GREETINGS FROM THE CHAIR
ASIANetwork BOARD OF DIRECTORS

Van J. Symons
History, Augustana College

As most of you know, ASIANetwork traces its origins to two conferences held in the spring of 1992, one at Colorado College in Colorado Springs, Colorado, sponsored by the Associated Colleges of the Midwest and the Great Lakes Colleges Association, and the second in Pinehurst, North Carolina, sponsored by The United Board for Christian Higher Education in Asia and St. Andrews College. Since then, ASIANetwork has rapidly grown into a consortium of over 100 institutions committed to strengthening the teaching of Asia on our campuses.

After five years of growth and development, it is a good time for an assessment of our organization. In this brief message, I will suggest four reasons why I believe ASIANetwork has been a success, hoping that consortium members and officers will continue to encourage their development. I also invite ASIANetwork members to send their observations about our organization, what's working and what is not, to Marianna McJimsey, editor of our newsletter, for publication in future issues.

One factor in ASIANetwork's success is the congeniality of its members. At our last conference, I met, for the first time, Eleanor Dooley, a member of the Elms College faculty. Professor Dooley observed that this was the first ASIANetwork conference attended by Elms faculty, and she assured me that it would not be the last. When I inquired as to why, she simply stated that our conference was unlike any other professional meetings she has attended. People were friendlier, more solicitous, and helpful. She could sense a genuine feeling of community among us.

Secondly, ASIANetwork has found an important niche for itself by devoting its energies to improving the quality of Asian programs and instruction on liberal arts campuses. ASIANetwork recognizes that numerous organizations already exist, chief among them, The Association for Asian Studies, in which we have affiliate status, to
promote research activity and enable scholars to present their findings. Though cognizant that our own scholarship and that of others contributes to our effectiveness in the classroom, ASIANetwork is not preoccupied with research and publication. Rather, ASIANetwork provides the means for member colleges to share information about such things as curriculum design and development, opportunities for faculty and students to study in Asia, ways to enable Asian colleagues to study in North America, and the availability of governmental and foundation resources for program enhancement. ASIANetwork promotes this dialogue by publishing thrice annually our newsletter, sponsoring annually a conference, and providing consultancies for ASIANetwork colleges.

Another key to ASIANetwork's growth and development has been good leadership. At our 1997 Vermont conference, we recognized our indebtedness to Tom Benson, now President of Green Mountain College, for his early guidance and to David Vikner, President of the United Board for Christian Higher Education in Asia, for his quiet and meaningful support to our infant organization. We thank Colorado College for accepting the challenge and expense of becoming our host institution, and Marianna McJimsey, our Executive Director, who edits our newsletter, manages our financial resources, helps plan and facilitate board and conference sessions, and oversees the day-to-day activities of the consortium. The Board of ASIANetwork is comprised of our Executive Director and nine individuals who are elected to staggered three-year terms. I have been extremely impressed by the commitment of Board members to ASIANetwork, and I am grateful for their devoted service.

The leadership of ASIANetwork is and must remain open to all qualified ASIANetwork members from any of its member institutions. The Board is committed to broad institutional and balanced faculty representation, and we welcome members to recommend individuals for consideration for Board membership.

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The fourth factor in ASIANetwork's success has been our ability to secure over $1,500,000 from foundations and other funding institutions for faculty enrichment and program development. We are indebted to the United Board for Christian Higher Education in Asia for sponsoring a range of programs enabling ASIANetwork colleges to host Asian scholars on their campuses, send North American faculty to Asian colleges to teach and conduct research, and most recently for sponsoring a program, supported financially by the Freeman Foundation, to enable recent graduates from ASIANetwork colleges to teach in China.

The Henry Luce Foundation

The Henry Luce Foundation has provided resources to ASIANetwork to enable us to conduct our consultancy program which by the end of this academic year will have provided the means for consultant teams to visit twenty ASIANetwork colleges to help strengthen their Asian programs. Support from this Luce grant has also been indispensable in helping fund administrative costs during the initial years of our organization. We are deeply indebted to The Luce Foundation for its early encouragement and support.

The Ford Foundation

In 1995, the Ford Foundation granted ASIANetwork $436,000 for a major faculty development program for teachers seeking to enhance their ability to offer courses on Japan, China, Southeast, and South Asia at their home institutions. Earlham College is the host institution for the Japan-centered program, St. Olaf College for the China program, and Kenyon College and Davidson College have just been selected to host the Southeast and the South Asian programs respectively. Ford funding will enable forty ASIANetwork faculty to spend two summers, one in Asia, developing new courses to offer at their home campuses.

The Freeman Foundation

In early January of this year, ASIANetwork was informed that the Freeman Foundation has granted us $1,000,000 to conduct a Freeman Faculty-Student Fellows Program to enable ten faculty-student pairs, each year for four years, to conduct research in Asia. It also funds a College in Asia Summer Institute program, five colleges each year for three years, to develop in-house study in Asia programs based on a highly successful model developed at Augustana College.

Each grant that ASIANetwork receives enables member institutions to strengthen their Asian programs. As we search for additional foundation and institutional support, we encourage you to offer suggestions about innovative ways ASIANetwork might promote faculty and Asian program development at consortium colleges. We also encourage you to provide us with information about potential benefactors for our organization.

In closing, I wish to state that I am honored to serve as chair of the Board of ASIANetwork. Members of the Board have excellent rapport one with another and a great deal of enthusiasm for what they are doing. We are committed to facilitate as much as possible the strengthening of Asian programs at consortium colleges. We welcome your advice and recommendations.

Contact: Van Symons, History, Augustana College, 639 38th St., Rock Island, IL 61201; Tel: 309/794-7413; Fax: 309/794-7702; email: hisymons@augustana.edu;
Marianna McJimsey, Executive Director, ASIANetwork, Colorado College, 14 East Cache La Poudre, Colorado Springs, CO 80903; Tel: 719/389-7706; email: asianex@cc.colorado.edu

1997-1998 ASIANetwork MEMBERSHIP DUES
September 1, 1997 - August 31, 1998 dues
Institutional members: $200
Affiliate institutions/organizations: $200
Affiliate individuals: $40

Membership in ASIANetwork is by institution. Private liberal arts institutions with Asian Studies programs or with an interest in offering Asian Studies courses are eligible for membership. Other types of institutions are welcome to join as affiliate institutions. Individuals may apply for individual affiliate status with the ASIANetwork. Please make checks payable to ASIANetwork. Send to Marianna McJimsey, Executive Director, ASIANetwork, The Colorado College, 14 E. Cache La Poudre St., Colorado Springs, CO 80903.
ASIANetwork RECEIVES $150,000 GRANT FROM THE HENRY LUCE FOUNDATION

It is with immense pleasure and gratitude that the Board of Directors of ASIANetwork announces that the organization is the recipient of a second generous grant from The Henry Luce Foundation.

The new grant will make possible, over three years, projects to promote dialogue among faculty members in Asian Studies within undergraduate liberal arts programs.

The Luce grant will support the establishment of an ASIANetwork website and the publication of a book of essays exploring the role of Asian life and thought in undergraduate education in the liberal arts. It will also give partial support for the organization's newsletter, The ASIANetwork Exchange, and the annual conference. The winter edition of The ASIANetwork Exchange will outline the plans for putting into place the projects for which The Henry Luce Foundation has given this grant.

Contact: Van Symons, Augustana College, History, 639 38th St., Rock Island, IL 61201; Tel: 309/794-7413; Fax: 309/794-7702; email: hisymons@augustana.edu;
or Suzanne Barnett, University of Puget Sound, History, 1500 North Warner, Tacoma, WA 98416; Tel: 253-756-3168; Fax: 253/756-3500; email: sbarnett@ups.edu

YOU ARE INVITED TO
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)
WE HOPE YOU WILL JOIN US

On April 24-26, 1998, the ASIANetwork Conference will be held at the Hickory Ridge Conference Center, Lisle, IL (suburban Chicago). The ASIANetwork Conference customarily returns to the central location of the Chicago area every other year. In alternate years, the ASIANetwork Conference moves to various sections of the United States.

Keynote speakers
Ezra Vogel, Harvard University, “The Challenge of the Rise of China”
Diana Eck, Harvard University, title TBA

A complete conference announcement will be sent to ASIANetwork members in January 1998.

Start and finish of the conference
Registration begins at 4 p.m. in the lobby of the Hickory Ridge Conference Center. The conference will be launched with a dinner and the keynote address by Professor Vogel on Friday evening, April 24, 1998, and will conclude by 1 p.m. with lunch, hosted by the United Board for Christian Higher Education in Asia, on Sunday, April 26, 1998.

Accommodations and meals
Single room, per person, per night, including dinner, breakfast, lunch, morning and afternoon refreshment breaks and full use of fitness center and recreation facilities is $140.
Double room per room, per night, including dinner, breakfast, lunch, morning and afternoon refreshment breaks and full use of fitness center and recreation facilities for two people is $225.

Reservations must be completed by Monday, March 23, 1998. Call either 800/334-0344 or 630/971-5030 to make reservations

Transportation
Limousine service from O'Hare or Midway airports to the Hickory Ridge Conference Center is about $20 one-way.

Conference registration fee
$40 ASIANetwork members; $50 non-ASIANetwork members; $50 late registration, ASIANetwork members; $60 late registration, non-ASIANetwork members


Tentative conference program
Two plenary sessions:
“Pre-embarkation and Post-embarkation: Preparing for Asia and Your Return”
“Hands On! Material Culture and Teaching About Asia”

Panels on the following topics:
ASIANetwork Ford Foundation sponsored programs
“Being There: Improving Teaching Through Research/Residency in Asia”
“Asian Studies Across the Curriculum”

The ASIANetwork Website and the ASIANetwork Internetwork Group

ASIANetwork Freeman Foundation sponsored programs
“Inside Out: Western Gardens in China, Chinese Gardens in the West”
“Post Graduate Opportunities to Teach in Asia”
“Education About Asia: Getting the Word Out”

ASIANetwork Luce Consultancy Program (Luce I) and ASIANetwork Luce II
“The Social Sciences in the Study of Asia”
“Sustaining Asian Language Programs”
“Issues in Comparative Religion”
“Popular Culture of South and Southeast Asia”
“Challenging Campus Conventions: New Structures in Asian Studies”

Arrangements are being made for a South Asian dance performance by the Hema Rajogopalan Dance Troupe.

The conference
The ASIANetwork conferences focus on the central concern of the ASIANetwork: the teaching of Asian Studies in the liberal arts college. These occasions for ongoing conversations about teaching and about Asia among colleagues have been the hallmark of our gatherings. We look forward to seeing you at the Hickory Ridge Conference Center.

Contact: For program proposals: Van Symons, History, Augustana College, 639 38th St., Rock Island, IL 61201; Tel: 309/794-7413; Fax: 309/794-7702; email: hisymons@augustana.edu

FACULTY NETWORK

Agnes Scott College
Penny Campbell: Please make the following changes to her listing as ASIANetwork institutional representative in the April 1997 ASIANetwork Exchange. Tel: 404/638-6210, Fax: 404/638-6177

Drew University
Leedom Lefferts, Jr., Anthropology, is on sabbatical and leave-of-absence, 1997-1999. His sabbatical addresses are: 132 12th St., SE, Washington, D.C. 20003; Tel: 202/547-4868; email: lleffert@drew.edu. Areas: Cultural Anthropology, Material Culture, Theravada Buddhism, Mainland Southeast Asia: Burma, Thailand, Laos, Cambodia, Vietnam

Grinnell College
Mr. Zou Yajun, Visiting Scholar, English Department, Nanjing University
Ms. Yang Dongyan, Visiting Chinese Instructor, Nanjing University, Advanced Chinese and Chinese Conversation

Illinois Wesleyan University

Teodora Amoloza, Sociology, the International Rice Research Institute, August-December 1997. She is examining the social and economic consequences of the introduction of modern rice farming technologies in the Philippines. Her data are from two surveys conducted by the Institute in 1986-1988 and 1994-1996.

Three trends will be studied: 1) gender differences in rice farming in terms of technical knowledge, access to resources, employment and earning opportunities, labor, and contribution to family income from rice farming; 2) demand for women’s labor, allocation of household resources, decision-making activities within the household, and the division of farm labor; 3) changes in family income and consumption.

New faculty on the Asian Studies and Development Studies teams: Irving Epstein, Education, Area: Chinese Education; Doran French, Psychology, Area: Community Development in Indonesia; Abigail Jahiel, Political Science, Area: Chinese Politics; Thomas Lutze, History, Areas: Modern and Traditional China, Modern Japan; Chuck Springwood, Anthropology, Area: Japan

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

Kalamazoo College

Madeline Chu, ASIANetwork Freeman Programs Director, is Executive Director of the Chinese Language Teachers Association

The spring issue of the Journal of the Chinese Language Teachers Association includes an article of interest to ASIANetwork Chinese language faculty: “Chinese for Chinese-Americans: A Case Study,” Der-lin Chao, Oberlin College, in the Journal of the Chinese Language Teachers Association, Vol. 32:2, May 1997, pp. 1-13. Der-lin Chao notes that “the current phenomenon of Chinese speakers enrolling in classes in Mandarin will continue, and requires further documentation and discussion. Several institutions now offer new courses for Chinese-American students, yet much remains unknown about learning strategies which may be specific to these students.” This article “investigates the learning characteristics of native Chinese speakers in a redesigned course.”

Kenyon College

Jianhua Bai, member the Board of Directors of the Chinese Language Teachers Association

Luther College

Jyoti Grewal, History, Areas: East Asia and some South Asia

Gereon Kopf, Religion and Philosophy, Areas: Japanese Shintoism, Asian Religions

Study Abroad programs: one-month courses during January in Nepal, Japan, and China

Contact: For Study Abroad programs, Terry Uhlenhake or Mark Lund, Luther College, 700 College Dr., Decorah, IA 52101

St. Mary’s College of Maryland

Henry Rosemont, Jr., Philosophy, was named, in April 1997, to the George B. and Willma Reeves Endowed Chair in the Liberal Arts. Rosemont was an ASIANetwork Conference keynote speaker in 1995 in St. Petersburg, Florida, where he discussed “Classical Confucianism, Contemporary Feminism, and Human Rights.”

Rosemont is the first person to hold the Reeves Endowed Chair, which in turn, is the first endowed chair in the history of St. Mary’s College of Maryland. In addition to recognizing excellence in teaching and scholarship, the Reeves Endowed Chair will enable the college to develop courses, symposia, and lecture series that enrich the curriculum.

