## Table of Contents

From the Executive Director 3

ASIANetwork Initiatives 4
- 8th Annual ASIANetwork Conference 4
- Cross-Cultural Training Workshop 4
- Board Nominees 5
- Website Development 7

ASIANetwork Member Profile: Furman University 9

ASIANetwork Conference 1999 Presentations 11
- Leonard Andaya: Keynote Address
- *Issues of Ethnicity and Identity in the Study of Asia* 11
- Stephen Nussbaum: *Study Abroad and Legal Issues* 15
- Panel Presentation: Teaching Asia in World History 19
  - J. Megan Greene 19
  - *Bringing Asia into World History through Memoir, Literature and Oral History*
  - Richard S. Horowitz
- *Using Primary Sources in the World History Survey* 21
- Daniel Meissner
- *Uniting Storylines: Asia in Global Studies* 22
- Heidi Roupp
- *A Global Perspective of the World’s History* 24
  - Richard J. Smith: *Yijing as a Teaching Tool* 25

Book Review 29
- Richard R. Johnson reviews *Understanding Singapore Society*

From the Archives 31
ASIANetwork is a consortium of over one hundred North American colleges which strives to strengthen the role of Asian Studies within the framework of liberal arts education to help prepare a new generation of undergraduates for a world in which Asian societies will play more and more prominent roles. The unique teaching mission of the undergraduate liberal arts institution poses special opportunities and challenges in the development of Asian Studies. ASIANetwork seeks to encourage the study of Asian countries and cultures on our campuses and to enable our students and faculty to experience there cultures first hand. In a time of fiscal constraints, ASIANetwork facilitates conversation among faculty and administrators concerning the development and strengthening of Asian studies programs, as well as ways to foster collaboration among institutions.

The ASIANetwork Exchange, A Newsletter for Teaching About Asia, is published three times a year. The newsletter, an important venue for communication among members, prints, for example, the speeches of ASIANetwork Conference keynote speakers, course syllabi, and reflections by faculty and by students of study-abroad programs.

We welcome submissions of materials which support the above goals. Deadlines for submission of materials are August 1 for the Fall issue, November 1 for the Winter issue, and February 1 for the Spring issue. The editors reserve the right to edit all materials submitted for publication.

Materials may be submitted electronically to ANExchange@augustana.edu, or disks may be sent to Anne Prescott, ASIANetwork Exchange, Augustana College, 639 38th Street, Rock Island, Illinois 61201. For further information contact the editors at the above e-mail address or by telephone at (309) 794-7656 (Anne Prescott) or (309) 794-7269 (Ben Nefzger).
I have been encouraged by the board of directors of ASIANetwork and the co-editors of the ASIANetwork Exchange to submit remarks for inclusion in each of the thrice-annually published newsletters that are produced while I serve as Executive Director. I am grateful for this opportunity and plan to use it as a forum to inform colleagues of the latest news about the consortium, reflect upon the completion of major undertakings, thank colleagues who have worked tirelessly for ASIANetwork, solicit council and advice from members, and address a range of other matters.

In this issue, I wish to write about one of the board’s primary preoccupations, the continued search for foundation support to help meet the administrative costs of running the organization, and equally important, to create a broad array of faculty, student, and institutional development programs for ASIANetwork members.

From the moment ASIANetwork was incorporated in 1993, the consortium has been wonderfully supported by gifts from major foundations including The Henry Luce Foundation, The United Board for Christian Higher Education in Asia, The Ford Foundation, The Freeman Foundation, and most recently The Japan Foundation. Most of these resources, totaling well over 1.75 million dollars during the last six years, have been funneled directly to consortium colleges and their faculties to strengthen Asian studies programs through consultancies, and faculty and student enrichment initiatives. Foundation funds have also helped support our spring conferences, the creation and maintenance of our website, the production of our newsletter, and the publication of a soon-to-be-released book on Asia in the Undergraduate Curriculum.

As the consortium has grown, board commitment to develop appealing programs for member colleges and their faculties, which can strengthen the development of Asian studies on our campuses, has grown as well. As you might well imagine, we are faced with a constant challenge to seek foundation support, and have adopted what we believe is a sound strategy to do this. Our strategy includes the following:

1) Carefully managing foundation funds, with due attention given to accurate reporting to the foundations that support us;
2) Keeping administrative overhead to an absolute minimum;
3) Publicizing foundation-sponsored programs as widely as possible to assure that a strong pool of applicants from faculty and institutions can be drawn into the programs based on rigorous merit evaluation;
4) Encouraging broad-based faculty and institutional involvement in running these programs [For example, summer seminars for the recently completed Ford Faculty Curricular Development Grant were held at Earlham College (for Japan), St. Olaf College (for China), Kenyon College, with help from Drew University (for Southeast Asia), and Davidson College (for South Asia).];
5) Giving well-deserved recognition to the foundations that support us; and finally,
6) Accepting the principal that good ideas lead to appealing grant proposals.

Though the board has sometimes crafted grant proposals in response to specific needs suggested by foundations for the development of Asian studies, for the most part the board seeks to first craft a proposal based on its perception of the needs of colleges and colleagues involved in studying Asia, and then seeks to discover a foundation that might be interested in providing support to implement it. Consultants have told us that this might be considered “putting the cart before the horse.” In other words, most grant writers carefully analyze a few foundations in order to discover what areas they are particularly interested in funding. They then produce a grant in response to their discoveries.

I suspect that the board of ASIANetwork will do both, but must confess that there is great joy in generating an idea, then an innovative proposal that fits a specific need of colleagues engaged in the study and teaching of Asia, and finally searching for a benefactor. Currently, three such ideas have been formulated and grant proposals are now being crafted by current and past board members to be shared with foundations who might wish to fund them.

This said, I write to encourage all of you to convey to any current board members your ideas about how to strengthen the study of Asia on our campuses so that they can be considered for program development and hopefully ultimately be presented to a foundation for funding.

Van Symons
The 8th annual ASIANetwork conference, the first in the new millennium, will be held April 28-30 at the Hickory Ridge Conference Center in the Chicago suburb of Lisle, Illinois. The conference this year is being partially supported by a Professional Conference Grant from the Japan Foundation, as well as ongoing grant assistance provided to the consortium by the Henry Luce Foundation. The program consists of sixteen panel sessions, two plenary sessions, and keynote addresses by William R. LaFleur (University of Pennsylvania) and Anthony C. Yu (University of Chicago). A pre-conference guided tour of Asian sites in the Chicago area is also available on April 28th.

If you have not yet received a mailing from the executive director’s office, and if you are included in your college’s list of member individuals, you soon will. It includes a flyer with the full text of the conference program, details about accommodations at Hickory Ridge Conference Center and how to secure reservations, travel information, and other data helpful to those who plan to attend. Also included is a pre-registration card to be filled out and returned to the Executive Director with a check to cover conference registration fees. This promises to be an especially good conference, and leaders of the consortium hope that as many members as possible will be able to attend.

For further information about the conference, contact: Stanley Mickel, Chinese Language and Literature, Wittenberg University, Springfield, OH 45501, tel. (937) 327-6354, e-mail smickel@wittenberg.edu; or Van J. Symons, ASIANetwork, Augustana College, Rock Island, IL 61201, tel. (309) 794-7413, e-mail ASIANetwork@augustana.edu.

Pamela Leri, an intercultural and global management consultant, as well as a trainer and writer, will conduct a three-hour workshop at the April conference focusing on intercultural skills and insights helpful for living in a new culture. Participants will work with a variety of experiential activities, critical incidents, case studies, and videos to explore the subtle communication issues that arise when people from two cultures meet and begin to work together. In particular, the workshop will focus on the nuances of establishing credibility, different styles of communicating, what it means to “massage the truth” in different cultures, and varied definitions of order and structure.

Workshop participants will have the opportunity to share the insights they have gained both through their own experiences as scholars in Asian cultures, and as directors of student programs in Asia. The workshop will also suggest specific ways to give students tools to understand a new worldview, and to interact with people in a new culture within a framework of greater flexibility and respect.

Ms. Leri lived in Japan for seven years and southern Africa for one year, and has traveled extensively in Asia, Africa, Europe, the Middle East, Mexico, and Canada. For the past twelve years, she has designed and delivered interactive skill-based training programs for people working in new cultures. As the recipient of the prestigious Iowa Arts Fellowship, Ms. Leri earned her M.F.A. from the University of Iowa Writer’s Workshop, and has received numerous awards for her writing. She is currently working on a novel set in Zimbabwe, Oxford and Kyoto.
Board Nominees

The following three people have been nominated by the Board of Directors to fill positions on the Board of Directors for the term 2000-2003. Board elections will be held at the ASIANetwork Business meeting Sunday morning, April 30.

Jim Leavell

Jim Leavell is the Herring Professor of Asian Studies at Furman University where he serves as the Asian Studies departmental chair ('95- ) and Furman's official representative to ASIANetwork ('94- ).

A native of West Texas, Jim attended Baylor University as an undergraduate (B.A., history and English, '63) later earning an M.A. there in Church-State relations ('65). He began his teaching career at Hong Kong Baptist College. He subsequently taught at LaVega High School, and Hardin-Simmons University before he and his wife became the first married couple to be appointed as Baptist Journeyman (2 year) missionaries. He taught history and English literature at Seinan Gakuin University (Fukuoka, Japan). The faculty later invited him to return as the first Director of Academic and Field Studies in Seinan's Japan studies program for foreign students. His two years as a Fulbright teacher (Kanagawa and Okayama) supported his dissertation research (Duke, '75) on the development of Japan's modern police system in early Meiji. The essence of this study was published as "The Policing of Society" in Hilary Conroy's Japan in Transition.

After joining the Furman history faculty ('74) Jim has returned to Japan as a Fulbright researcher, teacher at Kansai Gaidai, and director of a Fulbright group project. He has been active in the South Atlantic States Association for Asian and African Studies (SASASAAS), currently serving as chair of the Pedagogy Committee. For ten years he was Executive Director of the South Carolina Consortium for International Studies (SCCIS). He is a Past President of the Southeast Regional Conference of the Association for Asian Studies and is an editor of the Southeast Review of Asian Studies. The recipient of three teaching awards, Jim teaches in three departments (history, Asian studies, and art), and has directed several study abroad courses, most recently leading a group to Shanghai for the fall '98 term. Further information about Jim's courses and interests can be accessed at www.furman.edu/~jleave01. His most recent work on Japanese religion will appear as a chapter in Understanding Contemporary Japan, forthcoming from Lynne Rienner Press.

Jim has worked in the ASIANetwork's consultancy program and provided a presentation on the use of technology in teaching Japanese cultural history at the Florida meeting.

Yi Sun

Yi Sun is currently an assistant professor of East Asian history at the University of San Diego. After obtaining her Ph.D. degree at Washington State University in 1994, she taught Asian history at Albion College in Michigan for three years before joining the history faculty at USD in fall 1997. Her teaching areas include modern China, modern Japan, Women in East Asia and U.S.-East Asia relations. She has published articles on the changing experiences of Chinese women during the era of economic reforms and Sino-American relations during the Taiwan Straits crises in the
1950s. She has also co-authored articles on the making of "Ping-Pong diplomacy" and the political and economic developments in post-Deng Xiaoping China. Presently she is working on a manuscript, "Personal Voices: the Dynamics and Dilemmas of Chinese Women during the Reform Era." She serves as the Secretary for the Third World Studies Association and Treasurer for the Chinese Historians in the United States.

Job Thomas, Professor of History at Davidson College, was born in Nazareth, a small village in Tamil Nadu, India. He received his undergraduate education at St. John's College, Palayankottai, his post-graduate education at Madras Christian College, Madras, and he received his Ph.D. from the University of Michigan.

Prior to coming to the United States in 1972 he served as Assistant Curator of the National Art Gallery, Madras; Director of Public Relations, Madras Christian College; and Associate Director of Callison College, the University of the Pacific's overseas campus in Bangalore, India. He came to the U.S. as a Fulbright Scholar to teach at Davidson and Guilford Colleges. After he received his Ph.D. he joined Davidson College as the Director of the South Asian Studies Program.

