WELCOME TO AN EXCITING NEW YEAR

Madeline Chu, Chair, ASIANetwork
Chinese Language and Literature, Kalamazoo College

It is a great honor and a humbling experience to be elected Chair of the ASIANetwork. I thank the ASIANetwork members and Board of Directors for your trust and support. I appreciate the good role models I have to follow. Under the leadership of Tom Benson and Greg Guldin, our organization has gained, in fewer than four years, not only visibility, but also professional pride.

April 1996 Conference

The most successful annual conference at Hickory Ridge last April is a manifestation of the pride we share. We know that what we are doing in Asian Studies is important; we have demonstrated that we are promoting Asian Studies well, and, more importantly, we are willing to share our experiences and to learn from others. There was tremendous excitement and camaraderie among the conference attendees. The articulation and networking that took place on the conference site and was carried back to our campuses will certainly benefit all of us for years to come.

We thank our Executive Director, Marianna McJimsey, and her assistant, Sandra Papuga, for managing the conference, as well as for their meticulous jobs at the ASIANetwork headquarters throughout the year. These include the publication of our newsletter, the ASIANetwork Exchange, answering inquiries, managing the Network funds, and making sure that the Directors of the Board are all clear on their directions!

It is my great pleasure to report that we are not only moving along smoothly with already existing projects, but also are progressing with plans for further development of the Network.
Consultancy Program

This fall, the ASIANetwork Consultancy Program, supported by the Luce Foundation, will enter its third year. The interest continues to be high. Dorothy Borei has received a good number of inquiries and is making arrangements for the fall 1996 Consultancy visits. The tailor-made evaluations and recommendations based on campus visits have had visible impacts on successful faculty recruitment and resource location, and on achieving better communications between faculty members and administrators on campuses and between institutions.

Faculty Development Seminars

This summer marked the beginning of the Faculty Curricular Development on Asia for the 21st Century Seminar Project, sponsored by the Ford Foundation, to provide training for people new to the study of Asia. In July, ten enthusiastic participants of the Japan Seminar completed their studies at Earlham College under the direction of Steve Nussbaum, and will have started planning their on-site seminar in Japan for next summer.

During the summer of 1997, when the Japan Seminar members depart for Tokyo, ten participants of the China Seminar will begin their study at St. Olaf College under the direction of Richard Bodman, and planning for the South Asia and Southeast Asia Faculty Development Seminars will be in full swing. Please contact Greg Guldin if you are interested in hosting the South Asia or Southeast Asia Seminar or would like to recommend a colleague to participate in the China Seminar.

World Wide Web

New projects have been initiated as well. Tim Cheek has located a managing site for an ASIANetwork WWW Homepage and its inauguration of service will soon be announced. Van Symons is looking into the possibilities of producing an Asian Studies field directory, or a history of Asian Studies in liberal arts colleges. To strengthen our ties with our partner institutions in Asia and help our students with study abroad opportunities, we are working with the United Board for Christian Higher Education in Asia to find resources to initiate a program for graduates from ASIANetwork institutions to teach and research in Asia.

April 1997 Conference

Finally, I have excellent news on our next annual conference. Green Mountain College will assist the ASIANetwork to host its fifth Annual Conference, April 25-27, in beautiful Vermont. One of the founders and our good friend, Tom Benson, President of Green Mountain College, has chosen the exquisite resort hotel, The Equinox, in Manchester Village, Vermont as our conference site.

We are delighted that Roger Ames, Co-Director of the Asian Studies Development Program of the East-West Center and the University of Hawai'i, Professor of Chinese philosophy, and Director of the Center for Chinese Studies, University of Hawai'i, has accepted an invitation to be one of our keynote speakers. Among the panels and presentations that are taking shape is one entitled, "Nurturing the Staple Crops: Renewing China and Japan Survey Courses."

I invite you to participate in this conference by organizing panels, presenting papers, giving workshops, or making suggestions. Your proposals and ideas are most welcome as this is your conference! I look forward to hearing from you and greeting you at the conference.

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SAVE THESE DATES
YOU ARE INVITED TO
THE 1997 CONFERENCE OF THE ASIANetwork
A CONSORTIUM OF LIBERAL ARTS COLLEGES
TO PROMOTE ASIAN STUDIES
APRIL 25-27, 1997
THE EQUINOX, EST. 1769
MANCHESTER VILLAGE, VERMONT
HOSTED BY GREEN MOUNTAIN COLLEGE
POULTNEY, VERMONT

On April 25-27, 1997, the ASIANetwork Conference will be held at the historic and elegant Equinox in Manchester Village, Vermont. Thomas Benson, President, Green Mountain College, Poultney, Vermont invited the ASIANetwork to this, our first conference site in New England.

A complete conference announcement will be sent to ASIANetwork members following the October 1996 ASIANetwork Board meeting. Until then, please note the following:

1) **Start and finish of conference**: The conference begins with a dinner and keynote speaker at 7 pm, Friday, April 25, 1997 and concludes by 1 pm with a lunch on Sunday, April 27, 1997.

2) **Accommodations and meals package**: The Equinox package includes 2 nights accommodations, 1 dinner (Friday), 1 lunch (Saturday), 1 breakfast (Sunday), all coffee breaks, all taxes and gratuities. Single, $316.16; Double, $197.53; Triple, $157.98.

   Saturday breakfast is on your own; Saturday dinner, to be held at Green Mountain College, will be included in your conference registration fee; for Sunday lunch, you will be the guest of the United Board.

   Reservations must be made by March 24, 1997 by contacting The Equinox, PO Box 46, Manchester Village, VT 05254; Tel: 802/362-4700; Fax: 802/362-1595.

3) **Air travel**: The convenient airports are Albany, NY; Burlington, VT, and Rutland, VT.

4) **Ground transportation**: You may choose to rent a car. Or Green Mountain College will organize other ground transportation, and you will be given contact numbers at the college to make arrangements.

5) **Registration fee**: The fee will be announced following the October 1996 Board meeting.

The ASIANetwork conference focuses on the central concern of the Network: the teaching of Asian Studies in the liberal arts college. The program includes opportunities for gathering information and sharing insights on faculty and curricular development, study abroad programs, grants and fund raising possibilities, international faculty exchanges, electronic enhancement of Asian Studies research and teaching, and new texts and audiovisual sources for the Asian Studies curriculum.

We invite you to propose workshop topics and/or organize panels. Outstanding Asian Studies programs are being conducted and courses taught at your college, and we hope that you will use the conference as a forum for discussion of those programs and courses.

Please direct program suggestions to: Madeline Chu, Chinese Language and Literature, Kalamazoo College, Kalamazoo, MI 49007; email: chu@kzoo.edu
IN MEMORIAM
JACKSON H. BAILEY

ASIANetwork members acknowledge with great sadness the passing of Jackson H. Bailey, Professor Emeritus of History, Earlham College, who died in Vermont, of cancer, on August 2, 1996 at the age of 70.

A Japan historian who did his undergraduate work at Earlham and earned his doctorate in history and Far Eastern languages at Harvard, Professor Bailey energetically and creatively helped to secure a place for Asia in the undergraduate liberal arts curriculum. At Earlham he founded the Japan Study program, now a mainstay of the study-abroad offerings of the GLCA-ACM consortia, and the Institute for Education on Japan, as well as the Japan teaching program for recent college graduates from Earlham and elsewhere. As an oft-sought consultant, Professor Bailey was instrumental in shaping Asian Studies programs at colleges across the United States, and in many ways ASIANetwork is a living testimony to his enterprise and influence.

Professor Bailey's accomplishments as a teacher-scholar and faculty administrator include pedagogical contributions, most notably the "Japan" series produced for public television in the 1970s, and publications. His book Ordinary People, Extraordinary Lives: Political and Economic Change in a Tohoku Village (Honolulu: University of Hawaii, 1991) deftly explores the region of northern Honshu where Japan Study students have found a rural locus prior to settling into their studies at Waseda.

For his achievements Professor Bailey was the recipient of many awards, including the Order of the Sacred Treasure Third Class from the Japanese Government (1988), an honorary doctorate of humane letters from Waseda University (1990), and the American Historical Association’s Eugene Asher Award for Distinguished Teaching (1991).

[Suzanne Barnett, ASIANetwork Board, History, University of Puget Sound]

1996-1997 ASIANetwork BOARD OF DIRECTORS

Term ending April 1997

**Madeline Chu**, ASIANetwork Chair, Chinese Language and Literature, Kalamazoo College, 1200 Academy St., Kalamazoo, MI 49006; Tel:616/337-7325 O; 616/349-1829 H; Fax:616/337-7251; email:chu@kzoo.edu

**Jyoti Grewal**, History, South Asia, Luther College, 700 College Dr., Decorah, IA 52101; Tel:319/387-1005 O; 319/387-2119 H; Fax:319/387-1107; email:grewaljy@luther.edu

**Eleanor Zelliot**, History, South Asia, Carleton College, One North College St., Northfield, MN 55057; Tel:507/663-4207 O; 507/663-0941 H; Fax:507/663-4223; email:ezelliot@carleton.edu

Term ending April 1998

**Timothy Cheek**, History, China, The Colorado College, 14 E. Cache La Poudre St., Colorado Springs, CO 80903; Tel:719/389-6525; Fax:719/389-6524; email:tcheek@cc.colorado.edu

**Molly Ransbury**, International Education and Off-Campus Programs, Eckerd College, 4200 54th Ave. South, St. Petersburg, FL 33711; Tel:813/864-8266; Fax:813/864-7890; email:ransbumk@eckerd.edu

**Van Symons**, ASIANetwork Vice Chair, History, China, Augustana College, 639 38th St., Rock Island, IL 61201; Tel:309/794-7413 O; 309/355-2621 H; Fax: 309/794-7431; email:hisymons@augustana.edu

Term ending April 1999

**Teodora Amoloza**, Sociology, International Studies Program, Illinois Wesleyan University, Bloomington, IL 61702; Tel:309/556-3375; Fax:309/556-3411; email:tamoloza@titan.iwu.edu

**Suzanne Barnett**, History, China and Japan, University of Puget Sound, 1500 North Warner, Tacoma, WA 98416; Tel:206/756-3168; Fax:206/756-3500; email:sbarnett@ups.edu
A key issue for American colleges and universities today is preparing students for life in the 21st century. One response has been a concerted effort to internationalize the curriculum. A significant contribution towards this goal began this summer with the ASIANetwork's Japan Seminar. Funded by the Ford Foundation and administered by ASIANetwork, the three-week seminar was designed to provide a means for non-Asian specialists to expand or create new courses on Japan. The following report may be especially helpful for those considering applying for one of the remaining seminars on China, Southeast Asia, and South Asia.

On a warm and slightly humid summer evening at Earlham College, Richmond, IN, ten college professors from around the country gathered to begin an intensive three-week seminar on Japan. Representing a variety of disciplines in the liberal arts, the participants were bound by two factors: none were Japan specialists, and all had agreed to expand or create courses that focus on Japan.

Directed by Steve Nussbaum, Anthropology, Japan Study, Earlham College, the seminar met six days a week, July 1-19, 1996. Formal sessions, commencing at 9 a.m., included lectures on topics from art to politics, with time allotted for questions and group discussions. Evenings were spent working on assigned readings, researching background materials, searching for course material, or viewing a series of Japanese films. The net effect was to reinforce the truism, “the more you know, the more you realize you don’t know!”

Given our desire to continue to increase our understanding of Japan, we have included a few lines on each participant indicating that person’s area of interest. Anyone wishing to offer helpful hints or questions can contact us at our distribution email address: AsianJ-L@Earlham.edu.

Barbara Bowman (English, Illinois Wesleyan) is developing a Japanese film course. She is especially interested in how space is configured in Japanese films, particularly in the conveyance of tension between being inside (uchi) and being outside (soto) with the use of, for example, camera angles or panels. In the long term, she will be developing a team-taught Asian humanities course.

Annie G. Dandavati (Political Science, Hope) has been developing a course on the politics of China and Japan. The seminar gave her the chance to expand her personal knowledge of Japan. Particularly helpful were the opportunities to learn about resources: books, world wide web sites, films, and videos.

All the participants agree with Annie that we will continue our study of Japan throughout the years; this summer launched us.
Lawry Finsen (Philosophy, Redlands) worked on a first-year seminar, focusing on Japanese values at the boundaries of life and death. He was interested to learn what issues other seminar participants and presenters consider significant, and appreciated the opportunity to preview a wide variety of resources.

“I came to the seminar with a vague conception of how I and my students might approach Japan, and left Earlham with a more clearly defined set of ideas, issues, and texts to consider.” Finsen is looking forward to using some of the strategies and resources highlighted by the seminar to enhance the Asian Studies program at the University of Redlands, especially in language instruction and library resources.

Bill Guinee (Sociology and Anthropology, Westminster, Missouri) was pleased to obtain information on institutional development of Asian programs as well as to learn of resources for course development. Participants exchanged information on strategies, resources, obstacles, and successes in the establishment of language classes, and minors, and concentrations in Asian Studies.

In the field of curriculum, Bill is interested in two areas: the development of an introductory course on Japanese culture, and learning about practiced religion, particularly about spirits, the use of mediums, and the content of folk legends.

Sandra A. Harris (Human Development, Eckerd) praised the opportunity to exchange ideas. Specifically, she firm up a course structure and gathered a list of specific resources. She is developing an introductory course using family case studies as windows for a multi-disciplinary exploration of Japanese culture.

Harris is also exploring comparative components for a first-year Global Heritage course that will compare Greek and Noh drama as well as the creation stories of Genesis and traditional Japanese myths from the Kojiki and Nihonki.

For Dick Olufs (Political Science, Pacific Lutheran), the seminar will feed directly into a course entitled, “Politics of the Pacific Rim.” He envisions developing a two-course sequence, “Politics in Japan” and “Political Economy of Eastern Asia.”

Luke Reinsma (English, Seattle Pacific) reworked and then rethought his course in Japanese literature. “I thought I knew what I was doing until I joined the seminar,” he said. “Only then did I discover how many pieces of the puzzle, how much context, I was missing. Only then did I discover how much I had been ‘us/theming’ Japan.”

The seminar’s film series suggested ways in which Japanese cinema-filmed adaptations of Tanizaki’s Makioka Sisters, for instance, might complement the literature course. Since Seattle Pacific is deliberately Christian in its emphases, Reinsma intends to spend time next summer in Japan with Shusaku Endo, a Christian who has been especially intent upon bridging the gap between East and West in novels such as Silence and Deep River.

Linda Seward (Communication, John Carroll) plans to expand her “Intercultural Communication” course to include interdisciplinary aspects of Japanese culture.

Seward is reformulating her course to include more active (and hopefully, more permanent) learning. Instead of asking students to read the conclusions of communication researchers, Seward will expose students to various components of Japanese culture to see if they might be able to predict the conclusions of the researchers. She hopes that the understandings gained from this process will help students when they encounter the communication styles of people from cultures that have not been studied as extensively as have the Japanese.

Denny Storer (Political Science, Hastings) is developing a new course, “The Culture of Modern Japan,” to be offered in January 1998. He will also expand his existing courses, “World Politics” and “Political Economics.”

Fred White (English, Goucher) will enhance the content of a course, “Japan in Film,” which he currently teaches with an Asian historian. He has gathered invaluable information, contacts, and an introduction to sources which he will find useful in developing a survey course on Japanese literature in translation. White is also interested in developing a Japanese Studies or Asian Studies minor.

All Japan Seminar participants were excited to learn of grants and programs to implement the teaching of Asian languages and the expansion of library holdings. While some faculty represented schools with Asian Studies programs, others have determined to develop such programs at their institutions.

All in all, we left Earlham with our brains brimming with information and thoughts as we begin a new chapter in our lives. We look forward with great anticipation to our trip to Japan in the summer of 1997.

