Wittenberg University’s East Asian Studies Celebrates Silver Anniversary, 1970-1995

Stanley L. Mickel, Chinese Language and Literature
Wittenberg University

The Silver Anniversary of East Asian Studies at Wittenberg University brought to the campus for formal addresses, classroom discussions, and interaction with the college community, William LaFleur, Japanese Language, University of Pennsylvania; Donald N. Clark, History, Trinity University, and Robert Eno, East Asian Languages and Literature, Indiana University. The year-long celebration included weekly viewing of Chinese and Japanese films.

The celebrations mark the development of a program that has graduated 320 East Asian Studies majors and 62 minors. In the late 1960s, at the height of the Vietnam War, the Provost decided that we should educate our students about the countries of the world with the hope that we could thereby avoid tragedies abroad. Since

Wittenberg already had a faculty of Chinese background, the Provost invited a specialist in East Asian religions to build East Asian Studies.

The faculty senate approved an inter-departmental major in East Asian Studies in 1970. A Chinese language position was immediately created, and Japanese language study launched. From the initial vision, the East Asian Studies program has grown to include nine faculty teaching in seven academic areas. [Stan Mickel has been active in the ASIANetwork as have James Huffman, History, and Eugene Swanger, Religion.] A minor field was added in 1983.

Half of the students who major in East Asian Studies travel and study in Japan, China, Hong Kong, and Korea, and the majority of them combine East Asian Studies degrees with majors

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or minors in other academic fields. Our graduates continue in graduate studies and enter educational careers related to East Asian Studies at secondary school and college levels. Others develop careers in state or federal government service, publishing, business and trade, and journalism.

Hokusai, Hiroshige, Van Gogh

Equally important are the many non-majors who take an East Asian Studies course to fulfill an institutional requirement, work with a particular professor, or satisfy an intellectual curiosity.

Twenty years ago, a group of students founded the Wittenberg University East Asian Studies Journal as a vehicle for publishing student articles, drawings, and calligraphy. Recent pieces included “Hokusai, Hiroshige, Van Gogh: An Aesthetic Dialogue,” “The Taoist Influence on Tea,” and “Guangdong Province, Southern China: The Fastest Growing Economy on Earth.” The first undergraduate honorary in Asian Studies in the United States, Epsilon Alpha Sigma, was established at Wittenberg in 1982.

The East Asian Studies Program has received generous grants and awards including two Japan Foundation grants to add language faculty, a Program of Excellence grant of $250,000 from the Ohio Board of Regents, the Matsumoto Collection of books from the International House of Japan, and support for library acquisitions and language teaching materials from the Japan Foundation. The annual East Asian Studies Colloquia Series brings internationally recognized scholars to the university for one and a half days of discussions about Asia.

As the nations of East Asia expand economically and culturally and as the Pacific Rim engages more of our national attention, East Asian Studies at Wittenberg will grow in value and importance. We look forward to our Golden Anniversary.

Contact: Stanley Mickel, Chinese Language and Literature, Wittenberg University, Ward Street at North Wittenberg Ave., Springfield, Ohio 45501-0720; Tel: 513/327-6231; Fax: 513/327-6340

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The Colorado College is an affirmative action/equal opportunity institution.
Save These Dates
You are invited to
The ASIANetwork Conference 1996
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. One way limousine fare is $15.

Program notes:
The ASIANetwork Conference gathers liberal arts faculty interested in teaching about Asia. In many ways, the conference is an extended conversation among colleagues. While the formal program guides some discussions, others are carried on over meals and after the regular conference sessions.

The 1996 ASIANetwork Conference will highlight in two of its plenary sessions topics of current debate and concern: 1) Orientalism in Asian Studies (Year Two): The Teaching of Engendered Relations in Asia, and 2) Teaching Asian Languages at Liberal Arts Colleges. Teaching panels will focus on Asian religions and Vietnam, as well as other topics; some sessions will discuss building Asian Studies programs, centering 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 80903.

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 708/971-5000. 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.
The ASIANetwork Business Meeting
April 23, 1995, 8:30 a.m.

Article IV, Section II of the ASIANetwork By-laws reads: “Representatives from member institutions shall meet annually at a time and place designated by the Board of Directors.” Customarily, the Annual Business Meeting, an ASIANetwork Conference plenary session, is scheduled for Sunday morning.

The annual business meeting of the ASIANetwork was called to order by Greg Guldin, Chair. It was held during the 1995 ASIANetwork Conference, the Trade Winds Resort, St. Petersburg, FL. Approximately 50 representatives of member institutions were present.

Guldin welcomed three organizational representatives: Sean Bell of CET, Fay Ju of CIEE, and Rebecca Payne of Japan Study, Earlham College.

I. By-laws, Larry Schultz, St. Andrew's College

Larry Schultz, St. Andrew's College, reported on the proposed By-law amendments and additions. A motion was made by Schultz to accept the amendments and additions as presented. Seconded by Dick Killough. Accepted as presented.

II. ASIANetwork Consultancy Program, Madeline Chu, Kalamazoo College

The Program has been very successful with joint efforts and collective wisdom. She urged members to register as consultants.

III. Development, Thomas Benson, Green Mountain College

A three year Luce Foundation grant has funded the Consultancy Program. We have submitted a $400,000 grant proposal to the Ford Foundation for faculty development. This will be a two year summer program. An announcement will be made.

Proposals from the floor included: 1) an electronic network connecting ASIANetwork North American liberal arts institutions with colleges and universities in Asian countries, 2) a Global World Wide Web; and 3) a directory of the nation’s liberal arts institutions with Asian studies programs, 4) encouragement for fundraising: stimulate gifts and build endowments.

IV. Nominations

Dick Killough, Dick Bodman, and Tom Benson are retiring from the Board. Determining factors for the selection of nominees for the Board were geographic distribution and Asian specialty.

R. Killough/R. Bailey moved the slate of Board nominees:
Gilbert Johnston, Eckerd College
Van Symons, Augustana College
Tim Cheek, The Colorado College

Motion carried.

V. 1996 Annual Conference

The conference will be held on April 26-28, 1996 at the Hickory Ridge Conference Center, Illinois, near Chicago. The conference is held alternate years at Hickory Ridge and on college campuses. The April meeting time makes it possible for the United Board trustees and visiting scholars to attend the ASIANetwork meetings as well as United Board meetings.

VI. Open Discussion:

Panel Discussions - the conference program should include fewer intellectual presentations and more nuts and bolts about the organization.

Should we sell or loan our mailing list? It would be an income possibility. Suggested a one time use offer. No one opposed these suggestions.

The meeting closed with thanks to Tom Benson for all of his efforts in inaugurating and promoting the organization of the ASIANetwork.

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
Faculty Network

Augustana College
Visiting Scholar Lichuan Qu, Huazhong Normal University
Contact: Jen-mei Ma, Chinese Language, Augustana College, 369 38th St., Rock Island, IL 61201; Tel:309/794-7000; Fax:309/794-0854; email:cmna@augustana.edu

Birmingham-Southern College
Matthew Levey, Birmingham-Southern College, is building a consortial Asian Studies program with the University of Alabama/Birmingham and Samford University.
Contact: Matthew Levey, History, Box A-31, Birmingham-Southern College, Birmingham, AL 35254; Tel:205/226-4867; Fax:205/226-4627; email:mlevey@gateway.bsc.edu

Carthage College
Fulbright Scholar Ikoku Fujihara, English, Tokyo Gakugei University, will be at Carthage College, January 1-June 30, 1996, teaching a section of the Heritage Studies Program (a unit on American cultures) and collaborating with colleagues in other courses. Professor Fujihara is a scholar of American literature and culture, specializing in Toni Morrison and William Faulkner.
Contact: James Lochtefeld, Carthage College, 2001 Alford Park Drive, Kenosha, WI 53140, email: lochtefeldjames%faculty%Carthage@cns.carthage.edu

College of Wooster
Contact: Rujie Wang, College of Wooster, Wooster, OH 44691

Colorado College
Block I, Tricia Waters, Psychology, will teach “Global Feminism” in Beijing in conjunction with the NGO International Conference on Women.
Block 3, Visiting Professor Vera Leigh Fennell will teach “Topics in Politics: China,” a survey of Chinese politics from the May Fourth Era to the current era of reform and opening.
Block 4, Fennell will teach “Topics in Politics: The Women’s Movement in China.” Both courses are cross-listed with Asian Studies; the second course is also cross-listed in Women’s Studies.
Block V, Nam Soon Kim, Han Nam University, Korea, will teach “Realities of Asian Women: History, Issues, and Movements.”
Contact: Yunyu Wang, Director of Asian Pacific Studies, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Tel:719-389-6460; email:ywang@cc.colorado.edu

Eckerd College
Visiting Scholar Hiroko Tachibana, from Kinjo Gakuin, Nagoya, will teach “Political Relations.”
Contact: George Meese, Rhetoric, Aesthetics, Eckerd College, 4200 54th Ave. South, St. Petersburg, FL 33706; Tel:813/864-8385; Fax:813/864-8897; email:meessegp@eckerd.edu

Green Mountain College
The ASIANetwork extends its best wishes to ASIANetwork founder and sustainer, Thomas L. Benson upon his inauguration as President of the College on September 30, 1995. President Benson has invited the ASIANetwork to hold its April 1997 conference at the Cortina Inn in Killington, VT. Green Mountain College will host this conference. Watch the Exchange for further details.
Contact: Thomas Benson, Office of the President, Green Mountain College, 16 College St., Poultney, VT 05764; Tel:802/287-8201; Fax:802/287-9313, x340; email:tbenson@greenmtn.edu

Japan Center for Michigan Universities
Visiting scholars for 1995-1996: Bennett Rudolph, Marketing; Keiko McDonald, East Asian Languages & Literature; Victor Xiong, History; Louis G. Perez, History; Eric Piesner, Law
Contact: John Hazewinkel, Japan Center for Michigan Universities, 107-C International Center, MSU, East Lansing, MI 48824-1035; Tel:517/353-1680; Fax:517/432-2659; email:22637jwh@msu.edu
St. Andrews Presbyterian College
United Board Visiting Scholar Gao Wenping, from Zhongshan University, Guangzhou, PRC
Contact: Larry Schulz, St. Andrews College, 1700 Dogwood Mile, Laurinburg, NC 28352; Tel:910/277-5240; Fax:910/277-5020

St. Mary's College of Maryland
Contact: Henry Rosemont, Jr., Philosophy/Religious Studies, 300 The Fenway, Boston, MA 02115; Tel:617/521-2251; Fax:617/521-3199; email: rlyman@vmsvax.simmons.edu

Simmons College
New faculty as of 1994-1995 included Masato Aoki, Economics; Raj Therivengadam, Philosophy and Religion; and Esther Iwanoga, Asian American Literature.
Contact: Richard Lyman, History, Simmons College, 300 The Fenway, Boston, MA 02115; Tel:617/521-2251; Fax:617/521-3199; email: rlyman@vmsvax.simmons.edu

Faculty Development

Asia
1996 Fulbright-Hays Group Projects Abroad Program
October 20, 1995: application deadline. Program is designed to provide training opportunities for faculty and teachers to study/travel abroad so that international and global aspects may be incorporated in their instruction and curriculum development.
Contact: Request form FY1996; Lunching Chiao, Senior Program Officer, Center for International Education (Portals Building, Suite 600), 1280 Maryland Ave., SW, Washington, DC 20202-5332; Tel:202/401-9772; Fax:202/205-9489

China
US-China Peoples Friendship Association
Among the presenters are Jim Zhang, Hunter College, “Chinese Films”; Anne Bryant, Perry Meridian High School, “Teaching About China”; and Hugh Deane, Editor of the US-China Review.
In conjunction with the national convention, a workshop for teachers, “Today’s China,” will be held on Saturday, October 21.
Contact: Kathleen Trescott, Center for Teaching About China, 1214 W. Schwartz, Carbondale, IL 62901; Tel:618/549-1555; Fax:618/549-9766

Japan
The Social Science Research Council offers support for research on Japan in the humanities and social sciences through the following programs:
October 15, 1995: deadline research planning grants
November 15, 1995: deadline advanced research grants
Contact: Japan Program, Social Science Research Council, 605 Third Ave., New York, NY 10158; Tel: 212/661-0280; Fax: 212/370-7896

Southeast Asia
1995 State-of-the-Art Institute: Southeast Asia: The Information Age
November 2-3, 1995: sponsored by the Special Libraries Association and the East-West Center, Honolulu, Madison Hotel, Washington, DC. Focus on information marketing, information technology, and economic development in China, Hong Kong, Taiwan, South Korea, Thailand, Vietnam, Singapore, Malaysia, and Indonesia.
Contact: Tracy Lofty, Professional Development, Special Libraries Association, 1700 Eighteenth Street, NW, Washington, DC 20009-2508; Tel:202/234-4700, ext. 649; Fax:202/265-9317; email: tracy@sla.org

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Ford Foundation Awards Grant to ASIANetwork

Gregory Guldin, Chair, ASIANetwork, and Thomas Benson, Chair, ASIANetwork Development Committee, announced on September 10, 1995 that the Ford Foundation had awarded a major grant to the ASIANetwork.

The Ford Foundation grant establishes the ASIANetwork Faculty Development Program to provide opportunities for liberal arts faculty to add an Asian dimension to their instructional and/or research activities, through participation in a two year program of summer seminars on Asian culture and history.