Job's fields of specialization are Indian history and Asian art history, and he has published numerous articles and a book. He was the recipient of the 1987-88 National Endowment for the Humanities award for Superior Scholars/Indologists in the Humanities, and in 1996 he received the Rotary International award for teaching in developing countries.

In addition to administering Davidson's South Asian Studies Program, Job overseas the Semester-in-India and Nepal Program and teaches courses in Asian Art, History of India and History of China.

Davidson College has been a member of ASIANetwork since its inception, and Job has attended all of its annual meetings as a representative of the College. He is currently the Director of ASIANetwork's Ford Foundation Faculty Curriculum Development Program for South Asia.

Comments? Questions? Requests?
If you have a comment, question, or request in regard to anything you have read (or haven't read!) in the ASIANetwork Exchange, let us know! The editors can be contacted at ANExchange@augustana.edu, ASIANetwork Exchange, Augustana College, 639 38th Street, Rock Island, Illinois 61201, tel. (309) 794-7656 (Anne Prescott) or (309) 794-7269 (Ben Nefzger).

Thank you...
to all of you who submitted articles by the deadline for this issue of the ASIANetwork Exchange. Timely submissions mean that you receive your issue of the newsletter sooner, so that you can take advantage of the helpful articles and information it contains. The deadline for the Spring issue is FEBRUARY 1, 2000. This will ensure that you receive it before the Annual Conference.
WEBSITE DEVELOPMENT as an Outcome of Study Abroad in Southeast Asia: Ford Foundation Grant Outcome

Michael R. Leming
St. Olaf College

For the past two summers I have had the pleasure of being a member of the ASIANetwork Faculty Development Seminar, a program supported by the Ford Foundation and intended to enhance liberal arts college teaching about Southeast Asia. During the first year we met at Kenyon College for three weeks and read and discussed interdisciplinary materials on Southeast Asia. The seminar was directed by anthropology professors Rita Smith Kipp (Kenyon College) and H. Leedom Lefferts Jr. (Drew University), and the participants were faculty members (from ASIANetwork colleges) who were not formally trained in Southeast Asian Studies. One of the joint activities of our experience was to construct a website (http://topaz.kenyon.edu/projects/seasem/welcome.htm) to help others in undergraduate education who wish to develop new courses on Southeast Asia or to incorporate Southeast Asia into existing courses.

Prior to my participation in the seminar, I had only a modest exposure to website development. However, as a result of my summer at Kenyon, I discovered the value of this task in both outcome and process of group participation. As a result I decided to incorporate website development as an outcome for my course, The Karen of Northern Thailand, which I teach as an interim course each January.

For the first week of the class, students live in Chiang Mai (Thailand) and attempt to understand the larger Thai society that is attempting to assimilate the Karen people. After taking up residency in the tribal village of Tee Mae Ker Lah, students gather empirical data on Karen family, religious, political, economic, and educational institutions. They also attempt to understand how changes within the larger Thai society and world have affected the lives of Karen people in the village. While in the village, students receive group and individualized instruction as they write a descriptive ethnographic paper on the structure, functions, and changes that have taken place in one of the following social institutions: family, religion, or education. In gathering information for these papers, students have group access and personal interviews (assisted by interpreters) with village leaders, pastors, educators, the village headman and tribal elders. Students also have access to extensive written materials (articles and books) concerned with the Sgaw Karen of northern Thailand and Myanmar (Burma).

For the past three years, we have collated student writings and published a book on the life of the village of Tee Mae Ker Lah. In January of this year we took the additional step of creating the Karen Webpage (http://www.stolaf.edu/people/leming/karenpage.htm). This webpage has six major parts:

- A Description of the St. Olaf Interim Course
- The Karen Ethnography: A Student-Written Ethnographic Report (1999),
- The Karen Museum: A Virtual Web Museum of Karen Artifacts,
- Karen Weblinks,
- The text of the documentary film “The Karen of Tee Mae Ker Lah: Rabbits in the Mouth of the Crocodile” (a film I produced in 1996)
- An Annotated Bibliography of books and articles written about the Thai Karen.
Website Development--continued

The way in which this was accomplished was to have each student group (I had fifteen students divided evenly into five groups—religion, economics, government, family, and education) submit a thirty-page chapter on their area of concern with relevant pictures interspersed throughout the chapter. The submission was done on disk (in either HTML or Microsoft Word format). Students also submitted journal entries for each of the days of our trip abroad and two scanned pictures with rich descriptions of two Karen artifacts for our virtual Web Museum of Karen Culture. With the assistance of one of the students, I brought all the materials into a single webpage with a link to my own homepage.

The benefits of this webpage-construction experience are the following:

- Students are producing their materials for a wider audience and have a concrete product of which they can feel proud.
- Students have an incentive to do better work.
- Students can encourage others to learn about and develop an appreciation for Karen culture.
- The Karen people have a resource for themselves to chronicle their history and culture.
- The construction process builds group cohesiveness.
- The webpage is a wonderful recruitment device for future interim students.
- Finally, the webpage can be expanded in future years and provide an archive for student experiences abroad.

While there is additional work involved, I would recommend the experience of webpage formation as an outcome of study abroad because the advantages involved far outweigh the energy and efforts related to its creation.
INSTITUTIONAL BACKGROUND

Furman, founded in 1826 by South Carolina Baptists, is the sixty-fourth oldest college in the nation. Issachar Roberts, associated with the origins of the Taiping movement, attended Furman as did scores of other Baptist missionarines to Asia. One might assume that the study of Asia grew out of this 19th century evangelistic zeal, but as we know, history is rarely so neat. Academic Asian Studies at Furman was spawned by the curricular idealism of the 1960s.

In 1968, well in advance of American higher education's increasingly healthy recognition of Asia's importance, the Furman faculty began requiring every student, regardless of major, to take a course on Asia or Africa to qualify for graduation. The faculty was inspired by the notion that no individual can be considered liberally educated without an appreciation of a culture other than his or her own. This decision was particularly remarkable since only one faculty member at the time, Ed Jones, had any academic training in such areas. Clearly the immediate task was to provide courses to meet the new need. The initial strategy was to "retool" several faculty members who were at the time in mid-career. Availability of funding for study in South Asia allowed Jones to organize a summer faculty development program designed to "jump start" Asian course development in history, art, literature, economic development, and religion. Job Thomas (Davidson College) served as the primary resource person for the group.

While "retooling" continues even today, various academic departments soon recognized the value of adding a formally-trained Asian specialist. The first, a Chinese political scientist, was hired in 1973. At present we have seven faculty members with graduate degrees in some area of Asian Studies. Three represent the second generation of Asianists having been hired to fill posts vacated by retirement. With the exception of the language teachers, all of us also teach non-Asian courses in our academic disciplines.

In 1987 Furman created a Department of Asian Studies. From that time all Asianists have maintained a dual appointment with both Asian Studies and a more traditionally defined discipline-specific department.

CURRENT FACULTY (rank and date hired)

Jim Leavell (Herring Professor of Asian Studies, 1974) teaches courses in Japanese and Chinese political, religious and art history. His current research interest is Japanese pilgrimage. He is currently serving as department chair and is active in Furman's program to utilize technology in classroom teaching.

David Shaner (Poteat Professor of Asian Studies, 1982) edits a book series on philosophy and science for SUNY Press. As an Aikido master, he trained the two students who won the team world championship in 1997. His dissertation at the University of Hawaii was on Kukai and Dogen.

Long Xu (Associate Professor of Chinese Language, 1988) established our foreign study program in Shanghai which has grown dramatically during the last three years. He directs the Chinese language house and publishes English translations of modern Chinese literature.

Shusuke Yagi (Associate Professor of Japanese Language, 1989) is currently teaching an experimental introductory Japanese course using video conferencing. This project is funded by a Mellon grant which allows Dr. Yagi to simultaneously teach two groups of students—one at Wofford College and the other here on the Furman campus. As a trained anthropologist his doctoral dissertation on folk religion focused on Thailand where he spent his teen years. We had originally hoped he would be teaching some anthropology courses, but the success of the Japanese language program has absorbed his entire teaching load. He directs our Japanese language house.

Sam Britt (Associate Professor of Religion, 1992) has done research in India, China and Africa. As part of his sabbatical leave he is currently teaching Asian religion at Kansai Gaidai University. Dr. Britt is co-director of the South Carolina team working on Harvard's Pluralism Project.
Kailash Khandke (Assistant Professor of Economics, 1995). Although a native of Bombay, his interest in the economics of the Pacific Rim only developed after joining the Furman faculty. He specializes in the political economies of developing nations.

Demerie Faitler (Assistant Professor of History, 1996) is a historian of Song intellectual history. She is the energetic faculty sponsor of the ASIA Club and has interests in Chinese medicine and women’s issues. Dr. Faitler participated in the ASIANetwork seminar to India directed by Job Thomas.

Kate Palmer (Assistant Professor of Political Science, 1997) researches Chinese minorities. She led our program in Shanghai during the fall of 1999.

Furman’s Asian specialists have been active regionally and nationally. As one of the founding institutions of the South Atlantic States Association for Asian and African Studies (SASASAAS), Furman provided the executive director for several years. A Furman Asianist served as the director for the South Carolina Consortium for International Studies (SCCIS) during its first ten years. When the idea for A.S.I.A.N. had its origin at St. Andrews College, Furman faculty were among the first invited to help develop the concept. Two of our people have been elected to the presidency of the Southeast Regional Conference of the Association for Asian Studies (SER/AAS). One currently serves as an editor of the Southeast Review of Asian Studies, an interdisciplinary journal published by SER/AAS.

CURRENT PROGRAMS

Student foreign study was an early development following the curricular changes in the 1960s. Furman and Gustavus Adolphus became the first schools to link formally with Kansai Gaidai University in what is now the strongest undergraduate exchange program in Japan. During the fall of 1999 we sent twenty-six students on our own program located at East China Normal University in Shanghai. We have recently joined the program at Hong Kong Baptist University.

New dorms at Furman allowed us to create language houses for Japanese and Chinese in the fall of 1998. Students have organized the Furman University Japan Interest (FUJI) club as well as a broader Asia Club.

We are fortunate to be located on the outskirts of Greenville, SC where the large South Asian population has built a Vedic Center. Our students are invited to a variety of religious ceremonies and festivals throughout each year. Our courses in Japanese art and culture are enriched by the local Nippon Center’s traditional tea room, extensive gardens, and seasonal festivals.

FURMAN’S ASIAN STUDIES MAJOR

The standard major at Furman consists of eight four-hour courses. (With few exceptions classes meet five-days per week.) Furman’s academic calendar is a three-two-three arrangement with a short January-February term. In the spring of 1999 we had twenty Asian Studies majors and several “fellow travelers.”

An Asian Studies major must take . . .

An Asian language: Majors are required to take through the 21 level of Chinese or Japanese. The 21-level course counts toward the eight-course major requirement.

Two courses in history:

- Survey of South Asian (Indian) History [Faitler]
- Cultural History of China [Faitler/Leavell]
- History of Modern China [Faitler/Leavell]
- Cultural History of Japan (premodern) [Leavell]
- History of Modern Japan [Leavell]
- History of Japanese Religion [Leavell]

One course in social science:

- Asian Economics [Khandke]
- Politics of China [Palmer]
- Politics of South Asia [Palmer]
- Politics of Asia [Palmer]
- Issues in Chinese Politics [Palmer]

One course in fine arts or literature:

- The Arts of China and Japan [Leavell]
- Survey of Chinese Literature [Xu]
- Classic Chinese Fiction [Xu]
- Twentieth Century Chinese Literature [Xu]
- Modern Japanese Literature [Yagi]

One course in religion or philosophy:

- Philosophy of India [Shaner]
- Philosophy of China [Shaner]
- Philosophy of Japan [Shaner]
- Hinduism [Britt]
- Buddhism [Britt]
- History of Japanese Religion [Leavell]

One senior seminar/research project

One course in each of three Asian regional areas

Most courses in the Asian Studies curriculum carry both disciplinary credit (history, literature, etc.) and regional credit (India, China, Japan).

