THE ASIANetwork EXCHANGE
A Newsletter for Teaching about Asia

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CULTIVATION FROM WITHIN: EXPANDING ASIAN STUDIES
AT THE COLLEGE OF SAINT BENEDICT
AND SAINT JOHN’S UNIVERSITY

P. Richard Bohr
History, College of Saint Benedict and Saint John’s University

Richard Bohr teaches the two-semester East Asia survey as well as upper division courses on modern China and Japan. He directs the Asian Studies program.

The ASIANetwork Exchange is a conduit for information about the development of Asian Studies on our member campuses. There are both common and unique features to each collegiate Asian Studies story. Bohr describes the long range planning for Asian Studies at the College of Saint Benedict and Saint John’s University, ASIANetwork members. The next issue of The ASIANetwork Exchange will include an index of program descriptions that have been published in the newsletter.

History of Asian Studies at CSB/SJU
The College of Saint Benedict (CSB), chartered in 1887 by Benedictine nuns in central Minnesota, is one of the first Midwestern colleges for women. Neighboring Saint John’s University (SJU) was founded by Benedictine monks in 1857. CSB/SJU are now coordinate colleges with a common core curriculum, identical degree requirements, and a single academic calendar. With 260 professors, CSB/SJU enrolls 3600 students from 43 states and twenty foreign countries.

The monastic communities on each campus form the center of Benedictine life and thought in North America. The academic-monastic interaction enlivens the Benedictine commitment to the liberal arts as “the center of disciplined inquiry and a rich preparation for the professions, public life, and service to others in many forms of work.”

CSB/SJU not only sustains the Benedictine appreciation of Asian approaches to the divine and to human community, but enjoys historic ties to Asia. In the early 1930s, monks from Saint John’s Abbey helped to
establish Fu Jen University in Beijing (now part of Beijing Normal University). Benedictine sisters pioneered women's education at Fu Jen; they also established a convent and provided education, medical care, and social work in central China.

During the late 1960s and early 1970s, a five-year grant from the Northwest Area Foundation funded a collaboration with nearby St. Cloud State University to provide a minor and major in Asian Studies. Upon expiration of the grant, CSB/SJU continued to offer courses in areas where faculty had Asia-related expertise.

The approaching "Pacific Century" is creating a multidimensional world forged through unprecedented East-West interchange. Our graduates must integrate humanistic learning and professional preparation if they are to become multicultural "Asia Hands" in the new millennium. Consonant with this goal is CSB/SJU's resolve "to promote new understanding of the roles of gender and cultural differences within human civilization and cultivate skills for using that knowledge in one's own life."

**Asian Studies curriculum**

Within this context, the Asian Studies Program was created in October 1995. The program integrates curricular, co-curricular, and extra-curricular dimensions.

The Asian Studies minor is supported by ten faculty with expertise in East and South Asia. They teach twenty-two courses in languages (Chinese and Japanese), literature, art, history, philosophy, political science, and religion.

The semester courses are supplemented by January Term classes in subjects such as Chinese art and calligraphy and Mahatma Gandhi's philosophy of nonviolence, as well as study tours examining "The Many Faces of Japan" or "The History and Practice of Medicine in China." Guest presentations by Benedictines with experience in Asia and their visiting Buddhist colleagues are another resource.

**Interchange with Asia**

Coursework is complemented by study abroad opportunities. CSB/SJU's exchange program with Sophia University, Tokyo, was established in 1971, and is now more accessible to students through the financial

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The exchange with Southwest China Normal University, near Chongqing began in 1988. At least 25 CSB/SJU students, accompanied by two faculty directors, spend fall semesters at Southwest China Normal University, and last fall the institutions began to exchange faculty.

The English as a Second Language program with two Tokyo colleges has drawn students and faculty to the study of Asia. Since 1989, CSB/SJU has hosted summer ESL programs for 800 Japanese students, CSB with Shirayuri Women’s (Catholic) College, and SJU with Bunkyo College (also for women). Twenty faculty have participated and now incorporate Asia in their semester courses. Of the more than 100 CSB/SJU students who serve as ESL counselors, many have enrolled in Asian Studies and Japanese language courses, visited Japan, and found employment there after graduation. In addition, area families who have offered weekend homestays to the Japanese students have developed interests in Japan and Asia.

Shirayuri College and Bunkyo College students also study on our campuses during the academic year. They enroll in Asian Studies courses, participate in Asia-related activities, and contribute to the growing Asian constituency of the student body. Here too, faculty exchanges with the Japanese colleges are being explored.

**Pottery Program**

An imaginative link with Asia is our Pottery Program, the creation of master potter, Richard Bresnahan, a 1976 SJU graduate, who studied Japanese pottery for three years with the Nakazato family, master potters for thirteen generations. Bresnahan grafts Pacific Rim pottery elements with indigenous Minnesota materials. The program draws together Asian and American interns, emerging artists, and visiting professionals.

**Student activities**

One pillar of student initiative in a Pacific future is the Asian Students Association (ASA), a group of 125 students whose annual Asian New Year celebration draws over 1000 attendees. Under the theme of “Prelude to the Pacific,” during the 1998-1999 academic year, ASA has invited area professionals to speak on Asia-related career opportunities.

A second pillar of student involvement is the China Club, composed primarily of students who have studied in China. The club has organized kendo and tai chi demonstrations and lectures on Chinese art, music, and the concept of justice in Chinese history, the latter featuring Annping Chin and Jonathan Spence, Yale University.

**Career opportunities in Asia**

The Asian Studies Program works with the Internships and Career Services to find professional opportunities in Asia. We cooperate with Minnesota firms such as the 3M Company as well as community resources like the Minnesota Council on Asian-Pacific Minnesotans (which provides services to 113,000 Asian-Minnesotans) and the Minneapolis Institute of Arts, which has expanded its Asian holdings from four to twenty-two galleries.

Recent graduates have located Asia-related professional opportunities. One is an intern at the American Embassy in Beijing, and another has managed a factory in south China. Each year several graduating seniors teach English in the Japan Exchange and Teaching (JET) Program, and students who have studied in China have returned to teach in Chongqing and elsewhere in China.

**Faculty development in Asia**

The CSB/SJU faculty and administration have focused on strategies to secure the Asian Studies institutional base and to expand the program. To this end, CSB/SJU made a Strategic Initiatives Fund grant in 1997 to support a summer study tour of Japan, Taiwan, Hong Kong, and China. Seven faculty from the departments of Chemistry, English, History, Management, Music, Nutrition, and Theater traveled under the guidance of Stephen Burmeister-May, Director of International Education.

In meetings with Asian colleagues, tours of factories, universities, health care facilities, temples, and private homes and through participation in cultural events, the group studied:

1. Asian approaches to teaching the liberal arts.
2. The role of the arts, business, politics, foreign policy, health care, medicine, nutrition, and population growth in a comparative East-West context.
3. The future relationship between the United States and the “Greater China” of the PRC, Hong Kong, and Taiwan.
4. The impact of Confucianism, Buddhism, communism, capitalism, and democracy on changing Asia.
5. The regional and global interdependence of the Asian economies.
6. The importance of Asia’s past achievements and present challenges to the world’s future.

Since our return, the tour participants have developed thirteen Asian content departmental and core
courses. Some of these courses may be included in the Asian Studies minor.

Planning for Asian Studies

In 1996, CSB/SJU launched a three-phase process to develop a long range plan for Asian Studies. Phase one included a systematic inventory of Asia-related resources and interests across the academic and monastic sectors.

Phase two assessed future needs. The assessment was supervised by a sixteen member Planning Committee representing a broad spectrum of stakeholders.

In phase three, the Planning Committee analyzed the results of the needs assessment, discussed its findings at "Friends of Asian Studies dinners," and made specific recommendations.

Recommendations

The committee made the following recommendations to broaden and deepen Asian Studies at CSB/SJU.

1. Explore ways in which Asian Studies can complement the core curriculum.
2. Work with the Office of Cultural Programs to introduce more cultural events from Asia.
3. Reestablish curricular cooperation with St. Cloud State University.
4. Provide direction and training for increasing numbers of faculty.
5. Consider ways in which the Benedictine global network of monastic communities might broaden student exchanges in Asia.
6. Find ways for the Asian Studies program to enhance multiculturalism by helping to recruit more Asian and Asian-American students.

ASIANetwork

Convinced that networking with like-minded liberal arts institutions will help our planning process, CSB/SJU joined the ASIANetwork. We are already benefiting from hands-on curricular and programmatic suggestions in the ASIANetwork Exchange and at the annual conference. We look forward to participating in the collaborations and faculty development opportunities central to the ASIANetwork.

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1999 ASIANetwork CONFERENCE
PRE-CONFERENCE PROGRAM/TOUR
THE PUGET SOUND: EXPLORING THE ASIAN PRESENCE IN THE GATEWAY TO THE PACIFIC RIM
FRIDAY, APRIL 23, 1999: 9 A.M. - 4 P.M.

You are cordially invited to participate in a pre-conference tour designed to introduce you to the significant Asian presence in the Puget Sound region.

Tacoma's Korean community and Seattle's multifaceted International District are just two stops on the tour, which may also include art and history museums, such as the Wing Luke Museum, that have significant holdings related to Asia. Participants will have lunch in the International District of Seattle before returning to the Sheraton Tacoma Hotel well before the opening dinner of the ASIANetwork Conference.

The tour is designed as a "break even" proposition. Tour members will be selected on a "first-come" basis, with a minimum number needed. Participants will receive confirmation of the arrangements.

Participants are invited, but not required, to read National Trust Guide, Seattle: America's Guide for Architecture and History Travelers (1998), published by the National Trust for Historic Preservation.

Registration must be made directly with Michael Bartanen, (Communication, Pacific Lutheran University), Chair of the tour. The Pre-conference Program registration is separate from registration for the ASIANetwork Conference.

Registration deadline: March 15, 1999
Payment due: $45 on the day of the tour
For further information and/or to register for the tour, please contact:
Michael Bartanen, 3302 N. 19th, Tacoma, WA 98406; Tel.: 253/759-0674; <Bartanen@nwlink.com>
PLEASE JOIN US
PROGRAM AND HOSPITALITY INFORMATION
FOR THE 1999 CONFERENCE OF
The ASIANetwork
A Consortium of Liberal Arts Colleges
To Promote Asian Studies
APRIL 23-25, 1999
SHERATON TACOMA HOTEL
TACOMA, WASHINGTON

Keynote Speakers
Leonard Y. Andaya
University of Hawai‘i
"Issues of Ethnicity and Identity in the Study of Asia"
Gerald J. Larson
Indiana University
"'Your Very Flesh Shall Be a Great Poem': Some Personal Stories from India"

Invitation from Suzanne Barnett, Chair, The ASIANetwork

As Chair of the ASIANetwork Board of Directors, I invite you to attend the seventh annual conference of the ASIANetwork consortium, an important new voice for Asian Studies in undergraduate liberal arts education. The conference will take place in Tacoma, Washington, at the Sheraton Tacoma Hotel, Friday-Sunday, April 23-25, 1999. Your air travel plans should take you to the Seattle-Tacoma International Airport, which is about 25 miles north of downtown Tacoma.

The program follows the pattern of previous ASIANetwork conferences in creating opportunities for productive conversation at many levels, as part of formal sessions and in informal exchanges over what promises to be a series of appealing and refreshing meals. Shared knowledge and insights serve the goal of connecting ideas and excellence in teaching and learning.

The keynote speakers, Leonard Y. Andaya and Gerald J. Larson, are highly regarded and well published scholars whose presence will permit us to highlight the regions of their research and teaching. These regions, Southeast and South Asia, are the subjects of the two current ASIANetwork Ford Foundation-funded faculty seminars in curricular development.

Board members and many others have worked to construct panels that range from those addressing intellectual and pedagogical concerns to those focusing on program or curricular development; and some panels deal with broader professional concerns. Among the panels are those featuring ASIANetwork grant-funded initiatives, notably the ASIANetwork Freeman Foundation-funded Student-Faculty Fellowships and Institutes in Asia.

Let me call special attention to the pre-conference activity beginning on the morning of Friday, April 23. The Seattle-Tacoma area is a good place to be if you can come early or leave late. Even within comfortable walking distance of the hotel are the Washington State History Museum, the Tacoma Art Museum, and the campus of the University of Washington-Tacoma.

We will enjoy some special repasts, including a reception on Saturday hosted by the Presidents of the University of Puget Sound and Pacific Lutheran University, both in Tacoma. On Sunday, the United Board luncheon will conclude the conference with good food and a talk by Anburaj Daniel Barnabas, the United Board Visiting Scholar in residence this year at William Woods University, an ASIANetwork member institution.

I look forward to seeing you in April and urge your swift attention to travel plans, pre-registration, hotel reservations, and ground transportation from SeaTac Airport.

Pre-conference Program
Friday, April 23, 1999
9:00 A.M. – 4:00 P.M.
• "The Puget Sound: Exploring the Asian Presence in the Gateway to the Pacific Rim"
Michael Bartanen, Pacific Lutheran University (Chair)
Nick Kontogeorgopoulos, University of Puget Sound
Norman Moline, Augustana College
**Program Schedule**

* Denotes plenary meals included in the ASIANetwork Conference registration fee.

**Friday, April 23, 1999**

4:00-10:00 P.M.  
Registration

5:00-6:00 P.M.  
Poster Session

- *“Shifting the Sand: The Tibetan Buddhist Sand Mandala and the Cross-Cultural Reconstruction of its Meaning”*  
  Convener: Da'an Pan, Muhlenberg College  
  Anne Dutlinger, Moravian College  
  Susan Schwartz, Muhlenberg College  
  Vimla Sinha, Muhlenberg College  

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

8:00-9:30 P.M.  
**Keynote Address**  
Welcome: Suzanne Wilson Barnett, Chair, ASIANetwork, University of Puget Sound  
Introduction: Rita Smith Kipp, Kenyon College  
Speaker: Leonard Y. Andaya, University of Hawai‘i  
“issues of Ethnicity and Identity in the Study of Asia”

**Saturday, April 24, 1999**

8:30-10:00 A.M.  
**Plenary Session**

- *“Books That Change the Way We Teach”*  
  Convener: Timothy Cheek, The Colorado College  
  Barbara Watson Andaya, University of Hawai‘i  
  Samuel Hideo Yamashita, Pomona College  
  Anand Yang, University of Utah  

10:00-10:15 A.M.  
*Beverage Break*

10:15-11:45 A.M.  
**Concurrent Panels**

- *“The ASIANetwork Ford Foundation China Seminar: What We Learned”*  
  Convener: Richard Bodman, St. Olaf College  
  China Seminar Participants

- *“Transitions and Transformations: Asian Literature Across Time and Space”*  
  Convener: Hyong Gyu Rhew, Reed College  
  Richard J. Smith, Rice University

- *“Racial Diversity in Asian Studies”*  
  Convener: Yoko Ueda, Spelman College  
  Vera Fennell, The Colorado College  
  Bernice deGannes Scott, Spelman College

3:00-3:15 P.M.  
*Beverage Break*

3:15-4:45 P.M.  
**Concurrent Panels**

- *“ASIANetwork Freeman Foundation Sponsored Programs”*  
  Convener: Madeline Chu, Kalamazoo College  
  Norman Moline, Augustana College  
  Teodora Amoloza, Illinois Wesleyan University  
  Program Participants


12:00-1:15 P.M.  
*Lunch*

Performance: Gamelan Northwest, 11:55 A.M.-12:35 P.M.