The program will be announced in greater detail in a special mailing.
Contact: Gregory Guldin, Anthropology, Pacific Lutheran University, Tacoma, WA 98447; Tel:206/535-7661; Fax:206/752-0858; email:guldinge@plu.edu

ASIANetwork Consultancy Program, Fall 1995

Dorothy V. Borei, History, Guilford College, the ASIANetwork Consultancy Program Coordinator for the 1995-1996 academic year, has announced the fall consultancies. The Consultancy Program, now in its second year, is funded by the Luce Foundation.

Birmingham-Southern College, Division of Humanities; Campus Coordinator, Matthew Levey; Consultants: Dorothy V. Borei, Guilford College and Timothy Light, Western Michigan University

Denison University, East Asian Studies; Campus Coordinator, Barry Keenan, History; Consultants: Greg Guldin, Pacific Lutheran University and a second, yet to be appointed

John Carroll University, East Asian Studies: Campus Coordinator, Susan O. Long; Consultants: Madeline Chu, Kalamazoo College and James Leavell, Furman College

If your institution wishes to apply for an ASIANetwork Consultancy, or if you wish to apply to serve as a Consultant, please contact Dorothy Borei.
Contact: Dorothy Borei, History, Guilford College, 5800 Friendly Ave., Greensboro, NC 27410; Tel:910/316-2219; Fax:910/316-2949; email:boreidv@rascal.guilford.edu

United Board Visiting Scholars Program

The Visiting Scholars Program of the United Board for Christian Higher Education in Asia has brought faculty from Asian colleges and universities to liberal arts colleges from California to Vermont for the 1995-1996 academic year.

During their tenure in North America, the professors study, deliver lectures, give presentations in their communities, and become broadly involved in North American academic life.

The scholars and their addresses are listed below. Colleges interested in hosting a visiting scholar for the 1996-1997 academic year should contact the United Board.

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

China
Mr. Gao Wenping, Zhongshan University, Guangzhou, Comparative Literature, at St. Andrews College, Laurinburg, NC
Mr. Jia Dachun, Sichuan Conservatory of Music, Chengdu, Sichuan, Music Composition, at University of Redlands, Redlands, CA
Ms. Li Jing, Central China Normal University, Wuhan, Hubei, Philosophy and Logic, at St. Olaf College, Northfield, MN
Ms. Liu Beili, Capital Normal University, Beijing, English, at Olivet College, Olivet, MI
Ms. Wang Xiaoling, Shaanxi Teachers University, Xi’an City, Shaanxi, Chinese Language, Literature, and Film, at California Lutheran University, Thousand Oaks, CA
Ms. Xie Peiling, East China Normal University, Shanghai, International Finance and Women’s Studies, at Kalamazoo College, Kalamazoo, MI
Mr. Yang Xinnan, Beijing Foreign Studies University, Beijing, Sociolinguistics, at Millikin University, Decatur, IL
Mr. Zhai Xiangjun, Fudan University, Shanghai, Linguistics, at Pacific Lutheran University, Tacoma, WA
Mr. Zhao Jingchun, Yanbian University, Yanji City, Jilin, English, at Thiel College, Greenville, PA
Mr. Du Xiaoshi, Capital Normal University, Beijing, Music Education, at Luther College, Decorah, IA

India
Dr. (Ms.) Glory Christopher, Women’s Christian College, Madras, Language, at Wilson College, Chambersburg, PA
Ms. B. Sandhya Kiran, Lady Doak College, Madurai, Zoology, Women and Environment, at Presbyterian College, Clinton, SC
Mr. Isaac Samraj, American College, Madurai, Economics, at Elon College, Elon College, NC

Korea
Dr. (Ms.) Moon Mi-sun, Seoul Woman’s University, Seoul, German, at Green Mountain College, Poultney, VT

Philippines
Mrs. Perla Suyo, Central Philippine University, Iloilo City, Nutrition/Home Economics, at Concordia College, Moorhead, MN

Thailand
Ms. Oyporn Chingchayanurux, Payap University, Chiang Mai, English, at Hope College, Holland, MI

Campus Programs

Augustana College
From September to November 1995, Norman Moline, Geography, and Jim Winship, Political Science, will direct the Augustana fall term in Asia and will teach the one-credit course, “Seminar in East Asian Cultures.” Seventy students are enrolled. The study itinerary includes Tokyo, Kyoto, Taipei, Hong Kong, Guangzhou, Guilin, Wuhan, Xi’an, Yan’an, Chengde, and Honolulu. At the appropriate sites, students will take the following courses: “The Economic Development of Japan and Taiwan,” “Religions of East Asia: China and Japan,” “Traditional Chinese Medicine,” and “China: The Twentieth Century.”
Contact: Norm Moline, Geography, Augustana College, 369 39th St., Rock Island, IL 61201; Tel: 309/794-7000; Fax: 309-794-0854; email: ggmoling@augustana.edu

Birmingham-Southern College
Birmingham-Southern College is building a consortial Asian Studies program with the University of Alabama/Birmingham and Samford University.
Contact: Matthew Levey, History, Box A-31, Birmingham-Southern College, Birmingham, AL 35254; Tel: 205/226-4867; Fax: 205/226-4627; email: mlevey@gateway.bsc.edu

Luther College
Luther College has a newly established exchange program with Hangzhou University, PRC.
Contact: Jyoti Grewal, History, Luther College, Decorah, IA 52101; Tel: 319/387-1005 or 2119; Fax: 319/387-1107; email: grewaljy@luther.edu

St. Mary’s College, Maryland
Henry Rosemont, Jr. will conduct a 1996 NEH Summer Institute on the Chinese classics.
Contact: Henry Rosemont, Jr., Philosophy/Religious Studies, St. Mary’s College of Maryland, St. Mary’s City, MD 20686; Tel: 301/862-0337; Fax: 301/863-8986
Studying Asia: A Personal Perspective

Barbara D. Metcalf, History
University of California, Davis
President, The Association for Asian Studies

It was with great pleasure that the ASIANetwork, an affiliate of the Association for Asian Studies, welcomed AAS President Barbara Metcalf at its annual conference, April 21-23, 1995, held at the Trade Winds Resort in St. Petersburg Beach, Florida. The Eckerd College Asian Studies faculty (chaired by Molly Ransbury, Education) made the local arrangements and hosted a reception which was followed by dinner and President Metcalf's keynote address. We thank President Metcalf for permission to publish her address.

I am very pleased to be here this evening and thank you for inviting me. There was great interest in the Association for Asian Studies in this, our newest affiliated organization, because of the Association's concern to play a role in the teaching of Asia at all levels. When Greg Guldin invited me, he proposed that I continue the newly created tradition, so to speak, of reflection on one's own autobiography. I might begin then by saying that it struck me that I have been the first president of the AAS who was not based in a major center of Asian studies. I take that as a hopeful sign of the diffusion of interest in the United States in the study of Asia, a change represented as well by all of you.

The truth is that when the thought of reflecting on my own career was suggested to me, I drew something of a blank. But I was intrigued as well -- no one had ever proposed this particular topic to me before -- and I have endeavored to find some issues in my by now three decades plus of post-baccalaureate work on Asia that would be of general interest. This rather long period coincides almost precisely with the growth of area studies programs in the United States, a development of which I am very much a part.

I'd like to organize my comments around two themes with metaphors drawn from our waterfront location in Florida. First I want to reflect on "hooks" that in retrospect seem to have snagged, pulled, and guided me into what has become my life long professional and personal interest in Asia, or more specifically in British India and its successor states, particularly the Republics of India and Pakistan. And, second, I want to reflect on "lodestars," or maybe "beacons," the issues and questions that have engaged me, and given shape to my studies, writing, and teaching.

Model of individual development

By way of introduction, I can't resist casting my life story in what has been identified as a characteristic American/European model of individual development. (This model, as I discuss in a forthcoming JAS review article, is typically so unconscious that it implicitly shapes many biographies of Indian lives in ways, arguably, that reflect more the cultural understandings of the biographers than of the figures being described.) One aspect of that model is that within a chronologically unfolding, linear story of an individual, there is likely to be a story of beginnings that belie what comes after. This is clear in autobiographies that range from that of Benjamin Franklin, the bumpkin with a loaf of bread under his arms arriving on the streets of Philadelphia, to that of Malcolm X, looking back from a maturity of considerable achievement to his adolescent arrival in Chicago, appallingly dressed and coiffed.

My version of this "folk tale" is of a quiet childhood in Philadelphia, living amidst people who never went anywhere: my grandparents, mother, and I -- among us -- lived in three different houses on the same street over about an 80 year period; there were four houses of other relatives within walking distance; the most travel we were likely to do was a summer train ride to the Jersey shore. There was in short nothing to suggest that my adult life would be spent focused on Asia.

There were probably some clues: at some point as an adult I re-read one of my favorite childhood
authors, Frances Hodgson Burnett and was struck at
the India that often frames her stories: remember *The Little Princess* and India as a land of wealth, mystery, and, in the end, rescue by the kindly *lascar* and his monkey across the London roofs?

If this were a real autobiography, I would dwell on my mother and grandmother and something about working class Philadelphia. But I want instead to talk briefly about three institutions that I was lucky enough to participate in.

**Rigorous language instruction**

I went to a remarkable public high school in Philadelphia: an all city school focused on college preparation. It was a girls' school with all the advantages such an institution had for encouraging girls to academic and professional achievement. One aspect of that school was its implicit "multiculturalism" *avant la lettre*: I mixed with girls of recent immigrant backgrounds, not least in my case Europeans who had fled Hitler's tyranny, and my world was immeasurably widened as a result. A second aspect of that school that shaped me profoundly was its spectacularly good language teaching. Now it is true that there is a gender dimension to this that needs to be criticized: I barely did science at all. But the rigorous training I had in Latin, French, and Spanish made me imagine not only other times and places, but made me imagine myself differently, made me think I could try on another person, be a kind of cultural chameleon, something that no doubt happened as well as I interacted with people of different educational and class backgrounds than those I had grown up with. I think we sell many of our high school and college students short when we ask so little of them in terms of language study.

I went from high school to a liberal arts college, Swarthmore, which not surprisingly in the early 1960s did not offer a single course on Asia. Even if Eurocentric however, my first history course focused on world history -- with McNeill as a text -- and I was able to take a course on "expansion of Europe" and do an honors seminar on British Empire. A perhaps surprising number of my cohort at Swarthmore went on to careers that involved Asia. Maybe more important than courses was the liberal engagement with social issues that pervaded the college, especially at this time, the civil rights movement. There was a sense that study of what came to be called "the third world" could be part of that engagement.

**Mentors**

The specific turn my interest in history took was surely related to the work I did with the only two women then teaching history at Swarthmore: one, a meticulous, ramrod straight, utterly dedicated specialist in British history, rather in the model of the best of my high school language teachers; the second, a young recent Ph.D., briefly a lecturer at the college. She was a specialist in the history of Sierra Leone, just back from celebrating Nigerian independence, and -- even though we studied under the rubric of British Empire -- committed to history from the side of the ruled, not only a history limited to the actions of the ruling class. So, I had a role model as a woman --something I would not encounter again either at Wisconsin, where I did a master's degree, nor at Berkeley, where when I arrived there was not a single woman in either the History Department or what became the Department of South/Southeast Asian Studies. What was critically important about both these women, as has been shown recently in studies of the influence of race and gender in mentorship, was that what was important was not only that they were women but that both demonstrated interest in their students and communicated confidence in their potential.

**Area studies programs**

I lump together two schools, Wisconsin and Berkeley, in describing a third institution, namely that of the area studies program. Despite glimmers of another approach, I began graduate school as something of an Anglophile and probably would have focused on British Empire if such a field had been possible in the mid-sixties. But this was the period of the birth of area studies programs and, forced to choose an area of concentration, I was probably more motivated by "the jewel in the crown" mentality than by the kind of interest in India itself that drew others of my generation, not least those who had encountered Indian "spirituality" or returned from experience in the Peace Corps or other overseas programs. I had no one to study with at Berkeley. At both places language was abysmally taught with linguists figuring out the rules, unable to speak themselves, and "native speakers" prompted to demonstrate sounds. (This was of course to get much better in due course.) Nor was there anyone in anything that could be construed as my field: in my case I was most influenced by a historian of the late medieval Middle East and a Persian language "orientalist," a brilliant Englishman who had converted to Islam.

From each of these institutions I would point to one critical "hook." In high school it was the importance of high quality language instruction. In college, it was the influence of two dedicated women...
professors who tilted my interest to British Empire. In graduate school I was shaped more by structure and its concomitant funding than by content of what was taught. The area studies work that has proven so rich in this country is the result of foundation and, above all, federal funding: the support of instruction, general funding, and critically important graduate fellowships. At a time when all such government programs are under attack, it is important to emphasize at every turn the role that these programs have played, not only in engaging research and teaching with the larger world but also in “de-provincializing” the core disciplines of the humanities and social sciences. In my own case, I owe a lot to what were then called NDFL fellowships, to the exchange programs of the American Institute of Indian Studies and Fulbright and to the National Endowment for the Humanities.

