Bloomington, IN 47405; Tel: 812/855-5246; email: easli@indiana.edu
SYLLABUS:
SCIENCE AND OUR GLOBAL HERITAGE I and II
THIEL COLLEGE

The following syllabus for the sophomore level course, "Science and Our Global Heritage I and II," has been developed by an interdisciplinary team of faculty at Thiel College with a three-year grant from the Leadership Opportunity in Science and Humanities Education.

The funding agencies of the grant include The National Endowment for the Humanities, The National Science Foundation, and The Fund for the Improvement of Post-Secondary Education (U.S. Department of Education). Additional support for the course development came from a one-year grant from the Aid Association for Lutherns.

The story of this course illustrates the cooperative nature of course development and funding at liberal arts colleges.

While establishing a common science requirement for all Thiel College students and looking for avenues for studying non-Western cultures, the faculty generated a course which combines a look at the cultures of Brazil, Nigeria, India, and China with science education focussing on sustainable development.

The course met the guidelines of the grant, "to assist faculty and institutions to prepare students to understand the interrelatedness of human knowledge and to develop literacy and competence in diverse fields of learning."

I. General Information
Department: Interdisciplinary, involving departments from the Natural Sciences, the Social Sciences, and the Humanities.
Course number: INDS 310-320
Course credit: 4 hrs. per semester, 8 hrs. total

II. Course Description
A two-semester, interdisciplinary, laboratory-centered, multicultural course sequence which examines ways in which the rich natural and cultural heritage of the globe can be sustained. This course sequence, which is complementary to the History of the Western Humanities I and II, is to be taken preferably during the sophomore year.

III. Objectives for the Course Sequence
The overall goals of the course are to:
1. heighten global awareness;
2. develop in participants an appreciation for global diversity (both biological and cultural) and the interrelatedness of knowledge;
3. give students a basic understanding of the concerns related to sustaining our global heritage;
4. provide students with an understanding of the way science is done so that they may apply the science process to the consideration of problems of society.

Specific objectives of the course are to:
1. bring the many disciplinary perspectives together in considering ethically the converging crises of the twenty-first century;
2. expose students to the distinctive ways in which four widely diverse cultures experience and express reality;
3. increase students' and faculty's consciousness of issues of race, class, and gender;
4. investigate with students the distinction between development and sustainable development and the meaning of "progress";
5. examine in detail the scientific basis for understanding global crises in their full complexity and for providing possible solutions.

IV. Teaching Methods and Evaluation Procedures
Teaching methods will consist of plenary lectures, small-group discussions, laboratory experiences, field trips, and films.

Faculty members include:
Dr. Guru Rattan Kaur Khalsa, Chemistry, Project Director, AC106, x2049
Dr. Michael Bacon, Physics, S11, x2105
Dr. Henry Barton, Environmental Sciences, AC06, x2233
Dr. Joyce Cuff, Biology, AC207, x2066
Dr. Allan Hunchuk, Sociology, S103-C, x2087
Dr. Bonnie MacLean, Biology, S212, x2114
Dr. Christopher Moinet, English, G303, x2157
Dr. Curtis Thompson, Religion, G309, x2106
Professor Zhao Jingchun, China Scholar
Evaluation of students will be based on the following:

Any test, quiz, or lab that is missed will automatically receive a grade of zero unless a valid written excuse is submitted to the instructor in charge of the lab or discussion section in which the student is enrolled.

*Unit tests* - 300 points. There will be three unit tests worth 100 points each. Each test will include both objective and essay questions.

*Quizzes* - 100 points. Brief (5-10 min.) quizzes will be given at times indicated in the syllabus. They will generally occur during weeks in which there are no major tests. They will test the students' understanding of material covered in recent lecture and lab sessions including assigned readings.

*Final exam* - 100 points. The final exam will consist of questions distributed at the beginning of the semester. The student will be expected to incorporate insights and information from the course into responses to each of the questions posed. The final exam will take place in Bly Lecture Hall on Monday, Dec. 11, 1995, 3:30-5:30 pm.

*Oral Communication* - 100 points. Students will be assessed in terms of the quality of their oral participation in all of the activities of the course, especially in the discussion sessions.