1:30-3:00 P.M.  
**Concurrent Panels**

- *“Asia in the Undergraduate Curriculum: The ASIANetwork Book”*  
  Convener: Van J. Symons, Augustana College  
  Chapter Authors

- *“Reaching Out: Partnerships for Improving Secondary Education about Asia”*  
  Convener: Mary Hammond Bernson, University of Washington, Seattle  
  Jason Lewis, Indiana University  
  Lynn Parisi, Social Science Education Consortium, Boulder, CO

- *“China through Visual Images”*  
  Convener: Shuping Hua, Eckerd College  
  Pauline Chen, Oberlin College  
  Shuqin Cui, Southern Methodist University  
  Y. K. Lo, Grinnell College

- *“Going Home Again: Bringing Research in Asia Back to the Classroom”*  
  Convener: Cathy Benton, Lake Forest College  
  Carol Anderson, Kalamazoo College  
  Jyoti Grewal, Luther College  
  Christopher A. Ives, University of Puget Sound  
  Charlotte Kunkel, Luther College  
  Joel R. Smith, Skidmore College  
  Deborah Sommer, Gettysburg College

12:00-1:15 P.M.  
*Lunch*

Performance: Gamelan Northwest, 11:55 A.M.-12:35 P.M.

1:30-3:00 P.M.  
**Concurrent Panels**

- *“Teaching with Technology: The Internet and The Web”*  
  Convener: Charles Ess, Drury College  
  Linda Pickle, Westminster College (Missouri)  
  Susan Brown, The Colorado College
Location: Washington State History Museum, 1911 Pacific Avenue (next to Union Station)
Convener: Redmond J. Barnett, Washington State Historical Society

• “Placing Korea in the Undergraduate Curriculum”
Convener: Donald N. Clark, Trinity University
Dennis Hart, Kent State University
Michael Kalton, University of Washington, Tacoma
Dan C. Sanford, Whitworth College
Clark Sorensen, University of Washington, Seattle

• “Teaching Asia in World History”
Convener: Caroline B. Reeves, Williams College
Megan Greene, Gettysburg College
Richard Horowitz, University of Vermont
Daniel Meissner, Marquette University/University of Wisconsin-Milwaukee
Heidi Roupp, President, World History Association

Presidents’ Reception
5:10 P.M.
Transport to the University of Puget Sound
5:30-6:30 P.M.
Reception co-hosted by Loren J. Anderson, President, Pacific Lutheran University, and Susan Resneck Pierce, President, University of Puget Sound
6:45 P.M.
Transport to the Sheraton Tacoma Hotel
7:30-8:30 P.M.
*Dinner
8:30-9:30 P.M.
Keynote Address
Introduction: Cathy Benton, Lake Forest College
Speaker: Gerald J. Larson, Indiana University
“‘Your Very Flesh Shall Be a Great Poem’: Some Personal Stories from India”

Sunday, April 25, 1999
7:00-8:00 A.M.
*Continental Breakfast
7:00-7:20 A.M.
Interfaith Service
Conducted by James Winship, Augustana College
7:00-8:00 A.M.
ASIANetwork Board of Directors Meeting
8:00-8:45 A.M.
ASIANetwork Business Meeting
Convener: Suzanne Barnett, Chair, ASIANetwork
9:00-10:00 A.M.
Plenary Session
• “Study Abroad and Legal Issues”
Convener: Henry Rosemont, Jr., St. Mary’s College of Maryland

Thomas B. Coburn, St. Lawrence University
Stephen P. Nussbaum, Earlham College
10:00-10:15 A.M.
Break
10:15-11:45 A.M.
Concurrent Panels
• “Popular Culture of South and Southeast Asia”
Convener: Teodora Amoloza, Illinois Wesleyan University
Fely P. Chin, Central Philippine University, 1998-1999 United Board Visiting Scholar, Hope College
Kanchana Mohannathan, Women’s Christian College, Chennai, India, 1998-1999 United Board Visiting Scholar, Queens College
Phan Thi Bich Ngoc, Vietnam National University, 1998-1999 United Board Visiting Scholar, Pacific University

• “Technology and Democracy: Asian Perspectives”
Convener: Charles Ess, Drury College
Diane Clayton, Hamline University
James Winship, Augustana College

• “ASIANetwork and Public Policy Debate”
Convener: Stanley Mickel, Wittenberg University
Eugene Brown, Lebanon Valley College
Ainslie Embree, Columbia University, emeritus
Mindy L. Kotler, Japan Information Access Project, Washington D.C.

• “Students as Scholars: Original Research and Writing in Undergraduate Asian Studies”
Convener: David Deal, Whitman College
Kan Liang, Seattle University
Caroline B. Reeves, Williams College
Akira Ron Takemoto, Whitman College
12:00-1:00 P.M.
Luncheon
Sponsored by the United Board for Christian Higher Education in Asia
Speaker: Anburaj Daniel Barnabas, American College, Madurai, India; 1998-99 United Board Visiting Scholar, William Woods University
“The Color Brown: All That We Know”

Accommodations and Travel Information
Conference site: Sheraton Tacoma Hotel, 1320 Broadway Plaza, Tacoma, WA 98402
Reservations number: 1-800/845-9466
Reservations deadline: April 1, 1999

Rooms will be guaranteed with either a first night advance deposit or an accepted major credit card number. Any rooms remaining after April 1, 1999 will be released for normal sale.
Reservations requested after April 1, 1999 may not be eligible for the group discount and are subject to availability.

The ASIANetwork Conference rate will apply for three days before and three days after the conference dates, depending upon availability. ASIANetwork Conference room rates: $91 per night for a single or double, and then $10 per extra person. The rate does not include state and local taxes that are currently 13.4%.

Ground transportation between SeaTac Airport and the Sheraton Tacoma Hotel:
Reservations number: 1-800/962-3579
Cost: $15 one way; $28 round trip
Timing: The vans make their rounds hourly or half-hourly depending upon the time of day. When making reservations, inquire as to the wait time.

Conference Registration Information
Registration deadline: April 1, 1999
Registration fees:
$140 ASIANetwork members
$150 non-ASIANetwork members
Late registration fees: (received after April 1, 1999)
$150 ASIANetwork members
$160 non-ASIANetwork members

The following meals are included in the ASIANetwork Conference registration fee:
April 23, Friday night banquet
April 24, Saturday noon lunch; Saturday night banquet; Saturday mid-morning break, beverages;
Saturday mid-afternoon break, cookies and beverages
April 25, Sunday morning, Continental breakfast
All conference attendees are lunch guests of the United Board for Christian Higher Education in Asia on April 25, Sunday, at 12:00 noon.

Please place a check in the appropriate box on the ASIANetwork Conference registration form to let us know whether or not you will attend the lunch.

The ASIANetwork Conference fee is inclusive and must be paid in full.

Conference registration fees should be paid by check or money order to:
Marianna McJimsey, Executive Director
The ASIANetwork, The Colorado College
14 East Cache La Poudre
Colorado Springs, CO 80903

The ASIANetwork is not equipped to receive credit card payments.

ASIANetwork MEMBERS
1998-1999
(As of February 11, 1999)

Agnes Scott College          Coe College
Albion College              Coeigate University
Arizona International College (University of Arizona) College of Notre Dame of Maryland
Augustana College           College of Our Lady of the Elms
Austin College              The Colorado College
Aveni, Adrian - Jacksonville State University The College of Wooster
Bartanen, Michael - Pacific Lutheran University Cornell College
Belmont University           Denison University
Berea College               Drake University, College of Arts and Sciences
Birmingham-Southern College Drew University
Brenau University           Drury College
Bowdoin College             Earlham College
Butler University           Eckerd College
Cardinal Stritch University Elmira College
Carleton College            Elon College
Carthage College            Embree, Ainslie T.
Case Western Reserve University Fairfield University
Chaminade University of Honolulu Furman University
Clark University             Gettysburg College
Norman Moline, Geography, Augustana College and Director of the ASIANetwork Freeman College in Asia program has announced the participants in the 1999 College in Asia program. They include:

**Brenau University**
Thomas E. Rotnem, Political Science; Director, International Studies
James Southland, History, and Chair, Humanities and Communication Arts
Contact: Brenau University, One Centennial Circle, Gainesville, GA 30501
Rotnem, Tel.: 770/538-4652; Fax: 770/534-6137; <trottem@lib.brenau.edu>
Southland, Tel.: 770/534-6175; Fax: 770/534-6137; <jsouthland@lib.brenau.edu>

**Eckerd College**
George Meese, Rhetoric; Director, The Writing Excellence Program
Lloyd Chapin, Philosophy and Religion, Dean of the Faculty
Contact: Eckerd College, 4200 54th Ave. South, St. Petersburg, FL 33711
Meese, Tel.: 727/864-8864; Fax: 727/864-7897; <meeseegp@eckerd.edu>
Chapin, Tel.: 727/864-8212

**Elms College**
Sr. Eleanor Dooley, Religious Studies
John Freed, English; Academic Dean
Contact: Elms College, 291 Springfield St., Chicopee, MA 01013; Tel.: 413/594-2761; Fax: 413/592-4871

**Fairfield University**
Eugene Murphy, Sociology and Anthropology; Director, Asian Studies Program
Alan Katz, Political Science; Associate Dean
Contact: Fairfield University, 1073 N. Benson Rd., Fairfield, CT 06430
Murphy, 203/254-4000, x2813; Fax: 203/254-4131; <emurphy@fairfield.edu>
Katz, 203/254-4000, x2153; Fax: 203/254-4119; <ankatz@fair1.fairfield.edu>

**William Woods University**
Shawn Hull, History
David Schmidt, Japanese Language; Director, International Center
Contact: William Woods University, 200 West 12th St., Fulton, MO 65251

Hull: Tel.: 573/592-4389; <shull@iris.wmwoods.edu>
Schmidt: Tel.: 573/592-4324; Fax: 573/592-4331; <dschmidt@iris.wmwoods.edu>

The College in Asia Summer Institutes provide training for liberal arts colleges and universities to establish liberal arts oriented on-site programs in Asia. The ASIANetwork Freeman Foundation grant supports three summer institutes in Asia administered by Augustana College, directed by Norman Moline.

**1998 College in Asia Summer Institute**
The first institute was held in the summer of 1998. The 1998 College in Asia Summer Institute participants included: Stephen Zabor and Lisa Safford, Hiram College; Nick Baumgartner and Roger Purdy, John Carroll University; Ronald Lee and Robert Entenmann, St. Olaf College; and Tinaz Pavi and Bernice Scott, Spelman College. James Winship, Augustana College, was the Associate Director. A faculty member and an administrator are included in each institution's team.

The institutes are three weeks long. They begin with an orientation in Chicago at which time participants are 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 the institutes.

At each location, participants are introduced to the educational potential of a site and to many offices and individuals who might be of assistance in planning future programs.

When participants return home, they are expected to work with appropriate administrators and faculty to develop on-site study programs in Asia. The grant supports one trip to each college by Norman Moline to consult on the project.

**Program details**
All travel expenses (transportation from Chicago, meals, lodging, visas, ground transportation) are covered by the grant. Participants also receive a $2000 stipend. Each participating school is expected to make a sincere commitment and diligent effort to establish a term-in-Asia program at the conclusion of the institute. The Freeman Foundation hopes to see this model in similar or modified form implemented in all participating colleges.
The only expenses that each institution must cover are:
1. The registration fees and travel costs for one or both institute participants to attend the ASIANetwork annual conference prior to the summer (1999 in Tacoma, WA; 2000 in Lisle, IL).
2. Travel costs to and from Chicago.
3. 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 selection 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.

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.

1999 ASIANetwork Conference
Those interested in learning more about the ASIANetwork Freeman Summer Institutes and will be attending the 1999 ASIANetwork Conference in Tacoma are invited to join Norm Moline at a designated lunch table on Saturday, April 24, 1999 to continue conversations about the institutes.

Contact: Norman Moline, ASIANetwork Freeman Summer Institute Director, Geography, Augustana College, Rock Island, IL 61201; Tel.: 309/794-7303; <ggmoline@augustana.edu>
Madeline Chu, ASIANetwork Freeman Programs Director, Kalamazoo College, Kalamazoo, MI 49006; Tel.: 616/337-7325; <chu@kzoo.edu>

THE ASIANetwork CONSULTANCY ADVISORY PROGRAM

The ASIANetwork Consultancy Advisory program draws from the recently completed Henry Luce Foundation funded ASIANetwork Consultancy Program to match experienced consultants from established Asian Studies programs at liberal arts colleges with ASIANetwork member institutions seeking advice on how to strengthen the study of Asia on their campuses.

History
Over a four-year period commencing the 1995-1996 academic year, the ASIANetwork Consultancy Program matched paired consultants with twenty-two colleges seeking advice on how to strengthen Asian language offerings, enhance Asian library collections, develop stronger Study-in-Asia initiatives, locate possible sources of financial and other support, or improve the overall quality of an Asian Studies major.

Consultancy visits often dramatically affect host colleges by helping them better recognize existing faculty, library, and institutional assets, by strengthening the community of Asianists on campus; and by enhancing the dialogue between college faculty and administrators.

Opportunities
Drawing from a pool of thirty experienced consultants who served in the Luce-funded program and its four-year long experience in conducting consultancies, the ASIANetwork Consultancy Advisory Program can recommend possible consultants to interested campuses and suggest effective ways to prepare for their visit while keeping costs to a minimum.

The ASIANetwork asks nothing for this advisory service. It is offered free to ASIANetwork member institutions.

Contact: Van J. Symons, History, Augustana College, Rock Island, IL 61201; Tel.: 309/794-7413; <hisymons@augustana.edu>
THE INTERNET AND THE WEB: HOW ASIAN-FRIENDLY?