Contact: Lawry Finsen, Philosophy, University of Redlands, 1200 E. Colton Ave., PO Box 3080, Redlands, CA 92373; Tel: 909/793-2121
ANNOUNCING

China Seminar, 1997-1998
Southeast Asia Seminar, 1998-1999
South Asia Seminar, 1998-1999

Cycles II, III, and IV in
ASIANetwork's Faculty Curricular Development on Asia for the 21st Century:
An ASIANetwork Initiative
A Series of Faculty Development Seminars Sponsored by the Ford Foundation

ASIANetwork will, over the next few years, offer a series of seminars to institutions planning to expand or enhance their curricular offerings related to Asia. Each seminar meets for three weeks, during two consecutive summers.

The Japan Seminar, the first of the seminars, began in July 1996 at Earlham College, for 10 participants, under the direction of Steve Nussbaum, Anthropology. The second phase of the Japan Seminar will be conducted in Japan in the summer of 1997.

The China Seminar, the second of the seminars, will be held July 9-29, 1997 at St. Olaf College and June 7-28, 1998 in China, under the direction of Richard Bodman, Chinese Language and Literature. The overall purpose of the China Seminar is to unlock doors for future learning and to give participants the confidence and authority to teach in a new area for them. Academic content, pedagogy, and cross-cultural skills will provide the framework. Participants will be expected to develop curricular or research projects.

Applicants must be nominated by the Chief Academic Officer of their institution. They should be new to the study of Asia (and China in particular), but in positions where they can implement curricular change. Living expenses and a stipend are provided in year one, while living and transportation expenses are provided in the second year. Following participant selection, partial support will be requested from home institutions, and participants are expected to attend the ASIANetwork annual conference, April 25-27, 1997 in Vermont..

Applications for the China Seminar are due FEBRUARY 15, 1997.

Your institution is invited to apply to host the Southeast Asia or South Asia Seminars.

Contact (for China Seminar applications or host institution inquiries): Faculty Curricular Development Program Director Gregory Guldin, Pacific Lutheran University, Tacoma, WA 98447; Tel:206/535-7661; email:guldinge@plu.edu

Contact (for seminar content and format): China Seminar Director Richard Bodman, St. Olaf College, Northfield, MN 55057, Fax:507/646-3549; email:bodman@stolaf.edu
FACULTY DEVELOPMENT

Asian Studies Development Program
The Asian Studies Development Program's annual pre-AAS meeting will be hosted by DuPage Community College, Glen Ellyn, IL, March 11-12, 1997. The meeting is an opportunity for faculty to share their experiences in teaching about Asia in undergraduate courses and also hear outstanding Asian Studies scholars.
Contact: Betty Buck, East-West Center, Asian Studies Development Program, 1777 East-West Rd., Honolulu, Hawaii 96848; Tel:808/944-7454; Fax:808/944-7070; email:bucke@ewc.hawaii.edu

Education About Asia
Thematic issue on Asian religion
The new semi-annual publication of the Association for Asian Studies, Education About Asia, will devote its first thematic issue (Vol. II, #1, February 1997) to teaching about religious life of Asia. The journal is designed to assist primary, secondary, college, and university instructors in their teaching. Each issue includes feature articles (1000-3000 words), resource essays (750-1800 words), and shorter reviews (500-750 words). Contributions are solicited for each of these categories for the forthcoming religion issue. Manuscripts are subject to blind review.
Contact: Lucien Ellington, Editor, Education About Asia, 314A Hunter Hall, University of Tennessee at Chattanooga, 615 McCallie Ave., Chattanooga, TN 37403; Tel:423/755-5375 or 423/755-5381; email:lellingt@netframe.utc.edu

GLCA/ACM Faculty Travel Grants for Research in Japan
Deadline: November 1996
Travel grants enabling faculty members to visit Japan are available through the GLCA/ACM Japan Study Program. The grants are intended primarily for summer study projects. Prior experience in Japan is not necessary.
Contact: GLCA/ACM Japan Study, Earlham College, Drawer 13, Richmond, IN 47374; Tel:317/983-1224

Journal of Indian Philosophy and Religion
Subscription rates: Individual, $15; Institutional, $30; Postage additional: within U.S., $5; Foreign, $10
This new journal (fall 1996) publishes research in all areas of Indian philosophy and religion, and encourages comparative studies. Articles, which will be submitted for blind review, should not exceed 10,000 words and should be submitted in triplicate with an abstract.
Contact: Chandana Chakrabarti, Managing Editor, CB 2336, Elon College, Elon College, NC 27244; Tel:910/538-2705; email:chakraba@numen.elon.edu

Society for Indian Philosophy and Religion International Conference
August 1-4, 1997, Calcutta
Cost: Advance registration, $40; site registration, $60
Theme: Relativism: Science, Religion, and Philosophy
The society fosters growth of new ideas and interpretations, a better understanding of the historical and contemporary relevance and importance of ancient systems and faiths, and comparative studies. The society's annual dues are $10.
Contact: Chandana Chakrabarti, CB 2336, Elon College, Elon College, NC 27244; Tel:910/538-2705; email:chakraba@numen.elon.edu

South India Pilgrimage 97
American College, Madurai, will sponsor South India Pilgrimage 97 (SIP97), a program which will include ten faculty from Thiel College (ASIANet work member), six students from Concordia College, and twenty senior U.S. citizens, to be held December 31, 1996 to January 20, 1997. Participants will interact with Indian scholars on topics in Indian sociology, the stratification of women in Indian life, the Christian experience in Madurai, Hinduism, South Indian dance, and music. There will be evening cultural events, and the group will visit the rock temples at Mahabalipuram and Thekkaddi, the wildlife reserve in Kerala, as well as take outings in and around Madurai.
Contact: Ramanujam Nedumaran, English, American College, Madurai, India; email:das.ac@sm1.sprintprg.sprint.com
THE ASIANetwork CONSULTANCY PROGRAM LAUNCHES THIRD YEAR

Dorothy Borei, Consultancy Coordinator
History, Guilford College

One of ASIANetwork’s most successful endeavors is the Luce Consultancy Program, now starting its third year of operation (1996-1997). In the past two years, this program has provided fifteen colleges and universities with assistance in planning and evaluating a diverse and creative array of Asian Studies programs.

The Luce funds could not have come at a better time because, while Asia is now playing an ever more important role in the world economy, many of our liberal arts institutions face budget difficulties. These constraints often mean that there is less money available for “exotic” programs like ours. Even more effort must be made to justify faculty appointments, guarantee a high quality Asia curriculum, and build and maintain Asian Studies programs on our campuses.

The ASIANetwork consultants help by explaining to administrators the importance of Asia in the liberal arts curriculum, by providing faculty with creative ideas for developing current resources in a more systematic way, and by recommending additional resources for expanding Asian Studies.

The following summary describes the experiences of the two colleges which benefitted from the Luce Consultancy in the spring of 1996. Although each institution has its particular strengths and needs, this synopsis reflects the common themes that run through many of the consultancy reports.

Perhaps you will come up with your own ideas for a consultancy. See the end of this article for further details.

**Presbyterian College, Clinton, SC**
Coordinator: Ron Dempsey, Assistant Dean of Academics
Consultants: Susan Long, John Carroll and Van Symons, Augustana
*Project goals*: Initiate an Asian Study program by developing current courses and study abroad programs in a systematic and structured manner.

Presbyterian has many strengths, including a three-semester language requirement; Chinese language taught by visiting instructors; existing Asia-related courses; an administrative commitment to internationalize the campus; existing study abroad opportunities; and faculty development funds. The consultants believe these qualities make the building of an Asian Studies program viable at Presbyterian.

At the same time, the consultants outlined several recommendations: concentrate on East Asia with a focus on Korea in order to build on existing resources; articulate more clearly the relationship between study abroad and the Asia curriculum; hire two or more faculty with Asia expertise to replace retirements; and organize the curriculum into a minor coordinated by a strong faculty leader.

**Albion College, Albion, MI**
Coordinator: Yi Sun, Assistant Professor of History
Consultants: Thomas Burkman, SUNY-Buffalo and Henry Rosemont, St. Mary’s
*Project goals*: Establish an Asian Studies program by strengthening existing course offerings, creating new courses, improving exchange programs, and seeking outside funding.

The consultants noted that there is strong administrative and faculty support for Asian Studies as well as interested and motivated students. A small core of faculty with Asia training now offers courses in history, religion, and political science. Students have access to study abroad programs in China and Japan, but the numbers involved are small. Participation is perhaps less because Albion offers no formal training in an Asian language.

In order to develop Asian Studies at Albion, the consultants recommended that the college take the following steps to build international studies: increase curricular offerings in all global regions in order to articulate a clearer international orientation; consider the adoption of a foreign language requirement; build in an administrative structure...
for international studies generally; and attract more international students to campus.

They also encouraged Albion to build Asian Studies in a number of ways: introduce one Asian language so that students can study in Asia; increase the number of faculty and courses on Asia in the humanities and social sciences through the hiring of Asia specialists and the retraining of current faculty; create a curricular concentration or minor for Asian Studies; purchase additional library materials on Asia in English in those fields where new courses/faculty are added; establish a direct tie with a Chinese institution of higher learning; create a structure for Asian Studies which will support the Asianists and supervise the program.

Consultancy administration

Two consultants, whose honoraria and travel expenses are paid by the Luce Consultancy grant, normally spend one and a half to two full days on the ASIANetwork member campus. In a schedule arranged by the campus coordinator, they meet administrators, faculty (those currently teaching Asia courses and those interested in Asia), and students. One month after the visit, they send a written report to the coordinator which details the existing strengths of the program and makes specific recommendations for the future development of Asian Studies at the institutions.

These reports are extremely useful in negotiating with faculty committees and administrators. In addition, they help the faculty formulate their ideas more clearly, convince others of the importance of Asian Studies in the liberal arts curriculum, and provide suggestions for further development of resources.

If your institution is interested in participating in this program, or if you have the experience needed to be a consultant,

Contact: Dorothy Borei, History, Guilford College, 5800 West Friendly Ave., Greensboro, NC 27410; Tel:910/316-2219; Fax:910/316-2949; email:boreidv@rascal.guilford.edu

**POSITIONS OPEN**

*Japanese Language and Culture*

**Guilford College**

Guilford College, ASIANetwork member, will be announcing in greater detail this fall a tenure-track position in Japanese language and culture.

Contact: Sylvia Trelles, Foreign Languages, Guilford College, 5800 W. Friendly Ave., Greensboro, NC 27410; Tel:910/316-2209; email:trelless@rascal.guilford.edu

*Japanese Language and Culture*

**Huron College**

Deadline: December 13, 1996, or until position is filled

Huron College, an affiliate university college of The University of Western Ontario and ASIANetwork member, invites applications for a three-year limited term or probationary (tenure-track) appointment in Japanese culture and language at the rank of assistant professor to commence July 1, 1997.

Candidates should have a completed Ph.D., teaching experience, and publications. The appointee will be expected to provide leadership in curriculum development and in relations with external agencies and institutions in the Japanese Studies.

A curriculum vitae, teaching evaluations, academic transcripts, and three confidential letters of reference should be submitted with a letter of application.

Canadian immigration requirements give priority to Canadian citizens and permanent residents of Canada.

Contact: J.E. Crimmins, Dean of the Faculty of Arts and Social Science, Huron College, 1349 Western Rd., London, Ontario N6G 1H3; Tel:519/438-7224; Fax:519/438-3938

*Japanese History*

**Northern Illinois University**

Deadline: October 11, 1996

Tenure-track assistant professor position to begin fall 1997. Candidate should offer a two-semester Japanese history sequence, Asian history surveys, advanced undergraduate and graduate courses in the candidate's specialty. Ph.D. required by starting date.

Send letter of application, three letters of recommendation, samples of scholarship, and evidence of teaching effectiveness. NIU recognizes dual career issues and is an AA/EOE.

Contact: George W. Spencer, History, Northern Illinois University, DeKalb, IL 60115
CALL FOR AN ASIANetwork WEBSITE HOST COLLEGE

The Board of Directors of the ASIANetwork invites member schools to apply to serve as the ASIANetwork Website Host College.

Such an institution will take on duties for a substantial time (five years, preferably) to be confirmed in writing by the President or Dean of the College. There are three services which are needed:

- the physical equipment (server or computer space, Internet connection)
- technical support and assistance (particularly in posting, editing, troubleshooting)
- content editing by an academic editor

The Board feels that all three services should be at one institution so that the public credit will most obviously go to the editor at that institution.

The Website editor will also be the coordinator of the ASIANetwork Internet Group, working in conjunction with the designated liaison from the Board (currently Tim Cheek). The AIG will provide the focus (with special support from the Board) to promote constant, cooperative, and concrete experiments and documentation of what's out there on the Web, how it works, and especially hands-on examples of how Internet and Web resources have been used in practice by members in classrooms, in support of Asian programs, course development, and teaching-related scholarship. This will be a regular feature of both the ASIANetwork Exchange and our annual conferences, building on the Asia-on-Line column which Alice Chin Myers edits for the Exchange.

COMING SOON: ASIANetwork ON THE WWW

Timothy Cheek
History, Colorado College

ASIANetwork is coming to the WWW! Some of our members are very active in the informal AIG or ASIANetwork Internet Group. We met at the "Internet, ASIANetwork, and Your Classroom" panel at our Annual Conference, April 28, 1996 in Chicago.

APEX-J

John Meyers, Simons Rock, [johnm@simonsrock.edu], Dick Bodman, St. Olaf, [bodman@stolaf.edu] and [in virtual mode, Craig Ricecrd@stolaf.edu], St. Olaf, and I met with some twenty colleagues and brainstormed. Dick shared his experience with web sources and computers in classroom teaching, and John introduced the Asia-Pacific Exchange (Electronic) Journal. Check out APEXJ at: http://naio.kcc.hawaii.edu [gopher leahi.kcc.hawaii.edu] (at the main menu, select "Kapiolani Information") or contact the editor, Jim Shimabukuro at JamesS@Hawaii.edu.

The participants confirmed a challenging laundry list of what the ASIANetwork website should provide: (1) a homepage, (2) a library, and (3) Internet advice and distribution list (not quite a "listserve" or discussion group, as these are both too hard and readily available).

Homepage

The homepage would include our brochure, recent ASIANetwork Exchange issues, information on Luce, Ford, and other ASIANetwork programs, study abroad information, bulletin board of announcements to appear in the next newsletter, current meeting and annual conference information, and the library.

Library

The library is a resource site with syllabi (and links to other relevant syllabi collections), annotated list of "best Websites" for our membership interests, diaries of personal experiences from study abroad, teaching new courses, back issues of ASIANetwork Exchange, records of our conference panels with contact information, directory of scholar/teachers, links to NAFSA, directory of language resources (and how to get your browser to "read" Asian fonts).
Advice and distribution

Advice and distribution list included a simple, quick way for most active members—those interested in AIG—to stay in easy contact and ask each other questions. We looked to possibilities for student chat groups and teleconferencing with Asian counterparts.

URL address

Two concrete developments have emerged: first, we have secured a URL address. Since there’s nothing there just yet, we’ll hold on announcing the address until our next newsletter. A small group is working to post preliminary materials by early in the fall.

We need a website host college

Second, the Board of Directors has approved the formation of AIG (with Tim Cheek as current Board representative) and has approved a call for an ASIANetwork Website Host College (see call above). Well before the April 25–27, 1997 conference in Vermont, we should all be able to look up maps, on how to get from Albany to Green Mountain College, on the Web!

All those interested in being part of AIG, please contact me at: tcheek@cc.colorado.edu or by corporal post: History, The Colorado College, 14 E. Cache La Poudre, Colorado Springs, CO 80903; Tel:719/389-6525; Fax:719/389-6524

FACULTY NETWORK

Butler University

The ASIANetwork welcomes Butler University as a new member. Asian Studies at Butler is being developed to serve the interests of students in the College of Liberal Arts and Sciences, the College of Business Administration, and the College of Pharmacy and Health Sciences.

The goals of Asian Studies at Butler are to provide students access to Asian cultures and enhance their global perspectives and to create liaisons with Asian communities, cultural organizations, and businesses in the greater Indianapolis region that will enhance cultural and business relations within the community and provide greater diversity in student campus life.