Rosemont is a specialist in early Chinese thought, Asian and comparative philosophy, and contemporary Chinese politics. He founded the college's exchange program with Fudan University in Shanghai. He has written, edited, or contributed to well over three dozen major published works, the most recent being Classical Confucianism & Contemporary Ethics.

Bruce Wilson, Literature, will teach at Fudan University in Shanghai for the 1997-1998 academic year on his second Fulbright Senior Lectureship.

Michael Ye, Economics, has been awarded tenure.
ASIANetwork members acknowledge with great sadness the passing of Miyako Matsuki, Religion, Gettysburg College, who died January 28, 1997.

Miyako Matsuki cultivated in herself the finest qualities of a sensitive Japanese and the best qualities of a can-do American. While young she determined to make her life a bridge between Japanese and American peoples, and she succeeded admirably. A well-loved and demanding teacher, she was always attentive to the needs, concerns, interests, and growth of her students.

Never one to put herself forward, Miyako seldom told the story of how she, the daughter of a rear admiral in the Imperial Japanese Navy, became a teacher of young Americans. The horrors of World War II seared Miyako as she grew up in Tokyo, and she resolved to do what she could to prevent another such war. Upon graduating from Gakushuin High School, she went to the United States against the wishes of her father who disowned her for taking this step. She was welcomed by the family of a pen-pal in Oberlin, Ohio where she studied at the local high school and sent weekly letters to Japan explaining America and Americans to the Gakushuin High School students. She won a full scholarship to Oberlin College.

Miyako inadvertently landed her first teaching job at a tea party. As a student at Yale Divinity School, she attended a tea for all the Japanese students, and because of her refined manner of speaking, was asked to become a teaching assistant in a Japanese language course. She subsequently mastered Hebrew, Greek, and Sanskrit as well as ancient Japanese and Chinese. Her research dealt with concepts across cultures by drawing on original works in these languages.

Before joining the faculty of Gettysburg College, Miyako taught at the University of Maryland, Baltimore County and at Loyola University, Chicago.

Her papers treated a wide range of topics in a thoughtful way. They include: "The Possibility of Aesthetical Thinking as the Basis of Ethical Thinking," "Marxist-Like Historical Analyses of Millenarian Movements, East and West," and "Examining Kierkegaard's Understanding of the Self and the Buddhist Position on the Question of Non-Self."

Miyako was a staunch supporter of the ASIANetwork from its first meeting in April 1993. She published in the ASIANetwork Exchange, and organized a panel for the 1996 ASIANetwork Conference on using religion to teach about Asia. At the time of her death from cancer, she was close to completing her dissertation, "A Study of the Bodhicitta-Karuna-Upaya Triad in the Mahavarirocana-Sutra."

St. Mary's College of Maryland

St. Mary's College of Maryland has inaugurated an East Asian Studies Concentration. The Concentration requires language work, plus sixteen credits from at least two other of the following disciplines: Economics, History, Literature, Music, Philosophy, and Religious Studies. Participating faculty include Marc Benamou, Jingqi Fu, Jing Li, Ho Hguen, Henry Rosemont, Bruce Wilson, and Michael Ye.

University of Puget Sound

University of Puget Sound has received a $165,000 Henry Luce Foundation grant to fund a new faculty position in the political economy of Southeast Asia. Puget Sound President Susan Resneck Pierce noted: "We are delighted that the Luce Foundation has recognized the excellence of our International Political Economy and our Asian Studies programs in this way. The new professor-
The new Luce Professorship in the Political Economy of Southeast Asia will strengthen the Asian emphasis within the International Political Economy program and balance the geographical emphasis of the Asian Studies program which currently focuses on East and South Asia. This effort involved faculty from an array of disciplines: Economics, Politics and Government, History, Comparative Sociology and Religion.

The Luce funds will be used to attract an outstanding teacher-scholar who is an expert in the political economy of Southeast Asia and who has language abilities enabling him or her to conduct research in the region.

A website, part of the International Political Economy program home page, has the job announcement with particulars: <http://www.ups.edu/ipe/lucefom.html>

CALL FOR RECOMMENDATIONS
FOR ASIANetwork MEMBERS TO SERVE ON
THE 1998-1999 ASIANetwork BOARD OF DIRECTORS

Timothy Cheek
History, Colorado College

It is time for nominations for positions on the ASIANetwork Board of Directors. Each year the current Board brings a slate of at least three names to the membership for election at the annual meeting of the association, customarily held on the Sunday morning of the ASIANetwork Conference. Our next annual meeting will be held at the Hickory Ridge Conference Center, Lisle, IL on April 26, 1998, the final day of the ASIANetwork Conference, April 24-26, 1998.

At the 1997 annual meeting held at the Equinox, Manchester Village, VT, we called for nominations. This note is a reminder to the membership: please recommend to the Board colleagues from member institutions whom you feel would guide our collective activities well.

Please submit recommendations to members of the Nominating Committee (see below).

Need for distribution and balance for wide representation

From the recommendations made by members, at least three candidates will be selected by the Board for nomination, taking into account the need the Board has for:

1) balance in order to represent fairly the broad range of colleges who are part of the consortium,

2) the different regions of the country we come from,

3) the different areas and disciplines of special research and teaching of our membership,

4) gender, age and other factors.

The nominations will be announced, with background information on each candidate, in the spring issue of the ASIANetwork Exchange that will be published before the annual meeting. Elections will be held at the annual meeting from that list and any member nominations at the meeting. If you have any questions about this process, feel free to contact any member of the Nominating Committee or Board.

Contact: Timothy Cheek, tcheek@cc.colorado.edu; Van Symons, hismons@Augustana.edu

The masthead calligraphy for the ASIANetwork Exchange is by Yuchien Chen, a computer scientist with MCI Communications, Inc. He is the husband of Yunyui Wang-Chen, Drama and Dance, The Colorado College. The Chinese translation of the character is, appropriately, “academic exchange.”
THE WITTENBERG EAST ASIAN STUDIES JOURNAL:
A PUBLICATION OPPORTUNITY FOR UNDERGRADUATES

Stan Mickel
Chinese Language and Literature, Wittenberg University

Stan Mickel has been Chair of the Foreign Languages and Literatures Department at Wittenberg University since 1995. Before assuming his recent post, Mickel was the Director of the East Asian Studies Program for eleven years. He teaches all levels of Chinese language as well as an annual offering of the course, "East Asian Cultures: Continuity and Change."

The Wittenberg East Asian Studies Journal is an undergraduate journal dedicated to publishing academic studies and creative works about East Asia. A work can be based in any specific discipline, or it can be interdisciplinary in nature. Pieces in the Journal can focus on China, Japan, or Korea; or they can examine topics which reach across national boundaries. For the last ten years the publication covers have been dedicated to presenting a Chinese character which represents a Confucian value such as filial piety, benevolence, culture and education, or the Way. The intent is to provide a unifying theme to the issue as well as highlight some of the concepts that form the intellectual foundations of East Asian cultures.

The seminal feature of the Journal is that it is completely written, edited, and printed by undergraduate students. Manuscripts by graduate students and faculty are directed elsewhere. Faculty involvement is limited to selection of the student editor or co-editors. The faculty advisor does little more than help set a schedule and give the new editorial staff an overview of the process leading towards publication.

Founded in 1974

The initial issue of the WEASJ was brought into being in 1974 by several Wittenberg EAS majors who established its guiding principles. The contents of early issues were almost exclusively by Wittenberg students. However, over the last fifteen years, more and more pieces have been accepted from students at schools across the United States. In fact, this year's volume, the 23rd consecutive edition, has more items from other colleges than it does from Wittenberg. We are delighted to note that our membership in ASIANetwork has been very important in the growth of the number of works we receive from undergraduates at other institutions.

Funding for the first decade came from part of the meager budget given the EAS Program at Wittenberg. In the late 1980s an enterprising student convinced the Student Government Association at Wittenberg to give annual support for the publication from its budget. The Wittenberg EAS faculty looks forward to further development of the Journal and to continually growing numbers of submissions from students at ASIANetwork schools.

If you would like to receive a copy of the Journal, please contact Stan Mickel at the address below. The annual deadline for submissions is early March. A 3.5 floppy containing the text and one hard copy should be submitted.

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

GRADUATE OPPORTUNITIES

Peking University Annual Fellowships for Advanced Research in Chinese Studies

The Office of Foreign Affairs of Peking University, assisted by the Center for Chinese Studies at the University of Hawai'i announces Peking University's annual fellowships for U.S. students wishing to conduct advanced study or research in China in Chinese studies.

An applicant must be a U.S. citizen, a doctoral student at an accredited U.S. institution studying an area of Chinese studies, e.g., Chinese Linguistics, Literature, History, Philosophy, Economy,
Law, or Education with a sufficient level of ability in Chinese language to conduct research in China.

ASIANetwork faculty may wish to tell their promising Asian Studies students about this award which covers tuition, room in the foreign students dormitory on the Peking University campus, a faculty adviser, a monthly stipend of 1,500 yuan, and access to Peking University library and computer facilities.

Contact: Center for Chinese Studies, Attn: Peking University Fellowships Committee, University of Hawai'i at Manoa, 1890 East-West Rd., Moore Hall 417, Honolulu, HI 96822; WWW: www2.hawaii.edu/shaps/china/

NSF, NIH, ARS 1998 Summer Programs in Japan and Korea

The National Science Foundation (NSF), in conjunction with the National Institutes of Health (NIH) and the Agricultural Research Service (ARS), welcomes applications to the 1998 Summer Programs in Japan and Korea. All qualified graduate students in science and engineering, including the biomedical, agricultural, and social sciences, are urged to apply. The postmark deadline for applications is December 1, 1997.

Korean and Japanese research

The three summer programs (Summer Institute in Japan, Summer Institute in Korea, and the

Monbusho Summer Program) provide participants first-hand experience in Japanese or Korean research environments, an introduction to the science and science policy infrastructure of the respective countries, and language training.

The primary goals of the programs are to introduce students to Japanese or Korean science and engineering in the context of a research laboratory and to initiate personal relationships that will better enable them to collaborate with Japanese or Korean counterparts in the future. Each of the three summer programs will last approximately eight weeks from late June 1998 to late August 1998.

Contact: For more information on the Summer Programs, including eligibility requirements, program descriptions, and application materials, access the NSF/Tokyo Homepage: http://www.twics.com/~nsftokyo/summer98.html.

If further questions remain after review of these materials, please contact the NSF Japan and Korea Program (jkpinfo@nsf.gov).

Steven J. Breckler, Program Director, Social Psychology, Room 995, National Science Foundation, 4201 Wilson Blvd., Arlington, VA 22230; Tel: 703/306-1728; Fax: 703/306-0485; email: sbreckle@nsf.gov; WWW: http://www.nsf.gov/sbe/sberr/soqisy/

POBITIONS AVAILABLE

World Teach is seeking qualified applicants for the following positions in Asia:

1) China: to manage new six month program in Yantai, Shandong Province,
2) China: to manage 1998 summer program in Shanghai,
3) Thailand: to manage program,
4) Vietnam: to manage program.

Applications are currently being accepted. All positions require experience as a volunteer teacher in a foreign country, appropriate language skills, excellent communication skills and management abilities. Interested applicants should submit a resume with a cover letter.

Contact: For information about job applications: Steve Kirk, Executive Director, World Teach, c/o Harvard Institute for International Development, One Eliot St., Cambridge, MA 02138; Tel: 617/495-5527; Fax: 617/495-1599; e-mail: skirk@worldteach.org

For information about World Teach programs: Lisa Soricone, Director of Overseas Programs, World Teach, Harvard Institute for International Development, One Eliot St., Cambridge, MA 02138; Tel: 617/495-5527; Fax: 617/495-1599; email: soricon@worldteach.org; WWW: http://www.ige.org/worldteach
APPLICATIONS DUE NOVEMBER 30, 1997
ANNOUNCING OPPORTUNITY FOR ASIANetwork MEMBERS:
ASIANetwork NEW INITIATIVE
FREEMAN FOUNDATION STUDENT-FACULTY FELLOWS
FOR EACH OF FOUR YEARS: 1998-2001

As students develop an interest in any foreign area, they and those who teach them realize that the most effective way to develop a deeper awareness of the region is to spend some time there. One of the most effective means for students to cultivate their interests and intellectual commitments to the region is through scholarly research on-site in Asia. While a long-term residency in Asia is the best option, even a short period of time can be used for intense and productive research, particularly if there is cooperation with and supervision by a faculty member knowledgeable about the region. Such intense, in-depth research experiences have the potential for yielding interesting results and enriching the home campuses in the United States when the students and faculty members return.

Four year duration of grant

The Freeman Foundation Student-Faculty Fellows Program supports collaborative research by ten student-faculty pairs from ASIANetwork colleges each year for the next four years, beginning in the summer 1998 and concluding in 2001. The student researcher and the faculty mentor will go to Asia to explore a common scholarly interest and share a cultural experience. Both are expected to be in Asia actively working together on the research for at least three weeks, but additional work/travel can be done independently by either faculty or student before or after this collaboration.

Intent of grant

The primary aim of the program is to support student research in Asia under the close supervision of a faculty mentor. It seeks to promote the academic and professional development of the paired student and faculty with the expectation that they will share their findings and experiences with their campus community and with ASIANetwork.

Program details

The program provides up to $5,000 for each faculty member and up to $5,000 for each student, depending upon the needs and documented expenses of the researchers. The grant can be used for transportation, lodging, meals and all incidental expenses. An additional $1,000 will be available to the faculty member to acquire books and other teaching materials. A $2,000 stipend will be given to the faculty mentor by ASIANetwork upon submission of a project report, including detailed financial expenses of both the faculty and the student.

College responsibilities

The home institutions of the student and faculty fellows must assume the following responsibilities:

a) Administer the funds allocated by the grant to meet the expenses of the faculty member and student. ASIANetwork will send grant money to the institution, and then its business office should disburse the money to the faculty and student in accordance with its internal procedures. The Freeman Foundation grant does not pay an administrative fee to the home institution for this service.

b) Provide financial support for the faculty participant to attend one ASIANetwork annual conference. The faculty fellow is required to attend two ASIANetwork conferences: the conference in the spring prior to the summer fellowship for briefings and the next spring conference to report on the research project. The institution should commit to support the attendance of the faculty member at one of these conferences. The fellowship grant may be used to fund participation at the other meeting.

Selection criteria

In considering the development of proposals, the student and faculty member should select topics which offer prospects for success in terms of their level of expertise and the short time period for on-site research. They may choose the sites and the time for the research, in consultation with the program director. The application must propose a plan for sharing their findings and experiences on their campus and, if possible, with the larger scholarly community. While the enrichment of the
participants is a major objective of this program, there also is the expectation that these experiences will have a positive impact on Asian Studies and general education programs at the participating colleges.

