Suzanne Wilson Barnett
History, University of Puget Sound

Suzanne Wilson Barnett, who currently serves on the ASIANetwork Board as Vice Chair, is a member of the Asian Studies faculty at the University of Puget Sound, where she has been teaching undergraduate courses on China and Japan for nearly a quarter of a century. Her teaching program includes thematic surveys of Chinese and Japanese history, as well as the Asian Studies team-taught introductory course on “Asian Societies Past and Present” and two courses in the university's interdisciplinary Humanities Program (“Classics of East Asia” and “Cultural Identity in Japan and the United States”). For the five-year period 1998-2003 she will have the honor of being the University of Puget Sound's Robert G. Albertson Distinguished Professor with special responsibilities for interdisciplinary teaching in the core curriculum.

In its first half-decade ASIANetwork has cast new light on Asia in the undergraduate curriculum and propelled Asian area studies in liberal arts colleges and smaller private universities. Grant-funded initiatives and the annual ASIANetwork conference have provided remarkable opportunities for interested teacher-scholars to enhance their knowledge and expertise on Asian life and thought. These opportunities invariably and routinely bring faculty members from ASIANetwork institutions into productive conversation about teaching and learning.

The Henry Luce Foundation grant

A generous grant from The Henry Luce Foundation for the three-year period 1998-2000 acknowledges ASIANetwork's contribution to the advancement of excellence in undergraduate instruction in the liberal arts and extends prospects for dialogue among ASIANetwork faculty. This grant, the Luce Foundation's second award to ASIANetwork, will support the creation and initial operation of the ASIANetwork website and will enrich The ASIANetwork Exchange and the annual conference.
A central project of the new Luce Foundation grant is a book to explore the role of Asia in undergraduate liberal arts education. The objectives of the book are to chronicle the development of Asian studies at liberal arts colleges, to present compelling arguments for sustaining and expanding Asian studies courses, to share information about programs that work, and to consider directions Asian area studies may take in the future. The book should provide faculty and administrators a needed historical perspective, as well as insights and ideas for the successful development of Asian studies programs. The book also should be of more general interest as an articulation of the vitality of Asia in effective teaching and learning of a high order.

**Authors and editors**

The book is to have six chapters with topics as follows: (1) Asia and the undergraduate curriculum, (2) a history of Asian Studies in liberal arts education, (3) Asian languages in American colleges, (4) studying Asia in Asia, (5) remapping Asia, (6) prospects and projections. Authors of the book include Thomas B. Coburn (St. Lawrence University), Rita Smith Kipp (Kenyon College), Stanley L. Mickel (Wittenberg University), Stephen P. Nussbaum (Earlham College), and Samuel Hideo Yamashita (Pomona College).

Co-editors of the book are Van J. Symons (Augustana College) and Suzanne Wilson Barnett (University of Puget Sound). All authors and editors are at ASIANetwork member institutions.

A key component of the book project is a meeting of all authors and editors in Colorado Springs in mid-June 1998. This meeting will allow contributors to present conceptualizations of their respective essays and to develop the thematic and stylistic coherence of the book. The conversation in Colorado Springs can continue in e-mail exchanges until and after the submission of copy to the editors in summer 1999. Of benefit to the book’s progress will be the proven record of ASIANetwork as a means of sharing and extending ideas about teaching and learning involving East, South, and Southeast Asia.

The book should highlight the instructional achievements and possibilities of change and continuity in different Asian societies in the arts and letters, as well as in religious, social, economic, and political institutions. Moreover, the book can affirm the rich experiences of Asian societies in cross-cultural interaction within Asia and across the seas.

**Contact:** Suzanne Wilson Barnett, History, University of Puget Sound, 1500 North Warner, Tacoma, Washington 98416-0040; Tel. 253/756-3168; Fax: 253/756-3500; email: sbarnett@ups.edu

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WE HOPE YOU WILL JOIN US
AT THE
1998 CONFERENCE OF THE ASIANetwork
A CONSORTIUM OF LIBERAL ARTS COLLEGES
TO PROMOTE ASIAN STUDIES
APRIL 24-26, 1998
HICKORY RIDGE CONFERENCE CENTER
LISLE, ILLINOIS (SUBURBAN CHICAGO)

Keynote Speakers
Ezra Vogel
Director, Fairbank Center for East Asian Research
Harvard University
Diana Eck
Comparative Religion and Indian Studies
Director, Pluralism Project
Harvard University

Aims of Conference
We invite you to attend the Sixth Annual Conference of the ASIANetwork and to join us in a congenial conversation about faculty and program development opportunities and ways to improve the quality of classroom instruction about Asia.

Our featured speakers are Ezra Vogel and Diana Eck. Ezra Vogel, Director of the Fairbank Center for East Asian Research, Harvard University, will speak on "The Challenge of the Rise of China." Diana Eck, Professor of Comparative Religion and Indian Studies and Director of the Pluralism Project, Harvard University, will present and discuss the CD-ROM, "On Common Ground: World Religions in America," including a consideration of the new prominence of Asian religions in the American context.

Two plenary seminars are scheduled. The first, "Pre-Embarkation and Post-Embarkation: Preparing for Study in Asia and Return," draws together three scholars associated with different study-in-Asia programs to explore effective means of preparing faculty and students for prolonged periods of study in Asia and for their eventual return. The second, "Hands On! Material Culture and Teaching about Asia," suggests ways to give students "hands on" experience with the cultures of Asia in either a classroom or a museum setting by, for example, having students practice divination using the I Ching or design a house interior according to feng-shui principles. Presenters will also consider how to use one's college museum or those of other institutions to facilitate better teaching.

Sixteen additional panels, involving fifty-two colleagues, will introduce conference participants to ASIANetwork-sponsored faculty and program development programs, the soon-to-be-completed ASIANetwork website, and important publications about Asia; will focus on how best to develop strong Asian studies curricula, strengthen Asian language offerings, and encourage post-graduate teaching opportunities in Asia; and will present material that can be effectively utilized in classroom instruction by considering such topics as "Orientalist Thinking about Asia," "Western Gardens in China, Chinese Gardens in the West," "Ritual Practices in Asian Religions," and "Popular Culture of South and Southeast Asia."

The conference will be enriched by a South Asian dance performance presented by the highly regarded dance troupe led by Hema Rajagopalan.

Many who have attended ASIANetwork conferences comment that the gatherings are unlike any other professional meetings in the emphasis on teaching and in the collegiality of the group. They come back year after year! We encourage you to give this year's conference at the Hickory Ridge Conference Center a try.

Program Schedule
Friday, April 24, 1998
4:00-7:00 P.M. Registration
6:30-8:00 P.M. Dinner
8:00-9:00 P.M. Keynote Speaker
Ezra Vogel, Harvard University
"The Challenge of the Rise of China"
Introduced by Gregory Guldin, Pacific Lutheran University
Saturday, April 25, 1998
7:00-8:15 A.M. Breakfast
8:30-10:00 A.M. Plenary Session
“Pre-Embarkation and Post-Embarkation: Preparing for Study in Asia and Return”
Convener: John Holt, Bowdoin College
Elisabeth Benard, The University of Puget Sound
Anne Ofstedal, The United Board for Christian Higher Education in Asia

10:00-10:15 A.M. Refreshment Break

10:15-11:45 A.M. Concurrent Panels
“The ASIANetwork Ford Foundation Japan Seminar: What We Learned”
Convener: Steven Nussbaum, Earlham College
Japan Seminar Participants

“Being There: Improving Teaching Through Research/Residency in Asia”
Convener: Michael Drompp, Rhodes College
Karl Fields, The University of Puget Sound
Eleanor Zelliot, Carleton College

“Challenging Campus Conventions: New Structures in Asian Studies”
Convener: Roger Paget, Lewis and Clark College
Catherine Benton, Lake Forest College
Da'an Pan, Muhlenberg College

“The ASIANetwork Website and the AIG (ASIANetwork Internetwork Group)"
Convener: Timothy Cheek, The Colorado College
Richard Bodman, St. Olaf College
Craig Rice, St. Olaf College
Pin Wan, St. Olaf College

12:00-1:00 P.M. Lunch

1:30-3:00 P.M. Concurrent Panels
“ASIANetwork Freeman Foundation Sponsored Programs”
Convener: Madeline Chu, Kalamazoo College
Teodora Armoloza, Illinois Wesleyan University
Norman Moline, Augustana College

“Inside/Out: Western Gardens in China, Chinese Gardens in the West”
Convener and Commentator: David Goldblatt, Denison University
Mara Miller, Mellon Fellow, Emory University
Victoria Siu, The University of San Francisco

“Post Graduate Teaching Opportunities in Asia”
Convener: Nick Zajchowski, WorldTeach, Inc.
Fumiko Inoue, Illinois Wesleyan University

Yoshiko Kohno, Japan Information Center
Anne Ofstedal, The United Board for Christian Higher Education in Asia

“Getting the Word Out”
Convener: Lucien Ellington, University of Tennessee at Chattanooga & Editor, Education About Asia
Marianna McJimsey, The Colorado College & Editor, The ASIANetwork Exchange
Susan Schmidt, Association of Teachers of Japanese

3:00-3:15 P.M. Refreshment Break

3:15-4:45 P.M. Concurrent Panels
“ASIANetwork Luce Foundation Sponsored Programs”
Convener: Van Symons, Augustana College
Suzanne Barnett, The University of Puget Sound
Dorothy Borei, Guilford College

“The Social Sciences in the Study of Asia”
Convener: Shih-ping Hua, Eckerd College
James Winship, Augustana College

“Outsiders Looking In: ‘Orientalist’ Thinking about Asia”
Convener: Catherine Benton, Lake Forest College
Jyoti Grewal, Luther College
Charles Hayford, Independent Scholar of Chinese History
Nirmala Salgado, Augustana College
George Scheper, Essex Community College

“Teaching about Asia through Global Issues”
Convener: Edwin Clausen, Arizona International College
Barbara Bidzy, Arizona International College
Celestino Fernandez, Arizona International College

5:30-6:30 P.M. South Asian Dance Performance
The Hema Rajogopalan Dance Troupe
Introduced by Cathy Benton, Lake Forest College

6:30-8:00 P.M. Dinner

8:00-9:00 P.M. Keynote Speaker
Diana Eck, Harvard University
“The Challenge of America’s New Religious Pluralism”
Introduced by Tom Coburn, St. Lawrence University

Sunday, April 26, 1998
7:00-7:20 A.M. Interfaith Services
Conducted by Richard Killough, Drury College

7:00-8:00 A.M. Breakfast
8:00-8:45 A.M. ASIANetwork Business Meeting

9:00-10:00 A.M. Plenary Session
"Hands On! Material Culture and Teaching about Asia"
Convener: Y.K. Lo, Grinnell College
Stefanie Spray Jandl, Williams College Museum of Art
Caroline Reeves, Williams College

10:00-10:15 A.M. Refreshment Break

10:15-11:45 A.M. Concurrent Panels
"Ritual Practices in Asian Religion"
Convener: Mark Unno, Carleton College
Barbara Reed, St. Olaf College
Yasmin Saikia, Carleton College

"Asian Studies Across the Curriculum"
Convener: Penny Campbell, Agnes Scott College
Dorothy Borei, Guilford College
William Guinee, Westminster College

"Popular Culture of South and Southeast Asia"
Convener: Teodora Amoloza
The 1997-1998 United Board Visiting Scholars

"Developing Asian Language Instruction at ASIANetwork Schools"
Convener and Commentator: Stanley Mickel, Wittenberg University
Jen-mei Ma, Augustana College (Chinese)
Roger Paget, Lewis and Clark College (S.E. Asian)
Karín Treiber, Minnesota State University-Akita, Japan (Japanese)

12:00-1:00 P.M. Luncheon
Sponsored by The United Board for Christian Higher Education in Asia

Accommodations and Travel Information

ASIANetwork conference attendees should make Hickory Ridge Conference Center reservations by calling 800/334-0344 or 630/971-5030.

Reservations must be completed by Monday, March 23, 1998. Reservations received after this date will be accepted on a space available basis. Although the Hickory Ridge Conference Center has set aside a given number of rooms for the ASIANetwork Conference, the Center is not a hotel, and therefore it is important for conference attendees to make their housing reservations in a timely fashion.

The complete meeting package rate is a per night charge and includes guest room, all meals, dedicated general session room, standard audio visual equipment, and use of the fitness center and recreation facilities. The rates are subject to applicable state and local taxes in effect at the time of check in.

Meeting package rates are: single room, $140 per person, per night; double room: $225 per room, per night. Attendees wishing to make double room reservations are responsible for making their own room-sharing arrangements.

To make reservations for limousine service from and to O'Hare Airport and Midway Airport, call the American Limousine Company, 630/920-8888. Ask for current rates.

If you are traveling by car, ask for directions when you make your Hickory Ridge Conference Center room reservations.

Registration Fee

Conference registration fees must be paid by Monday, March 23, 1998.
ASIANetwork members, $40; non-ASIANetwork members, $50
Late registration fees (those received after Monday, March 23, 1998) are:
ASIANetwork members, $50; non-ASIANetwork members, $60

Please send registration checks, made out to ASIANetwork, to:
Mariana McJimsey, Executive Director, The ASIANetwork, The Colorado College
14 East Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-7706; Fax: 719/389-6473; email: mjcimsey@cc.colorado.edu

ASIANetwork FUTURE CONFERENCE SCHEDULE
April 23-25, 1999, Sheraton Tacoma Hotel, Tacoma WA
Conference Program Chair: Suzanne Barnett, History, University of Puget Sound; Vice-Chair, ASIANetwork
1997-1998 ASIANetwork MEMBERS

We are delighted to announce that ASIANetwork has 105 renewing and new institutional and affiliate members. The list includes those whose dues were received by December 19, 1997.