The Butler Asian Studies faculty includes:

Paul Hanson, History; Modern China
Susan Kenyon, Anthropology; culture and identity, gender issues, and culture change
Michelle Manhering, History; 20th century U.S. foreign relations, Vietnam, and cultural imperialism
Jaya Mehta, English; colonial and postcolonial Indian literature, including literature of the diaspora, colonial Indian painting, and Asian-American literature and film
Ling Li, Business Administration; business in China
Gregory Osland, Marketing and International Management; business environment, international joint ventures in China, and relationships between government and multinational corporations in China

Deborah Sommer, Philosophy and Religious Studies; Chinese intellectual history and the Confucian traditions of Asia
Scott Swanson, History; seminar on the “Adventures of Marco Polo”

Concordia College

The ASIANetwork welcomes Concordia College which joined in 1995-1996.

Linda L. Johnson, East Asian History; 1600-present, women’s history, Japan

Eckerd College

Shiping Hua, East Asian Politics

Grinnell College

Y.K. Lo, Chinese, in an interview for the Grinnell Magazine, (Winter 1996, p. 18), noted the creation this year of the Department of Chinese. He told the reporter that he was drawn to the college because of its commitment to the development of a Chinese Studies program.

The program offers instruction in the humanistic traditions of China and their influences on contemporary Chinese life. Courses are offered in history, language, literature, anthropology, music, political science, and religious studies.

The major in Chinese Studies focuses on intensive study of the language. Majors spend their first two years on campus, and plan to study in Taiwan, Hong Kong, or the PRC for all or part of their third year. An interdisciplinary senior seminar reviews the state of the field of Chinese studies.

Highline Community College

The ASIANetwork welcomes Highline Community College as an affiliate institution.
**Huron College**

Huron College is the sole Canadian member of the ASIANetwork.

*James E. Crimmins*, Dean of Arts and Social Science,Asian Studies, including Japanese language and culture, Chinese language and culture, and Indian culture


*Dianqing Xu*, Economics; organized the annual conference of the Chinese Economists Society, August 9-11, 1996, hosted by Huron College.

**Pacific Lutheran University**

*Thad Barnowe*, Management/International Business; management and economic reforms in China; Director of the China Business Studies Program within the PLU School of Business

*Carlton Benson*, History; modern Chinese history

*Gregory Guldin*, Anthropology; Chinese urbanization, ethnicity, and politics; Zhongshan University/PLU Exchange Program liaison

*Paul Ingram*, Religion; Buddhism, Chinese and Japanese religious traditions

*Richard McGinnis*, Biology; natural history of China; Sichuan Union University/PLU Exchange Program liaison

*David Vinje*, Economics; China's township and village enterprises as unique institutional structure for business

*Weihe Xu*, Visiting Professor of Chinese; traditional Chinese fiction and humor

**Greg Youtz**, Music; arts and music of China; Director of Chinese Music Ensemble

**Union College**

The ASIANetwork welcomes Union College as a new member. The Union College Asian Studies faculty includes:

*Theodore Gilman*, Political Science

*Yoshimitsu Khan*, Modern Languages; interest in Japanese moral education

*Joyce Madancy*, History

*Bruce L. Reynolds*, Economics; Director, East Asian Studies

*Yangqin Xie*, Modern Languages

1996-1997 Visiting faculty at Union College from Nanjing Normal University include: Zhang Ming, Zhang Yeliang, Liu Xuequn, and Yang Shan

**Western Washington University**

*Byeong-chul Park*, Sociology, was a member of the Korean drama troupe, under the direction of Charles Hill, which performed at the 1996 ASIANetwork Conference at the Hickory Ridge Conference Center. He is visiting assistant professor at Western Washington, and welcomes information about available teaching positions among ASIANetwork institutions.

Contact: Byeong-chul Park, Department of Sociology, Western Washington University, Bellingham, WA 98225; Tel:360/715-9893; email:bcpark@cc.wwu.edu

**Butler University**

The 1996-1997 Asian Film Series is offered through the Faculty-in-Residence program. Deborah Sommer's principal source is Facets Video in Chicago. Among the viewings will be *God As My Witness* (India) and *Bride Of The Wooden Man* (China).

Contact: Deborah Sommer, Religious Studies, 4600 Sunset Ave., Indianapolis, IN 46208; Tel:317/940-6503; Fax:317/940-9930; email:sommer@butler.edu

**Colorado College**

Colorado College will hold a one-day seminar, Saturday, October 12, 1996, "Subjectivity: Li Zehou and His Critical Analysis of Chinese Thought."

The seminar will feature presentations and commentary from Professor Li, Dr. Woei Lien Chong, Leiden University, and faculty from Colorado College.

Contact: Timothy Cheek, History, The Colorado College, Colorado Springs, CO 80903; Tel:719/3886525; email:tcheek@cc.colorado.edu

**Huron College**

As of November 1996, Huron College will be the official Chinese Language Proficiency Testing Center in Ontario, Canada.

Contact: James E. Crimmins, Dean of Arts and Social Science, Huron College, 1349 Western Rd., London, Ontario N6G 1H3; Tel:519/438-7224; Fax:519/438-3938; email:jcriimmin@julian.vwo.ca
The Pacific Rim/Asia Study-Travel Program (hereafter PRAST Program or PRASTP) emerged as an important component of the Asian Studies Program in the early 1970s. The program promotes the liberal educational mission of the university, extends curricular opportunities for significant encounters with Asian life and thought, and advances the co-curricular objectives of the university.

Beyond these institutional pursuits are the important personal experiences of each student in the PRASTP group of study-travelers: involvement in a significant community, cultivation of qualities of tolerance and sound judgment, and a heightened sense of cultural diversity.

**Intellectual autonomy**

The PRAST Program serves students in the development of their intellectual autonomy, for learning occurs both inside the classroom and in the various cultural settings of the enroute curriculum. Students must tie work on campus before the study-travel year with their academic program in Asia, developing an understanding of the interrelationships of knowledge as well as familiarity with diverse fields of knowledge.

The Asian Studies 370 independent research project course, which runs throughout the entire study-travel route, allows each student to focus on a topic of special interest in the discipline of the PRASTP director. Students reflect on their own values as they identify universals and particulars, and invariably confront American cultural provincialism.

**Comparative values**

The PRASTP objectives are cognitive and affective, providing both academic and personal experiences for the students. Less focused students have returned from the experience intellectually motivated, responsible, and mature. Modular study units and the constant alternation of reflective study and field work force students to become intellectually autonomous and personally responsible. Problems of competing value systems and behavioral expectations, as well as struggles with communication, health, and transportation, challenge students to recognize and clarify their own values. Students encounter critical political and economic problems in the Asian countries, while at the same time they make friends there.

In these situations, “comparative values” (a rubric in the Puget Sound core curriculum) has special meaning. When PRASTP students return to the Puget Sound campus, they have a considerable impact on the multicultural perceptions of their peers.

The rigors of travel and length of time spent in Asia force students to function as a community. PRASTP students learn to handle challenges both in the classroom and in the field, to get along with each other, and to face new situations head-on. They experience both frustration when things do not go as expected and euphoria when things meet or surpass their expectations. Working out this full range of feelings is a valuable process of maturation contributing to self-esteem and leadership opportunities.

The PRAST Program is a multicultural experience from the outset. A student’s initial application rests on the willingness to broaden an understanding of different cultures. Once admitted, a student immediately confronts cultural diversity. There is a three-stage pattern of development at the conclusion of which PRASTP students are likely to have a better understanding of different cultures than do other students at the university.

**Group dynamics**

First, prior to the year in Asia, students meet formally in prerequisite classes and informally in a non-credit course which introduces them to Asian cultures. The students begin to develop a community during weekly sessions in which they discuss common readings, share their research on the countries included in their upcoming travel, and examine cultural barriers anticipated in Asia. The non-credit preparation course includes participation in field trips and activities designed to pro-
mote skills in group dynamics and building trust. The students learn to respect, like, work with, and perhaps most important, trust one another. Their ability to take advantage of multicultural opportunities in Asia depends heavily on their willingness to share expertise and take care of each other.

Academics

Second, in the year in Asia, the students are exposed to a number of cultures including Korea, Japan, Vietnam, People's Republic of China, India, Nepal, and sites chosen in conjunction with the expertise of the director. They take courses in a logical flow beginning with a month-long study of Korean politics, a month in Japan, and so on through the remainder of the itinerary and enroute curriculum. This meshing of itinerary and course work fulfills the academic objectives of the university. The challenges of the moveable classroom and changing faculty within a general context of novelty meet curricular objectives.

Continuity

Third, PRASTP students remain friends and stay in communication with one another and the university. The Asian Studies director and PRASTP director organize reunions of former groups, using events such as Asia Week or Commencement as opportunities for reassembly. Former students are important mentors for upcoming participants. Prospective applicants or selected students can enrich their multicultural awareness well before the next program in Asia.

Contact: Elisabeth Benard, Asian Studies Program, University of Puget Sound, Tacoma, WA 98416; Tel: 206/756-3577; Fax: 206/756-3500;

THE 1996-1997 PRAST PROGRAM

Twenty-four students, two support staff, and Elisabeth Benard, PRASTP Director, left in August on the 1996-1997 PRAST Program.

Seven of the courses in this year's program are taught for one month each in Asia and the eighth, Asian Studies 370, began in the orientation year and continues with student research, writing, and oral presentations in Asia.

1. Korean Government and Politics

The course is taught by Sookmyung Women's University faculty, some of whom have been active in contemporary Korean politics. Centrally located in Seoul, Sookmyung provides easy access to significant sites in the city.

Students live with Korean roommates, and many will be invited to the Autumn Harvest Festival at their roommates' homes. Field trips to Kyongju (Korea's ancient cultural capital) and Kwangju complement the emphasis on politics.

2. Political and Cultural History of Japan, with an emphasis on the Kansai encompassing the ancient capitals of Asuka, Nara, and Kyoto

During three weeks in Kyoto, students live with Japanese families and visit shrines, temples, and palaces which reflect the rich history of art and literature in the Kansai. Field trips include a hike up Mt. Hiei to visit the Tendai Buddhist temple complex of Enryakuji and a bicycle trip through the archaeological sites of Asuka.

During the fourth week in Japan, students travel wherever they like, exploring the land and encountering the heterogeneity of the Japanese.

3. Culture and History of Vietnam

The faculty of Hanoi National University present the majority of the lectures which will examine major facets of Vietnamese culture in historical perspective, especially its colonial and post-colonial experiences and current social, political, and economic situations.

Field trips to the Temple of Literature and Ho Chi Minh's Mausoleum supplement the lectures. Following the month in Hanoi, students take a week's study tour from Hanoi to Ho Chi Minh City, including a visit to the ancient capital of Hue.

Scattering and Gathering

By now, students are ready for a holiday break, what we fondly call "scattering and gathering." This important dimension of the program allows the students to learn about a culture in a non-structured way by traveling independently, alone or in small groups. After the "scattering," we gather in Bangkok to share the adventures of being a foreign "other" on the road.

4. Tibetan Buddhism

Since the early 1960s, large communities of exiled Tibetans have lived in India. In this course, taught by the program director, students examine
the religious and philosophical theories of early Indian Buddhism that reached Tibet from the seventh to the fourteenth centuries C.E., the subsequent development of these theories, and the resultant formation and expansion of four major Tibetan Buddhist schools from the eighth to the twentieth century.

Students observe how these theories find expression in practices and institutions. The group visits Tibetan monasteries in India and Nepal, and lives among exiled Tibetans in Dharamsala, India, where the Dalai Lama resides.

5. Spiritual Landscapes of India

The course is taught in the state of Karnataka by the program director with guest lectures by Dr. Nagaraja Rao, former Director of Archaeology in India, who will accompany the group to the archaeological sites. Karnataka is replete with stone monuments and temples, including the site of the medieval Hindu capital of Vijayanagara.

The students learn how religion, literature, and politics intersect in Indian architecture, for these structures reflect religious and political power and ideology.


Taught by Professor Lee Metzger of the University of Montana, the course examines flora and fauna of the Himalayan region by applying scientific methods and teaching students how to be aware of potential environmental problems.

The course utilizes the Annapurna Conservation Area as a case study for bio-regional preservation and contrasts the methods of preservation there with the techniques applied in Chitwan National Park in south Nepal.

The course begins in Kathmandu, continues with a hike in the Annapurna area and a visit to Chitwan before concluding again in Kathmandu.

Second scattering and gathering

Spring break is a test of a student’s ability to travel alone or in a small group and to handle situations “beyond her/his control.” By now the students are confident and able to undertake more demanding explorations. In the past, students have visited the rain forests of Malaysia, explored the Mount Everest region, or been alone on a deserted island in Indonesia.

7. Ethnic Minorities in China

The course is taught by Dr. Michael Saso, Director of the Institute of Asian Studies in Beijing, with guest lectures by faculty at the Chinese Academy of Social Sciences, the National Minorities Institute, and Peking University.

The course explores issues of minorities and the Han Chinese including polarization, marginality, and the consequences of providing the majority with a seemingly monolithic cohesion.

Field trips include the Lama Temple in Beijing, the Great Wall, Inner Mongolia, and Xian, an ancient capital of China.

STUDY ABROAD

Butler University

Has developed a liaison with the Valparaiso University Study Abroad program in Hangzhou.

Contact: Deborah Sommer, Religious Studies, 4600 Sunset Ave., Indianapolis, IN 46208; Tel:317/940-6503; Fax:317/940-9930; email:sommer@butler.edu

CET Academic Programs

China: Chinese Language Programs in Beijing and Harbin

January Term, 1997: December 31, 1996-February 1, 1997

Spring Term, 1997: February 4, 1997-June 1, 1997 (est.)

CET’s January Term in Beijing is an intensive four-week introduction to learning Chinese in China. Classes emphasize interactive learning by combining classroom study with structured field trips to nearby historical and cultural sites and language practica. The curriculum stresses development of a pragmatic competence in Mandarin Chinese. A minimum of three semesters of college Chinese or its equivalent is necessary to apply for this program.

CET’s 1997 Spring Term offers students several opportunities to study Mandarin Chinese in two excellent environments, Beijing or Harbin. CET’s Beijing program accepts beginning through advanced students. CET’s Harbin program is specifically designed for students who have had at least two years of college Chinese or its equivalent.

Both programs include such opportunities as Chinese roommates, 1:1 tutorials in a topic of the stu-
dent's choice, a Chinese-language pledge and extra-curricular courses in such topics as Chinese cooking, painting, calligraphy, and martial arts.

Contact: Sean Bell, CET Program Officer, 1000 16th St., NW, Suite 350, Washington, DC 20036; Tel: 800/225-4262; email: emailcet@cct-china.com

[Please note CET change of address.]

**Colorado College**

Colorado College and Han Nam University, Taegon, Korea, in June 1996, signed a formal exchange agreement covering faculty exchanges, program development, and future student exchanges.

Contact: Joseph Pickle, Colorado College, 14 E. Cache la Poudre, Colorado Springs, CO 80903; Tel: 719/389-6615; email: jpickle@cc.colorado.edu

**Concordia College and Gustavus Adolphus University**

“Community Development in India” Involves study of language, history, religion, and culture of India as well as environmental studies. Sites in south India in rural villages, wildlife preserve, NGO, and period of independent study.

Contact: Linda Johnson, Concordia College, 901 S. Eighth St., Moorhead, MN 56560; Tel: 218/299-4187; Fax: 218/299-3947; email: ljjohnson@gloria.cord.edu

Randy Bush, Gustavus Adolphus College, 800 W. College Ave., St. Peter, MN 56082; Tel: 507/933-7028; Fax: 507/933-7041; email: rbush@gac.edu

**Huron College**

Recommends the Kansai Gaidai University program in Japan. Kansai Gaidai receives a large number of AIEJ scholarships for international exchange students.