For more information, contact: Jim Leavell, Department of Asian Studies, Furman University, Greenville, SC 29613. [jim.leavell@furman.edu]
INTRODUCTION

Recent events of "ethnic cleansing" in the former Yugoslavia, and the ethnic violence which has racked Indonesia in the last few months have raised the specter of ethnicity as a destructive phenomenon. In the public mind ethnicity carries the connotations of persistence of cultural difference and of minority groups demanding recognition as equal citizens within a nation-state or the creation of an independent entity within the system of nation-states. The perceived dangers of ethnicity and the tragic consequences of such perceptions can be traced primarily to the rise of the nation-state or the colonial state. Communities have existed without the state, but they only become ethnicized as a minority when in contact with a dominant center. The word ethnicity itself derives from the Greek, *ethnos*, which was used to refer to a group mainly in northwest Greece whose "primitive" social organization was contrasted with the more cultured and developed *polis*, or city state.

Any group assuming a majoritarian status in society by controlling access to power and resources of the state relegates others to ethnic minority status. Groups in the uplands of northern Luzon in the Philippines maintained cordial and equal relations with their lowland neighbors until the arrival of the Spaniards in the sixteenth century. The Christianization of the lowlands created a Hispanicized Filipino majority, which was defined in opposition to the now minority status of the uplanders. To preserve majority status, institutions of the state were mobilized, particularly official histories, to create and disseminate myths of common origins, ancestors, and traditions. Thus was born the idea of a "pure" homogeneous majority threatened by the "mongrel" ethnic minority Other. Nation-states may create a belief in homogeneity through a reconstruction of origin myths or through the ideology of the melting-pot syndrome.

Individuals, however, are not locked permanently in any particular ethnicity. Under certain conditions there is an element of choice, particularly in areas where people are physically similar, are normally polyglot, and operate in a multiethnic environment. In discussing this vast topic of ethnicity and identity in Asia, I would like to focus on one particular dimension: the dialogue between the individual and the state which occurs within the framework of the creation of majority and ethnic minority status. I hope to illustrate the dynamics of such a dialogue in my own personal ethnic journey and the case of majority-making in Malaysia. I will then conclude by drawing some implications of the themes in this talk for new directions in teaching and researching ethnicity in Asia and elsewhere.

INDIVIDUAL CHOICE AND THE STATE: A PERSONAL COMMENT

I was born in Hawaii of immigrant parents from the Philippines. There was no wrestling with ideas of "primordial sentiments". I was a Filipino by descent because I was not a Japanese or Okinawan or Portuguese like my neighbors. This was obvious by my skin color, the food I ate at home, my name, and the way I was labeled in school, in documents, in any activity where difference was measured. There was nevertheless some ability to escape the stigmatism of belonging to this lower status ethnic minority in Hawaii. Lighter-skinned Filipinos could claim to be Chinese, thus
lifting their status a few notches, but for those of us whose families came from the provinces, our dark skin restricted ethnic mobility. Nevertheless, as children of immigrants born in Hawaii we had another choice of ethnicity denied our parents. We could claim to be Hawaiian, or children from the territory and later state of Hawaii. In schools and in the media we were encouraged to think of our uniqueness, of our being multicolored people like the hues of a rainbow. Our source of pride was the close mingling of the groups, the picture of racial harmony at a time in the 1950s when black-white relations on the mainland U.S. were a source of grave concern.

I left Hawaii in 1960 to attend university on the East Coast and then began an academic career which took me to the Netherlands, Malaysia, Indonesia, Australia and New Zealand. When I returned to Hawaii in 1993, I was overwhelmed by the changes which had occurred since I left. Awareness of ethnicity/race was still very much alive, but the categories had changed. Intermarriage between races had become widespread (some 55-60% of school children are said to be of mixed marriages), and now the largest single group was the whites or haoles, who comprised between 25-30% of the population. This was in stark contrast to my youth, where in my high school graduation class of about 175, there were three haoles: the daughter of the principal of my high school, the daughter of an English teacher in the high school, and the son of the Congregational minister.

In the present Hawaii not only has the menu of ethnicities and identities changed, but the choice is far more politicized than in the past. I have not simply accepted an attributed ethnicity; I decided in 1993 to stress my Filipino ethnicity as a conscious political act. It identified me with a "minority" group fighting for greater access to educational and economic resources in the state and in the nation. My older association with the identity of "Hawaiian" was now out of reach because it had reverted to the ethnic Hawaiians, who sought recognition as the indigenous people of the islands. The old Hawaiian panethnic identity of the 1950s was now termed "Local," to emphasize one's roots in Hawaii in contrast to newcomers, whether mainland haoles or the many new immigrants from Asia and the Pacific. While the state's tourism policy aggressively markets Hawaii's sunshine, blue skies, aqua-green waters, and ethnic/racial harmony for economic reasons, the reality is less sanguine. A recent study by Jonathan Okamura at the University of Hawaii exposes such stereotypes to reveal the tensions which are now fairly evident in Hawaii, particularly with the rise of the Hawaiian sovereignty issue.

For me, then, ethnicity is a political choice. I choose to be associated with Filipino Americans, but I am also proud to be "Local." In the last election in Hawaii, Governor Ben Cayetano opted to emphasize his Local rather than his Filipino-American roots, which made sense in the context of Hawaii's multiethnic politics. I identify culturally with the Local identity because I believe in preserving Hawaii's unique local Creole language ("Pigdin English") and its tolerant attitude toward life ("the aloha way"). But politically and emotionally I claim a Filipino-American identity in order to work toward a multicultural America with no majority status, where ethnicity is not a minority appellation but a descriptive label for all groups, including the many different Euroamericans.

This personal vignette highlights the manner in which an individual can negotiate his/her various identities in response to the state in specific local contexts and in different time periods. Yet these decisions are not without problems, and the ethnic conflicts which continue to plague this planet force us to try to understand how and why ethnicity persists and why it arouses such fierce and fearsome loyalty.

THE STUDY OF ETHNICITY AND IDENTITY

Although the formal study of ethnicity began some time in the late nineteenth century, the subject grew in popularity in the middle of this century particularly among sociologists and anthropologists. Early scholarship attempted to identify certain "primordial sentiments" which defined a group, while later studies rejected this approach and argued that ethnic identities were flexible and tended to shift in response to differing situations and circumstances. Frederik Barth's often-referred-to statement that the focus of research should be the boundaries which delimit the group and not the cultural stuff it encloses, highlights the importance of the interrelationships of groups in the determination of ethnicity and identity.

Postmodern and postcolonial critiques have forced us to re-examine our inherited assumptions regarding ethnicity, and to recognize the role of a dominant group in controlling the institutions of power and imposing definitions of the center and the ethnic margins. To create a majority group in the center, it is necessary to establish boundaries in the Barthian sense and then institutionalize them to exclude others. These boundaries are based on mythology and constructed histories which provide the legendary common ancestor, the original homeland, and the earliest laws and customs of the group.

In this construction the idea of a pure and homogeneous race is essential because it erects the boundary with the ethnic, mongrel Other. In contemporary Japan, for example, state recognition of the Ainu, the Burakumin, Koreans and other "non-Japanese" groups was necessary to highlight the purity of the Yamato minzoku, the pure Japanese race. The fundamental identification of the "pure" Japanese race was with an agrarian lifestyle; hence the Ainu and the Burakumin were excluded as groups engaging in a non-agrarian and therefore a non-Japanese way of life. In China the idea of a category of Han Chinese comprising 94% of China's population is of recent origin created by nationalists. But the reality is of numerous ethnic and linguistic groups in China who are unaware of their assigned Han identity. In Indonesia the imposition of cultural attributes of the dominant Javanese ethnicity onto constructions of national Indonesian identity has been amply documented. Creation of the center formalized the dominance of one group which is then "de-ethnicized" to become a national identity, forcing all others
to the margins as “ethnic minorities.” Let me provide a fuller illustration of this process of boundary making between majority and minority groups by looking at Malaysia.

THE MAKING OF A MAJORITY: THE CASE OF THE MALAYS

In present-day Malaysia the Melayu, or the Malays, are legally acknowledged as the indigenous people of the land, and they are guaranteed special rights and privileges in the Malaysian constitution. All other ethnic groups, particularly the Chinese, are relegated to minority status. The government’s encouragement of large families among the Malays has finally resulted in the Malays being also numerically the majority ethnic group. The story of the creating of Malay majority status is an intriguing historical tale which reveals much of the role of the state in the determination of majority and minority identifications.

Historical linguists have identified a “homeland” of Malayic speakers somewhere in the headwaters of three parallel rivers in southwest Kalimantan or Indonesian Borneo. It is believed that sometime between c. 500 and 200 BCE there was a migration of some of the Malays from Borneo to southeast Sumatra in Indonesia. The association of the Malays with the Malay Peninsula is a relatively recent development. Malay traditions, confirmed by Chinese and later Portuguese sources, record a movement of a group of Malays from southeast Sumatra to the Peninsula sometime just prior to the foundation of Melaka in the early years of the fifteenth century. The term “Malay” was reserved for this small migrant group which came to govern the pre-existing communities of fisherfolk and other indigenous inhabitants of the land.

With the spectacular economic success of Melaka, its rulers deliberately encouraged the association of Malayness with the kingdom of Melaka, hence making Melaka the ultimate measure of all things Malay. When the British established a colonial state in Malaya in the nineteenth century, they acknowledged the Malays as the primary inhabitants of the Peninsula. The large numbers of Chinese and Indians imported to labor in the tin mines or the rubber estates were regarded as temporary, and the British assumed the official stance of being simply “advisors” to the “indigenous” Malay rulers. Histories written by British colonial scholar-officials encouraged the belief that the Malays were indigenous to the Peninsula and therefore lords of the land.

Independence in 1957 brought a new set of problems for the Malays because they inherited a land from the British in which they no longer formed the numerical majority. Yet the belief that they were indigenous remained, and the primacy of the Malays was retained in the new British-formulated Federation Plan which created the new nation. The formation in 1963 of a new entity, Malaysia, was carefully crafted to help maintain the numerical balance between Malays and Chinese. It was done through combining the indigenous groups in Sabah and Sarawak in Borneo with the Malays to create a new identity known as Bumiputera, or “sons of the soil.” Then with the expelling of Singapore from Malaysia in 1965 a substantial Chinese population was excised from the land to create a Bumiputera numerical dominance. With the rapid population growth among the Malays and restrictive immigration policies, Bumiputera numeric superiority in Malaysia is assured.

The ethnic riots which erupted in Malaysia’s capital of Kuala Lumpur in 1969 revealed the fragility of the ethnic arrangements in Malaysia. Though the Malays continued to control the police and the armed forces, they still harbored a fear of the minority Chinese because of their economic dominance. The social and economic restructuring of the society which followed under the New Economic Policy proclaimed in 1971 increased the percentage of Malay ownership in the economic sector, but it has not removed the distrust of the Chinese. There is therefore a schizophrenic official governmental policy which continues to safeguard Malay privileges, yet demands assimilation of all groups into an ethnically undifferentiated “Malaysian.” What constitutes a Malaysian has been determined by the Malay majority, in which the Malay language has become officially the “National Language” (Bahasa Kebangsaan), and Malay culture has become the foundation for the creation of a Malaysian culture. At work is the process of the de-ethnicization of the Malays to become the national identity. As the case of Malaysia demonstrates, numerical and economic dominance alone does not assure a majoritarian position in society. Achieving this status requires ongoing state manipulation of central institutions, including the police and the armed forces. While ethnicity remains a mode of social and political differentiation in Malaysia, the crucial issue adumbrating ethnic relations is the preservation of the majority-minority dichotomy.

IMPLICATIONS FOR THE STUDY OF ETHNICITY IN ASIA

Postmodernist and postcolonial critiques argue for a rejection of the center-margin or majority-minority paradigm in the study of ethnicity. If all groups in society were accorded an ethnic status free from a majority-minority division, multiculturalism would not be viewed as a threat to the majoritarian concept of the state but as a sign of the health of the entity. For every case of ethnic conflict and violence in society, one can counter with an example of a positive interethnic relationship. Moreover, the removal of the majority-minority dichotomy with its center-margin corollary greatly expands interpretative possibilities in the study of ethnics.