Please send to the editor news of your campus Asian Studies programs, faculty, or curriculum initiatives. We look forward to seeing you at the ASIANetwork Conference, April 24-26, 1998 at the Hickory Ridge Conference Center, Lisle, Illinois (suburban Chicago).

If the name of your institution is not on the list, dues may have been received after December 19, 1997. Or perhaps the absence of the name of your institution will serve as a gentle reminder to send your 1997-1998 dues to the address at the end of this list.

Agnes Scott College
Albion College
Arizona International Campus
Augustana College
Averi, Adrian, Jacksonville State University
Beardsley, Ruth, Pikes Peak Community College
Beloit College
Berea College
Bowdoin College
Butler University
Cardinal Stritch University
Carleton College
Carthage College
Case Western Reserve University
Clark University
Coe College
The College of Wooster
The Colorado College
Cornell College
Davidson College
Drake University
Drew University
Drury College
Elms College
Elon College
Embree, Ainslie T.
Entenmann, Robert, St. Olaf College
Fuller, Charles, Institute of European and Asian Studies
Furman University
Gettysburg College
Green Mountain College
Grinnell College
Gullford College
Gustavus Adolphus College
Guyot, Dorothy, Asian and Western Studies Initiative
Hamilton College
Hamline University
Hanover College
Hastings College
Highline Community College
Hill, Charles R., Whittier College

Hiram College
Hobart and William Smith Colleges
Hope College
Illinois Wesleyan University
John Carroll University
Kalamazoo College
Karim, M. Enamul, Rockford College
Kenyon College
Lewis and Clark College
Luther College
Macalester College
Manhattanville College
Minnesota State University, Akita, Japan
Mount Holyoke College
Muhlenberg College
North Central College
Oberlin College
Occidental College
Oglethorpe University
Ohio Wesleyan University
Oklahoma City University
Pacific Lutheran University
Payne, Rebecca, University of Illinois
Pomona College
Presbyterian College
Randolph-Macon Woman's College
Rehorick, David, Miyazaki International College
St. Andrew's Presbyterian College
St. Anselm College
St. Lawrence University
St. Michael's College
St. Norbert College
Satsutani, Shingo, College of DuPage
Schepers, George, Essex Community College
Schmidt, Susan E., Japan Clearinghouse
Seattle University
Sheldon, Mark, The Hong Kong-America Center, Ltd.
Simmons College
Skidmore College
Smith, Marsha, Augustana College
Southwestern University
Spelman College
Stambler, Benita, Empire State College
Steinemann, Namji, Asia Society
Susquehanna University
Swarthmore College
Thiel College
Trinity College
University of Pittsburgh
University of Puget Sound
University of Redlands
University of St. Thomas
The University of the South
University of Wyoming
Wang, David, William Woods University

Warren Wilson College
West Virginia Wesleyan College
Western Michigan University
Westminster College
Whitman College
Whittier College
William Woods University
Wittenberg University
WorldTeach, Inc.

Contact: Marianna McJimsey, Executive Director, The ASIANetwork, The Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903 (Dues checks should be made out to ASIANetwork.)

THE SERVICE-LEARNING PROGRAM: SCHOLARSHIPS OFFERED FOR TWO STUDENTS FROM ASIANetwork COLLEGES JULY-AUGUST 1998 IN THE PHILIPPINES

Sponsored by The International Partnership for Service-Learning Uniting Academic Studies and Community Service; The United Board for Christian Higher Education in Asia; and Trinity College of Quezon City, which will host the program

The eight-week program, combining academic study with volunteer service, will bring together 26-28 students from India, Hong Kong, Japan, Korea, Taiwan, Indonesia, Thailand, and the Philippines. The United Board has generously set aside two scholarships for two students from the United States, specifically for ASIANetwork college students. The scholarship amounts to almost 75% of the actual cost of the program. The two ASIANetwork students are asked to pay only for their transportation to the Philippines and $500. All other costs are covered by the scholarship, including tuition, room and board, field trips, medical insurance, service placement, and supervision and administrative expenses.

Two courses will be offered: (1) current social issues in the Philippines and region; (2) comparative theologies of service in Hinduism, Islam, Buddhism, and Christianity. The students may receive six credit hours for the two courses, depending upon the decisions of the students' home campuses. The students who are selected to participate in the program will represent each of the four religions in the comparative religions course.

As part of the service aspect of the program, the students will build a meditation center at Trinity College, one that will reflect many faiths.

Applications are due by February 1, 1998.

Contact: Linda A. Chisholm, Vice President, The International Partnership for Service Learning, 815 Second Ave., Suite 315, New York, NY 10017; Tel: 212/986-0989; Fax: 212/986-5039; email: pslny@aol.com
AN INVITATION FOR YOU TO APPLY FOR THE ASIANetwork FORD SOUTHEAST ASIA SEMINAR
JUNE 7-27, 1998, KENYON COLLEGE, GAMBIER, OHIO
JUNE 1999, VIETNAM, THAILAND, INDONESIA

Leedom Lefferts
Anthropology, Drew University

Southeast Asia's complexity has prompted two scholars of the region, Rita Kipp of Kenyon College and Leedom Lefferts of Drew University, to combine expertise and experience to co-direct the ASIANetwork Southeast Asian Seminar. Southeast Asia - ten nations with political systems ranging from elected kings to popular democracies and military dictatorships, numerous diverse cultures from hills and valleys, the Asian mainland and islands, all the world's major religions, and with extraordinary cuisine and complex art forms - has been involved with a complicated post-World War II relationship with the United States. The seminar participants will explore Southeast Asian issues and the emotions they arouse so that smaller college campuses throughout the United States can pay adequate attention to these people in their circumstances.

Study through three lenses

The Southeast Asian Seminar is designed to ground participants in Southeast Asian Studies in the contexts of current events, Asian Studies, and a liberal arts curriculum. The first phase of the seminar takes place at Kenyon College, Gambier, Ohio, drawing on the expertise of the co-directors and other resource people and materials via personal visits and Internet linkages.

Kipp and Lefferts have designed the seminar to focus on understanding Southeast Asia through three lenses: Understanding the Past; Religion, Art, and Organization; and Challenges of Change. Readings, study, and discussion will range from the climate and physical and cultural geography to agriculture (shifting cultivation and rice), forest exploitation, art and archaeology, initial and later contacts with Europe and the United States, and the rapidly evolving economic and political relationships of the individual Southeast Asia nations and ASEAN with the rest of the world.

While considerable seminar time is allocated to individual work and consultation, directed discussion, background readings, and use of multi-media and Internet resources are crucial to the seminar's success.

Additional scholars from Ohio institutions as well as from further afield - experts on Vietnamese literature, Indonesian politics, or Lao culture, for example - have agreed to act as visiting resource persons. In addition study trips are organized to the Burmese Art Collection at Denison University, Granville, Ohio, and the Southeast Asia collection at the Cleveland Museum of Art. Finally, because accomplishing useful work in Southeast Asia requires cross-cultural flexibility and fluency seminar time will be devoted to cross-cultural education and practice.

Venues in Ohio and Southeast Asia

This third regional Asian seminar is supported by the Ford Foundation through ASIANetwork. The seminar's first summer will be held at Kenyon College, Gambier, Ohio, from June 7-27, 1998. It begins with a dinner hosted by Katherine H. Will, Provost, Kenyon College, and concludes at breakfast on Saturday, June 27. The grant provides free room and board, with participants housed in modern, air-conditioned apartments on the Kenyon campus. In addition, stipends of $2000 are provided for each participant.

The seminar's second summer consists of in-depth experiential learning in Southeast Asia with approximately a week each scheduled for Vietnam, Thailand, and Indonesia. House stays are integral to gaining perceptions of Southeast Asian life and are being arranged. The schedule for the second summer has preliminarily been set for June 5-25, 1999. No stipend is provided, but the ASIANetwork Ford grant covers transportation, room, board, and all other required expenses.

February 1, 1998 application deadline

The application deadline is February 1, 1998. Applications should be sent to Rita Kipp at Kenyon College. Application forms are available from the seminar co-directors or from the ASIANetwork Ford Development Seminars Director, Gregory Guldin. (See contact addresses below.)
Any faculty member nominated by the Chief Academic officer of his/her institution is eligible to apply. The seminar co-directors expect to hold the initial meeting of seminar participants at the ASIANetwork Annual Conference at the Hickory Ridge Conference Center, near Chicago, April 24-26, 1998.

Rita Kipp, Kenyon College

The program is specially designed to provide feedback concerning Southeast Asia as an integral part of Asia and Asian Studies programs to participants’ home institutions. Both Rita Kipp and Leedom Lefferts are anthropologists who have undertaken research in Southeast Asia since the early 1970s. Professor Kipp’s focus is on Indonesia, with particular attention to Sumatra, religion, and Dutch missionary influences. She has co-edited (with Susan Rodgers) Indonesian Religions in Transition and has just completed a term as a senior scholar in residence at the International Institute for Asian Studies, Leiden, The Netherlands.

Leedom Lefferts, Drew University

Professor Lefferts has focused on Mainland Southeast Asia; most of his research has taken place in Northeast Thailand with additional work in all of the other countries of the Mainland. His primary interests are social organization, development, religion, and material culture. He has co-authored, with Mattiebelle Gittinger, Textiles and the Tai Experience in Southeast Asia and was associate curator of the international exhibition of the same name.

Contact: Rita Kipp, Southeast Asia Seminar Co-Director, Anthropology, Kenyon College, Gambier, OH, 43022; Tel: 614/427-5853; Fax: 614/427-3077; email: kipp@kenyon.edu

Leedom Lefferts, Southeast Asia Seminar Co-Director, 132 12th St., S.E., Washington, D.C. 20003; Tel: 202/547-4868; email: lleffert@drew.edu (Lefferts is on sabbatical, 1997-1999.)

Gregory Guldin, Director, ASIANetwork Ford Faculty Seminars, Anthropology, Pacific Lutheran University, Tacoma, WA 98447; Tel: 206/535-7661; Fax: 206/752-0858; email: guldinge@plu.edu

AN INVITATION FOR YOU TO APPLY FOR THE ASIANetwork FORD SOUTH ASIA SEMINAR

MAY 31-JUNE 20, 1998, DAVIDSON COLLEGE, DAVIDSON NC

1999 SEMINAR IN INDIA

Job Thomas, Director of South Asian Studies, Davidson College, will direct the ASIANetwork South Asian Seminar, May 31-June 20, 1998, centering on the theme, "Presenting South Asia: An Ancient Complex Culture." Thomas’s areas of expertise are the history and art history of India.

William Mahony, Religion, and Lakshmanan Sabaratnam, Sociology, will assist. Mahony studies the religions of India, with an emphasis on Vedic religion. Sabaratnam’s areas of specialty are ethnic relations and social stratification. Thirteen additional Davidson faculty will teach such topics as Islam, Hinduism in South India, Christianity in India, Indian folklore, Sanskrit, technology, Asian music, environmental studies, environmental economics, development economics, cross-cultural counseling, and Indian theater.

Each faculty member will initiate curriculum development in South Asian studies at his/her home campus.

In the summer of 1999, the group will travel in India for 3 weeks. The itinerary is based on the historical, cultural, artistic, religious, and political importance of the sites, and will include, Madras, Mahabalipuram and Kanchipuram, Madurai, Bangalore, Delhi, Agra, Varanesi, Aurangabad (Ajanta/Ellora), and Bombay. Indian scholars will meet with the participants at each of the sites.

February 1, 1998 is the deadline for applications.

Contact: Job Thomas, Director, South Asian Studies Program, Davidson College, Davidson, NC 28036; Tel: 704/892-2352; email: jothomas@davidson.edu

Gregory Guldin, ASIANetwork Ford Seminar Program Director, Pacific Lutheran University, Tacoma, WA 98447; Tel: 253-535-7661; email: guldinge@plu.edu
Arizona International Campus


Contact: Barbara Bixby, Arizona International Campus, 9000 South Rita Rd., Bldg. 40, Tucson, AZ 85747; Tel: 520/574-6467; Fax: 520/574-6496; email: bbixby@azintl.edu

Asia Society

Asia Society has been awarded a $200,000 grant from the Ford Foundation to develop new programs and audiences in the United States for public education about Asia. Namji Steinemann of the Asia Society is a new associate member of the ASIANetwork.

Contact: Asia Society, 725 Park Ave., New York, NY 10021; Tel: 212/288-6400; Fax: 212/517-8315

Illinois Wesleyan University

IWU Asian Studies programs in the spring 1997 highlighted the transition of Hong Kong to China. The film, To Liv(e), in English and Cantonese, with English subtitles, directed by Evan Chan, was recommended. The film mixes drama with exposition and documentary, narrating the story of Rubie who is exasperated with Swedish film star, Liv Ullman, for condemning Hong Kong and its repatriation of Vietnamese refugees.

A panel discussion, "1997: The Hong Kong Transition," featured IWU faculty, Frank Boyd, Political Science; Irving Epstein, Educational Studies; Fred Hoyt, Business Administration; Zhenhu Jin, Business Administration; Tom Lutze, History, and Mike Weis, History.