Contact: James E. Crimmins, Dean of Arts and Social Science, Huron College, 1349 Western Rd., London, Ontario N6G 1H3; Tel: 519/438-7224; Fax: 519/438-3938; email: jcrimmin@julian.vwo.ca

**Pacific Lutheran University**

Pacific Lutheran University conducts exchange programs with Zhongshan University for Business Administration, Social Science, and Humanities majors and with Sichuan Union University for Natural Science students.

Contact: Greg Guldin, Pacific Lutheran University, Tacoma, WA 98447; Tel: 206/535-7661; Fax: 206/535-8305; email: guldinge@plu.edu

**Union College**

Union College students study at Kansai Gaidai University in Japan, Nanjing Normal University in China, and Yonsei University in Korea.

Contact: Yoshimitsu Khan, Union College, Schenectady, NY 12308; Fax: 518/388-6462; email: khany@gar.union.edu

**Valparaiso University**

Application deadline: March 1, 1997.

Duration: mid-August to mid-December 1997

Valparaiso University has an exchange relationship with Hangzhou University in Zhejiang province, four hours by train from Shanghai.

Hangzhou Program students take 10 credits of intensive Chinese language and 3 credits of an East Asia course which can include, for example, Chinese Culture and Civilization or Comparative Politics.

Students live in a special international student dormitory, and have several meal options including eating at the dormitory, preparing their own food, or eating in restaurants.

Tuition for the Hangzhou Program is the same as that of Valparaiso University plus the study center fee of $530. Students are responsible for their airfare, health insurance, and incidental expenses. Lutheran Colleges’ China Consortium students should see their study abroad advisors for details.

Contact: International Studies Office, Valparaiso University, Valparaiso, IN 46383; Tel: 219/464-5333; Fax: 219/464-6868; email: hmguigan@exodus.valpo.edu

**Willamette University**

Willamette maintains sister university links with Tokyo International University, Xiamen University, PRC, and has a partnership with Kookmin University, Korea.

Contact: K.S. Ainsworth, History, Director, International Education, Willamette University, Salem, OR 97301; email: kainswor@willamette.edu

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**In appreciation:** The ASIANetwork thanks retiring Board members, Gregory Guldin, Rita Kipp, and Steve Nussbaum, for their outstanding leadership. Our gratitude goes to Rita Kipp and Tim Cheek, for organizing a most informative April 1996 Hawai’i AAS ASIANetwork panel.

The Editor would like to thank Bob McJimsey, History, Colorado, for his tireless and invaluable voluntary assistance in the desktop publishing of the this and the last ten issues of the ASIANetwork Exchange.
Zach Liggett participated in the Asian Studies program at Kansai Gaidai University in Japan. He is currently on a sister-city program in Takamatsu, on the island of Shikoku, teaching English and assisting at city hall. Liggett, who graduated with honors, majored in Economics and International Studies. He plans to work on a graduate degree either in international affairs or international business studies.

The ASIANetwork Exchange welcomes short reflective essays by students on their experiences in Asian Studies courses or Study Abroad programs.

I had the marvelous experience of spending my junior year (1994-1995) at Kansai Gaidai University in Osaka Prefecture. During those months, my horizons were broadened substantially, and the elementary seeds of an understanding of Japan were firmly planted.

I engaged Japanese culture on a daily basis both as the welcomed member of my gracious homestay family and as a foreign traveler to and from the university. My host family took pains to ease any transitional difficulties I might have had in adjusting, and indeed their efforts made life very comfortable.

Osaka's club scene

On a weekly basis, trips to Kyoto and Osaka (each only sixty minutes away) provided further intellectual and social rewards. Exploring Kyoto's historic districts or Osaka's lively club scene were relatively hassle-free cultural adventures, especially in the company of easily-made Japanese friends.

The year did pose numerous challenges which drove me to new levels of personal growth and awareness. My mistakes provided, in the end, opportunities to learn more about Japan and its character. What follows are observations and insights concerning a telling test, the twice daily commute to and from the university.

The commute

At Eckerd College, I could literally crawl from one extreme of the campus to the other in fewer than fifteen minutes. In Japan, two hours of commuting to school, work, or recreational activities are as common as eating rice, and my 60-90 minute daily trip from home to school was a typical Japanese endeavor. My "commuting triathlon" utilized the bicycle, trains, and buses.

Initially, I doubted that I would survive three hours of commuting while juggling school, social, and family activities. After a couple of weeks, however, the trip became habitual, and proved to be an essential component of my learning experience. Aside from honing time-management skills close to perfection, the commutes allowed me to participate in a very routine segment of Japanese life.

Bike portion

I began soon after 7 a.m. with a ten minute bike ride from home in Kisaichi to the train station. While short in duration, this ride packed the equivalent of six cups of caffeinated coffee in terms of its effect on waking my morning-weary body. My home was high in the hills, the station was low in the town's valley, and the route down was one of seemingly endless switch-backs and hair-pin turns which tested the limits of my morning navigational and coordination abilities.

This first leg of my daily journey took place on a 1960s, baby-blue, 1-speed classic, complete with tired brakes, bald tires, warning bell, and front basket. I was a sight as my blond-haired, blue-eyed body recklessly struggled with the descent, brakes screaming, bell ringing, and nodding "ohaiyoo gozaimasu" ("good morning") to the women involved in their own morning ritual of seeing off salary-man husbands and weary-eyed school-children. For nine and a half minutes of the ten minute ride, I worked the brakes and did zero pedaling. Close calls with other bikes, cars, scooters, and the brutal road-side, open rain gutters were a common feature. By the time I reached the train station, I
was more than awake as I left my bike in a bicycle parking lot in company with countless Japanese also ending the first stage of their own daily commutes.

Train portion

Stage two of my travels was tamer, but just as entertaining on the thirty minute train ride from Kisaichi to Hirakata City. The trains were true to their down-to-the minute punctuality, and their interiors were extremely clean. Fortunately for me, Kisaichi was the originating point on the line so I could choose where to sit. Succeeding passengers were not so fortunate. By the trip's midpoint, the train was full, and at each stop, only a few souls would get off before the flood of new commuters crammed themselves in.

As conditions became uncomfortable for those too late to find a seat, I had to admire the quiet acceptance of such miserable conditions. How so many bodies fit into the space of one train car boggled my mind. If there were an accident, the chance of injury from being thrown was minimal as there was no space to fall into. The worst of such cases occurred on rainy days when wet bodies crammed into one another, and the sealed windows forbade the aid of ventilation. I tried to imagine these conditions in America and concluded that proximity to one another in such a cramped environment could only lead to ugly situations as pent-up frustration sought escape and devious thieves skillfully emptied the pockets of their neighbors.

During this portion of the commute, I observed how Japanese acted towards themselves and towards me, an American student. With seats arranged bench-style along the sides placing passengers opposite one another, evading a foreigner was nearly impossible. The passengers maintained an eerie silence, and conversations were whispered. Most commuters preferred to read a newspaper or comic book or simply to close their eyes and avoid any social interaction.

Stereotypes

Non-Japanese faces were few, and thus my barbarian features commonly drew stares. While most seemed intrigued, some (usually older women) were visibly frightened. I had to adjust to watching older women relocating to "safer" zones away from me. This fear (or disgust) is possibly traced to World War Two, but more likely is due to the limited, but often sensational media reports about American society. Many acquaintances were shocked to learn that though I lived in Florida, I did not own a handgun and had never been involved in a car-jacking. While crime is a more visible component of American life than in Japan, it was frustrating to face such abundant fear, and it illustrated to me the personal ramifications of widely-held stereotypes.

Bus portion

The last leg of my triathlon commute was a twenty minute bus ride from the train station to Kansai Gaidai University. While the precise timing of Japanese public transport is commonly noted, I was amazed that this efficiency held even with the buses. I could understand how trains could follow timely schedules. But that buses, facing the random variables of traffic, accidents, and weather conditions, also maintained near-perfect timing seemed exceptional. This precision meant that being a minute late in making my bus resulted in an additional fifteen to twenty minute delay waiting for the next bus.

I will not forget the second day of my homeschool commute when I mistakenly boarded the wrong bus. At that point, I knew that the #23 bus went to the university. Unfortunately, I did not know that there were two different #23 buses distinguishable by the Kanji characters posted on the buses' sides. As I hurried from the train just in time to board the bus, I silently congratulated myself for timing things perfectly. But the view from the windows was not the same as the day before. Perhaps, I thought, it was a different route, so I soaked in the passing scenery. I began to worry as more people disembarked, and as no one else on board was my age. When the last passenger exited, I sheepishly wandered to the front and asked, in garbled Japanese, something which probably sounded like,"Uhh, bus...this...university goes to...does it...?" From the driver's response, I understood that the bus would return to the train station, so I wandered back to my seat, highly embarrassed, but equipped with a valuable lesson about bussing in Japan: learn the Kanji for your destination!

Daily experience as education

Through my adventure-filled commutes in Japan, I gained additional physical acumen (that ten minute bike ride downhill in the morning came back to bite me during the evening as a twenty-five minute, don't-stop-pedaling-or-you'll-roll-backwards, quadriceps-burning uphill climb) as well as unique and personal insights into Japanese life. While the idea of spending two to three hours of every day traveling to and from school initially promised to be a major down-point of my experience abroad, engagement in the common commuting ritual, a Japanese daily experience, became an enjoyable piece of my education.
From Lou Aarons
Thank you very much for including mention of WordMate’s Japanese program in the ASIANetwork Exchange [Reviewed by Rose Bundy in Volume IV, Number 1, March 1996]. I would like to mention that I sent, for review, only one sample list out of over 100 lists in the program.
I am reprinting the program this summer with minor revisions with a new title, Japanese Say Hello. WordMate’s Speed English will be included in the U.S. Department of Commerce’s catalogue show in Tokyo and Osaka, July-November 1996.
Contact: WordMate, PO Box 992, Skokie, IL 60076; Tel:708/677-6186; email: louisa6881@aol.com

From Charles Hill
Thanks to the ASIANetwork for the April conference. I’m already looking forward to Vermont.
Charles Hill, Han Nam University; email: hanhill@eve.hannam.ac.kr

From Richard Killough
The 1996 ASIANetwork Conference was extremely good. Thanks to the Board and to those who led sessions. My Drury colleagues were exceptionally pleased with the helpfulness of the programs, the session leaders, the speakers, and the general goodwill of all those there. I am proud to be part of such an organization. We seem to be doing things helpful to all of our colleges and faculty.
Contact: Richard H. Killough, Drury College, 900 N. Benton, Springfield, MO 65802; Tel:417/873-7229, Fax:417/873-7529; email: rkillough@lib.drury.edu

From Molly Ransbury
We are redesigning our Western Heritage course to place our culture within a world context using the approach of texts in dialogue. For example, we have paired Machiavelli with the Japanese puppet play of Chusingura to contrast the values of leader and follower.
We are now trying to find a work to play off against Thoreau’s Walden in order to explore non-Western concepts of nature and a second to explore the concept of human/individual notions of freedom and dignity. The books we choose will be read by college first-year students, and should be widely read works from the culture.
Can anyone help?
Contact: Molly Ransbury, Eckerd College, 4200 54th Avenue South, St. Petersburg, FL 33711; Tel:813/864-8266, Fax:813/864-7590; email: ransbunk@eckerd.edu

From Bruce L. Reynolds
We sometimes have empty slots in our Union College programs at Nanjing Normal University, Kansai Gaidai, and Yonsei University. We would like to swap slots with a college which has study abroad programs in other Asian countries, especially Vietnam.
Contact: Bruce L. Reynolds, Economics, Union College, Schenectady, NY 12308; Tel:518/388-6217; Fax:518/388-6988; email: blr1@cornell.edu

From Hiro Sato
We are compiling a list of branches of American colleges and universities in Asian cities. In this instance, by “branches,” we do not mean “sister schools,” but schools actually set up by American institutions of higher education, such as those established by Temple University in some Japanese cities. We would be grateful for any information.
Contact: Hiro Sato, Director, Research and Planning, JETRO New York, 1221 Avenue of the Americas, New York, NY 10020; Tel:212/997-0400; Fax:212/997-0464

From Deborah Sommer
Thanks to the ASIANetwork Board and participants for organizing the 1996 conference. Besides the great hands-on information, it’s also psychologically a boost to know that there are a lot of other people out there creating international programs at small places in the heartland.
Contact: Deborah Sommer, Religious Studies, Butler University, 4600 Sunset Ave., Indianapolis, IN 46208; Tel:317/940-6503; Fax:317/940-9930; email:sommer@butler.edu
"We need more study abroad, not less. The Pacific Century is here. We must not be blinded as though we were deer with headlights in our eyes," Richard Wood challenged the ASIANetwork Conference attendees at the April 27, 1996 lunch. 

Wood, President, Earlham College; Chair, U.S.-Japan Friendship Committee and U.S.-Japan Conference on Cultural and Educational Interchange (CULCON), has accepted a position as Dean of the Divinity School, Yale University, effective July 1, 1996.

Wood cited Richard Jackson of the Foreign Service Institute who observed the qualities of successful foreign service officers. Wood suggested that Jackson's conclusions are also characteristic of students whose study-abroad experiences are the most enriching.

Excellent study-abroad experiences

Such students 1) know enough or take the time to learn enough language to engage in cross-cultural communications; 2) know something of the history, culture, and politics of the host country; 3) are interested in what is going on in the world outside of the university; 4) frequently travel away from the university site and city to the country and small towns; 5) develop personal contacts outside their official links; 6) are skilled in active listening, using both their eyes and their ears.

Erasmus model

"American study abroad programs must be rethought," Wood urged. We should move away from the junior year abroad concept, and consider the European Erasmus model whereby students receive their degrees from more than one institution.

Wood underscored the centrality of language study in the study-abroad experience. Language is fundamental to competence in communication and is the basis of establishing genuine exchange.

Contact: Richard Wood, Dean of the Divinity School, Yale University, New Haven, CT 06520; Tel:203/432-5303 [MMcJ]

GENDER AND CHANGE IN ASIAN SOCIETIES

1996 ASIANetwork CONFERENCE PANEL SYNOPSIS

Rita Kipp, Panel Chair
Anthropology, Kenyon College

Following the charge to examine what has changed and what has not changed in women's lives or gender relations over recent decades, four panelists reported on the countries or regions of Asia they knew best.

Panelists included Sandhya Kiran, Biology, Lady Doak College (Madurai, India), 1995-1996 United Board visiting scholar at Presbyterian College, on India; Nirmala Salgado, Sociology, Augustana College (639 38th St., Rock Island, IL 61201), on Sri Lanka; Rita Kipp, Anthropology, Kenyon College (kipp@kenyon.edu), on Southeast Asia; and Suzanne Barnett, History, University of Puget Sound (sbarnett@ups.edu), on China and Japan.

Kiran addressed the impact of Hinduism on images of women and noted where the Indian government is attempting to ameliorate gender inequality. Salgado and Kipp both focused on changing work roles for women, especially in industry and as international migrant laborers. Barnett looked at women both in relation to the socialist revolution that remade China and to the Japanese reformation since the Meiji era. Her remarks suggested the difficulty of translating "feminism" across different times and cultures.
The panelists compiled an annotated list of books they recommend for teaching courses about women in Asia, or for incorporating information about gender and change in other courses.

**South Asia**


A comprehensive study that examines the history, role, and activities of female Buddhist renunciants or “nuns” from the late nineteenth century to the present. Discusses these women within the context of the Buddhist revival in Sri Lanka.


An anthology of women’s writing in India, including translations from a variety of languages and representatives of diverse literary genres. Especially useful in providing an overview of nationalism in relation to women and the women’s movement in India. Short introductions to individual writers and their works.


A collection of essays relating to the status and role of Sri Lankan women in a variety of contexts and concerning issues common to developing countries. Women in politics, education, law, the family, and foreign domestic work in mid- and late twentieth century contexts.


The roles of Indian women from Vedic times through pre- and post-independence. Good documentation.


Insights on the relationship between women, food, and population, and on the position of women in programs of sustainable development.


Articles that examine and challenge the roles of women in a rapidly changing society.