"Think Globally, Act Locally" Project - 50 points. Each student must participate in one of the following projects: 1) Straw Bale Construction of a Cabin at Camp Lutherlyn (Contact: Todd Bish, Sept. 23, 1995); 2) Campus Blood Drive (Contact: Prof. Wayne Petrarca, Oct. 10, 1995); 3) OXFAM America Fast (Contact: Pastor Christine Blice-Baum, Nov. 1995); 4) Campus Composting Project (Contact: Dr. Philip Ode, Sept. 1995); 5) National Make A Difference Day Project, (Contact: Joanne Schell, Community Service/Career Planning and Placement Office, Oct. 28, 1995). At the beginning of the semester each student will be given a one page summary of what is entailed in each of these projects.

*Unit Reflection* - 90 points. At the end of each unit the student will submit a typed essay of approximately 500 words. It should contain the student's reflection on that unit of the course including reactions to lectures, discussions, videos, field trips, or other course related experiences, with special emphasis on drawing connections among various elements of the unit, including especially the framing narratives. Each will be due on the date of the corresponding unit exam and should be given to the student's discussion section instructor.

*Lab Reports* - 200 points. There will be a total of ten laboratory reports submitted. Each lab report should contain a brief description of what was done, why it was done, what results were obtained (if applicable), what the experience meant to the student, and how the experience relates to the global heritage theme. In addition to this general response the students will be asked to respond to specific lab related questions. Lab reports are due the following lab period. Lab reports will not be accepted for missed labs. Late reports will be given a grade of zero. All parts of lab reports must be your own work.

*Film Reflection* - 60 points. Each Monday during the semester there will be a film shown at 7 pm. in Bly Lecture Hall. These films focus on the issues and countries studied in this course. Students will be required to view one film for each unit and to generate a separate typed reflection, 250 words in length, for each of the films selected. A film review is more than just a retelling of the story of the plot. The film review should be critical, that means analytical, and make connections with the course and one's own experience. If you cannot view films on Monday evening the films will be available only in the Language Media Lab. Call the Language Media Lab to make a reservation to view the film within one week of the Monday night showing of the same film. Each Friday morning the film shown the previous Monday night will be shown in the Language Media Lab from 8-10 am. This will be an alternative showing time for those who cannot view the films in the evening. The reflections on films of a specific unit are due on the date of the corresponding unit exam and should be given to the student's discussion section instructor.

*Bonus* - 60 points maximum. By submitting a film reflection on one additional film per unit a student may obtain a maximum of 20 bonus points for viewing each additional film. By submitting a reflection on certain designated lectures a student may obtain 20 bonus points per lecture. A maximum of 60 points may be gained by reflecting on three extra films-one film for each unit of the course-and/or designated lectures.

*Cheating Policy* (as stated in the Thiel College Academic Catalog 1994-96)-Cheating will not be tolerated at Thiel College and will be dealt with promptly within the established policies. Cheating is 1) copying homework; 2) using unauthorized notes, papers, books, or calculators during a testing situation; 3) passing or accepting possible answers during a test; 4) plagiarizing, the use of writings, ideas, and/or works of others with the intention of taking credit
for it as one's own work; 5) copying or attempting to copy from nearby students' papers during a test; 6) using another person's answers, term papers, reports, and/or projects as one's own for the purpose of receiving credit or completing an assignment; 7) incidents defined in writing by an instructor or department to constitute cheating; 8) unauthorized access to computer accounts, files, and/or programs; and 9) similar incidents generally understood to constitute cheating. Sanctions against cheating can be found in the Student Handbook.

Final Grade - Final grades will be based on the following total accumulation of points. A (900-1000); B (800-899); C (700-799); D (600-699); F (0-599).

V. Source Materials
The central texts for the course sequence will be: Science and Our Global Heritage, Teaching Team, Fall and Spring
Ancient Futures: Learning from the Ladakh, Helena Norberg-Hodge, Fall
The Storyteller, Mario Vargas Llosa, Fall
Things Fall Apart, Chinua Achebe, Fall
Nectar in a Sieve, Kamala Markandaya, Spring
Global 2000 Revisited, Gerald O. Barney, Spring
Supplemental readings will also be used.