In his lecture, "Deadline in July: The Return of Hong Kong to China," David Pong, History, University of Delaware asked, "Why did Hong Kong remain a British colony for so long?" and "Why is there such divergence between the two societies?"

Visiting United Board Scholar, Kit Baskinas, St. Scholastica's College, Manila, Philippines, gave a lecture/demonstration on "Aesthetics of Indigenous Philippine Instrumental Music." Indira Freitas Johnson's exhibit, "Voices of Shakti: Pain, Struggle, Courage, words, objects, and floor drawings to demonstrate South Asian cultural dimension of domestic violence.

Contact: Barbara Bowman, Coordinator of Asian Studies, Illinois Wesleyan University, Box 2900, Bloomington, IL 61702

Japan Study

Professor Koichi Okamoto, Waseda University, Tokyo, will be a GLCA/ACM Japan Study exchange professor for the 1998-1999 academic year. A specialist in Japanese history, particularly Sino-Japanese relations during the occupation years, Okamoto has studied at Columbia University and Waseda. He will be based at a GLCA or ACM campus, and will be available to visit other campuses for lectures or workshops.

Contact: GLCA/ACM Japan Study Office, Earlham College; Tel: 765/983-1224; email: japanstu@earlham.edu

Ripon College

Joy Laine, Philosophy, ASIANetwork member Macalster; Jonathan Lee, Philosophy, ASIANetwork member Colorado; and Vance Cope-Kasten, Philosophy, Ripon, organized a conference "Integrating Non-western Philosophies," April 11-13, 1997 at Ripon College. The conference examined the philosophic texts and traditions of India, China, and Africa.

Contact: Jonathan Lee, Philosophy, The Colorado College, 14 East Cache La Poudre, Colorado Springs CO 80903; Tel: 719/389-6860; jlee@cc.colorado.edu

University of Puget Sound

Karl Fields, Politics and Government, is the new Director of the Asian Studies Program.

Spring 1997 Asian Studies speakers included Gelek, Anthropology, the Socio-Cultural Research Division at the China Tibetology Institute, Beijing, who discussed ethnic minorities and demographic change in China, and Takashi Fujitani, University of California, San Diego, who presented his research on the imperial system and national identity in Japan. Fujitani is author of Splendid Monarchy: Power and Pageantry in Meiji Japan.

Contact: Karl Fields, Politics and Government, University of Puget Sound, Tacoma, WA 98416; email: kfields@ups.edu
Purpose

The goal of Epsilon Alpha Sigma is to recognize and encourage academic achievement in the field of East Asian Studies at the undergraduate, graduate, and professional levels. Further, the organization has as a primary goal that of bringing increased academic attention to East Asia among undergraduate students.

Eligibility

Membership is limited to those whose major (or minor) concentration of study is East Asia, primarily China, Korea, and Japan. Undergraduate students must rank in the top 30% of their East Asian department or have at least a 3.5/4.0 G.P.A. All courses taken both at the home institution and any other relevant institution should be considered.

Eligible students should have a well-rounded understanding of at least one of the East Asian countries. A student's course of study should include at least one year of an East Asian language and a selection of courses from departments such as history, political science, economics, sociology, literature, religion, and art. At the time of selection, the student must have completed at least 50% of the requirements for the East Asian Studies major, a minimum of six courses, with no more than 50% from the same department. (For example, a student who has taken only four language courses, one history, and one religion course is not eligible because of a lack of balance.)

Additionally, each candidate must obtain two signatures of recommendation from faculty of their East Asian program.

Graduate students and Ph.D. candidates are also eligible for membership. The above criteria may be adjusted to accommodate such individuals.

New chapters

Colleges and universities wishing to begin Epsilon Alpha Sigma chapters should contact the director of the East Asian Studies program at Wittenberg University.

Contact: Stan Mickel, Chinese Language and Literature, Box 720, Wittenberg University, Springfield, OH 45501; Tel: 513/327-7400

FACULTY DEVELOPMENT

Asian Studies Development Program of the East-West Center and The University of Hawai‘i, Summer 1998

Programs for college and university faculty

China Field Study, Beijing: Microcosm of China
Dates: June 10-30, 1998
Venue: Beijing

The field study, directed by Mingzheng Shi, Chinese History, University of Hawai‘i, will revolve around the idea that Beijing, China's capital for the past millennium, represents China in miniature.

Application deadline: February 15, 1998

Southeast Asia Field Study
Funded by The Freeman Foundation
Dates: July 1-July 31, 1998
Venue: Honolulu, Burma, Thailand, Cambodia, Indonesia

The field study, directed by Michael Aung-Thwin, Asian Studies, University of Hawai‘i, will focus on the traditions and transformations of Southeast Asian cultures.

Application deadline: February 28, 1998

Infusing Asian Studies Into The Undergraduate Curriculum
Funded by the Henry Luce Foundation
Dates: July 28-August 14, 1998
Venue: East-West Center and University of Hawai‘i

Three-week institute, directed by Roger T. Ames, Director of the University of Hawai‘i Center for Chinese Studies and 1997 ASIANetwork conference keynote speaker, will explore East Asian cultures and social structures with a primary emphasis on China and Japan.

Application deadline: March 10, 1998

Korean Culture and Society
Funded by the Korea Foundation
Dates: July 15-August 7, 1998
Venue: Ten days at the University of Hawai‘i Center for Korean Studies and the East-West Center; second part of the institute in Seoul and southern Korea.

The institute, directed by Edward T. Schultz, Korean history, University of Hawai‘i, will focus on ancient and
traditional Korean culture and history, drawing also on philosophy and religion, literature, the performing and fine arts, and the social sciences.
Application deadline: March 30, 1998

Religion and Philosophy in China: Texts and Contexts
Funded by the National Endowment for the Humanities
Dates: June 8-July 10, 1998
Venue: East-West Center
The institute, directed by Henry Rosement, Philosophy, St. Mary's College of Maryland and 1995 ASIANetwork conference keynote speaker, will introduce participants to the major religious and philosophical systems of China through examination of crucial texts from earliest China through the 20th century.
Application deadline: March 1, 1998

Contact: Asian Studies Development Program Secretary, East-West Center, JAB 2134, 1601 East-West Rd., Honolulu, Hawaii 96848; Fax: 808/944-7070; email: noharaw@ewc.hawaii.edu

Asian Studies Development Program Fifth National Conference
Asia: Past, Present, Future
Venue: Berkshire Conference Center, Towson University, Baltimore, MD
Dates: March 25-26, 1998
The conference provides an opportunity for participants in all disciplines to present their research on topics related to Asia, to consider theoretical issues in teaching Asian materials, and to discuss pedagogical issues in teaching across disciplines and across culture.

Contact: Nancy Hume, English, Essex Community College, 7201 Rossville Blvd., Baltimore, MD 21237; Tel: 410/780-6911; Fax: 410/682-6871; Guy Wolf, Towson University; email: gwolf@towson.edu

Center for Asian Studies at the University of Texas at Austin
Infusing India into the undergraduate curriculum: a seminar-workshop designed for the non-specialist who seeks to enrich his/her teaching of India in the liberal arts
Dates: April 24-25, 1998
The workshop will provide non-specialists with detailed information about India, models for incorporating India into the curriculum, exchange of syllabi, and on-line resources.

Contact: Chandana Chakrabarti, Conference Director, Religion, Elon College, Elon College, NC 27244; Tel: 910/538-2705; Fax: 910/538-2627; email: chakraba@numen.elon.edu

Contact: Pauline Adema, Center for Asian Studies, University of Texas at Austin, Austin, TX 78712; Tel: 512/475-6054; email: outreach@uts.cc.utexas.edu

Council on International Educational Exchange (CIEE)
International Faculty Development Seminars 1998
Sustaining the Masses: Environmental Protection and Economic Development in China
Hosted by Nanjing University and the Jiangsu Environmental Protection Bureau, Nanjing
Date: June 1998
Contemporary Vietnam: Recovery, Renewal, and Recognition
Hosted by the Vietnam-USA Society, Hanoi and Ho Chi Minh City
Date: June 1998
The seminars are designed to stimulate college and university initiatives toward internationalizing curricula by offering focused updates on global issues and regions that are shaping the course of world events, while introducing faculty to scholarly communities overseas.

Contact: Council on International Educational Exchange, 205 E. 42nd St., New York, NY 10017; Tel: 1-888-COUNCIL (toll free); Fax: 212/822-2699; email: ifds1@ciee.org; Web: http://www.ciee.org

The Society for Indian Philosophy and Religion
International Conference on Mantra, Music, and Medicine
March 30-31, 1998, Burlington, NC
ASIANetwork faculty are invited to submit abstracts for papers (150 words by February 28, 1998).

The program will consist of concurrent seminar-type sessions with chairperson, presenters and at least one discussant assigned to comment on each paper; poster sessions; round table thematic discussion sessions with moderator; workshops and panels; invited speakers. Evening cultural performances will include a sitar recital, tabla (Indian drum), recitals of hymns and Indian folk songs. Registration fee is $40.

The Society also publishes the Journal of Indian Philosophy and Religion which covers comparative and critical studies of Eastern and Western philosophies.

Contact: Chandana Chakrabarti, Conference Director, Religion, Elon College, Elon College, NC 27244; Tel: 910/538-2705; Fax: 910/538-2627; email: chakraba@numen.elon.edu
THE HAMILTON COLLEGE ASIAN STUDIES PROGRAM

Thomas A. Wilson
History, Asian Studies, Hamilton College

The ASIANetwork Exchange publishes descriptions of Asian Studies programs and study abroad programs of its member institutions. The published narratives of the Asian Studies programs, including those of Eckerd College, St. John's College (Santa Fe), Wittenberg University, and Simmons College, have led to discussions of curriculum among ASIANetwork faculty and have prompted ASIANetwork conference panels.

Thomas Wilson introduces the Hamilton College Asian Studies faculty with information which he points out is important "for understanding the nature of our program." ASIANetwork Exchange readers may find areas of overlapping interest with the Hamilton faculty and are encouraged to contact them.

The customary introductory author notes about Thomas Wilson will be found under the faculty section of this article.

Twenty-five year old program

Hamilton College's Asian Studies Program, founded in 1972, offers a concentration in East Asian Studies and a minor in South Asian Studies. The concentration in East Asian Studies enables students to study China, Japan, or both. An underlying assumption of this program is that a full understanding of Asian cultures requires a multi-disciplinary approach to culture, language, and society. The concentration includes language training through at least the intermediate level and course work in one or more of the other academic disciplines in the humanities and social sciences. The South Asian Studies minor focuses principally on the religion and art of India.

A concentration in East Asian Studies consists of nine courses, distributed as follows:
(1) one introductory course: either Art 154, Chinese 150, or History 105.
(2) demonstration of intermediate-level language proficiency in modern Chinese or Japanese by completion of either Chinese or Japanese 140. (Elementary and first semester intermediate courses do not count toward the concentration.)
(3) three courses from one discipline (i.e., Art, Comparative Literature, East Asian Languages, Government, History, or Religious Studies) listed under "Asian Studies Course Offerings," of which at least one must be at the 300 level.
(4) three additional courses listed, at least one of which must be at the 300 level. If courses fulfilling (2) and (3) above are chosen from the same discipline, these three courses must be from one or more other disciplines (i.e., Art, Comparative Literature, East Asian Languages, Government, History, Religious Studies).

Thesis topics range from Taiwan to Tibet


Asian Studies course offerings

Art
154 Introduction to East Asian Art
248 Arts of Buddhism
254 Japanese Art
258 Chinese Art
350 Chinese Painting
401 Seminar in Chinese Art

Chinese
140 Fourth Term Chinese
150 Introduction to Chinese Culture, Society, and Language
200 Advanced Chinese I
202 Chinese Films and Society
220-300 Advanced Chinese
320 Chinese Newspapers and Television
400 Introduction to Classical Chinese
410 China in the '90s
420 Readings in China's Post-Cultural Revolution Literature

Comparative Literature
216 Modern Japanese Literature
224 Modern Japanese and Chinese Women Writers
257 Eros and Massacre: Japanese Literature and Film

Government
211 Politics in China
339 East Asian International Relations
341 China's Cultural Revolution

History
105 Introduction to East Asian Cultures: China and Japan
124 The Silk Road: Crossroads of Culture
270 Cultural and Political Traditions of Japan
272 Modern Japan: 1600 to the Present
280 Cultural and Political Traditions of China
285 Modern China: 1644 to the Present
337 Chinese Intellectual History: Confucianism
338 Heroes and Bandits in Chinese History and Fiction
360 Mythical Histories in China and Japan

Japanese
140 Intermediate Japanese
201-220 Advanced Japanese
401 Readings in Japanese

Religious Studies
105 Origins
125 The Wonder That Was India
243 Chinese Religion and Thought
365 The World of Zen
425 Mahayana Buddhism

Asian Studies faculty

Russell T. Blackwood III, John Stewart Kennedy
Professor of Philosophy (Ph.D., Columbia University, 1959), has been co-editor of Philosophy: West and East and Language and Value and has written such articles as "The Logic of Abrogation (Naskh)," Contacts Between Cultures (1992); "Razum i osecanja u tenrikyo-u," Kulture Istoka (1991); "Ordinal Scaling and Social Policy," Odyssey (1982); Tenrikyo: A Living Religion "Tenrikyo, Its History and Teaching" (1966); and "Neti, Neti-Epistemological Problems in Mystical Experience," East and West (1963).