Importance of federal funding

I particularly want to emphasize the extent to which federal funding is responsible for much of the expertise in foreign languages and cultures that this country enjoys. This kind of support is, of course, now deeply endangered. For a time it seemed to me odd that someone with interests like mine was supported in graduate school by something called National Defense Foreign Language Fellowships, a post-Sputnik program. Indeed that program now provides fellowships with a more anodine label: Foreign Language and Area Studies Fellowships or FLAS Fellowships. Perhaps we need to go back to the old name in order to make the case that study of foreign areas, in a world much smaller and much more interdependent than it was in the 1960s, is surely in the national interest broadly construed.

I would like now to turn to what I’m calling my lodestar, by which I mean the questions and problems that have kept me engaged in my work over the years. As above, were this a proper autobiography I would talk about a range of other issues, not least my experiences with employment including a bad story (Penn) and a good story (Davis), two career families and bicoastal commuting, a shared field with my spouse, and, generally, a career as a woman academic of the “cusp” generation. I would also talk about institutions like the Social Science Research Council and, not least, the Association for Asian Studies, that have shaped and sustained my professional life.

Intellectual issues

Instead, however, I want to emphasis the intellectual issues that have focused the work I have done on the Muslims of the sub-continent. The story of how I came to this interest is again linked to language. At Wisconsin, having chosen India as my focus, I was directed to Hindi as my language and someone vaguely thought that if I was interested in history I should study Urdu -- Hindustani or Hindi using the Persian script -- since that would lead me to Persian and hence historical records. No one would make this suggestion today: there are many languages relevant to the history of the sub-continent. Urdu as a prose language emerged primarily in the period of the 19th and 20th century movements that created a self-conscious Muslim community and that process became my subject.

Muslims in Asia

I want to pause to call your attention to the importance of Muslims in Asia. If at this conference on Asia someone spoke on China -- last night’s talk -- no one would be surprised. What could be more obvious than focusing on the largest population not only in Asia but in the world? But why Muslims? In terms of numbers, however, let me remind you that most of the world’s Muslims live in Asia: a hundred or a hundred and twenty million Muslims each in the countries of India, Pakistan, and Bangladesh, the largest population of Muslims in the world in Indonesia, joined by other populations in Southeast Asia and the large Muslim populations of formerly Soviet Central Asia and western China -- perhaps a half a billion over all. Despite these numbers, the scholarly tradition of “orientalism,” whether used pejoratively or descriptively, long focused on high culture, on textual traditions, and on what was taken as the pure or authentic, defined as the earliest in the place of origin. Muslims in Asia were assumed to be not quite proper, “syncretist,” hybrid.

In my area of study, Muslims were marginalized not only by this scholarly tradition but by the politics of this century and the themes of Indian nationalism which faltered in defining a common citizenship. Even at best, Muslims have played a dramatic part in the imagination of the West, a negative counterpoise to our own constructions of gender and modernity: if Muslims are fanatic, lustful, violent and so forth, we can assume ourselves, who make such presumed identifications, to be the opposite. Given all this, I have wanted to emphasize a neglected population; to show Muslims in their complexity and variety, as interesting human beings playing understandable roles. I have insisted that if one take “Muslims” as rubric, Asian Muslims are no less “authentic” than Muslims in the Middle East or anywhere else.
As I mentioned, I began studying the Muslims of the sub-continent because of my rather "random," as my children would say, choice of Urdu as a foreign language. The very existence of Urdu as a separate language in the late 19th century led me inevitably to the issue of the growth of social identity in this period defined by religion. In retrospect, it is increasingly clear how much of our work on the history of the sub-continent is skewed by reading back those divisions, in ways we are only beginning to detect, into our study of earlier periods. I had originally planned to focus on topics more related to what is called "communal" conflict, but found myself engaged with a somewhat different problem involving what was the most important Muslim theological seminary of the area, albeit little known in English language sources, usually referred to as Deoband after the small country town, some 75 miles northeast of Delhi, where it was located.

Deoband seminary

I don't know what piqued my interest in Deoband initially. The school was considered the base of the "traditional" religious leadership, the people who, since the Iranian revolution particularly, we tend to refer to as mullahs. It was often counterposed to a second educational institution, Aligarh, founded at about the same time, taken to be its opposite as the modernizing, westernizing institution. One striking characteristic of Deoband's leadership was that it had largely opposed the demand for a separate Muslim state of Pakistan in 1947, and had lent its support to the Indian National Congress led by Nehru and Gandhi. What caught my interest in the brief descriptions of Deoband I encountered was a sense of discomfort with the depiction of Deoband as "traditional." Here was a school founded only in 1867 -- something else had to be going on. I saw Deoband as a possible case for a critique of modernization theory, which argued that all peoples everywhere were moving toward a form of society, politics, and culture whose script had already been written in the West, and that "progress" was stimulated only by contact with the West on the part of societies that had, heretofore, been largely stagnant and unchanging.

In 1969 I arrived in Lucknow, the elegant old princely city that is now the capital of the populous north Indian state of Uttar Pradesh, and shortly thereafter I made my first trip to Deoband, by train to Saharanpur, overnight in the Ladies' Retiring Room, then the first train out the next morning on narrow gauge track to Deoband. As I disembarked, an elderly bearded man, dressed in the grey long fitted coat, the sherwani, and cap of the old fashioned courtly and educated elite -- Nehru used to wear a sherwani -- came forward to greet me. This was the late Saiyid Mahbub Rizvi, the archivist and historian of the school, to whom I had addressed a letter of inquiry, who then and later was generously ready to help me understand the school. Saiyyid Sahib took me, via cycle rickshaw, through the brick streets and lanes to the seminary itself and directly to the upstairs guest house where I would stay and, in due course, return several times during the course of my research. I mostly stayed in that room, making an occasional foray to the library, from which materials would be sent to me, or to visit the homes of teachers or staff of the school.

I was remarkably fortunate in choosing this topic. Deoband could be studied by a historian because there were an abundance of records and printed materials. The elders of the school, shaped by their old world traditions of hospitality and, especially, respect for scholarship, were generous and helpful to a stranger. There was also a tradition of openness to outsiders thanks to the school's involvement in the nationalist movement. The fact that it was a woman who sought this help seemed more of a problem to American academics than it was to the Deobandis. I remember an occasion at the University of Chicago when I was writing my dissertation. I presented a talk describing my research and later had lunch seated next to my host, a political scientist of the Islamic world. As I described my work on these religious scholars or 'ulama, this person kept repeating, "But of course the 'ulama will never talk to you. But of course the 'ulama will never talk to you." He literally could not hear me as I tried to get across that they already had.

Qari Muhammad Tayyib

I also was lucky because I was able to interact with individuals of a background I, as a scholar, normally did not meet. The grandson of the founder of the school was then the school's director. He was an elderly man, known above all for his Quranic recitation -- he was usually spoken of as Qari (the title for a Qur'an reciter) Muhammad Tayyib -- and also for his spiritual guidance to tens of thousands of disciples across north India, in East Africa, and elsewhere. Every visit, this old man would slowly come up the stairs to the guest house to see if I, an unknown student, was comfortable. I met the lively women of his household, who rarely went outside the home, but had a busy and varied life, led by Qari Sahib's wife. And there and in other homes, I got a sense of everyday life, in part by my mistakes. When
children mistook me for a Hindu because I was wearing a sari, not the loose trousers and long shirts of women of their family, I learned something -- as I did about ritual purity when these same children reacted negatively to my spontaneously picking up a puppy.

Indigenous religious reform

But what about my thesis concerning the school? From the materials I was able to collect there, I did indeed argue that Aligarh, the so-called modernist school, and Deoband, the "traditional," were in fact not opposites but both shared in fundamentally modern transformations. Both in fact were rooted in an indigenous pattern of religious reform that had begun at the end of the previous century, a counter to arguments that all change had to come from interaction with Western values or models. Deoband provided a new kind of school, using British models of bureaucratic organization to replace more familiar, more personalistic models. It used print in ways that furthered an urgency to standardize, to codify, to "objectify" -- to use a term recently coined to suggest this move to self-consciousness and standardization -- the meaning of Islam. Deoband, moreover, like the Aligarh movement, participated in the new use of Urdu for prose learning, replacing, in many cases, the Persian of the ruling classes and at the same time offering a vernacular language that would serve as a lingua franca over a linguistically plural geographic area.

Qaari Sahib, in his memoir of the school, wrote "In a time of change, we did not change." That argument, like the argument of the Aligarh "modernists" that Deoband is traditional, proved to be part of the later historical story and not at all an accurate analysis on what happened in the past. My study of Deoband in short provided one of many examples of how the very concept of "traditional" becomes part of the self-definition of modernity. It also showed how what is often taken as tradition turns out to be a relatively recent product of the colonial past.

In writing my dissertation, subsequently published as Islamic Revival in British India, I focused on descriptions of the new institutional structures of this late nineteenth century school in order to show how Deoband shaped colonial institutions to its own ends. I also was able to do a statistical study of donors to the school which revealed the large extent to which they represented exactly the kinds of professional and family backgrounds involved with the new westernizing, loyalist movement and school at Aligarh.

Personal transformations

But what my prospectus and outline had left out was what in the end I had learned most about and what initially strained to find a place in my story: namely, the style of spirituality, the charismatic leadership, the personal formation, the miracles and transformations that were seen not only as the fruit of the bookish learning the school was known for but also of the personal transformations that came in the presence of the school's teachers and guides. The one theme I grew particularly interested in, which shaped further work I did after the dissertation project, was precisely that of theories of the person and of personal formation and transformation as understood and taught by these scholars. In this, they were firmly rooted in the traditions of spiritual realization, usually termed "sufism," that pervade virtually all of Muslim life in the sub-continent. All of our studies of the past, and of human society generally, are a dialogue between the present, between who we are, and the past. And so my focus on personal formation, self-realization, if you will, obviously resonates with central preoccupations of our own culture in recent years -- and not least in California.

Working with a group of other colleagues, I tried to understand pervasive theories of the person and of personal transformation in Islamic traditions. One theme that reappears from classical texts to the present is an emphasis on a sort of objectified self, a "lower self" given to indulgence, indiscipline, animal appetites, in short whatever leads a person from a disciplined and whole hearted devotion to the divine teachings of moderation, self-control, and conformity to moral teachings. Some texts and traditions even encourage the self-consciousness that comes with internal conversations with this lower self, as if it were another person, until it atrophies in the clear light of reason and right.

What fascinated me most about these teachings on personal formation was their materiality and practicality. There was no effort to begin by converting the mind, no priority given to either intellectuality, nor, significantly, spiritual insight or faith as such. Instead the notion was that one ought to behave as if one already had that intellectual understanding or spiritual realization since it was precisely by correct outer actions that the inner self would, with God's grace, be transformed. The great Arab philosophers, like Ghazali, following Greek theories, had discussed this formation of habitus or in Arabic malika, the physical actions that make their moral imprint just as -- to use a modern
metaphor -- a person learns to create music by the physical exercise of playing the piano. Transferred to north India at the turn of the twentieth century, this is the kind of teaching that resulted, here using the example of envy.

The Evil of Envy and Its Cure

When you feel envy, your heart burns with jealousy and you feel morose at seeing someone else flourishing, eating and drinking well, or living in respect and honor. You rejoice in the downfall of others. Envy is wrong and sinful. An envious person's whole life passes in bitterness. Both her worldly life and her religious life are without sweetness....Its treatment is this: First, reflect that it is you yourself who is being hurt by this envy, whereas the other person is not harmed at all. As the tradition says: "Envy eats up good qualities as a fire consumes wood." Implicit in envy is the thought that such and such a person does not deserve the blessings God has given. This, if you think about it—repent, repent!—is actually opposition to Almighty God. The trouble it causes is clear, for someone consumed with envy is always lost in sorrow and grief, whereas the person envied suffers no harm at all. Envy does not make her good fortune disappear. Indeed, she profits because the good qualities of the envious woman come over to her!

When you finish thinking this over, force your heart to be kind to the other person and praise her in front of other people. Say, "Thanks be to almighty God that she has such blessings. May Almighty God give her double!" If you have occasion to meet her, honor her and act with humility before her. At the beginning, this behavior will make the lower soul very uncomfortable, but bit by bit it will become easy. Your envy will disappear. (Metcalf 1990:190-91)

What was true of human relations was true of prayer. The canonical, required forms of prayer, far from being appropriate to those of high spiritual attainment alone, served precisely — through their inculcation of obligations not of one's own choosing, through their postures of submission — to foster through bodily practice the humility before God that was the soul's ideal state. Although I published a collection of studies on this theme written by a variety of people — studies of great medieval thinkers, of sufi manuals of behavior for initiates, of claims on authority through personal attainments on the part of sufi shaikhs and moral guides, and even of Punjab villagers and wandering holy men today — I think there would have been scope for the kind of self-help manual our culture is so addicted to as well!

Gender

I'd like to make one more point about these theories of self-realization, a point related to gender. The issue of women and Islam is a particularly vexed one and the point I made briefly above — that what is often described as "tradition" is in fact a product of the colonial period — is nowhere truer than it is here. One of the Deoband texts, a text I have translated, implicitly makes that point clear. This text, whose title translates loosely as "Heavenly Jewels" was written by one of the first generation of Deoband graduates, an enormously prolific writer and a spiritual guide to thousands and thousands of followers. His book emerged as an enormously influential work, meant to be the complete education of a Muslim girl, written in Urdu but translated into many other regional languages and also, a number of times, into English. It has often been part of the dowry of a Muslim bride. What does the title "Heavenly Jewels" mean? Now one guess might be that it means precisely the daughters and wives, properly instructed and pious, who would be the pearls, the adornments of their husbands' and families' lives. We might think that would be a traditional attitude toward women. Let me explain why it is not.