**Southeast Asia**


Challenges the supposition that gender relations in this region are equal or complementary, and disputes that we can ever study gender “in and of itself.” Essays about Malaysia, Indonesia, Thailand and the Philippines view women’s lives in transnational, national, and local contexts.


Examines how young women’s industrial labor changes the dynamics within their families. Describes the new constraints that have emerged along with new freedoms, and finds the total impact on women “paradoxical and contradictory.”

**China and Japan**


Argues that women’s equality was central to the revolutionary movement led by Communists and essential to the viability of the PRC. Revolution would occur only if women were freed of traditional constraints, and women would be free only if China experienced a Marxist revolution.


Supports the view that Japan’s modern transformation significantly involved women of varying social classes but reinforced the subordinate role of women. Describes the state’s incorporation of women into national policy with the Meiji emphasis on “Good Wife, Wise Mother.” Explores post-Meiji social history showing that while women enjoyed increased recognition, socio-economic structures relegated them to home and motherhood. Liberal activists of the Taisho era appear either as the “Modern Girl” or “New Woman,” upsetting established norms, or as feminists who advocated motherhood as woman’s noblest work.


A compelling, recent novel about foot-binding in the last years of imperial China and the early Republic. With double meanings everywhere, over-
stated, often ironically witty. Views bound feet as art and fetish. Shows the complicity of women in the perpetuation of their subordinate status, symbolized by their deformed feet, ironically perceived as reformed feet and as the basis of female agency and empowerment.


Novel about a doctor in late Tokugawa era who experiments on his wife. Modeled on an actual historical figure.

**USING RELIGION TO TEACH ABOUT ASIA**

1996 ASIANetwork CONFERENCE PANEL SYNOPSIS

Miyako Matsuki, Panel Chair
Religion, Gettysburg College

How does one teach about the religions of Asia to undergraduates? Professors who are specialists in Hinduism, Buddhism, Confucianism, Taoism, or Shinto have faced this question many times. At the ASIANetwork Conference, the issue was phrased in a different way in a panel presentation entitled, "Using Religion to Teach about Asia."

Carol S. Anderson, Kalamazoo College
(Anderson@kzoo.edu)

A student once described my course on Chinese religious traditions: “Think of it this way. If Chinese religions are like a flower, we’ve studied the stamen, the petals, the stem and the roots, but not the essence of the flower itself.”

I have found this analogy useful in thinking about how we teach the religions of China, Japan, and South Asia. With this analogy, this student revealed her expectation that in the course she would learn something of “Chinese spirituality.” Spirituality, students explain, is the essence of religion, and I have found that students dismiss the institutional forms of a religious tradition in favor of what they understand the spiritual forms to be.

The assumption that “spirituality” may be separated from the structure of a religious tradition is a common one among students at Kalamazoo College. They are not necessarily engaged in a personal religious search, but they seek to grasp, comprehend, and digest the inner religious experience of others.

Teaching a course on Chinese or Japanese religions or on Buddhism in South Asia is thus as much an exercise in hermeneutics as in teaching the substantive issues. As we read the early myths of the Nihongi, for example, we discuss the unarticulated assumptions about religion and spirituality that students bring to the class. We attempt to see the complex and intricate dance between myths, histories, symbols, rituals, and sacred texts that lies at the heart of any religion. Ideally, students learn through a course on Asian religious traditions that their initial expectations require reshaping. As one student put it on the last day of class, "Maybe our search for Chinese spirituality is mostly a product of our own culture."

Cathy Benton, Lake Forest College
(benton@lfmail.lfc.edu)

I am interested in the pedagogical issues that emerge when using story literature as a window into the Indian religious tradition. Stories teach the world view and ethos of the tradition in small “nutshells.” My job as the teacher is to help students understand the broader context which the stories highlight.

One of the challenges of this approach is finding good translations which are faithful to the original languages, but are also accessible to students. Once the texts have been chosen, my role as guide is twofold: first, to provide the right balance of contextual background in the Indian tradition without destroying the opportunity to discover the tale’s teachings in the words of the narrative itself, and second, to guide students in examining the implicit assumptions and value judgments inherent in the form and content of the stories.

Using traditional stories as a way to draw students in works well because students begin to learn the religious tradition from the inside out, rather than from the “outside” in as they do when simply reading secondary sources.
I like structuring the class this way because it parallels traditional ways of teaching/learning, and because students consistently respond with openness, humor, fascination, and curiosity to learn.  

Christopher Ives, University of Puget Sound  
(ives@ups.edu)

While providing an excellent entry into broader undergraduate examination of Japanese culture, courses on Japanese religion run the risk of suffering from the reification, essentialism, and exceptionalism that characterize much of the discourse about Japanese religion and culture.

Many works on Japan tend to reify the various facets of traditional Japanese religious life as separate “isms,” such as Buddhism, Shintoism, and Confucianism, even though such compartmentalization derives less from historical Japanese religious life in its concrete specificity than from factors in Meiji Japan and categories in Religious Studies.

In a different direction, certain works contribute to the reification and essentialism reflected in representations of “the Japanese spirit” or “the Japanese world view” and in arguments by such figures as D.T. Suzuki that Zen has so permeated Japanese culture that it is now the master key necessary for unlocking phenomena as diverse as swordsmanship and landscape gardening. As readers of this newsletter know, this essentialism has contributed to hackneyed claims about the uniqueness of Japanese culture and to misty and mystifying introductions to Japan that overflow with references to haiku and cherry blossoms.

Rather than being a curse, however, these issues can constitute a pedagogical blessing, for they provide an opportunity to consider with students how Japanese culture consists not only of an array of values and practices, but also of a set of self-reflections on “Japanese culture.”

Raj Thiruvengadam, Simmons College  
rthiruvengad@vmsvax.simmons.edu

An intriguing challenge in teaching about Asian religions in an American context is negotiating a border between the familiar and satisfying, “but misleading,” and the exotic and fascinating, “but seemingly unthinkable.”

The concept of reincarnation is a good example of the movement from the banal to the bizarre. Students’ popular notion of reincarnation is that it is a way to live forever. This they like. But it is disconcerting and thought-provoking to learn that in Asia the cycle of rebirth is that from which one seeks liberation. Living forever is the problem.

Faced with such unfamiliar ways of thinking and valuing, some students “shut down” by becoming reactionary and passing off such ideas and values as simply wrong and backward. So it is necessary to tip them back over the border in the other direction, making the foreign more familiar. For example, the Shinto “kami dana” altar can be compared with the mantle piece above the American fireplace since both are places where meaningful family mementos are placed.

Or one may liken the Hindu pantheon of gods and goddesses or the Buddhist pantheon of bodhisattvas to the Catholic saints and martyrs. By whatever methods, the aim remains the same: finding this border for each student and keeping them focused (even if a little “tipsy”) on the movement across it.

Miyako Matsuki, Gettysburg College  
(mmatsuki@gettysburg.edu)

As a native of Japan, I have a special concern when teaching a course on the religions of Japan. Am I too subjective, emotional, and biased? Can I present the subject as “purely” academic material? Where do I begin?

I use textual studies in the course and expect students to read as many original texts, in English translation, as possible. Besides the Analects of Confucius and the Tao Te Ching, which influenced the Japanese through the ages, and some Buddhist sutra texts, I find Japanese Religions Past and Present (Ian Reader, E. Andeasen and F. Stefansson) very helpful. The latter includes Shinto myths, Norito, material from Kojiki and other historical documents and religious writings.

Videos such as Shinto and The Yamaguchi Family are effective. In order that the students feel the culture, I tell fairy tales such as Momo-taro, Kaguya-hime, Hana-saka-jijii, and even Saru-kanigassen (a fight between Monkey and Crab). I also teach some kanji to encourage the students to study the accessible picture language of the Far East. I include personal recollections: how I lit sticks of incense for departed grandfathers and brothers who died so young, discussed current events with visiting Shinto priests, and washed the grave stones and cleaned the area of a Buddhist temple.

If students grasp the inclusive character of Asian religious culture and how deeply daily life and religious beliefs are intertwined in Asia, then the path to comprehend another culture has a healthy beginning. Above all, I like to see the students grow more interested in Asian cultural traditions.
THE CHALLENGES AND REWARDS OF ASIAN STUDIES AND SOME PERSONAL PERSPECTIVES

Rhoads Murphey

History, University of Michigan

Rhoads Murphey gave the ASIANetwork Conference opening keynote address on Friday, April 26, 1996 at the Hickory Ridge Conference Center. He kindly gave permission to print his talk. For reasons of space, this is an edited version. If you wish to have a copy of Murphey's full address, please contact the Editor.

Professor Murphey has been active in the Association for Asian Studies as editor of the Journal, monograph editor, executive secretary, member of the board of directors, and as president. The second edition of his History of Asia was published in May 1996 by Talman (512 p., illustrated; ISBN 1886746567; $36.50 paper).

I am delighted to make this direct acquaintance with your network, the newest member of the extended family of the Association for Asian Studies, and I thank you for inviting me. Although I come from a big university, the University of Michigan, I assure you that we care about the liberal arts too, and have within the larger university a College of Liberal Arts, where I have my being as Professor of History and Director of our program in Asian Studies.

Liberal arts colleges are the keystone of our education system. They keep alive the commitment to learning, to literature, science, history, philosophy, and the arts-and to area studies-for their own sakes, for the enrichment of life, rather than merely job training. Jobs will take up the rest of our students' lives after they graduate. The four years of wider horizons which we offer make it possible to give their lives richer meaning. These years will not come again, so they need to be used well, similar to putting money into the bank for the long future, something on which students can draw as long as they live.

Liberal education

The word, "liberal" has lost its proper meaning in the dust of the political arena. What it has always meant, and still means, is free, and in the context of the liberal arts college that means free of the constraints imposed by job training, free to explore the whole world of learning, and free to cultivate one's self as the Confucian scholars sought to do.

After the turbulent 1960s, there began movement toward setting requirements, in effect paradoxically, to oblige students to pursue the freedom which the liberal arts ideal institutionalized, to explore at least some segments of the world of learning in the sciences, literature, the arts, and humanities. Some colleges pushed students in the direction of sampling the world as it really is, by studying cultures other than their own.

This country is dangerously ignorant of the world beyond the end of its own nose. We constitute about four per cent of world population, and although we have disproportionate wealth and consume a disproportionate share of the world's resources, we are necessarily involved with the rest of the world which so outnumbers us. With the best of intentions, we have tried to play the roles of policeman and peacemaker to the world, but our efforts have been hampered or frustrated, as in Vietnam, by our ignorance of what the world in its various parts is like.

The biggest and most important part of that world is Asia where over half of the world's people live among the world's oldest living civilizations. Asian cultures are incomparably rich in their vast historical depth, and their societies and values, formed over many centuries, are different from ours. Asia includes the world's fastest growing economies, with which we are eager to trade and establish some stake through investment. These are powerful reasons to support a major effort to educate our young people about Asia.
Wars in Asia

If any further evidence were needed, one can point out that we have been engaged in four major wars in Asia in this century, beginning with our conquest of Philippines, 1898-1900, our life-and-death struggle with Japan, 1941-1945, our dominant role in the Korean War, 1950-1963, and our tragic misadventure in Vietnam, 1964-1972. In Vietnam, as had been true earlier in China, we pitted our massive “fire power” against what proved to be the even more powerful force of peasant nationalism and its guerrilla strategy. Those of us who saw that struggle in China, and its outcome, feared the worst when the United States took up the bankrupt French cause in Vietnam and then mounted its own ill-fated effort.

We have learned the hard way that ignorance of Asia has resulted in casualties and defeats. It should have been enough to consider the compelling reasons for learning about Asia stated above: its size, numbers, ancient traditions, distinctive societies, and booming economies, or at the very least to have drawn the obvious conclusions from our mistaken judgments over China, without having to pay another measure of American blood, and at the same time to devastate Vietnam, in pursuit of an unreachable objective. Throughout the Vietnam War, there were a handful of scholars in this country who knew Vietnam’s language and history, but none of them were consulted in the shaping of American policy. When will we learn?

The Quiet American

When congressional hearings were held on Vietnam in the early 1970s, then CIA director, William Colby, was asked if he had read Graham Greene’s The Quiet American, which brilliantly anticipates the quagmire in which we became involved. Colby replied that he hadn’t read it, and that “professional intelligence agents”-like the hopeless fool Alden Pyle in Greene’s novel-were far better able to understand what was happening. How blind can you get? Pyle was typical of American “intelligence” in those tragic years, not even knowing French let alone Vietnamese and knowing zilch about the country’s history or its contemporary forces, his head stuffed instead with pat formulae about the fight against communism and the Red Menace.

If a healthy democracy depends on an informed citizenry, as clearly it does, we have a long way to go, and our colleges have clear roles to play. The interest of this gathering is education about Asia, and all of you in the ASIANetwork are engaged in that vital task. I wish you well. You are helping to assemble a new generation which, as Asia’s dominance of the world increases, will steer toward a fruitful relationship with the Asian countries.

Universal human problems

Equally important, I would argue, is that our graduates understand the richness of Asian civilizations, both for themselves and as invaluable perspectives on our own civilization and society. Asia has generated different solutions to universal human problems; we need to examine them, and to see our own successes and failures in the light of that wider human experience.

In their long history of sophisticated cultures, Asians have cumulatively built up experiences which offer endless rewards for study and enjoyment in poetry, fiction, the writing of history, a variety of religious traditions, music, folklore, dance and dance-dramas, opera, ritual, philosophies, the art of the essay, several forms of encyclopedias and gazetteers, intriguing reflections on the human condition, great epics, story tellers, painting, sculpture, architecture, magnificent ceramics, beautiful minor arts, and lots more.

I hope your institutions require students to take courses on Asia. Requirements are often considered a drag, dampening student and faculty interest. But in a case like this, requirements which involve students in the study of cultures other than their own, are fully justified. Students should be offered some choice of courses to meet the requirement. With a rich smorgasbord from anthropology and art to religion and women’s studies from which to select, students do not need to feel restricted in their options.

Thomas Jefferson

Despite our alienation of the rising and immense power of Communist China, our siding with Pakistan as a cold war ally against neutralist India, the bitter legacy of our actions in Vietnam, the brutality of our conquest of Philippines, the insult to all Asians of our Oriental Exclusion Acts, and our full share in the treaty-port world of privilege and discrimination, there remains a reservoir of good will and admiration of the American way among Asians. Much of that admiration is based on our example of wealth and power, which all nations would like to have, and on our technology as a means to such ends. But we are also esteemed for the ideals of our founding fathers and the example of democracy set from the time of Thomas Jefferson.
Our motives in Asia were mixed from the beginning with the search for commercial profits and Christian converts, but also with a genuine desire on the part of Americans, including the missionaries, to help Asians improve their material lot and to "modernize" their countries, American-style. American missionaries were in the forefront of medicine, education, and famine relief in Asia. Later we regarded Asian countries as players in the Cold War, on our side (Japan, Thailand, Pakistan, South Korea) or against us.

The Sand Pebbles

Despite the positive missionary work, Asians had difficulty interpreting our behavior in Asia as consistent with our traditions of freedom and democracy. An example was the presence of our gunboats on China's rivers. This episode was portrayed in Richard McKenna's novel The Sand Pebbles (and film with Steve McQueen and Candice Bergen), a thought-provoking picture of China in the 1920s when Americans misunderstood the rise of Chinese nationalism.

Similarly, Indian nationalists hoped that Americans, who won their independence from Britain, would support India in its struggle. But we would not challenge the British, who were our wartime allies against Japan and Germany. Our behavior in Asia, and even at home, where hundreds of Asians were killed in race riots in California and elsewhere, did not conform to Emma Lazarus's moving poem on the base of the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free. I lift my lamp beside the golden door."

Nevertheless, the Indian and Vietnamese declarations of independence, in the words of Nehru and Ho Chih Minh respectively, were patterned directly on those of Thomas Jefferson, and these and other American ideals are still looked up to in Asia. We can also take satisfaction from our role in building a genuine parliamentary democracy in Japan, and although most of the credit for this must go to the Japanese and their free choice of such a system, the imprint of the American model is clear.