He has lectured at Tenri University and University of Athens, and was a founding member of the Society for Asian and Comparative Philosophy and the American Council for the Study of Islamic Societies.

Chen Yea-Fen, East Asian Languages and Literature (Ph.D., Language Education, Department of Language Education, Indiana University, 1995).

Hong Gang Jin, Associate Professor of Chinese (Ph.D., University of Illinois, 1989), director of East Asian Languages and Literature, teaches modern Chinese language, Chinese media, and post-Cultural Revolution literature.

She has written books on Chinese language acquisition and instruction such as Studies of Language Acquisition (Wunan, 1994), Chinese Breakthrough: Language Learning Through Live TV Materials (Chen & Tsui, 1994) with De Bao Xu and John Berninghausen, and A Handbook on Chinese Composition (Chen & Tsui, 1995) with Hermine Williams. Professor Jin is also on the advisory board of the Associated Colleges in China, a summer and fall intensive Chinese language program hosted by Capital University of Economics and Business in Beijing.

Chisato Koike, Instructor of Japanese (M.A., Ohio State University).

Cheng Li, Associate Professor of Government (Ph.D., Princeton University, 1991; M.A. Asian Studies, University of California, Berkeley), teaches courses on the political economy of China, China's Cultural Revolution, and East Asian international relations.


His numerous articles include: "Credentialism versus Entrepreneurism: The Interplay and Tensions between Technocrats and Entrepreneurs in the Reform Era" (in the edited volume by Chan Kwok Bun, Singapore University Press); "Surplus Rural Laborers in China: Current Status and Future Prospects," Asian Survey (November 1996); and "Rediscovering Urban Subcultures: Contrast between Shanghai and Beijing," The China Journal (July 1996). Professor Li has also co-authored such articles as "The Army in the Succession to Deng Xiaoping: Familiar Fealties and Technocratic Trends," Asian Survey (August 1996);

"China's Technocratic Movement and the World
Economic Herald; Modern China (July 1996); "Elite Transformation and Modern Change in Mainland China and Taiwan: Empirical Data and the Theory of Technocracy," The China Quarterly (No. 121).

E. Michael Richards, Associate Professor of Music (Ph.D., University of California at San Diego), has premiered many works at performances in the U.S. and Japan. His publications (with Kazuko Tanoesaki) include "Music of Japan Today: Hidden Orders of Tradition," Asia-Pacific Exchange Journal (December 1995).

Victoria V. Vernon, Associate Professor of Comparative Literature (Ph.D., University of California at Berkeley), teaches Japanese literature and film and is author of Daughters of the Moon: Wish, Will, and Social Constraint in Fiction by Modern Japanese Women (California, 1988).

Jay G. Williams, Walcott-Bartleff Professor of Religious Studies (Ph.D., Columbia University, 1959), teaches courses on Buddhism and has written on spirituality and religion.


Thomas A. Wilson, Asian Studies Chair and Associate Professor of History (Ph.D., University of Chicago, 1988), studied in Taiwan at the Inter-University Program for Chinese Language Studies (or Stanford Center) and in the Graduate Department of History at the National Taiwan University. He teaches East Asian history, Chinese cultural history, and Confucian thought and ritual.

Professor Wilson's publications include: "The Ritual Formation of Confucian Orthodoxy and the Descendants of the Sage," The Journal of Asian Studies (Aug. 1996); "History of Ming Confucianism," in Encyclopedia of Chinese Philosophy (Garland, 1998); Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China (Stanford, 1995); "Confucian Sectarianism and the Compilation of the Ming History," Late Imperial China (1994); "Genealogy and History in Neo-Confucian Sectarian Uses of the Confucian Past," Modern China (1994); "Song-Ming-Qing Ruxue pabie zhenglun yu 'Mingshi' de bianzuan" [Confucian Sectarianism and the Compilation of the Ming History] Journal of Hangzhou University (1994); "The Indelible Mark of an Overlooked Scholar: Toward a Restructuring of Sinological Hermeneutics," Taiwan shehui yanjiu. He is currently working on a book manuscript entitled "The Rites of Confucian Orthodoxy and the Descendants of the Sage," and is editing an interdisciplinary collection of essays called "On Sacred Grounds: The Material Culture and Ritual Formation of the Temple of Culture."

De Bao Xu, Assistant Professor of Chinese (Ph.D., University of Illinois, 1991; M.A., Classical Chinese Language, Beijing Normal University), teaches modern and classical Chinese, and has co-authored books on Chinese language teachings, such as Chinese Breakthrough: Language Learning Through Live TV Materials (Chen & Tsui, 1994) with Hong Gang Jin and John Berninghausen, and Chinese Breakthrough: Teaching Chinese Through Live TV and Newspaper Materials (CD-ROM).

Asian Studies events


Speakers have included Dorothy Ko, History and Women's Studies, Rutgers University, "Footbinding and the Civilizing Process: Ethnic, Gender, and Bodily Boundaries"; Tu Wei-ming, East Asian Studies, Harvard University, "A Confucian Perspective on the Modern West: Implications for Cultural China"; Prasenjit Duara, History, University of Chicago, "Nationalism, Imperialism, and Transnationalism in Modern China";
Leo Lee, Literature, Harvard University, "Cultural China: Recent Cross Currents In and Around the Middle Kingdom"; Vivian-Lee Nyitray, University of California, Riverside, "Confucianism and Feminism: The Burgeoning Confrontation"; Takeshi Hamashita, Tokyo University, "Japan's Changing Perception of the United States, 1920-Present"; Indira Satyendra, Oberlin College, "Figurative Language in the Traditional Chinese Novel: The Metaphor of the Body in the Chin P'ing Mei".

The Associated Colleges in China (ACC)

ACC is a summer and fall intensive Chinese language program at the intermediate and advanced levels for 30 to 35 students administered by Hamilton College and hosted by the Capital University of Economics and Business in Beijing. ACC's summer program is equivalent to a year of language study and the fall term is equivalent to one semester of course work. The curriculum is designed and supervised by faculty from Hamilton, Middlebury, and Williams colleges, and focuses on Chinese language study through individualized instruction. The program stresses the practical value of language skills acquired in the classroom as a means to increase the students' understanding of Chinese culture and society by promoting their interaction with the local Chinese people.

Contact: Thomas Wilson, History, Hamilton College, Clinton, NY 13323; email: twilson@hamilton.edu

THE STUDENTS' CHOICE: ENDURING TOPICS ON INDIA
1997 ASIANetwork CONFERENCE PLENARY SESSION
"SOUTH ASIA IN ASIAN MOSAIC"

Diane Clayton
Co-Director, Hamline University Library

Diane Clayton is an historian of India. She teaches a first-year seminar on India and electronic search methods for the social sciences and international studies. In her plenary session discussion on teaching about India, she described the topics which "students consistently find compelling, at first blush, about India." She suggests that these subjects "could be included in the syllabi of faculty in Asian studies courses of all disciplines."

In an interdisciplinary first-year seminar, "Civilization of India," students vote on a list of topics from a ballot during the first week of class. We then use these topics as the content of our class for the term via small group presentations. Striking patterns have emerged over the ten years that I have taught the class. While there may be up to forty topics on the ballot, several have an enduring interest. In order of popularity, the winners are:

(1) Gandhi and Gandhism: Gandhi's life, independence struggle, influence of nonviolence
(2) Buddhism: Life of Buddha, early and modern Buddhist philosophy and practice, meditation
(3) Family in India: Marriage, strength of family, social life
(4) Women's social status: Education, son preference, legal status under Hinduism and Islam, dowry
(5) Modern Hinduism: Hindu philosophy, pilgrimage, gods and goddesses
(6) Art and architecture: Taj Mahal and other Islamic structures, Hindu temple architecture, bronze sculpture
(7) India from the Late Stone Age to the decline of the Indus civilization: Indus civilization, ancient Aryan religion and philosophy, Vedas and Upanishads, roots of Hinduism
(8) Music: Classical and modern instruments and performance
(9) Environment: Geography, climate, influence of monsoon
(10) Ecology: Deforestation, wildlife, habitat

Contact: Diane Clayton, Co-Director, Library, Box 35, Hamline University, St. Paul, MN 55104; Tel: 612/641-2046; email: dclayton@piper.hamline.edu
The campus network system available to many American liberal arts colleges in the last decade is a marvel for anyone from outside the country. Students can watch assigned films on network TV screens in their dormitory rooms. Offering more than a dozen channels, this computerized network system combined with a multi-media classroom has achieved a variety of instructional goals in the curriculum of film-assisted courses. Today's highly developed technology thus makes an introduction of a foreign culture, such as that of Japan, very efficient and more accessible to students. Japanese literature and drama courses have benefited from this teaching method, especially since a substantial number of masterpiece films from the 1930s onward are now available on video with English subtitles.

In the first of my articles on Japanese cinema in the classroom [ASIANetwork Exchange, October 1997, Vol. 5, No. 2], I discussed films based on modern literature. In this second article, I suggest other module examples of film and literary works useful for the study of Japanese culture, literature, and society: war films emanating from modern literature about World War II and films on classical themes. A comparative study of transference from novel to film will enhance, through the artistic means of audio-visual aids, the students' understanding of the subtleties of a foreign culture.

Films about World War II

Kon Ichikawa made two war films, The Harp of Burma (1956) based on Michio Takeyama's novel (1949) and Fires on the Plain (1959), an adaptation of Shohei Ooka's novel (1952). The Harp of Burma, winner of the 1956 San Giorgio Prize in Venice, is a poetic anti-war film portraying a Japanese soldier who, appalled by the unburied bodies of his countrymen dotting the landscape of Burma at the end of the war, decides to remain behind as a Buddhist monk and bury the dead. In the film's final scene of touching pathos, the soldier, on his self-appointed mission, plays a farewell to his former comrades on a Burmese harp. Fires on the Plain, on the other hand, is a ruthless protest against the atrocity of war itself through a depiction of the hero soldier's descent to cannibalism during the last days of the Japanese occupation of Philippines. Both novels and films were highly praised in Japan and the West, though Ichikawa's lack of a critique of imperial Japan was called into question. A more recent anti-war film, Shohei Imamura's Black Rain (1988), is an adaptation of Masuji Ibuse's novel (1966) which focuses on the direct effect of the atomic bomb on a family in Hiroshima and the life of a young niece dying after ten years battling radiation disease. Ibuse's detached manner of writing about this difficult topic is put to excellent filmic use by Imamura through haunting images and with the perspective of several decades after the explosion.

These films serve the instructional goals of teaching the inhumanity and meaninglessness of war experiences by demonstrating how they affect each individual's life, physically and psychologically, for years. The decisive damage of war to children is apparent in Keisuke Kinoshita's Twenty-four Eyes (1954), from the novel by woman writer Sakae Tsuboi (1952). Here an indirect, yet equally acute, indictment of the war comes through the story of a woman teacher and her twelve innocent pupils on a beautiful small island in the Seto Inland Sea set in the period from 1928 to the late 1940s. As the teacher discovers at the conclusion of the war, none of the characters escapes the war's influence and effects, for the dreams of all of her pupils are gone and their potentials are wasted.

Classical film and literature

In the field of classical film and literature, Teinosuke Kinugasa's The Gate of Hell (1953) draws from the thirteenth century epic of the Genji and Heiki clans, Genpei Seisuiki. In this extraordinary tale of Kesa and Morito, the noblewoman and samurai, the virtuous devoted wife sacrifices herself to save her husband by offering her head to the samurai who is madly in love with her. Retold in 1918 by Ryunosuke Akutagawa with his characteristically satirical bite and later dramatized
by then popular playwright Kan Kikuchi, Kesa and Morito was made into a film by Kinugasa after the war. With its exotic theme and employing perhaps the most beautiful color photography seen on the screen at that time, The Gate of Hell was a great success, widely acclaimed also by Western audiences.

Two of Kenji Mizoguchi’s masterpieces based on pre-modern literature are The Life of Oharu (1952), a dramatization of the Tokugawa writer Saikaku Ihara’s The Life of an Amorous Woman (1686), and Ugetsu (1953), perhaps the most aesthetic and mystical of his films, which takes its source from Akinari Ueda’s Ugetsu Monogatari (1776). [See Article I.] Both films won Mizoguchi the Venice Film Festival International Prize. His genius of creating profound subdued ambience on the screen contributes to the Buddhist overtones in many of his historical films, including Sansho the Bailiff (1954), based on Ogai Mori’s historical short story (1915). The story is that of an eleventh century aristocratic family broken up by political strife and slave traders. It depicts the sufferings of the mother, brother, and sister until, in the final scene, the brother is reunited with his now blind mother, but not with his sister who has taken her life to help him escape slavery. Mizoguchi’s film techniques successfully evoke the medieval world created by Ogai.

Masahiro Shinoda

A stunning cinematic triumph of adapting the classical theater is Masahiro Shinoda’s Double Suicide (1969), from Monzaemon Chikamatsu’s joruri play, Shinju Tenno Amijima (1721). Its stylized simplicity of great artistic refinement is an avant-garde interpretation of the traditional theatrales of bunraku and kabuki, also utilizing the effects of Ukiyoe woodblock prints and calligraphy. In this film Shinoda achieves an aesthetic unity of the old and the new through the tragic tension of giri (feudal obligation) and ninja (human feelings), which traps the two ill-fortuned lovers, driving them to their deaths. Double Suicide provides a deeply satisfying aesthetic experience and helps students understand the moral basis of Tokugawa culture.