VI. Outline of the Course Content
A. Approaching Our Global Heritage
B. Brazil and Biodiversity
C. Nigeria and Natural Resources
A. India and Food
B. China and Industrialization
C. Converging Crises of the 21st Century

Provisional Syllabus - Fall 1995
Science and Our Global Heritage I
Unit 1: Approaching Our Global Heritage
Framing narrative: Ancient Futures: Learning from the Ladakh, Helena Norberg-Hodge; due 9/18

Week 1 - Global Heritage Film: The Gods Must Be Crazy
8/28, Monday
Course Pre-test
Reading - Textbook, Intro. pp.1-14
Lecture - Syllabus
Reading - Sec.2:Scientific Dimensions, pp.61-68; Sec.6.1: Population Dynamics, pp.139-145
Laboratory - Population Dynamics, Scientific Method, and Methods of Analysis [Cuff]
Discussion in which students as a group identify the factors which they feel influence the growth of simple plants. Each student will also decide on a particular variable that he/she will alter, for instance, lighting regimen, amounts and types of nutrients, and space limitations. The class as a whole will determine which basic conditions will remain constant, such as initial number of organisms and incubation temperature. Students will set up their individual experiments. Some will grow their Lemna under control conditions, and other small groups will vary particular parameters of their choice. Students will determine the types of data to be collected and the ways in which the data might be analyzed. Students will collect data daily on population size for the next two weeks.

Video - Ancient Futures: Learning from the Ladakh (60 min.)
8/30, Wednesday
Reading - Sec.1: Introductory Considerations, pp.17-36
Lecture - Defining Development and Sustainable Development [Barton]
8/31, Thursday
Discussion - Ancient Futures: Learning from the Ladakh

Week 2
9/4, Labor Day, no classes; no lab this week
9/6, Wednesday
Reading - Sec.2:Scientific Dimensions, pp.51-59; 68-76
Lecture - The Sciences/The Humanities: Overcoming the Divide

9/7, Thursday
Quiz 1
Discussion - The Sciences and the Humanities: Overcoming the Divide

Week 3 - Global Heritage Film: Where the Green Ants Dream
9/11, Monday
Reading - Review Sec.1, pp.30-36
Lecture - Sustainable Development: Dr. Larry Patrick, Slippery Rock University, Masters in Science Program in Sustainable Systems
Reading - Sec.6.2: Stratagem, pp.145-152
Laboratory - Stratagem Simulation
Game: Introduction and several rounds. Stratagem is a sophisticated simulation game in which players take roles as government ministers and run the affairs of their own developing country over a fifty-year period. When the game begins, their country is at a stage of economic and social development similar to that found widely in Latin America and Asia today. The goal is to reach a high
standard of living and a sustainable level of development by the end of the game. The challenge of the game is finding a path to sustainable development. Players are given the freedom to implement a wide range of social and economic decisions, but they soon discover that if they are to be successful, their actions must reflect an awareness of the many cause-effect relationships at work in the economy.

9/13, Wednesday
Reading - Sec.1: Introductory Considerations, pp.36-51
Lecture - General Economic Principles, and a Geographical Overview of the Four Study Regions [Barton]; Sustainable Development and Our Global Heritage [Hunchuk]

9/14, Thursday
Quiz 2
Discussion - Sustainable Development
Exercise - "What's in a Name?"

Week 4 - Global Heritage Film: Brother from Another Planet
9/18, Monday
Reading - Sec.3: Religious Foundations, pp.77-106
Lecture - Probing the Religious Symbols of a Culture [Thompson]
Reading - Sec.6.3: Human Population Dynamics, pp.152-160
Laboratory - Population Dynamics [Barton]
A wrap-up session for the Lemna exercise in which students compare their individual results and identify by comparison of their results the optimal conditions for growth. The lab manual exercises will be modified and used as an aid to organization of information and as a stimulus for discussion. Material on human populations will be used to extend the limits of consideration to include human growth curves. Data from the countries we will be studying will be included.