Let me draw examples from my own discipline of history. It would be interesting to conceptualize the writing of the history of China and Japan without the hegemonic centrist framework. The rise and fall of dynasties or governments at the center may have a counter-cyclical effect in the margins. It may even be argued that the margins prosper because of the freedom to act outside central restrictions or because of the necessity to innovate. Even in India or Indonesia, where the multiplicity of ethnics has been an
ever-present reality, history-writing has been structured by latter day conceptions of centers represented by the nation-state. If history were traced not from the center outward, but from the margins inward, a far more dynamic picture may emerge. By problematizing a group’s attempts to achieve a majoritarian position through the appropriation of national symbols, an alternative history may be able to detect local and regional strategies of survival and the intricacies of negotiating identities. The group in control of the state apparatus is only one part, albeit an important part, of the multilateral relationships established by each ethnicity. In this useful enterprise, one would reject the centrist attempt to trivialize “local” history by citing its parochial interest and value. Instead, one would attempt to restructure history as complex networks of localized relationships between ethnic groups, including that at the center.

These decentered histories could also employ local ethnic concepts, such as ideas of space. In premodern Thailand before the adoption of international mapping conventions, boundaries were determined by religious, magical, strategic, economic or demographic factors, but rarely by territorial considerations. These differing ways of understanding space offer a novel opportunity to examine the role of ethnic groups in each of these separate spheres, thus providing a depth of perspective rarely attained in centrist histories. To illustrate this point, let me just take one example of how a local conception of religious space can provide a new way of thinking about religion.

Studies often emphasize the role of centralized states in the spread of world religions, with some even demonstrating the seamless expansion of religious and secular power. A decentered view of world religions, on the other hand, would focus on the localization of such religions by ethnic groups. A recent study by Matthew Amster describes how the Kelabit, Lun Bawang, and Lundayeh peoples inhabiting areas on both sides of the Malaysian and Indonesian border in interior Borneo have created a new religious space located at Mt. Murud, the highest peak in Sarawak. What began as an evangelical Pentecostal Christian faith in the mid-1930s underwent two separate localizations in which the Holy Spirit and the sacred Mt. Murud were accorded major roles in keeping with local beliefs in spirits and high places. Thus was created a panethnic religious movement which reinforced a long history of interethnic relations in the interior away from centrist attitudes on the coast.

Trade ties are another common form of boundary-making at the margins which ignores arbitrary nation-state borders established by international law. The contiguous land areas between southern China and the northern areas of mainland Southeast Asia form a logical unit based on trade relations among “transnational” ethnic groups. In another area economic ties between ethnic groups sharing a common sea between the southern Philippines, northern Sabah in Malaysia, and northern Sulawesi in Indonesia have persisted despite the creation of nation-state borders. This region has now been officially recognized as one of the newest ASEAN (Association for Southeast Asian Nations) growth triangles, reaffirming an older tradition of free movements of groups in the area.

Nation-state borders are also meaningless with regard to individuals who “feel” that they belong to a specific ethnic identity. The idea of “feeling” Filipino or Vietnamese, for example, refers to those who have been labeled ethnicities in their adopted lands and no longer share many of the common features associated with the homeland. This is the situation of recent migrants and their descendants even into the fourth or fifth generations. Conceptualizing the story of the nation from the margins would provide a far more complex rendering of national history than is currently found in history books. It would depict the struggles of ethnic groups in constructing their sense of identity through dialogues with their homeland and their adopted land. It would also reveal the layers of identities which are required by individuals in their daily lives, including that of a panethnic identity, in order to negotiate a greater share of resources from the center. This is the story of ethnic minorities throughout the world, including the U.S. More studies employing perspectives from the margins need to be produced in order to argue successfully for a rendering of official national histories which represent all groups in society.

CONCLUSION

Let me reiterate in conclusion that the rejection of the politics of majoritarianism for a decentered view of society should be one of our principal objectives. With ethnicity unshackled from its association with minority status, the scramble for access to resources would still persist but without the xenophobia of the majority. Ideally, then, all ethnic groups, including the dominant ethnicity, would negotiate the identity of the nation-state on equal terms. Multiculturalism can then be advocated as a sign of a healthy, self-confident state drawing on the strengths of its many ethnic groups. The shift in attitude of the state would therefore ensure a different type of dialogue with the individual if ethnicity is not simply about allocation of resources but about how one can contribute to the creation of a truly multicultural society.

Focusing on the margins also offers an exciting prospect for researching and teaching about Asia. Local ways of conceptualizing knowledge, such as the varied ways which a group determines space, may provide insights to help the researcher uncover new boundaries and new meaningful relationships defined not by the nation-state but by the ethnic groups in the margins. Students can also be challenged by visions of national histories which do not privilege centrist perspectives. This would not only be a stimulating enterprise but also one which would increase awareness of the constructed nature of difference. The end product, I hope, would be greater toleration and the removal of the association of ethnicity with minority status.
**SUGGESTED READINGS**


---

**Study Abroad and Legal Issues**

**Stephen P. Nussbaum**

**Earlham College**

**PRELUDE**

Earlham, and specifically a program I direct, has recently been involved in litigation attracting considerable national attention. Regarding that process I am authorized to state the following:

"The parties have reached an agreement to resolve and end their litigation. In the interest of the parties involved, the parties have agreed to keep the terms of their resolution of the litigation confidential and not to revisit the particulars of this litigation. The parties agree, however, that Earlham College and each of the educational institutions involved are committed to the safety of their students who participate in foreign study programs."

**INTRODUCTION**

Anthony Giddens has suggested that with modernity our ways of trusting each other have evolved: we have moved from trust being embedded in local communities, kinship groupings, and religious cosmologies to trust as embedded in dyadic personal relations, in friendship, on the one hand, and in impersonal abstract systems, in bureaucratic safeguards, on the other.¹ A glance at the response to the current debates about safety in study abroad suggests that the field is caught up in this transition. I fear this transition marks a shift to a world where educational practice abroad is safeguarded not by trust in local peoples, wherever they reside, but rather in formal bureaucratic processes within this country. As this process has unfolded an unease has settled over study abroad offices across the United States and they have begun to examine their procedures typically with an eye towards avoiding, limiting, or shifting liability.

In commenting on this I would like to do three things:

- First I’d like to discuss some of the bigger issues shaping the conversation;
- then I’d like to make an argument for study abroad;
- and finally I’ll make practical suggestions for those of you involved in managing study abroad programs.

**ORIGINS OF THE CONCERN WITH SAFETY AND RESPONSIBILITY**

In the past five years we have seen the creation of a new risk management industry for study abroad. We have seen several articles in *The Chronicle of Higher Education*, and both *DateLine* and *USA Today* have devoted issues to this topic. NAFSA (Association of International Educators) has spent considerable time creating guidelines for the field.² Several factors shape this conversation. They fall into two areas. The first deals with issues intrinsic to the field of study abroad.

I don’t think we can avoid acknowledging that there is risk. We live in a tremendously diverse world where unpredictable things happen. We live in a world where even though we might do our best to limit risk we often cannot have sufficient knowledge to avoid it.

We also send very diverse students into that world. Our students are young Americans and this means that, almost by definition, they are risk prone. They are young. They think they will live forever. And they have been socialized to be skeptical of distant truths and to believe that their immediate experience is their best teacher. Some take medical and emotional issues with them as they go abroad—when you put the diversities of the world and our students
together there is unavoidable risk. Unfortunately this can and has lead to tragic situations.

Along with this it is worth stressing that study abroad is still a new field. Among our fellow educators and the public there are strong financial and emotional incentives to see our institutions as located in a single place: the campus is perceived as a bounded unit made up of buildings and grass. In part for this reason study abroad remains an under-funded and under-theorized field. Debates rage and fashions come and go in second language acquisition, but we have yet to create significant debates within the academy on second cultural acquisition. Our students, and ourselves, are strangely absent in discussions of hybridity and borderland communities. Because of these tendencies in the United States study abroad tends to be poorly understood and not well positioned to defend itself. Of course, there are many liberal arts colleges where study abroad has become an integral part of the curriculum—such institutions constitute a notable exception to this general situation.

A second set of issues shaping this conversation spring from the nature of our institutional and legal structures in this country.

We have a powerful adversarial legal industry. It and the press rarely distinguish between risk and the perception of risk. Unfortunately distant cultures seem to be perceived as riskier than nearby ones. I suspect this is not likely to change.

We also have a powerful insurance industry playing a role, often behind the scenes, in shaping our risk management practices. In addition to appropriate legal practice, insurance is the key way we manage risk. And these methods for responding to risk, and to perceptions of risk, often combine to foster conflict in our courts.

I fear that the concern with safety and responsibility is already, in small but incremental ways, discouraging institutions from engaging in foreign study, or, at least, discouraging them from rethinking the boundaries of their campuses and their collaborative ties with other institutions. The argument here is that while we talk of globalization another set of forces is at work to keep our students on our campuses, forces that often also include encroaching fiscal constraints and a misplaced emphasis on credentialing among students. The liberal arts college and the study of Asia are in many ways at the forefront of this conversation. The liberal arts college has a rich tradition of study abroad and Asia presents the most distant and still only marginally incorporated object of study.

RESPONSES TO THIS SITUATION

I think there are two appropriate responses to this situation:

1) We need to become better at adopting the representations, and in some cases the practices, preferred by our legal industry. Some of these practices are likely to improve the quality of the educational services we provide. For example, NAFSA has put together a series of guidelines emphasizing the contractual relations between ourselves, our students and their parents. I think such guidelines are helpful. They encourage us to see students as legal individuals with both contractual rights and obligations. I think we should follow up on these insights and stress that study abroad is a privilege. It is a privilege that students can lose if they do not live up to our expectations of them—in effect if they do not live up to their contractual obligations. Approaching students in this way can, I think, encourage some of them to mature more quickly as legal individuals who enter into contracts, acquire obligations, and are held accountable for their actions.

2) Secondly, we need to mount an argument for the educational merit of study abroad and we need to devote more resources to it. This would permit us to take advantage of the tremendous educational opportunities awaiting our students abroad, especially in non-traditional destinations. I would like to comment on this last area first.

THE EDUCATIONAL CHALLENGE

This moment strikes me as an important one for clarifying our educational goals and for advocating taking our students to Asia as we bring Asian students to this country.

As we think about study abroad we need to recognize there is no single or preferred model. Study abroad programs can and have easily been shaped to fit the multiple goals, constituencies, and collaborating institutions that comprise them. My own experience is with language based cultural immersion programs in Japan.

As we think about study abroad it is important that we primarily approach it as educators. John Dewey taught us long ago that educational processes and socialization processes go hand in hand. He said this was true of all education and that effective pedagogy had to speak to the condition of students. It needs to link educational lessons with the prior experience of students while anticipating their future experiences.

My sense is that no field within the academy more successfully blends the two, educational processes and socialization processes, than study abroad. We are in the job of recreating our students, re-socializing them as we educate them. We teach them how to bow in other people’s homes while we introduce them to discourses on the nature of benevolence, or if you prefer, of hegemonic practice. It is worth stressing that study abroad as a field links the body, performance, and reflection with apprenticeship-style learning processes. It is a field, especially in cultural immersion programs, that introduces the life-worlds of local peoples to our students and gives them, in some real sense, a second home elsewhere in the world. This is an incredibly rich field for educational institutions to explore.

I should also stress that if we pursue the pragmatic insights of Dewey, then foreign student pedagogy in nearby cultures is distinct from foreign study in distant cultures. Our students and the local peoples and faculty who teach them need to negotiate much greater distances in Asia to acquire mutual understanding than I suspect is the case for
comparable students in Europe. This means that the challenges of study abroad in Asia will often be distinct from those of Europe and that the field itself is, to that extent, a unique and particularly interesting one. It also means that as we think about study abroad in Asia we are better off planning longer sojourns abroad for our students. In this context it is worth noting that the current trend is toward shorter periods abroad.

Finally, I think it is also important to state that well-crafted foreign study is the single best method for fostering the development of mature citizenship in our global society. Universities are meant to lead national communities in developing such citizenship. As a mode of social organization we precede the nation state and it is, I think, important that we keep the bigger picture in mind while we work on what is increasingly coming to be referred to as issues of safety and responsibility.

