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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 these 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.

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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).

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From the Board Chair

In less than a decade, ASIANetwork membership has grown four-fold. As one who came to the consortium after its inception, I owe a great deal to ASIANetwork’s founding women and men for their efforts on its behalf, but even more for the ideas that have shaped it. Their primary insight was to recognize the unique educational niche shared by the small, liberal arts colleges at which many of us teach. ASIANetwork has striven to mirror these institutions’ undeniable strengths: a deep commitment to teaching and learning, a collegial and personalized atmosphere, and recognition that intellectual capital is our greatest asset. The constraints are also distressingly common—limited resources (of all kinds), small size, difficulties in setting up programs, and a sense of isolation, especially for faculty in small programs. ASIANetwork has grown precisely because it addressed these particular needs, by sharing existing resources and by using our collective strength to accomplish things beyond any individual’s capacity.

RESOURCES

These resources have come in many different forms. Faculty exchanges with various Asian colleges have been facilitated through long-standing connections with The United Board for Christian Higher Education in Asia. Other important resources for faculty development have come through the annual conference and our thrice-yearly ASIANetwork Exchange, which have both made it possible for us to talk to and learn from each other in a gradual and natural way.

Yet the most dramatic results have clearly come through the more than $2.5 million in grants awarded by the Luce, Ford, Japan, and Freeman Foundations. These grants have funded faculty development, consultancies aimed to enrich members’ Asian studies programs, faculty-student research, ASIANetwork’s website (www.asianetwork.org), and our just-published book, Asia in the Undergraduate Curriculum: A Case for Asian Studies in Liberal Arts Education, whose chapters provide not only a theoretical justification for Asian studies, but a “road map” for implementing them in the liberal arts context.

OPPORTUNITIES

I am delighted to report that the Freeman Foundation has renewed its initial million dollar grant for both the Faculty-Student Research program (which will run through the summer of 2003), and for the College in Asia Summer Institute. The latter program, which aims to help ASIANetwork institutions create on-site programs in Asia, will run in the summers of 2002-03. The Freeman Foundation has doubled its commitment to the former program by committing funds to enable forty students and faculty to do research in Asia during the summer of 2001, rather than the twenty in previous years. Faculty can now take groups of up to five students for both collaborative or individual undergraduate research projects, and proposals involving multiple students are especially encouraged.

Another underutilized resource has been the Asian Studies consultancies to member institutions, which aim to assess the state of Asia-related programs at these institutions, and to recommend ways to enhance and improve such programs. The seed money for the original consultancies came through a grant from the Luce Foundation, but ASIANetwork has continued to arrange for such consultancies even after the original grant money was exhausted. Please plan to take advantage of these marvelous opportunities that membership brings.
MEMBERSHIP

Membership in ASIANetwork is primarily by institution. The most recent business meeting saw the approval of new categories for institutional membership: Regular, Associate, and Affiliate. Regular members are institutions who define their primary mission as providing an undergraduate liberal arts education. Associate Members are institutions for whom providing an undergraduate liberal arts education is one of their institutional missions. Affiliate Members are organizations (foundations, publishing houses, etc.) or individuals with an interest in undergraduate liberal arts education. Associate Members are eligible for all the benefits open to Regular members, including board service and grants administered by ASIANetwork, but when competing applications are of equal merit, preference will be given to Regular members. Affiliate membership confers all the benefits open to other members, except that they are not eligible: 1) to apply for fellowships or grants administered by ASIANetwork; and 2) nominate or elect candidates to serve as officers of the organization.

ASIANetwork’s members support the organization not only with their time and talent, but also through their membership dues, which provide a significant portion of the consortium’s operating revenue. This will be the last year that dues invoice cards will be sent to every member on the mailing list, a practice that has sometimes generated multiple dues payments from a single institution (including one from me last year!). We are now requesting that each institution designate a “point person” who will be responsible for arranging dues payments, as well as a “backup” contact (for cases in which the designated person is on leave, out of the country, or otherwise unable to respond). We hope that this innovation will help make ASIANetwork operations more efficient, and appreciate your cooperation in implementing this.

2001 CONFERENCE

The annual conference will be held on April 20-22 at the Marriott East in Cleveland, Ohio. Our local host is John Carroll University, at which we will enjoy an evening reception and banquet on Saturday, April 21. On Saturday afternoon the conference setting will shift downtown to the Cleveland Museum of Art, where participants will have the opportunity to attend panels, and also to enjoy the Museum’s marvelous collection of Asian art. The conference registration fee will cover almost all of the conference meals (since it is here that some of the most productive conversations transpire), as well as the local transportation for Saturday’s excursions. In keeping with recent tradition, there will be a pre-conference field trip on Friday, April 20 to sites connected with the Asian communities in Cleveland. You can sign up for this when you receive your conference registration card early next year; a conference registration form will also be available on the ASIANetwork web page (www.asianetwork.org).

LIFE AND ELDER, KEYNOTE SPEAKERS IN 2001

In a conference in which attention to the arts will have a prominent place, it is fitting that both keynote speakers have done significant work in film. Reggie Life is an African-American filmmaker whose experiences in Japan have led to three critically acclaimed films (Struggle and Success, Doubles, and After America . . . . After Japan), all of which explore issues of culture, identity, and “otherness.”

Dr. Joseph Elder is Professor of the Department of Sociology, Languages and Cultures of Asia, and Integrated Liberal Studies in the University of Wisconsin-Madison. Under his direction, the South Asia center at the UW-Madison has produced stellar ethnographic films, and his current research interests include gender, culture, and religious identity in modern India.

INDIVIDUAL CONTRIBUTIONS

ASIANetwork invites its members and friends to make individual contributions to the consortium. Your contribution, which is fully tax-deductible, will help to ensure that our collected vision and educational mission stay strong. Such contributions may either be sent directly to the Executive Director, Dr. Van Symons of Augustana College, or enclosed with your registration form for the annual conference.

In its short life ASIANetwork has accomplished a great deal, but these accomplishments have come only through the efforts and talents of all its members. We need your continued commitment, we look forward to seeing you at next spring’s conference, and we invite your advice and suggestions in traveling the road ahead.

Jim Lochtefeld

Have you looked at the ASIANetwork website recently? Check it out for the most recent information on ASIANetwork programs! www.asianetwork.org
Late this spring, ASIANetwork completed a book, published by M.E. Sharpe, entitled *Asia in the Undergraduate Curriculum: A Case for Asian Studies in Liberal Arts Education*. The idea of publishing such a work was initially presented to ASIANetwork board members by Dr. Terrill Lautz, Vice-President of the Henry Luce Foundation. Terry felt there was a need to produce a book which would place the development of Asian studies programs in small colleges in a historical context and make a compelling case for the inclusion of Asian studies in the liberal arts curriculum. In this short space, I would like to report on how Terry's suggestion became a reality, for I believe this says a great deal about our young consortium.

The board's motives in accepting Terry's suggestion were two-fold. First, we also sensed the need for such a publication, but second, and perhaps equally important in our eyes, we hoped that through the publication of this book we could secure a second major grant from the Luce Foundation that would provide us with enough revenue to keep the consortium solvent.

At that time (spring 1996), the only grant that ASIANetwork had received, a Luce funded ASIANetwork Consultancy Program, was drawing to a close. This grant had provided ASIANetwork with $225,000 to support consultancy visits by experienced Asian scholars to ASIANetwork colleges seeking advice on how to begin or to strengthen their Asian studies programs. However, built into the grant were monies to help fund ASIANetwork administrative costs, which though low were simply not being met by payments of institutional dues. During the fall 1996 board meetings, Marianna McJimsey, then Executive Director, announced that because of careful management of Luce monies, the consortium had been able to stretch three years of Luce support to sustain ASIANetwork for four years. But unless additional revenues were secured during the 1996-97 academic year, ASIANetwork would run out of money.

Consequently, the board asked me to accept the challenge of writing a new grant proposal to the Luce Foundation centered on the publication of this book. The proposal, *Promoting Dialogue Among Asianists: An ASIANetwork Initiative*, also committed us to develop a website, continue publication of our thrice-annual newsletter, and sustain our annual spring conference.

We were heartened by the Luce response in the fall of 1997, when we were informed that they had accepted the proposal and granted ASIANetwork $150,000. Without this early seed money, there is no certainty that we would have survived.

Once funding for the book had been secured, Suzanne Wilson Barnett (University of Puget Sound) and I agreed to co-edit the book. With the Luce support, we were able to offer each of the six chapter authors a small stipend to free time for them to write their manuscripts. This was a wonderful group of authors including: Tom Coburn, St. Lawrence University; Ainslie T. Embree, faculty emeritus, Columbia University; Rita Smith Kipp, Kenyon College; Stan Mickel, Wittenberg University; Steve Nussbaum, Earlham College; and Sam Yamashita, Pomona College.

We were also able in early June 1998 to conduct a workshop in Colorado Springs, Colorado where the book's authors, co-editors, ASIANetwork Executive Director Marianna McJimsey, and Terrill Lautz met to reflect upon important issues that needed to be addressed in such a publication, what the role of each author would be in addressing these issues, and how individual chapters might be effectively integrated in the work. A tight time schedule was also agreed upon for submission of manuscripts, editing of manuscripts, and publication of the book by M.E. Sharpe, and this schedule was kept. Now, only two years after completion of the workshop, the published book is available for purchase.

All of us engaged in writing this book are very proud
of it. Producing it was an immensely satisfying endeavor that involved all participants in thoughtful reflection about the history and development of Asian studies at small colleges and what we need to do in the future to strengthen this field of study. We are pleased to announce that monies from the Luce Foundation grant, supplemented by monies provided by the consortium itself, will enable ASIANetwork to send during the month of September a copy of this book free of charge, to each 1999-2000 ASIANetwork member college president and academic dean, 328 individuals in all.

Should you wish to know more about Asia in the Undergraduate Curriculum, you will find a critical review of it written by Timothy Cheek of The Colorado College in this issue of the ASIANetwork Exchange. I hope you will read his review and then obtain and read this book. Once done, perhaps you and other faculty at your college can meet with your college president and academic dean to consider how you might strengthen the study of Asia on your campuses, using this book as a framework for such dialogue.

Van Symons
From the Editors

Our first year as editors of the ASIANetwork Exchange has been a great learning experience. We got our office up and running, have learned to use publication software, have the system down to a more-or-less precise process, and are able to turn out the ASIANetwork Exchange with fewer and fewer technical glitches each time.

We appreciate your cooperation in submitting articles by the deadlines for each issue: August 1 for the Fall issue, November 1 for the Winter issue, and February 1 for the Spring issue. These deadlines may seem early, but the process of turning your words into a newsletter is lengthy. After we receive submissions they have to be converted to our software (sometimes a tricky proposition of matching stray footnotes with their corresponding text), edited, and strategically placed on the page. Then all those “little” things, such as titles, justification, page numbers, table of contents, and a hundred other details have to be examined. And just when we think we have everything right, the computer printer runs out of ink, a title which was underlined mysteriously becomes italicized instead . . . the list goes on and on. The Japanese good-luck charm taped to the computer doesn’t seem to cover all of the possible pitfalls, but at least we haven’t lost any text . . . yet! Strict observance of the deadlines means that we will successfully meet the above challenges, and then get the ASIANetwork Exchange to our printer and the post office in a timely manner.