Video - State of the Earth, pt. 1, "World Population Problems" (15 min.)
Race to Save the Planet; Environmental Revolution (60 min.)

9/20, Wednesday
Reading - Sec.4: Socio-Political Organization, pp.107-122
Lecture - Probing the Socio-Political Organization of a Culture [Hunchuk]

9/21, Thursday
Quiz 3
Discussion - Unit Wrap-Up

Week 5 - Global Heritage Film: On Top of the Whale
9/25, Monday
Reading - Sec.5: Artistic Expressions, pp.123-136
Lecture - What Are the Arts, and How Do They Work? [Moinet]
Reading - Sec.6.4: Community Structure, pp.160-167
Laboratory - Community Structure, Habitat, and Niche [MacLean]
Students will determine the density and frequency of species in three communities around Thiel in order to begin to appreciate the importance of community structure in the function of an ecosystem. The three communities identified will be revisited periodically throughout the course as we investigate various aspects of the environment. Students will visit the three communities selected to determine niche relationships of tree species.

Video - State of the Earth, pt. 2, "Wealth and Nations" (15 min.)

9/27, Wednesday - Examination 1
9/28, Thursday
Discussion - Preview of Brazil and Biodiversity

Unit 2: Brazil and Biodiversity
Framing narrative: The Storyteller, Mario Vargas Llosa; due 10/11

Week 6 - Global Heritage Film: Aquirre: Wrath of God
10/1, Monday
Reading - Sec.7: Introductory Considerations, pp.169-183
Lecture - Where is Brazil Today? In South America, in Poverty, in Turmoil [Barton]
Reading - Sec.12: Scientific Applications, pp.315-326
Laboratory - Brucker Great Blue Heron Sanctuary of Thiel College. [Cuff]
Students will watch a video on herons at the sanctuary to identify and begin to appreciate what is involved in protecting an endangered organism.

Video - Race to Save the Planet; In the Name of Progress (60 min.)

10/4, Wednesday
Reading - Sec.8: Scientific Dimensions, pp.185-207; continue reading The Storyteller, Mario Vargas Llosa
Lecture - The Interdependence of Life: Biodiversity and Brazil's Rain Forest [Cuff]

10/5, Thursday
Discussion - Snake in the Grass: A Case Study

Week 7 - Global Heritage Film: Hour of the Star
10/9, Monday
Reading - Sec.9: Religious Foundations, pp.207-234
Lecture - Conquistadors, Catholicism, and Capitalism: Converting People and Land in South America [Thompson]
Reading - Sec.12.2: The Medicine Man, pp.326-329
Laboratory - Medicine Man

10/11, Wednesday
Reading - The Storyteller, Mario Vargas Llosa; Sec. 9.2: Religion Stands for Change: The Rise of Liberation Theology, pp. 234-266
Lecture - Religion Stands for Change: The Rise of Liberation Theology [Thompson]

10/12, Thursday
Quiz 4
Discussion - Prophets from Brazil: A Case Study

Week 8 Laboratory - No lab this week

10/18, Wednesday
Lecture - The Storyteller - Faculty responses to the framing narrative

10/19, Thursday
Discussion - The Storyteller - Student responses to the framing narrative

Week 9 - Global Heritage Film: Savage Capitalism

10/23, Monday
Reading - Review Sec.1, pp.38-46
Lecture - Economies of Developing Nations with Emphasis on Brazil [Garbart]

10/24, Tuesday
Field Trip - [Entire class]
Reading - Sec.12.3: The Rainforest, pp.329-341
Laboratory - A Tropical Rain Forest [Cuff]
Field trip to the Cleveland Zoo's Tropical Rainforest Exhibit. Natural systems will be observed and principles studied in previous lab sessions will be applied.