THE MANAGEMENT CHALLENGE

As we think about managing foreign study programs it is important to stress that there are a number of ways to limit risk, even if it can’t be avoided altogether. To help in thinking about this, I will try to quickly list a number of strategies. Some involve activities you can do abroad, many involve activities you can do in this country. This is because as we stress contractual relations with students the jurisdiction of these contracts or putative contracts is likely to fall in the United States.

OUTSIDE OF THE U.S.

If you actively manage programs abroad it is important to:

1) Put your educational goals and ethical concerns first. For example, one could argue that by placing students in dorms you can limit your liability, that host families or other arrangements are riskier. All of my experience suggests that host families are tremendously educational. I think we should resist any advice that limits the educational goals of our programs. To the extent that we don’t put our educational goals first the logic of limiting risk is likely to constrain them.

2) If you manage a program abroad it is crucially important that you trust your common sense and don’t be reluctant to use your authority as an older and wiser person. This is your job. For example, the pros and cons of disclosing confidential information is an often-discussed area. My sense is that we should not be reluctant to disclose what might be perceived as confidential information when we feel the situation demands it. Such things will always be judgement calls. But I don’t think we should fear making them.

   The general point here is that we should challenge the law to follow us rather than lead us.

3) Invest in staff. Study abroad is always a hybrid activity. Ideally you should have staff who know your students and are intimately familiar with the world they are coming from as well as staff who know and are intimately familiar with the world they are entering. We need to link educational processes and staffing in this country with comparable processes and staffing in Asia. We need to spend more time establishing collaborative programs with local institutions in Asia and establishing faculty and student exchanges. We also need to spend more time leading students abroad and returning to our campuses with them after lengthy sojourns away.

4) In all of this it is important to recognize that students are “out of place” creatures. They are continually walking on uneven ground. It is important to explain risks, but also to be there as students learn to dwell in another cultural setting. As much as possible, surround your students with a thick human interface. Teach them to understand and trust local people. Don’t let them be alone.

IN THE U.S.

1) Incorporate. Be sure you have a clear legal home. Be sure your institutions are behind you. They are the legal/corporate players, not yourselves.

2) Sign Collaboration Agreements. If you work with other institutions, especially in the U.S., be clear about your respective duties and obligations.

3) Buy Insurance. If you collaborate with other U.S. institutions be sure they also have insurance or that they are named beneficiaries of your policy. If several institutions jointly own a program be sure this is spelled out. If not, should you be pulled into litigation, you might find yourself and your partner institutions caught in the middle of acrimonious discussions between your respective insurance companies.

4) Build Reserve Funds. Don’t assume all expenses will be covered by insurance.

5) Periodically read through the core documents used by other programs. These include waivers, health forms, program evaluations and the like. These are a rich source of ideas for shaping your own program and its core documents.

6) Monitor the conversations in the field, especially at NAFSA & SECUSSA (Section on U.S. Students Abroad).

7) Periodically read and discuss with your staff the NAFSA guidelines and other pertinent publications. How well do your programs fit whatever standards or recommendations you find in such literature?

8) Some of you will have already noticed that I have not suggested you consult with a lawyer. Instead, I do suggest that as questions occur to you, you consult closely with your Provost or Academic Dean, your Dean of Students, and the person who handles insurance on your staff. These are your in-house legal experts. They also are the appropriate people to pass your concerns on to the college’s counsel or to set up appointments for you to speak directly with counsel.

9) If you manage foreign study programs or teach about Asia and are concerned with this new field, I think you will find that entering it is much like teaching a new course. You will be forced over and over to view familiar material from novel perspectives. Its good to remember that you are well qualified to enter into this process. If you view it as an educational one I think you will find it both intellectually interesting for yourself and very much worthwhile for your college or university.
If you are concerned with your potential personal liability contact professional organizations whose members frequently lead students on field trips like the American Anthropological Association or the American Geological Association. Ask these organizations about their suggestions for personal liability insurance. If you own a home there is a good chance you already have personal liability insurance. In most cases, should you be pulled into litigation, the plaintiff will target the assets of your college or university, rather than your more limited ones.

As you become schooled in this area you are also likely to become the interpreter of American legal and institutional practice to your foreign collaborating institutions. If we are not sure how to shape our practices to conform to emerging standards they are at an even greater loss to figure out what we are doing.

As you engage in this process you also gain a new appreciation of American democracy and the necessary tensions between institutions, courts, and legislators. In closing let me give a couple of examples of this tension and of why I began by stating that an unease has fallen over study abroad offices across the country.

As you move into this new area, you are likely fairly quickly to encounter a variety of the self-help guides currently being published often by lawyers or people with extensive legal training. In reviewing this literature it is important to recognize the conundrums of all specialists—including ourselves. What constitutes an explanation? And especially, what constitutes an explanation when a clinician is speaking with a client? In preparing a self-help guide, should specialists explain things in great depth? Should they make general recommendations? Should they make a checklist of things to do? Should they recommend that every one consult their own specialists?

I think a lot of the anxiety in the field comes from our own misgivings when dealing with specialist knowledge in the hands of others. Often this results in an urge on our part to turn to legal professionals and say: “Just tell me what to do.” Let me close with a couple of examples of different ways they might, and have, responded.

A key question regarding the participation of American institutions in study abroad concerns the applicability of U.S. federal statutory laws abroad. In managing our study abroad programs do we need to comply with Title IX, FERPA, and the like? One approach is found in a document published by United Educators as part of their managing liability monograph series. It assumes that all study abroad programs should have a risk assessment committee including in-house legal counsel and a risk or safety management officer in addition to study abroad professionals. It presents a checklist of statutory laws that might be applicable abroad and asks program administrators, with the aid of committee members, to state their action plans for each of the laws. Such laws include: ERISA, OSHA, Title VII, Title IX, ADA, FERPA, Campus Security Act, Drug Free Schools and Communities Act, among others. Blank columns are left for administrators to list all applicable local laws at the program site and for counsel to list additional U.S. laws that apply. A series of queries follow, including:

- “For each area above, does the program have separate policies in place...?”
- “For each area above, has legal counsel reviewed and approved the overseas policy?”
- “Has a foreign attorney been retained or consulted?”
- “If so, does that attorney review all agreements and legal documents for compliance with local law?”

A very different approach to the same issue is found in Managing Liability and Overseas Programs by Kent M. Weeks. He reviews potentially applicable federal statutes and discusses each. In most cases he states that the courts have not yet decided the applicability of the statute beyond the borders of the United States. He encourages institutions to consider voluntary compliance and to look closely at the specific character of their study abroad programs in thinking about the potential applicability of such statutes.

This text draws the reader into thinking about questions of law rather than deferring such questions to a legal expert. I suspect most academics, especially those who are specialists in study abroad or who regularly take students abroad, might prefer this approach. It enhances the capacity of such staff to exercise informed judgement. In the long run, the training of staff in this area is, I suspect, one of the growth points for study abroad, especially within the institutional settings provided by liberal arts colleges. Both methods are effective in doing this. Should you opt for the latter approach, please note that the text is almost two hundred pages. It contains multiple examples of problems that have occurred abroad, applicable laws, and their competing interpretations. My sense is that this is not particularly difficult material to read and understand, but that staff working their way through the text would be well served to have opportunities for discussing it and its applicability to their programs with others.

Let me give a second example. It has become fashionable to have students sign waivers when engaging in off-campus activities. This is particularly true of foreign study. The legal merit of a waiver, however, can only be determined in court. And, as you enter into this process, you will soon discover that there is considerable difference of opinion both among legal experts and in different jurisdictions. This becomes even more complex as you enter into contractual relations with foreign institutions. Waivers, for example, are rarely used in Japan where they tend to be seen as a corruption of public morals: how can one be forced to waive a legal right? Similar opinions exist in this country and indeed courts will not recognize waivers that limit your human or civil rights. They also often will not recognize waivers that are not specific, do not use key terms, are hard to read, and the like. Should you become involved in litigation, all of these issues, I suspect, would be contested in court. For example, I work with four institutions on two continents and am currently balancing six legal opinions about the nature and content of waivers.

The point is that even an apparently simple thing
like a waiver quickly can become quite complex. And I think the point is also that we should not look to lawyers to create our educational or even administrative practices abroad. Their advice will rarely be grounded in the customs of the study abroad site. Rather it will almost always be strategic and will almost always be situated within the context of American legal practice. Most of us have spent considerable time translating between distant languages, between, for example, Hindi or Chinese and English. We have grown comfortable handling the considerable slippage that occurs as we ferry thoughts back and forth between the worlds reflected in these languages. This new conversation on safety and responsibility challenges us to engage in a similar process as we learn to ferry ideas between the educational possibilities of different settings in Asia and the emerging concerns of the American public and our legal institutions. I think this should add interest and excitement to our jobs — it calls on us to see and defend our educational missions in a new and, I believe, compatible light.


---

Teaching Asia in World History
Panel Presentation
J. Megan Greene  Richard S. Horowitz
Daniel Meissner  Heidi Roupp

**Bringing Asia into World History through Memoir, Literature and Oral History**
J. Megan Greene
Gettysburg College

**INTRODUCTION**
At Gettysburg College we have devised a way of teaching world history to first- and second-year students that allows us to teach from our strengths and to focus our courses on a manageable period of time. Rather than teaching a huge semester or year-long survey that covers the world from the beginning of time to the present, we have developed a series of courses that cover one or two centuries and that touch on at least three continents. Each of these courses has a thematic focus that is developed by the instructor. As part of this series I have been teaching a course on the history of the twentieth century world that focuses on the theme of empire and nation or imperialism and nationalism. It begins in the late nineteenth century and ends in the late twentieth century and is currently divided into the following five segments:

- Late nineteenth century imperialism: theory and practice; empire and the world wars; decolonization; the cold war as imperialism; and late twentieth century imperialisms.
- Because I believe that it is exceptionally important to encounter the world, especially in the context of discussions of empire and imperialism, through the eyes of a variety of actors from around the world, I assign a lot of primary texts. Below is a list of novels, memoirs, and oral histories that deal with Asia and that I have used for this course. Not all of them fit into the theme that I have described above. I have arranged them in accordance with topics or themes that they deal with.

**IMPERIALISM**
Charles Allen, *Plain Tales from the Raj*.

In the early 1970s the BBC put together an extensive oral history of British rule in India by interviewing seventy or eighty British who had lived in British India. This book is based on these interviews. It is divided into a large number of chapters on varied topics pertaining to Anglo-Indian society, government, military and culture. As an oral history,
it is based largely on memory and much of it is rather
anecdotal and romanticized. Nonetheless, if one takes these
"flaws" into account, it makes for interesting and valuable
reading. I do not recommend using the entire book, as it can
be repetitive, but a few chapters make a wonderful reading
for a course segment on imperialism. I have used chapters
of this book in conjunction with Scott Cook’s Colonial
Encounters in the Age of High Imperialism, Chinua Achebe’s
Things Fall Apart and the film “Mister Johnson” for the
course segment on late nineteenth century imperialism.

Zareer Masani, Indian Tales of the Raj.

This book is part of the same series as Plain Tales from
the Raj, described above, but it is based on interviews of
Indians who lived and worked with the British under British
rule. The author interviewed more than fifty former civil
servants, army officers, politicians, businessmen and
professionals. As an oral history, however, it may be flawed
in the same way as Plain Tales from the Raj. It offers a
fascinating contrast to Allen’s book, and it would make good
sense to assign chapters from the two books side by side.

CULTURAL ENCOUNTERS

Eiichi Kiyooka, trans., The Autobiography of Yukichi
Fukuzawa.

Fukuzawa lived in Japan from 1835-1901 and was an
avid student of the west even before Perry’s arrival and the
“opening” of Japan. This book recounts the spread of Western
knowledge in Japan during the latter half of the nineteenth
century. It also has a number of chapters on Fukuzawa’s
travels in the West and his observations on what he finds
there. Sections of the autobiography would fit very nicely
into a course with a theme that centers on cultural encounters.

INTERNATIONAL COMMUNIST MOVEMENT

André Malraux, Man’s Fate.