**Importance of site in Asia**

Student and faculty should apply as a team. Any faculty member at an ASIANetwork member institution and any undergraduate student from the same member institution, including a senior who can complete the proposed research project by August 31 of the senior year, may apply for the fellowship.

Faculty members are expected to comment on the significance of the project, their qualifications, the importance of the project for professional development, and their ability to supervise student research.

Students will be expected to identify their backgrounds, their abilities to pursue the project and the importance of the proposed project for career preparation. Also, the proposal should state why travel to Asia is important to conducting the research and how the research will contribute to an understanding of Asia when it is completed, including some reference to the desired product.

Finally, the proposal must show clearly the responsibilities assumed by each of the two participants and the kind of structured mentoring which is envisioned.

**Application deadlines**

All completed applications for the 1998 projects should be submitted to Program Director Madeline Chu no later than November 30, 1997. They will be reviewed by an ASIANetwork committee and successful applicants will be notified by February 15, 1998. A similar timetable will be followed in subsequent years.

Contact: Madeline Chu, ASIANetwork Freeman Programs Director, Kalamazoo College, Kalamazoo, MI 49006; Tel: 616/337-7325 ; email: chu@kzoo.edu

Teodora Amoloza, ASIANetwork Freeman Fellows Program Director, Illinois Wesleyan University, Bloomington, IL 61702-2900; Tel: 309/556-3375 or 3405; email: tamoloza@titan.iwu.edu

**APPLICATIONS DUE NOVEMBER 30, 1997**

**ANNOUNCING OPPORTUNITY FOR ASIANetwork MEMBERS**

**ASIANetwork NEW INITIATIVE**

**FREEMAN FOUNDATION COLLEGE IN ASIA**

**SUMMER INSTITUTES**

**FOR EACH OF THREE SUMMERS, 1998-2000**

The best way to begin to understand Asia is to spend some time in the region, and an effective way to expand an Asian Studies program is to sponsor an on-site program in Asia.

**Augustana College program**

One of the most successful overseas terms for students has been the program offered by Augustana College since 1974. Under this arrangement, about seventy-five students spend their entire fall term in several countries in East Asia: Japan, Taiwan, Hong Kong, China, and on a few occasions, Philippines and South Korea. Since this program is intended to be an integral part of a liberal arts education, students are drawn from many disciplines. They need not have competence in an Asian language nor have an Asian discipline focus; they simply need to have a desire to learn more about a region that has a unique and lengthy history and that will become increasingly important in the coming century.

The College in Asia Summer Institutes Program will provide training for more liberal arts colleges and universities to establish such liberal arts oriented on-site study programs in Asia. The Freeman Foundation grant will support three summer institutes in Asia administered by Augustana College, directed by Norman Moline. Each summer institute (1998, 1999, 2000) will involve five ASIANetwork institutions, each represented by a faculty member and an administrator. The institutes will be three weeks long. They will begin with a one-day orientation in
Chicago at which time participants will be introduced to key personnel from the consulates or comparable offices of China, Japan and Taiwan, from the Japan National Tourist Organization, and from Japan Air Lines which has been Augustana's carrier and will be the carrier to these institutes.

Then, the group will spend three weeks in Japan (primarily in Tokyo and Kyoto), China (including Beijing and probably Xi'an, Wuhan, and one other site) and the Hong Kong Special Administrative Region. (Taiwan will probably be included in the institute in 1999, and Philippines or Korea may be included in the 2000 program.)

At each location participants will be introduced to the educational potential of the site and to many offices and individuals who might be of special assistance in planning future programs. The summer institute will conclude in Hong Kong, at which time participants will begin to consider development of their own liberal arts oriented overseas study terms to fit their unique calendar, curriculum, faculty background, and student enrollment circumstances.

Program development on home campus

When participants return home, they are expected to work with appropriate administrators and faculty to try to develop these programs. The Freeman Foundation will support one trip to each college by Professor Moline to consult on the project at a time deemed important by the host institution. At the end of the three years, a summary workshop for all fifteen participating institutions will be held on the campus of Augustana College. That will be a time for sharing ideas and offering recommendations to each other and to ASIANetwork regarding overseas study terms.

Program details

All travel expenses (transportation from Chicago, meals, lodging, visas, ground transportation, etc.) for participants will be covered by the grant. Participants also will receive a $2,000 stipend. Participants are expected to attend the workshop at the end of the cycle. Each participating school is expected to make a sincere commitment and a diligent effort to establish a term-in-Asia program at the conclusion of the institute. The Freeman Foundation desires to see this model in similar or modified form implemented at all fifteen participating colleges. The only expenses which each institution must cover are:

- a) the registration fees and travel costs for one or both institute participants to attend the ASIANetwork annual meeting prior to the summer (in Lisle, Illinois, in 1998),
- b) travel costs to and from Chicago, and
- c) the lodging and meals for the director when he visits the campus for a consultation.

Selection criteria

Each institution needs to demonstrate that it has a core faculty with interests and discipline competence in some region of Asia and that it has a commitment to strengthen its Asian program in the future. The committee will balance institutions with solid on-campus Asian programs which now might want to add an overseas study component with those institutions which might want to use an overseas term as a base for building a program.

The Summer Institutes are intended primarily for colleges which would like to establish independent overseas terms. Colleges interested in developing a jointly sponsored and administered overseas term with other colleges also may apply. To be considered for selection, the consortium should demonstrate how the cooperative overseas term would enhance the regular on-campus academic program at each institution. One administrator-faculty team would represent the consortium.

The faculty member for each institution should have academic background in some aspect of Asian studies and an interest in leading an effort to develop an overseas study term. The administrator should be a person in a position where he/she could play an important role in developing an overseas term at that college.

The applications should include the following information: total college enrollment, the list of college courses focusing on Asia and their recent enrollment numbers, any faculty and staff with Asian backgrounds (including those currently teaching and those who want to become a part of the program), any current on-site programs in Asia sponsored by the institution itself or by some consortium, the academic calendar, the reasons for applying, a letter of administrative support/commitment to seriously consider development of an overseas program or expansion of an existing program at the end of the institute, and a statement of preference and flexibility regarding the year of participation, i.e., would only 1998 be
possible or would a subsequent year also be acceptable?

Application deadlines

Completed applications must be sent to Professor Chu by November 30, 1997. They will be reviewed by an ASIANetwork committee and successful applicants will be notified by February 15, 1998.

A similar timetable will be followed in subsequent years. To assist the staff planning these workshops, it would be helpful if you could notify us of your long term interests, even if you will not be applying until 1999 or 2000. We must achieve a balance of only five schools per year.

Contact: Madeline Chu, ASIANetwork Freeman Programs Director, Chinese Language and Literature, Kalamazoo College, Kalamazoo, MI 49006; Tel: 616/337-7325; email: chu@kzoo.edu

Norman Moline, ASIANetwork Freeman Foundation Summer Institute Director, Geography, Augustana College, Rock Island, IL 61201; Tel: 309/794-7303; email: ggmoline@augustana.edu

APPLICATIONS DUE FEBRUARY 1, 1998 FOR THE ASIANetwork FORD FACULTY CURRICULAR DEVELOPMENT ON ASIA FOR THE 21ST CENTURY SEMINARS: CYCLE III: SOUTHEAST ASIA CYCLE IV: SOUTH ASIA

ASIANetwork is offering a series of seminars to member institutions planning to expand or enhance their curricular offerings related to Asia. Each seminar meets for three weeks during two consecutive summers. The seminars are aimed at faculty who are new or relatively new to the study of Asia or Southeast Asia or South Asia and who would like to develop competency in an area of Southeast Asian or South Asian studies.

Southeast Asia Seminar

The Cycle III, Southeast Asia Seminar, will be directed by Rita Smith Kipp, Anthropology, Kenyon College and H. Leedom Lefferts, Jr., Anthropology, Drew University. Kenyon College will host the first phase of the seminar, June 7-27, 1998.

The goal is to introduce participants to key texts and issues pertinent to understanding and teaching about Southeast Asia. Readings will be based, in part, on the interests of participants.

The second phase of the seminar will be conducted over a three-week period in the summer of 1999 in Vietnam, Thailand, and Indonesia. Participants will be expected to develop their own curricular or research projects.

South Asia Seminar

The Cycle IV, South Asia Seminar will be directed by I. Job Thomas, History, Director of South Asian Studies Program, Davidson College. Davidson College will host the first phase of the seminar, May 31-June 20, 1998.

The goal of the seminar is to introduce participants to key texts and issues pertinent to understanding and teaching about South Asia. Readings will be based, in part, on the interests of the participants. The second phase of the seminar will be conducted over a three-week period during the summer of 1999 in India. Participants will be expected to develop their own curricular or research projects.

Contact: Gregory Eliyu Guldin, ASIANetwork Ford Seminar Program Director, Pacific Lutheran University, Tacoma, WA 98447; Tel: 253/535-7661; Fax: 253/536-5026; email: guldinge@plu.edu
NEXT YEAR IN HOHHOT: A REPORT ON THE ASIANetwork FORD CHINA SEMINAR, ST. OLAF COLLEGE, JULY 9-29, 1997

Peter A. Scholl
English, Luther College

Peter Scholl is one of ten China Seminar participants who spent three weeks at St. Olaf College in July 1997. Richard Bodman, China Seminar Director, is now organizing the second phase of the China Seminar to be held in China in June 1997.

Other China Seminar participants include: Charles Almy, Geology, Guilford College; Kaushik Bagchi, History, Goucher College; Susan Dwyer-Shick, Political Science, Pacific Lutheran University; David Goldblatt, Philosophy, Denison University; Charles Hill, Psychology, Whittier College; Guru Rattan Kaur Khalsa, Chemistry, Thiel College; David Pasto, Theater, Oklahoma City University; Linda Pickle, German, Westminster College; Robert Tallitsch, Biology, Augustana College.

It was the end of the first of three weeks of the China Seminar, and the participants had been living, eating, and in a class or meeting for six or seven hours each day, beginning with the 8 a.m. Chinese language class. The ten faculty represented ten states and more than ten academic disciplines, and everyone had been amiable and mannerly. But the documentary film, Small Happiness, about the lot of women in a Shaanxi Province village, must have touched some nerves. Or maybe after all the polite togetherness, the time was ripe. In any case, the evening discussion warmed up to match the sultry Minnesota weather.

A propos the male/female inequality the film presented, Bob opened up with a confession, "I know that I don't do as much in raising our kids as my wife." The mea culpa theme was quickly raised to the national plane as some suggested that China's record of repression and violence in this century is equaled by America's own, citing Manzanar, Selma, Kent State. David, however, protested that the suffering and social distortion in China had been on a different scale altogether. Kaushik, born in Calcutta, observed that American violence is frequently projected outward, as in bombs over Tokyo and Hanoi and cruise missiles over Baghdad. Susan, the lawyer-anthropologist-political scientist who had lived in Turkey, mentioned similarities between the lives of Turkish women and those of the Chinese women in the film.

Hongyuan Lang, who is from Inner Mongolia and is married to seminar leader, Richard Bodman, joined many of the seminar activities. Someone asked her if she thought the film had been accurate and fair. Did it seem to her, as it did to the talkative old women, that the lives of ordinary people in China, women in particular, had improved? After the questions were translated, she answered quietly, "Yes." Her own village was much like the one in the film, and yes, in spite of horrors such as the Cultural Revolution, things were better now than before the revolution. We were well underway.

Classes and lectures

In addition to six hours per week of classroom instruction in Mandarin by Professor Pin Wan and three more hours of conversation with St. Olaf Chinese language student, Katie O'Mealy, we ploughed through the handsome anthology, China Seminar Readings, prepared by Director Bodman. We discussed that material and the two assigned books, Deathsong of the River (a Chinese TV documentary, translated and edited by Bodman and Pin Wan, 1991) and Mr. China's Son (an autobiography by He Liyi, 1993). We read more articles to prepare for the seven guest lectures by faculty members from St. Olaf and nearby Carleton College: Katie Ryor on literati painting, Barbara Reed on Taoism, Robert Entenmann on twentieth-century history, Eleanor Zelliott on Tibet, Pin Wan on women in China, Michael Chambers on politics, and Xun Pomponio on economics. On eight evenings we viewed films, and most of us saw even more in our well-stocked resource room in the dormitory.
Cultural instruction

In phase two of the seminar next year, we will be immersed in the culture of China for three weeks, including home stays in Inner Mongolia. Though we were not far from Lake Wobegon this summer, we nevertheless tried to get our qi flowing in synch with the Yellow River. Each of us arrived to find our doors labeled with a Chinese name. Most of us practiced taijiquan with Hongyuan and Dick. We even had our ears examined by Hongyuan’s brother. In this form of traditional Chinese medicine, the practitioner looked at my ears the way Rollie, my mechanic, looked at a computer that he hooked up to my car after the service engine light came on. We also learned by partying: we tried to make jiaozi and baozi (dumpplings), and after dinner played Mahjongg and other Chinese games, including a wagering game, similar to Rock vs. Scissors, but involving doses of baijiu (white lightning) for the losers.

Hot links and zip drives

We were assigned to work in pairs or go solo with a computer graphics project related either to our major seminar project or to some China correlation. We spent hours in the computer center getting the low-down from Craig Rice at St. Olaf on hot web sites for intercultural communication and resources on China and in group workshops on accessing the World Wide Web, HTML, Adobe Photoshop, and PowerPoint. The St. Olaf tekkies received rave reviews for their command of plain talk and efficacious teaching.

We left town with a CD-Rom disk full of images, from the beautiful to the bizarre, compliments of Professor Bodman’s collections, and copies of our own presentations. Kauchik, David, and Bob worked up web sites describing China-related courses, replete with hot links to relevant resources on the Net. The PowerPoint presentations included works in progress for Asian studies courses from Linda, Kauchik, Ji [Khalsa], Susan, and Chuck [Hill], as well as completed presentations on “Calligraphy and Literati Painting” by Peter and “Bringing the Mountains Home,” a collaborative extravaganza by David the philosopher and Charles the geologist.

Curriculum projects

Since a major purpose of this seminar is to prepare faculty who are not Asian studies specialists to “expand or enhance [our] colleges’ curricular offerings related to China,” we each had outlined a major project in our applications. None of these was finished during this first three-week phase of the seminar. But our progress reports, submitted on the last day, gave an indication of how much return ASIANet, the Ford Foundation, and each of our home institutions will be getting on their investments.