10/25, Wednesday
Reading - Sec.11: Artistic Expressions, pp.299-303; The Miracle of the Birds, Jorge Amado; The Ex-Magician from the Minhota Tavern, Murilo Rubiao
Lecture - Magical Mystery Tour: Literature in Latin America [Moinet]

10/26, Thursday
Quiz 5
Discussion - Unit Wrap-Up

Week 10 - Global Heritage Film: Black Orpheus

10/30, Monday
Reading - Sec.11.2: Music of Brazil: Samba, pp.303-314; Sec.5.3: Role of Music in Society, pp.130-138
Lecture - The Symbolism of Samba: Music in Brazil [Hunchuk]
Reading - Review Sec.6.2: Strategem, pp.145-152
Laboratory - Finish Strategem Game; debrief

11/1, Wednesday - Examination 2

11/2, Thursday
Discussion - Preview of Nigeria and Natural Resources

Week 11 - Global Heritage Film: Fincho

11/6, Monday
Reading - Sec.13: Introductory Considerations, pp.341-354
Lecture - The Bright Continent of Africa: Focus on Nigeria [Barton]
Reading - Sec.18.1: Mineralogy, pp.433-436
Laboratory - Minerals [Cuff, Sorrwar] Minerals will be identified by chemical and physical methods. This will give students a hands-on experience of the investigative process as applied to a particular physical resource.

Video - Race to Save the Planet, More for Less (55 min.)

11/8, Wednesday
Reading - Selections from The Way of the Orisa, P.J. Neimark; continue reading Things Fall Apart, Achebe; Sec.15: Religious Foundations, pp.367-401
Lecture - Islam, Christianity, and Indigenous Religion [Thompson]

11/9, Thursday
Quiz 6
Discussion - Comparing Religious Pluralism: Nigeria and Elsewhere

Week 12 - Global Heritage Film: L'Etat Sauvage

11/13, Monday
Reading - Continue reading Things Fall Apart, Achebe; Review Sec.1, pp.38-46
Lecture - Economies of LDCs with Emphasis on Nigeria [Garbart]
Reading - Sec.14: Scientific Dimensions, pp.355-367; Sec.18.2: Petroleum Industry, pp.436-444
Laboratory - Polymers and the Petroleum Industry [Khalsa]
The utilization of physical resources will be examined by concentrating on the petroleum industry and
its diverse products. The petroleum industry is of particular interest due to the importance of oil products as raw materials for medicines, plastics, most organic compounds synthesized by chemical industry, and fuels, particularly those used in the transportation industry. Sufficiency of oil reserves in a country and its ability to develop those internally have significant impact on a country's political and economic status in the global community.

11/15, Wednesday
Lecture - Nigeria Today [Guest Speaker from Africa]

11/16, Thursday
Quiz 7
Discussion - The Impact of Colonialization in Nigeria

Week 13 - Global Heritage Film: *Kitchen Toto*
11/20- Monday
Reading - Sec.16.1: African Patterns of Urbanization: The Binary City, pp.403-412
Lecture - African Patterns of Urbanization: The Binary City [Hunchuk]
Reading - Sec.18.3: Water Pollution, pp.444-454
Laboratory - Water Pollution [MacLean]
Students will investigate the quality of water by measuring the concentration of certain key inorganic pollutants such as nitrates and phosphates in water gathered from a variety of sources. The relationship between the substances measured and water pollution and eutrophication in general will be discussed.

Video - *Acid Rain and Our Forests* (15 min.); *Race to Save the Planet, Do We Really Want to Live This Way?* (55 min.)

11/22, Wednesday
Video - *Tribalism and Tale of Two Families* (30 min.); Discussion
11/23-26 Thanksgiving Break

Week 14 - Global Heritage Film: *Konkombe and Fela in Concert*
11/27, Monday
Reading - *Things Fall Apart*, Achebe
Lecture - *Things Fall Together: Okonkwo's World and Nigeria Today* [all]
Response of each faculty member to the framing narrative, *Things Fall Apart*
Laboratory - No lab this week.

11/29, Wednesday (Monday classes meet)
Reading - Sec. 17 - Artistic Expressions, pp.419-426
Lecture - Nigerian Literature and Visual Arts [Moinet]

11/30, Thursday
Discussion/Video: *The Preferred Sex...The Desired Number*

Week 15 - Global Heritage Film - *Mr. Johnson*
12/4, Monday
Reading - Sec.17.3: African music, pp. 426-432
Lecture - African Music: The Case of Nigeria [Hunchuk]
Reading - Sec.18.4: Groundwater Resources and Pollution, pp.454-463
Laboratory - Ground Water Contamination [Barton, MacLean]
Following a brief introduction to isolinear map interpretation, the contamination of ground water resources from waste disposal ponds will be examined using actual data from observation wells surrounding an oil well brine disposal site. Students will learn: 1) the basic principles of ground water hydrology; 2) how to determine the direction and rate of flow of contaminants in the ground, and 3) how to evaluate the possible contamination of nearby domestic water wells.