Charles Ess
Philosophy and Religion, Drury College

Charles Ess, a member of the ASIANetwork Board of Directors, teaches "Religions of the World: Eastern" and incorporates Eastern thinkers in his "Introduction to Philosophy" course. He helped develop the curriculum for Drury College's "Values Analysis" course, one designed to prepare students to understand and work in a global society. Accordingly, ethical views are studied from Western and Eastern sources. Ess was Co-chair of the conference, "Cultural Attitudes towards Technology and Communication," held at the Science Museum, London, July 31 - August 3, 1998. The following article reflects discussions at the conference.

Faculty are familiar with the push towards new technologies in teaching and research. But Asian Studies faculty will be especially sensitive to the underlying cultural dimensions involved in appropriating new technologies in teaching and research. This cultural approach is crucial precisely because a prevailing view of technology holds that technologies are "just tools," i.e., they are value and culturally neutral. If this view is correct, then we simply take up or impose new technologies, without concern for possible cultural conflicts (including the cultural imperialism that would result if technology did impose culturally specific values). But are technologies, including the computer-based technologies we use in our research and teaching, culturally neutral?

Computer-mediated communication (CMC)

Philosophers of technology have explored this question with regard to earlier technologies, including the technologies of mass communication (see resources on philosophy of technology, below). But the technologies of computer-mediated communication (CMC), including the Internet and the Web have been unexplored until recently. In earlier research in the intersections between culture, technology, and communication, some of the most striking and best documented conflicts between distinctive cultural values and those associated with the new communications technologies have emerged in Asia.

The popular Western vision of the Internet and the World Wide Web as bringing about an "electronic global village" (e.g., Gates, 1996; Negroponte, 1995; Mitchell, 1995) has encountered stiff resistance in several Asian countries. In cultures which value the social over the individual, hierarchy over egalitarianism, and strict controls over "information" in its broadest sense, the Internet and the Web, with their preference for the individual, egalitarianism, and uncensored exchange of information, threaten such traditional values. These fundamental conflicts have led several Asian countries to strictly control access to the Internet.

The conference on "Cultural Attitudes Towards Technology and Culture" (CATaC) brought together more than fifty scholars from eighteen countries to explore such conflicts and their possible resolutions. The conference uncovered examples of conflict between values and communication preferences associated with CMC technologies and those of diverse cultures and peoples. Conflicts emerge from the fact that most computer hardware and software rely on codes and standards written by and for (North) Americans, in English. These problems are magnified when we attempt to adopt Roman keyboards and American based codes to the non-alphabetic languages of China and Japan.

Conflicts between languages and standards become immediately problematic for the democratic promise of these new technologies. In India, the world's largest democracy, where only 5% of the population enjoy fluency in English, 95% of the population is excluded from an "English only" approach to CMC. While it is possible (given sufficient economic resources and infrastructure) to "localize" hardware and software (i.e., to revise computers and their programs for use in local languages), with fifteen official languages and hundreds of dialects in India, it is by no means clear how CMC technologies will facilitate communication among such diverse linguistic and cultural groups (Keniston, forthcoming).

Non-verbal cues

These linguistic difficulties, in fact, presage fundamental conflicts between cultural values and communication preferences. Especially well documented in the CATaC conference were the contrasts between Japanese and U.S./U.K. users of email and computer-supported cooperative work (CSCW) systems. A Japanese emphasis on "Social Face" and Japanese practices of communicating social cues through non-verbal means (gaze, gesture, body language) conflict with Western emphases on the
individual and "high content/low context" direct communication (Heaton, forthcoming).

Insofar as specific Asian cultures may be characterized as more "masculine" (i.e., as having highly defined gender roles) than gender neutral, and as being more ethnocentric rather than less, (see Hofstede and Maitland, forthcoming), such cultures are less open to technological innovation. Finally, specific Asian cultures that encompass groups defined more by oral tradition than by literacy and print may resist the textual dimensions of extant CMC technologies. (Cf. Zaharna, 1995; see Communication Theory, below.)

**Thai coffee house on the Net**

The Asian experience with new technologies produced an important model for how diverse cultures might take up the Internet and the Web without losing their cultural identity. Thai philosopher Soraj Hongladarom (forthcoming) described a successful "Thai coffee house on the Net" and suggested we think about Internet culture and local cultures in distinct but related ways. Like airline pilots' English, an Internet culture may facilitate global communication without threatening local languages and cultural values. The Thai discussion group demonstrated that it is possible to take up the new technologies so as to preserve and enhance local cultural values and communication preferences. Hongladarom argues that while our communications technologies are laden with values and communications preferences distinctively Western, "other" cultures can reshape technologies in accord with their own preferences and values. Perhaps an electronic global village in which diverse cultures will remain distinctive and unique will be possible after all.

As constructive as the first CATaC conference was, much needs to be done. There were striking absences: we had no reports, research, or commentary on CMC and cultural issues in China or Arabic-speaking and/or Muslim countries. While presenters used a variety of theoretical frameworks (e.g., postmodern, hermeneutic, or social constructivism), the role of religion in shaping fundamental attitudes towards technology and communication was not addressed. These deficits identify areas of research of possible interest especially to ASIANetwork institutions and their faculty.

**Opportunity for you to respond**

Planning for the next CATaC conference is underway, and I invite readers to consider how they might bring Asian perspectives to the following questions:

- What is "culture," and how does culture/s shape the development and use of communication technologies?
- What is "communication," and how do communicative practices influence the development and use of communication technologies or vice versa?
- How does gender, which defines specific roles in different cultures, interact with patterns of technological implementation and use?
- What theoretical frameworks, postmodern, hermeneutic, technology diffusion, or social construction, best describe and predict what is known of the appropriation and use of communication technologies?
- How can software and hardware designers and users develop systems more readily adaptable to a variety of cultural and communicative preferences?
- What can be done to improve access to information and communication technologies in developing countries, particularly in respect to cultural, communication, cognitive, religious and philosophical issues?

**References**


Additional resources:


In particular, John Street (*The Politics of Technology*, New York: Guilford, 1992) synthesizes many of these approaches in what he calls a "cultural approach" to technology, precisely in order to address the problem of democratic control of new technologies vis-à-vis the new communications technologies.

### Additional resources: Communication Theory


### Endnote

See Hongladarom, 1998, for an account of efforts in Burma. Asian fears concerning the new technologies are not groundless. There is evidence that the new media shape new, individualized conceptions of self-identity, conceptions directly in conflict with traditional Asian worldviews (Goonasekera, 1990). Singapore's effort to carefully control the information conveyed through Internet connections so as to preserve Asian cultural values against Western permissiveness is documented by Low, 1996; Wong, 1994; Sussman, 1991; on Malaysia, cf. Ang, 1990. For proponents of the view that CMC technologies foster Western values of individualism, especially of a postmodern, fragmented/decentered self, see Boler 1986, 1991; Landow, 1992, 1994; Lyotard, 1984.
BOOK REVIEW: THE MYTH OF CONTINENTS

Rita Smith Kipp
Anthropology, Kenyon College

Rita Kipp specializes in Southeast Asia and teaches courses in cultural anthropology. She is the co-director, with Leedom Lefferts, Jr., Drew University, of the ASIANetwork Ford Faculty Development Seminar on Southeast Asia, and will travel with the group to Southeast Asia in the summer of 1999, Year II of the seminar.


No one who teaches about Asia should miss this compelling book. Lewis, a geographer, and Wigen, an historian, criticize a number of taken-for-granted, umbrella categories we all use to talk about the world. Perhaps the most pernicious of these is the ubiquitous East-West dichotomy. Even those of us trained as Asianists, knowing well that the “East” lumps a vast array of disparate cultures, sometimes fall into the convenience of describing the particular region or culture we know best in contrast to “the West,” as if that were a uniform, unified tradition, writing off its fractures of class, race, gender, and locality.

Geographic determinism

The myth of continents is one that also bears re-evaluating for those of us lucky enough to have grown up when geography was still part of the primary and secondary curricula. What is “mythical” about the canonical seven continents we learned in school is that their sometimes arbitrary boundaries can derail our generalizations about culture and history. The way “Africa” is used in much Afro-centric scholarship, for example, overlooks the cultural divide marked roughly by the Sahara Desert. Perhaps the most vexing continents, however, are Asia and Europe, the boundary between them being the tinder for many scholarly disputes. Martin and Wigen object, above all, when geographical determinism creeps into our talk of these “continents,” as if the land forms themselves and their analytical separability explain why people live and think differently in these places.

Some may be surprised to learn that the nation-state is also one of the metageographical dragons against which the authors joust. States—with armies to deploy, currencies to mint, diplomats to dispatch—motivate and organize much of what we read in the daily news. What is mythical about that? The authors do not question the state’s centrality in the modern world, nor the indisputable power of nationalism to inspire loyalty and spark conflicts. They argue only that the hyphenated entity, nation-state, is a contingent unit (states may encompass multiple imagined communities, to use Benedict Anderson’s felicitous phrase), and that states are politically constituted realities but not necessarily cultural/historical ones. This geographer and historian especially chafe at instances where state boundaries seem to dictate how scholars organize cultural and historical information. The arbitrary political bifurcation of the island of New Guinea, for example, means that museum displays and college courses about Southeast Asia sometimes include that island’s western half because it is part of the Indonesian state, although its affinities lie clearly with Melanesia.

World regions

The authors propose, in place of these misleading frames, the concept of world regions, “large sociospatial groupings delimited largely on the grounds of shared history and culture” (p. 157). This idea is far from new, they admit, citing the work of the Islamicist Marshall Hodgson and the anthropologist Jack Goody among those who have suggested similar rationales and schemas. In Martin and Wigen’s framework, “Asia” disappears as a self-standing entity, although the term informs five of their fourteen world region names: Central Asia (divided into Lamaist and Islamic zones); East Asia; Southeast Asia; and South Asia. These world regions, with the troublesome exception of Southeast Asia, perhaps, have “inherent unique personalities” (p. 173). Migrations, diasporas, and the web of information and mass communication that link and shrink the world complicate this cultural-spatial schema, to say the least.

It seems that every myth Martin and Wigen expose leads down a common conceptual detour, one that exaggerates the historical and cultural significance of Europe. Some of the scholarly literature they argue against is decades old, however, and their antagonists thus have a kind of straw man feel at times. I found myself in a defensive mood during much of this book, and sometimes bored with what I thought I already knew about Eurocentrism, Orientalism, and the social construction of all scholarly categories and boundaries. The total effect, however, is finally arresting. They also
tackle some of those spectral topics that have yet to be
exorcized fully from Asian Studies, hoary ideas such as
oriental despotism and an Asiatic mode of production,
as well as the rationality question.

Martin and Wigen's prose is clear and accessible
even for students. This would be an excellent beginning
for a survey course in Asian Studies or Western
Civilization, encouraging students to be critical of the
way maps and atlases are organized, and of the
meaning of terms such as "civilization" or "the West"
that trip so lightly off our tongues. Those of us at

Kenyon who teach in Asian Studies read this book and
discussed it together, a salutary exercise in a program
that presumes to span that entire non-entity called Asia!
Whatever the shape of your Asian Studies program,
you and your students will also find challenges and food
for thought in this book.

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$GETTING THERE$

SUPPORT FOR ASIANetwork CONFERENCE ATTENDANCE

We urge our college administrators to recognize
the contributions of ASIANetwork meetings for program
and curricular development and to draw financial
support from those parts of their budgets to support
faculty attendance at the ASIANetwork conferences.
Discussion of ideas at ASIANetwork conferences
invariably turns to how ideas operate or could operate
in the classroom.

ASIANetwork is a special professional resource
and worthy of separate funding for faculty professional
development. Colleagues whose college policies permit
"only one conference per year" might want to propose
an alternative, namely, "unless one of the conferences
is ASIANetwork or an equivalent meeting devoted
primarily to intellectual community in service to teach-
ing and learning in the liberal arts."
SYLLABUS

ACUPUNCTURE AND THE CULTURE OF PAIN

Da’an Pan
Philosophy, Muhlenberg College


Da’an Pan’s research interests include Chinese aesthetics and poetics, comparative poetics and aesthetics, and the philosophy of traditional Chinese medicine. He is the convener of a poster session at the 1999 ASIANetwork Conference, “Shifting the Sand: The Tibetan Buddhist Sand Mandala and the Cross-Cultural Reconstruction of its Meaning,” 5:00-6:00 P.M., Friday, April 23, in the area of the conference registration tables.

Goals of the course

The course explores the cross-cultural significance of Chinese acupuncture in relation to the culture of pain in the West and particularly the United States. As one of the key components of traditional Chinese medicine, acupuncture rises in response to people’s needs to understand pain and cope with it. Throughout its history, acupuncture has always been associated with the concept of pain in theory as well as practice. The concept of pain figures importantly in the West, giving rise to a unique and yet popular subculture. Such a subculture generates a profound sociocultural discourse and turns acupuncture from a foreign custom into a familiar cure.

Using the needle and pain as two antithetical metaphors, the course investigates the symbolism of acupuncture as both a body booster and pain buster and as a means to patient empowerment. The course progresses through three mutually related topics:

1. It first examines the history and theory of Chinese acupuncture in the larger context of traditional Chinese medicine.
2. It then investigates the culture of pain in terms of its psychosocial impact and the triangular relationship between pain, the patient, and the doctor.
3. It finally explores the cross-cultural implications of acupuncture as an alternative means of pain management in the particular context of contemporary American society, in which this ancient Chinese practice gains increasing acceptance among individual patients, the medical community, and the health insurance industries.

The course serves as a complement to the existing course, “The Tao of the Body and the Mind: An Introduction to Traditional Chinese Medicine,” by focusing on one of the key components of traditional Chinese medicine and by relating Chinese acupuncture to Western culture. It deepens students’ understanding of pain and the culture of pain by examining this concept across cultures and disciplines. This comparative approach contributes toward a genuine appreciation of the uniqueness of traditional Chinese medicine and facilitates a cross-cultural understanding and dialogue between the East and the West.

Instructor’s philosophy and pedagogy

The course aims at empowering students in a congenial and stimulating learning environment. Integrating team work with individual contribution, the class as a whole forms a think tank. The instructor encourages independent and original research as against parrot-thinking and xerox mentality learning. Students are expected to develop critical perspectives and analytical abilities through a mutually challenging and inspiring interaction with the instructor and among themselves. Through focused reading, viewing, and discussions, students will learn to think creatively and critically. Through instructor guided writing of research papers, students will learn to synthesize knowledge, analyze textual-contextual data, and articulate their thinking.
Format of the class

The class format is lecture-discussion with an emphasis on students' engagement and contribution so as to realize the concept of student empowerment in the learning process. Instructor's lectures on weekly topics are augmented by students' questions and comments and complemented by class discussions. The midterm and final brainstorm sessions help students refresh and reinforce their comprehension of course subjects and materials.