Surely, our job is to educate a new generation of Americans who will represent the best of this country and its ideals, and who understand Asia. Teaching Asian Studies to undergraduates is a challenge as well as a joy. Most are eager to learn about something outside their own immediate experience. Those of us in Asian Studies have it relatively easy, in the sense that no one is required to take our courses, and there are fewer "practical" pressures on them.

The students who take our courses do so because they are interested for themselves, and that makes it easier and more fun to teach them. Another advantage for us as teachers is that increasing numbers of our students are Asian-Americans, eager to learn more about their heritage—and here they often have the support of their parents.

But Asian-Americans of college age have often grown up in this country and its culture, and they tend to have the same problems as other American teenagers. Perhaps the greatest of these problems is the failure to realize that nothing worth having, including learning, can be won without hard work. Most Asian-Americans are aware that their ancestral cultures, all without exception, emphasize this basic truth, and at the same time put a high priority on learning. Hard work and respect for education account for the brilliant success of Asian cultures in the past and in the contemporary world, records of achievement which put this country in the shade.

The familiar story of the consistently high performance of Asian students in all fields is basically a matter of attitude and priorities. I do not suggest that we should become like, for example, the Japanese, where too little scope has been allowed for young people outside the pressure and grind of school and examinations. We in this country have a different culture, which most of us are used to and generally content with. It would not work to push Americans into a different style.

Hard work

At the same time, we can learn from the Asian example about the importance of hard work as an essential condition for obtaining what we want in life. As teachers, it just doesn't work to give the students what they want, without effort on their part. Many expect that we will amuse or entertain them, show them movies or videos, and that in the process they will learn. While entertainment and films certainly do have a valid place, there is no substitute for individual hard work on the part of the student. Although one must try to reach students where they are, sound learning can not be achieved only through visual aids and without serious attention to the printed word as the major path to learning.

Reading and writing

The decline in reading in the television age was not inevitable—the Japanese, for example, read ten times the number of books Americans do, and yet television is also a major part of Japanese culture. Those who don't read lose the ability to write, or
never acquire it in the first place. An essential part of learning is the discipline of writing about what one has learned. You don’t remember well, or you don’t internalize what you have learned until you are obliged to write about it, to involve yourself with it in an active rather than a merely passive way.

**Essay writing**

Most students can learn to write not only correct but effective English, sometimes even graceful and imaginative English, which has greatly improved from their earlier efforts on “My Somer at Kamp.” I don’t assign paper topics, but instead I ask my students to pick an essay topic from material in the course which excites or intrigues them. They are not to spend hours in the library doing “research” since this is not a research paper but an essay. Research comes later when they have acquired deeper knowledge of the field. I want a sample of their thinking and reactions to what we have been reading together. I may have to probe a student’s mind, looking for something which will ignite interest as the basis for a paper, but patient discussion usually hits pay dirt.

I find these essays are superior to blue book examinations, especially the so-called “objective” exams—true or false and multiple choice—which are a travesty of learning. It is as time consuming to write “objective” tests, and far less interesting, as it is to read and grade essays. The essays give the teacher a better reading on students, i.e. what they are learning (or failing to learn), what grabs them, and whether they are learning to write effective English. Ideas, perspectives, and new information which students include in their essays enrich the teacher’s own store. Furthermore, the essays require writing skills, among the most important skills to acquire. We learn to write by writing under the guidance of a good teacher. There is no other way. “Objective” tests won’t do it.

**Asian cooking**

Holding pot luck dinners at my home helps to build rapport with and among my students for they soon begin to function as a group with a common interest in Asia. Preparing Asian food, anything from India to Indonesia and Japan, is an important part of learning about Asia. Each student cooks something to put on the table, and my wife and I make a big bowl of rice, a large supply of tea, and a dish of Chinese food. Together the class enjoys a great meal.

Sometimes I play a tape I have compiled called “Asia through Music” (a musical version of my course, “Asia through Fiction”). The selections include examples of Asian music and of Western musical efforts to capture something of Asia. In addition to the music of India, China, Japan, or Korea, the students hear Ravel’s beautiful song called simply Asie, bits from *The King and I*, *The Mikado*, and *Madame Butterfly*, as well as Ravi Shankar’s exciting Concerto for Sitar and Western Orchestra and some contemporary Japanese pop music.

The students find all of this a turn-on, and my wife and I enjoy those evenings usually three or four times a term. The dinners help to build a group identity among people in the course, and have led to lasting friendships. I still hear from students who graduated many years ago, especially if they have ended up working in Asia.

**Living in Asia**

In order to build a personal identification in Asia, I urge my students to travel there. I keep abreast of costs and conditions in each Asian country, on cheapo flights, places to stay, and possibilities for earning one’s way by teaching English. Lengthy, personal experience on the ground offers a different dimension of learning than can be had from books or courses, and it usually sticks with you for longer. Further, one develops a deeper and more valid understanding of any culture by living and working in it as a participant than by simply traveling through it as a tourist.

The Peace Corps offers a wonderful opportunity to get to know Thailand, Nepal, China, Philippines, or Indonesia, and soon Cambodia. Non-governmental organizations offer the chance to be of service in areas of need in Asia. Those who have had some Asian working experience are among the most successful graduate students, and later, professionals. In addition, their language proficiency is acquired more easily and deeply than is possible in any classroom. It is worth saying again that while you can make a start on learning language in a classroom, you must spend a year or more, where it is spoken all around you, and ideally separated from others to whom you would speak in English, if you are to acquire real mastery. Living and working in Asia are appealing ideas to students in our field, and they need little urging to pursue that option.

I wish we could be more encouraging to undergraduates, especially seniors, about job opportunities for students in Asian Studies. Although currently almost no undergraduate degrees lead to a job, there is no doubt that as Asia becomes more important to this country, jobs will be generated for people who know something about Asia.
Trade in Asia

American trade across the Pacific has been our major commercial flow for well over fifteen years, far greater than our trade with Europe. American companies and banks are busily setting up offices in Asia, and in many cases manufacturing plants. China has begun to edge into the automobile age, and it is not surprising that General Motors has recently contracted to build a huge car factory in Shanghai. American companies have long farmed out much of their production to lower wage labor in Asia. These are just examples of widening American involvement in Asia's mounting economic boom, with more to come in Vietnam, Burma, and Philippines. It is likely that our Asian Studies graduates will find a market for their skills.

In the area of the university, although academic jobs are scarce, there remains a need for new recruits as professorial retirements continue and as Asian Studies programs expand. Asia is now taught in almost every college. We have grown as professionals from a handful in the early days of the Far Eastern Association, when we all knew each other, to the more than 8000 AAS members of today. Most of us who have been teaching in this field for a while entered academe at a good time, when facilities and programs were expanding and when fellowship and grant money was plentiful. Those halcyon days are not likely to come again.

This country grossly undervalues education at all levels. We invest far less in education than comparable countries, and less than many developing ones. This short sighted view has a negative effect on all aspects of American life, including that sacred cow, our economic growth rate. Our schools turn out uneducated 18-year olds, and our colleges and universities have to make up what in other countries students learn in the school systems. Computerization of everything, the current "solution" to our educational problems, will do little or nothing to resolve this, despite President Clinton's apparent faith in it as a panacea for our ills. There will remain a place, however, in our colleges and universities, and hopefully in many of our high schools, for programs in Asian Studies, and our graduates will have to staff them.

The Burma Road

I came into our field almost by accident, or as a result of the fortunes of war. I originally aimed at high school teaching of European and American history, but World War II intervened, and I joined an international medical relief organization, founded in England, called the Friends Ambulance Unit. They sent me to China, by way of six weeks in India awaiting passage over the Hump. The Japanese had closed the Burma Road in May 1942 while I was still at sea and thus I was diverted to India instead of going to Rangoon. I was fascinated by everything I saw and experienced in India, and spent four years in China, with time in Burma during the closing months of the war and another six weeks in India on the way home.

These experiences left me with a lifelong addiction to Asia. I returned late in 1946 to graduate study under John Fairbank and Ed Reischauer, learned to read more adequately, and was obliged to watch while the new Communist government closed China, especially to Americans. I seized the chance to spend two years in India and Sri Lanka, organizing conferences, financed by the Ford Foundation, for junior development officials of Asian and Western governments. I traveled to nearly all of the countries in Asia, including my first visits to Japan, Korea, and the countries of Southeast Asia beyond Burma. I then returned to the University of Washington, from which I moved in 1964 to my present position at the University of Michigan. Before I left Seattle, I had become the editor of the Journal of Asian Studies, and have worked within the AAS in various roles ever since, including seven and a half years as Secretary-Treasurer.

Teaching about Asia has fascinated me and has been my major occupation and satisfaction. Like most teachers, I arrange for time to spend in my area of study, and try to finance it through sabbatical leaves, grants, fellowships, or by teaching abroad. Through combinations of such means, I have been fortunate to return to Asia repeatedly.

China

China first won my heart—and now concerns me as the country pursues Mammon at any cost, trashes its delightful traditional past (as in the universal destruction of the city walls and gates which once beautified the cities, now merely second-class copies of the worst in Western urbanism), and as the government is set on a collision course with the United States over its export of weapons to Pakistan, Iran and Iraq and over its flouting of what we regard as fair trade practices.

Marco Polo

It is not generally known that our trade deficit with China is a close second to that with Japan, a realization that is likely to become a sore issue. What has prevented this so far is American eager-
ness to cash in on selling to the huge China market, a dream as old as Marco Polo. But China has always been capable of meeting most of its own needs. The pot of gold at the end of the rainbow has stayed there, just over the horizon, and seems likely to remain so, especially when so many countries, including highly competitive ones, are equally eager to make money by selling to China. Of course China will buy industrial and other technology when foreigners have something attractive to offer—but which foreigners will get the business? Despite the immensity of the China market, how will any given foreign country benefit as a whole as compared with the lucky individual firms?

Despite these and other misgivings, I return to China whenever I can, and in fact am about to go again for a reunion of some of my buddies with whom I drove medical supply trucks along the Burma Road and its connections. We will travel by bus and revisit the cities and towns, large and small, we once knew so well. I know from visiting most of them in recent years that the cities will be unrecognizable to those who have not seen them since 1946. But for all the changes, the Chinese people remain basically the same; it is they who won our hearts in the 1940s, together with the magnificent mountain landscapes through which our roads ran in Yunnan, Kweichow (Guizhou), and Szechuan (Sichuan). It will be a sentimental journey for all of us, but China and India and the rest of Asia have never been far beyond my personal horizons, and never will be.

I suppose my own experiences of living or traveling in every Asian country (even briefly in southwest Asia, Iran, and Afghanistan) lead me to urge my students to acquire familiarity with all of them. Undergraduates tend to stick to the study of one country and its language, as do their teachers, most of whom are single-country specialists, and specialize further by discipline and period. It is true that it takes the better part of a lifetime to acquire mastery of even one of these country-specific specialties.

**Comparative studies**

On the other hand, such single-mindedness sacrifices the immense benefits of comparative study, and the personal enrichment of knowledge of the rest of the Asian scene. East Asia-China, Korea, Japan, and Vietnam—is commonly studied as a unit for obvious reasons. One cannot understand Japan, at any period, without a knowledge of China, the origin of so much of Japanese civilization. China is also central to the study of Korea and Vietnam, each of which has been even more intimately involved with China throughout its history.

Dealing with East Asia as an interdependent unit generates comparative study of enormous value. Two examples include 1) the contrasts between and the reasons for Japan's astonishing success in confronting the Western challenge while China floundered, and 2) the nature and reasons for Japan's departure from Chinese norms in every field despite its massive adoption of Chinese civilization. Examination of either question, and a host of others, can shed light on each country which would not be obtained by studying them separately.

Such a perspective is an equally valuable product of comparative study of Asia as a whole. What makes India different from China, despite the strong similarities between them, as peasant societies within continental states supporting immense bureaucracies with imperial pretensions? Such questions shed new light on each country being compared. What distinguishes Southeast Asia from its huge continental neighbors, from which most of its people and much of its literate culture originally came? If you don't compare, based necessarily on some knowledge of each of the cultures being compared, you acquire only a limited understanding of the country of your specialization.

A degree in Asian Studies should mean at least some acquaintance with all of its major cultures, both for comparative purposes and for personal enrichment. The students of East Asia should take survey courses on India and/or Southeast Asia, and of course vice versa for the Indianists and Southeast Asianists. In my smaller courses for upper-class students, I make a point of treating all of Asia, how to do better than to make friends in each country, and to learn to see the world at least in part through their eyes.

We share a truly wonderful field, and we need to be more involved in active sharing, across the conventional specialist lines. I congratulate you on having chosen such a richly rewarding profession!

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MODEL MINORITY:
THE COLUMBUS LEGACY AND ASIANS IN AMERICA
Evelyn Hu-DeHart
History, University of Colorado, Boulder

Evelyn Hu-DeHart gave the ASIANetwork Conference keynote address on Saturday, April 27, 1996, at the Hickory Ridge Conference Center. Professor Hu-DeHart is the director of the Center for Studies of Ethnicity and Race in America. She kindly gave permission to reprint her talk. The Chronicle of Higher Education published in October 1995 an article by Hu-DeHart which may be of interest to our readers, "Orientalism at Home and Abroad: On the Relationship Between Asian Studies and Ethnic Studies."

If you can just imagine with me for a moment, that collective sigh of relief in 1492, audible throughout the Asian world, when the Genovese sailor, Christopher Columbus, missed his intended mark and landed instead on some unknown land somewhere between Europe and Asia. What Columbus did, and more significantly, what he inspired in the legions of Europeans who followed his trail and established empires throughout the Americas, is, some would say, "history."

However, some of us have come to dispute the official history of Europe's intrusion into America as a simple triumph of Western civilization and democracy, when, in fact, the benefits have been very unevenly distributed. We realize that Western civilization was imposed on millions of Native Americans, many of whom at first welcomed the bearded, pale-skinned strangers, only to realize too late the great cost of their hospitality.

Most of us surely know that Western civilization went across the Atlantic to introduce millions of Africans who worked as slaves to produce the wealth that sustained the Euroamerican empires. By the 17th century, Europeans in America also established trade relations with Asia and by the 19th century, began to import labor from Asia in the opening of the American West.

Race as a determinant

One obvious outcome of this flurry of activities that Columbus initiated and that others pursued for centuries afterwards was that the Europeans established multi-racial societies in the Americas. However, and this is very important to note, demographic diversity did not automatically translate into cultural pluralism or democracy. Far from it, for beginning with the original subjugation and decimation of Native Americans and especially with the entrenchment of African slavery, race was used by Euroamericans to consolidate and re-inforce social stratifications based on class and caste. Race became the key determinant of one's status, civil and political rights, access to economic opportunities, in short, one's general position in society, in the labor market, and relations with other social groups.

The construction and use of race is, I believe, one of Columbus's and Western civilization's most enduring legacies in America. This assertion does not deny the primacy of class and gender as other great social dividers, but merely underscores how race has reinforced these fundamental sources of stratification and inequality. This is also not to deny that other civilizations, cultures, and histories have no sense of race. But I do assert that race as constructed, used, and manipulated in the Americas is unique to the expansion of Western civilization in America. A necessary corollary to this racial hierarchy, in which peoples of color were relegated to an immutable inferior status, and concurrent with the development of a republican ideology, that is, a nation dedicated to the pursuit of individual freedom and democracy, was the rise of a white national identity.

Asians in the Americas

For the rest of this lecture, I propose to take you on a quick journey through time and space to review some highlights of the history of Asians in the Americas from the time of Columbus to the present. This exercise will illuminate how various racial identities-expressed in the form of stereotypes-have been constructed for Asian Americans, and consequently how they have been
made to play some peculiar roles in the formulation of race and race relations. The fluctuating stereotypes, some of which are more subtle than most blatantly racist stereotypes, and a more divergent record of Asian achievement in America, including recently the election of an Asian to the presidency of Peru, have also precluded Asian Americans from being part of the discussion on racial formations and race relations. I hope to correct these perceptions of Asian exceptionality.