18th-19th C. Western thought

What this text presents is a major theme throughout Muslim writings that posits a single notion of the person and of personal capacity for both women and men. It turns out to be a particularity of 18th century and, particularly, Victorian thought in the West that posits the idea that women are fundamentally different, physically and morally, from men. Women, in this view, were subject to different physical processes -- we all know the theories of hormones and cycles for example -- that were intimately related to their cognitive and intellectual development. Women who studied too much would harm their reproductive powers. Women should study female subjects, not male subjects. These pseudo-scientific theories were coupled with what can be seen as equally limiting praise of women: women also had a higher spirituality, a finer morality than men -- women were, in the Victorian phrase, meant to be on a pedestal, they were the angels of the home -- something like "heavenly jewels."

But look at the difference in this Deobandi book. Here there is no notion of a distinct nature or
morbidity for women. Women are meant to practice the same kind of disciplines and self-control and focus on the same kind of self-realization as men. Women have the same religious obligations as men. Women should read precisely the same books as men and, the author notes in contrast to the burgeoning emphasis on "domestic science" in Europe at the time, far from wasting their time on cooking and sewing, they should take advantage of not having to go out to work to use the time to learn Arabic and become legal scholars -- just like men. There is no suggestion that women have higher spirituality -- on the contrary in the current age, the author argues, their education has been neglected and they need to work harder than men.

Guide for Muslim women (and men)

The "heavenly jewels" are simply the rewards of discipline and piety that will bedeck all believers, women and men, in the paradise they hope to attain. There is a story that the author of the book, Maulana Thanawi, was asked to write an equivalent guide to behavior for men once the first work proved such a success. His answer was that there was no need and men could use the book as well; he ultimately added an appendix on such obligations as the Friday prayer which were specific to men. What guide for women published in England or America at this time -- roughly 1906 -- would have that kind of cross-over? If one is interested in opportunities for women to become educated and to have access to authority, there are clearly strengths in the Islamic tradition which have been masked in developments of the colonial and post colonial period.

South Asian Islam

My work on theories of the person and of personal formation led me to situate South, and indeed Southeast Asian Islam, squarely within the study of Islam, not as a peripheral or debased tradition but as a tradition that was, like every other regional tradition, both distinctive and Islamic. This is as true of Islam in Saudi Arabia as in Bangladesh or Sumatra: everywhere Islam is realized in some local expression. Great scholars of hadith and of mysticism, let alone modernist interpreters of Islam, have made the sub-continent a center for those seeking instruction and models. Over the years I have joined other scholars studying these networks, shared discourses, and shared historical experiences of Muslim societies. I regard this emphasis as an important corrective to the old-fashioned notion that true Islam, authentic Islam, exists only in the Middle East because only the earliest Arabic texts matter.

Those of you who study South Asia will appreciate that there is a cost to this kind of emphasis on studying Muslims as Muslims in relation to other Muslims, above all the implication that the Muslims of South Asia have a primary allegiance somewhere else. This is an issue not of academics but of grim reality given the intensity of anti-Muslim violence that has escalated in India in recent years. Therefore, having talked about the work I have so enjoyed -- the work that has drawn me so deeply into a world of piety, humanness, complexity far different from widely held stereotypes -- I want to talk about what I have not done. Those of us who do study Muslims in the sub-continent largely replicate in scholarship what most of us so deplore in society today -- namely compartmentalization and separation. I hope that the next generation will do work that is not community specific. The kind of issues I've described for Muslims -- of new institutions linked to "objectification" of religious tradition, of theories of the person, of new notions of gender presented as old -- all call out for study of the Indian population generally, not just of this one religious tradition.

But even given that limitation, I hope I've been able to give you an inking of why -- once hooked by exposure to other languages and cultures, the encouragement of supportive teachers in related fields, and the powerful "carrots" of financial support to which we almost wholly owe the existence of area studies in the United States -- I can't recall a journey that has engaged me so deeply with study of a population whose reality, as I came to know it, was so at odds with what we usually read and hear.

Withstand journalistic fads

It is hard for us to resist current political and economic pressures that force us to focus mostly on East Asia and the Pacific Rim. I listened to a Harvard professor last week urging the importance of China as the next major economic force in Asia because its middle class of potential consumers now numbered over 100,000,000. The middle class in India is already some three hundred million. Try to resist going with the flow of emphasizing only the areas which for whatever journalistic reason are currently in the popular imagination. Quite apart from that potential market, the countries of South and Southeast Asia are immensely interesting, worth teaching, and, within that geographic area, the Muslim populations clearly deserve attention on their own terms.

Contact: Barbara Metcalf, University of California, History Department, Davis, CA 95616, email: bdmetcalf@ucdavis.edu
Correspondence

From Lisa B. Safford, Art, Hiram College

Hiram is planning to inaugurate a study abroad program in Japan for 1996-1997. I would be very grateful for any help and suggestions.
Contact: Lisa B. Safford, Art, Hiram College, Hiram, OH 44234; Tel:216/569-5307

From Miyako Matsuki, Religion, Gettysburg College

I have attended the ASIANetwork conferences since the very first one in Pinehurst, NC in 1992. The beauty of the ASIANetwork is still in its variety of areas included under the umbrella of Asian Studies. It is a rather unique group because of its size and the variety of scholars involved.
Contact: Miyako Matsuki, Gettysburg College, Gettysburg, PA 17325-1486; Tel:717/337-6783; Fax:717/337-6666; email:mmatsuki@gettysburg.edu

From Timothy Cheek, History, Colorado College


I welcome suggestions from ASIANetwork Exchange readers.
Contact: Timothy Cheek, History, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Tel:719/389-6525; email:tccheek@cc.colorado.edu

From Terry Roehrig, Political Science/History Cardinal Stritch College

We are working on developing an Asian Studies program. I have students interested in studying in Japan or China for a semester. Is there a list of schools that offer study abroad programs for those that are not regular students at their institution? I would welcome recommendations from ASIANetwork members.

Editor’s note: There are several member institutions whose study abroad programs invite applicants from colleges other than their own. I urge readers to respond directly to Professor Roehrig.
Contact: Terry Roehrig, Political Science/History, Cardinal Stritch College, 6801 N. Yates Road, Milwaukee, WI 53217; Tel: 414/352-5400 Ext. 287; Fax: 414/351-7516; email: troehrig@acs.stritch.edu

From Nanqi You and Gary Benefiel, Walla Walla Community College

A friend in Michigan gave us your organization’s name from a conference she attended in April as an excellent contact for student and faculty exchanges with China. Our community college has just started an exchange program with Tianjin Vocational Technical Teachers' College in Tianjin, and would appreciate any information, advice, or contacts that you could provide.

We would appreciate direction to sources of funding or advice on writing grants, any suggestions for making our program a success, and the titles of handbooks on cultural exchanges with China. Thank you very much.
Contact: Nanqi You and Gary Benefiel, Walla Walla Community College, 500 Tausick Way, Walla Walla, WA 99362-9267; Tel:509/522-2500; Fax:509/527-4480

ASIANetwork Exchange news and copy deadlines:
October 1 for December issue
January 1 for March issue
July 1 for September issue
Study Abroad

China

CET Academic Programs

CET, a member of the ASIANetwork, has been represented at ASIANetwork annual conferences by staff members Sean Bell (China Programs Associate) and Traci Smith (CET Academic Programs Manager).

November 1, 1995 is the application deadline for the third year of the January Term in Beijing, an intensive program for intermediate and advanced students of Chinese. Interaction and immersion are central to the course to be held January 1-30, 1996. The Chinese language teachers are selected to meet the needs of January Term students who are placed in groups of no more than six. Participants live with Chinese roommates, and excursions around Beijing are central to the course.

CET continues to offer the Fall, Spring, and Summer semester Chinese language programs in both Beijing and Harbin. The Beijing program is designed for students with fewer than two years of Chinese, and the Harbin program is tailor-made for advanced student study.

CET is inaugurating a new $16,000 student scholarship program. Scholarships of $1000 to $3000 are available to students applying to the Beijing or Harbin programs.

Contact: Sean Bell or Traci Smith, CET Academic Programs, 3210 Grace Street NW, Washington, DC 20007-3600; Tel:202/333-7873; 800/225-4262; Fax:202/342-0317

St. Olaf College

St. Olaf offers a “Term in China” program at East China Normal University, Shanghai, from September to January. The program is open to undergraduates who have completed two years of Chinese language study.

Contact: Richard W. Bodman, Russian/East Asian Languages, St. Olaf College, Northfield, MN 55057-1098; Tel:507/646-3110; Fax:507/646-3732; email:bodman@stolaf.edu

Indonesia

The Council Study Center at IKIP Malang is sponsored by the Council on International Educational Exchange, a consortium of 170 colleges and universities. The program, established in 1988, is designed to give students an opportunity to learn the Indonesian language and to gain a meaningful understanding of contemporary Indonesian society. Previous study of the Indonesian language is not required.

The program includes language study; a core course, “Contemporary Indonesian History and Society; an elective in ethnography, economic development, performing arts, or business; field research in East Java; and homestays

November 1, 1995 is the deadline for the spring semester, and April 1 for the fall semester.

Contact: Fay Ju, Council on International Educational Exchange, 205 East 42nd St., New York, NY 10025; Tel:212/661-1414, x1244; Fax:212/370-0194; email:fju@ciee.org

Japan

Japan Center for Michigan Universities is located in Hikone, Shiga Prefecture. The Program Coordinator is John Hazewinkel, formerly of ASIANetwork member institution, Valparaiso University.

Erik E. Christy is the Resident Director, effective June 1, 1995. Christy’s administrative experience in Japan includes the Minnesota State University Japan Campus in Akita and Miyazaki International College.

Contact: John Hazewinkel, JCMU Program Coordinator, 107-C International Center, Michigan State University, East Lansing, MI 48824-1035; Tel:517/353-1680; Fax:517-432-2659; email:22637jwh@msu.edu

The masthead calligraphy for The ASIANetwork Exchange is by Yuchien Chen, a computer scientist with MCI. He is the husband of Yunyu Wang-Chen, Department of Theatre and Dance, The Colorado College. The Chinese translation of the character is, appropriately, “academic exchange.”
Foundations Grant Awards to ASIANetwork Members

The Henry Luce Foundation
The Henry Luce Foundation made the following grants and awards to ASIANetwork members from January to June 1995.

Carleton College received a six-year grant to establish the Henry R. Luce Professorship in Human Dimensions of Global Change which will bring together scientists, social scientists, and humanists in a program of teaching and research that examines issues of global environmental change.

Ashby M. Kinch, Education, Occidental College, will be a Luce Scholar at the University of Malaya, Faculty of Arts and Social Sciences, Kuala Lumpur, Malaysia.

Contact: Henry Luce Foundation, 111 West 50th St., New York, NY 10020

The Japan Foundation
The Japan Foundation made the following awards in 1994-1995 to ASIANetwork member institutions:

Research Fellowships:
Research Fellowships fund research in Japan for periods of two months to a year. Sixteen such fellowships totaling $756,760 were awarded and included 2 ASIANetwork scholars.

Winston Davis of Washington and Lee University, "The Political and Ethical Thought of Kato Hiroyuki"

James Huffman of Wittenberg University, "The Press in Meiji Japan: A Political History"

Library Support Program:
The Library Support Program promotes research on and understanding about Japan through donations of Japan-related books and other materials. Twenty institutions received a total of $226,415.

Denison University and Whitworth College were two of nine institutions whose Japan-studies programs are in the early stages of development and received Library Support grants for Japan-related books in English. They were given a list of selected titles in English from which they requested individual titles up to a value of 1,000,000 yen.

Study-in-Japan Grant Program:
The Study-in-Japan Grant Program provides limited support to colleges and universities for four or more teachers, students, or librarians dealing with Japan-related collections, for intensive Japanese-language or Japanese studies training. Support is given on a cost-sharing basis with the Japan Foundation contribution not exceeding $15,000. The total amount of the grants in this program was $145,000.

Carleton College was one of ten institutions to receive a Study-in-Japan Grant.

Japanese Language Teaching Materials Donation Program:
The Japanese Language Teaching Materials Donation Program provides teaching materials. 203 institutions received materials valued up to 250,000 yen for a total of $291,886.

Augustana College, St. Olaf College, Simmons College, Washington and Lee University, and Wittenberg University were ASIANetwork members among the recipients.

The Japan Foundation awards are made once a year. Completed applications must be postmarked no later than November 1, 1995. Applicants should initiate correspondence relevant to any application as far in advance of the November 1 deadline as possible.

Contact: The Japan Foundation New York Office, 152 West 57th St., 39th floor, New York, NY 10019; Tel:212-489-0299; Fax:212-489-0409

An Appreciation of Eckerd College:
The ASIANetwork would like to thank Peter Armacost, President, and Lloyd Chapin, Vice President and Dean of the Faculty for hosting the ASIANetwork Conference, April 21-23, 1995, and the local arrangements committee for its careful planning: Molly Ransbury (Chair), Education; Russell Bailey, Library; George Meese, Writing Program; Ed Grasso, Decision Science; Kirk Ke Wang, Art; Sandra Harris, Human Development; and Arthur Skinner, Art.
Book Review

Jyoti Grewal, History
Luther College

Jyoti Grewal is in her second year as a Board Member of the ASIANetwork. In Asian Studies, Grewal teaches "Introduction to Asian Societies: China, India, and Japan," "Modern China: 1840 to the Present," "Modern India: 1858 to the Present," and "Modern Japan: 1868 to the Present."