Requirements

All texts are read in English translation; there is no foreign language prerequisite. The instructor's support is available to those interested in reading original Chinese texts to enhance their understanding.

Students are encouraged to discuss with the instructor their term projects (conceptual as well as technical) and the criteria for grading. They are free to propose their own theses on chosen topics and also have the option to work with the instructor to develop appropriate theses.

Grading

Total grade consists of the following components:

1. Writing assignment (80% in total) includes three research papers on three topics, respectively:
   a. Understanding acupuncture, 4 pages, 20%
   b. Understanding the culture of pain, 4 pages, 20%
   c. Understanding the relationship between acupuncture and the culture of pain, 6 pages, 40%

   All three papers should be word-processed in double space. Students are advised to refer to the MLA Handbook for Writers of Research Papers (ISBN 0-873652-379-2) and the Muhlenberg Academic Behavior Code governing writing assignments. The basic criteria for grading are creative thinking, critical thinking, and clear thinking.
2. Class engagement (20% in total) includes regular attendance, timely fulfillment of reading and writing assignments, and particularly active participation in class. Passive presence in class is not participation. A total of five absences without legitimate, non-frivolous excuses reduces the total grade by 10%.

Required reading

Chaitow. Acupuncture Treatment of Pain.
Eckman. In the Footsteps of the Yellow Emperor.
Morris. The Culture of Pain.
MacPherson and Kaptchuk. Acupuncture in Practice: Case History Insights from the West.

In addition to the above listed books, supplementary readings will be on reserve at the campus library or handed out in class.

Weekly progress

Week 1
Get acquainted with your instructor, classmates, and syllabus.
Topic: The Tao of the Body: From Philosophy to Medicine
Reading: The Yellow Emperor's Classic of Medicine (tr. Ni): Ch. 1, "The Universal Truth;" Between Heaven and Earth (Beinfield and Korngold): Ch. 1, "Our Journey East: Exploring Foreign Territory;" Eckman: Ch. 4, "From Mythology to Medicine: A History of TCM"
Viewing: The Mystery of Chi

Week 2
Topic: The Body as Yin-Yang and the Qi: Physiology, Etiology, and Pathology
Reading: The Yellow Emperor's Classic of Medicine: Ch. 5, "The Manifestation of Yin and Yang from the Macrocosm to the Microcosm;" Ch. 6, "The Interplay of Yin and Yang;" Between Heaven and Earth: Ch. 4, "Cycles of Circles: A Theory of Relativity Yin-Yang"
Viewing: Taoism

Week 3
Topic: The Body as the Five Elements: Meta-anatomy, Diagnostics, and Therapeutics
Reading: The Yellow Emperor's Classic of Medicine: Ch. 4, "The Truth from the Golden Chamber;" Ch. 23, "The Paradigm of the Five Elemental Phases;" Ch. 67, "The Five Phase Circuits;" Between Heaven and Earth: Ch. 6, "Five Phase Theory: Evolutionary Stages of Transformation"
Viewing: Wu-xing

Week 4
Topic: The Body as the Meridians: The Basics of Acupuncture, I
Reading: The Yellow Emperor's Classic of Medicine: Ch. 59, "Pathways of the Channels;" Ch. 62, "Regulation of the Channels;" Chaitow: Ch. 2, "How Does Acupuncture Work?" Ch. 3, "How to Use Acupuncture;" Ch. 4, "When to Use Acupuncture"
Viewing: China Zhenjiuology: Introduction

Week 5
Topic: The Body as a Plumbing System: The Basics of Acupuncture, II
Reading: The Yellow Emperor's Classic of Medicine: Ch. 21, "Meridian Pathology and Corresponding Pulse Signs;" Ch. 49, "Channel Pathology in Accordance with the Energy Almanac;" Between Heaven and Earth: Ch. 13, "Acupuncture: A Unified Field of Invisible Channels" (continued)
Viewing: China Zhenjiuology: Jingluo
**Week 6**
Topic: Acupuncture as Body-"Plumbing": The Basics of Acupuncture, III
Reading: *Between Heaven and Earth*: Ch. 13, "Acupuncture: A Unified Field of Invisible Channels" (continued)
Viewing: *China Zhenjiuology: Points; Needling Methods*

**Week 7**
Midterm brainstorm
Paper #1 due before fall recess.

**Week 8**
Topic: The Body of Pain
Reading: *Pain in America* (Sheridan): Ch. 1, "Feeling Pain;" Morris: Ch. 7, "Pain is Always in Your Head;" *Migraine* (Sacks): Ch. 1, "Common Migraine"
Viewing: *Cries and Whispers*

**Week 9**
Topic: The Culture of Pain
Reading: *Pain in America*: Ch. 2, "Psychosocial Aspects of Pain;" Morris, Ch. 3, "An Invisible Epidemic"

**Week 10**
Topic: The Triangle of Pain: Patient, the Doctor, and Pain
Reading: *Pain in America*: Ch. 4, "Professional Caregivers;" Ch. 6, "Patients;" *Migraine*: Ch. 14, "General Measures in the Management of Migraine;" *U.S. News and World Report*: Cover story, "No Excuse for Pain," "The Quality of Mercy," (Brownlee and Schrof)
Viewing: *Healing from Within*

**Week 11**
Topic: The Tao of Pain: Tong (Pain) vs. Tong (Unclogged)
Reading: *Pain in America*: Ch. 10, "Meanings;" Ch. 11, "In Search of Solutions;" Morris: Ch. 2, "The Meanings of Pain;" Ch. 12, "The Future of Pain"
Paper #2 due.

**Week 12**
Topic: The Needle vs. Pain, I
Reading: Eckman: Ch. 5, "History as Mystery: Traditional Acupuncture's Journey to the West;" Chaitow: Ch. 1, "Acupuncture for Pain Relief;" Ch. 7, "Acupuncture Anaesthesia;" MacPherson and Kaptchuk: Ch. 7, "Treating the Untreatable;" (Haines), Ch. 40, "Headaches, Angels, and Guiding Spirits;" (Young)
Viewing: *China Zhenjiuology: Diagnosis and Treatment of Internal Medicine*

**Week 13**
Topic: The Needle vs. Pain, II
Reading: Chaitow: Ch. 6, "Formulary for the Treatment of Pain;" MacPherson and Kaptchuk: Ch. 12, "Elonor in the Dance;" (Connelly), Ch. 22, "Challenges That Take Their Toll;" (Cote)
Viewing: *China Zhenjiuology: Diagnosis and Treatment of Gynecology and Pediatrics*

**Week 14**
Topic: The Needle or the Pill, This is a Question
Reading: *Pain in America*: Ch. 9, "Relieving Pain;" *Time* Special issue: "The Frontiers of Medicine: Challenging the Main Stream;" (Langone); MacPherson and Kaptchuk: Ch. 1, "The Cruel Virus: A Case of HIV and AIDS;" (Thong), Ch. 31, "Coffee, Marijuana, and Back Pain;" (Nielsen)
Viewing: *China Zhenjiuology: Diagnosis and Treatment of E.N.T."

**Week 15**
Final brainstorm
Paper #3 due.

**Contact**: Da'an Pan, Philosophy, Muhlenberg College, Allentown, PA 18104; Tel.: 610/821-3642; <pan@hal.muhlenberg.edu>

**CORRESPONDENCE**

From Madeline Chu, Kalamazoo College
What is the URL for the ASIANetwork website? Thanks.
*Editor's note*: The ASIANetwork website is found at <www.asianetwork.org>

From Martha G. Butt, Payap University, Thailand
John [Butt] and I thought the 1998 ASIANetwork Conference meetings were very good. I hope I will have the opportunity to attend this year.

*Contact*: Martha Butt, Payap University, Muang District, Chiang Mai 50000, Thailand; Tel.: 66 53 241 255; Fax: 66 53 241 983

From C. Joseph Barnabas, Maryville College
I am a United Board Visiting Scholar from India at Maryville College. My research is on Indian immigration to the United States. I have published papers on the socio-economic life of Indian immigrants in Trinidad, on early 19th century laws in India relating to emigration from India, and on the 19th c. experience of women emigrants. I would like to hear from [ASIANetwork historians] interested in immigration.

*Contact*: C. Joseph Barnabas, P.O. Box 2887, Maryville College, 502 East L.A. Parkway, Maryville, TN 37804
BUILDING RELATIONSHIPS AT HUAZHONG NORMAL UNIVERSITY

Karla Loveall
Augustana College, '96

Karla Loveall double majored in East Asian Studies and Communications. Her narrative describes the long-term results for herself of the Asian Quarter travel-study course at Augustana College. This course is the basis of the ASIANetwork Freeman College in Asia grant that is making possible travel to Asia by five teams of ASIANetwork college faculty and administrators during the summers of 1998, 1999, and 2000. The intent of the program is to establish the kinds of relationships in Asia that have been the backbone of the Augustana course. Norman Moline, Geography, Augustana College is the director of the ASIANetwork Freeman College in Asia program.

Loveall is the outreach coordinator for the elementary and secondary education programs on China and Japan for the Teaching East Asia Program at the Social Science Education Consortium in Boulder, Colorado.

I experienced East Asia for the first time in the fall of 1992 while enrolled in the Asian Quarter course at Augustana College. I traveled and studied in Japan, Taiwan, Hong Kong, and China with seventy-nine Augustana College students and six professors. I never would have imagined how far this experience would take me.

China had a great impact for the complex nature of the country intrigued me. Before we even left China to return to our Rock Island, Illinois campus, I knew I wanted to learn more and that I wanted to come back someday. I began to fulfill my goal by majoring in East Asian Studies and studying Mandarin Chinese.

Huazhong Normal University

Augustana College and Huazhong Normal University in Wuhan, China have had an active exchange program since 1987. Huazhong Normal University is one of six universities designated by the government of the People’s Republic of China as key teacher training institutions. With its traditional ties to the Middle Yangtze region, Augustana College developed the exchange with Huazhong Normal University to enable students and faculty participants the opportunity to live and teach in a city somewhat removed from the coastal and urban areas most frequented by Westerners, yet one rich in history and significance.

During my studies at Augustana I was fortunate to have Chinese teachers from Wuhan. Patiently I watched as graduates and fellow Asian studies majors went to Wuhan one by one. I eagerly kept in touch with them and with the status of their successes and failures. I was anxious to explore the country I had briefly encountered, face the challenges of living and working there, and test my past three years of preparation. Early in my senior year, I seriously began to think about returning to China.

My eager anticipation turned to excitement when I was chosen to represent Augustana at Huazhong Normal University for the 1996-97 academic year. With my departure date approaching quickly, I began making travel preparations and final arrangements in May of 1996. Late in August I arrived in Wuhan. Now I was alone, and the true test began. I was teaching in the English Department and had twelve hours of class per week. A Chinese colleague and I worked side by side creating lesson plans for 150 sophomore English majors. As expected I was nervous on my first day, but I managed to create an open and relaxed atmosphere. I had expected the silence I found in the classroom as others had told me how difficult it might be to get Chinese students to talk in class. Being prepared and understanding some of the difficulties made my adaptation to life in China easier. With the help of my Chinese colleagues and fellow foreign teachers at Huazhong Normal University, I quickly thrived in the classroom.

Combining Western and Eastern teaching methods

Of course I encountered challenges. Teaching methods between the East and West vary greatly. Students were accustomed to the "spoon fed" method of learning. Teachers were responsible for giving knowledge, and students were responsible for reciting it back. Many of my students wanted more information from me, more vocabulary to memorize and a quick way to help improve their English. At first I did not know how to accommodate their needs with my Western ideas of learning. I also found it difficult to focus narrowly on just oral English activities in a two-hour lesson. Language learning is compartmentalized so
reading, writing, grammar and oral skills are taught separately. Luckily there were brave students who helped me understand their needs. Using a combination of Western and Eastern teaching methods was the best solution.

After Spring Festival and well into the second semester I started to think about plans for the future. Teaching was becoming less complicated, and I began to explore and become more creative. I traveled through China, by train up North and down South, and by boat through the famous Three Gorges. I even had a chance to help harvest rice in the countryside. My Mandarin was improving, and I now was a regular face on the streets around campus. I had found my place. I felt a part of the community. The idea of staying to teach another year became more appealing. I did not want this all to end. I wanted to learn more and continue to grow.

**United Board Freeman English teaching program**

In the spring of 1997, the United Board for Christian Higher Education in Asia awarded grants, through the Freeman Foundation, to five small liberal arts colleges that would enable each college to create a relationship with a university in China. Two students each from Drake University, Kenyon College, Union College, Wellesley College, and Augustana College were selected to teach English. The program provided round trip airfare, a monthly stipend, a one-month training session in Beijing and a mid-year conference. I applied and was accepted as one of the two representatives from Augustana. Although Augustana's relationship with Huazhong Normal University had already been well established, the United Board's involvement helped sustain this valuable exchange program.

The graduates of Drake University teach at Northeast Normal University in Changchun. Those from Kenyon College are developing a relationship with Hangzhou University in Hangzhou; those from Union College are at Capital Normal University in Beijing. Wellesley College graduates are teaching at Ginling Women's College in Nanjing.

My second year proved to be as rewarding as the first. I taught 180 students oral English and was now accustomed to the oversized classes. The questions and situations began to repeat themselves from the first year. I was even more prepared and able to create my own style of teaching. I continued to foster the relationships that I had created with my students from the year before. This was when I really began to notice some of my contributions. Shy students from day one had opened up and were now sharing their lives and thoughts with me. The stereotypes that many students brought into the classroom began to shatter. Students often told me that I was not like an American. Many students told me that I had adopted Chinese characteristics. Of course they soon realized that not every American was the same.

**China's future lies with the students**

At the end of both years I would say farewell to my students. During those final weeks many students asked how I felt towards China. They wanted to know what I saw in the future for China. My response varied, but the main idea remained the same. I saw good things for China because the students were the future of China. I thanked them for being my teachers. Sometimes I felt guilty for learning more from them. Saying goodbye was not easy.

Now the future is uncertain for me as I have just returned and have begun to create my life here in America. Although my career path is not clear, I am certain I will continue my relationship with China. While in China I learned that relationships are very important. I also learned that mutually beneficial relationships are the best kind. The friendships and memories will last a lifetime. The decision I made during my second year at Augustana to embark on this path will definitely take me even further.