**Manila galleon trade**

In 1513, shortly after Columbus failed in his original enterprise of the Indies to reach Asia, the conquistador Balboa became the first European to sight the Southern Sea, the Pacific, from a point near present-day Panama. Soon, using Mexico and the Philippines as entrepots, Spain established and conducted a luxury trade with the Orient for three centuries. The so-called Manila galleon trade consisted of Europeans trading Mexican silver for Chinese and Oriental luxury goods—silk, brocade, and other embroidered cloth, porcelain, lacquer furniture, jade and ivory objects.

Along with the goods, some Asians-called “chinos de Manila”-settled in Mexico City. A curious colonial document, dated 1635, described the efforts of a group of Spanish barbers in Mexico City to eliminate competition from a group of Chinese barbers in town. Specifically, they requested the Viceroy to remove the Chinese barbers to the outskirts of Mexico City. I introduce this historical item because as far as I know, it is the first known evidence of an established Asian colony in the Americas. Although this initial wave of Asian migration was not sustained, and the early colony in Mexico soon disappeared, the complaint about aggressive Asian business competition sounded a theme that would echo recurrently in the history of race relations in the Americas.

**The Chinese in Cuba**

Two centuries later, Asians again became news in Spanish America. From 1847 to 1874, the Spanish colony of Cuba imported some 125,000 Chinese indentured or contract laborers-commonly known as “coolies”-to supplement the dwindling African slave labor force on the flourishing sugar colonies. While it is not our purpose today to discuss Cuba’s sugar economy and its labor force, let me make a few observations about this experience that are relevant to the discussion at hand.

Until the arrival of the Chinese coolies, the people of Cuba, a prototypical New World plantation society, were divided into free and slave statuses reinforced by race, that is, white and black. The Chinese presence challenged this careful arrangement which had preserved a clear social and ideological order. In addition to occupying an intermediate position between slave and free in the social hierarchy, they also occupied an intermediate position on the color scale, between black and white.

On the plantations, tension developed between the black slaves and the Chinese coolies, a condition that was quickly understood and manipulated by the white plantation owners and their majordomos.

But that did not resolve questions of social status and color classification. As long as the Chinese were under contract and hence semi-slaves, they were treated as slaves and, if necessary, classified racially as “black.” Early coolies who had managed to gain their freedom after serving out the eight-year contract, were baptized and married as “whites.” The white planter elite and its allies in the colonial administration contrived to put an end to this practice because, one, they wanted to keep the Chinese as a captive labor force and two, they feared that free Chinese would convey dangerous ideas to the enslaved Blacks. Thus, to keep the Chinese from gaining their freedom after the expiration of their original contract, the planters forced the coolies into successive recontracting, that is, if they did not collapse first from hard work and brutal treatment in the sugar fields. The Cuban example is a good illustration of how Euroamericans constructed and manipulated race to preserve a labor system and an ideological order that served specific economic ends.

**Immigrants**

In U.S. history every school child recites the fact that this country was built by immigrants. Still, the prevailing notion of immigrants has been informed by the history of European immigrants voluntarily crossing the Atlantic to America, the “land of opportunity.” This view of America as the land of immigrants seeking better opportunities gives little or no place to Native Americans. Africans, because they came over as slaves in a most involuntary fashion, more as cargo than as humans, also hardly fit this description. The earliest and still largest Latino population, the Chicanos or Mexican-Americans, were originally incorporated wholesale into the U.S. when Mexico lost or sold vast stretches of its northern territory to the United States.

**Chinese labor for the mines**

So that leaves only the Asians, who did cross the Pacific to the American West, not all voluntarily to be sure, but none technically as slaves. With the discovery of gold in California in the mid-19th cen-
tury, which coincidentally came on the heels of the worldwide decline of the African slave trade, the U.S. introduced continuous waves of mostly male Chinese for the sole purpose of supplying cheap and docile labor for the Western mines and railroads. Of all non-European groups in America, Asians come closest to the idea of immigrants, yet historically they have not been accorded the same treatment or status as European immigrants.

By the 1860s and 1870s, when railroad building and mining were giving way to industrialization, urbanization, and agriculture, the Irish and other Euroamericans, some only recent immigrants themselves, came to resent the Chinese workers as unwelcome competitors. Initially subjected to a process of "nagurs"-some white workers even called them "nagurs"-the Chinese acquired their own distinctive identity as the idea of the "yellow peril," later compounded by the "heathen Chinee," took shape: while cheap Asian laborers were necessary evils in the absence of alternative sources of labor, they were judged ineligible for citizenship.

American opinion makers of the time—missionaries, diplomats, employers of Chinese workers—inevitably portrayed them as idolatrous and godless, politically servile, morally depraved, physically degenerate, loathsome, disease-ridden, savage and childlike, lustful and sensual, in short, irredeemably backwards. How could they be expected, then, to assimilate into American society committed to freedom and a cohesive nationalism? Indeed, seen in this context, the yellow masses were no longer or, in the absence of alternative sources of labor, they were judged ineligible for citizenship.

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1882 Immigration Law

In 1882, when Chinese labor was no longer indispensable, they became the first group of people to be specifically barred by law and by virtue of their race from entering the United States. This exclusion, which soon became extended in practice to include other Asians, was not lifted until 1942. However, Asians still could not migrate to the U.S. in any significant numbers, because the Immigration Law in effect at the time contained national origins quotas that favored Europeans and severely limited the entry of peoples from Africa, Asia, Latin America, and the Caribbean.

Japanese internment camps

The lifting of the exclusion was followed by another ignominious act in the annals of U.S. history. I refer to the decision by President Roosevelt during WWII to round up Japanese American families on the West coast and intern them in camps for the duration of the war. (By the way, even as we are finally learning about and, as a nation, accepting responsibility for this shameful event in our history, most of us are not aware that the U.S. government also convinced the Peruvian government during WWII to round up its Japanese residents for transportation and internment in the United States.)

Asian Americans will always wonder why, in the absence of a single act of sedition by any member of this community, all due process guaranteed by the Constitution was suspended for the entire population of American residents of Japanese descent? Why, in the name of national security and military emergency, only they were subjected to such a draconian measure when no such blanket order was issued to German and Italian Americans, with whose mother countries we were also at war?

The answer is well worth exploring because it lies at the root of how the white majority of this country has historically viewed itself. In the deeply ingrained notion of Asian unassimilability that had developed in the American consciousness, Asians were not seen as potential citizens; they were inherently incapable of Americanization.

Conveniently for the white majority who held this attitude towards Asians, the Federal Naturalization Law, enacted in 1790 and not overturned until 1952, denied non-white immigrants access to citizenship.

As the only other immigrant group next to Europeans, Asians were very deeply affected by this attitude and by this law.

The "sojourners"

Therefore, until the mid-20th century, no matter how long Asians and their families had been in this country, they were regarded as "sojourners"—passing travelers and permanent alien residents. Thus it was easy to curtail Chinese immigration in 1882 and violate the civil and human rights of the Japanese in America during WWII. Denial of citizenship, a prerequisite to full political participation, also explains the lack of integration of Asians into American society. Ironically, the victims were often blamed for their social marginalization: well into the 20th century, Asians were derided as "inscrutable," their communities denounced as "closed." Eligibility to become citizens, (as distinct from being born into it) came to be equated, at least in the Asian experience, with race, that is, with being white.

Recent Asian immigration

In 1965, when new immigration laws finally eliminated quotas based on national origins, there
were only about one million Asians residing in this country, an insignificant number. Since then, they have constituted the largest single group of legal new immigrants to America, so that by 1990, Asian Americans have surged to over seven million, constituting about 3% of the total population. Although still concentrated on both coasts and in certain large interior cities, Asians can now be found everywhere, including the Midwest and the South. Although dominated by traditionally prominent groups such as the Chinese, Japanese and Filipinos, the new Asian immigrants are also well represented by Koreans, Indochinese, especially the Vietnamese, and Asian Indians.

Changes in immigration and naturalization laws and relatively high birth rates do not fully explain this great influx. The fact of the matter is, much of the upsurge is the direct consequence of U.S. political and military intervention in Asia during WWII and the post-war years, including notably the Chinese Revolution, the Korean War, and especially the wars in Vietnam, Cambodia and Laos. These interventions explain the flood of Asian refugees during the last three decades.

Entrepreneurial middle class

But another kind of Asian immigration is directly traceable to the new economic order of post-war Asia that the U.S. helped create. The labor intensive, consumer product manufacturing economies of Korea, Hong Kong, and Taiwan, have given rise to a prosperity in these societies that produced in turn a well educated middle class. However, the very same educated middle class of Asia has found it difficult to find a proper niche at home and to enjoy the kind of upward social mobility that they aspire to, but cannot find in the labor-intensive economies at home. Thus, a significant proportion of the new Asian immigrants come from well educated, ambitious, urban entrepreneurial middle class background—all adding up to what sociologists call “human capital,” to fulfill the dreams that have eluded them back home.

Markedly different from the poor and uneducated laborers of the 19th century, these new immigrants are once again challenging Euroamerican self identity, ideology and conceptualizations of race and racial practices, but in different ways from the past. Remember too that they are entering this country upon the conclusion of the civil rights movement, when legal barriers against peoples of color had been dismantled, but when America’s major ethnic minority groups, that is, African Americans, Latinos and Native Americans, have not, in fact, advanced socially or prospered economically in spite of the end of legal discrimination. In short, it was an awkward moment for the Euroamerican elite, desperate to find some proof that the American system does indeed work for all its people regardless of race. It found, it thought, its vindication in these new Asian immigrants. Thus was born the new projection of Asians as the Model or Super Minority.

Model Minority

In a nutshell, stories of Asian success began appearing in California and nationally in the late 1960s, when Watts was burning. These stories gradually jelled into the catchy phrase “Model Minority,” and quickly popularized by journalists and some academics during the last ten years to describe Asian Americans, whom they characterized collectively and uniformly as highly successful in small businesses and education, who managed to pull themselves up by their bootstraps (Horatio Alger “orientalized”) in a matter of a generation without government aid, and without having to engage in massive civil disturbance and political action to get their way.

They point to the situation on campuses across the land where Asian American students are well represented in the student body and increasingly so in the professorate of certain faculties, notably those in the sciences, mathematics, and engineering, fields in which Asian American students seem to excel. The invidious but inescapable comparison is to those noisy and unsuccessful minorities of America—primarily African Americans and Latinos—who, despite persistent outside help, generous welfare programs, or affirmative action, have nevertheless failed to get ahead.

Think of the irony in this twist of history! A century ago, Asians were considered ineligible for citizenship and even denied entrance to this country because they were deemed incapable of being Americanized. Today, in the 1980s, Asians are put on a pedestal, paraded around the country via the media as the most Americanized and assimilable minority group, a model, indeed, for other minorities to emulate.

Stereotypes

In the history of American race relations, rarely has one group been the recipient of what appears to be a positive image. But the Model Minority is just that—a stereotype that is projected from above and from outside the group, and that belies much of the truth as well as masks the diversity and the complexity of the group in question, reducing it to a simplistic monolith. Therefore, as with all stereo-
types, it is susceptible to manipulation to serve all kinds of nefarious purposes. Putting it bluntly, the comparison between Asian Americans and other minorities suggested by this new label is not an innocuous one, for Asian Americans are asked, by their example, to discipline and whip in line other, less docile, minorities, a most unsavory role. Seen in this light, the Model Minority becomes no more than a divide-and-conquer ploy.

Asian Americans have also learned that there is a heavy price to pay for being designated a successful minority. Several years ago, on those same campuses where Asian American students had become highly visible, university administrations had also silently imposed a top down quota on Asian admissions because they had become “over-represented” (a charge familiar to Jewish immigrants earlier in this century).

What is ironic here is that, when for the first time in American history, a non-European ethnic group can compete effectively with Euroamericans on the same terms, the results were found to be unacceptable. Asian Americans can only interpret this to mean that in the eyes of the dominant society, even while being complimented for their model behavior and even while having demonstrated that individually, a significant number can transcend the historical limitations imposed by race and national origin, Asian Americans are still a minority group permitted only a certain reserved and limited piece of the American pie, and not allowed to crowd into the space reserved for whites.

Success does not free Asian Americans from their minority status, that is, a collective identity with a definite assigned place in society. Success, even in Euroamerican terms, does not grant Americans of Asian heritage the privilege of being regarded as a collection of individuals who happen to share certain external characteristics, which is how Euroamericans like to be regarded.

Finally, the Model Minority has helped give rise to a new kind of racism in America. In the last decade, concurrent with the ascendancy of Japan as a world economic power, Japan-bashing has become a favorite pastime of frustrated individuals and corporations in America. Lee Iacocca, for example, took some non-too-subtle jabs at the Japanese car industry in order to promote his own American models. Mass hysteria about Japanese buying power, specifically the fear of Japanese capital buying up cherished properties and institutions such as Rockefeller Center in New York City, movie studios in Hollywood, the concession license in Yosemite National Park have been unfortunately linked in the popular consciousness with the rise of Asian Americans. Thus it was that several years ago in Detroit, two frustrated, laid-off white auto workers beat to death an innocent Chinese American, Vincent Chin, who had absolutely nothing to do with the auto industry in Detroit or in Japan. Closer to my home, in Denver, two Japanese exchange students were severely beaten by local skinheads. In Jersey City near New York City, unemployed and underemployed Italian American youths from the old ethnic community, proudly calling themselves “dotbusters,” routinely gang up on new Asian Indian immigrants.

I can go on and on to enumerate other examples of this new kind of racism in America, a violent and virulent form directed against Asians, incited by confused perceptions of Asian affluence and success at home and abroad. Lately, in large, multi-racial cities such as Los Angeles, Washington, D.C., and New York City, this resentment against Asians has taken a very sad and disturbing turn towards inter-ethnic conflict between Asian Americans and other minority groups. An African American led boycott against certain Korean grocery stores is still unresolved. All the politicians and community leaders, including the African American mayor of the city, seem unable to settle this terrible situation, and so it lingers on.

So here we are, looking back on over 500 years of history launched by Columbus’ landing on American soil, and asking the question, what impact did this momentous event have on Asian Americans? Alberto Fujimori

First of all, if that sigh of relief was ever uttered throughout Asia back in 1492, then I would say it was premature, because, of course, all sorts of Europeans did reach Asia, colonized, exploited, waged wars, and wreaked havoc in other ways. But more significantly for our discussion, Europeans also brought Asians to America and Asians came as immigrants of their own free will. From the early 17th century on, Asians have been a presence in the Americas. Today, we even have a Peruvian Japanese, Alberto Fujimori, serving as president of that South American nation which, forty years ago, collaborated with the U.S. to intern his parents’ generation of Japanese immigrants.

In this brief historical survey, I have attempted to suggest some intriguing and significant ways in which Asians were fit into the racial scheme of American societies, especially in the U.S. where race has played a particularly important role. Alone among the four racial minority groups, the racial stereotype
constructed for Asians changed over time, depending on their usefulness to the preservation of the social order.

In moving from the extreme of a vilified Yellow Peril in the late 19th century, to the other extreme of an extolled Model Minority in the late 20th century, some Asian Americans are understandably confused about just where they stand. Even with the problems presented by the Model Minority stereotype, it is nevertheless too seductive for well educated, affluent, professional Asian Americans not to believe that they can whiten themselves and integrate into the dominant culture of the mainstream.

It is also very difficult to forge Asian American unity, not in the U.S. and certainly not across the Americas. Among themselves, Asians are too much aware of their linguistic, ethnic, cultural, and socio-economic differences, in spite of the fact that the larger society, be it the United States, Cuba, Peru, or Brazil, has historically viewed the Asians among them as a homogeneous, undifferentiated mass. Thus President Fujimori of Peru, who is of Japanese descent, is stuck with the nickname of “el chino,” something which he can do little to correct.