The rapid expansion of the boundaries of women's history has proven mendacious all dire predictions of its fast demise. Introduced in the field are newer and richer paradigms of analysis, incisively considered distinctions between western and "third world" feminist movements, and a juxtaposing of the two in order to illustrate the movements' strengths in the last two centuries. A field that remains to be explored is that of women in the medieval period: those women who made the societies, and even those who were powerful in matters of state. The anticipated difficulty in locating appropriate sources is not insurmountable. Medieval Indian history has substantial accounts, from court historians and foreign travellers, which offer extraordinary insights into the historical processes that form the vortex of the nation's history.

Honest history

The Mughal period in Indian history is replete with grandiose legends and historical accounts of mostly outstanding male monarchs, with their dispositions geared to administrative, religious, and artistic achievements. Not until Ellison Banks Findly's comprehensive treatment of Empress Nur Jahan in Nur Jahan: Empress of Mughal India does this empress move from the exclusive realm of legend and mythmaking into the chronicles of honest history. At the crux of Findly's account is the recovery of "Nur Jahan's lost reputation." Findly's central argument focusses on a discerning Nur Jahan who "could take the structures of power" and "reshape them without violation to their integrity." The monograph cleverly weaves the myth and legend with historical accounts to illustrate India's continuing fascination with the empress. Findly incorporates Nur Jahan's personal life and her womanhood, her political achievements and maneuvering, and her artistic accomplishments, thus making the image whole, at once representing Nur Jahan as the consummate "monarch" and elucidating the rationale for India's protracted and speculative enchantment with the empress' legend.

Findly's account commences with Mehrunissa's (Nur Jahan's given name) immigration to Hindustan from Persia. Findly demonstrates that Nur Jahan's early life, spent in a family closely aligned with the Mughal court, influenced her later development as a politically aware and astute "monarch." Her tragic first marriage, as she was widowed, to Sher Afghan, a man of no small stature, continued to keep her within the bounds of active political life. Findly, to her credit, does not deny that medieval women of high rank became political powerhouses through the auspices of being born and married into connected families. Although granting what they accomplished through their own addresses and agency, any historian would be hard-pressed to find a woman monarch who became politically powerful by rising through the ranks. It was Nur Jahan's marriage to Emperor Jahangir that sealed her fate as the acting monarch of Mughal India. In this marriage she "accepted yet refined, celebrated yet transfigured, attended yet ruled." The accounts of European travellers who observed the relationship between Jahangir and Nur Jahan, which Findly describes as one of "mother and child," have been treated with the required skepticism. Despite the unusual relationship established through the marriage, there were rules of "womanhood" to which she had to subscribe. Findly points out Nur Jahan's status in the zenana, in which she adroitly positioned herself as the most powerful woman of Jahangir's harem without overtly disturbing the precarious balance of power.

Similarly, Nur Jahan's political dexterity is evident in Findly's recounting of the power machinations that were necessary when Nur Jahan as-
sumed the authority vested in Jahangir as the reigning monarch. His opium and alcohol made him inept in matters of state. She, on the other hand, was adept. Political cabals and intrigues, delineated in the formation of what Findly calls a “delicately crafted junta,” were decorously organized and operated by Nur Jahan. Through Findly’s use of contemporary accounts of court historians and foreign observers, the empress comes to life as a woman who broke the boundaries of womanhood without apparently transgressing the assigned limits. After the demise of the junta, Nur Jahan continued as a “monarch” who retained authority and power with her “desire to survive at all costs, her greed, and her manipulative charm.” Findly’s graceful portrayal of Nur Jahan’s desire for, and exercise of, power and authority retains the image of Nur Jahan without falling into the traps of a larger-than-life legend or a disagreeable, omnipotent monarch-by-accident. Consequently, Findly’s treatment of Nur Jahan’s commitment to the arts, while completing the picture of the legendary empress, adds a poignant slant to her persona.

Patterned gardens

Mughal art and architecture reached its aesthetic zenith during the reign of Jahangir and Nur Jahan. There is no dearth of cuisine arts, private jewelry, and fabric collections in contemporary India attributed to Nur Jahan’s conceptions. Undoubtedly, some of this oral and material legacy is a product of folklorisation. However, a cautious Findly examines the sources critically and recognizes the public and private artistic contributions of Nur Jahan. The legend of Nur Jahan lives in the domestic arts as much as in the public architecture attributed to her design and creativity. An entire chapter describes Nur Jahan’s “most ephemeral” creations: the beautifully planned and laid gardens. Traditionally, the gardens have been attributed to Jahangir, but Findly suggests that they were most likely the creation of Nur Jahan’s aesthetic predilections. While there is no firm supporting evidence of this, Findly does make the claim in keeping with Nur Jahan’s assumption of other responsibilities with equal ability. Findly’s account of Nur Jahan’s patterning of the gardens lends a metaphoric quality to the biography; the persisting myth and legend of Nur Jahan’s life are like the flowers in those gardens that bloom even to this day. The historical narrative is recounted like the geometric designs of the gardens.

Ellison Banks Findly’s thoroughly researched and carefully constructed biography of Nur Jahan is a tribute to the remarkable life of a remarkable woman of medieval India: a woman who challenged the perimeters of a woman’s and an empress’ existence without overtly upsetting the tenuous balance of state or the monarchy. It needed to be done as this woman lies buried in an unremarkable mausoleum in Lahore while her legend lives on. Findly could not have been more faithful to Nur Jahan’s memory.

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Positions

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Applications from women, minorities and candidates able to address perspectives of women in the curriculum encouraged. EOE. Send application and complete dossier (c.v., 3 letters of recommendation, summary of academic qualifications and experience by December 1.

Contact: Horst Richardson, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Tel:719/389-6517; email:hrichardson@cc.colorado.edu

Japan
The Japan Exchange and Teaching (JET) Program announces the program commencing in July 1996. JET participants assist in teaching English in secondary schools or coordinate international exchange activities in local government offices. Applicants must be US citizens, have earned a Bachelor’s degree by June 30, 1996, and have excellent English language skills.

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Classical Confucian and Contemporary Feminist Perspectives on the Self: Some Parallels, and Their Implications

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The topic of this paper may initially appear overly general or bizarre, or overly general and bizarre. General because the growing multiplicity of historical, sociological, and philosophical perspectives that all come under the heading of contemporary feminism, sufficient in number and, at this stage of scholarship -- incompatible, means that the term is no longer univocal. There are Marxist, socialist, liberal, lesbian, and other patterns of feminist thought. Some equate gender and sex, most do not; some ignore race and class, most do not; most argue for the primacy of culture over nature (biology), a few do not; and the social, political, and moral prescriptions which flow from these perspectives are equally varied, ranging from using the maintenance of gender dualism, but with equality, to androgyny, to championing the traditionally-defined feminine virtues over the masculine.

The topic may also appear bizarre, because it is a commonplace that the classical Confucians advocated a rigidly hierarchical society rooted in patriarchy, and were paradigmatically sexist. Ab initio then, at least a rough definition of feminism must be proffered, along with a promissory note that reading Confucius and his followers against a feminist background can tell us some things about them, and even more things about ourselves, women and men alike.

Feminism defined

Feminism I take to be a set of theories and practices for pointing up, explaining, and overcoming the subjugation, exploitation, and oppression of women that have been characteristic of most of the world's cultures, certainly including Western culture, for most of recorded history. Though few would question this generalization about women's places in cultures, the definition can nevertheless generate uneasiness about feminism, because it seems to run together distinct disciplines -- history, sociology, political science and ethics, at the least -- and it also blurs the distinction between the impartial scholar and the committed activist, or objectivity and subjectivity.

Many feminist thinkers, however, would characterize such uneasiness as a symptom of the disease they were attempting to cure. Although she is speaking specifically about the natural sciences, Sandra Harding makes this point well:

"[T]he concern to define and maintain a series of rigid dichotomies in science and epistemology no longer appears to be a reflection of the progressive character of scientific inquiry; rather, it is inextricably connected with specifically masculine -- and perhaps uniquely Western and bourgeois -- needs and desires. Objectivity vs. subjectivity ... reason vs. emotions, mind vs. body -- in each case the former has been associated with masculinity and the latter with femininity. In each case it has been claimed that human progress requires the former to achieve domination of the latter."

Already we have a parallel between contemporary feminist writings and classical Confucian texts, and a hint of why those latter texts have not been considered truly philosophical by the overwhelming majority of Western practitioners of the discipline. Kant properly did his metaphysics and epistemology in the first Critique, his ethical the-
ory in the second, and his aesthetics in the third. Aristotle wrote as distinct texts the Politics, the Nicomachean Ethics, and the Poetics. True philosophical writings all of them. Confucius, Mencius, Xun Zi, and other Confucians, on the other hand, seem to run together the social, political, the moral, — even the economic — seemingly oblivious to needed analytic distinctions. But as the Harding quote suggests, it does not follow from this observation that the early Confucians weren’t philosophers, nor that their way of proceeding conceptually was (is) inferior to the style of their European counterparts. Masculine Westerners they were not, but not much else can be inferred from the comparison; while the ethical is indeed not consistently distinct from the socio-political or the economic in the Analects, this can be seen as a strength rather than a conceptual weakness, for such an orientation must expand rather than contract our vision, and it obliges us to confront more directly the social, political, and economic implications of our ethical views.

Moreover, the proper Confucian did not dwell in the ivory tower. As the Lun Yu says (14:3):

The scholar who only sits at ease is not a proper scholar.

Or more strongly (2:24):

The Master said, Just as to sacrifice to ancestors other than one’s own is presumption, so to see what is right and not do it is cowardice.

Care and nurturance

Among the several feminist perspectives current today, the one I wish to focus on clusters around the work of Carol Gilligan, Nancy Chodorow, Nell Noddings, and others, and is centered on the concepts of care and nurturance. And I want to defend both this feminist perspective and what, I shall argue, are its Confucian counterparts. My arguments must be general, because I wish to suggest an overall picture of compatibility between these two seemingly antagonistic philosophical orientations. If the arguments are to hold up, of course, each of them must be spelled out in greater detail than can be provided in an early study of this kind.

But before turning directly to those arguments, it will be useful to first consider briefly two related questions of gender: were men and women in China seen by the Chinese to have the same respective characteristics they were seen to have in the West? Did Chinese thinkers favor the masculine qualities over the feminine?

I answer the first question affirmatively, albeit tentatively and with a number of important caveats there is not time to consider herein. Surely the history of China is replete with instances of the exploitation and oppression of women, and it would be odd indeed if these social and psychocultural practices could endure for millennia without any intellectual support. Women’s sphere was the home, not the community; the inner (private) as opposed to the outer (public) sphere for men. Wives were to be obedient to their husbands, and to their sons when widowed; descent was patrilineal, not even argued for but simply presupposed in the texts. The inferiority of women was described at least as early as the 9th century B.C.E., as the following stanza from the Shi Jinge (Mao 264) makes painfully clear:

A clever man builds a city wall, a clever woman overthrows it; beautiful is the clever woman, but she is an owl, a hooting owl; a woman with a long tongue, she is a promoter of evil; disorder is not sent down from Heaven, it is produced by women; those who cannot be taught or instructed are women and eunuchs.

Similar misogynous quotes could be given at length, just as they are common in Western writings and sayings (“A woman, a dog, a hickory tree; the more you beat them, the better they be,” an old English proverb instructs us). Prima facie, therefore, men and women were compared and contrasted similarly in China and the West.

What complicates an analysis of the Chinese perspective(s), however, is the fact that there is also a good deal of prima facie evidence to answer the second gender question negatively. Chinese thinkers do not seem to have favored Western stereotypical masculine qualities over their feminine counterparts. This point will be obvious to anyone who has read the Dao De Jing, wherein qualities associated with the feminine are not only championed, they are championed explicitly as feminine (but not necessarily female) qualities. In all cultures, issues of gender contribute significantly to concepts of personal identity, to the ways in which social relations and divisions of labor are organized, and to the ways natural and social phenomena are symbolized or described metaphorically. Yet China seems to be a strong exception to the general rule that in all three spheres, masculine gender qualities are more highly valued than feminine.

And we might go further than the Dao De Jing (and parts of the Zhuang Zi and Lie Zi), to maintain that the early Confucian writings also conform,
In many interesting respects, to this exceptional situation Yin/yang.

In the first place, it can be noted that Chinese bipolar terms tend to place the seemingly more highly valued of the two first: Fu/Mu, Tian/Dir, Shang/Xia, Chian/Kun, Ren/Yii, etc. but there is an exception, the most basic of all. Yin/Yang, more or less rendered as feminine/masculine. At the social level, it is fairly clear that the yin type of stance is inferior to the yang, but, it can be argued, not significantly so. As Alison Black has pointed out, in the Li Jix tells us that the mother's partiality in loving all of her offspring despite their occasional misdeeds is to be expected, and is good, just as it is good for the father to be impartial in giving them credit only when and where credit is due. In the same text, and the Menciusi, and Xun Zim, it is the man who seeks (public) office, the woman stays home (private); he is outer (wai), and she is inner (nei). And above all, the Chinese male, like his Western counterpart, is rational, and seeks order; whereas his female counterpart is intuitive, seeking harmony.