**Bibliographical note:** The ten United Board Freeman English teachers had a month of orientation in Beijing. Readers whose students are embarking on teaching English abroad will be interested in passing along to them the following bibliography from the orientation.

**General**


**Teaching Activities**


**Dictionaries**

**Contact:** Karla Loveall, Social Science Education Consortium, P.O. Box 21270, Boulder, CO 80308; Tel.: 303/492-8154; <loveall@stripe.colorado.edu>
THE ASIAN STUDIES PROGRAM AT ECKERD COLLEGE

Andrew Chittick
East Asian Humanities, Eckerd College

Andrew Chittick, E. Leslie Peter Assistant Professor of East Asian Humanities, contributes to the general education program and teaches traditional East Asian history and culture, contemporary history, philosophy, literature, history of science, and topics in cultural studies. He is in charge of developing the East Asian Studies program at Eckerd. He conducts research in the history and culture of early medieval China (2nd-6th centuries CE) and early local history writing. As a member of the ASIANetwork Ford Faculty Development Seminar on Southeast Asia, Chittick will travel in Southeast Asia in the summer of 1999. Chittick’s account of the reinvigoration of the Eckerd College Asian Studies program is the second description of the program of an ASIANetwork member college in this issue of The ASIANetwork Exchange (see “Cultivation from Within,” p. 1). The next newsletter will include an index of program descriptions that have been printed in the eighteen issues of the publication.

Reinstitution of Asian Studies

Eckerd College has been engaged in a reinstitution of Asian Studies over the past decade. Our approach has been to equip representative faculty from all the disciplines with fundamental understandings of the history and aesthetics of Asian cultures, and with specific current knowledge of Asian developments and issues in their disciplines.

We have won substantial support from the NEH for institutional planning and for faculty to engage in Asian studies development within their disciplines and in general education. As a result, we have redesigned fifteen existing courses to include Asian material, have added ten new courses, and have enhanced Japanese language instruction. We have revised our required first-year course so that Western classics are read in conjunction with Asian classics, and the students do comparative work on East-West themes. We have also expanded the Asian holdings in the library.

Campus events

Since 1993, Eckerd College has been a Regional Center of the Asian Studies Development Project and has sponsored campus events under ASDP auspices. The most recent was a regional conference held in January 1998, “Asian Values in the Undergraduate Curriculum,” that brought scholars from the southeastern United States to Eckerd College for two days of lectures and meetings.

The Asian Resources Council organizes an annual series that brings outside speakers and local experts to lecture on Asia-related issues and to meet with students. During one such event in the fall of 1998, speakers took opposing sides on the issue of whether a culturally-based approach is the most useful in analyzing East Asian politics. Andrew Nathan, Columbia University, discussed “Culture vs. Realpolitik in the Making of Chinese Foreign Policy,” while Quansheng Zhao, American University, explored “International Communication and Political Culture: The Case of Japan.”

Finally, Japanese calligrapher and performance artist, Tsutomu Yoshida, mounted an art exhibit, gave public performances, and held master classes and a yoga class.

Study abroad

Eckerd College has long-established exchange partnerships with Ewha Women’s University, Seoul, South Korea and with Japanese universities, including Kansai Gaidai University, Osaka; Nanzan University, Nagoya; and Shikoku Gakuin University, Zentsuji. This year we have instituted an exchange program with Hong Kong Baptist University in Kowloon Ton.

The college is a member of the International Student Exchange Program, the Council on International Educational Exchange, and the International Partnership for Service Learning.

During the four-week Winter Term, faculty lead groups on a variety of overseas programs. Those to Asia have included China, Hong Kong, Singapore, and India.

Asian Studies concentration opportunities

Eckerd College promotes student development of independent concentrations. Recent or ongoing concentrations with primary Asian content have included Japanese Cultural Studies, Transpersonal Ethnopsychology, and East-West Ethos Dynamics.

A minor in East Asian Studies will be instituted within the year. The requirements will include:

1. One year of Chinese or Japanese
2. EAL201G: East Asian Traditions
3. Three other courses in East Asian Studies, with at least one in East Asian Heritage (Art, East Asian Studies, Philosophy, Religion) and one in Contemporary East Asian Society (Anthropology, History, Human Development, Political Science).

In the near future, we hope to offer Chinese language on a permanent basis, as well as semester and year-long study abroad opportunities in China. With these additions we look forward to introducing a formal major in East Asian Studies.

**Asian Studies course offerings**

*Anthropology*
- 262E Environment, Population, and Culture (China focus)
- 282G East Asian Area Studies
- 283G Southeast Asian Area Studies

*Art*
- 203A Aesthetics East and West

*East Asian Studies*
- 201G East Asian Traditions
- 210E Architecture of Nature (proposed)
- 300G Science, Technology, and Society in China

*History*
- 310G Modern China
- 311G Modern Japan

*Human Development*
- 350G Contemporary Japanese Families
- WT5 Asian Ways to Health and Healing

*Japanese*
- 101/2 Elementary Japanese
- 103 Japanese Reading and Writing
- 201/2 Intermediate Japanese

*Philosophy*
- 103G Introduction to Eastern Philosophy
- 303G Individual and Society in Chinese Thought

*Political Science*
- 231G Politics: East Asian Nations
- 333 Government and Politics of Japan
- 335 Government and Politics of China
- 336 China, Japan, and the United States
- 410 The United States and the Vietnam Experience

*Religion*
- 234 The Goddess in Eastern Traditions
- 240G Non-Western Religions
- 319G The Hindu Tradition
- 320 The Buddhist Tradition
- 383 Hindu Mystical Poetry
- 443 Seminar on the Hindu Tantra

**Asian Studies faculty**


**Victoria Baker**, Associate Professor of Anthropology (Ph.D., University of Leiden), does research on schooling in remote rural areas. She has conducted comparative case studies on schooling in sixteen countries, including China, Vietnam, Japan, Thailand, Indonesia, Philippines, Bangladesh, India, and Sri Lanka. Baker has published *A Sinhalese Village in Sri Lanka: Coping with Uncertainty* (Harcourt Brace, 1998).

**Albert Howard Carter, III**, Professor of Comparative Literature and Humanities (Ph.D., University of Iowa), has traveled in Japan and, as a result of the NEH East Asian Studies grant, teaches recent Japanese fiction. Carter specializes in modern fiction, literature, and medicine.

**Andrew Chittick**, E. Leslie Peter Assistant Professor of East Asian Humanities (Ph.D., University of Michigan), is the discipline coordinator for East Asian Studies, is responsible for instituting a minor and major in East Asian Studies, and promotes the development of Asian-related curriculum and activities. He teaches and does research on East Asian history and culture, Chinese philosophy, and scientific traditions.

**Ed Grasso**, Associate Professor of Decision Sciences (Ph.D., Virginia Polytechnic Institute and State University), teaches and does research in Operations Management. He has taken students to East and Southeast Asia to study business practices.

**Sandra Harris**, Associate Professor of Human Development (Ph.D., Virginia Commonwealth University), has conducted research in Japan on the Japanese family system and teaches courses on the sociology of the family. Harris was a member of the ASIANetwork Ford Faculty Development Seminar in Japan.

**Shiping Hua**, Assistant Professor of Political Science (Ph.D., University of Hawai‘i), teaches East Asian politics and Chinese society through fiction and film. He
has published *Scientism and Humanism: Two Cultures in Post-Mao China* (SUNY Press, 1995).

**George Meese**, Professor of Rhetoric and Director of the Writing Excellence Program (Ph.D., University of Chicago), participated in the Eckerd College NEH planning grant and the 1993 East-West Center/Hawai'i NEH Summer Institute on the Cultural Heritage of China. Meese is a founding member of the ASIANetwork.


**Brian Ransom**, Assistant Professor of Visual Arts (M.F.A., Claremont), teaches ceramics and does research in the history and techniques of Asian ceramics.


**Claire Stiles**, Associate Professor of Human Development (Ph.D., University of Florida), teaches and does research on traditional Chinese medicine, health, and healing practices. She is on the Board of Directors of the Florida Institute of Traditional Chinese Medicine.

**Kirk Ke Wang**, Assistant Professor of Visual Arts (M.F.A., University of South Florida), teaches Oriental art and techniques as well as graphics and web page design.

**Contact**: Andrew Chittick, Eckerd College, 4200 54th Ave., South, St. Petersburg, FL 33711; <chittiab@eckerd.edu>

### ASIANetwork CAMPUS AND PROGRAM NETWORK

**Asian Educational Media Service**

ASIANetwork member Rebecca Payne, AEMS Program Coordinator, reports that AEMS has settled into its new offices. Matthew Ciolek of Australia National University and the Asian Studies WWW Virtual Library gave the AEMS website, http://www.aems.uiuc.edu, a five-star "essential" rating.

**Contact**: Rebecca Payne, Asian Educational Media Service, Center for East Asian and Pacific Studies, University of Illinois at Urbana-Champaign; Tel.: 888/828-2367; 217/265-0641; Fax: 217-265-0641; <rpayne@uiuc.edu>

**ASIANetwork Council of Advisors**

New address for Ainslie Embree, 14050 Lottsford Rd., #1008, Mitchellville, MD 20721; Tel.: 301/925-7208; Fax: 301/925-7689; <ATEmbree@aol.com>

**Elon College**

Elon College received a two-year Asian/Pacific Studies grant from the U.S. Department of Education. The college is moving toward institutionalizing Asian/Pacific Studies as a minor field of study that will provide a regional concentration for the International Studies major.

**Contact**: John G. Sullivan, Philosophy, Director, Asian/Pacific Studies, Elon College, Elon College, NC 27244; Tel.: 336/584-2272; Fax: 336/538-2627; <sullivan@numen.elon.edu>

**McKendree College**

Fulbright Scholar-in-Residence, Motoyuki Takamatsu, Chair of Social Sciences at Toyo Eiwa Women's University, Yokohama, Japan, is teaching a special topics course on contemporary Asia and doing research on the Eisenhower administration's foreign policy.

**Contact**: David Brailow, Associate Dean, McKendree College, Lebanon, IL 62254; <dbrailow@atlas.mckendree.edu>

**Marietta College**

Charles Keller responded to the request for member information to develop the ASIANetwork database. *(The Editor will gratefully receive additional member information for the database.)*

**Academic department**: History, Political Science, and Religion

**Areas of specialty**: Traditional and modern Chinese history, modern Japanese history, Chinese religion and thought

**Syllabi available**: "Modern Japanese History," "Modern Chinese History," "World of Asia: Traditional Period," "World of Asia: Modern Period," "East Asian Religions and Thought"

**Contact**: Charles Keller, Marietta College, Marietta, OH 45750; Tel.: 740/376-4640; <kellerc@marietta.edu>
THE CHALLENGE OF THE RISE OF CHINA
1998 ASIANetwork CONFERENCE KEYNOTE ADDRESS
A SYNOPSIS

Ezra F. Vogel
Director, Fairbank Center for East Asian Research, Harvard University

Ezra Vogel, Henry Ford II Professor of the Social Sciences and Director of the Fairbank Center for East Asian Research at Harvard University, gave the keynote address at the opening dinner of the ASIANetwork Conference, April 24, 1998, at the Hickory Ridge Conference Center, Lisle, Illinois. The Editor thanks Cathy Benton, Religion, Lake Forest College and Beloit College, for writing the synopsis of Professor Vogel's address. Benton teaches courses in Asian religions and Asian literature. Her research interests include Hindu mythological texts, the culture and literature of the Roman Catholic community in India, and the cross-cultural communication issues that emerge in the context of international business.

Introduction

Gregory Guldin, Pacific Lutheran University, who introduced Professor Vogel, noted that he is "one of the foremost social scientists specializing in East Asia today, with a depth of understanding, linguistic competency, and sophistication rarely matched." Vogel's book, Japan as Number One: Lessons for America, published in 1979, is read widely for its survey of and analysis of the social conditions, economics, and politics of Japan since 1945.

Among his many publications, the following relate specifically to Vogel's keynote address: The Four Little Dragons: The Spread of Industrialization in East Asia, 1991 (The Edwin O. Reischauer Lectures of 1990); One Step Ahead in China: Reischauer Under Reform, 1989, and Chinese Society On The Eve of Tiananmen: The Impact of Reform, 1990, which he edited with Deborah Davis.

Ezra Vogel began his presentation by promising to share his thoughts and experiences in three areas: how he got into East Asian Studies in the first place, the rise of China, and our mission as teachers of Asian Studies.

Vogel and Asian Studies

Ezra Vogel wrote a sociology dissertation at Harvard on emotionally disturbed children of Italian-American and Irish-American families, and upon its completion, Florence Kluckhohn suggested that he go abroad. The Foundation of Psychiatry gave him a grant to spend two years in Japan, one year doing language study and one year interviewing Japanese families. In time, the Japanese families learned how to "be interviewed," and he and his family became simply friends with them. The friendships begun at that time have lasted more than forty years.

When he returned to the United States, Vogel was offered a job in the Department of Psychiatry at Yale, but realized that he really wanted to pursue Asian Studies. Learning that there was a need for sociologists to study China, Vogel returned to Harvard as a first year graduate student to learn Chinese, a language learning process he acknowledges pursuing even today.

Senator Joseph McCarthy's investigations in the 1950s meant that potential scholars were afraid to study Communist China, so there were many fellowships available. The dearth of China scholars meant that people like Vogel were hurried through their studies and into faculty positions much too quickly.

In subsequent years, Vogel has continued reading and doing research in both cultural areas, Japan and China, as well as administering the Fairbank Center for East Asian Research at Harvard.

The rise of China

The Chinese domestic scene

The rise of China is certainly among the big issues for the next decade. After 1949, the Chinese made lots of progress, particularly in establishing an infrastructure, heavy industry, and water power. But only since the reforms of 1981 has real economic development taken place. These reforms took the lid off the motivation to amass wealth, and with the help of overseas Chinese, the Chinese were able to negotiate a steady transfer of technology.

The relaxation of trade restrictions in China coincided with a need in the countries called the Four Dragons (Korea, Taiwan, Hong Kong, and Singapore) to find new sources of cheap labor. These countries had
built their economies on labor intensive industries, but by the late 1970s, their labor costs were quite high. When the Chinese reformed their trade laws, companies from the Four Dragons began building factories on the other side of the border to take advantage of the low cost of labor in the PRC. For example, old factories that had produced farm machinery were redesigned to produce consumer goods, especially in eastern coastal areas.