Malraux’s 1930s novel is based on his own experiences
in Shanghai in the spring of 1927. It examines the activities
of a group of international and Chinese left-wing
revolutionaries. In addition to offering a wonderful portrait
of leftists in Shanghai, it can also tie into a discussion of the
Comintern and/or international communism. The potential
problem with using it in a world history class is that the reader
should really have a good sense of the larger Chinese political
context in order to fully grasp the content. I have used it in
a course segment on international communism and the role
of the Comintern in spreading revolution.

WORLD WAR II

Eric Lomax, The Railway Man.

This book is a memoir of a British prisoner of war who
was captured by the Japanese in Malaysia during World War
II, and imprisoned in both Singapore and Thailand. Lomax
recounts the horrors of his POW experience, including fairly
detailed descriptions of torture, illness and starvation. He
writes a fair amount about his captors as he attempts to
grapple with the question of why they dealt with him as they
did. The memoir would work well in a course segment on
World War II. It provides some insight into British and
Japanese attitudes about empire in the World War II era.

Shohei Ooka, Taken Captive.

Also a World War II POW memoir, this book was
written by a Japanese soldier and novelist. It offers a very
detailed and introspective examination of the life of a
Japanese POW in the Philippines, beginning with the period
right before his capture. He is highly critical of the Japanese
military, and writes quite favorably of his American captors.
The two drawbacks of using it as a course book are that it is
currently available only in hardback and that the author is
perhaps excessively engaged in an analysis of his own mental
state throughout the period in question. The latter makes it a
fascinating memoir, but it is sometimes a bit dense for the
average undergraduate. I have assigned it in conjunction
with The Railway Man to provide contrast. An alternative
to assigning the entire book would be to assign a portion,
such as the first chapter, which deals with the question of
surrender versus suicide, a critical question for a Japanese
soldier during World War II.

DECOLONIZATION

Khushwant Singh, Train to Pakistan.

This novel is written by a journalist, and offers a fairly
true portrait of events in a town on the India-Pakistan border
in the months immediately following partition. It can be
read as a critique of the Indian government for its failure to
stop the Hindu-Moslem-Sikh violence that accompanies
partition. I found that it worked very well in combination
with the film “Gandhi.”

Truong Nhu Tang, A Viet Cong Memoir.

This memoir begins in the final years of French rule in
Vietnam and traces Vietnam’s extended “decolonization”
process. As the title indicates, the author becomes a member
of the Viet Cong, but in fact he could be better described as
a liberal humanist than a communist. I have used this memoir
for course segments on decolonization and the cold war. It
fits well into both subjects, and can, in fact, be used as a
bridge between them. It can also yield great in-class
discussions.

Jane Kramer, Unsettling Europe.

Only one chapter of this four-chapter journalistic book
deals with Asians, and it describes the lives of a family of
Ugandan Asians who have migrated from Uganda to Great
Britain following Idi Amin’s expulsion of Asians from
Uganda in the early 1970s. It is a fascinating story, however,
of cultural encounter between the colonial power and its
former subjects, this time in Great Britain rather than in one
of its colonies. This story of post-colonial encounter raises
questions that are important to any discussion of the impact
of decolonization on the former colonial powers.
Using Primary Sources in the
World History Survey
Richard S. Horowitz
California State University, Northridge

The world history survey course has become an increasingly prominent part of the American academic environment in recent years; Asia specialists teaching in colleges and secondary schools must come to grips with it. A growing number of colleges, junior colleges and high schools have introduced a world history element, often in place of the more traditional Western Civilization course that has long been a foundation of history teaching. This is, in part, a product of the desire for a truly multicultural curriculum, and in part, a search for a way to prepare students for a world in which the globe is increasingly interconnected. World history is not without its critics: many cogently argue that the sheer breadth of the topic makes it impossible for students to develop a sufficient depth of knowledge for it to serve as an appropriate base for further historical studies. Nevertheless, whether or not we support the idea of teaching world history, historians of Asia must confront the reality that world history is being taught on an increasingly wide scale. Moreover, as specialists in Asian fields, we have a responsibility to see that within the context of world history courses Asia is taught appropriately. That is, the complex societies of Asia are treated accurately, fairly, and without egregious ethnocentric bias. I believe that primary sources can be a crucial tool in teaching Asia fairly within a world history course.

Broadly speaking there are two methods of teaching world history in widespread use: what I shall call the comparative civilizations approach, and the “true global” approach. The comparative civilizations approach examines Western civilization along with one or more other major world civilizations. Usually these are approached discretely and in series: a few weeks on one civilization and followed by a few weeks on another. The “true global” approach, on the other hand, tries to explore historical phenomena on a global scale. Rather than focusing on the distinct and separate development of civilizations, this approach emphasizes the interconnections of different parts of the world, and engages constantly in comparisons of different civilizations or regions. While the comparative civilizations approach is in effect a collaborative effort to bring together regional and national specialties into an umbrella course, the true global approach is closely linked to the emergence of world history as a distinct field within the historical discipline over the last forty years. My own experience has been teaching a course of the true global variety, and the comments that follow are oriented to this approach.

For an Asian specialist, teaching world history is a great intellectual challenge. In graduate school, we are trained to try to understand Asian societies on their own terms. Teaching “true global” I am forced to go beyond my training, not simply in the geographical areas I teach about, but in the relentless effort to examine the interconnections and make comparisons between areas I know a great deal about, and those in which I am frankly quite ignorant. The pitfall is always trying to cover too much. On one extreme it is easy to get bogged down in so much detail that the class has no focus, no central theme. On the other hand if the focus is too broad, and there is little in the way of specific examples, then the conclusions will be banal. The trick, one I have by no means mastered, is to find one or two central themes, and several common examples from different parts of the world, and examine them with care.

To make the true global approach work, to make it an intellectual challenge for students rather than almost metaphysical exercise in “big” history, we must get the students themselves to engage in the basic analytical process of exploring interconnections and making comparisons across the globe. I believe that primary sources are an essential tool for doing this. There are now a number of primary source readers for world history available from American publishers. The one I have used is Alfred Andrea and James Overfield’s Human Record, volumes 1 & 2. This publication has around 120 selections in each volume. The selections are short (one to four pages) and drawn from a remarkable variety of sources from across the globe. While I found this text (originally chosen for purely pragmatic reasons) to be very effective, the comments that follow are surely applicable to other readers, or to a teacher’s own selection of primary source materials.

There are a number of advantages to using primary sources. First, they bring Asian voices into the classroom. I would rather my students learn about Confucianism from the Analects, or to examine the society of Tang China from the window of poems by Du Fu and Li Bo, than to simply absorb a summary from a textbook, or a lecture. Even when a passage is selected to illustrate a specific point, students can examine the rhetoric, figure out the authors’ biases and assumptions, and confront the obscurities of the original text.

Second, carefully chosen primary sources can facilitate teaching about the interconnections between cultures and civilizations. For example, the introduction of Buddhism from South Asia into east and central Asia during the first millennium of the Common Era may be illustrated in a textbook map, with arrows and colored shadings. In this picture, Buddhism emerges as an undifferentiated phenomenon. But a few photographs of Mahayana Buddhist temple figures from different parts of South and East Asia can show the diversity of artistic styles, the transformation of specific figures over space and time (for example, the transformation of the male bodhisattva avalokitesvara into the female figure of Guanyin [often described as the goddess of mercy] in China). At the same time a few written primary source texts can show the diversity of East Asian responses to Buddhism, ranging from acceptance in Chinese Buddhist tracts, to rejection in the famous criticisms written by the Tang Confucian writer Han Yu, to syncretism in Song Neo-Confucian texts, to creative transformation in Japanese Zen.
Students will not get a sophisticated understanding of Buddhism, but they will learn that the spread of Buddhism was not a matter of spiritual conquest, but involved complex cultural exchange, and had quite a variety of results. Similarly, primary sources can be used to make comparisons with other parts of the world. For example, selections from the Lotus Sutra can be used in making comparisons of Buddhist ideas of salvation with those in other world religions.

Third, the use of primary sources gives students a chance to "do history": to engage in the creative process of analyzing the past through the sources available. At the college level, world history is most often taught as a foundational history course. Along with a knowledge base, students need to learn basic skills: learning to read and analyze primary sources is a crucial skill for any advanced history course. To force reluctant students to do this, primary source readings need to be discussed in class or sections, and used in writing assignments and exams.

There are some limitations to this approach, and indeed to world history as a field. Most of all, students will not gain an in-depth knowledge of any of the areas they study. If we parade one civilization after another before our students, and expect students to retain a sophisticated knowledge of each, we are sure to fail. Consequently, world history does not supplant the need for more specific regional and national histories. However, it can supplement and contextualize them, and encourage students to look seriously at foreign cultures.

If students are not going to get a complex understanding of the civilizations of the world, what can they learn from a world history course? They can learn how diverse parts of the world have been and continue to be interconnected by economy, culture, and politics. They can learn about processes of change and the structures that organize human life; how religion has related to social organization in different parts of the world; how states and empires come into being, compete with one another and fall apart; the various modes in which human labor is organized for production at different times and places; and how technology has spread back and forth across the globe. In short, they can come to an understanding of the historical contingency of many aspects of the contemporary world often taken for granted.

There is one other great advantage that teachers of Asian cultures can gain from teaching world history, particularly a course using primary sources. It forces us to expand our own intellectual horizons, to make the cross-cultural and cross-regional connections and comparisons that are often discouraged in the area studies training most of us received. Teaching from primary source documents, with all of their difficulties and contradictions, demands that we think hard about what we are teaching, and at least sometimes, question long held assumptions about the unique characteristics of the Asian societies we have sought to understand.

Uniting Storylines: Asia in Global Studies
Daniel Meissner
Carthage College

On the first day of each new term, I give the students in my Asian Civilization, Chinese History and Japanese History classes a multiple-choice, general knowledge quiz on the Far East. Invariably, they are able to correctly identify such momentous people, places, and events as Confucius, the Great Wall, the Opium War, and Samurai warriors. However, during subsequent class discussions, I have found that students usually have no concept of why Confucius is historically significant, where the Great Wall is located (or why it may have been built), who fought in the Opium War, or when the Samurai dominated Japan. They have memorized a few salient facts about Asia, but have not developed any sense of cultural or temporal linkage either within Chinese or Japanese history or between Asia and the West.

In contrast, most new students in my Western Civilization courses are able not only to identify historically significant people, places and events (e.g., Egyptian Pharaohs, the Crusades, Napoleon Bonaparte, and the Revolutionary War), but also to trace the origins of Western law to Hammurabi, politics to the Greeks, and religion to Middle Eastern Jews and Christians. Moreover, they are able to fairly accurately reconstruct a historical time line of Western development from the ancient Tigris-Euphrates civilizations, through the Egyptians, Greeks and Romans, and into the European Middle Ages, Renaissance, and Industrial Revolution. Certainly, being members of a Western culture is a major reason for their greater knowledge of Western civilization. However, after twelve years (or more) of multicultural education, why are they still so woefully under-informed about Asia? Seeking answers to this question, I have examined the three main global studies texts (two social studies, one history) currently being used in middle schools of the Milwaukee public school system. A close look at the organization and content of these books provides insight into a common educational problem.

All three of the textbooks promise a balanced, comprehensive study of the development of world civilizations, a "panorama of human history from the earliest times to the present." What they deliver, however, is something quite different. The caption for unit one of the first social science book states: "Long ago farming began in two great river valleys. One of the valleys was formed by the Tigris and Euphrates rivers in Southwest Asia. The other lay along the banks of the Nile." The "other"? Were there but two ancient farming communities, both of which conveniently were located in the traditional "cradles of Western civilization"? Remarkable. From Sumer and Egypt, the authors trace the development of "human history" westward, characterizing it as enriched and refined first by the Greeks and later by the Romans. In their quest to fully explain these early stages of global history, the authors devote eighty pages in this textbook to highlighting and exploring
the roots of Western civilization.