How do we decide what to print when? We plan six to nine months in advance, and every month or so we have a meeting to talk about what has been submitted for upcoming issues. One of our greatest sources of material is ASIANetwork Conference. When the program for the ASIANetwork Conference is announced, we talk about which of the presentations are likely to be of interest to the greatest number of members. Then at the conference, we attempt to solicit submissions from those people. Occasionally we discover that a presentation would not work in a newsletter format (e.g., a panel which is mostly discussion or relies heavily on visuals), and sometimes we are not able to attend every panel. We always welcome suggestions from attendees as to panels which they found to be interesting and which they would like to see in the ASIANetwork Exchange.

This year we asked presenters to submit their papers to us by August 1, and then we planned to divide them among the three issues of Vol. VIII. (Many thanks to those who submitted their papers by the deadline!) We prefer to publish all of the articles from a single panel as a set, but as luck would have it, we only received one complete set of articles this summer. We are offering an amnesty program to those who have not yet submitted their articles!

Although we do not normally publish unsolicited submissions, we are always open to suggestions of topics which members feel should be covered in the ASIANetwork Exchange. Last year we had a number of good suggestions which in turn became valuable contributions to the ASIANetwork Exchange.

Last year we used photos to enhance the ASIANetwork Exchange. If you have any photos from an ASIANetwork-related event, or photos of Asian events from your school which you think would add to this publication, please submit them to us. We can’t guarantee that they will be published, but we will use those which fit our purposes, and promise to return all photos. Make sure that photos are labeled (clearly and legibly) and include your return address.

Finally, we are still waiting for our first letter to the editor. Have you read something in the ASIANetwork Exchange (or elsewhere) that you agree or disagree with strongly? Was there a panel at the ASIANetwork Conference that you feel moved to comment on? Do you want to be the instigator of a controversy? Put your pen to paper (or your fingers to the keyboard) and express yourself! Don’t make us write letters to ourselves.

We hope that you enjoy reading the ASIANetwork Exchange as much as we enjoy creating it for you.

Anne Prescott, Editor
Ben Nefzger and Marsha Smith, Assistant Editors
$1,000,000 Freeman Grant Renewal Received

Stan Mickel
Wittenberg University

ASIANetwork has received a renewal grant for more than one million dollars from The Freeman Foundation to support for three additional years two very successful programs that generated widespread interest from ASIANetwork members during the summers of 1998-2000. Grant monies will support continuation of the College in Asia Summer Institute Program and the Faculty-Student Fellows Program through the summer of 2003. Through these two programs, The Freeman Foundation seeks to build stronger ties between Asia and the United States by increasing opportunities for faculty and students from ASIANetwork colleges to travel and study in Asia. I am sure that I speak for the ASIANetwork board and for all ASIANetwork members in expressing gratitude to the Freemans for their continued support of these programs.

The first program, the College in Asia Summer Institute Program, seeks to help ASIANetwork members establish their own semester, quarter, January interim, or summer on-site study programs in Asia. As was the case with the first grant, the renewal grant provides funds over the three-year life of the program for teams of one faculty and one administrator from fifteen different schools to visit sites in Japan and China (including Taiwan and the Hong Kong Special Administrative Region). In 2002 and 2003, the College in Asia Institutes will introduce participants to Asian sites and explore the educational potential of each, the resources available to program directors to utilize these sites, and the challenges confronting study abroad programs. These on-site programs are not only designed for students who are Asian studies majors or minors but also students who simply have a desire to learn more about Asia, a region that has a unique and lengthy history and that will become increasingly important as the new millennium develops.

The second program, The Faculty-Student Fellows Program, supports collaborative research projects in Asia for student-faculty teams from ASIANetwork institutions. The primary aim of this Program is to support faculty-mentored student research in Asia. During the summer of 2001, funding to support research by forty students and faculty will be available. Roughly the same amount of funding will be available in 2002 and 2003. A new aspect of the renewed Fellows Program is that it will no longer be limited to teams of one student and one faculty. Under this new initiative, individual faculty mentors are encouraged to take from one to five students with them to Asia for three or more weeks of study.

Since 1998, thirty faculty and administrators, representing fifteen ASIANetwork colleges, have participated in the ASIANetwork Freeman Summer Institutes, and the first on-site Asian study abroad programs developed by these colleges are soon to be implemented. Sixty faculty and students have conducted research in Asia during the last three years. Returning home, they have shared their results with their campus communities and generated increased interest in Asia.

If you visit the ASIANetwork website at www.asianetwork.org, you can find a complete listing of the research conducted by student-faculty fellows for the past three summers. They provide ample evidence that Mr. Houghton Freeman's goal of increasing the number of Americans who have lived and studied in East, Southeast, and South Asia is being realized. Now that the Freeman Foundation has provided another $1,000,000 to further these objectives, we hope that faculty at consortium colleges will take full advantage of these wonderful opportunities.

If you are interested in participating in these grants, please contact Professor Madeline Chu, ASIANetwork Freeman Programs Director, Kalamazoo College, Kalamazoo, Michigan 49006 (616-337-7325 or chu@kzoo.edu); Professor Teodora Amoloza, ASIANetwork Freeman Fellows Program Director, International Studies, Illinois Wesleyan University, Bloomington, IL 61702 (309-556-3375 or tamoloza@titan.iwu.edu); or Professor Norm Moline, ASIANetwork Freeman College-in-Asia Institute Director, Augustana College, Rock Island, IL 61201 (309-794-7303 or ggmoline@augustana.edu).

Information can also be obtained from Dr. Van Symons, Executive Director of ASIANetwork, Augustana College, 639 38th Street, Rock Island Illinois 61201-2296 (309-794-7413 or asianetwork@augustana.edu), or by visiting our website at www.asianetwork.org.
Norm Moline and several of the 2000 Freeman Foundation College in Asia Summer Institute participants at the Chiang Kai-Shek Memorial Park, Taipei

2000 Freeman Foundation College in Asia Summer Institute participants at Kinkakuji (Golden Pavilion) in Kyoto
College of Saint Benedict and Saint John's University Announces Grant

CREATING AN ASIAN STUDIES LEARNING COMMUNITY
David P. Bennetts, Professor of History and Chair, Department of History
P. Richard Bohr, Associate Professor of History and Director of Asian Studies

The many-sided efforts of the College of Saint Benedict and Saint John's University (CSB/SJU) to prepare its students for Asia has deep roots. In the 1930s, our monastics pioneered co-educational higher education in China, Buddhist-Christian dialogue, and the planting of Benedictine communities in Asia. Long-time Artist-in-Residence Richard Bresnahan links Japanese pottery techniques with Upper Midwestern materials. For the past eleven summers, Dave Bennetts’ ESL/Cultural Studies Program has brought more than a thousand Japanese students and teachers to CSB/SJU. Our Asian Studies Program, created in 1995, oversees the Asian Studies Minor, supports the time-honored student exchanges with Tokyo’s Sophia University and Southwest China Normal University near Chongqing, locates teaching opportunities for our graduates in Asia, encourages the activities of the Asia Club, and hosts cultural events.

CSB/SJU’s growing interest in Asia reflects our institutional commitment to multiculturalism and the Benedictine “calling forth of new knowledge for the betterment of humankind and the promotion of new understanding of the cultural differences within human civilization.” To date, however, our Asia activities have been segmented, the right hand often not knowing what the left is doing. For some time, we have recognized the need for a more integrated approach to education and preparation regarding the growing demands and opportunities of the Pacific Century.

Last spring, we applied to the Bush Foundation and received a $55,000.00 grant to consolidate our existing strengths and to build, during the next two years, a cohesive Asian Studies Learning Community dedicated to liberal arts education, integration, career training, faculty development, and communications. The authors will direct the project.

Connecting CSB/SJU to Asia The Bush grant will enable us to invite internationally-known Asia specialists from various circles for a three-day residency in the fall to educate students, faculty, staff, and monastics about opportunities in Asia. Each spring, we will invite a local authority to address issues of concern to the rapidly-growing, diverse Asian-Minnesota community (now numbering 140,000 people) and suggest ways CSB/SJU and its students can better serve this fast-growing community.

Building a Campus Community CSB/SJU students and faculty have returned to campus from Asia informed and excited but bereft of an organized way to share this enthusiasm. We will therefore convene a campus-wide forum each February on “What Asia taught me about myself and my culture.” Our intent is to view multiculturalism through a lively lens, enhance student interest in Asia, boost membership in the campus Asia Club, and help faculty gain new pedagogical insights. In addition, each April, these “Asia Hands” will brief the next group about to embark for Japan or China.

Internships and Career Exploration Asia is Minnesota’s largest trading partner, involving thousands of Minnesota entities. To unleash the career potential this offers our students, we will organize an annual forum to bring together the campus and Asia-involved alumnae/i with the business, professional, and other communities to explore career opportunities and to develop and expand networking, internship, and training programs.

Faculty Development in Asian Studies Eleven CSB/SJU faculty members teach twenty-four Asia-related courses in the Minor program. This fall, a Hindu-Buddhism specialist will join our Theology Department. And five other professors offer an additional thirteen core and departmental courses with significant Asia content. The Bush grant will expand faculty development and curricular offerings even further by financing activities such as summer projects and travel to the ASIANetwork and other conferences.

Communication and Dissemination We have endeavored to gather our diverse stakeholders through a popular “Friends of Asian Studies” banquet and performance held annually. But as campus activities have proliferated, it has become clear that we need to find additional ways to coordinate the Asia-related interest groups locally, regionally,
nationally, and in Asia. To this end, the Learning Community will create a central calendar, database, mailing list, newsletter, and website. We are hopeful that this will keep people better informed and make a true community of our disparate parts.

Asian Studies Advisory Board Finally, our efforts will be guided by an Asian Studies Advisory Board made up of representatives from on and off campus. The Board will advise the Learning Community co-directors, assist in program review and assessment, and connect us to our stakeholders and the potential funders needed to institutionalize our pilot project after the Bush grant expires.

In the end, we hope that the Asian Studies Learning Community will help CSB/SJU continue its tradition of cultivating expertise from within and make us a regional center for outreach on Asia and Asian-American culture to secure our place in the newly-dawned Pacific Century.

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ASIANetwork Conference 2000
Lisle, Illinois

Throughout the year we will feature the keynote addresses and selected papers from the ASIANetwork Conference 2000.