However, the Chinese government had problems getting support for these reforms from the cadres who were heavily overstaffed and seriously underpaid, but still fearful that they would lose their jobs if consumerism gained momentum. In order to head off this resistance, the party let the cadres stay in power with the proviso that they figure out ways to pay themselves.

A wide open era of trade ensued, with entrepreneurship through the local government units. Clothes, food, radios, and other consumer goods were produced and sold in the markets, but corruption emerged as money making was increasingly tied up in the various local governments. The standard of living rose, and while there was great public support for reform, China had not built a modern system to implement such reform.

State enterprises are currently taking too much money out of the banking system by never repaying their loans. The banking system itself is undeveloped, with no mechanisms for determining good loan risks. People are restricted geographically because the social services (e.g. subsidized housing, medical care, and food) are provided by local units, making it difficult for families and individuals to move to areas with more plentiful jobs. A social development fund should be established that would be distributed over a broader area, but local units are not ready to relinquish their control. Because state salaries are so low, corruption and side businesses have become more lucrative than attending to governmental duties. It will take several decades for the government to bring wages in line with the accepted standard of living in order to offset the pull of corruption.

Although there is much optimism about economic progress now, in several years the Chinese will realize that the problems created by their lack of a modern system are working against their potential economic success.

China and the international scene

The Chinese wonder why the United States is “picking on” China and its human rights violations when North Korea, for example, has a worse record of human rights violations. So the Chinese conclude that the Americans are worried that China is becoming too strong, and the American protests are a way to slow China down. Again, the Chinese believe that the concern in the United States over patent rights issues stems from a wish to diminish the current transfer of technology.

The Southeast Asian attitude toward China is different from the American one. The Southeast Asians know that they are going to have to deal with China as a power in the future. They believe that ultimately the United States will decline to play a strong role in this part of the world, while China will agree to be the big player. Therefore, the wise course of action is to accommodate the Chinese wherever possible.

President Clinton pushed hard on the Chinese human rights issue while running for the presidency, setting his position in direct contrast to that of George Bush who did nothing after Tiananmen Square. But once in office, Clinton realized that it was not so easy to push human rights issues without consequences. The United States needs China’s support to deal with other trouble spots such as North Korea and Pakistan.

The American policy toward Taiwan became more sympathetic after Tiananmen Square, which led the Taiwanese to conclude that they could assert their greater independence from the PRC. In 1996, the PRC became nervous about this situation and shot missiles toward Taiwan. In sending warships into the area in support of Taiwan, the American government was making a decision to play a stronger role in this area of the world. As a result, the PRC is also taking its relationship with the United States more seriously.

Our mission as teachers

The study of Asia ideally leads to a sense of history and culture. Asian Studies should impart to the students a grasp of the complexity of Asia, so that they respond out of an understanding of this complexity, rather than turning to stereotypes. We need to train people to reject biased media images. Asian Studies programs must foster an understanding of Asia not as groups of cultures, but as people. In the future, American businesses will need employees trained in Asian Studies who will see people as people, not as stereotyped images. Business and government leaders must understand how to integrate our lives with those of people in Asia.

Question period

Question: In the absence of socialism what will be the glue that will hold together Chinese society?

Vogel: Materialism, making money, will provide a common motivation, and the party will be the core of
organization. Nationalism can get out of control, especially when combined with anti-Japanese sentiment. But anti-Japanese feelings must be curbed, because China needs Japanese investment.  

**Question:** How deep is the sense of Han superiority? What is the future of minorities?  

**Vogel:** The feeling of Han superiority runs very deep. When Jiang Zemin came to Harvard a few months ago, the Chinese students were divided in their sentiments about their government. But as soon as they saw the Tibetans demonstrating, they were absolutely united against the Tibetans. Other minorities (e.g. the Mongols, Koreans) are not as hot a problem as the Tibetans who are getting foreign support. The other minorities are only 6-7% of the population and live in out-of-the-way places.  

**Question:** How are the Chinese recovering from the Cultural Revolution?  

**Vogel:** There are a number of problems for everyone, including figuring out how to live with the people who turned in their colleagues and neighbors. Another challenge is that of coping with the effects of Tiananmen Square. So many people have been implicated in both the Cultural Revolution and Tiananmen Square that it is very hard for anyone to speak out. There is a long tradition of holding grudges in China, but life has to go on and move beyond the cycle of endless retribution.  

**Question:** What are the prospects for increasing freedom and democracy?  

**Vogel:** The government sees their importance, and will take small steps on the local level, but they will not talk about these issues. The leadership wants to control people, and they do not encourage dissidents. On the other hand, we should have no illusions. The leadership will put people in jail and shoot them if necessary to keep order.  

At the same time, intellectuals and think tanks in China are exploring lots of new possibilities. There is vitality amongst the greater range of ideas being discussed. Many Chinese who go abroad see that dissension can exist without getting out of control in other countries, but the fear is that anarchy might erupt more easily in China because it is such a poor country.  

**Contact:** Ezra Vogel, Fairbank Center for East Asian Research, Harvard University, 1737 Cambridge St., Cambridge, MA 02138; Tel: 617/496-9942; Fax: 617/495-9976; http://www.fas.harvard.edu/~fairbank/
create a “pressure cooker” situation, similar to what could be encountered while in Asia.

**Small group projects**

Have a group of students do research on a country or an area and present their findings to the larger group. For example, students may bring maps, point out places we will be visiting, and make brief comments about the places. Others discuss “do’s and don’ts” such as, using only the right hand when interacting with Indians, not blowing one’s nose during a Korean meal, not placing chopsticks straight up in rice in China, Japan, and Korea, or shaking with both hands when meeting Tibetans.

Some read poems; others teach folk dance or song. International students or American students who studied in a particular country relate their experiences.

**Ethnic meal**

Students can prepare a meal for each country that will be visited. We collected $2 from each person for each meal. Those in charge of a given meal do the research, find recipes, locate sources for the ingredients, purchase the ingredients within the budget, and prepare the meal for as many as 28 people.

All the students participated in this activity throughout the year. They learned about the food they will eat in Asia and how to work within a smaller group. They found out who was skilled in organization and budgeting. At the first of the meals, each student received a pair of chopsticks for practice throughout the year.

**Diaries or letters**

I asked each student to keep a diary of the meetings. Some did, but others simply wrote letters. I responded to those who requested it. This was useful in the first semester when many were shy about speaking with me. By reading their diaries or letters, I had insights about each person and began a relationship with each one. By the second semester, many felt comfortable talking with me.

**Intercultural communication**

The best source for intercultural communication materials is Intercultural Press, P.O. Box 700, Yarmouth, MN 04096; Tel: 800/370-2665. Many of the materials include engaging exercises. Three useful books by Craig Storti are *Cross-Cultural Dialogues, The Art of Crossing Cultures,* and *The Art of Coming Home.*

**Independent research paper**

I recommend that an independent research paper be part of all study abroad programs. While students begin to formulate their theses and do their initial research before departure, most of the work is done on the road in Asia. This is a demanding and challenging, but rewarding task. For some, the paper is the academic culmination of their studies in Asia and at the university; for all it is a great project and a wonderful document of what they learned in Asia.

**Additional assignments with questions**

Watch foreign films without subtitles and try to understand the film. What are you looking at? What are clues to help you understand?

Spend a few hours or a day in a place where you are the minority. How does it feel? Why do you think you feel this way?

Take a walk of at least two hours through a city that you have never visited. Go alone. What did you think? Did you plan a route and did you stay on your route? Perhaps you decided to wander without a route or definite destination. Did you get lost? From this walk, did you learn anything about the city? Did you have interesting conversations? What do you remember about the walk?

**DESEMBARKATION**

**Culture shock**

A few days before the group disbands or returns home, you need to prepare the students for “culture shock.” There is more and more information available on the subject. Formerly, people did not realize that culture shock takes place upon returning home. Home was home. What need was there for adjustment or preparation? We now know that mild to extreme disorientation can occur, and it may take several months to realize that one is disoriented.

I tell the students that for the first two weeks upon return, they should keep in touch with one another. If they made a good friendship during the program, it is crucial to communicate with that person for the first two weeks. Each will encounter some of the same confusion, and it is good to have someone with whom to discuss these perplexities. Because the participants in the University of Puget Sound program have been together for nine months, loss of the group identity has had profound effects on some.

**Skits**

To explain some of the effects, the program staff members perform skits.

Skit example: You returned a few weeks ago, and you accidentally meet two friends in the mall. They greet you warmly and ask, “Well, how was it?” You begin to tell them how fantastic it was and how it is difficult to explain what you saw and felt. They listen for a few minutes and then begin to talk with each other.
about last night’s episode of ER. They seem more enthusiastic about the episode than about your trip. Suddenly, they “gotta go” and say, “Let’s have lunch sometime. Bye.”

Skit example: You are back in school, and you meet a former dormmate. She asks about your trip, and you tell her in detail about the countries and places. She thinks it is wonderful, and how lucky you are. Throughout the semester, you keep meeting each other. Different things trigger your memory. One day in the student union, the rice isn’t good, and you tell her how great the rice was in Japan and how awful it was from the road stands along Highway One in Vietnam. Another time, you hear the Macarena. You tell your friend about the great party you had with Korean roommates in Seoul.

After a few of these encounters, she tells you, “I am tired of your bragging. I don’t want to hear more stories.” You are confused, hurt, and more careful about relating your experiences to others.

**Returning to school**

With the first month, have a get-together, a potluck to which the students bring Asian food. The students should bring their photos or albums. This is a good time to exchange pictures.

In the second or third month, hold a group meeting for serious talk about how the students are adjusting. Some will deny adjustment problems, but when they begin to talk, problems become apparent. A few will not come because they have decided to “get on” with their lives. The group is less important to them now that they are with other friends. However, for the rest of the group, this talk is very important.

Slowly they will share experiences of being back and how things seem different. They will discuss the frustrations encountering people who are not interested in their trip, who don’t know where is Asia is, and who don’t care. Some will mention American consumerism and wastage of water or electricity.

A recent group discussed how much they enjoy being with each other. Many cried and needed the catharsis within a caring and understanding group. After this meeting, the students felt much better. It was a turning point for many to leave PacRim, realize they were on campus, and needed to make decisions for the future.

**Second semester**

In our program, the new students have been selected for the next program by the end of the first semester. I organize a pizza party for the “veterans” and “neophytes” for the second month of the spring semester. The veterans bring photos to share with the new students. Each new student asks the veterans one question about the program.

At a recent gathering, the questions went on and on. When the responses of the veterans contradicted one another, the new students realized that there were multiple perspectives and experiences. Both groups had a wonderful time. One of the veterans commented, “I kept thinking I should stop. They couldn’t want to hear more. But they did. I could talk and talk. Wow, what a night.” The veterans’ experiences, cosmopolitan views, and confidence impressed the new students. I know some thought, “in two years time that could be me talking.”

By scheduling the party early in the semester, the new students have opportunities to speak to the veterans in class, at the café, or wherever they meet.

**Contact:** Elisabeth Benard, University of Puget Sound, Tacoma, WA 98416; <ebenard@ups.edu>

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**1998 ASIANetwork FREEMAN FELLOWS REPORT ON THE WEB**

Excerpts from the 1998 Student-Faculty Fellows’ reports are now published on the ASIANetwork website. These published reports are those for which Teodora Amoloza, Director of the ASIANetwork Freeman Student-Faculty Fellows Program, received “permission to publish” by October 30, 1998. The URL addresses are:

- ASIANetwork website: http://www.asianetwork.org
- ASIANetwork Freeman Foundation grant information: http://www.asianetwork.org/freeman

If you are applying for the 2000 competition, you may want to check this out to have an idea of the kind of work that the first group of fellows did. Please pass this information to ASIANetwork colleagues in your institution who may be interested in the reports and may wish to apply for the 2000 program.

**Contact:** Teodora (Teddy) O. Amoloza, Sociology, Director, International Studies Program, Illinois Wesleyan University, P. O. Box 2900, Bloomington, IL 61702; Tel.: 309/556-3405 or 3375; Fax: 309/556-3719; <tamoloza@titan.iwu.edu>
INSIDE/OUT: WESTERN GARDENS IN CHINA,
CHINESE GARDENS IN THE WEST
1998 ASIANetwork CONFERENCE PANEL
Mara Miller, East Asian Art and Religion, Emory University
Victoria Siu, History, The University of San Francisco
David Goldblatt, Philosophy, Denison University

SUMMARY: CHINESE GARDENS IN ENGLAND
Mara Miller

Mara Miller teaches East Asian philosophy, art history, and aesthetics, "Gardens, Landscape and Sacred Space in East Asia," and "Women and the Arts of Japan." She is a Mellon Post-Doctoral Fellow at Emory University.

Lord Burlington

Early eighteenth century English gardens followed formal Continental models. Straight watercourses, balanced curves, and axial paths expressed Man's divine mandate to subdue Nature, instilled Renaissance humanism, disseminated emergent scientific ideals (1), and exhibited the divine power of the monarch. Yet by mid-eighteenth century, England completely transformed notions of the ideal landscape into the new "English" or "natural" landscape garden (jardin anglais) which soon spread to the Continent and the United States.

This enormous transformation was effected largely by Lord Burlington and his friends, Stephen Switzer, William Kent, and Alexander Pope. Their design experiments (2) were inspired by Chinese gardens, familiar to the English from written descriptions and Chinoiserie (3). Yet the fanciful, exotic, and ultimately unintegrated garden elements from Chinoiserie images cannot explain the restructuring of three-dimensional space and the reformulation of fundamental garden aesthetics Burlington's circle introduced.

The missing visual links between Chinese and English gardens are two sets of prints of the imperial garden at Jehol, northwest of Peking. The Thirty-Six Views of Jehol, copperplate engravings commissioned by Emperor Kang Xi in 1712 and made by the Italian Matteo Ripa, were given by Ripa to Burlington, yet they have never been closely studied. The Emperor of China's Palace at Pekin, a popular edition of those prints published in London in 1753, is almost completely unknown (4). This paper examines these prints - and the changes made in the later set - to show how they differed from Chinoiserie images and how they provided a basis for the rethinking of the English landscape.

Endnotes
2. Ca. 1715-1720, at Chiswick, the then country home of Lord Burlington (now part of London and open to the public). By 1730, these ideas were established and spread to other estates, such as Stowe, where members of Burlington's circle also worked out their ideas.
3. These were provided by Sir William Temple (1690), the French Jesuit Father Attiret (1740-1750), and by the royal architect, Sir William Chambers (1770s) See John Dixon Hunt and Peter Willis, The Genius of the Place: The English Landscape Garden, (1975).