There exist two film versions of Narayama Bushiko, a best-selling novel by Shichiro Fukazawa (1955): the first version by Keisuke Kinoshita (1958) and a recent remake by Shohei Imamura called The Ballad of Narayama (1983) which won the Cannes Film Festival Grand Prix in 1983. The films differ greatly in their interpretation and cinematic approach to a bizarre plot based on ancient local custom in which the eldest son abandons his parent to die on a mountain top upon the parent’s having reached the age of seventy. Kinoshita’s treatment of this excruciating parent-child relationship, in a poverty-stricken village, fuses beautifully the traditional kabuki stage backdrop paintings with modern cinematic effects. In sharp contrast to Imamura’s naturalistic version with added twists and ribaldry, Kinoshita’s characters accept their horrible fate obediently and gracefully. But Imamura also questions and affirms the family ties through the contemplation of life and death.

Women’s studies

Most of these films will serve as interesting resources for Women’s Studies as well. Some of Mizoguchi’s other films such as Osaka Elegy (1936), Street of Shame (1956), Sisters of Gion (1936), and the remake of the latter in 1953, A Geisha (Gion Bayashi), provide excellent material for such a course. However these films do not have texts or scripts to accompany them.

Among contemporary popular films are Juzo Itami’s Funeral (1986) and Tampopo (1987), and Yoshimitsu Morita’s Family Game (1983), each available on video. Satirical comedies about Japanese society in the 1980s, they reflect familiar themes of affluent mass culture from life styles, food, sex, and death to education. One must note that the moral and aesthetic bases of these films represent a rapidly changing modern society and dramatically contrast with the traditional worlds of Mizoguchi, Ozu, and Kurosawa.

Contact: Yoko Chiba, Modern Languages and Literatures, St. Lawrence University, Canton, NY 13617; Tel: 315/229-5158; Fax: 315/229-5989; email: ychi@ccmaillink.stlawu.edu

ASIANetwork EXCHANGE COPY AND NEWS DEADLINES

If you have an article or campus news which you wish to submit for publication in the March 1998 issue, please send the text as soon as possible to the Editor. The deadline for copy for the September 1998 issue is July 1, 1998.
WEB SITE ANALYSIS: CIVILIZATION OF INDIA
1997 ASIANetwork CONFERENCE PLENARY SESSION
"SOUTH ASIA IN ASIAN MOSAIC"

Diane Clayton
Co-Director, Hamline University Library

Diane Clayton is an historian of India. She teaches electronic search methods for the social sciences and international studies and a first-year seminar on India. In her plenary session discussion on teaching about India, she described the following web site analysis as "a way for faculty to help students learn that analytical criteria can and should be applied to high-tech research resources. It also has the beneficial effect of teaching me what sites are available and useful both for student learning for my own research."

The goal of this exercise is for you to use critical observation and thinking to analyze the worth of web sites. First find a web site on India. It can be one relevant to a group topic or your research proposal topic, or one of general interest. Using a search engine in a browser like Netscape may be a good start. Then write an analysis of the site in which you answer these questions:

(1) Identification: What is the complete URL of the site and the title?
(2) Authorship: Who is the owner/author of the site? Does the owner state his/her qualifications? If the owner is not identified, what can you tell about the origin of the site from the address? (Look at domain for educational or commercial, country, etc.) Is this a site sponsored by an organization? Are there any clues that this site might be from a fringe group? (Watch for language that indicates that prevailing opinion, or everyone else, is wrong. Calls for violent or illegal actions are also suspect.)
(3) Purpose: Is the purpose, goal, or mission of the site stated? What does the site attempt to do? If not stated, what do you think is the purpose of the site?
(4) Subject: What are the main subjects covered by the site and its links?
(5) Content: How does the site present its material? In text, through graphics, by statistics, maps, quotes from others?
(6) Credibility: Why should anyone believe information from this site? Are there verifiable sources, for example, statistical data that have sources listed? Are quotes and other strong assertions backed by sources that you could check through other means?
(7) Currency: If the information is that of a current nature, is it kept up-to-date? Is there an indication of when the site was last updated?
(8) Links: Are links related to the topic and useful to the purpose of the site? Are they still current, or have they become dead ends?
(9) Special features: Are there any special features which make this site more effective? If the site has special graphics, are they truly helpful to your understanding or merely showy?
(10) Your grade for the site: In the final analysis, would you recommend this site to a friend who is interested in the topic? Is it better than traditional sources of information? What grade do you give it?

Contact: Diane Clayton, Co-Director, Library, Box 35, Hamline University, St. Paul, MN 55104; Tel: 612/641-2046; email: dclayton@piper.hamline.edu

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Mark Unno, Carleton College
Nicholas Clifford was a member of a panel discussing “Nurturing the Staple Crops: Teaching the Modern China and Japan Survey Course.”

“How Historians Read Novels” is a freshman seminar designed to be interdisciplinary and to fill a freshman writing requirement. Novels are read as historical artifacts, treated by the historian as any document is treated. One asks what are the relationships between the world the novel purports to describe and the world out of which it comes or the world to which it is directed.

Discussions revolve around the relationship between the fictional world of the novelist and the actual world of the historian. In what sense are these two worlds real, and how is that reality achieved? In what sense do they have integrity?

Students examine the characters of the novels both as representatives of aggregates (classes, nations, institutions, or associations) and as individuals with no particular social reference, but with moral significance.

Among the novels I have assigned are: Joseph Conrad, Heart of Darkness; Don DeLillo, White Noise; Charles Dickens, Hard Times; Graham Greene, The Quiet American; E. M. Forster, Passage to India; Henry James, Washington Square; Ba Jin, Family; Ch’en Jo-his, Execution of Mayor Yin; Tanizaki Junichiro, Some Prefer Nettles; Andre Malraux, Man’s Fate; Susan Minot, Monkeys; Murasaki, Tale of Genji; Lao She, Black and White Li; Liu Tieyun, Travels of Lao Ts’an; Edith Wharton, Age of Innocence; Chen Yuan-tsung, Dragon Village; Lu Xun, Story of Ah Q, Madman.

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NORTHSHIRE BOOKSHOP DISPLAY
1997 ASIANetwork CONFERENCE BIBLIOGRAPHY

The following books were selected for sale at the 1997 ASIANetwork Conference to support the topics of the conference program. We thank the Northshire Bookshop, Manchester Village, Vermont for its outstanding display of materials relating to Asia.


Chan, Ming K., and Gerard Postiglione, eds. Hong Kong Becoming China-The Transition to 1997 series. Armonk, NY: M.E. Sharpe. [Recommended by Gregory Guldin, Anthropology, who teaches at ASIANetwork institutional member, Pacific Lutheran University.]


**CORRESPONDENCE**

**From Jyoti Grewal, Luther College**

Who is the person to contact regarding the publication of a student’s essay in the *Wittenberg East Asian Studies Journal*?

**Contact**: Stan Mickel, Faculty Advisor, *Wittenberg East Asian Studies Journal*, Wittenberg University, Box 720, Springfield, OH 45501

**From Stan Mickel, Wittenberg University**

I am interested in identifying ASIANetwork members who teach Japanese and South Asian and Southeast Asian languages. Can the ASIANetwork membership files yield that information?

**Contact**: Stan Mickel, Chinese Language and Literature, Wittenberg University, Box 720, Springfield, OH 45501

**Editor’s note**: ASIANetwork has developed an ongoing data base with the kind of information which Stan Mickel requested. The information for that data base is provided by you, the members of ASIANetwork.

The ASIANetwork data base yielded the following information for Stan Mickel: Japanese language faculty: Rose Bundy, Kalamazoo; Yoko Chiba, St. Lawrence; James Crimmins, Huron; Amy Christiansen, Wittenberg; Taiji Hotta, Knox; Takako Shigehisa, Connecticut; and for South Asian language faculty: Manindra Verma, University of Wisconsin/Madison, 1996 ASIANetwork conference panelist.

If your name does not appear on this list and you teach any Asian language, please send such information to Stan Mickel and to the Editor. An information form, which can be copied, is either bound with this newsletter or is an insert.

**From Mike Quigley, Exchange Coordinator, Kwansei Gakuin University**

I read an article on CLTA, an organization for Chinese language teachers, in a recent version of your newsletter. I am seeking an organization like that for Japanese language teachers in the U.S. Please send me any information you would have, or do feel free to forward my request to colleagues who could direct me further.

**Contact**: Mike Quigley, Exchange Coordinator, Kwansei Gakuin University, 1-1-155 Uegahara, Nishinomiya, Japan 662; Fax: 81-798-51-0954; mquigley@kgupyr.kwansei.ac.jp

21
CHINESE MUSIC FOR HEALTH
LESSONS IN THE THEORY AND USE OF MUSIC
TO AID AND SUPPLEMENT TREATMENT OF
PHYSICAL AND/OR MENTAL ILLNESSES,

Georgia Lee Collins
Artist, Teacher

Georgia Lee Collins was a visiting instructor in the course, "Chinese Meditative Arts," taught by Yunyu Wang, Dance, Colorado College in February 1997. She included the Chinese tea ceremony, rice paper arrangement, Chinese healing music, and traditional Chinese painting.

Collins has taught in Taipei, and designed installation art for the Taipei city government. She has mounted solo exhibitions in Tai Chung City and Taipei.

The role of music

We need music in our lives. It attunes us to nature and aligns our minds and bodies with our environment. We know the disastrous effects of random noise or sensory deprivation on our psyche, whether it shows as tension, stress, or illness. Our technological society often opposes nature. People are products of nature, and their minds and bodies respond to the rhythms and cycles of the natural world and universe. To care for our bodies and emotions, we need to learn to control and modify them. Many alternative medicine programs, emanating from traditional treatments performed in other cultures, include music therapy. Hearing is one of our most important senses, and one that we do not "turn off." What we hear affects our minds and bodies subliminally, and can work twenty-four hours each day.

Chinese beliefs have roots in the natural world, and the natural flow of events such as seasons and the relationships between elements of the universe. The tai chi symbol of light and dark semi-circles within a circle represents these relationships, commonly called yin/yang. The universe is composed of opposing and complementing elements and forces. The beginning of one is the end of the other.

The first textbook

About 200 B.C., over two thousand years ago, at the beginning of the Han Dynasty, a medical compilation, The Yellow Emperor's Classic of Internal Medicine, represented the accumulated medical knowledge over centuries and has endured as the basis of today's traditional Chinese medicine. Causes for disease are "external" or "internal." The flow of internal energy, chi, regulates and relates to the healthy operation of the organs, emotions, and cycles of the body. External forces, such as music, can be used to influence that flow. Herbal therapy, acupuncture, chi-kong, music, and other traditional therapies are based on these theories.

The five elements

The universe consists of five primary elements: wood, fire, earth, metal, and water. The human body has five internal organs: liver, heart, spleen, lungs, and kidneys. The five organs link to the viscera: gall bladder, small intestine, stomach, large intestine, and bladder. The viscera link to sinews, meridians, muscles, skin, and hair and bones. Together, these become five systems, which correspond to eyes, tongue, mouth, nose, and ears. The systems then are responsible for five emotions: anger, happiness, anxiety, sadness, and fear. Coordination of these five systems constitutes a healthy person. Disturbance of these systems and with the flow of chi results in illness.

The elements can be arranged into diagrams that illustrate the flow of chi from one to the other. One diagram shows the positive or creative flow, where one element generates the next. Wood creates Fire, which creates Earth, etc. The other diagram illustrates how one element can control the next. Wood controls Earth, which controls Water, etc. Understanding these relationships allows modifications, control of the chi, and physical and psycho-mental changes in an individual.

The five elements are related to the major instruments upon which they are played, as illustrated in the diagram:
Music Instrument System

Metal music gong, bells strengthens lungs and respiratory system
Wood music bamboo flute strengthens the liver system; helps sleep
Water music stringed instruments strengthens the kidney system; helps high blood pressure
Fire music trumpet strengthens the circulatory system; helps stabilize pulse
Earth music ceramic flute invigorates chi; increases appetite; helps digestion

The five tones

Chinese music has five tones, chueh, jyy, kung, shang, and yu. Each tone is linked to one of the five elements and to one of the five systems. Movement of chi through the systems can be modified and controlled by the appropriate combination of tones. This can promote physical and psycho-mental health. Upon deciding what a person's primary characteristics are, and what classification he/she possesses, his/her chi can be channeled to reinforce or modify those characteristics. The purpose is to balance the system and emotions.

The following diagram shows the relationship between the elements, tones, systems, seasons, and emotions:

<table>
<thead>
<tr>
<th>Element</th>
<th>System</th>
<th>Direction</th>
<th>Tone</th>
<th>Season</th>
<th>Emotion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood</td>
<td>liver gall bladder</td>
<td>east</td>
<td>chueh</td>
<td>spring</td>
<td>anger</td>
</tr>
<tr>
<td>Fire</td>
<td>heart, small intestine</td>
<td>south</td>
<td>jyy</td>
<td>summer</td>
<td>joy</td>
</tr>
<tr>
<td>Earth</td>
<td>spleen, stomach</td>
<td>center</td>
<td>kung</td>
<td>late summer</td>
<td>anxiety</td>
</tr>
<tr>
<td>Metal</td>
<td>lungs, large intestine</td>
<td>west</td>
<td>shang</td>
<td>autumn</td>
<td>grief</td>
</tr>
<tr>
<td>Water</td>
<td>kidneys, bladder</td>
<td>north</td>
<td>yu</td>
<td>winter</td>
<td>fear</td>
</tr>
</tbody>
</table>

Conclusion

This presentation illustrates a basic element of Chinese culture, the belief in the ebb and flow of the universe, that when everything is in balance, everything is OK. Yin is balanced by yang. We all are composed of a combination of differing elements and cycles. By modifying these, we can achieve the harmony and balance needed for a healthy mind and body.