A précis of each of these projects follows, in the event that some readers may want to find out more or may wish to be of assistance in some way.

Charles Almy will collaborate on course development with several Guilford College faculty from various departments who have recently traveled in China. They will construct courses using China materials that will require pre-service teachers to learn science and the best science teaching methods. He will also work on “Images of the Earth,” a science course that will include units on China.

Kaushik Bagchi is a Goucher College historian whose research has focused on India and Japan. With what he has learned during the seminar to bolster what he previously acquired on his own, he plans to design and teach courses on China. He was especially excited about the instruction in computer graphics, and is working up Web pages for his courses and will assign multi-media projects to his students.

Susan Dwyer-Shick, Pacific Lutheran University, worked on a new course tentatively titled, “Chinese Law, Politics, and Government.” She will enrich her “Comparative Legal Systems” course with Chinese materials. Both courses will find a home in the Political Science Department, and she hopes they will count for credit in Chinese Studies.

David Goldblatt, Denison University, will make use of his newly-acquired PowerPoint skills and what he has learned about Chinese gardens in “Philosophy of the Arts.” He will present aspects of Chinese culture and history in his social and political philosophy classes, and will incorporate Chinese films into his seminar, “Philosophy of Film.”

Chuck Hill is enhancing three courses. In an interdisciplinary course, “What is Reality,” he will use new understandings of Chinese culture and religion in the exploration of world religions, philosophy of science, and the social psychology of belief. Materials on Chinese family life and interaction patterns will be added to his social psychology course. In his sections of “Introductory
Psychology," he wears different items of foreign clothing and tells stories about them, so the students at Whittier College can expect to see him soon in Chinese attire.

The computer instruction was a great help to Ji Khalsa, since Thiel College has an NSF grant to computerize two laboratories for its year-long sophomore course, "Science and Our Global Heritage." The course emphasizes multiculturalism and sustainable development, and she will be developing CD-ROM materials for its five-week China unit.

David Pasto plans to offer a course, "Asian Theater and Culture," at Oklahoma City University. He is focusing his research on Chinese theater in the twentieth century, and feels the seminar gave him enough background to put the theater in a cultural context.

Linda Pickle has been collecting texts and materials for a lower-level survey course in Chinese culture and history at Westminster College. She is also developing a course on Chinese women’s literature in translation.

Peter Scholl hopes to strengthen the China unit in Luther College’s first year Paideia Program, a required English/history/writing course for entering students. He is also designing a course on Chinese culture through literature, to be offered in fall 1998 when he will be resident director of the Hangzhou Study Abroad Program, which was inaugurated by Valparaiso University and serves the Lutheran Colleges China Consortium. He hopes to offer another version of this course after 1998 when he is back in Iowa.

Bob Tallitsch taught "Traditional Chinese Medicine" on a study abroad program and will soon offer it on Augustana College’s Rock Island campus in the Biology Department where he hopes it will count towards the college’s science requirement. He believes these courses will be much stronger if he enlarges his understanding of Chinese history and of Taoism.

Looking ahead

We have become a group, and when we meet next year in Lisle for the ASIANetwork meeting, it will be a happy reunion. It will also be time to put the finishing touches on travel plans for the second, in-country phase of the seminar. We expect to stay in Shanghai, where St. Olaf has a sister relationship with East China Normal University and where Director Bodman has personal contacts. From there it is Hohhot, Inner Mongolia, where Bodman and Hongyuan Lang are arranging home stays, and finally Beijing. We will learn who really has continued language study and who has mastered Mahjongg and that Chinese wagering game.

Contact: Peter Scholl, Luther College, 700 College Dr., Decorah, IA 52101; Tel: 319/387-1599; Fax: 319/387-2158; email: schollpe@luther.edu

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From Teodora O. Amoloza, Illinois Wesleyan University

My colleague at IWU asked me if I know of any novel depicting contemporary Indonesian life. He is developing a travel course to Indonesia and is looking for interesting reading materials. Since I am unfamiliar with the country and the literature, I promised to send his inquiry to the ASIANetwork. Please contact me if you do.

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

From Zhang Xingkui, Central College

Thank you very much for sending me issues of The ASIANetwork Exchange during my stay in the United States. The information presented in the publication provides me with a better understanding of how Asian languages and culture are introduced to American students. What a wonderful job the ASIANetwork is doing for the promotion of Asian Studies in America.

Contact: Zhang Xingkui, Central College, 812 University, Pella, IW 50219; Tel: 515/628-9000

The Colorado College is an affirmative action/equal opportunity institution.
In 1994 the ASIANetwork Consultancy Program was initiated with a grant from The Henry Luce Foundation. Its purpose was to enable selected faculty experienced in establishing and administering Asian Studies programs to visit and provide assistance to ASIANetwork institutions planning to develop or strengthen programs in Asian Studies.

Pool of consultants

Members from ASIANetwork institutions registered their interest in serving as consultants by providing information about their geographic areas of expertise, academic disciplines, experience in building an Asian Studies program, and dates of availability for the consultancy visit. This pool of available personnel has gradually expanded since the program was initiated.

Requests for consultants

At the same time, ASIANetwork received requests for consultants from institutions intent on creating or enriching their Asian Studies programs. An institutional coordinator, generally a faculty member specializing or interested in Asian Studies, submitted the application with a supporting letter from the institution's chief academic officer and with information on the institution's current Asian Studies offerings, the specific issues to be discussed, goals to be achieved, preferable dates of the consultants' visit, and a brief budget statement. The campus coordinator also scheduled the activities of the two consultants during the two-day visit. Normally, conversations were arranged with all interested faculty, key administrators, library staff, and students.

Consultancy procedure

The coordinators of the consultancy program, Madeline Chu from Kalamazoo College and later, Dorothy Borei from Guilford College, matched the institutions seeking consultants with appropriate faculty from the registered pool of consultants. Direct communications between the institutional coordinator and the consultants began immediately. The parties decided on the format and scheduled the visit. The institutional coordinator provided catalogues, lists of Asian Studies faculty and courses, recent Asia-related campus and study abroad activities. The consultants' curriculum vitae and other information were sent to the institutional coordinator upon request.

One month after the visit, the consultants forwarded a written report, with specific recommendations, to the campus coordinator and the ASIANetwork coordinator. During the following year, the ASIANetwork coordinator contacted the institution for a report on the changes that had occurred as a result of the consultancy.

Twenty-five campuses

In the four years of its operation, the Luce Consultancy Program has been a resounding success. It has generated significant change on approximately twenty-five ASIANetwork member campuses: the addition of new faculty, the structural reorganization of programs, the initiation and enhancement of Asian Studies majors and minors, successful proposals for external funding, and additional student/faculty exchanges abroad.

The consultancy visits have set in motion a series of activities and appointments which will have an impact on Asian Studies in member institutions for years to come.

Future of consultancy program

ASIANetwork is firmly committed to continuing this program in the future by maintaining a list of qualified consultants and by facilitating consultancy visits for interested member institutions.

Contact: Dorothy Borei, History, Guilford College, 5800 West Friendly Ave., Greensboro, NC 27410; Tel: 910/316-2219; Fax: 910/316-2949; email: boreidv@rascal.guilford.edu
Donald Gregg, former United States Ambassador to Korea and Chairman of the Board of the Korea Society, gave the keynote address at the ASIANetwork dinner, April 26, 1997 at Green Mountain College, Poultney, Vermont. Donald Gregg is a member of the Council of Advisors of the ASIANetwork.

The government service of Donald Gregg includes 25 years with the Central Intelligence Agency assigned to Japan, Burma, Vietnam, and Korea; National Security Council staff with responsibility for Asian policy affairs; National Security Advisor to Vice President George Bush; and Ambassador to Korea for three and one-half years from September 1989.

Gregg has taught at Georgetown University, and received an honorary degree from ASIANetwork member, Green Mountain College.

Donald Gregg, former United States Ambassador to South Korea, in his discussion of the long term view of American policy in Asia, drew the attention of the ASIANetwork participants to the reflections of former United States Ambassador to the Soviet Union, George F. Kennan. Kennan used the term "a great force multiplier" to affirm his confidence in the power of the individual to make a difference in society. Gregg applauded professions in public service, and stressed the need for "good people" to select such careers. Gregg cited the late United States Foreign Service officer, Philip C. Habib, as an outstanding example. Gregg urged the United States to continue to foster constructive engagement with China, a nation of one billion, 200 million people, a position with which Habib had long agreed.

The Ambassador contrasted the optimism with which the birth of the twentieth century was greeted ninety-seven years ago with the burden of problems we carry to the opening of the twenty-first century. Among the uncertainties are the futures of Rwanda and Bosnia, the Arab-Israel question, the reduction of starvation, and environmental concerns. He suggested that among the important issues, related to Asia, facing the United States Congress are the problem of negative attitudes toward China, worldwide environmental difficulties, instability on the Korean peninsula, and uneasy positions on Japan because of its reluctance to deal with its past. Mismanagement and poor ecological habits characterize North Korea. It is through peace and dialogue with South Korea that the North can be saved. The United States can bolster such a projected peace by working through four-power peace talks and eventually lifting its sanctions from North Korea.

Teaching about Asia

In conclusion, Ambassador Gregg urged that high school curricula include the study of Asia in order to give American students a foundation in Asian culture, history, politics, and economics. He pointed out that every year the Korea Society sends thirty teachers to Korea where they travel, study, converse, and write lessons and curricula incorporating Korea into their classrooms. Referring to Professor Sam Huntington's "clash of civilizations" thesis, he asked his audience to ponder the question, "How do different cultures relate to one another?" He then challenged his audience, "How can we as college teachers encourage our students and colleagues to talk about that very question." [Synopsis by Marianna McJimsey]

Contact: Ambassador Donald P. Gregg, Chairman of the Board, The Korea Society, 950 Third Avenue, 8th Floor, New York, NY 10022-2705.

ASIANetwork Exchange copy and news deadline: January 1 for March issue. Send information about personnel changes, visitors, new positions, or programs in Asian Studies. Book reviews, summaries of conferences, syllabi, and articles about teaching Asian Studies are welcome, as are descriptions by faculty of study abroad programs and reflective pieces by students of their experiences in Asia.
TEACHING AMERICAN WARS IN ASIA
ASIANetwork AAS ROUNDTABLE, MARCH 1997

Teaching American Wars in Asia" was the topic of the ASIANetwork-sponsored roundtable at the March 1997 Association for Asian Studies Conference in Chicago. The ASIANetwork is an affiliate of the AAS. Remembering and forgetting was the theme of the discussion which grew out of a National Endowment for the Humanities-sponsored institute held at the Mansfield Center of the University of Montana during the summer of 1995.

The panelists included 1997-1998 ASIANetwork Chair, Van Symons, Augustana College; Gerrit Gong, Freeman Chair in China Studies at the Center for Strategic and International Studies; Steven I. Levine, Boulder Run Research; ASIANetwork member, G. Larry Penrose, Hope College; and Philip West, Director, Mansfield Center at the University of Montana.

In teaching about war, the panelists touched on the resources they use in class when exploring the human dimensions of war and the importance of war on an individual's moral judgment. Penrose is interested in the parallels between Indian wars in America and the Vietnam War. Gong examined the question of selective memory of war and the impact it has on the present and future.

West and Levine, the co-directors of the summer institute, outlined ongoing efforts to prepare papers drawn from the experiences at the institute to publish a book entitled America's Wars in Asia: A Cultural Approach to the Study of History and Memory and also to prepare a CD ROM.

Symons urged the audience to consider analytically the choices that museums make in gathering artifacts and producing exhibits. The panelists and the audience grappled with the question of what it means to be an historian whose sources include memories. [Summary by Marianna McJimsey]

Contact: Larry Penrose, History, Hope College, 141 E. 12th St., Holland, MI 49422

BOOK REVIEW

Robert Entenmann
History, St. Olaf College

Robert Entenmann teaches courses on late Imperial China, twentieth century China, Japanese civilization, and modern Japan. He also offers seminars on World War II in Asia and communism and nationalism in South East Asia. His research interests focus on Chinese Catholics in eighteenth century Sichuan. The St. Olaf College faculty is working on a curricular plan for an integrated curriculum in Asian Studies.


Rescuing History from the Nation: Questioning Narratives of Modern China is a challenging book, in two ways. First of all, for those of us resistant to Theory, wary of Foucault and Derrida, and suspicious of neologisms (e.g. discent, from descent and dissent, p. 66), it is sometimes hard reading. But it is worth the effort.

Prasenjit Duara, History, the University of Chicago, challenges our notions of historical narrative as defined by the nation-state and nationalism. He argues that "national history secures for the contested and contingent nation the false unity of a self-same, national subject evolving through time." Duara suggests that this History, which he capitalizes to distinguish it from other ways of studying the past, derives from teleological modern Enlightenment history (p. 4). He examines the ways in which this History uses ideologies of evolutionism, social Darwinism, and anti-imperialism to legitimize the nation-state. Focusing on China, and to a lesser extent on India in comparison, Duara proposes wider, "bifurcated" alternatives to this History, which do not privilege the nation and nationalism as subjects.
Chapters 3 through 7 examine several themes in this light: the state and popular religion, racial consciousness and the heritage of secret societies in the 1911 Revolution, "feudalism" and civil society, federalism and centralism, and critiques of modernity in China and India. These thoughtful and original chapters are individually more coherent than the book as a whole.

One example is Duara's discussion of late Qing and Guomindang campaigns against popular religion, both motivated by a conviction that popular religions, irrational and superstitious, were obstacles to science and modernity. Yet both campaigns had a hidden agenda: the state used them to expand its power at the expense of local society and popular culture. This develops a theme Duara earlier examined in his highly acclaimed *Culture, Power, and the State: Rural North China, 1900-1942* (Stanford University Press, 1988).

**Fengjian**

In chapter 5 Duara contributes to the discussion of civil society in China by examining the changing connotations of *fengjian*. The word had once signified "the space for autonomy from imperial rule sanctioned by Confucianism in the late imperial period . . . , a counterpoint to the tradition of the centralized imperial state" (p. 153). For a brief time in the late nineteenth century, Duara suggests, the notion of *fengjian* offered an opportunity to check state power and evolve an autonomous civil society. But the centralizing momentum of the nation-state not only eliminated this "narrative," but even changed its meaning. *Fengjian*, generally translated as "feudalism," now carries all of the pejorative meanings associated with the English word. Similarly, in the following chapter, Duara examines the federalist alternative to central power that briefly showed promise in Hunan and Guangdong before the Northern Expedition.