However, when we move from the social to the metaphysical and symbolic, the gender distinctions seem to change significantly. Heaven is partial, punishing the wicked; earth (i.e., the feminine) is impartial: sometimes there are floods, other times not. Heaven is immaterial, Earth concrete, with Kun much more the public sphere than Chian. Ren, the highest virtue for the Confucians, is associated with Heaven, and yi (righteousness) with Earth. But ren is love, benevolence, and kindness, -- “inner” intuitive qualities -- whereas yi denotes order, rational order. Music, again according to the Li Ji, comes from within, and Ritual, from without; supposedly this would equate music with yin and ritual with yang, but in the same text music is linked to Heaven, ritual to Earth. Although her focus is somewhat different, the historian Patricia Ebrey makes an observation altogether appropriate in this regard:

Conceptualizing the difference between men and women in terms of yin and yang stressed that these differences are part of the natural order, not part of the social institutions artificially created by men... Moreover, the natural basis of these distinctions is not limited to the differences in men's and women's bodies.

Yin and yang, in other words, are fully relational terms. Nothing is either yin or yang in and of itself, but as it stands to something else. An elderly man is yang with respect to an elderly woman, but yin with respect to a young man. This relationality can equally be seen in the Huang Di Nei Jing, and other texts from the Chinese Materia Medica: the chest is yin with respect to the back, but yang with respect to the abdomen.

This relationality clearly militates against the view that the early Chinese thinkers were essentialistic in their accounts of women and men. Further evidence for this point comes from a recent study by Lisa Raphals, in which she compares and contrasts two Han Dynasty treatises on women, the Lienu Zhuan and the Nujie qian shi. She says:

In summary [the Lienu Zhuan chapters] all point to a tacit (and non-essentialist) premise, that the intellectual virtues of men and women were not fundamentally different, insofar as sagely men and sagely women did much the same things.

In the fullness of time, the Lienu Zhuan and Nojie became the two most influential texts on female virtue .... Yet the essentialistic yin-yang paradigm of the Nujie seems to have carried the day .... In the wide-scale transformation of the Lienu Zhuan, its original arguments for the importance of women in statecraft, and its rich account of female intellectual virtue have all but disappeared from view ....

By Ming times if not earlier, this intellectual, as well as social and political, separation of women and men was widely accepted as an eternal and essential feature of Chinese civilization.

Now it is not clear what we ought to make of these examples and many others that could be given; the question of Chinese gender symbolism deserves a much closer and lengthier examination, especially as it appears to be at variance with the historical traditions of Greece and the Middle East. But I am at least initially inclined to accept Alison Black's generalization on the matter:

At the metaphysical level, concepts that Westerners, and sometimes Chinese themselves, would identify as feminine in an ordinary social or psychocultural context are either given masculine affinity or transcend the distinction altogether -- and it is not always easy to determine which is the case.

If this view is warranted, its implications can be instructive, not least in suggesting alternative gen-
der theories for analyzing the history of women (and hence men) in the West. Following on the work of Joseph Needham, Nathan Sivin, and others, we seldom ask anymore why China didn't develop modern science as it did.\textsuperscript{11} In just the same way, instead of asking why the Chinese didn't conceptualize the feminine as it was conceptualized in the West, it might be more useful to turn the question around; perhaps it is the West -- especially the modern West -- that is more in need of explanation.

The implication that I wish to draw attention to, however, is the following: if the sexism revealed in classical Confucian writings was characteristic only of gender structure (patterns of social organization), and not gender symbolism or gender identity, then it is at least possible that Confucian philosophy can be reconstructed to be relevant today, in ways that a great many feminist thinkers might endorse.

As noted earlier, there is a hoary tradition in Western philosophy to distinguish the political from the social, both from the moral, and all of them from the aesthetic. What these ostensibly disparate endeavors have shared is a striving for universalism, a search for principles to be applied impersonally, principles grounded in pure reason, logic. Because "universal" implies "for all human beings", and because being impersonal suggests that gender differences are not be taken into account, it has been difficult to appreciate that the tendency to universalize and impersonalize may not be universal or impersonal tendencies, but on the contrary, tendencies peculiar to the masculine gender in modern Western civilization.\textsuperscript{12}

Rights vs. roles

To focus on a specific issue, in modern Western philosophy the concept of rights has dominated moral and political discourse for over two hundred years. Elsewhere I have criticized this concept and the view of human beings on which it rests,\textsuperscript{13} and I will not rehearse those criticisms now, but I do want to speak briefly about rights in our cultural context, and then contrast the Western rights-bearing individual with the Confucian (and feminist, I will argue), role-carrying person.\textsuperscript{14}

As citizens of the Western capitalist democracies we are strongly inclined to insist that certain basic rights obtain independently of sex, color, age, ethnicity, religion, abilities, time or place; which rights are fundamental may be a matter of dispute, but rights we have, and we have them solely in virtue of being human.

This basic assumption -- for some, a presupposition -- is embedded in a larger conceptual framework in which the essence of human beings lies in their individuality, their autonomy, their freedom, their rationality, and, however differentially defined, their self-interest. To be sure, within this larger conceptual framework a wide variety of moral, social, economic, and political theories have been put forward, not all of them compatible with each or any of the others. Further, not all of these theories give the concept of rights pride of place. Nevertheless, I think it is fair to say that the view of human beings as rational, autonomous, rights-holding individuals continues to occupy center stage in our moral, social, economic, and political considerations, both in domestic and foreign issues and policies.

John Locke

Clearly the view of human beings reflected in this conceptual framework is identified with one culture, namely, modern Western civilization. Some scholars have attempted to tease parts of this view, especially the concepts of rights and the individual, out of the writings of the ancient Greeks, or St. Augustine, the Magna Carta, or the Leviathan. But the view as we have inherited and expanded on it today had its philosophical genesis in Locke's Second Treatise on Civil Government, and found early political expression in the Virginia Declaration of Rights, the Declaration of Independence, and the French Declaration of the Rights of Man.

Historically this view is the ideological child of the Age of Enlightenment, conceived and nurtured in reaction to the preceding era, correctly called the Age of Absolutism. Human rights become a conceptual counter to the notion of the divine right of kings, the latter right seeming to justify arbitrary, despotic rule.

These historical circumstances can be more fully appreciated from developments in modern Western philosophy, especially in political and moral theorizing. A number of moral and political issues, such as the importance of promise-keeping, or truth-telling, are discussed against the background of the importance of social cohesion, the good of the collectivity. Moral and political issues surrounding rights, freedom, or autonomy, on the other hand, are discussed against a very different background, namely the potentially coercive and/or oppressive qualities of the collectivity, generally seen as the state, or society.

Concept of human rights

Thus seen as a strong conceptual bulwark against absolutism or totalitarianism, only a fool
would deny the worth, the power, the scope -- indeed the glory -- of the concept of human rights. I would venture to say that no other single idea, or set of actions, has contributed as much to the cause of human dignity in Europe and North America during the rise of industrial capitalism as the idea that all human beings have rights. But the modern history of Europe and North America is identical with the history of the rise of industrial capitalism, and hence to the extent that this history is unique, the concept of human rights must needs be seen as culture-specific. (And unless current assessments of the earth’s environments are altogether mistaken, that history will remain unique, and consequently, the concept of human rights will remain culture-specific; I will return to this point later.)

Now given the unspeakable horrors that have been visited on uncountable numbers of people by absolutist or totalitarian governments -- from the distant past to the present -- it may at first appear that a charge of cultural specificity against the Enlightenment view of human beings carries no force. One can also make the conceptual argument that culture-specific though the view might be, it is not constraining: within it, there is philosophical room to either endorse or oppose issues as varied as capital punishment, abortion, the free market, euthanasia, animal rights, or the foreign policies of the United States government, not to mention the policies, foreign and domestic, of other governments. Moreover, it must also be noted that a major effort to universalize the concept of human rights was undertaken by the victorious allies at the close of World War II, as seen in the United Nations Declaration of Human Rights, subscribed to in principle by all member nations.

UN Declaration of Human Rights

A close reading of that Declaration, however, especially the Preamble thereto, shows that the framers were fully aware that they were proposing a particular moral and political perspective as an ideal not yet extant, as a standard toward which all nations, and all peoples, should measure themselves. It is now fifty years since the U.N. Declaration was first promulgated, but the ideal is still not extant. Although in one sense we can be seen as sharing a global village, it remains the case that over three-quarters of the world’s peoples have no intimate acquaintance with the cultures of the Western capitalist democracies. They never have lived, do not live, and because of population, economic, environmental, and other circumstances, almost surely never will undergo capitalist industrialization, hence never live in a post-modern, post-industrial cultural context. And if, as is true, most of these people live in cultures that do not have philosophical and/or religious traditions which incorporate something like the concept of human rights, or if they have concepts incompatible with the concept of human rights, then how could, or should, the members of those cultures come to see what it would be like to have rights, or more generally, to see that conceiving human beings as rational, rights-holding, autonomous individuals was morally, politically, or in any other way superior to their traditional views of what it is to be a human being?

Eschewing coercion, we might attempt to persuade other peoples of the superiority of the view of human beings as rights holding, autonomous individuals. The task might well be a difficult one, however, because I suspect that for most of the world’s peoples such a view of human beings would be seen as simply false. For these peoples, social cohesion remains central, and human relationships govern and structure their lives, to the extent that unless there are at least two human beings, there can be no human beings. Hence, on this different view of being human, at the very least we are neither individuals nor autonomous; and it is difficult to argue for us as rights holders if we are not autonomous individuals.

It might be tempting here to object that the modern Western view of human beings as rights-holding, autonomous individuals was never intended to be taken as literally true. Rather should it be construed as part of a very general "gandanan experiment" useful for theorizing about basic philosophical issues, akin in large measure to Hobbesian capitalists in a state of nature, Rawlsian statesmen behind a veil of ignorance, or Quinean linguists struggling to define "gavagai." But I believe we should resist this temptation, because it continues to beg all of the cultural questions in favor of certain theories of economics, politics, and morality. For example, absent the view of human beings as rights-holding, autonomous and self-interested individuals, the ostensibly economic virtues of free market forces are as difficult to appreciate as are the political virtues of capitalist representative "democracy." And without such a vocabulary for describing human beings, Kant’s Kingdom of Ends principle can’t even be formulated clearly.

I do not believe these culturally-specific philosophical questions about rights-bearing individuals can be answered satisfactorily; they can only be begged, as I have argued elsewhere. I want now, however, to sketch the Confucian alternative briefly,
and then discuss it within a feminist conceptual framework.

Who am I?

If I could ask the shade of Confucius "Who am I?" his reply, I believe, would run roughly as follows: given that you are Henry Rosemont, Jr., you are obviously the son of Henry, Sr. and Sally Rosemont. You are thus first, foremost, and most basically a son; you stand in a relationship to your parents that began at birth, has had a profound effect on their later lives as well, and it is a relationship that is diminished only in part at their death.

Of course, now I am many other things besides a son. I am husband to my wife, father of our children, grandfather to their children; I am a brother, my friend's friend, my neighbor's neighbor; I am a teacher of my students, student of my teachers, colleague of my colleagues.

I am my roles

Now all of this obvious, but note how different it is from focusing on me as a purely rational, rights-holding autonomous individual. For the early Confucians there is not much of me to be seen in isolation, to be considered abstractly: I am the totality of roles I live in relation to specific others. Moreover, these roles are interconnected in that the relations in which I stand to some people affect directly the relations in which I stand with others, to the extent that it would be misleading to say that I "play" or "perform" these roles; on the contrary, for Confucius I am my roles. Taken collectively, these roles weave, for each of us, a unique pattern of personal identity, such that if some of my roles change, others will of necessity change also, literally making me a different person. Marriage made me a different person, as did becoming a father and then a grandfather; and divorce would make me a different person also.

Further, my role as father, for example, is not merely one with my daughters. In the first place, it has a significant bearing on my role as husband, just as the role of mother bears significantly on my wife's role as wife. Second, I am "Samantha's father" not only to Samantha, but to her friends, her teachers, someday her husband, and her husband's parents as well. And Samantha's role as sister is determined in part by my role as father.

Going beyond the family, if I should become a widower, both my male and female friends would see me, respond to me, interact with me, somewhat differently than they do now. A bachelor friend of mine, for instance, might invite me as a widower to accompany him on a three-month cruise, but would not so invite me so long as I was a husband.

It is in this epistemologically and ethically extended meaning of the term "roles" that the early Confucians would insist that I do not play or perform, but carry and become the roles I live in consonance with others, so that when all the roles have been specified, and their interconnections made manifest, then I have been specified fully as a unique person, with few discernible loose threads from which to piece together a purely rational, autonomous, rights-holding individual self.

Here it is tempting to paraphrase one of the most famous passages in David Hume's Treatise of Human Nature:

For my part, when I enter most intimately into what I call myself, I always stumble on some particular role or other, of son or father, lover or friend, student, or teacher, brother or neighbor. I never can catch myself, at any time apart from a role, and never can observe anything except from the viewpoint of a role .... If anyone upon serious and unprejudiced reflection, thinks he has a different notion of himself, I must confess that I can no longer reason with him. All that I can allow him is, that he may be in the right as well as I, and that we are essentially different in this particular. He may perhaps, perceive something simple and continued, which he calls himself; tho' I am certain there is no such principle in me.