Yet, I maintain, because history instructs me to reach this conclusion, the only way for Asian Americans to attain full equality is to join forces with other peoples of color and progressive whites in this and other American societies to smash the Columbus legacy of “white supremacy.” I use this term advisedly, and I do not wish to inflame anyone’s sensibility. Of course, I do not equate it with Columbus the person, who was, after all, merely a product of his times and, probably, a more innovative, bold, and accomplished individual than most of his contemporaries.

I also do not equate it with Americans of European descent as such, except to suggest that they have inherited an ideology derived from what we can broadly speak of as Western civilization. While I can even credit Western civilization with formulating ideas about freedom and democracy that can have universal appeal and application, I cannot separate these lofty ideals from the expansion of capitalism that extended from Europe to America, and from America to Asia and Africa in search of natural resources and cheap labor, and that required the creation and maintenance of a racialist social order at home.

Chinese and Afro-Cuban freedom fighters

A century ago, in Cuba, the Chinese coolies and the African slaves, who had not always gotten along well in the sugar fields, found the wisdom to join forces and helped overthrow the colonial system. These Chinese and Afro-Cuban mambises-freedom fighters are memorialized in Cuban history. Fujimori won the presidency in Peru in large part because of the massive support he received from Peru’s poor and largely indigenous and mestizo masses, who identified more closely with him, an Asian of modest means and immigrant background, than with the opposition candidate, the elitist, white, wealthy, upper class and world renowned writer, Mario Vargas Llosa.

Here in the U.S., in part because of a history of successful manipulation by the outside, in part due to the lack of internal unity, Asian Americans have not assumed great leadership roles in the historical struggle for civil rights. Yet they have not been shy about sharing in the fruits of the civil rights movement. In fact, it can be argued that Asian Americans have benefitted disproportionately, disproportionate to their numbers and disproportionate to the blood spilled and lives laid on the line.

But I do see encouraging signs of a growing awareness among Asian American community and educational leaders that they must become politically organized, use the electoral system to vote into power leaders, Asians and non-Asians, who are sensitive to their needs and willing to protect their interests as, for the first time in history, Americans and not aliens or second-class immigrants.

For me personally, the most encouraging sign is the movement of some Asian American leaders, especially among the younger generation, to take politics one step further, cross the ethnic boundaries, link up and join cause with other peoples of color and with progressive, non-defensive Euroamericans, for the continual struggle for equal treatment under the law and equal access to economic, educational, and social opportunities.

I also see in this movement young Asians in music, arts, and literature, proud of their heritage but building bridges to other cultures of America to create a multicultural expression of America that is neither Eurocentric nor narrowly parochial. This is, I believe, the ultimate and most positive way to overcome the Columbus legacy of racism and exclusion once and for all.

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RECENT DEVELOPMENTS IN INDONESIAN DANCE

Sal Murgiyanto
Jakarta Institute for the Arts

Yunyu Wang, Dance, Colorado College, participated in the Beijing International Dance Festival/Conference. She invited Murgiyanto to submit his description of the current dance scene in Indonesia for publication in the ASIANetwork Exchange.

Rather than view their dance traditions as frozen, Indonesian dancers have preserved them by constantly recreating them. Thus in Indonesia, one finds traditional forms and styles in juxtaposition with new and often daring experiments.

Traditional Javanese and Balinese dances are the most widely known outside Indonesia. They are accompanied by a gamelan orchestra, comprised of predominantly percussion instruments (gongs and metallophones). Both have integrated the Hindu epics, the \textit{Ramayana} and the \textit{Mahabharata}, into their repertoire, and both differentiate between refined and strong modes. Each has developed its own aesthetic ideals however, due at least in part to the fact that Bali retained its Hindu-Balinese religion while Java adopted Islam.

In Java, the court and village dance styles are clearly distinguished. The quality which the Javanese describe as \textit{alus} (refined, graceful) is highly valued by the elites. The opposite quality or \textit{kasar} (rough, coarse, ungainly) is least desired.

\textbf{Javanese court dance}

Javanese court dance is characterized by slow and steady movements; change is gradual, and facial expressions and eye movements are almost non-existent. Unlike Western dance, Javanese dance is not designed to excite, but to soothe. Dancers seldom jump off the ground or move suddenly, quickly, or strenuously. The beauty of Javanese court dance, which is described as delicate, tender, elegant, graceful, subtle, tranquil, and tenuous, lies in the small, detailed gestures of the different parts of the dancer's body.

Neither the female nor the male dances have definable plots, though they may have narrative themes. The female dancers, relatives of the king or chosen ladies-in-waiting, do not act out character roles or speak, and all wear identical costumes. Nine female dancers perform the \textit{bedaya} and four, the \textit{scrimpi}, each of which blend subtle and refined female movements with ritualistic Javanese music and singing.

\textbf{Male dance}

\textit{Wireng}, an example of the Javanese male dance, is a martial dance performed by one or more pairs of either refined or strong male dancers who depict combat using daggers, shields, clubs, lances, or spears. The \textit{wireng}, as is true of the female dances, does not have a story theme. Aside from a formal entrance and exit, the composition consists of two main sections: the dance proper and climactic fighting accompanied by fast music. \textit{Lawung ageng} (lance dance), \textit{bandabaya} (sword dance), and \textit{bandayuda} (club dance) are examples of \textit{wireng}.

\textbf{Balinese integrated dance}

In Bali, unlike Java, the “great tradition” and the “little tradition” are more closely integrated so that court and village dance styles are difficult to differentiate. The same repertoire is performed in royal palaces, temple compounds, and villages, enjoyed by both nobility and commoners. Many Balinese dances are tightly bound to religious rituals.

The Balinese appreciate not only slow and refined movements, but also, and more importantly, fast and strong movements. Quick and abrupt motions predominate, and there is much facial expression and eye movement. If a Central Javanese court dance can be described as a deep, broad river, its water flowing continuously but hardly noticeable on the surface, then Balinese dance is like a rippling stream whose continuous flow is visually and audibly noticeable, joyous and full of surprises. In short, Javanese dance is restful, while Balinese dance is vibrant.

Like Javanese dance, Balinese dance is a composite of many cultural elements, indigenous as well as foreign, but in Balinese society, there is a high degree of participation in the arts, especially dance, which assumes a communal character. These qualities are well illustrated in two of
the best known Balinese dance types, the kecak and the sang hyang dedari, performed to drive away evil spirits that bring pestilence to a village.

Unlike the Javanese and the Balinese who inherited art traditions imbued with Hindu-Buddhist themes, the Sumatranese are known for their strong Islamic beliefs. If Javanese dances have been crystallized in the court, most Sumatranese dances are practiced and preserved by the common people in the villages. This is particularly true in Aceh and West Sumatra.

**Veranda of Mecca**

Islam came to Indonesia in the thirteenth century through Aceh, and since then the inhabitants have proudly called their land on the northern tip of Sumatra, the “Veranda of Mecca.” Islam finds fertile ground in Sumatra where it blends with local traditions and finds expression in the performing arts of Aceh (saman, seudati) and West Sumatra (tari, piring, randai).

Traditional Balinese, Javanese, Sumatranese, and other local dances are still practiced and preserved with great enthusiasm by their respected supporters. But their religious and ritual functions have changed into secular and theatrical ones.

**Martha Graham**

Interaction with Western culture has given birth to Indonesian contemporary dance. In 1955, Martha Graham performed in Jakarta, the capital of Indonesia. Two years later, three Indonesian dancers, Bagong Kussudiardia, Wishnu Wardana, and Setiarti Kallola studied with Graham in New York. Upon returning to Indonesia in 1958, Bagong and Wishnu established dance schools in Yogyakarta and began experiments with the “new” dance.

They combined traditional Javanese dance movements with modern dance techniques learned in the United States. Bagong (dancer, choreographer, and painter), now 85 years old, still creates new dances. His last two works, Lampor and Khusuk, performed at the Jakarta Arts Center, Taman Ismail Marzuki (TIM) in November 1993, were stark and impressive. But in some other works, Bagong eclectically combines traditional movements from Indonesian dances reflecting the unity of the Indonesian nation. Echo of Nusantara and Village Festival, performed at the Seoul Olympic Games in 1984 are examples of such work. Although this choreographic approach has been praised by Indonesian audiences, it has also raised severe criticism.

In 1968, the governor of Jakarta founded the TIM Arts Center which has since encouraged the creation and performance of new dance works. Sardono W. Kusume, who had just returned, also in 1968, from a year of study in New York with Jean Erdman, initiated a dance workshop at TIM. Participants were mature dancers from different backgrounds: Javanese, Balinese, Sumatranese, and from the tradition of ballet. Sardono did not teach a particular dance technique, but encouraged movement exploration and improvisation to sharpen the artistic intuition of the dancers.

**Sardono Kusume**

Sardono, 48 years old, is now a leading figure in contemporary Indonesian dance. His work combines traditional techniques with his vision and perception of the modern world, but has a different color than that of Bagong. Sardono’s work is plain, stark, and avant garde.

In *Metacology* (1979) and *Mahabhatta* (1988), the dancers dance in mud. In *Lamenting Forest* (1987), Sardono invited Dayak dancers from the interior of Kalimantan (Borneo) to dance, sing, and lament. In *Plastic Jungle* (1983), huge pieces of plastic waste were piled on the stage. Recently, Sardono was commissioned to create *Passage Through the Gong* by the Next Wave Festival in New York. He incorporated a traditional scrimpi dance performed by the daughters of Susuhunan Paku Ruwono XII of Surakarta. Critic Deborah Jowitt wrote of the piece, “Sardono’s enigmatic, strangely fascinating, if structurally unbalanced, blend of Indonesian dance-theater with personal vision and contemporary theatrical devices aligns him more with radical directors like Peter Brooks” (“Through a Glass,” *Village Voice*, November 16, 1993).

**Huriah Adam**

One of the participants in Sardono’s 1968 dance workshop was Huriah Adam, a creative and restless choreographer from West Sumatra. Adam died in an airplane accident in 1971, but her short encounter with Sardono gave her a chance to form her own Minangkabau dance technique. Both Sardono and Huriah Adam joined the dance faculty of the Jakarta Institute for the Arts (IKJ) when it was dedicated in 1970. Adam also taught her “new” Minangkabau dance technique to students of the Indonesian Academy of Performing Arts (ASKI), established in 1966 in her native Pandangpanjang, West Sumatra.

Two additional arts institutions were founded in the 1960s: the Indonesian Institute of Arts (ISI) and the Indonesian State College of Arts (STSI). Each of these arts institutes continue to foster the creative exploration of the traditional and the new in Indonesian dance forms.
RESOURCES

Asia

Asian Rare Books, resource for out-of-print/old/rare books about Asia, has booklists on its website at http://www.columbia.edu/cu/ccs/cuwl/clients/arb/
Contact: Stephen Feldman, Fax: 212/316-3408

The Freer and Sackler Galleries of Asian Art, the Smithsonian Institution, offer effective teaching materials developed by their professional staff. Examples include Porcelain for Emperors (video), A Basketmaker in Rural Japan (video), and Ancient Chinese Bronze Vessels (slide set).
Contact: Education Department, Freer Gallery of Art/Sackler Gallery MRC 707, Smithsonian Institution, Washington, DC 20560

The Center for East Asian and Pacific Studies, University of Illinois at Urbana-Champaign, established in 1991, has inaugurated a six-page newsletter, CEAPS Bulletin. Information is included about the language programs in Thai, Indonesian, and Burmese, in addition to Chinese, Japanese, and Korean.
Contact: Center for East Asian and Pacific Studies, 230 International Studies Building, 910 S. Fifth St., Champaign, IL 61820; Tel: 217/333-4850; Fax: 217/244-5729

China


Jeff Smith, President, Bridge to Asia, described the Bridge to Asia program to attendees at the 1994 ASIANetwork Conference in Santa Fe, and contributed an article in the October 1994 ASIANetwork Exchange.

Indonesia

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

Japan

Academic Focus Japan is a directory of over 160 Japan-focused academic programs, resources, and services on North American campuses. The cross-referenced guide includes degree programs in Japan or Asian Studies, language programs, exchange programs, scholarships and financial aid, campus activities, classroom materials, support networks, seminars, recent publications, lists of faculty members in each department/program and their areas of expertise.
Contact: Gateway Japan, National Planning Association, 1424 16th St., NW #700, Washington, DC 20036; Tel: 202/884-7646

The Association of Teachers of Japanese, an affiliate of the Association for Asian Studies, offers service and advice on matters relative to Japanese language, literature, and culture. Established in 1964, the Association includes over 1,200 members who are primarily post-secondary teachers of Japanese language, linguistics, pedagogy, and literature.
A newsletter is published three times a year, and a journal, twice a year.
Contact: Hiroshi Miyaji, President, Association of Teachers of Japanese, Middlebury College, Middlebury, VT 05753; Tel: 802/388-3711, x 6515; Fax: 802/388-4329

Inside/Outside Japan

Tom Benson, Green Mountain College, recommended that Hiro Sato, Editor, Inside/Outside Japan bring this publication of the Japan External Trade Organization (JETRO) to our attention. The February 1996 edition includes an article, "Shattering the Mirror That Distorts Japan," an essay on Helen Mears and her 1948 book, Mirror for Americans. Sato encourages ASIANetwork members interested in receiving the publication to request it.
Contact: Hiro Sato, Editor, Inside/Outside Japan, 1221 Avenue of the Americas, New York, NY 10020; Tel: 212/997-0400; Fax: 212/997-0464

Southeast Asia

Project Aspire publishes a free newsletter, Aspire-newsletter, for students and businesses with an interest in Brunei, Indonesia, Malaysia, Philippines, Singapore, Thailand, and Vietnam.
Contact: Aspire % NAFSA: Association of International Educators, 1875 Connecticut Ave., NW, Suite 1000, Washington, DC 20009; Tel: 202/462-4811; Fax: 202/667-3419.
STUDENT OPPORTUNITIES

1997 Japan Exchange and Teaching (JET) Program
Deadline: December 1, 1996
The JET Program is sponsored by the Japanese government to promote internationalization in Japan and mutual understanding between Japan and the program's participating nations. Young college and university graduates are invited to Japan to assist with international exchange activities and foreign language instruction in local Japanese government offices, boards of education, and schools.
Since its establishment in 1987 with 848 participants from four countries, the JET Program has expanded to include 4,618 participants from fifteen countries. Americans currently represent about half of the total number of participants.
Contact: Japan Information Center, Consulate General of Japan, 50 Fremont St., Suite 2200, San Francisco, CA 94105; Tel:800/INFO-JET; Fax:415/777-0518

NAFSA Association of International Educators
Project ASPIRE facilitates personal and professional reintegration of students from Brunei, Indonesia, Malaysia, Singapore, Thailand, and the Philippines back into their home countries after completing their studies in the US.
Students may enroll themselves in the Project ASPIRE Career Connection Database via the ASPIRE listserv known as ASPIRE-L and World Wide Web.
Contact: URL: http://spider.indiana.edu/~intlcnet/aspire or aspirel@indiana.edu or Susan Salmon, International Center, Indiana University, 111 S. Jordan, Bloomington, IN 47405
St. John's College, Santa Fe
St. John's College offers a three-term introductory course of study in the great books of India, China, and Japan, with language study in Classical Chinese or Sanskrit which leads to the Master of Arts in Eastern Classics. Financial aid is available.
Contact: The Graduate Institute, St. John's College, Santa Fe, NM 87501; Tel:505/984-6083

1996-1997 ASIANetwork MEMBERSHIP DUES
The ASIANetwork membership dues year is from September 1, 1996 through August 31, 1997. The dues for Institutional members are $200; for Affiliate Institutions/Organizations: $200; for Affiliate Individuals: $40. Please make check payable to ASIANetwork and send to: Marianna McJimsey, Executive Director, ASIANetwork, The Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903

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October 1 for December issue
January 1 for March issue
July 1 for September issue

ASYANetwork FUTURE CONFERENCE SCHEDULE
April 25-27, 1997: Hosted by Green Mountain College, Poultney, VT
April 1998: Hickory Ridge Conference Center, Lisle, IL