**Local autonomy vs. centralization**

Duara clearly prefers local and provincial autonomy to the strong centralized state that emerged. Yet nearly all Chinese nationalists of the early twentieth century, of course, believed national unity and centralization essential for winning and safeguarding China's independence and achieving economic development. Few of them would have been attracted to the missed opportunities that Duara uncovers.

**Gandhi**

Duara effectively uses India as a counterpoint. In chapter 7, "Critics of Modernity in China and India," Duara offers a penetrating but sympathetic account of Gandhi's critique of modernity. Like the Chinese gradualist reformers Liang Shuming and Yan Yangchu, Gandhi was committed to local society and traditional culture. Duara regrets that the modernity narrative "has obscured the vitality of popular culture, religion, and their associational life and delegitimated the critique of modern ideologies originating outside of modern discourses" (p. 226).

This is a difficult but engaging book. Those who teach Chinese history on the college level can draw from it to construct more complex and authentic historical narratives. It is probably not appropriate for classroom use at the undergraduate level, however, except for the intellectually most ambitious students.

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**RESOURCES**

*Spotlight on China: Traditions Old and New*, Hazel Sara Greenberg, Editor, 450 pp. Looseleaf with binder, $45

*Spotlight on China* illuminates the sweep of Chinese history, and elucidates the resonance of Chinese traditions over time with over 100 readings, both primary and secondary sources. The guide is divided into four segments: The Classical Tradition, The Popular Tradition, Assault on Tradition, and Contemporary Tradition. Strategies for employing the resources in the classroom, as well as multiple reading and writing methodologies, are suggested. Applicable to college courses and the secondary school curriculum.

**Contact:** The American Forum for Global Education, 120 Wall St., Suite 2600, New York, NY 10005; email: global120@aol.com; WWW: //www.globaled.org

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JAPANESE CINEMA IN THE CLASSROOM
Yoko Chiba
Modern Languages and Literatures, St. Lawrence University

Yoko Chiba teaches several levels of Japanese language, a course in modern Japanese literature and film, and "An Introduction to Japanese Drama." The second part of this discussion of teaching Japanese film will be published in the December 1997 issue of the ASIANetwork Exchange.

Japanese film has a unique position in world cinema. It is strong in both classical and modern themes with high artistic quality. In 1950, only five years after the devastation of World War II, Akira Kurosawa's celebrated classic, Rashomon, won the Venice Film Festival Grand Prix. This recognition was followed by a succession of awards for Japanese films including Kenji Mizoguchi's Ugetsu (Venice, 1953) and Teinosuke Kinugasa's The Gate of Hell (Cannes Grand Prix, 1954). Japanese cinema quickly established an international reputation that created, in the 1950s, the golden age of Japanese film artistry. These three masterpieces, adapted from their medieval original sources, are classical in theme and style.

In 1963, while Kurosawa was at the height of his career, the master director, Yasujiro Ozu, died. The death of this "most Japanese of all directors" virtually ended the generation of pre-war Japanese film makers. A host of younger film artists, similar to those of the French New Wave, were emerging and included Masahiro Shinoda, Hiroshi Teshigahara, Nagisa Oshima, and Shohei Imamura.

Film studies

Today, people in Japan rarely watch their own country's films. This has been true since the early 1960s when television took over the film industry. Nor do universities and colleges offer courses on Japanese film. It is in North America that Japanese cinema is studied seriously in the university curriculum, often in combination with literature, history, religion, or sociology. The pedagogical question is that of how to combine films and readings effectively and meaningfully. This is particularly important in literature study.

Some of the literary films are direct adaptations from old tales, kabuki and joruri plays, or modern fiction, occasionally mixing a few separate works by the same author. Rashomon and Ugetsu are the most successful cases of the mingling of stories though cinematic means. The sources of Ugetsu are found in Akinari Jeda's two short stories, "The House Amid the Thickets" and "The Lust of the White Serpent," from Ugetsu Monogatari (Tales of Moonlight and Rain), a collection of eerie tales published in the eighteenth century. Mizoguchi is a genius in creating ambience, and the ghostly atmosphere of the original is remarkably transposed onto the screen of Ugetsu, making it one of his most successful and best watched films. Its Buddhist ending, as well as overall aesthetic tones, can provide useful topics for class discussions.

Rashomon

Rashomon is based on Ryunosuke Akutagawa's two short stories, "Rashomon" and "In a Grove," themselves adaptations from the twelfth century collection of folk stories, Konjaku Monogatari (Tales of Times Now Past). The English translations of these works give students opportunities to study transference from literature to film as well as the historical and religious background of medieval Japan.

There exists a large body of excellent Japanese films with no original literature. Two such representative films about modern life are Kurosawa's Ikiru (1952) and Ozu's Tokyo Story (1953), for which each director wrote a script. Ikiru is a fascinating film about a man dying of cancer with six months to live, who devotes the rest of his life to the good of humanity by building a park for children. The film depicts his heroic efforts to fight bureaucracy and red tape.

Yasujiro Ozu

Tokyo Story, on the other hand, is Ozu's poignant statement of post-war society in which the traditional family system is breaking down amidst selfishness and moral degradation. The story concerns an old couple, living in a peaceful country town, who visit their grown-up, married children in Tokyo. Their trip ends in disappointment and the subsequent death of the mother, but Ozu presents the film with his characteristic calm and decorum.
Its deeper sense of Zen-like acceptance of life makes the film an enduring work of art, rather than blatant social criticism. Much admired by Western critics and playwrights, Ozu's script, interspersed with many pauses, is in itself a piece of high literary quality with simple, dramatic effect.

Shiro Toyoda

The following modules of novel and film address some of the important aspects of modern literature. *The Mistress* (1953), Shiro Toyoda's film version of Ogai Mori's *The Wild Geese* (1906), dramatizes a woman's fate in Meiji Japan in the midst of sweeping Westernization. Ogai's symbolic love story is given a masterful treatment by Toyoda who captures the theme in wistful nostalgia. Another of his subtle literary films, *Snow Country* (1957), is based on the Nobel Prize winner Yasunari Kawabata's novel, finished in 1947. These two films by Toyoda, generally following the original works with some added dramatic twists at the end, evoke haunting images of Japaneseness and the beauty and sadness of traditional Japan. The delicate black and white camera work helps the students better understand the literature.

Teshigahara and Abe

In sharp contrast, Hiroshi Teshigahara's *The Woman in the Dunes*, widely acclaimed abroad, is a film adaptation of Kobo Abe's post-war existential novel (both 1964). The film portrays the contemporary human condition of alienation through a breathtaking visualization of the sand dunes, where the two main characters, a man and a woman, are trapped. Its stunning cinematography matches the avant-garde technique of the novel about existential solitude, a motif used again in their next collaboration, Teshigahara's film adaptation of Abe's *The Face of Another* (1966).

Additional modules in modern literature include the film *Golden Demon* (1953), directed by Koji Shima, a dramatization of Koyo Ozaki's popular novel of the Meiji period, *Konjiki Yasha* (1903). Its highly melodramatic plot has been well received by American students with its sensational love romance, the portrayal of the power of money, the heroine's suicide attempt, and finally, a reconciliation and happy ending. Two of Junichiro Tanizaki's novels were turned into films by Kon Ichikawa. *The Key as Odd Obsession*, about an old man's erotic fantasy, appeared both as a novel and a film in 1956, and in 1983, the 1948 novel, *Makioka Sisters*, was produced. *Makioka Sisters* beautifully depicts the semi-aristocratic lifestyle of a wealthy Osaka merchant's four daughters in the mid-1930s, but Ichikawa largely transformed the novel's understated narrative to entertain the mass taste of 1980s audiences.

Notes

Films mentioned in this article are available in VHS videocassette with English subtitles. The literary works introduced as film source material are available in English translations. The English translations of *Ikiru* and *Tokyo Story* are included in Howard Hibbett, ed., *Contemporary Japanese Literature* (New York: Alfred A. Knopf, 1977).

For brief descriptions of films, see the Facets Video Catalog, 1517 West Fullerton Ave., Chicago, IL 60614; Tel: 800/331-6197. Useful for the chronological filmographies of major directors is Audi Bock's *Japanese Film Directors* (Tokyo, New York, San Francisco: Kodansha International, 1978).

"Japanese Society Through Film," a program available through the Japan Society, New York, includes five sets of modules of films and texts for teaching purposes.

Contact: Yoko Chiba, St. Lawrence University, Canton, NY 13617

**STUDY ABROAD**

**China**

**ACM/GLCA Program**

1998-1999 Associated Colleges of the Midwest/Great Lakes Colleges Association Chinese Studies Program in Hong Kong

Application deadline: February 10, 1998

Program dates: September 2, 1998-May 31, 1999

Eligibility: Juniors and seniors with grade point of 3.0 and above

Credit: 12-18 semester hours or equivalent

Art and Literature, Women's Studies, Journalism, Chinese Culture and Society, Anthropology

**Contact:** ACM/GLCA colleges: Associated Colleges of the Midwest, Suite 1300, 205 W. Wacker Dr., Chicago, IL 60606; email: acm@acm.edu; non-ACM/GLCA colleges: Yale-China Association, Box 208223, New Haven, CT 06520; email: 9asp@minerva.cis.yale.edu

**CET January Term in Beijing**

An intensive program for intermediate and advanced students of Chinese

Application deadline: November 1, 1997

Program dates: December 27, 1997-January 28, 1998

Program: Intensive language classes, interactive tutorials, structured visits to Beijing's historical and cultural sites.

**Contact:** CET Academic Programs, 1000 16th St. NW, Suite 350, Washington, D.C. 20036; email: emailcet@cet-china.com

**India**

1998 Associated Colleges of the Midwest

Program in Pune, India

Application deadline: November 1, 1997 for 1998 program; April 1, 1998 early admission for the 1999 program

Program dates: March 30-December 18, 1998

Eligibility: Any currently enrolled student

Credit: Recommended credit is equivalent to one full year's work on home campus

Courses: Marathi language, Independent study projects, extracurricular activities, Contemporary India

**Contact:** Associated Colleges of the Midwest, 205 W. Wacker Dr., Suite 1300, Chicago, IL 60606; email: acm@acm.edu

**Japan**

1998 CET Japanese Language and Internship Program in Kyoto

Deadline: April 15, 1998 for 1998 Fall term

Program dates: August 26 - December 22, 1998

Program: Experiential learning with internships in local Japanese companies

**Contact:** Sean Bell, CET Special Programs Officer, 1000 16th St., NW, Suite 350, Washington, D.C. 20036; Tel: 888/305-4934, x174

1998-1999 Great Lakes Colleges/Associated Colleges of the Midwest Japan Study Program

Application deadline: February 2, 1998

Program dates: August 20, 1998-June 23, 1999

Eligibility: Any currently enrolled student

Credit: Recommended credit is equivalent to one full year's work on home campus.

Program: Summer orientation, nine months of classes at Waseda University in Tokyo, Homestay, Field trips in Tokyo area and Kyoto, month-long rural home stay in Daito-cho, Shimane Prefecture

**Contact:** Japan Study Office, Drawer 13, Earlham College, Richmond, IN 47374; email: japanstu@earlham.edu

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**SCHOOL FOR INTERNATIONAL TRAINING**

**ASIA/OCEANIA COLLEGE SEMESTER ABROAD PROGRAMS**

The School for International Training sends about 300 students a year to one of twelve programs in Australia, New Zealand, Western Samoa, China, India, Indonesia, Nepal, Thailand, and Vietnam. Since 1978, with the beginning of the Nepal program in its present format, over 3,000 students have participated in the College Semester Abroad (CSA) programs in Asia/Oceania.

SIT programs are grounded in the concept that field-based learning is central to cross-cultural knowledge, new or enhanced language skills, and a variety of learning rationales. Our students understand that they will be held accountable for the knowledge they are expected to acquire in every aspect of their experience in-country. Based on a foundation of traditional academic approaches to learning in the classroom, the programs bring the students' external environment into the curriculum.
through homestays, field trips, practicums in music, dance, or art; interviewing, mapping or participant observation exercises; and the daily challenges and anxieties of adjusting to and functioning in another culture.

Recent SIT curricular offerings

In order to adjust to rapid changes in Asia and the Pacific and to the varying needs of our students, the College Semester Abroad programs are reviewed frequently and new courses are introduced. Among recent offerings are culture and development in Viet Nam, arts and culture in north India, gender and development in south India, natural and human environment in Nepal, and Pacific Island studies in Western Samoa, now extended to include Fiji as a secondary program site.

Program description

Each program is overseen by an academic director, supported by in-country staff and by affiliation with a local institution. A regional director and the Brattleboro staff are in constant contact and make field site visits. The academic director coordinates and facilitates the interdisciplinary seminar, teaches a methods and techniques of field study seminar, and supervises the language teaching staff.

For the first two and one-half months of the semester, students attend language immersion classes, field trips, and the seminar. They live in small hotels/hostels, university dormitories/guest houses, or with host families. The homestay duration varies from site to site, but ranges from two to thirteen weeks. The final month of the program is devoted to the independent study project with a final paper presented in both written and oral format.

Who should apply?

The College Semester Abroad Asia/Oceania programs are not extensions of the classroom experience on a home campus. The success of the CSA programs is based on fifteen weeks of immersion combining classroom and field-based learning. The programs are not a good match for every student. But for one who takes initiative, is flexible about daily routines, is serious about learning, and takes a proactive attitude toward the cross-cultural environment, the CSA may be a good match. Admissions are on a rolling basis, and scholarships are available.

Contact: School for International Training, Kipling Road, Brattleboro, VT 05302; Tel: 800/336-1616; Fax: 802/258-3500; email: csa.sit@worldlearning.org

VALUE AND CHALLENGES OF STUDY ABROAD
1997 ASIANetwork CONFERENCE PRESENTATION

Chris Deegan
Regional Director, Asia/Oceania Programs
The School for International Training

Chris Deegan oversees twelve study abroad programs in Australia, China, India, Indonesia, Nepal, New Zealand, Thailand, Viet Nam, and Western Samoa. His India career includes work as a research consultant for UNICEF in Rajasthan, a rural development consultant for NGOs in central India; and U.S. Peace Corps Volunteer in village level food production in Madhya Pradesh.

There is truth in the position that the mythology many Americans carry with them about the world, and the place of the U.S. in that world, can be a powerful impediment to learning about other places and cultures. The mythology is not inherently bad: it is merely a reflection of a young and vibrant nation, not as constrained as many in Asia are by enormous and enveloping situations of political power, habitual social stratification, oral traditions which reinterpret history, and/or the huge, amorphous mass all too often so easily and commonly dismissed as tradition.