To suggest such a notion of the self is not to deny our strong sense of being continuous selves. But as Catherine Keller has argued, we can have a concept of "personal self-identity" -- as persons -- without the philosophically more common (and paradox-generating) concept of strict self-identity. According to Keller, we can thus achieve at least "a light and loose sense of the unity of the person." (I will have more to say on the concept of strict self-identity below.)

The Confucian ideal

Moreover, seen in this socially contextualized way, it should become clearer that in an important sense I do not achieve my own identity, am not solely responsible for becoming who I am. Of course, a great deal of personal effort is required to become a good person. But nevertheless, much of who and what I am is determined by the others with whom I interact, just as my efforts determine in part who and what they are at the same time. If I am yang to
my children and students, I am yin to my parents and teachers. Personhood, identity, in this sense, is basically conferred on us, just as we basically contribute to conferring it on others. Again, the point is obvious, but the Confucian perspective requires us to state it in another tone of voice: my life as a teacher can only be made significant by my students; in order to be a friend, a lover, or a neighbor, I must have a friend, a lover, or a neighbor; my life as a husband is only made meaningful by my wife, my life as a scholar only by other scholars.

The Confucian ideal must of course be modified significantly if it is to have any contemporary purchase in China or elsewhere, for the earlier charge of patriarchy is well taken. Confucius and his followers were indeed sexist as we use the term today, and all efforts at reconstructing the Confucian persuasion must excise those elements of the tradition that assign women interior roles. The task, however, may not be impossible, because however specifically sexist Confucianism was and is, the thrust of it is not competitive individualism -- which is associated in the West with maleness -- but rather other-directed, and nurturing -- which is associated in the West with the feminine.

We might go even further in this regard, revising, but keeping the central role of the family that dominates the tradition. One can certainly have not only the concept of the family with the concept of sexual equality; we can also expand, and still keep the concept of the family by allowing for two, and perhaps more parents or nurturers of the same sex. Homophobia was, and still is, as characteristic of the Chinese tradition as sexism was, but gays and lesbians too are the sum of the roles they live in and out of the family, and the conceptual framework of Confucianism would surely be impoverished by their exclusion, enriched by their inclusion.

To see these points in another way, consider a related criticism against Confucianism, that it is hierarchical, and consequently elitist. I believe the charge is misplaced, for two reasons, the first of which is logical. While elitism does directly entail a hierarchy, the converse does not hold, and hence the two concepts are not logically equivalent. Consider, for example, a happy, nurturing family, a well-run and productive classroom, a scientist supervising the research of her graduate students, or a family doctor working with the patients he or she has come to know well. All of these and many other social situations are in a sense hierarchical, but to label them elitist guarantees that we will not understand them.

Reciprocity

Second, the charge against the hierarchical ordering of Confucianism is usually couched in terms of human relationship being based on roles that are described as holding between "superiors" and " inferiors," or between "superordinates" and "subordinates." But when we look at the texts closely for guidance in how to properly fulfill our roles as parents and children, teachers and students, etc., and when we keep in mind the central role of reciprocity in early Confucianism, we might want to change the descriptive terms of the relationships as holding between benefactors and beneficiaries. And if we keep equally in mind that we are all of us some of the time benefactors and some of the time beneficiaries in our relations, then much of the sting of the accusation of hierarchy or elitism goes away. Again, I would maintain that this account is a fairly realistic one: I am yin or yang depending on whom I am interacting with, and when: I am largely a beneficiary of my parents, benefactor to my children; the same holds as between my teachers and my students; and I would also argue that upon close inspection, even the relationships between friends, neighbors, and colleagues can be cogently, analyzed in this way.

And is there not a deep satisfaction that comes from having the opportunity to be a benefactor to one who has been a benefactor to you? Again from the Lun Yu (5:25):

"The Master said, In dealing with the elderly, comfort them; in dealing with friends, be sincere; in dealing with the young, cherish them.

The point deserves further consideration, because any defense of hierarchy will almost surely continue to be seen, especially by rights theorists, as an argument against equality. But to raise the issue of equality in this way begs the question against the Confucian perspective, in which the person is less to be seen as a matter of strict self-identity through time, than as the locus of a series of overlapping relationships that change over time.

Consider the following from Nathan Sivin:18 Scientific thought began, in China as elsewhere, with attempts to comprehend how it is that although individual things are constantly changing, always coming to be and perishing, nature as a coherent order not only endures but remains conformable to itself. In the West the earliest such attempts identified the unchanging reality with some basic stuff out of which all the things around
us, despite their apparent diversity, are formed.

In China the earliest and in the long run the most influential scientific explanations were in terms of time. They made sense of the momentary event by fitting it into the cyclical rhythms of natural process.

I would extend Sivin's observation to include not only scientific, but Chinese ethical explanations (and evaluations) as well. The "basic stuff" of the scientific West resembles the enduring self, or soul ("strict self-identity") of the moral West, whereas the Chinese made sense of personal self-identity "by fitting it into the cyclical rhythms of natural process." Many factors enter into the analysis of benefactor-beneficiary roles, but time is essential. A common lament among the elderly in the West, especially men, is that "I'm not the person I used to be." For the Chinese, the statement is quite literally true.

Particularism vs. universality

Much more, of course, needs to be said about all of these matters, but they can be clarified to some extent by focusing attention on what is often seen as the greatest weakness of classical Confucianism, (and much feminist moral philosophy), its particularism.

What is supposedly wrong with particularism is that by definition, appropriate rules of conduct in specific situations cannot be generalized, they cannot become universal. These rules, varying as they do from situation to situation, apply only to the personal realm. Genuine moral theory, however, requires the impersonal stance, that of the impartial judge, or ideal observer as noted earlier. Epistemologically, this implies that we become more competent moral agents as our moral understanding more nearly approaches systematic universality.

A sympathetic reading of the Confucian texts, however, suggests a rather different epistemological view: our moral understanding decreases as its form approaches universality, and we become increasingly incompetent moral agents. Free, autonomous, rights-holding individuals are indeed impersonal: they have no faces, no abilities, no histories, personalities, hopes, fears, or anything else. Unfortunately, I never meet anyone of this kind. Virtually without exception, the others I need to understand in order to consider my moral obligations to them are always concrete individuals, or groups of them, all with specific histories, hopes, fears, needs, and so on. To the extent that I am encouraged to see them merely as replaceable occupants of a universal status, therefore, to that same extent will I not be required to attempt to understand their specific histories, cares, or needs.

The interpersonal

Put another way, the Confucian persuasion rejects the distinction between the personal and the impersonal in moral theorizing, in favor of the interpersonal: what I should do is largely determined not by some universal principle, but by the unique characteristics of the person or persons with whom I am concretely interacting. This Confucian view is by no means out of date: consider the following quote from the feminist philosopher Margaret Walker:

Universalism presses me to view you, for instance, as a holder of a certain right, or a satisfaction-function, or a focus of some specific set of obligatory responses. I am pressed to structure my response or appeal to you in terms which I can think of as applying repeatedly to any number of other cases. We thus see universalist morality as thus "curbing our imaginations" by enforcing communicative and reflective strategies which are interpersonally evasive. Worse, it legitimates uniformly assuming the quasi-administrative or juridical posture of "the" (i.e., universal) moral point of view. Yet in many cases assuming that viewpoint may foreclose the more revealing, if sometimes painful, path of expression, acknowledgement, and collaboration that could otherwise lead to genuinely responsive solutions.

Feminists have special and acute needs to fend off this systematic de-personalizing of the moral and de-moralizing of the personal. For on a practical level what feminists aspire to depends as much on restructuring our senses of moral responsibility in intimate partnerships, sexual relations, communities of personal loyalty, and day-to-day work relations as it clearly does on replacing institutional, legal, and political arrangements.

Some concrete instances of de-personalizing the moral: the homeless man with outstretched hand does not have a right to my spare change, no claim against me, so I need not feel a moral obligation to him. You and I get on the subway: you are 8 1/2 months pregnant, or carrying heavy packages, or using crutches; I nevertheless take the last seat in the car, because your burden does not give you a right to that seat. Note also for all the rights you do indeed have, that 99 percent of the time I can fully respect those rights simply by ignoring you.
Similarly for de-moralizing the personal. In contemporary Western universalist moral theories, it is entirely possible for us to be obtuse, uncaring, insensitive, clumsy, even disgusting in much of our behavior, and yet escape moral censure, because the behavior is seen as private. If, when an appropriate moral situation arises (How we are to recognize these moments is never made clear), we take account of the situation, invoke our favorite theory, turn on our moral computer for a decision procedure, and then act on the decision. We will all of us be moral agents, no matter how boorish, aimless, repulsive, or empty our “private” lives may otherwise be.

It might be tempting here to object that what I see as civil and sensitive behavior on my part may be seen as rude and uncaring to you; wasn’t it a great human step forward when tolerance for diversity of manners and private tastes and behaviors accompanied the rise of the bourgeoisie in late seventeenth-century Holland, then spread throughout Europe? In reply, I would suggest that the tolerance gained at the expense of de-moralizing the personal may not be worth the price demanded, because the tolerance all too easily begets moral astigmatism.

If you eschew any real judgments about how I live my life when I am not making moral choices -- i.e., 98 percent of the time -- you are depriving yourself of judgments of your own possibilities; when we adapt an altogether non-judgmental stance about the ostensibly private (non-moral) conduct of others, we run a serious risk of living an aimless life. If de gustibus non disputandum is literally true, where could we possibly look for human guidelines to establish human goals worth striving for? My respect and affection for Chinese culture is great; does tolerance also oblige me to be sympathetic to foot-binding?

There is an even more basic question to ask of modern moral philosophy along these lines, namely, if a person is indeed obtuse, insensitive, boorish, etc., how or why can we have any confidence that she or he will even perceive correctly those exceptional circumstances supposedly calling for moral choice when they arise? Any set of circumstances can be seen in a variety of ways; can a highly insensitive person perceive accurately what the categorical imperative requires or what will truly bring the greatest happiness to the greatest number, or what it means to genuinely respect the rights of others?

In all probability the answer to these questions is “no,” which underlines Annette Baier’s claim that without presupposing the concept of trust, universalist moral theory will only insure that human life will be nasty, emotionally poor, and worse than brutish (even if longer), if that is all morality is, or even if that coercive structure of morality is regarded as the backbone, rather than as an available crutch, should the main support fail. For the main support has to come from those we entrust with the job of rearing and training persons so that they can be trusted in various ways .... A very complex network of a great variety of sorts of trust structures our moral relationships with our fellows, and if there is a main support to this network, it is the trust we place in those who respond to the trust of new members of the moral community, namely to children, and prepare them for new forms of trust.

A final remark on particularism, linking it to the religious; can the moral lead to the spiritual, the secular to the sacred? I do not believe Confucius only worried about one’s obligations toward specific others. On the contrary, I believe he had a strong sense of, empathy with, and concept of humanity writ large.

Moral continuity

All of the specific human relations of which we are a part, interacting with the dead as well as the living, will be mediated by the courtesy, customs, rituals, and traditions we come to share as our inextricably linked histories unfold (the li), and by fulfilling the obligations defined by these relationships we are, for early Confucians, following the human way. It is a comprehensive way. By the manner in which we interact with others our lives will clearly have a moral dimension infusing all, not just some, of our conduct. By the ways in which this ethical interpersonal conduct is effected, with reciprocity, and governed by civility, respect, affection, custom, ritual, and tradition, our lives will also have an aesthetic dimension for ourselves and for others. And by specifically meeting our defining traditional obligations to our elders and ancestors on the one hand, and to our contemporaries and descendants on the other, the early Confucians offer an uncommon, but nevertheless spiritually authentic form of transcendence, a human capacity to go beyond the specific spatiotemporal circumstances in which we exist, giving our personhood the sense of humanity shared in common, and thereby a sense of strong continuity.
with what has gone before and what will come later, and a concomitant commitment to leave this earth in a better condition than we found it. There being no question for the early Confucians of the meaning of life, we may nevertheless see that their view of what it is to be a human being provided for every person to find meaning in life.\textsuperscript{22}

Confucian parallels with feminism

All of these issues, I submit, and many more like them, cannot be addressed properly without making a consideration of values explicit, seeing human beings as role and value-carrying persons, and seeing them as value carriers all of the time, both ethically and epistemologically, which is the thrust of early Confucian interpersonal particularism, and much contemporary feminism. It is a humanistic thrust, but does not require the concept of rights, or of universal principles ostensibly binding on all autonomous, self-interested individuals.

I have pressed these views of what it is to be a human being, and the moral particularism which flows from them, for a number of reasons. In the first place, as noted earlier, I believe they much more nearly resemble the views of three-quarters of the human race than does the Enlightenment view. If this is so, then they should command, if not conviction, then at least our careful attention, for otherwise there is little hope for a United Nations being united in anything but fear of those who have the most powerful armies.

Endurance of Confucianism

Second, Confucianism is a moral tradition of great longevity, and simply in terms of the sheer numbers of people directly influenced by it in China itself -- people who lived and died in accordance with its vision -- it is arguably the most significant philosophy ever put forward; it should surely not be dismissed merely on the grounds of its antiquity.