Keynote Address: Saving the Rain Forest of Ethics: Society, Urgency, and the Study of Asia William R. LaFleur, University of Pennsylvania

Women's Issues in Asia: An Asian Perspective Xiaoming Ai, Zhongshan University (UBCHEA at University of the South)

Teaching About Korea: Strategies, Struggles, and Success Stories Linda Lewis, Wittenberg University; Jonathan Wolff, University of Pittsburgh

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Keynote Address: Saving the Rain Forest of Ethics: Society, Urgency, and the Study of Asia

William R. LaFleur
University of Pennsylvania

I not only express my gratitude to you all for the invitation to take part in your vitally interesting conference but also to those who asked that Christopher Ives be the person to introduce me and my role in it. For decades I have profited immensely not only from his work but also from our mutual discussions on common intellectual interests, ones that are exceptionally close to my own. The pleasure of being with you all has been deepened by this chance to interact once again with him. I feel it also appropriate to mention that the chance to converse here with Henry Rosemont, whom I have only recently met but whose brilliant work I have admired for years, adds greatly to my shear luck in being invited by you all. I fear that much of what I say here has been already said by Henry Rosemont with far greater precision and force.

When Suzanne Barnett and Stanley Mickel contacted me to invite my provision of one of the keynote lectures for this meeting of the ASIANetwork, they offered the suggestion that I might do a talk that included some narration of my “personal odyssey” as an Asian Studies scholar and teacher. When preparing this I saw underlined on my notes on that phone conversation the words: “personal odyssey o.k.” Perhaps, however, to persons beginning to realize that, given their age, they are now numbered among the “senior” persons in our discipline, any suggestion that they indulge in a bit of autobiographical reflection should be issued only with caution. In truth I had never before been given such carte blanche to be autobiographical and I should probably be worried about the amazing alacrity with which I accepted it. I will—with an unusual degree of pleasure then—accept this opportunity and at the same time promise to try to include here as much intellectual content and as little reminiscential self-indulgence as I can manage. I will assume too that this as an assignment will help you tolerate what may otherwise come across as bibliographical narcissism—that is, far more references here to my own
It might learn from Asian texts and experiences. But first those things had to be written by Buddhists. My second book, *Buddhism and the Literary Arts of Medieval Japan* (California, 1983) was my way of showing my deep interest in what in his "nature poetry" was interesting, important, and relevant. What I discovered was that he wrote not only verse that celebrated natural forms but did so showing the influence on himself of a rich lode of Buddhist writing and debate—even under imperial sponsorship—precisely on the topic of how we should conceive of the natural world. It was no coincidence, then, that my first publication on this poet, one that appeared in *History of Religions* was titled "Saigyō and the Buddhist Value of Nature." What fascinated me was the amount of time and energy people in that period of Asian history had devoted to trying to explain in textual and intellectual terms why they were convinced that trees and plants, not just humans, have "Buddha-nature."

Those, of course, were days when advanced American military technology was being used for napalming trees and plants in Southeast Asia. They were also ones when there was a gathering concern for ecological issues—ethical ones if there ever were such. And when just a week ago, I realized that we were celebrating the 30th anniversary of Earth Day, I could not but recognize that it was a concern to bring forward at least one Asian perspective, a Buddhist one, on nature that led me to be working on that kind of dissertation topic thirty years ago in Chicago. Taking that approach, however, was not without cost. Much of my education had been in literature and to this day I delight in what might be called the "pure form" of a truly fine poem—and in works of criticism that explicate such things. An M.A. I did in Comparative Literature at Michigan was in the heyday of New Criticism. But to have gone only that far with Saigyō during my Chicago days was impossible for me—even if the price to be paid for such was that of going against the grain of the times. Those days were, it is worth recalling, ones in which Asianists in the West were beginning to delight in what they might discover by way of formalist approaches and were somewhat belated adopters of the mode of "New Criticism"—at a point, in fact, when New Criticism was going out of style elsewhere.

My interest in comparative ethics and in the question of what in East Asia might prove instructive to the West was intensified by a somewhat fortuitous event in 1974-75, a year I spent in Kyoto doing work on medieval Japan. My private walks on the eastern hills of that city took me through the multiple Buddhist temple cemeteries there and my curiosity was aroused concerning the growing number of jizō-related sites on those hills. These sites, I realized, were designed to be part of how persons who had had abortions were using ritual to deal with the moral quandary they faced. The immediate context for my spiked interest is important. My position in those days was as a junior member of Princeton's Department of Religion and no one there then could (or would wish to) avoid the nearly daily discussions of current ethical matters that centered around the interests and research of the late Paul Ramsey, my respected senior colleague. Ramsey's positions on ethical questions were often very controversial but his reasoning was rigorous and he was
gracious even to those with whom he deeply disagreed. Just before I left for a year in Kyoto he had, in his own way, said: “Bill, while you are in Japan, why don’t you find out how those Buddhists over there deal with the problem of abortion?” So while there I certainly did ask people. But also on my walks on the hillsides of Kyoto I realized that I was seeing in stone a large part of the way in which Japan’s Buddhists were trying to cope with the moral dilemma of abortion. A large part of the “answer” to Ramsey’s question lay, I came to see, in that unexpected context. Although what started there required time, research for development, and a lot of further reflection before taking shape in an essay in Philosophy East and West and then my book, Liquid Life: Abortion and Buddhism in Japan (Princeton 1992), it was during 1974-75 that I realized that my interest both in comparative ethics and in what Asian contexts could provide in terms of perspective not known in the West was a keen one.

This is to say that I became fascinated with the fact that in Japan there had been discovered or devised a way of keeping abortion legal and readily available on one hand but, on the other, of retaining a sense that a fetus is at least life in some limited sense. And this meant that for many persons, even when the route of abortion is chosen, some act of contrition and emotional closure in the context of religion seems important. What interested me especially was that Japan’s Buddhists seemed to have avoided the ongoing polarization seen in North American, that between proponents of reproductive choice and those insisting on the right to life. Japan’s Buddhists had, I realized, fashioned a way of thinking about the fetus which cast it neither in the immovable state of a “baby” nor in emotionally dismissive one that referred only to “an unwanted pregnancy.” Something other than the two positions in the conceptual and political deadlock into which Americans’ debates on this question degenerated seemed—and to me continues to seem—to be something very positive offered by the materials from Japan.

I have been subsequently pleased to see that researchers working in Chinese and Korean contexts, perhaps partially because stimulated by my work, have been able to show counterparts to the Japanese mizuko rites for fetuses. The differences, of course, are there; for instance, what seems to be more of a Taoist than Buddhist frame of reference for rituals in Taiwanese contexts. And it has gratified me to read certain Catholic and Protestant ethicists pointing to instructive value in the Japanese “middle way” approach on the matter of abortion. For instance, “Learning From the Japanese” (Gary L. Chamberlain in America, Sept. 17, 1994, pp. 14-16) is the title of an essay by an ethicist at an American Jesuit university. And more recently Kenyon College’s Playwright in Residence, Wendy McCloud, stimulated, she writes, by what I had to say on this, wrote “The Water Children,” a fascinating drama, one I recently saw performed, that dramatizes how the approach of Japan’s Buddhists may present an alternative to the usual pitched-battle positions in the American abortion debate.

It is seeing the trajectory of these things that leads me to want to refer to the Asian traditions we study as a resource for our own Western societies. Of course, to a certain extent we study Asia, its arts, its history, and its traditions of thought because these things are there—like Mt. Everest and the planet Jupiter. Such studies have intrinsic value. But I see no reason not to explore an additional and increasingly needed benefit. These Asian traditions, I hold, have within themselves things that can prove to be potential resources for Western societies to use, as appropriate, in trying to cope not only with the particular ethical and moral dilemmas faced today but—even more importantly—those likely to be faced in the future. The point is that these are human resources, things generated from within Asia but in no way limited to appreciation and application there.

This is why I feel justified in seeing an analogy here between this benefit of our studies and our sense that the preservation of tropical rain forests is eminently wise. Today we recognize such forests as valuable not only because of their monumental contribution to the atmospheric well-being of our planet but also because within these forests lie irreplaceable botanical resources, ones that have still unknown pharmaceutical applications for health and healing. By this analogy I mean to say that what the rain forests provide in terms of permitting us to cope in certain physical and medical ways is what the non-Western traditions are demonstrating, that they possess perspectives and approaches we might profitably apply to our present and emerging ethical dilemmas. Of course, as a humanist I deplore the crass utilitarianism which would hold that you do not bother studying something unless and until its usefulness is already proven. Yet at the same time I feel we should not hesitate to suggest to our colleagues and our larger societies that one of the reasons for studying Asia lies in those things there that may be extensively instructive to ourselves and those who come after us.

I hold, in addition, that the study of Asia has great potential to help us look under and recognize the contingency rather than the necessity of some of the assumptions in Western civilization generally and contemporary American society more specifically. Far too often we take the Euro-American way as proven to be the better or even the best way when, as a matter of fact, it is usually the one to which we—even those of us in the academy—are simply most accustomed. Because we do what we do in an academy is so deeply shaped, not only for good but also for ill, by Western thought and habits, we are obliged, I suggest, to monitor and check the impulses within ourselves—and built into our methodologies—to use the disciplines fashioned in the West as the tools for study and the materials we have from Asia as, in contrast, no more than the objects of our studies.

The problem with this approach is that it is predisposed, perhaps even predestined, to reaffirm the value of the methodologies—and the West which is their matrix—and, by contrast, subject that which we analyze—that is, the Asian “object” of study—to the point where what might have been of value within the latter has been automatically
displaced. This is a problem which even today our studies have tended to skirt rather than face head-on. My sense of the need to rectify this out-of-date and unjust imbalance was heightened during much of the 1980s and 1990s, a period during which Ideologiekritik was in fashion—perhaps especially among Western students of Japan. The method surely yields its own results. Yet when wielded as a tool to show that the philosophies, religions, social formulations, and literatures of the non-West were nothing more than “fronts” for the exercise of political or social power, the critique of ideology as a method is pre-designed to wipe away whatever might be discovered as items of value in the non-West and its practices. That is, we have become so entranced by what Ricoeur called “the hermeneutics of suspicion” that we not only neglect but become suspicious of what in our disciplines had been the important role of “the hermeneutics of recovery.” Although they have their proper role, the operations of suspicion, I hold, should not overwhelm those of recovery. And this is especially so because our studies of Asia have not yet, in spite of significant exceptions, been allowed to enter into conversation with the methodology of the West on the basis of real parity. Years ago it was with the intent of affirming the need to provide within the West the intellectual space for such parity that I edited and helped usher into print—and subsequent wide attention—Masao Abe’s Zen and Western Thought (Macmillan/Hawaii, 1985). And the ways in which scholars such as Christopher Ives and Steven Heine have not only extended but also further refined and corrected that process have been very important.

Asia, of course, does not present the so-called West with anything like a univocal and internally consistent alternative point of view. The cultural and intellectual diversity of such a large portion of human experience makes that impossible. This means that to some extent we are forced, at least when making exploratory and critical points based from within that richness, to do some selection. It also means that we must recognize the nature of the differences, even conflicts, within the Asian world.

Allow me to give an example. In my book on abortion in Japan I explained what I saw as a real contest of viewpoints between Shinto and Buddhism that emerged with clarity, even considerable tension, during the 18th and 19th centuries. The focal point of this difference was on the question of how religious values might be harnessed to campaigns for demographic promotion—that is, efforts to get people to have as many children as possible. The Neo-Shintoists of that period envisioned the Japanese gods as wanting the Japanese people to be as fecund as possible—whereas the Buddhists, maintaining what was, I think, their traditional stance—saw no specifically religious value in the making of progeny, even the making of more baby Buddhists!