The strongest mythical link between the U.S. and Asia might be the consideration of a sacred landscape, evident throughout Asia in both its real and imagined worlds. In the Euro-American case, sacred landscape had different roots and explana-
tions. It was defined and defended as the policy of westward expansion and manifest destiny and resulted in the establishment of places as diverse as Zion National Park and the Maricopa Indian reservation. Translators of culture might more often point out that Americans are in a unique place, moving at a different speed and toward different destinations than is true of much of the rest of the world.

No retreat

Indeed a central goal of study abroad is to learn to accept differences not framed in terms of better or worse, developed or undeveloped, old fashioned, traditional, or modern. A new vocabulary is added which has meaning, truth, and respect. Learning in situ does not allow retreat and commands that some of the learning will become intuitive and thereby, powerful and sustainable.

How many of us, as part of our classroom curriculum, send our students into Vietnamese, Chinese, or south Asian neighborhoods to collect information, map a neighborhood, prepare a genealogy/kinship chart, or interview a recent immigrant, shopkeeper, or teenager stuck between the old world of his home and the new world of his future? Such activities in our American classroom may not be applicable and may be inaccessible. In a study abroad setting, this type of methodology is at the core of learning differences, bridging real and imagined worlds, and gaining the knowledge about a place conveyed in the first person of experience and not only in the third person of a textbook.

The “other”

Students may define culture as that which is the farthest from them, as, for instance, the Indian villager preparing his field with yoked bullocks and plow technology dating from the time of Buddha. This context is understood and accepted as being “other.” But what about the urbanized, jeans-wearing Delhi-ite or Mumbai-walli? Where do they fit in? Certainly their culture is different from the U.S. Or is it?

As a study abroad programs processes, discussion about the “other” shifts to include that about “self” as one tries to define one’s own culture in realistic and meaningful terms. There is a correlation between the depth of a student’s immersion into another culture and the change in her/his perceptions of self, of friends, and of neighbors “at home.” We want students to accept learning about differences through learning about themselves. The metaphor of learning to ride a bicycle is appropriate: once you know how to ride, you can not remember how off balance you were. A student studying abroad should develop tools with which to organize and conduct learning, take responsibility for remaining alert and observant with all of one’s senses, and learn what is important. These skills keep the student on balance in cross-cultural learning.

A student will also learn through losing something important that can not be retrieved. A new insight accompanies the jolt which occurs. Let me give an example of what I mean. While visiting the School for International Training program in Dharmsala, India, I joined the group for its private audience with HH the Dalai Lama. The students gathered on the roof of the Hotel Tibet with host family members who were helping them get ready. Each had at least one small item from their host family to take with them for darsan.

The meeting with the Dalai Lama was incredible, and I was appropriately humbled in his presence. I remembered the historical texts I had read, and after the audience, I commented to the program director, “Now I better understand the concept of the third century B.C. Emperor Ashoka as God-King.” Fortunately I did not succumb to this fleeting moment of fantasy for long, for to my embarrassment, my comment revealed that I had made a cultural translation mistake. I felt that I had lost something which I would never get back. The moment had been tainted. But it also became a turning point in cross-cultural understanding for I learned to accept the fact that I had made a mistake.

Few American students study abroad

Fewer than 1% of American undergraduates spend time studying abroad, and very few of those study in Asia inspite of the approach of the Pacific Century with its potential for enormous economic growth and industrial development, and with the political challenges of Asia. Students should be encouraged to live in another country during their undergraduate experience. Study abroad will help them learn about differences, acquire language skills, widen categories of knowledge and integrate cross-cultural information in ways that foster curricular integration on international topics.

Contact: Chris Deegan, School for International Training, Kipling Road, Brattleboro, VT 05302
STUDY ABROAD: JAPAN
LEARNING TO SPEAK JAPANESE

Andrew Schroeder
Colorado College, '98

Andrew Schroeder is a Physics major with a minor in Asian Studies. He lives in the Japanese Language House and has served as the Language House librarian and as its program director. Schroeder spent the first semester of his junior year on the Associated Colleges of the Midwest program at Kansai Gaidai University.

The ASIANetwork Exchange welcomes reflections by students on their study abroad experiences.

My initial experience studying a foreign language came in seventh grade when I enrolled in Spanish. Four frustrating years later as I struggled to make Cs in second year Spanish, I began to believe that foreign languages were not meant for me. So, in a bizarre display of high school guidance counselor "logic," I left the somewhat familiar Latin-based Spanish language with a joyous "Adios" and headed for the completely foreign Japanese language. Suddenly, my foreign language grades improved dramatically. Hiragana and katakana did not come easily, and the grammar patterns presented more difficulties, but I grew increasingly comfortable the more time I spent struggling with the language.

Kansai Gaidai

Japanese was fun. So much so, in fact, that I have continued to study Japanese at Colorado College and was accepted for the semester at Kansai Gaidai in the Kyoto/Osaka area. I chose Kansai Gaidai for several reasons. It offers a semester program, and home stays are the encouraged form of lodging. In addition to the language instruction, Kansai Gaidai offers a wide variety of courses.

Language instruction is divided into separate classes for spoken and written Japanese so students with varying levels of kanji and speaking skills can be placed more appropriately. Non-language courses are taught in English and are composed mainly, but not exclusively, of exchange students. From the selection of cultural and business/economics courses, I chose classes in Zen Buddhism, modern Japanese literature in translation, and a studio art course in Japanese brush painting. Several of my fellow students found the business/economics courses to be useful and interesting.

Linguistic initiative

About a month into my fourteen week stay in Japan, I had a revelation similar to (although to a greater degree) my experience as a high school sophomore Spanish student. I realized that simply being in Japan did not necessarily mean my Japanese was going to improve by leaps and bounds. I had a subconscious belief that a special ingredient in Japanese water enables all who drink it to conjugate verbs at conversational speeds. I naively expected to soak up the language without a great deal of effort. Failing Spanish vocabulary quizzes was nothing compared to my inability to order pizza toppings in Osaka. I realized I was not making the effort to learn and practice conversational skills.

At Kansai Gaidai, a university whose Japanese students are primarily English majors, the Japanese students' English was far better than my Japanese. So I was tempted to speak to everyone else in English and to forget that I was in Japan to improve my Japanese. I was afraid of making mistakes in Japanese. But I came to realize that if I waited until I could say everything perfectly or if I continued to hope that I would simply absorb the language, I would never be able to speak. Then I began to speak Japanese as much as possible.

Host brothers

The greatest single help in improving my language was my host family. My transcript from Kansai Gaidai lists Professors Naitoh and Komaki as my Japanese language instructors, but it would be more accurate to give much credit to my homestay brothers. Going home to an environment in which using English would get me nowhere, especially when dealing with my four-year old and six-year old brothers, meant I had to make the
effort to struggle through my broken Japanese. The certainty that the younger boys were cheating me blind in the Japanese equivalent of "Go Fish" forced me to learn how to try to keep up with their attempts at covert dealings. (I suspect that when I left Japan, I skipped out on a 1500 yen gambling debt.)

Now that I am back in the States, I am often asked whether my trip allowed me to become fluent in Japanese. While I must answer "no," I also say that I am pleased with the Japanese I was able to learn and how much fun it was to learn it. Classroom instruction was indispensable to building vocabulary and learning grammar, but equally important were the informal conversations outside of class. There are still many conversational situations in which my Japanese is not up to speed. Placing a reservation for an airport shuttle bus, for example, proved to be over my head.

However, I can order pizza and be confident that the toppings will be what I want. (I miss the variety of pizza toppings available in Japan.) Most importantly, using the meager Japanese language skill I now possess, botched conjugations and all, helped build friendships in Japan which will last a lifetime.

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ANNOUNCING
THE VISITING SCHOLARS PROGRAM FOR
ASIAN FACULTY TO CONDUCT RESEARCH
IN AN ASIANetwork INSTITUTION

Opportunities for ASIANetwork institutions offered by The United Board for Christian Higher Education in Asia

ASIANetwork institutions are invited to host a visiting scholar from Asia for an academic year. The United Board annually arranges one-year residencies for fifteen or more visiting scholars from the Board's partner institutions in Asia. A visiting scholar conducts research, audits courses, works closely with a faculty counterpart from the host institution, and may be invited to teach or team-teach one course in the spring semester. Recent visiting scholars have been specialists in such disciplines as Anthropology, English, Communications, History, Music, Political Science, Theology, and Women's Studies. Institutions interested in hosting a scholar may indicate a preference for receiving a scholar in a certain discipline.

Responsibilities

United Board funding covers most program costs, including a scholar's airfare, living stipend, medical insurance, an orientation session, and final wrap-up session. Host institutions are requested to arrange housing and, if possible, cover housing costs, and are required to make arrangements for a scholar to pursue academic research, lecture, and maintain regular contact with the assigned counterpart.

During the 1997-1998 academic year, fifteen scholars from China, India, Philippines, and Thailand have been placed in liberal arts colleges and universities in the United States. A similar number of scholars is expected to receive United Board grants for this program in 1998-1999.

The 1997-1998 Visiting Scholars include:

China
Mr. FAN Xing, Chinese Literature, Pacific University, Forest Grove, OR; Central China Normal University, Wuhan, Hubei
Ms. SHI Qinghuan, Political Science, Augustana College, Rock Island, IL; Northeast Normal University, Changchun, Jilin
Ms. WANG Chun Xiu, English, Kenyon College, Gambier, OH; Fudan University, Shanghai
Ms. WEN Qinghui, English, St. Andrews Presbyterian College, Laurinburg, NC; Sichuan Union University, Chengdu, Sichuan
ANNOUNCING

THE VISITING PROFESSORS PROGRAM
FOR NORTH AMERICAN FACULTY TO TEACH IN CHINA

Opportunities for ASIANetwork institutions offered by
The United Board for Christian Higher Education in Asia

The United Board arranges placement of faculty members from ASIANetwork member institutions at the Board's partner institutions in the People's Republic of China. Visiting professors teach courses to junior and senior undergraduates and graduate students, and on occasion, to junior faculty. Chinese language ability is not required.

Letters of interest are invited from ASIANetwork faculty working in any area of the humanities and social sciences. Examples of recent placements include professors of Communications, Library and Information Science, Linguistics, Music, Religious Studies, and Sociology. Most teaching assignments are made for the September-June academic year, although one semester assignments can sometimes be arranged. The program provides a monthly living stipend of $1,500, plus transportation costs and medical insurance. Lodging is provided by the host institution. Teaching responsibilities average twelve hours per week.

Contact: Anne Ofstedal, China Program Coordinator, United Board for Christian Higher Education in Asia, 475 Riverside Drive, Room 1221, New York, NY 10115; Tel: 212/870-3113; Fax: 212/870-2322; email: anne@ubchea.org

Student internships: Does your institution organize student internship opportunities in Asia? Do you know of organizations that make internships available? Please send information about student internship possibilities to the Editor of the ASIANetwork Exchange.
THE CONFUCIAN WORLD VIEW: UNCOMMON ASSUMPTIONS, COMMON MISCONCEPTIONS
1997 ASIANetwork CONFERENCE KEYNOTE ADDRESS

Roger T. Ames
Philosophy, University of Hawai‘i

Roger T. Ames, Professor of Chinese Philosophy and Director of the Center for Chinese Studies, University of Hawai‘i, gave the keynote address at the ASIANetwork lunch, April 26, 1997 at the Equinox Hotel, Manchester Village, Vermont. Ames is Co-Director of the Asian Studies Development Program, a partnership between the University of Hawai‘i and the East-West Center.

Of Ames’ publications, the following are among those related to his address: Thinking From the Han: Self, Truth, and Transcendence in Chinese and Western Culture (with David L. Hall), 1997; Anticipating China: Thinking Through the Narratives of Chinese and Western Culture (with David L. Hall), 1995; Sun-tzu: The Art of Warfare, 1993; Self as Person in Asian Theory and Practice (edited with W. Dissanayake and T. Kasulis), 1994.

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

We had our Columbus, our Cabot, our Cook, our Vancouver. But imagine Chinese explorers searching through the waterway systems of the “new world,” mapping the coastline, and planting the Manchu flag at Jiuqinshan to declare “New Canton” for His Majesty Kangxi and the Empire.

In the late sixteenth century, Jesuit missionaries began Rome’s calculated attempt to convert the Chinese, a population corrupted by superstitions and false ideas. For the next century, the Rites Controversy raged in Rome, where clerics debated the extent to which the Chinese Mission could accommodate traditional Chinese culture in the conversion of Chinese Christians. But imagine Chinese missionaries penetrating deep into the European subcontinent from the southern ports of Iberia, brandishing their superior technologies to demand respect for their schools and temples, and debating in the high courts of Beijing whether European culture can be accommodated in the spread of Chinese religion, or whether it must be eradicated to keep the Chinese culture free of Judeo-Christian superstitions.

Just as Rome was formally condemning the accommodationist strategies of the Jesuit missionaries in the eighteenth century, the East India Company kindled an incipient opium trade which, in the nineteenth century, would ignite to become the world’s most valuable single commodity trade.

But imagine Chinese merchant ships, under the protection of the Emperor’s Navy, plying between China’s colonies in the Indian subcontinent and Europe to trade their cargo of “sweet poison” craved by the dissolute European aristocracy for gold, stopping in China only to offload the bullion and objets de curiosite, such as German musical instruments and Belgian lace.

The use of Chinese silver to finance England’s colonization of India, and the use of the Indian fleet of British warships to coerce concessions from Beijing, inevitably led to contests between the superior English percussion-lock muskets and the obsolete Chinese matchlocks. But imagine Chinese gunships plowing up the Thames, the Rhine and the Volga, to deal the backward European victim a third humiliating defeat in a period of less than twenty years.

Eurocentric curriculum focus

The Eurocentric focus of the curriculum in our colleges today—sociology is the Euro-American family experience, philosophy is Descartes to Kant, and so on—is being challenged by advocates of an international curriculum which more adequately reflects the roots of non-European Americans and the richness of the world’s high cultures. But imagine a resolutely Sinocentric America, under pressure from students reflecting recent demographic changes which have brought waves of
immigrants from Europe, having reluctantly to re-evaluate undergraduate education in its seats of learning and take into account exotica such as Shakespeare and Bach in the definition of American civilization.

Is this alternative scenario of recent human history—China's conquest of Europe and America—unthinkable? I think the answer is yes—at least, it did not occur to the Chinese.