Music is one of the forces we can use as a modifier. Decisions as to which music to select and how to apply it are the results of thousands of years of study. It is important to remember that musical therapy is effective when used with other forms of treatment.

Sources and references

Chun, Zing-Er. Efficient Music Therapy (book and music in Chinese)
Shieh In-Hua. Through Life Healthy (book and music in Chinese)
Chang, Hu-De. Direction of Regimen for Four Seasons (book and music in Chinese)
Wind Records Co. (Music): Qigong Massage Music, Tai Chi Melody, Yi-Ching Music for Health, Regimen Music; Five Tones Healing Music, Chinese Feng-Shui Music

Contact: Georgia Lee Collins, email: artlady@windstudios.com
STUDY ABROAD/JAPAN CLEARINGHOUSE LAUNCHED

Susan Schmidt, Director

For students of Asian languages, the benefits of study abroad extend beyond the development of language skills to increased cultural understanding and personal growth. But for many students of Japanese, study abroad remains no more than a dream. It seems too expensive, too difficult, too demanding.

In reality, studying in Japan has never been easier. The number of exchange programs between American and Japanese universities is increasing, and colleges and universities in Japan are more eager than ever before to attract students from the United States to their campuses. New scholarship programs are being established on both sides of the Pacific.

The Association of Teachers of Japanese, with funding from the U.S.-Japan Friendship Commission, has established a Study Abroad/Japan Clearinghouse to encourage more students to spend a year, a semester, or a summer studying in Japan.

The Clearinghouse is collecting information on exchange programs, language study opportunities, summer-in-Japan programs, and other types of study-abroad arrangements for both institutions and individuals. This information will be made available both in printed form (through the Newsletter and occasional special bulletins) and on the ATJ web site, http://www.colorado.edu/ealid/atj, which now has a special section on Study Abroad.

The web site will be updated frequently, and will incorporate links to other sources of information both in the U.S. and in Japan. We hope that using it will give both students and teachers the resources and knowledge to make good choices in selecting study abroad programs, and that more students will be able to complement their language study with an "in-country" experience. ASIANetwork members are welcome to send information on their own study-abroad program for listing on the Study Abroad/Japan Web site and in other Clearinghouse materials.

In addition, Susan Schmidt, the newly appointed Director of the Clearinghouse, is available in the ATJ office to answer questions and consult personally with any teacher or student about study-abroad opportunities. As a long-time former resident of Japan, she can also help students who have questions about Japanese universities or about living in Japan.

The Clearinghouse would like ideas and feedback from ASIANetwork members. What kinds of study-abroad programs are you and your students most interested in? What are the biggest problems you face? How can we best help students who are interested in overseas study?

As part of its effort to reach more students on campuses that may not have study abroad offices, ATJ plans to conduct short study-in-Japan seminars next spring in locations easily reached by students and faculty at several colleges with Japanese language programs. If you are located in such an area, or would like to see such a seminar held near you, please let us know.

Contact: Susan Schmidt, Campus Box 279, McKenna 16, University of Colorado, Boulder, CO 80309; Tel: 303/492-5487; Fax: 303/492-5856; email atj@colorado.edu or susan.schmidt@colorado.edu

LANGUAGE STUDY IN THE UNITED STATES

Beloit College, Center for Language Studies (CLS)
Chinese, Czech, Hungarian, Japanese, Portuguese, Russian, Turkish, English As A Second Language

Dates: June 7-August 7, 1998

The program features one of the country's most intensive language programs, 270 hours of instruction for 12 semester hours credit, small classes with individual attention, computerized language lab integrating technology with language study, language conversation tables at meals, cultural study, environment conducive to concentrated study, comfortable housing.

Application deadline: early acceptance, March 1, 1998; final deadline, May 15, 1998

Contact: Terance W. Bigalke, Director, Center for Language Studies, Beloit College, 700 College St., Beloit, WI 53511; Tel: 608/363-2269; Fax: 608/363-2689; email: cls@beloit.edu; Web: http://beloit.edu/~cls
STUDY ABROAD

China
CET Chinese Language Programs
Study in Beijing: A program for beginning through advanced students

Centered at the Chinese Language Training Center at Capital Normal University College of Foreign Languages, Study in Beijing provides an integrated approach to learning whereby one intensive class teaches reading, writing, speaking, and listening. The program includes an optional seminar taught in English, Chinese Society Today; living with Chinese roommates, cultural activities and excursions, and a farm stay. Application deadlines: summer term, March 15, 1998; fall term, May 15, 1998

Study in Harbin: A program for high intermediate and advanced students

Hosted at Harbin Institute of Technology, Study in Harbin features small language classes, specialized drill sessions with two students and one professor, and one-on-one tutorials with a professor. Students are required to speak Chinese only; they have Chinese roommates, participate in cultural activities and may choose to stay at a farm for a week. Application deadlines: summer term, March 15, 1998; fall term, May 15, 1998

Contact: CET Academic Programs, 1000 16th St. N.W., Suite 350, Washington, D.C. 20036; Tel: 800/225-4262; email: cet@academic-travel.com; Web: www.cetacademicprograms.com

Students from the following ASIANetwork institutions have enrolled in CET programs: Bowdoin, Carleton, Clark, Davidson, Grinnell, Guilford, Gustavus Adolphus, Hamilton, Lewis and Clark, Mount Holyoke, Oberlin, Pomona, Presbyterian, Skidmore, St. Andrews Presbyterian, Swarthmore, Trinity College CT, and Wittenberg.

Hong Kong

Students may study Chinese studies and Asian studies; international relations; sociology, anthropology, and women's studies; the arts; international economics and business; and journalism. The New Asia Yale-in-China Chinese Language Centre offers both Mandarin and Cantonese language instruction at all levels in facilities located on The Chinese University of Hong Kong campus.

Dates: September 2-December 31, 1998; January 4-May 31, 1999
Eligibility: Juniors and seniors with grade point average of at least 3.0 on a 4.0 scale
Application deadline: February 10, 1998

Contact: ACM/GLCA students: Associated Colleges of the Midwest, Suite 1300, 205 W. Wacker Drive, Chicago, IL 60606; Tel: 312-263-5000; email: acm@acm.edu; web: http://www.acm.edu

All other students: Yale-China Association, Box 208223, New Haven, CT 06520; Tel: 203/432-0850; email: iasp@minerva.cis.yale.edu

India
Davidson College Eleventh Semester-in-India Program

Job Thomas, Director, the ASIANetwork Ford Faculty Development Seminar in South Asia, will direct the Davidson College Semester-in-India Program. The program begins with a week of intensive academic preparation on the Davidson campus. In India, students will spend eleven weeks in residence at Madras Christian College and three weeks traveling in North India to visit major cultural and artistic sites. At Madras Christian College, the students study Indian art history, Indian history, culture, and society; issues in contemporary India, and conduct an independent research project.

Dates: August 24-December 1998
Eligibility: first-semester juniors and seniors, and the occasional sophomore, with a 2.75 grade point average on a 4.0 scale.
Application deadline: February 27, 1998

Contact: Office for Study Abroad, Davidson College, P.O. Box 1719, Davidson, NC 28036; Tel: 704/892-2250; email: caortmay@davidson.edu

Japan
CET Japanese Language and Internship Program in Kyoto

The 17-week program, operated in conjunction with the Kyoto International Center of Languages and the Science Center International Corporation, combines intensive language study, immersion in contemporary Japanese society, and an exploration of the Japanese work environment. It features small, intensive language classes, an internship module, a social science course
taught in English and an internship seminar, a home stay program for the length of the term, and on-site staff throughout the year. Application deadline: fall term, April 15, 1998

**Contact:** CET Academic Programs, 1000 16th St. N.W., Suite 350, Washington, D.C. 20036; Tel: 800/225-4262; email: cet@academic-travel.com; Web: www.cetacademicprograms.com

Students from the following ASIANetwork institutions have enrolled in CET programs: Bowdoin, Carleton, Clark, Davidson, Grinnell, Guilford, Gustavus Adolphus, Hamilton, Lewis and Clark, Mount Holyoke, Oberlin, Pomona, Presbyterian, Skidmore, St. Andrews Presbyterian, Swarthmore, Trinity College CT, and Wittenberg.

**GLCA/ACM Japan Study Program, 1998-1999**

Japan Study has, for almost 35 years, offered students a unique combination of both a long stay in Japan and a wide variety of experiences. The program's highlights include a summer orientation, nine months of classes at Waseda University, opportunities to join clubs with Waseda students, a home stay throughout the program, a range of field trips in the Tokyo area and Kyoto, a month-long rural home stay in Daito-cho (Shimane Prefecture), and a community of 25 co-learners chosen from liberal arts colleges.

Dates: August 20, 1998-June 23, 1999
Eligibility: Minimum grade point average of 3.0; completion of at least one semester or term of Japanese prior to departure and approval of Waseda's International Division
Application deadline: February 2, 1998

**Contact:** Japan Study Office, Drawer 13, Earlham College, Richmond, IN 47374; Tel: 765-983-1224; email: japanstu@earlham.edu; Web: http://www.earlham.edu/www/Japan Study/

**Nepal**

**Cornell-Nepal Study Program**

The Cornell-Nepal Study Program, a pioneering joint venture between Cornell University and Tribhuvan National University of Nepal, gives undergraduates the opportunity for academic study and cultural immersion in a developing country.

Courses are taught in English by Nepalese faculty; Nepali language instruction is mandatory. Students chose a major theme, either the cultural diversity or ecological diversity of Nepal. Field work options include such topics as environment and ecology development studies, rural sociology, or anthropology.

Students live with Nepalese roommates in student residences. Holiday home stays can be arranged.

Richard Gaulton, ASIANetwork conference participant and formerly of IES in Chicago, is now Director of Cornell Abroad, and brought the Nepal program to our attention.

**Contact:** Cornell Abroad, 474 Uris Hall, Ithaca, NY 14853; Tel: 607/255-6224; email: cuabroad@cornell.edu; Web: http://www/einaudi.cornell.edu

**Council on International Educational Exchange (CIEE)**

**Programs at Peking University, Beijing; Nanjing University, and Fudan University, Shanghai, China; at National Chengchi University, Taipei, Taiwan; at the Institut Keguruan Dan Ilmu Pendidikan (IKIP), Malang, Indonesia; at Sophia University, Tokyo, and Japanese Business and Society Program, Tokyo, Japan; at Khon Kaen University, Thailand; and at Vietnam National University, Hanoi, Vietnam.

Application deadline: April 1, 1998 for fall 1998

CIEE administers international study programs, collectively known as Council Study Centers, on behalf of a consortium of over 180 colleges and universities. ASIANetwork institutions which are members of CIEE include Albion, the Associated Colleges of the Midwest, Augustana, Beloit, Butler, Clark, Wooster, Drake, Grinnell, Guilford, Gustavus Adolphus, Hamline, Hobart and William Smith, Hope, Kalamazoo, Kenyon, Lewis and Clark, Macalester, Oberlin, Occidental, Oklahoma City, Pomona, St. Olaf, Seattle, Simmons, Spelman, St. Norbert, Trinity, CT, Western Michigan, Westminster, William Woods, and Wittenberg

**Contact:** Council on International Educational Exchange, 205 E. 42nd St., New York, NY 10017; Tel: 1-888-COUNCIL (toll free); Fax: 212/822-2699; email: ifds1@ciee.org; Web: http://www.ciee.org
HISTORIOGRAPHIC ISSUES IN MODERN JAPANESE HISTORY
1997 ASIANetwork CONFERENCE KEYNOTE ADDRESS

Tetsuo Najita
History, The University of Chicago

Tetsuo Najita, Professor of History (East Asian and Intellectual History), The University of Chicago, gave the opening keynote address at the ASIANetwork conference, April 25, 1997 at the Equinox Hotel, Manchester Village, Vermont.

In his address, Professor Najita, a graduate of ASIANetwork member institution, Grinnell College, noted the important role of the undergraduate liberal arts college in American higher education. Najita will spend the spring 1999 semester at ASIANetwork member institution, University of Puget Sound, as Chism Professor in Asian Studies.

Of Najita’s publications, the following are among those related to his address: Visions of Virtue in Tokugawa Japan: the Kaitodukao Merchant Academy of Osaka (1997); Readings in Tokugawa Thought (1993); and Japan: the Intellectual Foundations of Modern Japanese Politics (1974).

The Editor thanks Professor Najita for permission to publish the text of his keynote address in The ASIANetwork Exchange

I’d like to begin my comments this evening with a bit of personal history. When I went to Grinnell College, it was not to study Asian Studies. It was entirely because my high school counselor in Hawai‘i was a wonderful lady from Iowa who wished to get me away from the islands where she believed, probably with good reason, that I was sure to do nothing much with my life. The intellectual world at Grinnell was the best place from which I could go on to law school.

She was right, not about law school but about Grinnell. I did not give much thought to Asian Studies, and course offerings were very thin when I studied there. In a serendipitous moment, my advisor, Joseph Frasier Wall, asked if I had considered a graduate degree in history. He would support me for a Woodrow Wilson Fellowship, and furthermore, he proposed a course of study in Asian Studies which was destined to be a growth field in the next several generations and made sense in terms of my personal background.