At that time I coined a word—one intentionally unappealing even in the way the tongue resists its articulation—“feudism” to refer to what I meant. By this I wanted to specify a pattern found in probably the majority of the world’s religions. Fecundist programs, understandable in epochs when our world was a much less crowded place, portrayed the god or gods as being the supporters of maximalized human reproduction. Quantity of progeny was linked to quality of religious life—often especially for women. The Jewish and Christian worlds know this best through what Genesis provides as a divine command to be fruitful and multiply. Put crudely it invokes a mental picture of the god or gods standing around the marriage-bed as reproductive cheerleaders. “Go to it,” they are saying, “and I will be there to make your descendants as many as the sands along the shores of the Sea of Galilee—or the Rhine, the Ganges, the Yellow, or Kamo rivers!” I found it interesting and potentially important, however, that in Buddhism (and, according to Jerome Bauer of Washington University, in Jainism as well) being fecund never seemed to be a very important part of how the religious vocation was conceived. I do not wish to suggest that fertility figures and symbols never made their way into the lives and representations of Buddhists. Yet they were for the most part kept at arm’s length, allowed to exist in the ancillary religious systems (such as Shinto in Japan or popular religion in China) but not given anything like a prominent place in the major texts and doctrinal systems within Buddhism. Throughout most of its history Buddhism has received a fair amount of criticism—from Confucians, from Shintoists, and from Christians missionaries—as being too “negative” on many things. The supposed “proof” of that putative negativity, one that shows up early in critiques of Buddhism in Chinese history, was that Buddhists were not sufficiently engaged in encouraging their fellows to be making more of their own kind in large numbers.

I wish to suggest, however, that what through two millennia had been for Buddhists either a “hard sell” or something about which they were tempted to remain quiet—namely a distaste for the agendas of fecundism—may in the 20th and 21st centuries have turned into a clear plus. The natural, biologically programmed, human impulse to reproduce does not really need religious encouragement. Do we, I ask, really want our religions to go on being the promoters, either explicit or implicit, of enhanced reproductivity? This is something, originally stimulated by Japanese texts looked at in Liquid Life, that I subsequently developed at a conference at Harvard’s Center for the Study of World Religions in 1985.

I note the striking difference between the stance of the Buddhist clergy in most of Asia on the question of contraception—a stance not only of acceptance but often even of promotion—and the continued intransigence of the Vatican on this issue, one re-articulated by the Vatican in the 1995 encyclical Evangelium Vitae. In part to indicate that, given the problem of over-population today, fecundism is morally indefensible, I gave expression to my concern in an essay “Ending Fecundism” and written in the form of an open letter to Pope John II. (Requested by the editor of Tricycle: The Buddhist Review, a summary of that essay appears in the Summer 2000 issue of that journal and its complete version is on the Tricycle website.) Although that essay is already receiving its share of negative reaction, I
suggest that it is one attempt to put a perspective found in Asia into some level of interactive analysis and critique. It is an effort to insist on the need to respect parity. During his visit to Southeast Asia a few years ago Pope John Paul reiterated some of the old clichés about negativity in Buddhism. My point here is that careful examination and even criticism should be allowed to move both ways. And I think that the domains of ethics and morality in praxis to be eminently worthy places to be exercising this activity and insisting on such mutuality.

I sense that in this connection Confucianism has shown a commendable ability to bend with the times and with the real needs of our world. Whereas fascist positions were historically common, sometimes in fact very intense, in the history of that tradition, perhaps especially to enhance a given family’s chance for perpetuity by invoking the will of semi-divine ancestors, we can see today a Confucianism which has responded to the dramatic changes in the infant mortality rate and has become surprisingly free, at least as I see it, from the older fascist agendas.

Something else, however, has occupied much of my study during the 1990s and it too lies in the realm of ethics. I have been spending much time reading in the burgeoning literature in Japanese on that subfield we call “bioethics.” In Japanese the usual term for this has been seimei rinri although more recently the word baioeshikkusu has also become common. I found that the Japanese materials are not only voluminous but also intellectually rich. I got into this topic by becoming aware of the fact that, although abortion is a huge topic of public discussion in the USA but not so in Japan, there is an obverse to this, that is, a topic hotly debated in Japan but one we in North America have long assumed to be a settled matter. I refer to the transplantation of vital organs from putative corpses—that is, organs excised from persons described as “brain dead”—and then inserted into other persons in desperate need of new hearts, lungs, livers, and the like. What I discovered is that in Japan there has been an intense and fascinating public argument over the ethics of doing this—a procedure which in most of the West has been conceived of as an altruistic and worthy act. Being as modern as we are, we have accepted the idea, one with roots in modern Utilitarianism, that it would constitute something of a “waste” to carry eminently useful organs with us into the grave. In fact, even many of our fellow Americans still resist this idea and show their tacit resistance by not signing donor cards...but they do not admit that fact because in our society donation has captured the moral high-ground. To admit to non-donation is to represent oneself as at some point lower than at that “high” place. In this country it is only among Jews, especially those in the orthodox tradition, that the ethical correctness of cadaveric transplantation has been seriously debated and, by some, rejected. The discussion of this among Jewish bioethicists is fascinating and instructive.

Many Japanese, perhaps even a majority, share the uneasiness about describing transplants from supposed cadavers as an unqualified “good.” They see more complexity in the issue. In fact, one of my surprises was to find that in Japan some of the most cogent arguments against transplanting organs from supposed cadavers come from scientists and well-informed medics—that is, from persons who see no basis for declaring the “brain-dead” as really dead and have multiple reservations about this kind of technology. Tadao Tomio, a highly-respected immunologist, has, in addition to many books, also written a fascinating modern Noh play, Majô no I, one performed in the United States a few years ago, that problematizes the ethics of the transplant.

I must admit that my readings on this have changed my own views. I started this research convinced that we in the West are morally right on this question and that the reason for studying the Japanese resistance was because it shed light on things that are not only particular but even (in the less complimentary sense) peculiar in their culture and perspective. In other words my initial stance was somewhat condescending. I assumed that many Japanese might have come up with a perspective that, although interesting, was clearly wrong. The more I read, however, the more I became convinced that the resisters may be right. And, I need to add, what certain Japanese researchers were saying fifteen years ago about the deep problems in the brain-death definition of death are things now being echoed by some scientists in the West. In February I took part in an international conference in Havana, Cuba on Coma and Death, and one of the striking features of that meeting was the fact that, especially among some prominent neuro-physiologists, the notion of brain death is crumbling. And, of course, if that happens, then it is difficult to avoid the conclusion that the surgical scalpel that removes a heart for transplant is also that which in fact kills the donor. And the doing of transplants from what had been thought to be cadavers becomes all of a sudden not only ethically compromised but, to the society inured to thinking it as acceptable, a bit of a shock.

I have by my reading confirmed an early hunch. It was that at least one of the historical reasons why it is the Japanese who have been most eager to be very scrupulous in this matter has to do with Japan’s own horrendous behavior in the realm of medical research during the Pacific War. There are, I suggest, both long-standing religio/philosophical reasons for a Japanese scrupulosity on this matter but also a national wariness with respect to medical research, one that has roots in the history of the 20th century.

In this area, during their imperialist period, the Japanese were victimizers. The record on that is now voluminous and unambiguous. There was medical research which made victims of tens of thousands of people during the Japanese occupation of China. Pregnant women were cut open, water was poured over limbs in subfreezing temperatures to test the level of tolerance, whole populations of unsuspecting farmers were injected with plague germs, and the like. As available in English in books such as Sheldon H. Harris’s Factories of Death: Japanese Biological Warfare 1932-45 and the American Coverup, the evidence of horrible crimes committed in the name of scientific and medical
research is extensive. Then too there were the American pilots who, after having been downed over Japan, were vivisected in experiments carried out in Kyushu Imperial University hospital—something that is the subject matter of the widely read novel, *Umi to Dokuyaku*, by Shusaku Endo and translated as *The Sea and Poison*. Although the facts of the degree of Japanese victimization of others for medical research reasons have been resisted by Japan’s rightists, the general public is now aware of how horrendous it was. Books and television programs there about these things have made this clear.

The other side of the picture—that is, how Japanese see themselves as being victimized by wartime medical research—is something of which Americans are not aware. Here the gap between Japanese perceptions and Americans’ knowledge is considerable and, since it enters directly, I think, into the more generalized Japanese apprehension about medical research, we need to recognize it. I do not wish to give the impression that medical experimentation was part of the purpose in using the atomic bomb. We have no evidence to suggest that prior to its use such was part of the planning. But, as is now clear from *Suffering Made Real: American Science and the Survivors at Hiroshima* (Chicago, 1994), a very important book by M. Susan Lindee, the manner and degree to which American scientists were intent upon collecting and retaining all available evidence of the bodily and genetic effects on persons radiated by that bomb shows that Hiroshima and Nagasaki were seen as open laboratories full of data which was simply too valuable to waste. The teams of American medics soon present and collecting radiated body parts in postwar Hiroshima and Nagasaki certainly left with the Japanese the impression that the bomb had been in some sense a *medical experiment*—if not initially then at least in terms of one of its side “benefits.”

What I find especially important in the Japanese concerns of today is a realization of how easily human ethical sensitivities can be dulled by the language about the “obvious” benefits of certain kinds of medical research. The ongoing rhetoric about every new development as being “positive” is pervasive and difficult to question in our society. Many Japanese, perhaps with good reason, are more skeptical. I found a special degree of interest in the fact that Japanese bioethicists have been reading and praising the insights into technological risks articulated by Hans Jonas, a Jewish student of Heidegger, who escaped the Holocaust and in the United States developed very important philosophical insights into these things. Jonas, I discovered, has been significantly read and valued by Japan’s bioethicists, although he has been, in the words of my valued colleague Reneé Fox, “peripheralized” by their Anglo-American counterparts. I developed this in a paper in January 2000 at the Philosophers’ Conference at University of Hawaii, one to be published as “Philosophy and Fear: Hans Jonas and the Japanese Debate about the Ethics of Organ Transplantation” in a forthcoming volume now being edited by Roger T. Ames and Marietta T. Stepaniants.

The writing up of the results of my research is very much a work in progress right now and I hope it will be a book in the near future. It will be a book which, I expect, will even more than in the past try to deal in detail with ways in which a limited set of materials from one part of Asia could expand our own sense of social and ethical possibilities, bioethicists in the Anglo-American ambit usually assume that their analyses and perspectives have or should have automatic relevance across the world and that what is “wrong” with those other societies is that they have not yet adequately grasped our values or implemented our techniques. Although the difference between materials from the “early” Buddhism he employs lead him to perspectives often different from those of Japan’s Buddhists, Damien Keown’s *Buddhism and Bioethics* (Macmillan, 1995) is in these terms a very important corrective here.