**Alternative development patterns**

Chinese civilization established an early lead over the rest of the world in the development of her material culture—textiles, iron casting, paper, maritime arts, pottery, soil sciences, agricultural and water technologies, and so on. We must allow that as recently as the beginning of the industrial revolution in the late eighteenth century, it was China rather than Europe which, by most standards, was the arbiter of science and civilization on this planet. This gestaltist exercise of imagining an alternative pattern of world development over the past several centuries, then, requires us to probe into those features of the formidable Chinese civilization which inhibited its spread beyond its East Asian sphere of influence. And the answers to “why didn’t China?” posited by scholars familiar with the contest between China and the European powers are many and wonderful, ranging from the question-begging simple superiority of Western civilization which inhibited its spread beyond its East Asian sphere of influence. And the answers to “why didn’t China?” posited by scholars familiar with the contest between China and the European powers are many and wonderful, ranging from the question-begging simple superiority of Western imperialism, to curious psychological diagnoses proposed by Western modernization theorists: apparently, on some readings, the Chinese are “thalassophobic” (they dread oceans).(1)

For the Western powers has always been a paradox—a Chinese puzzle. Why didn’t China colonize the Americas? Why hasn’t China, a culture that places its highest value on community, never been a member of the international community? Why does China send cooks rather than missionaries to build restaurants rather than churches?

**Conception of human agency**

The prominent French sinologist, Jacques Gernet, argues that when the two civilizations of China and Europe, having developed almost entirely independently of each other, first made contact in about 1600, the seeming iniquity of the Chinese for understanding Christianity and more importantly, the philosophic edifice that undergirded it, was not simply an uneasy difference in the encounter between disparate intellectual traditions. It was a far more profound difference in mental categories and modes of thought, and particularly, a fundamental difference in the Chinese conception of human agency.(2) Much of what Christianity and Western philosophy had to say to the Chinese was, for the Chinese, quite literally nonsense—given their own philosophic commitments, they could not think it. And the Jesuits interpreted this difference in ways of thinking quite specifically as ineptness in reasoning, logic and dialectic.(3)

**Aesthetic order**

The West fared little better in its opportunity to appreciate and to appropriate Chinese culture. In fact, it fared so badly that the very word “Chinese” in the English language has come to denote “confusion,” “incomprehensibility,” “impenetrability”—a sense of order inaccessible to the Western mind.(4) The degree of difference between our dominant sense of order and the “aesthetic” order prevalent in the Chinese world view has plagued our encounter with this antique culture from the start. With Eurocentric savants seeking corroboration for our own universal indices in the seventeenth century, we idealized China as a remarkable and “curious land” requiring the utmost scrutiny.(5) Our esteem for this “curious land” plummeted from these “Cathay” idealizations to the depths of disaffection for the inertia of what, in the context of our own industrial revolution, was cast as a moribund, backward-looking and fundamentally stagnant culture.

**Different world view**

To explore Chinese ways of thinking and living, then, we will, at the very least, have to recognize that we are dealing with a fundamentally different world view. And the more distant Chinese “thinking” is from our own conceptions, the more likely it is that our own languages will have difficulty in accommodating our discussion of it.

In Chinese there is an expression, “We cannot see the true face of Mount Lu because we are standing on top of it.” Although virtually all cultural traditions and historical epochs are complex and diverse, there are certain fundamental and often unannounced assumptions on which they stand that give them their specific genetic identity and continuities. These assumptions, extraordinarily important as they are for understanding the culture, are often concealed from the consciousness of the members of the culture who are inscribed by them, and become obvious only from a perspective
external to the particular tradition or epoch. Often a tradition suspends within itself competing and even conflicting elements which, although at odds with one another, still reflect a pattern of importances integral to and constitutive of its cultural identity. These underlying strands are not necessarily or even typically logically coherent or systematic, yet they do have a coherence as the defining fabric of a specific and unique culture.

Within a given epoch, even where two members of a tradition might disagree in some very basic ways—the classical Confucian and Daoist, for example—there are still some common assumptions more fundamental than their disagreements which identify them as members of that culture, and have allowed meaningful communication, even where it is disagreement, to occur.

Looking at and trying to understand elements of the classical Chinese culture from the distance of Western traditions, then, embedded as we are within our own pattern of cultural assumptions, has both advantages and disadvantages. One disadvantage is obvious and inescapable. To the extent that we are unconscious of the difference between our own fundamental assumptions and those which have shaped the emergence of classical Chinese thought, we are sure to impose upon China our own presuppositions about the nature of the world, making what is exotic familiar, and what is distant near. On the other hand, a clear advantage of an external perspective is that we are able to see with greater clarity at least some aspects of "the true face of Mount Lu"—we are able to discern, however imperfectly, the common ground on which the Confucian and the Daoist stand in debating their differences, ground which is in important measure concealed from they themselves by their unconscious assumptions.

While it is always dangerous to make generalizations about complex cultural epochs and traditions, it is even more dangerous not to. Assumptions are persistent. In pursuit of understanding both the classical and the contemporary Chinese world—both Confucius and Mao Zedong—we have no choice but to attempt to identify and excavate these uncommon assumptions, and to factor them into our understanding of the tradition. The differences between the classical Chinese world view and those classical Greek, Roman, and Judeo-Christian assumptions which dominate and ground Western traditions are fundamental, and can be drawn in broad strokes in the following terms.

Some classical Western assumptions: a "Two-world" theory

We can call the world view which, by the time of Plato and Aristotle had come to dominate classical Greek thinking, a "two-world" theory. Later, with the melding of Greek philosophy and the Judeo-Christian tradition, this "dualistic" mode of thinking became firmly entrenched in Western civilization as its dominant underlying paradigm. In fact, this way of thinking is so second nature to us in the Judeo-Christian tradition that we do not have to be professional philosophers to recognize ourselves reflected in its outline. A significant concern among the most influential Greek thinkers and later the Church Fathers was to discover and distinguish the world of reality from the world of change, a distinction that fostered both a "two-world" theory and a dualistic way of thinking about it. These thinkers sought that permanent and unchanging first principle which had overcome initial chaos to give unity, order, and design to a changing world, and which they believed makes experience of this changing world intelligible to the human mind. They sought the "real" structure behind change—called variously Platonic Ideas, natural or Divine law, moral principle, God, and so on—which, when understood, made life predictable and secure. The centrality of "metaphysics" in classical Greek philosophy, the "science" of these first principles, reflects a presumption that there is some originative and independent source of order which, when discovered and understood, will provide coherent explanation for the human experience.

Permanence and change

There were many diverse answers to the basic question: what is the One behind the many? What is the "uni-" that brings everything together as a "universe?" What—or Who—has set the agenda that makes human life coherent, and thus meaningful? For the Jewish prophets and scribes, and later for the Christian Church Fathers, it was the existence of the one transcendent Deity who through Divine Will overcame the formless void and created the world, and in whom truth, beauty, and goodness reside. It is this One which is the permanence behind change, and which unifies our world as a single-ordered "universe." It is this One which allows for objective and universal knowledge, and guarantees the truth of our understanding. Because this One is permanent and unchanging, it is more real than the chaotic world of change and appear-
ances which it disciplines and informs. The highest kind of knowledge, then, is the discovery and contemplation (theoria) of what is in itself perfect, self-evident, and infallible. It is on the basis of this fundamental and pervasive distinction between a perennially real world, and a changing world of appearance, then, that our classical tradition can be said to be dominated by a "two-world theory."

The First Cause

Another way of thinking about this "two-world" theory that has its origins in classical Greece begins from a fundamental separation between "that which creates" and "that which is created," "that which orders" and "that which is ordered," "that which moves" and "that which is moved." There is an assumption that there exists some preassigned design which stands independent of the world it seeks to order. The contrast between the real One—the First Cause, the Creator, the Good—and the less-real world of change, is the source of the familiar dualistic categories which organize our experience of the world: reality/appearance, knowledge/opinion, truth/falsity, Being/Non-being, Creator/creature, soul/body, reason/experience, cause/effect, objective/subjective, theory/practice, agent/action, nature/culture, form/matter, universal/particular, logical/rhetorical, cognitive/affective, masculine/feminine, and so on.

What is common among these binary pairs of opposites is that the world defined by the first member is thought to stand independent of, and be superior to, the second. This primary world, defined in terms of "reality," "knowledge," and "truth," is positive, necessary and self-sufficient, while the derivative world described by the second members as "appearance," "opinion," and "falsity" is negative, contingent, and dependent for its explanation upon the first. After all, it is reality which informs and explains what only appears to be the case, and allows us to separate the true from the false, fact from fiction. On the other hand, appearances are shadows—the false, the fictive. And like shadows, at best they are incidental to what is real; at worst, not only are they of no help to us in arriving at clear knowledge, they obscure it from us. Because the secondary world is utterly dependent on the first, we can say that the primary world is necessary and essential, the "Being" behind the "beings," and the secondary world is only contingent and passing. There is a fundamental discontinuity in this world view between what is real, and what is less so.

It is because the first world determines the second that the first world is generally construed as the originative source—a creative, determinative principle, easily translatable into the Judeo-Christian Deity, that brings both natural and moral order out of chaos. Hence, our early tradition tends to be both cosmogonic, meaning it assumes some original act of creation and initial beginning, and teleological, meaning it assumes some final purpose or goal, some design to which initial creation aspires. God created the world, and human life is made meaningful by the fact that God's creation has some design and purpose. It is from this notion of determinative principle that we tend to take explanation of events in the world to be linear and causal, entailing the identification of a premise behind a conclusion, a cause behind an effect, some agency behind an activity.

Perhaps a concrete example will help bring this dominant Western world view into clearer definition. The way in which we think about the human being serves this need because in many ways humanity is a microcosm of this "two-world" universe. In the Western traditions, we might generalize in the following terms. A particular person is a discrete individual by virtue of some inherent nature—a psyche or soul or mind—which guarantees a quality of reality and permanence behind the changing conditions of the body. The human being, as such, straddles the "two-worlds" with the soul belonging to the higher, originative, and enduring world, and the body belonging to the realm of appearance. The soul, being the same in kind as the permanent principles which order the cosmos, has access to them through reason and revelation, and thus has a claim to knowledge. It is through the discovery of the underlying order that the universe becomes intelligible and predictable for the human being.

Some classical Chinese assumptions: a "One-world" view

Turning to the dominant world view of classical Confucian China, we begin not from a "two-world theory," but from the assumption that there is only the one continuous concrete world that is the source and locus of all of our experience. Order within the classical Chinese world view is "immanent" and emergent—indwelling in things themselves—like the grain in wood, like striations in stone, like the cadence of the surf, like the veins in a leaf. The classical Chinese believed that the power of creativity resides in the world itself, and
that the order and regularity this world evidences is not derived from or imposed upon it by some independent, activating power, but inheres in the world itself. Change and continuity are equally "real."

No determinative beginning or teleological end

The "one" world, then, is the efficient cause of itself. It is resolutely dynamic, autogenerative, self-organizing, and in a real sense, alive. This one world is constituted as a sea of qi, psychophysical energy that disposes itself in various concentrations, configurations and perturbations. The intelligible pattern that can be discerned and mapped from each different perspective within the world is dao, a "pathway" which can, in varying degrees, be traced out to make one's place and one's context coherent. Dao is, at any given time, both what the world is, and how it is. In this tradition, there is no final distinction between some independent source of order, and what it orders. There is no determinative beginning or teleological end. The world and its order at any particular time is self-causing, "so-of-itself" (ziran). It is for this reason Confucius would say that "it is the person who extends order in the world (dao), not order that extends the person."(6) Truth, beauty and goodness as standards of order are not "givens"—they are historically emergent, something done, a cultural product.

Correlation and interdependence

The "two-world" order of classical Greece has given our tradition a theoretical basis for objectivity—the possibility of standing outside and taking a wholly external view of things. Objectivity allows us to decontextualize things as "objects" in our world. By contrast, in the "one world" of classical China, instead of starting abstractly from some underlying, unifying, and originating principle, we begin from our own specific place within the world. Without objectivity, "objects" dissolve into the flux and flow, and existence becomes a continuous, uninterrupted process. Each of us is invariably experiencing the world as one perspective within the context of many. Since there is only the one world, we cannot get outside of it. From the always unique place one occupies within the cosmos of classical China, one interprets the order of the world around one as contrastive "this's" and "that's"—"this person" and "that person"—more or less proximate to oneself. Since each and every person or thing or event in the field of existence is perceived from some position or other, and hence is continuous with the position that entails it, each thing is related to and a condition of every other.

All human relationships are continuous from ruler and subject to friend and friend, relating everyone as an extended "family." Similarly, all "things" like all members of a family, are correlated and interdependent. Every thing is what it is at the pleasure of everything else. Whatever can be predicated of one thing or one person is a function of a network of relationships, all of which conspire to give it its role and to constitute its place and its definition. A father is "this" good father by virtue of the quality of the relationships that locate him in this role and the deference of "these" children and "that" mother, who all sustain him in it.

Because all things are unique, there is no strict notion of identity in the sense of some self-same identical characteristic that makes all members of a class or category or species the same. For example, there is no essential defining feature—no divinely endowed soul, rational capacity, or natural locus of rights—that makes all human beings equal. In the absence of such equality which would make us essentially the same, the various relationships which define one thing in relation to another tend to be hierarchical and contrastive: bigger or smaller, more noble or more base, harder or softer, stronger or weaker, more senior or more junior. Change in the quality of relationships between things always occurs on a continuum as movement between such polar oppositions. The general and most basic language for articulating such correlations among things is metaphorical: in some particular aspect at some specific point in time, one person or thing is "overshadowed" by another; that is, yin to another's yang. Literally, yin means "shady" and yang means "sunny," defining in the most general terms those contrasting and hierarchical relationships which constitute indwelling order and regularity.

It is important to recognize the interdependence and correlative character of the yin/yang kind of polar opposites, and to distinguish this contrastive tension from the dualistic opposition implicit in the vocabulary of the classical Greek world we explored above, where one primary member of a set such as Creator stands independent of and is more "real" than the world He creates. The implications of this difference between dualism and correlativity are fundamental and pervasive.
One such implication is the way in which things are categorized. In what came to be a dominant Western world view, categories are constituted analytically by an assumed formal and essential identity—all human beings who qualify for the category "human beings" are defined as having an essential psyche or soul. All just or pious actions share some essential element in common. The many and diverse things or actions reduce to one essential identical feature or defining function.

Categories by analogies

In the dominant Chinese world view, "categories" (lei) are constituted not by "essences," but by analogy. One thing is associated with another by virtue of the contrastive and hierarchical relations which sets it off from other things. This particular human being evokes an association with other similar creatures in contrast with other less similar things, and hence gathers around itself a collection of analogous particulars as a general category. "This" evokes "that," one evokes many. Coherence in this world, then, is not so much analytic or formally abstract. Rather it tends to be synthetic and constitutive—the pattern of continuities which lead from one particular phenomenon to some association with others. It is a "concrete" coherence that begins from the full consequence of the particular itself and carries on through the category which it evokes.

