for singer/songwriters at an institution of higher learning. In anticipation of this, I have already started teaching such courses as song writing, contemporary music theory, and music technology (my musical alter ego is a singer/songwriter).

Editor: What are some of the venues in which the Ensemble has performed?

Fish: We have performed at a number of college and universities across the country and two NEH seminars. We also appear frequently at schools and cultural festivals.

Editor: Our readers will be interested to know something of your background in Japanese music.

Fish: For three years in the late 1980s, I studied with Wakayama Taneo, the leader of a kagura guild honored as an Important Intangible Asset by the Japanese government. This led to my dissertation; I studied under Bill Malm at the University of Michigan. I returned to Tokyo for six months in 1996 to again study with Wakayama under the auspices of the Japan Foundation. The mission of our Japanese Festival Ensemble is the authentic transmission and performance of kagura as performed by Wakayama's guild.

Editor: I am struck by similarities with the Gamelan Angkiung Tunjung Sari, the gamelan group at Colorado College. The group is open to anyone; both faculty and students participate; the gamelan serves as a vehicle for learning about Indonesian culture, religion, and the arts. Ethnomusicologist Vicki Levine took a group of Colorado College students to Bali for a summer course on the gamelan and Indonesian arts and culture. The students had village homestays.

As is true with you and the Japanese Festival Ensemble that you founded, the creation of and, at Colorado College, the search for funding to purchase the instruments for the establishment of the gamelan group, was the vision of Professor Levine.

I invite our readers to let us know about Asian performing arts initiatives on their campuses.

Thank you very much, Professor Fish, for this introduction to the St. Andrews College Japanese Festival Ensemble.

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ADIVASIS AND ENVIRONMENTALISTS IN INDIA
AN ASIANetwork FORD SOUTH ASIA SEMINAR RESEARCH PROJECT

William Young
Religion, Westminster College, Missouri

Among the courses that Bill Young teaches are “Religions of India,” “Native American Spirituality,” “Old Testament Archaeology,” “Introduction to the Bible,” “World Religions,” “Psalms and Wisdom Literature,” and “Spiritual Ecology: Religion and the Environment.”

The ten members of the 1998-1999 ASIANetwork Ford Faculty Development Seminar on South Asia, directed by Job Thomas, Davidson College, were asked to indicate areas of special interest in the study of South Asia. We explored them during the preparatory workshop at Davidson College, June 7-27, 1998, and will do so further while we study and travel in India; June 4-July 2, 1999. We also selected issues related to courses on South Asia that we currently teach or intend to offer.

My seminar colleagues chose topics ranging from rhetoric in contemporary India to attitudes toward adolescence in South Asia. I am interested in studying indigenous cultures in India and the interaction between the religions of South Asia and the environmental movement. These areas relate directly to courses I teach.

When I gained access to the extensive South Asian collection in the Davidson College library, I discovered that my interests intersected. Many of India’s indigenous peoples, motivated by their deep sense of interconnectedness with the land, are active in the environmental movement in modern India.

First dwellers

Nearly seventy million Indians, eight percent of the population, are included in the 1991 Census as
"scheduled tribes," as the government calls the indigenous population. Widely known as adivasis or first dwellers, the indigenous peoples are from 450 separate tribes, twenty-one of which, in 1991, had populations of over 500,000. Although nearly 90% of adivasis identify themselves as Hindus, as is true of Native American Christians, many, if not most, retain some level of association with their own culture's traditional myths and rituals.

**Narmada River**

Recently, adivasis and environmentalists have been linked in movements such as the Chipko or tree hugging coalition in the Himalayas. At Davidson, I gathered resources on the Chipko movement as well as the Narmada Bachao Andolan or Save the Narmada Movement. In western India, several states joined the central government and the World Bank to fund the building of dams on the Narmada River. Project planners claim that the dams are necessary to alleviate flooding and improve irrigation for agriculture. As currently designed, the project has required the relocation of thousands of people, including forest dwellers of the indigenous Bhilala culture. Bhilala villagers in the Narmada Valley region have developed a way of life in harmony with the surrounding forest. However, the Narmada River project officials identified many of the Bhilala people of the forest as "oustees" and sought to move them from their ancestral homes. Social activists in the early 1980s organized the Bhilalas, using them largely as symbols to win public sympathy for the Narmada Bachao Andolan and to stop the construction of the largest dam on the Narmada. Subsequently, in 1993, the World Bank withdrew funding. However state and central government leaders pressed for completion of a project they maintain will benefit all the people of the region, and the relocation of Bhilala villagers has continued.

While in India this summer, I hope to arrange meetings with members of environmental groups such as the Narmada Bachao Andolan, indigenous leaders, and supportive scholars. Thanks to the ASIANetwork Ford South Asia Seminar, I have a unique opportunity to explore an area of special interest and gain knowledge and perspectives that will enhance my teaching.

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**EAST ASIAN STUDIES AT ST. MARY'S COLLEGE OF MARYLAND**

**Jing Li, History, and Jingqi Fu, Chinese Language**

**St. Mary's College of Maryland**

**The East Asian Studies Concentration**

St. Mary's College of Maryland is committed to maintaining the classical tradition of liberal arts study while also diversifying its curriculum to meet the needs of students of the 21st century. To this end, the college established an East Asian Studies Concentration in 1997 that provides Chinese language study and course offerings in the arts, economics, history, literature, and the philosophies and religions of East Asia. Students have the opportunity to study at Fudan University in Shanghai; internships in Shanghai will begin in the year 2000.

Students pursuing any major may participate in the Concentration. To complete the program, a student must satisfy the following requirements, designed to establish both breadth and depth of knowledge in the area.

1. The College General Education Program
2. All requirements in a major discipline of study
3. At least 24 semester hours in courses with an East Asian focus in the following areas:
   A. Required courses (8 semester hours):
      Elementary Chinese I and Elementary Chinese II
   B. Elective courses (16 semester hours):
      **Art:** Arts of Asia, Arts of China, Arts of Japan, Buddhist Art
      **Economics:** Chinese Economics, Economies of East Asia
      **History:** History of Traditional China, History of Modern China, History of Japan, History of East Asian International Relations, Vietnam War and Revolution
      **Language:** Intermediate Chinese I, Intermediate Chinese II, Advanced Chinese
      **Literature:** Asian Literature in Comparative Perspective, The Tale of Genji and The Story of the Stone