I believe that there is much to be learned by becoming more deeply and extensively comparative in this domain. This is to say that we have not only potentially very valuable natural “pharmaceuticals” awaiting our use in the non-Western domain of the rain forest, but also in what we know as “Asia” the potential for many significant insights into the enterprises of both general ethics and its bioethical subfield. What I wish to encourage is that we explore more of this—perhaps one of the best reasons for studying Asia—among ourselves and with our students.

I want to finish with a note about what I mean by the need, even the urgency, for us as scholars to preserve these resources. My phrase “saving the rain forest of ethics” may suggest something beyond our professional capabilities. Yet we are all forced today to scrutinize not only what might be positive but also what might very well be the “dark side” in the rapid “globalization” of our planet. The swift Westernization or the Americanization of the globe is taken by many, especially in the West and in the United States, as not only a given but also as a good. And in that context I am increasingly finding myself among those inclined to raise objections to both the “givenness” and the “goodness” of such a development. The reasons for concern are multiple, and although I cannot go into more detail here, I hope that the foregoing provides at least a sketch of why I think is important for us all as Asians in the present—and in the future. After all, in that totally globalized world some seem so ready to imagine and bring into being there will, for all practical purposes, be no “Asia” other than in a flat, geographical sense. And if there were to be no Asia—or, more specifically, no Asia comprised of a variety of differing traditions and societies—there would be much, much less out there against which the Western/American cultural juggernaut could be compared, contrasted, and evaluated. And, I suggest, in that case even the West, even America, would have lost something of great value and importance.

* An earlier and rather different version of this paper was the subject of a lecture at the International University of Florida on January 31, 2000 and I am very grateful for the comments at that time from Steven Heine and his colleagues.
China experienced great changes in the last century: the democratic revolution in 1911, Western humanism, individualism and finally Marxism.

The establishment of a socialist system after 1949 influenced women’s lives profoundly and in many ways. I will tell my family story as an example. My grandmothers on both my mother’s and my father’s side were victims of foot binding. When my maternal grandmother failed to give birth to a male baby, she was put aside by my grandfather when my mother was six. For the rest of her life she lived alone on a small piece of land in a remote village. She never had a chance for an education, and was deprived of the right to care for her daughter. My grandfather, a rich warlord in the 1920s, had high expectations for his first child. He had accepted new ideas from the West and so he sent my mother to school in Shanghai, the most modern city in China at that time, and then supported her for higher education in the 1940s. But conflict arose between them. When my mother lost her first husband in the resistance against the Japanese in 1938, she wanted to marry a man from a poor family, but this was disapproved by traditional morality: widows were not supposed to remarry. After 1949 when they had been in love for thirteen years, however, under the new freedom of marriage law in the new, liberated society, my mother was able to marry the man of her choice—my father.

I grew up with the new idea that women were half of the sky; in other words, women had rights equal to men. In my childhood in the city, it was normal that fathers and mothers went to work six days a week. They hung a key around their child’s neck and gave him or her some food stamps to eat in a dining hall. In the evenings parents had to attend political study meetings—there were so many political movements in the 1950s and especially in the 1960s, so there was little time for family life.

There was another extreme phenomenon designed to show that women were equal to men. When I read the novel Stone Butch Blues by Leslie Feinberg in a women’s study course, I was surprised to learn that women who wore men’s clothes in the United States were miserably persecuted as perverts for a long period. Looking at the Chinese People ‘s Illustrated Magazine during the 1960s and 1970s, you would see all Chinese women wearing men’s clothes, every last one without exception short-haired. During the first years of the Cultural Revolution the most popular and favorite clothing fashion was the military uniform. I was obliged to give up my girl’s dresses when I was thirteen since in such attire I would have been conspicuous on the streets. After a period of eleven years, when the revolution ended and women began to dress a bit differently, I got my first new skirt.

Without a doubt it was liberating for women to wear men’s clothes after 1949. It was the first time in Chinese history that women were encouraged by the government to enter into the work force. My mother worked about twenty-three years and got her pension and lifelong medical insurance for another twenty-three years after she retired. She won her financial independence through work, and she supported her family and her self. She had a great advantage compared to other women who couldn’t take advantage of job opportunities and could get only part-time work.

On the other hand, one could ask: What’s wrong with women’s clothes? Why should women have to resemble men? Is there room for individual expression? Is there time and space for private life? In fact this represented obligatory compliance under Mao Zedong’s regime, a kind of forced masculinity and toughness, along with a firm political stance. Men and women were required to be absolutely loyal to Mao, and ruthless to socialism’s enemies, however those might be identified. From the class struggle perspective, traits normally associated with females, such as caring for family or love in personal relationships, were considered politically incorrect. Makeup and dressing-up were considered degenerate. There was only one choice for all women, to become women-warriors (like Hua Mulan, a female in an ancient legend who took a commission for her father). In my generation when I was young, we idealized ourselves as the bravest fighters for Mao, who was a father figure. No one wanted to be identified with a gender different from a man. Womanhood, as it had been previously conceived, became inferior, retrogressive, bourgeois, selfish, and lacking in political consciousness. No woman dared to exhibit those dangerous characteristics if she wanted to be accepted and safe in this context.

But even those radical ideas became old stories. Things changed rapidly in China under the new and open policies since the 1980s and have kept changing in recent years. After the Fourth World Conference on Women in Beijing in 1995, women’s rights and gender issues became hot topics on academic agendas as well as in the public.

At this juncture I would like to discuss some facts which are currently main concerns for Chinese women. All facts and data are from reports in the China Woman’s News web page (www.china-woman.com) over the last two months.

**Crimes of kidnapping women and children for sale**

This kind of crime began in the 1970s and has become rampant in recent years. In the 80s and 90s, along with the economic development, the gap between the remote countryside and the city, between rich and poor people, became bigger and bigger. More and more country girls heard about jobs in the cities. The kidnapper-dealer goes to villages, pre-
sents himself as an agent for employment, and convinces the young girls that there are job prospects. The girls are then taken to buyers and sold as wives. The abduction and human trafficking phenomenon is an enormous, well-organized industry with a clear chain of suppliers and buyers all over the country. Women and children from the poorer inland provinces are abducted and sold to the richer provinces in the south, either as spouses or as adopted children.

A report from Xian on March 31, 2000 states that six women, all under the age of twenty-three, were rescued by policemen. All were tricked by their desire to flee to the city for job opportunities. The youngest one was seventeen years old. They spent from one half to two years after they were sold to their buyers, unable to escape and feeling their options closed because they had only an elementary school education. When these women were freed and sent home by police, one of them was insane from her suffering and another woman, who had been sold three times, had a venereal disease.

Children for purchase are mainly boys. They are provided to families which have no children or who want a male child. This phenomenon is obviously related to the one child policy. When a family already has one child, it is not permitted to have more, except for special reasons (such as the only child is seriously disabled). The price may vary, but it is certain that the price for a boy is much higher than for an adult woman. A four-year-old boy was kidnapped from Wuhan, Hubei province and taken to Yunnan last October. He was sold for 10,000 yuan ($1,250), while more than ten women from Hunan were sold in Jiangsu for 3,000 ($375) yuan each.

From the statistics we can see how serious this crime has been. In 1999, the police force solved 6,898 cases, broke up 1,640 criminal groups, and rescued 7,660 women and children. The Minister of Public Security launched a new attack against this crime from April 1 to July 31. Buyers are prosecuted for the first time. Only when a buyer does not make trouble for the rescuer or does not abuse the victim will he be excused of responsibility for the crime. On April 10 the Guangdong police announced that in the first ten days of the campaign they had arrested 484 suspects working for 54 human-trafficking syndicates and saved more than 1,000 women and 500 children from slavery. Hopefully there will be more missing women and children coming home during this four-month offensive campaign.

**Domestic violence**

Domestic violence is a new concept to the public in China. It was not illegal for a long time. It was supposed to be a private thing within a family and there was thought to be no necessity to intervene. The victim felt the same way, that to report violence or abuse is so shameful, it is worse than the abuse to open your family ugliness to the public. Under this consensus, lethal violence against women can be tolerated very well; femicide cases happen in terrible forms. Here are some facts from reports.

A Beijing factory worker suspected his wife just because he saw her talking to a man in her room. He hit her many times from then on for nearly one year. His fellow workers on night duty often heard his wife’s horrible cries from their room, but no one tried to help her. In July 27, 1998, the husband beat her with a shoe, stabbed her in the vagina with a screwdriver, and then stitched her labia shut. The wife committed suicide in the morning. He confessed and was sentenced to only six years in jail.

Another case is from a domestic violence investigation done by the Hunan Provincial Women’s Federation. A woman, married in 1977, underwent abuse during her twenty years of marital life. There were sixteen hospital records showing broken ribs, eye injuries, bruises on her body and bleeding from the mouth and nose. When the wife brought a suit against the husband in court, the judge concluded that all of the attacks were only casual offenses with no intentionality, hence no criminality. The man was an official in the local government, a possible explanation for the judge’s decision.

The same thing happened in Chongqing on February 13 of this year. A man tore the skin off his wife’s leg and pulled out a tendon to disable her. On February 17 in Chengdu, another man used a metal lock to close his wife’s genitals. When he was reported, the police said it was a family entanglement, so the man is still free.

The good news is that a resolution to prevent and stop domestic violence was passed on March 31 in the fourteenth meeting of the Ninth People’s Congress in Hunan province. It was the first resolution with legal effect issued by a provincial People’s Congress in China. It emphasized that the prevention of domestic violence was as important as attaining public security. The same effort can also be seen from other organizations. Last year on December 28, the Women’s Law School of Beijing University established a working group to prevent domestic violence with a women’s study center in Zhonghua Women’s College and the Women’s Federation in Shanxi province. Their task is to set up a network among lawyers, police, courts, hospitals and local women’s rights organizations. They also plan to select a district as an experimental area for the project.

**Sexual services and prevention**

Prostitution has been banned in China since 1949. It started appearing again in the 1980s and has been on the increase in cities, especially in developing areas. A report on March 19 stated that the president of the All-China Women’s Federation, Peng Peiyun, made an appeal recently that all sexual services should be prohibited, that we should eliminate the spread of such ugly moral corruption.

Sexual service is a rather vague description that lacks explicit definition. In Peng’s words, it includes all service as sexual partners in places of entertainment such as restaurants, bars, ballrooms, public baths, etc. The reasons given for the ban were that those services easily led to prostitution and caused other social problems.

Providing sexual services is a way for women to get a lot of money. There are statistics from an investigation
by the Women's Rights Department of Liaoning Province Women's Federation, which show that, among more than 1,000 staff in restaurants and other entertainment service trades, 88 percent are women, 25.4 percent of women staff are massage girls, 15.4 percent are dancing girls, 24.7 percent are drinking partners, 14.6 percent are swimming partners, 12.9 percent are singing partners, and 7 percent are other service girls. Most of female staff are age 20 to 36, and 71 percent of them had only a middle school or elementary school education, 54.1 percent of them have an income lower than 1,000 yuan ($125) a month, 43 percent of them have an income between 1,000 and 3,000 yuan ($375), and 7.8 percent of them earn more than 3,000 yuan. Women who earn between 3,000 and 10,000 yuan do so mainly from sexual services. Twenty-eight percent of them admit they initiate sex with their customers. 