12/6, Wednesday
Examination 3

12/7, Thursday
Discussion - Course wrap-up and preview of next semester

12/9-10 Study Days
12/11 Final Examination - Bly Hall, 3:30-5:30 pm.

Tentative Syllabus - Spring 1996
Science and Our Global Heritage

Unit 1: India and Food
Framing Narrative: *Nectar in a Sieve*, Kamala Markandaya, due 1/24

Week 1
1/11, Thursday - Syllabus

Week 2 - Global Heritage Film: *The River*
1/15, Monday
Reading - Textbook, Sec.1: Introductory Considerations
Lecture - Imagining India (including a review of central terms and concepts) [Barton]
Reading - Sec.6.1: Soil

Laboratory - Soil Management [Barton]
Soil will be analyzed in light of its potential to support plant growth. The nutrients required for generation of staple crops utilized in the four Third
World locales under consideration in the course will be examined. Methods of obtaining those nutrients in the soil and farming practices of the Third World countries will be discussed and compared.

Video - India: The Empire of the Spirit (Legacy Series, 57 min.).

1/17, Wednesday
Reading - Sec.2: Scientific Dimensions; continue reading Nectar in a Sieve
Lecture - The Green Revolution: Economics and Agriculture [Khalsa]

1/18, Thursday
Discussion - Comparing Population Density and Food Production: India and PA, Mercer County, Greenville

Week 3 - Global Heritage Film: Passage to India
1/22, Monday
Reading - Sec.3: Religious Foundations
Lecture - Hinduism, Jainism, and Buddhism [Thompson]
Reading - Sec.6.2: Plant Growth

Laboratory - Mung Bean Growth [Cuff]
Information about soil composition gained in the preceding lab experience will be combined with consideration of the use of light, water, space, fertilizers, and pesticides in conducting an experiment on mung bean germination and development. The students will gain a direct experience in maximizing conditions for the production of a food staple utilized by eastern Third World countries such as India. The number, pigmentation, and size of leaves, as well as the percent germination and stem size of the sprouted mung beans will be measured in correlation with the conditions manipulated in the previous lab.

Video - Hinduism: Absorption in Brahman (30 min.); Race to Save the Planet: Save the Earth; Feed the World (60 min.)

1/24, Wednesday
Reading - Sec.4: Socio-Political Organization; "Dhowli," Mahasweta Devi
Lecture - The Caste System and Stagnation: The Politics of Starvation [Hunchuk]

1/25, Thursday
Quiz 1
Discussion - Hinduism: A Caste of Millions

Week 4 - Global Heritage Film: Distant Thunder
1/29, Monday
Lecture - Secular India? Fundamentalist Movements in Hinduism, Islam, Sikhism, and Christianity [Khalsa, Thompson]

Reading - Sec.6.3: Nutrition
Laboratory - Food Analysis [Khalsa]
Different types of food will be analyzed with respect to the protein, fat, and carbohydrate content. In countries where adequate food supply is a problem, the quality of food consumed is as important as the quantity of food available. For instance, one danger of a diet heavily reliant on staple crops such as beans and rice is development of amino acid deficiencies such as kwashiorkor. Mung Bean growth exercise will be concluded.

1/31, Wednesday
Reading - Sec.5.1: Visual Arts & Literature of India; "A Horse and Two Goats," R. K. Narayan; poems & handouts
Lecture - Visual Arts and Literature of India

2/1, Thursday
Quiz 2
Discussion - Culture Wars: Dealing with Diversity

Week 5 - Global Heritage Film: Masala
2/5, Monday
Reading - Sec.5.2-5.3: Music and Film in India
Lecture - Music and Cinema of India [Hunchuk]
Reading - Sec.6.4: Food Energy

Laboratory - Food Energy [Cuff] The caloric content of typical foods of the course's selected Third World countries will be compared to typical foods of Thiel students in order to determine available energy derived from the foods consumed.