Further, it must be remembered that Confucianism was attacked at its inception by Daoists, Mohists, Legalists, and proponents of others of the "Hundred Schools" of early Chinese thought. Later on, it was almost totally eclipsed by Buddhism for several centuries. Later again it was challenged by Christianity, first by the Jesuits and Franciscans of the late 16th and 17th centuries, and afterwards by both Catholic and Protestant missionaries of the 19th and 20th, these latter being buttressed by the gunboat diplomacy attendant on the imperialistic "coming of the West" to China. And of course democratic/capitalistic, and Marxist thought too, have contributed much to onslauts on the Confucian philosophical tradition. From all of these challenges Confucianism recovered, was re-visioned, endured. This historical perspective should lead us to consider not that Confucianism must be irrelevant to contemporary ethical issues, nor that it should be put to rest; rather should we consider seriously the possibility that there might be much in that tradition which speaks not merely to East Asians, but perhaps to everyone. Not only in the past, but perhaps for all time.

The Confucian world view

I also chose to sketch the ancient Confucian view of what it is to be a human being for another reason: over and above some feminist perspectives, this view is not altogether foreign even to the great majority of the inhabitants of the Western capitalist democracies; Confucian though it sounds, it was, after all an Englishman who wrote:

\begin{quote}
no man is an island entire of itself... Any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls, it tolls for thee.
\end{quote}

To those who believe that totalitarian governments will continue to pose the greatest threat to human well-being, these sentiments expressed by Donne will be seen as elegantly phrased, perhaps, but condemned to the dead past. On the other hand, Donne continues to live in the midst of those who believe that within the Western capitalist democracies, as well as the developing world, the greater threat to human well-being now lies in the increasing atomization of human life, the loss of community, of common purpose, and the increasing rending of the social fabric.

Perhaps Confucius can teach us, then, among other things, that to abandon our roles, communal rituals, customs, and traditions altogether is madness, because they can only be replaced by the ethical, psychological, social and spiritual void into which far too many autonomous, rights-bearing, individual-oriented capitalist Americans are already gazing. And perhaps he can teach us as well that it is time to re-think the wisdom of exporting and imposing our ethical conceptual framework on these 4 billion people for whom it is certainly alien, probably inappropriate, and possibly immoral.

It is, to say the least, presumptuous to call into question almost the whole literature of modern Western political and moral theory in the space of a single paper. But because so much of that literature presumes and elaborates the Enlightenment model
of human beings as purely rational, self-seeking, autonomous individuals, the many arguments and views in that literature cannot have more plausibility than the basic assumptions on which they rest. To be sure, that model – especially as it has been taken to imply human rights – has advanced significantly the cause of human dignity, especially in the Western democracies, as noted earlier; but it also has a strong self-fulfilling prophetic nature, which is strengthened further by the demands of capitalist economies which can never be the norm for most of the world’s peoples, nor can it continue to be the norm for ourselves much longer. Thus I suggest that model is rapidly becoming more of a conceptual liability than an asset as we approach the twenty-first century, continuing our search for how to live, and how best to live together on this increasingly fragile planet. And I suspect most feminist philosophers would agree.24

1995 by Henry Rosemont, Jr.

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

Resources

China
The China Information Bulletin, noted in the April 1995 issue of the ASIANetwork Exchange is now edited by Nancy E. Dollahite.
Contact: Nancy E. Dollahite, Editor, China Information Bulletin, Northwest Regional China Council, PO Box 751, Portland, OR 97207; Tel:503/725-4567

Japan
Teaching about Disarmament
ASIANetwork member, Raymond G. Wilson, Physics, Illinois Wesleyan University, has compiled a list of materials for teaching about the problems of nuclear war and disarmament. Readers may contribute to the resource list, and/or request a copy.
Contact: Raymond G. Wilson, Physics, Illinois Wesleyan University, PO Box 2900, Bloomington, IL 61702; Tel:309/556-3060

Nagasaki journal
Wilson further notes a new annual journal inaugurated in 1993, Crossroads: A Journal of Nagasaki History and Culture, which is a “forum for works of history, literature, art, photography and anything else that delves into the heart of old Nagasaki, on either side of the language barrier.”
Contact: Lane Earns, University of Wisconsin/Oshkosh, Oshkosh, WI 54901; Tel:414/424-3145; Fax:414/424-7317

CD-Rom
“The Cosmology of Kyoto:” simulation and encyclopedia combined that teaches about Heian history, customs, and Kyoto geography and includes maps. Price, including shipping, ranges between $70-$90; available in English and in Japanese.

Produced in Japan by Yano Electric Co.
Contact: Educorp Multimedia, 7434 Trade Street, San Diego, CA 92121; Tel:800/843-9497

The Perpetual Student, 150 Highland Avenue, Winchester, MA 01890; Tel:800/225-2892

Stone Bridge Press, Berkeley, CA;
Tel:800/947-7271

National Clearinghouse for US-Japan Studies
The National Clearinghouse for US-Japan Studies (noted in the Resources section of the April 1995 ASIANetwork Exchange) has announced that information is available online.
Contact: National Clearinghouse for US-Japan Studies, Indiana University, 2805 East Tenth Street, Suite 120, Bloomington, IN 47408-2698; Tel:800/266-3815; Fax:812/855-0455;
email: japan@indiana.edu; web site: http://www.indiana.edu/~japan; gopher:ericir.syr.edu: 70/11/clearinghouses/adjuncts/ACU-JS

Vietnam
Vietnam-Pacific Project
The Vietnam-Pacific Project of the Graduate School of International Relations and Pacific Studies, the University of California, San Diego is creating a database of professionals with an interest in Vietnam to improve opportunities for information exchange. The database, a homepage on the World Wide Web, will be available, free of charge.
Contact: Vietnam-Pacific Project, Graduate School of International Relations and Pacific Studies, University of California, San Diego, 9500 Gilman Drive, La Jolla, CA 92093-0519; Tel:619/534-7623; Fax:619/534-3939; email: vpp@irpsbbs.ucsd.edu
Japanese Films

Miyako Matsuki, Religion
Gettysburg College

I recommend the following films for the general study of Japanese culture: 1) *The Yamaguchi Family*; 2) *Muddy River*; 3) *The Living National Treasure*; 4) *Tampopo*; 5) *Taxing Woman*.

The first three are suitable for prompting class discussion. The fourth and fifth titles are more entertaining and appropriate for becoming acquainted with the modern Japanese and their changing society.

I showed *The Yamaguchi Family* in my course, "The Religions of Japan." The film illustrates that Buddhism is alive in contemporary Japan through the example of a middled-aged couple, facing a marriage crisis, who call the "Buddhist Hot Line" for help. As sometimes happens, there was an unexpected reaction to this film in my class. A student whose parents were getting a divorce felt very sad because, unlike the film, there was no happy ending in his real life. Otherwise, students were glad to see Buddhist philosophy and precepts discussed in real life rather than just in their books.

*Muddy River* is a black and white film, quite old and a little faded, but the message and the visual impact are priceless. The film depicts a young Osaka family, at the end of World War II, struggling to survive with dignity and traditional good manners in spite of the most miserable circumstances which they face every day.

*Living National Treasure* was recommended by Professor Wakaba Tasaka of Dickinson College. She teaches comparative literature and Japanese.


Professor Keiko McDonald, University of Pittsburgh, is organizing a symposium in spring 1996 on Teaching Asia through Cinema, the details of which will be published in the December 1995 ASIANetwork Exchange. She specializes in Japanese films and has written a few books on the topic.

Contact: Miyako Matsuki, Religion, Gettysburg College, Gettysburg, PA 17325-1486; Tel: 717/337-6783; Fax: 717/337-6666; email:mmatsuki@gettysburg.edu

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From the By-laws of The ASIANetwork

Article II: Purpose

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

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

Economics 75/Politics 55: Economic and Political Development of the Pacific Rim

Spring 1995: M, T, Th., F

1. Texts & Reading Materials:
   *The Asian Wall Street Journal Weekly*
   Other materials on reserve.

The course includes tour of an electronics manufacturer, three speakers, and two *Pacific Century* video showings.

2. Assignments:
   Week 3/27: The Pacific Rim, Japan, country reports, “Growth & Development;” Collinwood
   Week 4/3: Overview, Growth, equity, and economic change, “Politics of Asia-Pacific economic cooperation;” World Bank, ch.1
   Week 4/10: “Developing Economies of the Asian Pacific Region,” *Pacific Century*, (reserve); Collinwood, selected articles: 1-3, 5: Asia; 6-9, 12-13: Japan; Research proposal due April 14 (F).
   Week 5/1: “East Asia: A New Trading Bloc?” *Finance & Development*, IMF, March 1994 (reserve); Institutions for growth, World Bank: ch.4; Strategies for growth, Human capital; World Bank: ch.5
   Week 5/8: Markets and exports; Foundations for policies
   World Bank: ch. 6,7
   Week 5/22: Paper presentations, discussion
   Week 5/29: Paper presentations, discussion
   Week 6/5: Paper presentation, discussion

3. Research proposal due Friday, April 14.
   Assume that Nori Matsui, a billionaire philanthropist, has endowed a sizable foundation to give grants for research about the Pacific Rim. You are competing for a $1 million grant by proposing an interesting and important research idea. You are to write a succinct, 2-3 page proposal that includes (a) Title, (b) Main hypothesis (theme) to be tested, (c) Importance and significance of the research, (d) Methodology, researchers, and duration of the project, and (e) Major references.

4. Book review due Thursday, April 27, day before midterm break. A 2-3 page review of a book or related three/four articles (from scholarly journals, not news magazines) on a topic of your choice, hopefully related to the theme of your research proposal, though it does not have to be.
5. A research paper is required for the course. Topic(s) can be on any issue (hopefully with some relation to your proposal/book review) related to our readings; a country can be chosen from Pacific Asia or the region as a whole may be considered; an international comparison is good if it is relevant to your topic. The research paper must have a clearly stated hypothesis (theme), and the significance of the topic must be explicitly discussed. A good research report focuses on an appropriately specified topic. The paper should be about 10 pages long and typewritten, double spaced. Due dates vary because of the dates of class presentations during the last two weeks. A discussant for each paper will be assigned. Please see me to discuss topics and research materials. We will arrange one or two bibliographic library sessions for this course. A list of sample topics will be forthcoming later in the class.

6. Grading:
Research proposal: 15%
Midterm exam: 20%
Book review: 15%
Research paper: 40%
As Discussant: 10%

Spring 1995 Research proposal topics paired with a student’s final research paper/presentation:

Paper: “The U.S. and the Philippines: Partners in Development or Patterns of Dependency”
Proposal: “The Prospects of Successful International Cooperation in the Sea of Japan Area”
Proposal: “Teacher Education in Vietnam”
Proposal: “China and the South China Sea”
Paper: “The South China Sea Dispute”
Proposal: “Environmental Impacts of Water Development in the People’s Republic of China”
Paper: “Environmental Impacts of Water Development in the PRC”
Proposal: “The Effect of Japanese FDI on Malaysia and her Economy”
Paper: “Japanese FDI in Malaysia: Crucial Yet Criticized”

Proposal: “Emerging Markets of Latin America and Asia Look Promising”
Paper: “Socio-economic Factor: Success and Failure in the Import-substitution Industrialization of Latin America and East Asia”
Proposal: “World Environmentalists Committee for the Asian Regional Environment (WE CARE)”
Paper: “Sarawak’s Lumber Development & Economic Effect”
Proposal: “Japan’s ODA in Indonesia: Who Is Really Benefiting?”
Paper: “Japan’s ODA in Indonesia: Who is Really Benefiting?”
Proposal: “Buddhism and Thailand’s Booming Economy”
Paper: “Buddhist Economics: The Effect of Buddhism on Burma’s and Thailand’s Development”
Proposal: “Possession and Power: A Study in the Political Future of Taiwan”
Paper: “Possession and Power: The Future of Taiwan”
Proposal: “Japan Becomes an Economic Hegemon in Asia”
Paper: “Japan: On a Course of Hegemony?” “Models of Land Reform in the Pacific Rim”
Proposal: “Models of Land Reform in the Pacific Rim”
Contact: Noriatsu Matsui, Economics, Earlham College, Richmond, IN 47374-4095; Tel:317/983-1301.
ASIANetwork 1995-1996 Board of Directors

The ASIANetwork would like to thank retiring Board members Thomas Benson, Green Mountain College, Richard Bodman, St. Olaf College, and Richard Killough, Drury College, for their contributions of time and talents to the organization. Tom Benson continues as chair of the Development Committee.

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THE ASIANetwork EXCHANGE
A Newsletter For Teaching About Asia

PROSPECTUS

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

Information to be communicated through THE ASIANetwork EXCHANGE:
1. Faculty
   a. Listing of current faculty, address, telephone and fax numbers, electronic address, academic department, areas of specialty
   b. Additions to tenure track faculty
   c. Current visiting faculty, dates on campus, address, department, area of specialty, and campus contact person
   d. Prospective visiting faculty
   e. Future positions open

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

3. Resources: publications by THE ASIANetwork EXCHANGE colleagues:
   a. Reviews
   b. Brief bibliographical notes
   c. Course syllabi

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

5. Continuing dialogue from conferences
6. Calendar
   a. Conferences, exhibitions
   b. Programs on campuses

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