Rape and violence against women develop from such services. There have been more than 100 girls killed by their sexual partners or customers recently in Cheryang, according to the statistics from police there. Though sexual services are strongly criticized they are still available. The local governors and even police in some areas do not take it as a serious problem but see it is a business to attract more businessmen with more investment. Besides, some of them enjoy it and make a good profit from it. 

Some sociologists and feminists point out that sexual services are not moral, but they are not a violation of the law. They introduced the idea from Western feminist thought that prostitution should be legalized. Such opinions are in the minority. Sometimes people mix up the sphere of morality and law. Readers of the China Woman's News were shocked by a recent report of a seventeen-year-old girl who stabbed her female boss in the head and broke three of her fingers. The reason was that the boss forced her into prostitution. The lawyer said he would argue for her reasonable defense. Most people are sympathetic to the girl. 

In discussions about preventing the sex business, some researchers prefer the presumption that most prostitutes are victims of social injustice, that it is wrong to label them as evils of society or pleasure-maniacs. Though it is a rather conservative idea, they invoke it to support a new suggestion, which is, to reform the male sex buyer in camps (through education and labor) in order to control the sex business. This is seen as an alternative remedy for the current punishment, which is to send female prostitutes to camps or jail and free the male partner after he pays a penalty from 3,000 to 5,000 yuan ($375-$725). A problem with this suggestion is that customers who purchase sex often move around so it is difficult to catch them. Also it is difficult to define the sex business. For instance, how does one define a relationship between sexual partners which results in financial gain for the female? Girls who are sexual partners for rich businessmen from Hong Kong and Taiwan are known as "second ladies." Is it realistic to punish those businessmen? How can one afford the time, money and space for such a practice? 

I think that since most of the prostitutes are driven by economic inequality, the best way might be to create more job opportunities for them. In the meantime, moral education and psychological therapy can be of help. I believe that to prevent prostitution in China as in the rest of the world is as difficult as to legalize it. Perhaps there are other ways to deal with such a complicated problem. Last year in Quanzhou, the local government demanded that all girls in escort services should have medical check-ups, and job certification, and should pay higher income taxes. To the more than 1,000 women in the Jilin provincial women's penitentiary, the local college and women's federation provided computer and other undergraduate courses, all efforts intended to help them on a path different from their past. 

Other points and conclusion

There are other crucial issues for Chinese women, such as women's rights in new economic institutions including joint-stock companies, co-operation enterprises and private businesses. A report shows that 37 percent of managers will not make contracts with women of child-bearing age. In questioning 583 female workers, 47 percent answered that they didn't have contracts with their companies, not to mention other rights they should have. 

In the workplace, where women have made distinguished contributions, the glass ceiling obviously exists. From a nation-wide investigation in 1998, there were 15.9 percent male journalists promoted to the rank of senior editor or reporter while only 6.7 percent of female journalists were in this rank. In general, only 8.5 percent of editors-in-chief at newspapers, news agencies, radio stations and TV stations were female. The remaining 91.5 percent are male. In addition, women do not serve as other policy makers.

It is impossible for me to exhaustively discuss all of these issues here. My perspective, limited by my own experiences, is far from comprehending the diversity of women in China. In the beginning of the last century, women's rights and liberation meant freedom in love and marriage against the patriarchy, coeducation in schools, and even having the right to wear short hair. Chinese women have achieved those goals. Today we are more aware of our situation: to implement further changes and improvements will prove very challenging. My hope is that we can incorporate the wisdom from our history and from the women's liberation movement in the larger world into our reality. In any case, we will be persevering to win a better future in the new century.
Teaching About Korea:
Strategies, Struggles, and Success Stories
Panel Presentation
Linda Lewis
Jonathan Wolff

KOREAN STUDIES
FOR NON-HERITAGE LEARNERS:
PREACHING TO THE UNCONVERTED
Linda Lewis
Wittenberg University

While at many institutions the impetus for introducing Korean studies into the curriculum comes from heritage learners and is met by a non-Korea specialist who retools a bit, to add some sections or units to East Asian studies courses, my own experiences teaching about Korea are quite different. As a Koreanist working at a small liberal arts college with no Asian-American students, I could provide the “supply”—but there is no “demand”. When I have the opportunity to offer a course on Korean society to Korean-American students, I organize my syllabus and materials to play off of (and often, against) the knowledge students bring to the class. With a self-selective interest in the topic, these students are already motivated to learn and have clear ideas about what they hope to gain from the course. In the case of non-heritage learners, however, my approach is quite different.

At Wittenberg University I teach about Korea in two ways. In comparative East Asian Studies courses, the sections on Korea are combined with material about China and Japan. For example, in “Women and the Family in East Asia,” perhaps twenty-five percent of the course content focuses on Korea. In addition, every two years I offer a Korea-specific course, “Introduction to Contemporary Korean Society,” for which there is no natural context or clientele. It is this class that I will discuss in this paper.

A starting point for me is the question: who are the students who enroll in this course, and why have they chosen this particular elective? While a few may be East Asian studies majors with an interest in the region, most Wittenberg students who sign up for Sociology 243 do so because it fulfills the university’s “Non-Western Cultures” requirement; that is, “students should gain an understanding of the diversity of non-Western cultures through a study of the history, institutions, or traditions of one or more of these cultures.” The fact that the “culture” is Korea is more or less incidental for most of my students, and so my own primary goal for the course becomes the larger institutional (and anthropological) one, of teaching about cultural difference. I do not make my students pretend they are interested in Korea, per se. We begin with the explicit assumption that they are not, and thus an important subtext of the course is convincing them they should be knowledgeable about East Asia. There are several ways I try to do this throughout the semester.

Beginning With The Basics: Why Learn About Korea?
I spend time at the start discussing this question, eliciting from the students what (little) they already may know about the Korean peninsula and suggesting connections with their own concerns. Reasons for studying about Korea include:
* the global economy (students probably own products made by Korean conglomerates);
* the growing importance of Korean-Americans as a minority in the U.S. (Koreans are a good example for diaspora/transnational studies);
* last outpost of the Cold War (many students do not realize that 37,000 U.S. troops are stationed there);
* feminist issues (Korea provides material for discussions of the global assembly line, the international sex trade, patriarchy)

Usually I can find something that piques the interest of every student. Starting from “ground zero” also makes the course less intimidating for students who are anxious because at the outset they know nothing about Korea.

Looking Good in the Bookstore: Would You Want to Read This Text?
Although normally I would choose books for a course based on issues of comprehensive coverage of the material, in this case I select texts I feel will appeal to students, particularly in terms of the ease with which students can relate them to their own experiences. For example:

* The Comfort Women, by George Hicks (Sydney: Allen and Unwin Pty, Ltd, 1995). While there are many good scholarly texts dealing with modern Korea, I have students read this when we talk about the Japanese Colonial period. Most of them have no idea Japan was even a colonial power, and few are aware of the comfort women issue. They are shocked and horrified by this book, and their emotional response provokes good discussions about human rights, colonialism, and patriarchy. In the process, of course, students also do learn a few things about Korean history. We consider whether this is basically a human rights issue...
A Final Thought

I expect students to use their growing understanding of Korean culture and society to interpret current events and to deconstruct media accounts about Korea and/or Koreans. Part of the way I test students in the course is to ask them to write essays explaining news articles and editorials. Many of these I simply find, clip, and keep from newspapers, but I also use the Internet to dig up good materials. Both the Korea Times and the Korea Herald, English-language newspapers published in Seoul, are available on-line, and social commentary and editorials from these sources (on topics such as rising wedding costs, funeral and burial reform, and overseas adoption of orphans) make students apply what they know, to render cultural patterns and behavior intelligible. I have asked students to interpret accounts of Clinton’s visit to Seoul, the North Korean famine, and the opening of a Korean cultural center in Los Angeles. Students are surprised (as am I, sometimes) at how often Korea appears in the news.

The “Unconverted” and Cross-Cultural Understanding: A Final Thought

It is always a treat for me as a Korea specialist to teach students who have an interest in learning about Korean culture and society for its own sake. Yet in the long run, it may do more for Korean studies, and for the larger goal of international understanding, to preach to the unconverted. As college professors we are, after all, preparing our students (whether they like it or not) for life in a transnational world. And the joy of anthropology is that it is self-reflective, that is, as we learn about the “other,” we also learn about ourselves.

The lessons my students take away from Sociology 243 may be primarily about the nature and diversity of culture; but who knows, they may accidentally remember a few things about Korea as well.
The Challenge of Including Korea Studies: An Administrator's Perspective
Jonathan H. Wolff
University of Pittsburgh

Since 1988, the University of Pittsburgh (Pitt) has repeatedly been designated an Undergraduate National Resource Center for East Asian Studies by the U.S. Department of Education. This designation as one of the top East Asia programs in the country, based on a triennial competitive proposal process, is a testament to the strong commitment of the University to Asian studies and its extensive China and Japan studies programs. Enhancing the study of Korea, however, remains a real challenge.

While China studies and Japan studies at Pitt can each boast about a dozen faculty specialists with a full complement of courses in social sciences, humanities and language for China and Japan, there have been no full-time faculty with Korea-focused teaching and only limited Korea-focused research. Also, while the Korean language has been taught through the intermediate level at Pitt for almost twenty years, it has remained on the margins, both in funding and administratively, offered through the Language Acquisition Institute of the Linguistics Department, rather than the Department of East Asian Languages and Literatures.

As an administrator in the University’s Asian Studies Program, the challenge has been to enhance instruction and research on Korea in the face of limited discretionary funds and constraints on faculty expansion. My own professional focus has been on Japan, but with three years in Korea with the Peace Corps, I have been encouraged to reacquaint myself sufficiently with Korea so I might teach about it as well as to promote the study of Korea among the faculty.

There has been intermittent faculty resistance to what is sometimes perceived as a possible “dilution” of funding and focus. Our approach has been to try to interest our East Asia specialists in enhancing the Korean component of their current offerings. To that end we have had a number of workshops for faculty featuring presentations on Korea from specialists from other institutions. At these workshops faculty learn more about Korea as well as current research and materials that might be incorporated into their own teaching. Among those who have addressed the faculty have been David McCann, (literature, Harvard), James Palais, (history, U of Washington) Roger Janeelli, (anthropology, Indiana), John Lie (sociology, Illinois) and Choong Soon Kim (anthropology, Tennessee).

In conversation with some Korea specialists, I have encountered reluctance on the part of some to participate in a process leading to instruction on Korea by China or Japan scholars. While I appreciate the concern, the alternative is to ignore Korea completely or rely on an even less well-informed faculty.

To further encourage the inclusion of Korea in teaching, research grants were offered to faculty to support the purchase of Korea-related course materials as well as student assistant time to do research and help collect materials needed to add or expand Korea components of existing courses. Funds have also been made available for Korean language tutoring for faculty. This has resulted in an expansion of instruction on Korea in religion, history, political science and art history courses. We are currently exploring the possibility of cross-listing our Korean language courses with the Department of East Asian Languages and Literatures to enhance the visibility of the courses, to regularize student perceptions of the courses as well provide professional inclusion for the instructor.