2/7, Wednesday
Reading - Finish Nectar in a Sieve
Lecture - A Cross Section of India [Khalsa]

2/8, Thursday: Quiz 3
Discussion - Wrap-up of India unit

Week 6 - Global Heritage Film: Spices
2/12, Monday
Lecture - Faculty response to Nectar in a Sieve
Reading - Sec.6.5: Biotechnology

Laboratory - Biotechnology [Cuff] Students will explore the process by which microbes are utilized in cleaning up the environment. Students will observe the disappearance of oil slicks in the presence of appropriate microorganisms.

2/14, Wednesday: Examination 1
2/15, Thursday
Discussion - Introduction to China and Industrialization
Unit 2: China and Industrialization

Week 7 - Global Heritage Film: *Ju Dou*

2/19, Monday
Reading - Textbook, Sec.8: Scientific Dimension
Lecture - Introduction to Work and Energy [Bacon]
Reading - Sec.12.1: Machines

Laboratory - Simple Machines [Bacon]
The use of simple machines as energy-saving devices will be examined. Machines are efficient devices which magnify our efforts and free us from routine tasks.

Video - China: *The Mandate of Heaven* (Legacy Video; 57 min.)

2/21, Wednesday
Reading - Sec.7: Introductory Considerations
Lecture - Peking Over the Great Wall: China Today [Barton]

2/22, Thursday
Discussion - Appropriate Technology

Week 8 - Global Heritage Film: *Raise the Red Lantern*

2/26, Monday
Reading - Sec.9.1-9.3: Confucianism and Taoism; Excerpts from “Tao Te Ching” and Chuang Tzu’s “Discourses on Tao,” “Sayings” and “Analects” of Confucius
Lecture - Confucianism and Taoism [Thompson]
Reading - Sec.12.2: Electricity and Magnetism

Laboratory - Electricity and Magnetism [Bacon]
Electricity and magnetism will be investigated as products and prerequisites of advanced industrialization. Students will be confronted with the issue of cost versus benefits of advances in technology.

2/28, Wednesday
Reading - Sec.9.4: Buddhism in China
Lecture - Buddhism in China [Thompson]

2/29, Thursday
Quiz 4
Discussion - Religious and Scientific Cosmologies: Conflict or Convergence?

Week 9 - Spring Break - No classes, 3/2-3/10

Week 10 - Global Heritage Film: *China My Sorrow* and Mao’s Little Red Video

3/11, Monday
Reading - Sec.10: Socio-Political Organization; Excerpts from Mao’s “Red Book,” “Sketches from the Cattle Shed” by Ding Ling
Lecture - Explaining Tiananmen Square: Totalitarianism in China [Hunchuk]
Reading - Sec.12.3: The Greenhouse Effect

Laboratory - The Greenhouse Effect [MacLean]
One of the major deleterious effects of industrialization and urbanization, the Greenhouse Effect, will be studied by monitoring the effects of increased carbon dioxide production on the rates of the heating and cooling of air. The system to be used in this investigation will allow the student to manipulate other factors that might influence the Greenhouse Effect, such as ground cover, light intensity, and cloud cover.

Video - *Race to Save the Planet: Only One Atmosphere* (60 min.)

3/13, Wednesday
Reading - Global 2000 Revisited, Barney, pp. 36-43; “Regarding the Problem of Newborn Piglets in Winter,” Chen Rong
Lecture - Beijing and Hong Kong: Communism Meets Capitalism [Hunchuk]

3/14, Thursday
Quiz 5
Discussion - Students in Protest: Would You Lie in Front of a Rolling Tank?

Week 11 - Global Heritage Films: *Peking Opera Blues*

3/18, Monday
Reading - Sec.11.1: Visualizing the Tao: Painting & Poetry in China
Lecture - Visualizing the Tao: Painting and Poetry in China [Moinet]
Reading - Sec.12.3: The Greenhouse Effect

Laboratory - Solid Waste Management [Barton]
Students will examine the composition of a typical sample of municipal solid waste with the goal of establishing a cost-effective recycling and energy (incineration) effort. Comparative energy flows of recyclable, throw-away containers and re-usable containers will also be examined. As China continues to industrialize, it will increasingly experience the problems of waste management typical of industrialized economies.