Thus advised by this eminent American historian whose brilliant lectures on the European Renaissance and the Reformation turned me from law to history, and armed, luckily, with a Wilson Fellowship, I headed to Harvard University. Edwin O. Reischauer, in my initial interview told me, rather too frankly I thought at that time but for which I have been grateful since, that my language skills were of such minimal significance that I must swallow my pride, not hide behind an Asian mask, and begin at the lowest level course of Japanese Aab.

The study of Asia has come a long way since those days in the mid-1950s, and I am especially pleased to see your efforts to advance the cause of Asian Studies within liberal arts colleges. I cannot imagine what my career as a professional academic would be like without the liberal arts education that I received.

In accepting your invitation I agreed to speak for 45 minutes or so on historiographic themes in modern Japanese history, and I shall do my best to keep to the promise of not going on too long. I shall draw from seminars, conferences, and symposia in which I have taken part over the past several years at various locations ranging from Chicago, Copenhagen and London to Honolulu, Hachinohe in northern Japan, Osaka, and Rikkyo or St. Paul’s University in Tokyo, and one in Singapore that is now in the email planning stage for this coming fall.

How the present remembers the past

I should like, therefore, to highlight several related historiographic themes that have caught my attention. They consider the instability of national history and chronologies, and, within this framework, histories that have been forgotten or suppressed, although not necessarily by systematic political design, and how ordinary citizens including historians go about remem-
bering or restoring these histories. My main pedagogical point is that as we study and teach Asia we need to be sensitive not just to the present but how the present remembers the past, what it chooses to remember or forget, and how it conceptualizes its past as historical time.

The meetings that I've attended these past several years confirm the powerful presence of this dilemma in our historical discourses of constraining narratives and time frames received from the past and how historians might disengage from these in order to reassess alternative ways of thinking about history.

One issue being critiqued today, for example, is the presumed homogeneity of the Japanese people, which many believe to be an essential ingredient for the maintenance of a stable and viable nation state. The historian Amino Yoshihiko has challenged in bestselling works, the monolithic references to Japanese history as a homogeneous culture from archaic beginnings connected teleologically to the modern present. This very chronology is a construction of modern politics and thus the very naming of the ancient past as a national past, as “Japanese history”, must be questioned. The presumption of clear boundaries resembling national ones, Amino argues, is invalid because boundaries in archaic times were multi-ethnic in nature, there being probably several autonomous political centers or even kingdoms which disconfirms the thesis of a single national origin. Indeed, boundaries, physical and linguistic ones, were hardly fixed but rather were fluid, as evidenced by substantial transoceanic cultural and economic exchanges.

“Naming” of Japan

The “naming” of Japan, must likewise be unpacked. The term itself is traceable to official documents used in diplomatic missions to the Middle Kingdom in the 8th century, but it had no emotive significance to the populace at large. It gained international recognition only in the 16th century when the Jesuits used it in the westernized pronunciation that we are accustomed to today. When the image of coherent boundary with a fixed name populated by a homogenous people is thrown into doubt, the issue of how the history of that archaic period should be written, for example in lower-level textbooks, becomes an enormous challenge.

For historians such as Amino, the question shifts from the coherence of physical boundaries in ancient history to the social and cultural categories or conceptual “boundaries” historians rely on to explain subsequent history, such as in the so-called medieval era. Terms used for “peasantry,” men of “commerce,” or “feudal,” and more abstract ones such as “public” and “private,” are scrutinized. The problem of chronology and the naming of a national history spill over into other categories of historical analysis that modern national historiography has imposed on the past. The question of national beginnings renders controversial all other accounts of subsequent epochs.

How is historical time counted?

Related closely to the previous issue of national beginnings is the seemingly innocent question of how historical time is counted. Time is not the innocent flow of moments, but charged with political ideology. The fact that the year one is pegged to the origins of the monarchy is obviously a myth, but it is a myth that is not without ideological reason, since it is expressed as a prerogative of political sovereignty, which is not an ancient myth but a modern concept. Historical chronology, as an extension of sovereignty, gains the status of self-evident historical truth. All elementary school students were mandated to memorize that chronology before the Pacific War, and the practice of counting time in this manner continued within the postwar constitutional regime. The beginnings of this mode of counting time is a construction of the modern Meiji state which insisted that there was no metaphysical reason to mark historical time in accordance with the birth of Christ.

As an aside, I should note that the problem is not only a Japanese one. I noticed, for example, at the Dead Sea Scrolls exhibition in the New York Public Library a few years ago, the dating was not done in accordance with the birth of Christ but before or after “our common era.” Japan's choice of counting time as Meiji 1,2,3 etc., until the monarch passed away 45 years later, thus beginning Taisho 1,2,3, etc., was an act of sovereign defiance against the western powers, and this model was then applied to the sequencing of previous history.

When we come to the present, however, the reign name of Heisei, realizing peace, 1,2,3, does not carry the kind of emotional appeal that Meiji or Showa did. These previous reign epochs were truly eventful, in positive and negative ways, and the Japanese related to them with their personal experiences. Today, however, counting time within this system has lost much significance. Everyone speaks instead of the ending of the twentieth century, and what's in store for the twenty-first. The Asahi newspaper prints time as 1997. Heisei 9 is in parenthesis. And if Heisei 1,2,3 carries no interpretive significance and is basically a legacy of the modern Meiji era, why is premodern history still written in terms
of this mode of counting time? And what does historical
time mean now and into the future if counted in terms of
Heisei?

Historians are currently wrestling with these issues,
especially as they consider historical textbooks for
youngsters in the public schools. Some simply use the
western century-by-century model, while others oppose
this. Keep in mind that prior to the modern Meiji era,
historical time and hence historical consciousness was
not pegged primarily, except in unusual circumstances,
to the reigning monarch, a rather weak figure in much
of premmodem history. Rather, people thought in terms of
the Kamakura Bakufu or the Shogunal rule of
Yoshimune, etc. When historians refer to the past in
terms of reign periods — Tenpo, Kyoho, etc. — they are
using chronological constructs imposed by modern
historians in the twentieth century to highlight distinctive
eras in the past. These are not, however, part of the
historical consciousness of the society being described,
a realization that throws into doubt, obviously, the
veracity of the history about which we read, and about
which we teach.

The problematical nature of counting historical time
takes on relevance when the question is asked even by
ordinary citizens as to what then is truly significant
about the past. People can rightfully say that what was
important in the past is not necessarily what is the most
relevant to them in the present, or alternatively, what is
valuable today was not necessarily true of the past. The
past in this sense becomes more a resource for
thinking about the present than a marker in the progres­sive
unfolding of a nation.

I got a sense of this rethinking of history at a
symposium that I attended several years ago in the
small regional city of Hachinohe, in northern Japan. I've
referred to this journey elsewhere and don't want to
dwell on it too much here. What is worth recounting in
terms of the contemporary historiographic issues that
I've been outlining is that the symposium challenged
the official narrative of the nation and focused on the
role of a small regional city in establishing limits to the
national state. How, in other words, might limits be
placed on the aggressive moves made by large state
and corporate systems against the natural order. How
might citizens in regional and marginal areas of the
larger sovereign whole discuss the problems of local
community life without deferring to the national visions
ddictated by the capital city of Tokyo. Some 1000 local
citizens — teachers, leaders of co-ops, physicians,
townspeople - came to discuss this and related issues
within an open forum.

Ando Shoeki

What intrigued me most about the meeting was the
focus given to a largely forgotten thinker, one Ando
Shoeki and to his ideas. I tell my seminar students at
the University of Chicago that sometimes what's
important about a text in the past is not how important it
was when it was first written, but rather how it is
remembered much later and to what ends it is used. As
memory, a text thus functions to remove the readership
from the constraining structures of the present and
allows a discussion about some of the concerns within
that very present. Here in northern Japan was such a
case to confirm this theoretical point.

Written in the 1740s, the texts of Ando Shoeki were
rediscovered in the early twentieth century and have
been woven into the intellectual history of modern
Japan ever since. Thus while Shoeki's texts may be
assigned importence within the discourse on knowl­
dge of the early 1700s, they have become just as
important a resource to discuss the concerns about
Japan's modernity. The symposium in Hachinohe dealt
with ecology and environmental damage and about
ways to include them in elementary school curricula,
the ramifications of heavy industrial growth on agri­
culture, and the problem of gender discrimination.

There is much in Ando Shoeki and his treatise, The
True Workings of the Natural Order, to authorize the
discussion of these subjects. History was thus being
called upon to facilitate the practice of democracy in a
local and regional setting, a scene we rarely get to see
given the contentious trade and diplomatic issues that
dominate international news.

Shoeki was a radical critic of the autocratic old
Tokugawa regime for its exploitation of agricultural
resources to sustain a non-productive, parasitic,
 aristocracy. He even argued that illnesses in society
were mainly politically caused. The natural order was
organized on a single and absolute principle of timeless
energy and motion, and there was in this process no
hierarchy based on superior and inferior and male and
female. Shoeki inserted the ideographs of "motion" and
"rest" for heaven and earth, and for male and female, he
inscribed on the side the phonetics, "human." Male and
female were temporary distinctions that always re­
solved themselves into one, leading to two and back to
one in an infinite process of motion and rest. Thus in
the natural world there were only individuals doing
things. Alongside the ideographs for "nature," therefore,
he wrote "each person doing" or "each person working"
and in the interactive process of doing and working,
was produced what we call human community.
Shoeki’s astonishing insight speaks directly to current social issues of racial and gender discrimination. Although one can place Shoeki in his historical time and ponder why such a text would have been produced when it was, the texts are more about offering perspectives for the present modern world, and suggesting the limitations of this world. Thus when we teach about Japan or any other Asian society, we must focus not only about contemporary processes, but about what that society chooses to remember about its past.

**Canadian historian, E.H. Norman**

That citizens in Japan should inquire into Shoeki, a marginal figure in their national history, reminds us in a roundabout way to the status of Asian Studies in our recent intellectual history. The Canadian historian E.H. Norman, who represented his country in the Post-War Allied Occupation of Japan, reflected on the future of democracy in Japan and believed that alongside the liberal and individualistic model, there should also be a parallel one that spoke to equality and egalitarian values. Those of you familiar with my address to the Association for Asian Studies may remember that Norman selected Shoeki to write about in his work, *The Anatomy of Feudalism*. Largely unread in the West, Norman’s work was translated into Japanese as *The Forgotten Thinker Ando Shoeki*. It was a best-seller and remains a minor classic in postwar Japanese intellectual history. (I noticed last year that it had been reissued by Iwanami Press, one of the premier publishing houses in Japan.)

Through Norman, Shoeki is thus part of our recent intellectual and political history. And Shoeki remains relevant to us because he helps us to remember Norman. Several weeks ago, I received a news clipping from a colleague at the University of Toronto entitled “Let Herbert Norman rest with a clear name.” It was authored by a former junior diplomat turned scholar of international relations, Peyton Lyon, who had been called upon by the foreign minister, as a result of continuing accusations leveled against Norman, to prepare an independent review of Norman based on full access to the files. Lyon concluded in the article, “What will it take to persuade such scholars that the Norman case is closed? Has any dead Canadian ever been subjected to closer scrutiny? And emerged less scathed? The time has surely come to permit this brilliant servant of Canada to rest in peace.” This is an article of recent vintage, not the 1950s when Norman, like many other leading Asian scholars in that decade, came under the attack of McCarthy. Norman would be driven to suicide.

The Asia that we teach, we are reminded, is not a distant object over there, but part of our own recent history as well. The struggles of some of our predecessors to establish the study of Asia despite the constraining interventions of national politics, is an issue that all of us who study and teach Asia should remain constantly aware of.

**Contract cooperatives**

I’d like to expand this discussion about forgotten or suppressed histories to another perspective, one that is closer to my own current work and which I’ve been meddling with longer than I care to say. The subject matter here is not an individual thinker or a particular text being forgotten but a broad social history of commoner economic thought and practice within contract cooperatives. It is a history about ordinary people sharing a widely understood epistemology of accuracy to create mutual insurance, village reconstruction, and then investment cooperatives and credit facilities outside the framework of public administration and the legal order.

This history that is so vital to our understanding of the social history of the industrial revolution has either been suppressed or concealed as though something of an embarrassment. It is not how Japan by and large wishes to perceive itself, or perhaps more importantly, it is not the image that it wishes to project of itself to the outside world. These contract cooperatives are thus not part of the narrative of modernization. They are not put forth as evidence of cosmopolitan pride for they are not part of the history of state formation nor do they reveal economic individualism as articulated according to the market model of society. They are not referenced to the native soul, as a confirmation of differential identity.