External grants have been used to encourage faculty to add Korea to research that might otherwise take them in a different direction. For those seeking more basic information there are a number of web sites with general information about Korea as well as organizations such as the Korea Foundation and the Korean Research Foundation that support Korean studies. For non-Korea specialists the Northeast Asia Council (NEAC) of the Association for Asian Studies offers some support in “Projects that Enhance Korean Studies Teaching” and “Grants to Teachers for Instructional Materials” (see Asian Studies Newsletter, Spring Issue, 2000, p. 49).

To be sure, the University of Pittsburgh has benefited from U.S. Department of Education grants, grants from alumni and a small endowment established by two fundraising concerts. This endowment has allowed expanded Korean language instruction and supported Korean cultural events on campus. The University has also received library support from the Korea Research Foundation, the Korea Foundation and the National Assembly Library. The Korean Cultural Service in Washington has provided materials on Korea including videos and a number of publications.

There has also been an attempt to raise the awareness of Korea on campus through concerts involving local student musicians as well as larger-scale performances supported by the Korea Society and the Korea Foundation. The Korea Economic Institute of America (KEI) has also cooperated in enhancing awareness of Korea in the community beyond security issues through its participation in programs on campus and its “Korean Caravan,” which brought Korean government and business leaders to a broader local audience.

There is clearly much that remains to be done to bring Korea more fully into the classroom at the University of Pittsburgh. However, there has been an incremental change in attitude and increased inclusion of Korea in the curriculum over time. The continuing task is to pique the interest of the faculty and students about Korea and to find funding to make expanded teaching and research on Korea possible. We are
always hopeful for the serendipitous departmental decision that will bring a true Korea specialist to the university. Regardless, teaching about Korea at the University will continue to be a challenge for some time to come.

RESOURCES ON KOREA

Korea Economic Institute of America (KEI)
1101 Vermont Avenue, Suite 401
Washington, DC 20005-3521
(202) 371-0690
Peter Beck: Director of Research/Academic Affairs

The Korea Society
950 Third Avenue (at 57th Street), 8th Floor
New York, NY 10022
212-759-7525
212-759-7530 (FAX)
korea.ny@koreasociety.org
www.koreasociety.org

Korean Information Service
Korea Window
www.kois.go.kr/

Korea Foundation
www.kf.or.kr/english/

Korea Research Foundation
www.krf.or.kr/html/english.html
www.krf.or.kr/html/inter_korea4.html

Korean Embassy in the United States
www.mofat.go.kr/en_usa.htm

Korean Cultural Service
information_usa@mofat.go.kr
TEL (202)797-6343~7 FAX (202)387-0413

Northeast Asia Council (NEAC) of the Association for Asian Studies
NEAC Korea Grants
Association for Asian Studies, Inc.
1021 East Huron Street
Ann Arbor, Michigan 48104 USA
(734) 665-2490
www.aasianst.org/grants/grants.htm#NEAC-KOREAN

The Council on East Asian Libraries
Committee on Korean Materials
Internet Resources
www.usc.edu/isd/locations/ssh/korean/kmc/subjguides.html

US Library of Congress
South Korea – A Country Study
lcweb2.loc.gov/frd/cs/krtoc.html

Samsung SDS Co., Ltd. & Samsung Foundation of Culture
KOREA INSIGHTS
The Korean Culture and Arts on the Internet
www.korea.insights.co.kr/english/

Korean Central News Agency of DPRK
News from Korean Central News Agency of DPRK
www.kcna.co.jp/

US Library of Congress
North Korea – A Country Study
lcweb2.loc.gov/frd/cs/kptoc.html

United States Energy Information Administration
www.eia.doe.gov/emeu/cabs/nkorea.html

Submission deadline for the Winter issue of the ASIANetwork Exchange is NOVEMBER 1, 2000
Kipling’s Kim in the Classroom
Eleanor Zelliot
Carleton College

Rudyard Kipling’s masterpiece, *Kim*, has been in print since 1901 and currently there are about 15 editions, which gives a suggestion of its continued popularity. One new edition includes an introduction by Edward Said, the master of Orientalism, who can’t help but be lured into loving the book because of Kipling’s exuberant love of India, even though he finds the book to be a “master work of imperialism (p. 45).” Said tells us to be aware of two things: that *Kim* is written from the dominating viewpoint of a white man describing a colonial possession, and that Kipling was “a historical being, albeit a major artist” (p. 10). I don’t intend to contend with Said, however, but to show how *Kim* can delight students and awaken them both to the color of India and the nature of imperialism.

At the beginning, I would remind students that the writing of a century ago may be a bit difficult to get into, but once in, the reader will be very comfortable. I would also hand out a glossary so that words can be instantly looked up, and the facts of the Frontier and the Great Game made clear. The Penguin edition has a massive series of notes, not all of which are necessary for a first read. I might also begin by showing the film, *Kim*, staring Errol Flynn as the dashing Pathan, MahbubAli; Dean Stockwell as Kim; and Paul Lukas as the lovable Lama from Tibet. The movie is a far cry from the book, but it offers some interesting contrasts, which the students will notice as they read. For instance, no racism of any kind is apparent, no “white blood stood him on his feet” kind of comment. Even the figure of fun, the Babu from Bengal, is quite reasonable, even heroic. And the hero of the film is the Pathan from Northwest India, i.e., Errol Flynn, who conquers all.

Kipling’s use of the phrase “white blood” is a clue to his stereotyping “orientals” and Europeans, at least in certain matters. I ask students to look for ideas on race as they read, and to jot down examples (and page numbers). What does “Kim could lie like an Oriental” really mean? What other comments on “Oriental nature” does Kipling make? And why does he use “Oriental” instead of “Indian”? When gems of superiority are found, students might read them aloud. I am a firm believer in reading literature aloud in class, and *Kim* makes excellent reading.

But *Kim* is not all black and white. The class should consider his idea of what the Empire is. Kipling paints in all its “pettiness and grandeur, its variety and energy, its miseries, its hardships, and its heroism.” So many of the English people in the novel are not admirable, the Protestant chaplain and the schoolboys, for instance, that one is forced to ask, why does Kipling think the English should rule this magnificent land? Who does Kipling think ought to rule, for surely he thinks the British ought to rule India—that is a given. And he thinks the gifts of the English to India, the all-important railway, for instance, are suited to India. What else? I can think of four more things. Is the sum total of Kipling’s attitude that only the best of the English should rule, but they will rule wisely and well by virtue of being English?

Kipling’s India is much more than a British possession, and that is what makes *Kim* such fun. I think next I would ask students to look for characters they find interesting, read aloud about them, and tell us why. The lama from Tibet, of course, a most endearing figure, who both needs Kim and helps Kim. And the women are wonderfully strong, for instance “the woman of Shamlegh” and the old lady behind the curtains they meet on the road, a real tyrant. Huree Babu represents the educated Indian, and he is a rather tiresome character, but why? Is it his speech? His curious English? His love of 19th century British literature? Look for what he actually does in the Great Game. And think about Colonel Creighton, who does not have the “dull fat eyes of the other sahibs.” The novel is full of real people, and many of them are treated with affection and respect, just as the gentle old Tibetan lama and the wild bright boy who has lived as a homeless Indian lad are true friends. Students might enjoy seeing how many separate and distinct representative characters there are from the countless facets of Indian life.

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*This issue includes two of the four presentations from this panel. The remaining presentations, by Chuck Hayford and Dan Meissner, will be included in the Winter issue of the ASIANetwork Exchange.*
Kipling is at his best in describing the myriad facets of Indian life, the kaleidoscope of color and noise that is the Indian city and the Grand Trunk road. India today is all worlds—first, second, third, fourth and some others—in one. Kipling does little with the Indian educated middle class (except for the Bengali babu) and nothing with India’s budding nationalism (the Indian National Congress was founded sixteen years before Kim was published), but otherwise, and fortunately there is a lot of otherwise, he captures the varied sights and sounds, the endless parade of all sorts of people, that still enthrall many who visit India.


2 The Frontier and the Great Game are in the Glossary, but teachers who want to read what a writer’s infatuation with Kim can lead to and also learn about these things may consult Peter Hopkirk, *Quest for Kim: In Search of Kipling’s Great Game* (Ann Arbor: University of Michigan Press, 1996).

A Glossary for Kipling’s *Kim*

**Bhang**: an opium derivative used in some rituals.

**Caste**: India’s complex social system whereby a person is born into a certain group, ranked hierarchically. Castes mentioned are the Brahmins, the priestly and ritually highest caste, and the Jats, a great farming caste of north India. Kipling also mentions half castes, British combined with Indian, which are generally despised, and low castes, which includes artisans and those who work with leather and other polluting matter. Many believe that doing the duties of one’s caste results in a higher status in one’s next birth.

**Frontier**: The Northwest area of India, a network of independent kingdoms and clans, controlled by the British up to a certain point, but they were never able to take Afghanistan, just over the mountains from India. The famous Kyber Pass runs from Peshawar on the Frontier to Kabul in Afghanistan.

**Great Game**: The attempt to stop the advance of Russia, which was seen as coming ever closer to India. It involved spies, efforts to keep the rulers on the Northwest under control, and constant vigilance against any penetration of Indian territory by Russians.

**Haji**: One who has made the pilgrimage to Mecca, one of the five chief duties of all Muslims, the others being alms giving, fasting during Ramadan, praying five times a day, believing in Allah and his Prophet Mohamed.

**Jain**: A religion born in the 6th century BCE which is pious but atheistic, and so totally vegetarian that being a merchant is about the only occupation permitted.

**Jataka**: The Buddhist tales of morality based on the various births of the Buddha as a bird, animal, wise man, etc.

**Lama**: The name for a bhikshu or monk in the Tibetan tradition.

**Mohamedan**: A Muslim, a believer in Allah, guided by the sayings of Mohamed and the Koran which he received from Allah. Mohamed is a Prophet, not the son of God, and the term Mohamedan is incorrect.

**Mutiny**: The rebellion of 1857 that involved both Indian soldiers in the British Army (sepoys) and many North Indian areas. Kipling’s only reference to this is a soldier who remained loyal to the British!

**Sikh**: A member of the religion founded in the 15th century by Guru Nanak which stresses monotheism and piety but which also has a militant tradition. Turbaned, bearded Sikhs are still visible in India and throughout the world.

**Sunni**: One of the two great divisions of Muslims, the other being the Shia; the chief divisions between them are Arabic vs. Persian and the nature of the leadership following the death of Mohamed.

**Wonder House**: The Museum at Lahore which contains huge amounts of Indian art. Kipling’s father was the curator.

**Xavier**: A Jesuit traveler in the 16th century whose name is used for many Catholic educational institutions of very high standard.
A Passage To India
Robert Drexler
Coe College

A Passage to India, some seventy-five years after its publication, remains a controversial book. Is it the best novel in English about India? I am sure I thought—and probably said—that once. Is it a great novel in the English Tradition? I once taught it that way, and it is probably still taught that way. Is it about India at all? This last question is the one, after my long relationship with the novel, which most occupies me.