Video - *Race to Save the Planet: Waste Not, Want Not* (60 min.)
3/20, Wednesday  
Reading - Sec.11.2: Chinese Visual Arts; “Kite Streamers,” Wang Meng  
Lecture - Other Chinese Art Forms [Moinet]  
3/21, Thursday  
Quiz 6  
Discussion - Student Reflections on Readings  
Week 12 - Global Heritage Film - Mr. Vampire  
3/25, Monday  
Reading - “Facing China’s Limits” and “Taming the River Wild”  
Lecture - Faculty Reflections on Framing Narratives  
Reading - Sec.12.4: Environmental Toxicology  
Laboratory - Environmental Toxicology [MacLean]  
Pollution of water and soil will be addressed through an experiment on the effects of toxic agents on daphnia, small aquatic invertebrates. Responses of daphnia to heat, acid, organic compounds, and heavy metals will be tested.  
Video - Race to Save the Planet: Do We Really Want to Live This Way? (60 min.)  
3/27, Wednesday - Examination 2  
3/28, Thursday  
Quiz 7  
Discussion - Introduction to Converging Crises of the 21st Century  
Unit 3: Converging Crises of The 21st Century  
Week 13 - Global Heritage Film: Race to Save the Planet: It Needs Political Decisions  
4/1, Monday  
Reading - Global 2000 Revisited, Barney, pp.1-50  
Lecture - A Global Assessment: From Science to Politics to Ethics [Cuff, Hunchuk, Thompson]  
Reading - Textbook, Sec.18.1: Energy Alternatives  
Laboratory - Energy Alternatives [Bacon]  
Students will investigate the use of solar energy by humans including, but not limited to, the use of solar energy to grow photosynthetic organisms.  
Video - The Earth Summit: What Next? (30 min.)  
4/3, Wednesday  
Reading - Sec.13: Introductory Considerations  
Lecture - Modeling the State of the World [Barton]  
4/4, Thursday  
Discussion - Simple Models of the State of the World (Developing Alternative Models)  
Week 14  
Easter Recess, 4/5-4/8  
4/10, Wednesday  
Lecture - The Role of Computers in Addressing the Crises of the 21st Century [J. Heald] [L-105]  
4/11, Thursday  
Field Trip - Cleveland Art Museum [Leaving from the Passavant parking lot at 9 am. sharp]  
Week 15 - Global Heritage Film: Race to Save the Planet: In the Name of Progress  
4/15, Monday  
Reading - Sec.16: Socio-Political Organization  
Lecture - Ideas on Converging Issues [All]. The Barney reading will be discussed.  
Reading - Sec.18.2: Tragedy of the Commons  
Laboratory - Fishbanks [Hunchuk]  
Fishbanks is a simulation game which provides a basic understanding of the nature of “the Commons,” resources that are globally shared rather than nationally owned. It models the tension that exists between cooperation and competition for natural resources.  
4/17, Wednesday  
Reading - Sec.14-15: Scientific Dimensions; Religious Foundations; Global 2000 Revisited, Gerald O. Barney, pp.51-96  
Lecture - Science and Religion - The Need for Dialogue [Cuff, Thompson]  
4/18, Thursday  
Discussion - Sustainable Development: Where Do We Go from Here?  
Week 16 - Global Heritage Film: Battle for Algiers  
4/22, Monday  
Reading - Sec.17: Artistic Expression; “Boundless Bull,” Herman Daly; “What Is Development?” K.J. Charles  
Lecture - Economic Growth and Blissful Life: Debunking the Myth of Progress [panel - entire teaching team]  
Laboratory - Making Development Sustainable - Student Presentations (5 min. ea.)  
4/24, Wednesday  
Lecture - Unit Wrap-up  
4/25, Thursday - (Monday classes will meet.) Examination 3  
4/27-28 Study Days  
4/29 Final examination  

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