Yet we know that cooperatives constitute a dense and pervasive presence in Japanese history from the eighteenth century on and persist down into the present. In the late 1940s the development was referred to as “co-operative democracy” or sometimes simply as “social” democracy, but in the 1960s and 1970s the phraseology dropped out of sight as liberalism came to prevail under conditions of high economic growth. Still, the cooperatives remain everywhere in Japan beneath the internationally oriented economic organizations, and their history is one we might consider in our discussion of social development.
Research by walkabout

In pursuing this project, I have found that no archives house this subject. There is no clear narrative line, no beginning, no obvious chronology, no founder or biographical figure who might mark a starting point. The history is diffuse and socially dense; it is everywhere; and hence, potentially for the historian, nowhere in particular. As there is no clearly defined arena, a village, or a gambling space as in Clifford Geertz’s “Balinese Cockfight,” I have relied on the old fashioned field-work strategy of the walkabout, poking into here and there, calling upon people who are engaged in the study as well as those who continue the practice of cooperatives, from Kyushu to the south, Hokkaido to the north, and Tokyo and Osaka in between. It became apparent to me that cooperatives involve a consciousness of an organizational principle, that is they are a form of thought. And the organizational form operated on an epistemology of numerical accuracy that served as the basis of trust and contract. Tokugawa co-ops were called “contract co-ops”. This search led me to a set of forgotten texts that contain essays for everyday consumption on this subject.

Commoners writing for commoners

Between 1750 and 1850, roughly the one-hundred years preceding the modern industrial transformation, “anonymous” commoners wrote for other commoners in “ordinary language,” the wording here is from Michel de Certeau, about the why’s and wherefore’s of commerce. A good many of these writings, many from the Osaka and Kansai area, were collected in the early 1910s in a set of twelve volumes termed “vulgar” or practical, everyday economics — Tsuzoku keizai bunko, a work that historians and economists have ignored. A perusal of these works suggests a consistent grouping of ideas regarding accuracy and its meaning for work in the everyday world. The readership of the time were small literate groupings or “reading communities” as suggested by Brian Stock in his Listening for the Text, and the message to them was that in the cause of nourishing life, humans must face the unavoidable choice of living in poverty through one’s lifetime, or in relative well-being by employing a systematic method for survival. The spring rains from Heaven blesses all without favor, as the saying had it, but it is the human way to intervene, do things and flourish.

The substantial issue was not the obviousness of this choice, but rather the methodology, or the epistemological suppositions and controls that needed to be addressed. Thus beyond the didactic language and imagery drawn from conventional ethics, the unmistakable emphasis was on mastering a method. The method, to cut through to the heart of the matter, was the mastery of mathematics, or numerical accuracy practiced consistently over time. The unavoidable change brought by time could be stabilized through the control of numerical accuracy and a predictable future could be projected for one’s lifetime and for generations yet to come. The phrase often repeated was menokozan, or paying close attention with one’s eyes to numerical details, written with ideographs that read attending to small details as a woman watches with close attention over a child, eye and woman being homophonc and child and small details likewise being homophonc. The last ideograph, zan, simply means numerical calculation. The term provides colorful testimony to the assertive reliance on numbers that became part of the everyday life among commoners.

Accurate reenactment

The epistemology of accuracy contained a concept of time, of a beginning and an ending. Shimatsu. The compound is used today to mean tidying up and putting closure to one’s work or play. But in eighteenth century writings, it refers to knowing when to start and when precisely to end. And this framing of accuracy in terms of time could last for ten years, or it could mean a life-cycle, of consistent reenactment of accurate readings over a long period of time. This idea of reenactment over time is perhaps best illustrated by savings charts that appear in some of the instructional handbooks. These charts were legitimated by the ethic of the mean or accurately striking one’s objective regularly over time, with a decisive entry as well as terminal point of savings. Thus according to one chart, if one began saving at the age of 11 with a deposit of 2,000 units of cash and 6% increment over the total per annum over 40 years, the end point at retirement would show a sum of well over 500,000 cash units.

This intellectual commitment to accurate reenactment that I have outlined reminds us of J. G. A. Pocock’s insight into eighteenth century England, when commoners imagined the future as being projections of the realities of exchanges in the present, the future thus resembling, in his view, a “fantasy” of imagined concreteness.

What is significant here, is not whether commoners could in fact maintain such schedules of savings, but rather that the language used to authenticate them was drawn from the “ordinary” language of ethical practice, and hence economics itself was specifically grounded in common sense epistemologies that could stir commoners to act in the world of commerce without
apology. Here we see the practical underpinnings of accurate commitments in contract used by cooperatives in credit and risk-taking activities that spilled over and continues into the present. It is a social history of thought and practice that flourished outside of the public order, went unregulated by the state until the twentieth century, and even then most of the activities thought and practice that flourished outside of the thresholds, even one as sweeping as the unconditional trust banks in the various prefectural regions. These contract co-ops were called companies of “unlimited compassion,” the language here being from Buddhism, and some of these have survived as mutual trust banks in the various prefectural regions.

The history of commoner economic thought and practice reminds us that discourses from the past do not simply disappear under the impact of pivotal thresholds, even one as sweeping as the unconditional surrender that brought the Pacific War to its end. It is also true that while these discourses do not vanish, neither do they persist intact. They are rather scattered about in fragments, often not readily noticeable and sometimes suppressed, hidden from view, appearing only as traces, and as unadvertised practices, de-emphasized by the language of “true” modernity and the rhetorical preferences for western liberalism and internationalism. Except perhaps for art, Japan's relentless surge and resurgence in urban and industrial reconstruction simply keeps the presence of the past out of sight as though it is embarrassing if too readily visible. But the traces are inerradicable and therefore challenging to the historian. There is in the mix of past and present the suggestion of unrealized as well as new possibilities in Japan's ongoing history.

The nation state

The historiographical themes that I've touched on today about national beginnings and chronological markings of history, and the search for meaning in forgotten figures and texts both at the individual level and in broad social thought and practice, are linked, I believe, to the current discussions that are going on in East and West regarding the concept of the “nation state.” Whether the nation state can survive to protect liberty and distribute justice is very much in doubt. The nation state will probably persist or decline only slowly in the Western world, where it will be maintained and upheld in contrast to examples elsewhere as they deteriorate into vehicles to carry out violence against humans and their rights. When the nation state declines as a distributor of justice it will no doubt persist as an administrative construct, informed within by the modern theory of sovereignty in which the nation state admits no opposites within or without, and hence is unlimited as to what it chooses to do with the power that it controls.

In Japan, given its recent past, there has been a tendency among historians to uncouple “nation” and “state” into two clear spheres of meaning. The “nation” is a fluid category of debated and contested meaning and, therefore, always changing and should be thought of as open-ended. Various public groups debate over the meaning of the nation, and hence nationality, and these debates should be kept separate from the workings of the administrative state.

Teaching history

It is this theme that is being played out in the various historiographic issues that I've outlined today about ideologically sustained historical chronology and about recovering or identifying with forgotten histories. One of the challenges we face as teachers and researchers is to take these historiographic themes as perspectives to enrich our understanding of Japan as it continues to work out its vision of itself in contemporary times. We should seek to make discussions of history come to life in terms of the times we live in. Teaching history in this sense is not passive but an active effort to assure that our subjects are not essentialized, caricatured, or thematized. The work of the historian in this respect is to assure the autonomy of the subject which is possible only when one's own autonomy is also secure. In this sense, we retain the humanistic vision that is central to the liberal arts to which we are all dedicated.

Thank you very much for having me here tonight, and I extend very best wishes to you for the discussions that are ahead of you tomorrow and on into the weekend.

Notes

the Masses in Postwar Japan" (JAS 4:1996, pp. 902-33).


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ASIAN EDUCATIONAL MEDIA SERVICE
Rebecca Payne, Program Coordinator, AEMS

The Center for East Asian and Pacific Studies of the University of Illinois at Urbana-Champaign announces the establishment of a new program, the Asian Educational Media Service (AEMS). The program is made possible by a grant from The Freeman Foundation. AEMS is the successor to the Center for Educational Media (CEM) of Earlham College, which was founded by the late Professor of History, Jackson Bailey. David Plath, Professor of Anthropology and Asian Studies at the University of Illinois and collaborator with Professor Bailey on video production projects, is serving as Program Director. Rebecca Payne, formerly of Earlham College, is Program Coordinator.

AEMS continues CEM's work in helping educators identify and locate audio-visual resources for teaching and learning about Japan. AEMS builds upon this work in expanding the database to include information about resources not only on Japan but also on China, Korea, and Southeast Asia. A major focus of the program is the evaluation of resources for content accuracy and classroom usefulness. The AEMS web site, located at http://www.aems.uiuc.edu/, offers direct access to the searchable database. Database records provide descriptions of resources and information about sources for purchase and/or rental. The Web site also features an area with reviews of selected resources. Along with more reviews, plans for the Web site include an area where educators can share their experience using resources. Also, the program publishes twice yearly a newsletter with reviews and annotated listings for new resources.

ASIANetwork members may be familiar with Earlham College as a source for not only information about media materials but also for videos and films on Japan and East Asia. In addition to the Center for Educational Media, Earlham College housed the Media Production Group. The Media Production Group produced a series of documentary videos on Japan entitled Japan: Resources for Understanding and a series of studio-interview videos featuring prominent Japan studies scholars entitled Japan: Voices of Experience. This program, along with the information service program, has relocated to the University of Illinois at Urbana-Champaign. For information about the videos available, contact the Asian Educational Media Service.

Earlham has maintained for many years a collection of films and videos on East Asia, the East Asian Audio-Visual Library. The collection is housed in the Media Resources Center of the College library and is listed in the library catalog. The library catalog is accessible through the College library web site located at http://www.earlham.edu/www/library/. Those interested in obtaining a printed catalogue of the collection should contact Mary Owens, Japan Study Office, Tel: 765/983-1224. For information about the lending policies of the East Asian Audio-Visual Library, contact Barbara Langley, Media Resources Center, Tel: 765/983-1314.

Contact: Rebecca Payne, Program Coordinator, Asian Educational Media Service, Center for East Asian and Pacific Studies, University of Illinois at Urbana-Champaign, 228 English Building, MC-718, 608 South Wright Street, Urbana, IL 61801. Tel: 217/265-0640. Fax: 217/265-0641; email: aems@uiuc.edu. Web: http://www.aems.uiuc.edu/
RESOURCES

AskAsia, Education Department, The Asia Society, NY

The mission of the Asia Society, established in 1956 as an Asian cultural and educational institution, is to foster understanding and communication between Americans and the peoples of Asia and the Pacific. The headquarters are in New York, with regional offices in Hong Kong, Houston, Los Angeles, and Washington, D.C. and program coordinating offices in Seattle, WA, and Shanghai, China. The AskAsia web site is an online clearinghouse from a variety of sources, specifically for elementary, middle and high-school level materials pertaining to Asian Studies.

Contact: http://www.askasia.org

International Institute for Asian Studies (IIAS)

The IIAS is a post-doctoral institute jointly established in 1993 by the Royal Netherlands Academy of Arts and Sciences, the Vrije Universiteit Amsterdam, the University of Amsterdam, and Leiden University. The main objective of the IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences, nationally and internationally. Its activities include:
(1) to set up and execute a post-doctoral program for Dutch and foreign researchers;
(2) to organize international scientific gatherings;
(3) to act as a national center for Asian Studies in order to improve international cooperation in the European context;
(4) to develop other activities in the field of Asian Studies, such as the publication of a quarterly newsletter and the establishment of a data base, which should contain up-to-date information on current research in the field of Asian Studies.

The director of the IIAS, W.A.L. Stokhof wrote, in the summer 1997 issue of the newsletter, "[The Netherlands], "a country too small to play a role of any importance globally should concentrate on those fields in which it traditionally excels: research; logistics; transfer of knowledge; and mediation between persons, goods, and ideas." Hence the establishment of the IIAS.

The IIAS Newsletter has a circulation of 20,000 and the WWW site has expanded to over 800 pages. A European directory of Asian Studies is scheduled for publication in November 1997. It will offer a collection of about 1,500 institutes and 5000 European scholars categorized according to Asian region, specialty, and homeland.

A cooperative initiative includes the Key to South and Southeast Asian Art and Archaeology Index, an electronic reference library.

In conjunction with the Association for Asian Studies, IIAS will organize the International Convention of Asia Scholars to be held, June 25-28, 1998, in Noordwijkerhout, the Netherlands.

The IIAS newsletter is available free of charge.

Contact: International Institute for Asian Studies, Box 9515, 2300 RA Leiden, The Netherlands; Street address: Nonnensteeg 1-3, Leiden; Tel: +31-71-527-22-27; Fax: +31-71-527-41-62; Email: IIAS@RULLET.LeidenUniv.NL; WWW: http://iias.leidenuniv.nl

Internet Resources on Korea

Hamilton Library, University of Hawai‘i

Web site maintained by Kyungmi Chun (kyungmic@hawaii.edu), Korea Specialist Librarian.

Site contents: Bibliographies; Journals; News; Handbooks; Other References (incl. Conversion Table for Years 1860-1996; Economic Statistics & Zip codes); Korean Language (Han’gul) Lessons; Korean Studies Centers and Programs; Associations; Other Connections; People; Korean-Studies Online Discussion Group; Korea Collections in North America; Cooperative Collection Development Program of Korea Collections. A regularly-updated, pragmatic (no hype, info-junk or gimmicks!) and fast loading research tool

Contact: http://www2.hawaii.edu/~asiaref/korea/internet.htm

South Asia Books

Tom Coburn, ASIANetwork member St. Lawrence University, recommends South Asia Books. "They are the major importer of books from India, have a huge stock, and are very user-friendly"

Contact: Professor N. Gerry Barrier, South Asia Books, Box 502, Columbia, MO 65202

WWW-Virtual Library Register of Asian Studies E-Journals

The new address is: http://www.uni-koeln.de/phil-fak/indologie/AsianE-Journals.html

The page covers all Asian Online-Journals and Magazines from A-Z and is updated regularly.

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