If we were going to compare these two senses of "categorization," instead of "hammer, chisel, screwdriver, saw" being defined as "tool" by the assumption of some identical formal and abstract function, we are more likely to have a Chinese category which includes "hammer, nail, board, pound, blister, band-aid, house, whitewash"—a category of "building a house" constituted by a perceived interdependence of factors in the process of successfully completing a given project. Where the former sense of category, defined by abstract essences, tends to be descriptive—what something "is"—the latter Chinese "category" is usually prescriptive and normative—what something "should be" in order to be successful.

Immediacy and wonder of change

The relative absence in the Chinese tradition of Western-style teleology which assumes a given "end," has encouraged the perception among Western historians that the Chinese, with libraries of carefully recorded yet seemingly random detail, are inadequate chroniclers of their own past. There seems to be little concern to recover an intelligible pattern from what seriously threatens to remain formless and meaningless. José Luis Borges captures this Western perception in his well-known citation of "a certain Chinese encyclopedia" in which the category "animals" is divided into: i) belonging to the Emperor, ii) embalmed, iii) tame, iv) sucking pigs, v) sirens, vi) fabulous, vii) stray dogs, viii) included in the present classification, ix) frenzied, x) innumerable, xi) drawn with a very fine camel-hair brush, xii) et cetera, xiii) having just broken the water pitcher, and xiv) that from a long way off look like flies.(?) From the perspective of the more rationalistic Western world view, the penalty the Chinese must pay for the absence of that underlying metaphysical infrastructure necessary to guarantee a single-ordered universe is what we take to be intelligibility and predictability. The compensation for this absence in the Chinese world is perhaps a heightened awareness of the immediacy and wonder of change, and one's complicity in it—the motive for revering the Book of Changes as the ultimate defining statement of the tradition, and as an apparatus for shaping a propitious world.

Mathematics as paradigm for knowledge

For the classical Greek philosophers, knowledge entails the discovery and "grasping" of the defining "essence" or "form" or "function" behind elusively changing appearances. Hence the language of knowing includes "concept," "conceive," "comprehend." Reality is what is permanent, and hence its natural state is inertia. The paradigm for knowledge then, is mathematics, and more specifically, geometry. Over the door of Plato's Academy was written: "Let none who have not studied geometry enter here." Visual and spatial language tend to predominate in the philosophical vocabulary, and knowledge tends to be understood in representational terms that are isomorphic and unambiguous—a true copy impressed on the mind of that which exists externally and objectively.

Wisdom linked with communication

In the classical Chinese model, knowledge is conceived somewhat differently. Form is not some permanent structure to be discovered behind a changing process, but a perceived intelligibility and continuity that can be mapped within the dynamic process itself. Spatial forms—or "things"—are temporal flows. "Things" and "events" are mutually shaping and being shaped, and exist as a dynamic calculus of contrasting foci emerging in tension
with each other. Changing at varying degrees of speed and intensity, the tensions constitutive of things reveal a site-specific regularity and pattern, like currents in the water, sound waves in the air, or weather systems in the sky. Etymologically, the character "qi"—"the stuff of existence"—is probably acoustic, making "resonance" and "tensions" a particularly appropriate way of describing the relations which obtain among things. In contrast with the more static visual language of classical Greek thought typified by geometry, classical Chinese tends to favor a dynamic aural vocabulary, where wisdom is closely linked with communication—that keenness of hearing and those powers of oral persuasion which will enable one to encourage the most productive harmony out of relevant circumstances. Much of the key philosophic vocabulary suggests etymologically that the sage orchestrates communal harmony as a virtuoso in communicative action.

"Reason" is not a human faculty independent of experience which can discover the essences of things, but the palpable determinacy which pervades both the human experience and the world experienced. Reason is coherence: the pattern of things and functions. Rational explanation does not lie in the discovery of some antecedent agency or the isolation and disclosure of relevant causes, but in mapping out the local conditions which collaborate to sponsor any particular event or phenomenon. And these same conditions, once understood, can be manipulated to anticipate the next moment.

Event as a confluence of experiences

An important factor in classical Chinese "knowing" is comprehensiveness. Without an assumed separation between the source of order in the world and the world itself, causal agency is not so immediately construed in terms of relevant cause and effect. All conditions interrelate and collaborate in greater or lesser degree to constitute a particular event as a confluence of experiences. "Knowing" is thus being able to trace out and manipulate those conditions far or near which will come to affect the shifting configuration of one's own place. There is a direct and immediate affinity between the human being and the natural world so that no firm distinction is made between natural and man-made conditions—they are all open to cultivation and manipulation. In fact, it is because of the fundamental continuity between the human pattern and the natural pattern that all of the conditions, human and otherwise, which define a situation can be brought into sharp focus. In the absence of a severe animate/inanimate dualism, every situation, from the stew pot to the battlefield, with its complex of conditions is very much alive.

Tracing a pattern

The inventory of philosophical vocabulary used in classical China to define this kind of "knowing" tends to be one of tracing out, unraveling, and penetrating, and getting through. Knowing entails "undoing" something, not in an analytic sense to discover what it essentially "is," but to trace out the connections among its joints and sinews, to discern the patterns in things, and, on becoming fully aware of the changing shapes and conditions of things, to anticipate what will ensue from them. The underlying metaphor of "tracing a pattern" is implicit in the basic epistemic vocabulary of the tradition such as "to tread a pathway, a way" (dao), "to trace out, coherence" (li), "to figure, image, model" (xiang), "to unravel, to undo" (jie), "to penetrate" (tong), "to break through" (da), "to name, to make a name, to inscribe" (ming), "to ritualize" (li), "to inscribe, markings, culture" (wen), and so on. In contrast with its classical Greek counterpart where "knowing" assumes a mirroring correspondence between an idea and an objective world, this Chinese "knowing" is resolutely participatory and creative—"tracing" in both the sense of etching a pattern and of following it. To know is "to realize," to "make real." The path is not a "given," but is made in the treading of it. Thus, one's own actions are always a significant factor in the shaping of one's world.

Because this emergent pattern invariably arises from within the process itself, the tension that establishes the line between one's own focus and one's field gives one a physical, psychological, social, and cosmological "skin," a shape, a continuing, insistently particular identity. This dynamic pattern is reflexive in the sense that one's own dispositions are implicit in and affect the shaping of one's environment. One's own "shape" is constantly being reconstrued in tension with what is most immediately pressing in upon one, and vice versa.

Roles and relationships

To continue the "person" example from our discussion of the classical Greek world view, generally in classical Chinese philosophy, a particular person is not a discrete individual defined in terms of some inherent nature familiar in recent
liberal democratic theory, but is a configuration of constitutive roles and relationships: Yang Dawei’s father, An Lezhe’s teacher, Gao Daren’s neighbor, a resident of Yonghe village, and so on. These roles and relationships are dynamic, constantly being enacted, reinforced and ideally deepened through the multiple levels of communal discourse: embodying (ti), doing (xing), ritualizing (li), speaking (yan), playing music (yue), and so on. Each of these levels of discourse is implicit in every other, so there is a sense in which a person can be fairly described as a calculus of specific patterns of discourse. By virtue of these specific roles and relationships, a person comes to occupy a place and posture in the context of family and community. The human being is not shaped by some given design which underlies natural and moral order in the cosmos, and which stands as the ultimate objective of human growth and experience. Rather, the “purpose” of the human experience, if it can be so described, is more immediate—to coordinate the various ingredients which constitute one’s particular world here and now, and to negotiate the most productive harmony out of them. Simply put, it is to get the most out of what you’ve got here and now.

No two patterns the same

Creativity also has a different place in the classical Chinese world. Again, in gross terms, the preassigned design and ultimate purpose assumed in classical Western cosmology means that there is a large investment of creativity “up front” in the “birth” of a phenomenon—a condition reflected rather clearly in the preestablished “Ideas” of Plato, the “potentiality/actuality” distinction of Aristotle, or the Creator/creature dualism of the Judeo-Christian tradition. For the Confucian world view, in the absence of an initial creative act that establishes a given design and a purpose governing change in the cosmos, the order and regularity of the world emerges from the productive juxtapositions of different things over the full compass of their existence. No two patterns are the same, and some dispositions are more fruitfully creative than others. For this reason, human knowledge is fundamentally performative—one “knows” a world not only passively in the sense of recognizing it, but also in the active shaping and “realizing” of it. It is the capacity to anticipate the patterned flow of circumstance, to encourage those dispositions most conducive to a productive harmony, and ultimately to participate in negotiating a world order, that makes best advantage of its creative possibilities.

Harmony is attained through the art of contextualizing.

Harmony

A major theme in Confucius and in Confucianism is captured in the phrase, “the exemplary person pursues harmony (he), not sameness.” (8)

This Confucian conception of “harmony” is explained in the classical commentaries by appeal to the culinary arts. In the classical period, a common food staple was geng, a kind of a millet gruel in which various locally available and seasonal ingredients were brought into relationship with one another. The goal was for each ingredient—the cabbage, the turnip, the bit of pork—to retain its own color, texture and flavor, but at the same time to be enhanced by its relationship with the other ingredients. The key to this sense of harmony is that it begins from the unique conditions of a specific geographical site and the full contribution of those particular ingredients readily at hand—this piece of cabbage, this fresh, young turnip, this tender bit of pork, and so on—and relies upon artistry rather than recipe for its success. In the Spring and Autumn Annals of Master Lu, cooking as the art of contextualizing is described in the following terms:

In combining your ingredients to achieve a harmony (he), you have to use the sweet, sour, bitter, acrid and the salty, and you have to mix them in an appropriate sequence and proportion. Bringing the various ingredients together is an extremely subtle art in which each of them has its own expression. The variations within the cooking pot are so delicate and subtle that they cannot be captured in words or fairly conceptualized. (9)

The Confucian distinction between an inclusive harmony and an exclusive sameness has an obvious social and political application. There is a passage in the Discourses of the States (Guoyu), a collection of historical narratives probably compiled around the fourth century BC, which underscores the fertility of the kind of harmony which maximizes difference:

Where harmony (he) is fecund, sameness is barren. Things accommodating each other on equal terms is called blending in harmony, and in so doing they are able to flourish and grow, and other things are drawn to them. But when same is added to same, once it is used up, there is no more. Hence, the Former
Kings blended earth with metal, wood, fire, and water to make their products. They thereby harmonized the five flavors to satisfy their palate, strengthened the four limbs to protect the body, attuned the six notes to please the ear, integrated their various senses to nourish their hearts and minds, coordinated the various sectors of the body to complete their persons, established the nine main visceral meridians to situate their pure potency, instituted the ten official ranks to organize and evaluate the bureaucracy, and harmony and pleasure prevailed to make them as one. To be like this is to attain the utmost in harmony. In all of this, the Former Kings took their consorts from other clans, required as tribute those products which distinguished each region, and selected ministers and counsellors who would express a variety of opinions on issues, and made every effort to bring things into harmony. There is no music in a single note, no decoration in a single item, no relish in a single taste.

The journey

This "harmony" is not a given in some preassigned cosmic design, but is the quality of the combination at any one moment created by effectively correlating and contextualizing the available ingredients, whether they be foodstuffs, farmers, or infantry. It is not a quest of discovery, grasping an unchanging reality behind the shadows of appearance, but a profoundly creative journey where the quality of the journey is itself the end. It is making the most of any situation.

The symphony of the morning garden

In summary, at the core of the classical Chinese world view is the cultivation of harmony—a specifically "center-seeking" or "centripetal" harmony. This harmony begins from what is most concrete and immediate—that is, from the perspective of any particular human being—and draws from the outside in toward its center. Hence there is the almost pervasive emphasis on personal cultivation and refinement as the starting point for familial, social, political, and as we shall see, military order. A preoccupation in classical Chinese philosophy, then, is the cultivation of this centripetal harmony as it begins with oneself, and radiates outward. The cultivation of this radial harmony is fundamentally aesthetic. Just as Leonardo da Vinci arranged those specific bits of paint to constitute the one and only Mona Lisa, so one coordinates those particular details which constitute one's own self and context, and in so doing seeks a harmony that maximizes their creative possibilities.

The Confucian world view is thus dominated by this "bottom-up" and emergent sense of order which begins from the coordination of concrete detail. It can be described as an "aestheticism," exhibiting concern for the artful way in which particular things can be correlated efficaciously to thereby constitute the ethos or character of concrete historical events and cultural achievements. Order, like a work of art, begins with always unique details, from "this bit" and "that," and emerges out of the way in which these details are juxtaposed and harmonized. As such, the order is embedded and concrete—the coloration that differentiates the various layers of earth, the symphony of the morning garden, the striations in a wall of stone, the veins in the leaf of a plant, the wind piping through the orifices of the earth, the rituals and roles that constitute a communal grammar to give community meaning. Such an achieved harmony is always particular and specific—resistant to notions of formula and replication.

Notes
1. Mark Mancall, China at the Center: 300 Years of Foreign Policy (New York: The Free Press, 1984) pp. 3-4. In fairness to Mancall, his exploration of this question is far more complex and intelligent than this one passage might lead us to believe.
4. The examples of such a usage are many and varied: a Chinese puzzle (an intricate maze), Chinese revenge (doing a mischief to oneself to spite another), a Chinese flush in poker (a hand with no discernible sequence or pattern), a Chinese screwdriver (Australian slang for a "hammer"), and the ever popular Chinese fire drill (a college prank: stopped at a traffic signal, students leap from an automobile, run around in circles, and then as the light changes, they reenter the automobile in an utterly different order, much to the perplexity of other motorists).
5. See the Introduction to D.E. Mungello's Curious Land: Jesuit Accommodation and the Origins of Sinology (Honolulu: University of Hawaii Press, 1985) for a discussion of the "curious" (L. curiosus) inquiry of the 17th century intellectuals.

6. Analects 15/29.


8. Analects 13/23.


10. Discourses of the States (Guoyu) 16/4a-b.

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1997 ASIANNETWORK CONFERENCE ATTENDEES

The ASIANetwork has facilitated communication among Asian Studies faculty members, and this purpose is of utmost importance to the organization. Therefore, we publish in the newsletter, for the first time, a list of attendees at the annual ASIANetwork conference and their addresses. We also bring to your attention the list of ASIANetwork institutional and affiliate members which was published in the April 1997 issue of the ASIANetwork Exchange.

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