What of the Far East? As I discovered, it is there in the form of “out-takes,” as it were, of the Western storyline. The histories of China and Japan begin in chapter 8. The authors present examples of Chinese technological superiority (the invention of paper and the compass); introduce Confucianism and Daoism; and examine the politics and culture of China’s brief but significant Qin Dynasty. From there, the authors jump over more than eight centuries of (presumably unnecessary) history and pick up the historical storyline at the highpoint of cultural refinement during the Tang and Song dynasties. Then they go on to Genghis Khan and the Mongol empire—globally insignificant subjects, it seems, which can be adequately discussed in only two paragraphs. In fact, the authors manage to cover all of Chinese civilization through the Yuan dynasty (1279-1368) in only ten pages. Japan is dismissed in even less print. Four pages suffice to explain the country’s social, economic and political development from prehistory to the fourteenth century.

Except for a brief mention of the Japanese involvement in World War II, the authors do not mention the Far East again until Chapter 26. Once again, it is a cursory glance, covering the last 200 years of Chinese, Japanese and Korean culture and history in about thirteen pages of text. Thirteen pages is perhaps enough for a thumbnail sketch or overview of the modern Far East, but what lasting impression can we expect students to form on the basis of this material?

Turning to the history textbook, I hoped to find that it would offer a more balanced global view. However, it decidedly does not. Once again, “World Civilization” starts with Sumer and then moves on to Egypt—two chapters, thirty-three pages. The authors need another three chapters (seventy pages) to explain the intricacies and influence of Greek and Roman cultures. For China, the geography, socio-political system, economy, philosophy, culture and first 2500 years of history are all covered within eleven well-illustrated pages. An interesting summary, but obviously superficial when compared to the twenty-five pages devoted to ancient Greek culture alone. Eight chapters later, the authors once again pick up the Asian storyline covering Chinese history from 300 AD to 1650 AD in fourteen pages, and all of Japanese history up to 1600 AD in seven. This is quite a feat, considering their attempt to address socio-political extremes ranging from the high culture of the Tang to the barbarous military campaigns of the Mongols, and from the haiku of Heian courtiers to the sword play of Tokugawa samurai. In total, the authors devote only sixty of the book’s 800 pages—less than eight percent—to the history of China and Japan. And these two countries receive the most extensive non-Western coverage in this text!

Dismayed—if not shocked—by this time, I examined the last social science textbook with a measure of apprehension. A glance at the Table of Contents confirmed my fears. Chapter Three, the “Dawn of Civilization,” centers on the “Fertile Crescent,” the Hebrews, and Egypt—two chapters, forty-four pages. Inevitably, it seems, Greece follows, then Rome. Unexpectedly, however, the authors next introduce early Indian and Chinese cultures, providing two chapters (forty-four pages) of engaging material on these two non-Western civilizations. In contrast to the dry, recycled information on dynastic cycles and cultural relics presented in the previous two books, this textbook explores China’s development from a perspective of Chinese superiority, based on its extended history, cultural advancement, Confucian ethics, Daoist philosophy, civil service system, and technological innovations. This approach provides a unique insight into Chinese civilization and enables students to more clearly understand the underlying forces that impede and drive the Chinese people. Six chapters later (after Greece, Rome and the Byzantine Empire), the authors return to the Far East with another excellent analysis of cultural growth and transformation in China during the middle ages, and an equally compelling chapter on traditional Japanese culture. A final brief chapter on the last 200 years of Asian history completes the book’s introduction to the Far East. In total, seventy of the textbook’s 600 pages (nearly 12%) are devoted to the historical and cultural development of China and Japan.

This kind of informative, illuminating social science textbook should provide local middle school students with at least a basic knowledge of Chinese and Japanese civilizations. To a certain degree, the same can be said of the other textbooks that I have reviewed. Obviously, however, students retain little of the material presented. Why? The answer, I believe, is the inherently flawed approach taken in these books toward global studies.

Essentially, all three of these textbooks present global studies as an extension of Western civilization. The progressive storyline of Western development—Mesopotamia, Egypt, Greece, Rome, Europe, America—forms the structural framework to which are added specific area studies which theoretically “globalize” the subject. Thus, after examining early farming communities in Mesopotamia, Egyptian burial practices, and Greek politics, these texts insert a chapter on Chinese culture—defined in terms of Shang bronzes, Confucianism, and the Great Wall—and then immediately return to pick up the thread of Western development in Roman conquests and European settlement. According to this format, the West continues to progress through the Dark Ages, Renaissance, Enlightenment, and the Industrial Revolution, while China and Japan produce a few exotic artifacts, and manage to perpetuate their antiquated society. With the arrival around 1600 of Western traders and missionaries in the South China Sea, however, Asian history itself is co-opted by the Western civilization storyline, and becomes yet another chapter in the book of European and American development.

The Far East, then, exists in these textbooks only in tangential relationship to the West. China and Japan are denied a storyline of their own, and they are generally excluded from the dominant Western narrative. They are blatantly absent from chapters analyzing the global consequences of imperialism, colonialism, nationalism and the cold war—issues which significantly affected the historical development of these Asian countries. Moreover, their
A Global Perspective of the World's History
Heidi Roupp, President
World History Association

World history is a subject in its infancy. Yet 75% of the states have adopted world history standards and a new advanced placement (AP) course in World History will be offered in two years at the precollegiate level. More World History teachers will need to be trained. Colleges and universities indicate that World History course offerings have steadily increased. You may have noticed in the January Perspectives (newsletter of the American Historical Association) that the number of junior faculty job offerings in world history increased 94% from 17 in 1991-92 to 33 in 1997-1998. That percentage supports the figures the World History Association (WHA) reported last year. (304 departments responded to a world history questionnaire sent to 610 history departments listed in the American Historical Association Directory.) Two-thirds of the history departments responding to a WHA survey indicated that they now offer World History courses. Memberships of teachers and scholars in the WHA have increased 15% over the last year. Interest in world history is expanding world wide. The World History Association’s most recent regional affiliate, organized in 1998 by Greg Melleuish at the University of Wollongong, is the WHA of Australasia.

Interest in world history continues to expand, motivated by an interest in globalization and a need to understand multiple perspectives of human history. As William McNeill recently observed, “background knowledge makes one less liable to unpleasant surprises—less likely to make serious mistakes by one’s own action—and by extension, the actions of the U.S. government. I often reflected on how generally successful U.S. policy was in Europe after World War II (in part because of Western Civilization courses our leading officials had taken in their youth) as against the series of nasty surprises that the U.S. met in Asia from Korea and China to Vietnam. Why so?

Partly because our leaders knew so very little about those peoples and their past. Armed with a decent understanding of the past of each people, we are less likely to be seriously wrong in the judgements about their reaction to us and vice versa.”

People teaching world history are self-taught. Many are uncertain what world history is. There is no world history canon, but each year we learn more and do a better job of conceptualizing and teaching the subject. From a global perspective, world history is not Western civilization plus a chapter on China and India and another on Africa. Nor is world history a stylish parade of civilizations across the stage of time. World history transcends boundaries. Just as the study of U.S. History is not the study of the history of fifty states but a study of the national experience, world history is developing as a macro history from a global perspective. It is a study of ecosystems rather than trees or forests. The whole is greater than the sum of its parts. World history deals with large-scale themes like migrations, demography, industrialization, cross-cultural exchange, themes that impact more than one nation or region. World history is cross­disciplinary; the scholarship engages the work of linguists, economic historians, as well as anthropologists and biologists.

In such a new field adequate conceptualization of the course is critical. New conceptualizations offer the promise of exciting new World History courses like Big History, which incorporates the history of the planet and human history. Students become acquainted with histories of scale with a local to global approach to the course. For example students can study a local mine, the California gold rush and how that fits into the larger story of gold rushes and migrations in the Pacific Basin. Scholars and educators in the WHA have formed a working partnership to develop various methodologies for studying the field, on one hand, and alternating among these approaches and their results in world history classrooms, on the other.

Teaching a global perspective requires frequent student reminders of what is happening around the world through time. Approaches to world history are often overlapping and interactive rather than discrete, compartmentalized topics. By engaging students in a study of multiple perspectives, comparisons, examples of cross cultural exchange, diffusion, or syncretism, they can begin to develop their own global perspectives. Basic world history learning improves when students are able to link the past with the present. If you find yourself teaching world history for the first time or if you are refining your world history course:

(1) Compare recent world history texts such as The Earth and Its Peoples by Richard Bulliet et al. and Jerry Bentley’s new text which will be available this June. Become acquainted with the recent scholarship. Abstracts of the approximately 100 Journal of World History articles are available at http://www2.hawaii.edu/uhpress/journals/jwh.

(2) Consider world history as a step-by-step process. Rome wasn’t built in a day. Organize your work this year to benefit next year’s students. Each year select a new topic to
Transitions and Transformation: Asian Literature Across Time and Space

The Yijing (Classic of Changes) as a Teaching Tool

Richard J. Smith, Rice University

There is probably no work in the modern world that is at once as instantly recognized and as widely misunderstood as the Yijing (Classic of Changes)—commonly known as the I Ching or Book of Changes. From both a Chinese and a global perspective, it is a document of extraordinary significance; yet most Westerners, and even many Chinese, have long considered the Changes to be a work of “awesome obscurity.”

Fortunately, in recent years a wealth of Chinese, Japanese and Western scholarship has succeeded in stripping away much of the mystery of the Yijing, solving many longstanding textual problems and, of course, raising new and interesting questions. This brief article makes no attempt to catalogue the vast body of recent scholarship on the Changes, much less to review it systematically. My goal is simply to suggest how college-level teachers in different disciplines, and with different area interests, can employ the Yijing productively in the classroom. For this reason I will focus primarily on a few English-language works that are scholarly, readable, and readily accessible to specialists and non-specialists alike (see “Works Cited”).

First a bit of background. The Yijing began as a primitive fortune-telling manual perhaps three thousand years ago. It developed out of the complex interaction between an unwritten oracular tradition and an elite system of divination involving both writing and a sophisticated numerology. This interaction took place primarily during the latter part of the Zhou dynasty, from about the eighth to the third centuries B.C.E.

During the following century, a number of philosophical commentaries, known collectively as the “Ten Wings” (Shiyi), were incorporated into the “basic text” of this document. Thus amplified, the Changes came to be viewed no longer as simply a divination manual but also as a repository of profound moral and metaphysical truths—largely because the commentaries were attributed (erroneously) to Confucius (551-479 B.C.E.). Had it not been for this erroneous attribution, we may doubt whether Chinese scholars would have given the document so much careful scrutiny and searched so relentlessly for its deeper significance over the two thousand years.

The “Ten Wings”—particularly the “Great Commentary” (Dazhuan) or “Commentary on the Appended Phrases” (Xici zhuan)—gave the Yijing an explicitly metaphysical and moralistic cast, one that reflected orthodox “Confucian” values as well as a correlative cosmology based on numerical and other symbolic correspondences and resonances between Heaven, Earth and Man. Another edition of the Changes, buried in a Han dynasty tomb at Mawangdui, Hunan, in 168 B.C. and discovered only in 1973, differs in a number of respects (see below), but its commentaries reflect these same, deeply rooted cosmological assumptions.

Joseph Needham has remarked that in contrast to Western-style “subordinative thinking,” which relates classes of things through substance and emphasizes “external causation,” in Chinese-style correlative thinking “conceptions are not subsumed under one another but placed side by side in a pattern;” and things behave in certain ways “not necessarily because of prior actions or [the] impulsions of other things,” but because they resonate with other entities and forces in a complex network of associations and correspondences. This explains why the hexagrams of the Yijing, as well as their constituent trigrams and individual lines, were viewed as the keys to cosmic understanding in...
China; for according to the "Great Commentary," they reflected the images, patterns and powers of the universe. It also explains the close affinity between the Yijing, as a way of knowing, and Chinese ritual (li), as a way of acting—or, more accurately, positioning. Both provided a means by which what was hidden could be made manifest, what seemed separate could be united, and what had become imbalanced could be centered.