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SUMMARY: A WESTERN GARDEN IN CHINA
THE XIYANGLOU OR EUROPEAN SECTOR OF THE CHANGCHUN YUAN FROM A CHINESE PERSPECTIVE
Victoria M. Siu


Summary

My presentation focused on a garden created by the Jesuit court artist-architect, Lang Shining, the Chinese name of Giuseppi Castiglione (1688-1766). Most interpretations emphasize the European elements in his garden, named the Xiyanglou or European sector of the Changchun Yuan or Long Spring Garden (an
eastern annex to the Yuan Ming Yuan, the Qing imperial gardens northwest of Beijing).

In order to understand the Chinese dimensions in the style of design, we explored the garden in two sections. In the first longer section, we examined the Chinese garden components incorporated to meet the approval of the Qianlong emperor (1736-1796). The three major elements of garden design, water, mountains, and buildings, were integrated into the small, narrow horizontal T-shaped strip, thus demonstrating Castiglione's familiarity with Chinese taste.

Research by a French team of specialists has revealed that the Jesuits' garden allowed for both "in position" and "in motion" viewing to make a given area seem compact or expansive, further illustrating how successfully the Jesuits grasped the principles of garden architecture. Furthermore, Castiglione synthesized well the Western features with the Chinese elements. For example, the small 13x8 yard Belvedere has a classic Chinese roof successfully integrated with a typical Florentine building.

In the second section, my study indicated that several elements in the Xiyanglou lend plausibility to the belief that the missionaries deliberately planned to incorporate features with meanings to both Chinese and Westerners that would interest the emperor in exploring subjects dear to Christian hearts.

Because the Xiyanglou in the Long Spring Garden is in ruins, one must turn to the ruins themselves, to photographs of them, and to the Twenty Scenes of the intact gardens as depicted in an album of twenty engravings, executed by the court painter, Yi Lantai, under the direction of the Jesuits. Accounts by Jesuit eyewitnesses and recent Chinese and French studies of the Long Spring Garden also help us discover how this seemingly European garden was attuned to the Chinese literati's concepts of good taste.

Epilogue
Course Development

Although the history of gardens is often considered an arcane subject related to a certain culture and aesthetic, I have designed two courses that use materials on gardens. The course, "Chinese Cultures," is an introduction to historical studies on China with an eighteenth century garden as the focal point. Scholars are gaining a more nuanced understanding of how each major imperial garden and later private gardens have been tied to the development of Chinese history, economics, and technology. For example, thanks to the work of Craig Clunas et al, it is possible to provide a sophisticated analysis of the role the Kiangsu salt merchants of the Ming dynasty (1368-1644) played in developing the famous scholars' gardens in Suzhou and Hangzhou.

Han (206 BC – 220 A.D.) and Tang (618-907 A.D.) imperial gardens demonstrate that the growth of science and technology is not incompatible with enhanced Chinese culture. Travelers along the Silk Route brought botanical specimens to and from China to Europe and elsewhere. Tang artists and artisans incorporated new Central Asian techniques to execute realistic frescoes and figures of Buddhist deities as well as of the educated, fashion-conscious women in the imperial court.

A Buddhist nun of the Song dynasty (960-1279), who learned the Indian technique from Tibetan Buddhists, is credited with popularizing inoculation for smallpox in China. But immunology, feared by the earliest Manchu conquerors, was promoted by the three emperors credited with building the perfect imperial garden, the Yuan Ming Yuan, in the Qing dynasty (1644-1911). The Jesuit scientists and artists who served them and fashioned one part of this garden – as well as earlier foreigners, notably Marco Polo, who served the Mongol rulers in the Yuan dynasty (1270-1368) – have left remarkably reliable records of China's advanced science and technology, as well as its society and culture, so admired by the leaders of the European Enlightenment.

In the twentieth century, much research has been done by Chinese scholars on Chinese gardens, especially on the Yuan Ming Yuan. Why? The impetus has been for political ends, for the Yuan Ming Yuan was tragically burned and looted in 1860 by the Anglo-French troops of the Second Opium War or Arrow War (1856-1860). The focus here is not on what divides East and West. Rather the Yuan Ming Yuan serves as the unifying image, much as that imperial garden became the world in miniature for the greatest Qing emperors who envisioned a multicultural cosmos living in peace.

Student learning

The history of Chinese gardens can be used as a means of breaking down the stereotype that Chinese culture advanced at the expense of science and technology. For example, how can one account for the intricate lake/pool and water system within a garden without recognizing superior engineering skills?

Beginning with the Yuan Ming Yuan as the central symbol, we attempt to uncover how different cultures plus science and technology can unite diverse people. Manchus, Han Chinese, Mongols, and even Europeans worked together to create a strong multicultural polity,
symbolized by their contributions to the imperial garden.

This same garden became divisive in the nineteenth and twentieth centuries: a symbol of Western imperialism (to the Chinese) and a hallmark of Chinese backwardness (to the Westerners). Respect for one another vanished. How? The Chinese display the ruins of the Yuan Ming Yuan for all to witness how uncultured Westerners are. Westerners, in turn, still belittle the "backward" Chinese army as well as its science and technology which have not pulled the nation out of its developing status. "Traditional" Chinese culture is considered an impediment to advancing towards modern (often identified as Western) government, education, or economics.

Note that the points made above are relevant, when teaching an upper-level history survey course such as East Asian civilizations, to understanding the xenophobic attitudes in eighteenth to twentieth century China, especially from the Opium War onwards.

Our hope is to be forced to set aside our Western cultural framework and be able to find what was central to personal happiness and social order in premodern and modern China.

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COMMENTS
David Goldblatt


Aesthetics of gardens

I would like to thank Mara and Victoria for their fine papers. I learned a great deal from them and, perhaps as important for philosophers, the papers drew my attention to more general notions having to do with the aesthetics of gardens. I will make a few remarks about some things that came to me in the course of reading their papers, and I shall try to restrict what I have to say to the inside/out opposition that headlines our discussion.

Both papers discuss external aesthetic influences with internal realizations of them: elements of Chinese gardens being materialized outside China in Mara's discussion of eighteenth century England while Victoria's discussion emphasizes the Chinese elements inside the European sector of Yuan Ming Yuan in China. The inside/outside theme is part of what gardens are anyway - inside a private domestic domain, but outside the household that anchors the estate of which they are an integral part.

Gardens as objects of representation

In a section called "The Represented Garden," of his Fruitful Sites: Garden Culture in Ming Dynasty China, Craig Clunas (Duke 1996) suggests that, "If gardens are not a thing transcendentally existing before they become the objects of representation, but instead are crucially created through those representations, then it becomes important to understand those representations not as 'evidence,' but instead to 'substitute for the enigmatic treasure of "things" anterior to discourse,' the regular formation of objects which emerge only in discourse."

That is, the concept of garden is already at work as an organizing interpretation of certain aspects of the world, particularly those that are representational. While one can say this, as Nietzsche suggests, about all our entities, Clunas's remark helps draw attention to our not knowing the gardens in question inside/out as things in themselves, but only through representations, making commentary about them something like a meta or second level of discourse. We have now, not the foundations in the European sector, for example, but contemporary engravings of them, as well as present day fragments or traces of the once formal garden.

Leaving aside the issues surrounding objects-in-themselves, representations, even when they are of found objects—plucked from the natural world and designated as objects with meaning—are already non-natural. Therefore, the representations of which we speak here are in this sense, representations of representations, artifacts depicting artifacts. So that, for example, in Chinese gardens where rocks are as important as vegetation, rockery used collected stones and boulders to exemplify the mountains from which they were removed (that is they both represented and possessed many of the qualities of the mountains themselves). Thus they signified a range of sacred and non-sacred entities, which was familiar to those occupying the gardens. The meaning of rocks in Chinese gardens is intimately related to the meaning of the mountains from which they come and for which they stand in.

At times, such as in the "false mountain" Shih Tzu Lin at Suchow, large stones were arranged so that they cast a mild illusion of scale for those occupants of garden interiors, so that when inside its ring, they appeared to be surrounded by vast and distant moun-
tains rather than being a mere few yards from strategically placed piles of stones.

The Chinese word, *yuan*, usually translated as "garden," is, according to Clunas, more like a word for land use than it is a name for an object. The Ming derivation for *yuan* is close to the phrase "system of ordering." Here the comparison presents itself with an important remark by the Viennese philosopher Ludwig Wittgenstein who, in his later period, says, "The sign itself is dead, only in its use does it become alive." This distinction is important to remember as the land use of gardens shifts from an early economic base where elements of the garden such as fruit or timber trees, or fish were thought of as disposable income, as natural storage, to more of a place of luxury and comfort later in the periods spoken of by Mara and Victoria.

Chinese gardens of the sort discussed here today never quite lose their ties to wealth (although they tended not to stray far from the Confucian calls for modesty and moderation). In each of these papers, we can think of outsiders using elements of Chinese gardens – in and out of China – and incorporating them in agendas of their own.

Victoria's attention is much less linked to the natural world than is Mara's. While she draws our attention to the Chinese elements in a European garden project, it is Europe that has dominated the playing board upon which Chinese moves are made and set in place. This means that Victoria is primarily concerned with *manufactured* stone: as building blocks, statues, pavements and fountains. In general, her attention is drawn to the buildings of the European Sector at Xiyanglou, but to the exteriors of those buildings, not their insides, buildings seen from the out-of-doors, the eye of the garden walker. (While there was no lack of carefully chosen vegetation in the European Sector, the project is reminiscent of an ill-fated assignment by the deconstructivist architect Bernard Tsumi, who assigned Peter Eisenman and the French philosopher, Jacques Derrida, the designing of a garden at Paris' Parc La Villette, that was to have no vegetation.)

**In position and in motion**

With respect to the occupants of gardens, Victoria has drawn on the distinction between being *in position* and being *in motion* as two aesthetic potentialities that gardens do *and* ought to allow. Clunas uses Michel de Certeau's distinction between *place* and *space* that I can utilize now to expand on this idea and to bring it closer to the inside/outside theme. Here space, as opposed to place, implies an operation – moving or traveling through – by the garden occupier or walker. The walker, then, becomes part of a narrative that transforms a place (a matter of seeing) into a space (a matter of going).

Thus, still following Clunas, it can be asked of Chinese garden *use* whether the land in question is a *map* – a juxtaposition of represented places, a geographical list of individual features, or a *tour* (de Certeau's distinction), an unfolding series of spaces linked by chronological order where the beginnings, middles, and endings of a designated order that stops and starts, is continuous or discontinuous, becomes significant. This is where the inside/outside idea becomes interesting. Clunas says, "There is a distinct sense that the narrator is on the inside (socially as well as physically), but no sense of where inside and outside are differentiated" (142). In this sense the garden *qua* narrative puts the visitor inside the story without diminishing his/her role as narrator or reader. Here, the creator and character are simultaneously configured. The pace of the narrative can be achieved in many ways: by being led by paths or drawn by certain sights, turned in this or that direction, as Victoria mentioned, or stopped by calligraphy that might add poetry to an already poetic aspect of a pool or flowering tree.

**Garden of the Unsuccessful Politician**

One of the speech acts essential to this "tourism" by way of narrative is the act of naming elements in gardens as flowers, fields, pools, ponds, and the gardens themselves. Thus, to an outsider, at least to a Westerner, Chinese garden names seem enormously poetic, humorous, or exotic: Garden of the Earth Spirit, Returning to the Fields Garden, Garden of the Master of Fishing Nets, Garden of Solitary Delight, and the famous, early Garden of the Unsuccessful Politician.

We can skip the superlatives here, but being in a garden would be like entry into a world of a very different sort – outside quotidian life, but inside a life of art, including architecture, philosophy, nature, and tradition, for a look into the past as well as a perspective over artificial hills and planted orchards or simply a suspending of ordinary time in favor of some kind of temporal contrast. Here each aspect of the garden may blend in a nearly indistinguishable way.

It is this movement "in and through" that belies the idea that in entering a garden one enters a painting. Paintings would not account for the motion of the visitor or the motion of the elements of the garden itself: swaying grasses, running water, and so forth so that it would be more like a narrative film with sound – a motion picture. (The Da Guan garden of the early Chinese novel, *The Dream of the Red Chamber*, is one...
literary example of the characterization of the narrative use of gardens.)

William Chambers

William Chambers, who figures centrally in Mara's account, was a member of the Swiss East India Company and an object of controversy, even of ridicule, in his own time. But he recognizes three affective elements that he attributes to Chinese gardens: the pleasing, the horrid, and the enchanted. These were the emotional goals that Chambers thought he was transplanting from Chinese gardens, and their more dramatic or flamboyant materializations in English gardens drew criticism.

We'll remember Mara's comment about Chambers never having been in a Chinese garden, gardens being private property and Chambers an outsider, among other reasons, when he says, "Bats, owls, birds of prey flutter in the grove; half-famished animals wander upon the plains; gibbets, crosses, wheels, and the whole apparatus of torture are seen from the roads . . ." As Wang Jiefong writing in *Sinorama* (Vol. 22, No. 9, September 1997) notes, "Dragons, monsters, thunder and electric shocks, artificial rain showers, sudden gusts of wind, and emptying volcanoes were all supposed to be elements of the Chinese gardens." Here the obvious referents would be fireworks, fireworks, and general pyrotechnics. As Mara mentioned, Chambers may have gotten only a rough idea of gardens from depictions on porcelain, silks, and wallpaper, but his visit reportedly led him to speak directly with numerous gardeners.

Yuan Ming Yuan

With respect to the Yuan Ming Yuan, either the original or the ruin, Victoria, for this occasion, was wise not to open up the larger and deeper narratives of orientalism, colonialism, and imperialism that couch its construction by a European priest and its subsequent destruction by French and British troops who paid no mind to the aesthetic universe they inadvertently created.

Yet, what we know about a thing, including its historical location, is certainly efficacious with respect to our aesthetic reaction, and our sense of the post-history of the garden can never escape its own lament. It is as if there was the double tragedy of its collapse, one that distinguishes it from Egyptian pyramids and Mayan Palenques whose presence also are merely traces of their former selves, but whose absence was only minimally the result of human undoing.

Thus, the European sector as a ruin is part of an unintended aesthetic whose history of violence, not unlike the Parthenon's, is glued to its original designed condition. And it might be noted, by contrast, that English gardens of the time period of which Mara speaks, have designed ruins, fake ruins meant to look nostalgically unintended, though they were not.

"All of nature is a garden."