Now to the classroom. At present I use the Yijing as a teaching tool in several different ways. In my two-semester survey course on Chinese history (History 341 and 342), I try to show how the Changes evolved over time, and how in particular it has inspired an enormous number of commentaries—each reflecting a particular period in China's political, social, intellectual and cultural history. In my one-semester, topically-organized course on traditional Chinese culture in the Qing period (History 250), my focus is on the pervasive influence of the Yijing in realms such as language, philosophy, religion, art, literature and social life. In my one-semester course on Asian Civilizations (History 206) I attempt to show how the Yijing arose in China and then "traveled" to other parts of Asia, notably Korea, Japan, Vietnam, and Tibet, and how it eventually found its way to the West. And in my one-semester contemporary Chinese culture course (History 220), which focuses on "cultural China" (i.e., the PRC, Taiwan, Hong Kong and overseas Chinese communities), I urge my students to consider not only the diverse uses to which the Yijing has been put in these different environments during the last few decades, but also the "globalization" of the document, and its relation to the "export" of traditional Chinese beliefs and practices (such as fengshui).

Although these are not, of course, the only ways to introduce students to the Changes, they suggest a few potentially fruitful areas of inquiry—particularly since we now have excellent translations of the Yi (notably Lynn, 1994, and Shaughnessy, 1998) as well as a considerable amount of scholarship for both guidance and documentation. Let me elaborate a bit on some of the possibilities.

Experientially, students stand to learn a great deal from the process of Yijing divination, which can be done collectively in class, or individually (or in collaborative groups) outside of class. In a sense, hexagrams are the textual equivalent of Rorschach inkblots, which provoke illuminating emotional and/or intellectual responses. Journals provide an excellent means of evaluating this type of work, which, if done in the proper spirit, and with a high degree of cultural sensitivity, yields fascinating results—particularly when it is undertaken on several occasions during the course of a semester.

In order to appreciate the pervasive influence of the Yijing in Chinese political, social, intellectual and cultural life, students might be directed toward the Western (and Chinese) sources cited in Richard Smith (1991), chapter 3, and (1998b), esp. pp. 395-404, notes 17-60. The various indexes to Needham et al. (1962-present) under the heading "I Ching" reveal the prominent place of the work in the history of traditional Chinese science, technology and medicine.

Students can learn a great deal by comparing different editions of the Changes—for instance, the "orthodox" received version (declared a "classic" in 136 B.C.E.) and the roughly contemporary Mawangdui silk manuscript edition. As Shaughnessy (1998) points out, there are many striking similarities between these two collections of documents, as well as a number of glaring differences. What do these similarities and differences reveal about the intellectual and cultural environment of early Han China? How do they highlight issues of textual authenticity, textual transmission and textual transformation?


One of the most fascinating features of the Yijing is the way its influence has spread beyond the borders of China. In Asia, the prestigious work traveled easily to Japan, Korea, Annam (Vietnam) and Tibet, where it interacted with each indigenous culture in interesting and complicated ways. In the seventeenth century, Jesuit missionaries brought the Changes to the attention of their contemporaries in Europe, including the famous German mathematician, philosopher and theologian, Gottfried Wilhelm von Leibniz. Eventually the Yijing found its way to America, where it has long enjoyed great popularity, particularly during the 60s.

Students can not only explore this process of transmission in different cultural environments; they can also make explicit cross-cultural comparisons—investigating, for instance, the use of language and symbolism in the Changes and in other major literary traditions, or examining the specific relationship between the ideas of the Yijing and those of Western thinkers such as Leibniz, Alfred North Whitehead, Martin Heidegger and Carl Jung. Comparisons can also be drawn between the Yijing and certain great monuments of world literature, including the Hebrew and Christian Bibles, the Qur'an, and the Vedas.

At first glance it may seem that there is little to connect these diverse works. Unlike the Yijing, the other "classics" are prolix, rich in myth, and possessed of powerful narrative structures. Furthermore, each is grounded in a major religious tradition—Judaism, Christianity, Islam, and Hinduism. What makes them comparable, however, is their exalted canonical status, the scholarly debates that surround their origins and early evolution, their openness to additions and other modifications, their "spiritual" character, their claims to both depth and comprehensiveness, and, above
all, the similar commentarial strategies that have shaped and defined them. Other points of affinity include themes of prophecy or revelation and elaborate systems of numerology.

Of course, close comparisons will reveal important contrasts. For instance, the divinatory practices associated with the Yijing have long been a central feature of Chinese culture, whereas divination and numerology have remained outside the mainstream of Judeo-Christian culture. But interesting comparisons can certainly be made between the divinatory theories and practices of the Yijing and those of other non-Western traditions.

Finally, students might want to investigate how and why the Yijing has experienced such a dramatic revival on the Chinese Mainland after decades of official criticism and condemnation. Obviously the “Open Policy” after 1978 has encouraged this particular “fever” (Yijing re) by expanding the parameters of both academic and popular discourse. Other factors include state-sponsored “national studies” (guoxue) and the search for ancient and indigenous sources of inspiration at a time of “spiritual crisis” (jingshen weiji). But another factor certainly seems to be national pride, prompted by the discovery of certain affinities between the ancient Yijing and modern science.

There are, of course, many other ways to use the Yijing creatively in the classroom. Perhaps a brief divination will reveal them.

WORKS CITED

Note: With only a few exceptions, the books and articles listed below were published within the last fifteen years. For Western-language works published prior to 1986, see Cheng and Johnson (1987). Greg Whincup’s “The I Ching on the Net (Zhouyi dian/in)” provides a good introduction to Yijing-related resources on the World Wide Web. See http://www.pacificcoast.net/~wh/Index.html. This site includes links to both “conventional” and “unconventional” commentaries.


Philosophy, 25:3 (September), pp. 305-320.


Book Review

Richard R. Johnson
Oklahoma City University


Whether one knows Southeast Asia well, or is a relative newcomer to the region, Understanding Singapore Society is a book which should not be missed. As a scholar with some, but limited, experience in Southeast Asia, I found the volume instructive on many levels. I read the book just prior to going to Singapore for a teaching assignment. Doing so helped me to appreciate many of the more subtle aspects of Singapore, its unique history and society, and to have a deeper appreciation for the changes Singapore has and is currently going through. While especially helpful to those with limited exposure to Singapore or the region, the depth of the volume, its fairly rigorous scholarship, and variety of topics should also interest more seasoned scholars.

Many of the publications on Singapore tend to focus on economics, government policy, the multicultural aspects of Singapore, the leadership of Lee Kwan Yew, or the "uniqueness" of Singapore generally. Such efforts are often narrowly focused or lack depth or rigor. One of the particular strengths of Understanding Singapore Society is its balance. It blends different themes with reasonable depth, balancing political, historic, developmental, and cultural themes in a way which allows exploration of individual concerns as well as developing a comprehensive view of Singapore. An added bonus is that it maintains its scholarly approach while still being readable.

Structurally, Understanding Singapore Society is a collection of academic articles on various facets of the country. The approach used in the text is sociological, though readers from other disciplines will not find it rigidly so. Specific themes explored in the volume are: class, race/ethnic relationships, religion, marriage and the family, politics, industrialization, urbanization, and culture and society. Typically, those articles or studies included are seen as seminal within particular themes. Each section has an introduction which gives the reader substantive background on the theme highlighted and a critical discussion of the articles included with the particular theme. The chronology of articles included runs from 1975 to 1993. This allows the reader to follow both policy and practical changes along with the development of research themes within different subject areas.

I found the sections on race and ethnic relations and politics and society to be the most informative. The articles from the race and ethnic relations theme explore questions about the tension between being "Singaporean" and yet being a member of a particular ethnic group. The analyses are essentially contemporary, so one does not get a real sense of the development of race and ethnic relationships. However, I found this section to be thought provoking and it certainly examines some of the more important underlying questions related to modern Singapore.

The section on politics in Singapore takes a somewhat wider view. One article ("Politics in an Administrative State: Where has the Politics Gone?") looks at the emergence of the People's Action Party for the perilous times of the 1960s to its ascendance, including the current "depoliticization" of the Singaporean populace. If one has little background on the political situation in Singapore this is an especially instructive article. Other topics explored include political mobilization, public policy, the relative political pragmatism embraced in Singapore, and some discussion of citizen orientation to the government. There are no specific attempts to generalize to broader political topics often associated with Southeast Asia ("Asian" democracy, prescriptions for developing legitimacy); however, the discussions of politics in Singapore will enable the reader to more fully understand some of the background to these more general political questions.

Some of the themes are better developed and more readable than others. An example of a theme which was not as impressive was the section on religion and society. Analyses of Buddhism and "syncretic Chinese" religions were scattered and difficult to follow. There was almost no discussion of the importance or impact of Islam. While the coverage of Hindu traditions and impacts was better, it was not of a high quality. The saving grace for this section was an article entitled "The Rationalization of Religion in Singapore" which examines the recent growth in Christianity, the revival of Buddhism, and the growth in the number of Singaporeans who claim no religion.

On balance, this is a very worthwhile text. Any work which is a collection of articles is going to have some unevenness and some weaker links; this text is no different. But Understanding Singapore Society has breadth and depth, sound scholarship, and is not overly littered with jargon. Its merits far exceed its shortcomings.
YOUR WEBSITE
WWW.ASIANetwork.ORG

The table of contents and the Executive Director’s column from each issue of the ASIANetwork Exchange are now being posted on the ASIANetwork website—www.asianetwork.org.

Check out the website for the most recent information on job openings, calls for papers, conference announcements, and other timely announcements. The website also has useful links, information on joining ASIANetwork, faculty information (including grant opportunities), and teaching resources. Make full use of this service of ASIANetwork!

CORRECTION

In the Fall 1999 issue the name of Professor William LaFleur, keynote speaker for the upcoming ASIANetwork Conference, was misspelled in several places. The editors regret this error, and apologize for it.

LUCE FOUNDATION PUBLIC OPINION SURVEY ON ASIA

The Henry Luce Foundation has released a survey of American public opinion on the Asia-Pacific region, with emphasis on the countries of Northeast Asia. A report by William Watts appears on the websites of the Luce Foundation (www.hluce.org) and the Asia Society (www.asiasociety.org). The poll was conducted by Opinion Dynamics Corporation to mark the 25th anniversary of the Luce Scholars Program.

Don’t forget...

The deadline for submitting items for the Spring 2000 ASIANetwork Exchange is FEBRUARY 1, 2000.

Thank you for your cooperation!
INSTITUTIONS PARTICIPATING AT THE APRIL 25-26, 1992 A.S.I.A.N. CONFERENCE AT PINEHURST, NORTH CAROLINA

Inasmuch as the initial conversations leading to the establishment of ASIANetwork in the spring of 1993 at Hickory Ridge Conference Center in Lisle, Illinois were undertaken at Colorado College in February of 1992 and then expanded upon at Pinehurst, North Carolina in April of that same year, a number of individuals have suggested that a list of the colleges who sent representatives to participate in the spring 1992 Pinehurst Conference should have been included in the fall 1999 “Retrospective” issue on ASIANetwork. The editors of the newsletter agree, and include such a list created from archival materials developed by Tom Benson, Marianna McJimsey, and Van J. Symons. We hope we did not miss anyone.

Augustana College (Illinois)
Bard College
Colorado College
Connecticut College
College of Wooster
Davidson College
Dickinson College
Dillard College
Drury College
Earlham College
Eckerd College
Elon College
Furman University
George Fox College
Goshen College
Guilford College
Hanover College
Hobart and William Smith Colleges
Kalamazoo College
Kenyon College
Loyola University (Chicago)
Lynchburg College
Maryville College
McPherson College
Meredith College
Methodist College
Nebraska Wesleyan University
North Carolina Wesleyan College
Occidental College
Pacific Lutheran University
Presbyterian College
Queens College
Randolph-Macon College
Rhodes College
Saint John’s College (Maryland)
Saint John’s College (Minnesota)
Saint Mary’s College (Maryland)
Saint Mary’s College (North Carolina)
Saint Olaf College
Saint Andrews Presbyterian College
Valparaiso University
Vassar College
Washington and Lee University
Western Maryland College
Wittenberg University
You’re invited...

To the 8th Annual ASIANetwork Conference
April 28-30, 2000
Hickory Ridge Conference Center, Lisle, Illinois
Sixteen panel sessions
Keynote addresses by William R. LaFleur and Anthony C. Yu
Pre-conference guided tour of Asian sites in the Chicago area
More information will be coming your way soon!