Gardens, then, in an unintentional sense, can become ruined in at least two ways — by their living components overgrowing their artificial borders or by their non-living components falling apart or being felled, eroded, or dislocated. Inside nature such boundaries for living things would be a non-issue, and this points to the artifactual use of living and other natural things: inside the natural, in one sense and outside nature in another. Our own placement, whether we are inside the natural or outside, either watching or manipulating or rather part of the natural scene itself, is itself an artifactual, if pragmatic duality.

An additional inside/out metaphor is expressed by Charles Jencks who offers an account of one way the garden was used to cut across deeply held Chinese values: "To be 'natural' was of course to follow the Tao of nature, getting oneself in tune with the underlying rhythms of the seasons, the plants, the universe, so that there was no discrepancy between inner being and outer reality." Thus, the garden became an ideal place, perhaps a site of solitude on some occasions, for the suspending of the binary opposition inside/outside (overcoming a Cartesian duality one might say) in a *topos* easily accessible and on a daily basis, for those fortunate enough to have a garden that reflected nature in its flowing, changing forms. But Jencks is quick to remind us of the diversity of uses inside garden walls in China (in opposition to its counterparts uses in England and Japan) where the Chinese garden "was used for solitude as well as entertaining friends, for study as well as the occasional dalliance, for quiet intoxication as well as cultivation, for composing poetry and meditating as well as family outings or boat-parties and, on an Imperial scale, even for war games" (*The Chinese Garden*, Maggie Keswick, St. Martin's, 1978).

While the Chinese garden held vacillating places inside and outside various categories, the eighteenth century debate in England was as much about the representation of nature as it was any other aesthetic issue. The point of tension here was: Should nature appear as if it were all along anthropological — a friend of humans, but tame and dominated — almost as if we had come upon a part of untouched nature ignoring its grooming or attributing the design to God? Or should nature's humanity be more formalized, more obviously under our green thumb, controlled — taken in hand with
no pretenses that our manifest destiny is to civilize and organize wilderness?

I think the Chinese word, sharawadgi, a word of questionable origin meaning something like "random," "irregular," or just "flavor of the wild," is useful in describing a certain representational relationship with nature. William Kent, also mentioned by Mara, drew the compliment as one who "first leaped the fence and saw that all of nature was a garden."

I can't help thinking that in England, this tension with the natural was carried over from the century before, familiar to those who knew the social contract theories of Hobbes and Locke, who pointed to the state of nature, a pre- or rather non-government situation, where different conceptions of human nature were subjects of a variety of gedanken experiments with political ends in mind. And here, it was nothing less than the Americas that served as a novel example and as convincing evidence of nature's inexhaustible quantity and infinite potential. Thus, I think it could be said, that Chinese gardens as microcosms of nature and embodiments as an out-of-doors artistic embodiment of natural was there and willing to be absorbed by certain segments of English wealth and power.

I hope that these remarks have been helpful in expanding upon Mara Miller and Victoria Siu's fine papers, Thank you.

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Population of South and Southeast Asia
1998 ASIANetwork Conference Panel

Teodora Amoloza
Sociology, Illinois Wesleyan University

India and Philippines were the foci of the panel, chaired by Teodora Amoloza. The observations about popular culture in South and Southeast Asia of United Board Visiting Scholars Manohar Samuel, Patricia Gabriel, and Carla Gay Romarate tied in with the first meetings of the 1998-1999 ASIANetwork Ford Faculty Development Seminars on South Asia and Southeast Asia that took place during the conference. The Visiting Scholars of the United Board for Christian Higher Education in Asia annually attend the ASIANetwork conferences and contribute to the panels and the conversations. The Visiting Scholars spend one year on American college campuses completing research and participating actively in the life of the host institution. Teodora Amoloza teaches “Introduction to International Studies,” “Population and the Environment,” “Women in Development,” “Methods of Social Research,” and “Social Statistics.”

Summary: Contemporary India and Popular Culture

Manohar Samuel


World’s Largest Democracy

The images that Americans have of India are somewhat blurred and marred by dominant media presentations. The essence of India, much more than what the American media presents, displays unity in diversity, with an estimated 800 languages spoken all over India, different customs, and traditions, eating habits, and religions. Modern India has stark contrasts and its own share of contradictions. It is the largest democracy alive. With its liberalization and market reforms, it is emerging as one of the dynamic economies of the world. Yet, it is economically one of the poorest countries in the world, with a high illiteracy rate and a population expected to reach one billion by the year 2000.

Since the 1990s, when India adopted market-oriented economic policies, significant changes have occurred, not only in technology in which it is an increasingly world leader, but in culture, social institutions, and inter-personal relationships as well. Television shows, cinema, and popular music have evolved with the times. The market-oriented, media-driven Western influence has affected India in no small measure. With the advent of satellite connections, almost every home can now follow the international news, commercials, soap operas, and sporting events.

Traditions of Toleration

Consumerism has permeated and changed the fabric of contemporary Indian society. Buying the latest cars, television sets, electronic gadgets, trendy clothes, or visiting hair styling boutiques have become popular. Levi/Lee jeans, T-shirts, and ladies dresses and skirts from midis to maxis have almost replaced the traditional Indian sari/salwar kameez. Nearly every field is computerized in India to meet the global competition. The traditional and the modern co-mingle in food habits, clothes, and religious practices. By and large there is a spirit of tolerance, which has been practiced for a long time. The traditional Indian festivals continue to lend color to its great heritage. There are several similarities between America and India. If India has caste divisions, America has race divisions. Like America, India is seriously promoting a climate of rich cultural diversity and pluralism.

India today is changing with times and is fast emerging as a powerful nation, especially in South Asia. Like an elaborate tapestry, India continues to have a rich cultural mix tempered with modernist influences. Anyone who comes in touch with India is caught in its web of magic. The beauty of contemporary India lies in the eyes of the beholder, one who can appreciate its hoary tradition and its diversity.
SUMMARY: WOMEN IN INDIAN CULTURE
Patricia Gabriel


Women give social and cosmic mooring

Women, all over the world, have been waging a war on discrimination. Yet they remain victims of abuse and discrimination almost everywhere in the world. A 1993 United Nations Development Report found that there is no country in the world that treats its women as well as its men. The situation in India is no different. The Indian woman, the central figure in the Indian family, has for over three millennia nurtured a caring environment by providing the main mechanism for the continuation of the concept of family and traditions. Through her traditional behavior and duties, especially in her chastity and loyalty to her husband, her role as mother and wife, and her sacrifices for the welfare of her extended family, she has given the family its social and cosmic mooring.

To Mahatma Gandhi goes the credit for bringing Indian women not only into the nation's mainstream, but also into focus as an undeniable force in nation building. He insisted on the inviolability of the personal dignity and autonomy of women and urged them to assert themselves in the family and build a society based on rationality. While feminists gave the fillip to the emancipation of women in America, educated women activists in India led the crusade against female segregation and championed women's literacy, equality between sexes within and outside the family, and involvement of rural women in the nation's economic development. The movement gave a new meaning to sexuality, an expression of being human that went beyond simply work and survival needs to a deep need for self-expression and for the right of self-determination and fulfillment in relation to others. There was an urgent imperative to be recognized as useful members of society.

The State in India has been the prime mover in bringing about social change, and it is charged with the responsibility of ensuring the fundamental rights of equality of sexes and the absence of discrimination on the basis of sex. In India, the last decade has seen significant changes in the lives of women in the family, the work place, and society. Technological development has lead to innumerable opportunities for women in both organized and unorganized sectors. Nearly half the nation's work force is women who are found in almost all professions. Taken collectively, the implications for Indian women, society and the country are significant. The message is clear: Indian women seek freedom in body, mind and spirit. This is no longer a distant dream or fantasy. It is an inevitable truth.

SUMMARY: ABANGAN: IMAGES OF CONTEMPORARY FILIPINO FAMILIES AS PORTRAYED IN PHILIPPINE TELEVISION
Carla Gay Romarate

Carla Gay Romarate, Religion and Ethics, 1997-1998 Visiting Scholar at Hope College, Holland Michigan, conducted research on women and religion with cross-cultural perspectives and with focus on Asian and Filipino contexts. Romarate teaches "Christianity in a Changing World" and "Christian Ethics, and Biblical Hebrew" at Central Philippine University, Iloilo City, Philippines and is developing a course on "Women and Gender in Church and Society.

Television as a mirror

Contemporary images of Filipino families are portrayed in a popular Philippine satirical television situation comedy, Abangan ang Susunod na Kabanata (Watch for the Next Chapter). The traditional Filipino family is depicted as an institution increasingly challenged by contemporary realities arising from the Philippine, Asian, and Western contexts. Images of Filipino families include the ruling, upper class clan, the middle class nouveau riche family, and the urban poor extended family. Each episode deals with current socio-political issues that affect Philippine society and Filipino families, in particular.

Abangan's episodes depict several emerging images of the Filipino.

1. Single and/or absentee parents. Married men and women leave the country due to poverty, lack of employment, and underemployment to become overseas contract workers (OCWs), entertainers, and domestic helpers, thus creating the "Filipino Diaspora.

2. Extended families in the urban areas. Rich and middle-class families take care of poor and under-privileged relatives from the rural areas.

3. Non-traditional families. These include families or households headed by single persons (e.g. a landlady or a widow/widower) as in boarding houses; families headed by a homosexual (gay or bakla) and his heterosexual partner; and "second families" (querida/mistress) of a rich businessman or politician and their offspring.
4. More egalitarian family relationships. Couples with college education tend to be more egalitarian in their decision-making. Women's movements and feminist advocates are shown as influencing the heightened awareness of the need for gender equality in Filipino families.

Other issues addressed by Abangan related to Filipino families are sexual harassment in the work place, nepotism, domestic violence, kinship and "kumpadre/kumadre" system, and gender issues.

Emerging images of Filipino families as portrayed in Abangan point out some new elements, variations, and innovations that have been infused into the traditional mold in order to respond to current realities that affect this Filipino institution. The challenges brought about by globalization, the collapse of some Asian economies, and domestic problems are going to shake the very foundations of the close family ties which Filipino families have zealously preserved for centuries. Abangan, with its flair for Filipino humor, has captured the creative and daring ways that many Filipino families have adapted to cope with the contemporary situation.

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CRISIS AND OPPORTUNITY FOR ASIAN STUDIES
THE SOCIAL SCIENCES IN THE STUDY OF ASIA
1998 ASIANetwork CONFERENCE PANEL

Linda Lucas, Economics, Eckerd College
Shiping Hua, Political Science, Eckerd College

Linda Lucas teaches marine resource policy, industrial organization, and economic development. She is co-editor of the newsletter of the International Association for Feminist Economics, an organization of 700 members in over twenty countries. She has taught in Bangkok and has published papers on ASEAN-funded projects on competitiveness in ASEAN countries.

Shiping Hua teaches "Chinese Politics," "Japanese Politics," "Chinese Society through Films," "East Asian Politics," and "Japan, China and the United States." He published Scientism and Humanism: Two Cultures in Post-Mao China (SUNY Press, 1995). His current research is on Chinese political culture. Although Professor Hua was unable to attend the 1998 ASIANetwork Conference, he and Professor Lucas collaborated on her presentation based on the following essay.

James Winship, Augustana College, and Yoko Ueda, Spellman College were also panelists.

A group of educators gathered in Hawai'i in 1995 to assess the future of higher education in the United States (see Christopher Anderson, "UH Community College Faculty Discuss the Next 20 Years," Ku Lama, March 10, 1995). Anticipating changes ahead, the faculty concluded that technology will play an ever bigger role; international studies will receive more attention; and interdisciplinary approaches will be adopted more readily than ever. The Chinese like to describe change as a crisis as well as an opportunity. How will these changes affect Asian studies? Do they constitute a crisis or an opportunity?

High technology poses similar challenges to Asian studies as it does to any other discipline, and more emphasis on international studies will further promote Asian studies. Each of these illustrate more opportunities than crises. How about the adoption of interdisciplinary approaches?

Unlike the situation four decades ago when disciplinary boundaries and grand theories within each discipline were unchallenged, today everything is in flux. With our understanding of science becoming more sophisticated, old philosophical assumptions in social science have been undermined. Thus disciplinary boundaries are questioned, and, with the exception of economics, few commonly accepted disciplinary grand theories exist. Even within economics, the mainstream has been challenged, in the past, by Marxism, and in the present, by feminist economic theories.

Social science theory

Asia is an ideal laboratory in which to test social science theories. For religion in anthropology, Asia's
population encompasses four major religions. The Philippines and South Korea have Christian populations of 90% and 25%, respectively; Indonesia is the most populous Muslim country in the world; Confucianism is found in China, Korea, Japan, Taiwan and Vietnam; Hinduism is centered in India. For development in economics, Japan and the Four Little Dragons, South Korea, Taiwan, Singapore and Hong Kong, provide good models. For democratization in politics, India has been the largest stable non-Western democracy in the world. Japan is a model as a non-Western country whose democracy was largely imposed on it by the West. For demography in sociology, China is the largest, while India is not only the second largest, but one of the most diversified in population.

The marriage between Western social science theories and Asia has produced mixed results. On the one hand, Western social science is respected among the students of Asia, and the majority of American graduate students interested in Asia are found in the social science and humanities disciplines rather than in area studies programs.

On the other hand, the adoption of Western social science theories in Asian studies has produced unclear results. For instance, the example of India rejects Samuel P. Huntington's development theory in the sense that democracy does not go hand in hand with good economic development. The status of women in Japan has not been raised in accordance with modernization, as modernization theory promises. The economic success of the so-called Four Little Dragons contradicts dependency theory, which alleges that, because of capitalist exploitation, underdeveloped countries have little hope of catching up with the leading industrialized countries. Describing the experiences of China, Taiwan, Korea and Japan, Thomas Gold, a sociologist who specializes in China, suggests that there is no "generalized model of development."

Bruce Koppel noted in his monograph, "Refugees or Settlers? Area Studies, Development Studies, and the Future of Asian Studies" (East-West Center, Occasional Papers, Education and Training Series, No. 1, April 1995) that the growth of interdisciplinary fields such as Asian studies must be seen as a reaction to long-standing perceptions of limits within the normal discourse of specialized disciplinarian life—especially requirements to emphasize the boundaries of conventional disciplinary debate over the interrelations of culture, history, economy, and politics. We can conclude then that the more ready adoption of interdisciplinary approaches in higher education as predicted by those educators in Hawaii is indeed more of an opportunity than crisis.

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Contact: David Conter, Chair, Philosophy, Huron College, 1349 Western Rd., London, Ontario, N6G 1H3

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