Forster had visited India twice before he finished A Passage to India, and those two trips—the first from 22 October, 1912, to April 1913 with G. L. Dickinson and three other Cambridge friends, and the second from April 1921 to January 1922 to serve as the personal secretary for the Maharajah of Dewas Senior, a small native state west and north of Bombay—tell us a great deal about how Forster saw India. The other trip that had a profound effect on the sensibility that he brought to the novel was the visit he made to Egypt in 1915-1916 between the two trips to India. It was on this visit that the latent homosexuality that had befuddled him in England and on his first trip to India found a suitable outlet in the relationship he developed with Mohammed el Adi.

I introduce Forster’s homosexuality because it now seems to me that a good case can be made not only about A Passage to India but also about the earlier novels as well that Forster’s theme is homosexual relations, more specifically homosexual relations between men from strikingly different class backgrounds. Except in Maurice—and in The Longest Journey—Forster disguises himself as a woman—that is, he creates a female character whom he involves in a love situation with a lower class man—and attempts to work out the complications of his theme in a way that is—on the surface at least—acceptable to the conventional morality. In A Passage to India, if this theory holds true, Miss Quested is the Forster-in-disguise character and Aziz is the character that creates sexual tension in his life.

There is some biographical basis for this theory. Forster’s first trip to India was driven in part by the unrequited passion he held for an Indian friend he had met in England, Syed Ross Masood. During his second trip, after he had begun to think of homosexuality as something one acted on rather than thought about, he arranged in Dewas to have his carnal lusts slaked. He first approached a Hindu coolie and arranged to meet him in the evening, only to overhear, to his horror, the coolie announce the assignation. After four days of agony he confessed the debacle to the Maharaja, thinking that the Maharaja had already heard only to learn that he had not. The Maharaja, after hearing Forster confess that he had “no feeling for women,” took on the role of the reassuring counselor and arranged for Forster to be visited by K, the palace barber and, by reputation, a male prostitute. Then began a series of sexual encounters played against a background of comic mismanagement—Forster’s servant trying to prove his suspicions about K and his master true and, finally, K braggling about the new relationship.

What I think is important about Forster’s sexual relationships is not what they tell us psychologically about him but the fact that they are a form of orientalism. Many homosexuals discovered in Asia that the dangers inherent in conducting a homosexual liaison in England, or in the United States, simply did not exist. This was partly due to the more tolerant attitudes toward homosexuality in these Asian countries, but also due to the fact that these countries had a standard of living much lower than England. This combination of toleration and economics created for the wealthy men who came as visitors a kind of paradise they could only dream about back in the grey, treacherous moral climate they had left. Orientalist writings about the pleasures of the East make it look on the surface as if these men had discovered something important about the Asian cultures in which they were living, that they have been able to circumvent the racism that so marred the views of their heterosexual compatriots. In fact the life they led was both exploitive and romanticized. (The picture of Northern Italy created by Norman Douglas, a contemporary of Forster’s, incorporated this same sort of romanticism.) They see their adopted paradise as an extension of their desire and not as a culture with an independent life of its own.

The opening of A Passage to India establishes a tone that I think is often overlooked and which in fact goes a long way toward illustrating the point I would like to make about the novel:

Except for the Marabar Caves . . . the city of Chandrapore presents nothing extraordinary. Edged rather than washed by the river Ganges, it trails for a couple of miles along the bank, scarcely distinguishable from the rubbish it deposits so freely. There are no bathing-steps on the riverfront, as the Ganges happens not to be holy here; indeed there is no riverfront and bazaars shut out the wide and shifting panorama of the stream. The streets are mean, the temples ineffective, and though a few fine houses exist they are hidden away in gardens or down alleys whose filth deters all but the invited guest. Chandrapore was never large or beautiful,
but two hundred years ago it lay on the road between Upper India, then imperial, and the sea, and the fine houses date from that period. The zest for decoration stopped in the eighteenth century, nor was it ever democratic. The very wood seems made of mud, the inhabitants of mud moving.

On the second rise is laid out the little civil station, and viewed hence Chandrapore appears to be a totally different place. It is a city of gardens. It is no city, but a forest sparsely scatted with huts. It is a tropical paradise washed by a noble river. The toddy palms and neem trees and mangoes and pepul that were hidden behind the bazaars now become visible and in turn hide the bazaars . . .

This is the eye of the tourist, the eye of a writer of guidebooks, not the eye of a novelist of India. Notice that the speaker is looking for things “extraordinary.” But what he finds is that “there is no river front,” “the temples [are] ineffective,” “and the tourist is deterred from visiting the “fine houses” by the “filth.” The “little civil station,” on the other hand, is a “totally different place,” because the India of the first paragraph is hidden, in the second, by the exotic trees.

This sense of Forster as tourist comes as a kind of shock, when we look closely at this opening paragraph, because he has so many hard things to say about the Anglo-Indian community in the novel, the very people who live in the “little civil station.” Indeed a case can be made that what Forster knows best and what he feels most strongly and most clearly about in the novel is the Anglo-Indian community.

But here too I think that these feelings threaten to mislead us. While it is certainly true that the stupid racism of the Turtons and the Burtons is maddening—and while it is clear that Forster does an excellent job of dissecting it for our gaze—it is not clear that Forster does so because he himself is untouched by racism, or what would be a more accurate term in his case, orientalism.

Toward the end of the novel, for example, Forster is capable of writing a sentence of this sort:

Suspicion in the Oriental is a sort of malignant tumor, a mental malady, that invites him self-conscious and unfriendly suddenly; he trusts and mistrusts at the same time in a way the Westerner cannot comprehend. (279-80)

In fact, I think Forster’s criticism of the Turtons and Burtons has more to do with his sense of class divisions than it has to do with his understanding of Indians as humans who have been badly treated because of race. Forster makes clear that the sort of Indians he is primarily concerned with have been to University, and in most cases Cambridge or Oxford—he is careful to note when this is so. The Turtons and Burtons have not. They are—as much of the Anglo-Indian community was—middle class people living a life of privilege that they could never have lived in England.

But what of the central event in the novel? This does not seem to be about class at all. In fact, when we look at it closely, it becomes difficult to understand what it is about. The central event comes about because Miss Quested, who has come to India with Mrs. Moore to marry Mrs. Moore’s son Ronny wants to “see India.” Aziz, a medical doctor in the employ of the British, meets Miss Quested and Mrs. Moore at the home of Fielding, the head of a local school, and promises, as a way of getting out of an invitation he has given them to visit him in his home—a squalid room in the bazaar quarter—to guide them to the Malabar caves.

Aziz himself has never visited the caves, and we learn from the outset that Aziz is not attracted, in the least, by Miss Quested. When he first sees her, he thinks, rather ungenerously, that her “angular body and the freckles on her face were terrible defects.” He wonders how “God could have been so unkind to any female form.” (68)

Just before the “incident” in the cave Miss Quested thinks:

What a handsome little Oriental he was, and no doubt his wife and children were beautiful too, for people usually get what they already posses. She did not admire him with any personal warmth, for there was nothing of the vagrant in her blood, but she guessed he might attract women of his own race and rank, and she regretted that neither she nor Ronny had physical charm. It does make a difference in a relationship—beauty, thick hair, a fine skin. (152-3)

This really is all we are given before we are told that “something” happened to Miss Quested in one of the Malabar caves. We know what happened did not involve Aziz. He had been angered by her asking him whether he had more than one wife and had found it necessary to get away from her. Miss Quested speculates that perhaps her question about his wives “had roused evil in him,” (227) and we wonder whether Forster is using this sentence to indicate that Miss Quested had indeed been thinking about Aziz in sexual terms.

Later when Fielding finally confronts her about the incident in the cave and asks her point blank who was with her, she simply answers (really refuses to answer) by saying: “Let us call it the guide. . . . It will never be known.” (263)

This is, I think, both maddening and unfair to the reader. Something happened in the cave. Whatever it was does not seem to have been seriously threatening since the injuries Miss Quested sustains all come about because of her headlong plunge down the granite rock face through cactus. Is Miss Quested a candidate for a Freudian case study of “The Hysterical Woman?” Or perhaps she has seen been overcome by the heat and culture shock?

Forster gets a lot of mileage out of talk about the difference between a mystery and a muddle. Miss Quested announces that she “hate[s] mysteries,” (69) but she seems to be happy to create one, in fact to create a muddle.
I think the explanation for the muddle about what happened in the cave has nothing to do with any novelistic quibble about the difference between a mystery and a muddle, but rather everything to do with Forster’s theme. In spite of Miss Quested’s assertion that “there was nothing of the vagrant in her blood” there was a great deal of the vagrant in Forster’s blood. The pattern that he established in Egypt, which reasserted itself with K in Dewas Senior, became the pattern he followed the rest of his life—that is, sexual feelings for men far below him in class. But of much greater interest to me is the fact that this is also the pattern that he struggled with in his fiction before his experience in Egypt. The relationship between Leonard Bast and the Schlegels in *Howards End* (1910) and the relationship between Lucy Honeychurch and George Emerson in *A Room with a View* (1908) prefigure the Miss Quested/Aziz relationship in *A Passage to India* (1924). It is the relationship that is spelled out in *Maurice* (written in 1913 but not published until after his death in 1970).

What I find so interesting about these relationships is that they become, as Forster matures as a novelist, more unconventional. In *A Room with a View*, George Emerson only appears to be unsuitable for Lucy because he is an American; he in fact is well suited to her as their marriage, which becomes the denouement of the novel, recognizes. Leonard Bast, on the other hand, is not suitable for the Schlegels because he is already married and, more importantly, because he is from the lower class. Helen Schlegel champions him, and this relationship turns out disastrously with his death at the hands of Charles Wilcox, the son of the man Margaret Schlegel eventually marries.

In *A Passage to India* Forster returns to this relationship but casts it in even more impossible terms. Aziz is of another race. Miss Quested is engaged to marry Ronny who is part of the Anglo-Indian establishment that bedevils Aziz. And Miss Quested appears, on the surface at least, to be without sexual feelings. The most passionate she is toward Ronny is when she accidentally touches his hand, and then holds it, in Miss Derek’s car after the car they had been riding in hits some kind of animal. The fact is that as Forster brings this central relationship between an upper class woman and a lower class man closer to the sexual reality in his own life, in his fiction he creates two characters that seem to deny the possibility of sexual relations in the first place. I think this way of looking at what Forster is about explains why Forster refuses to either explain—or hint at an explanation—of what occurred in the Malabar cave. To allow the reader to read the “incident” as fundamentally sexual in nature, would pose too great a threat to the public camouflage that Forster seemed to have felt he needed. This explains why he would not let *Maurice* be published during his lifetime and, more importantly, explains why he never again wrote in the novel form after *A Passage to India*.

Perhaps the clearest sign of Forster’s orientalism is that he has Fielding stamp Miss Quested with his approval before Forster allows her to disappear from the novel and return to England. Fielding has every reason to dislike and disapprove of her. She caused his friend terrible torment. In court it turns out that she simply cannot “see” the events in the cave occurring even though what she has said up until that point has caused Aziz to be arrested, humiliated and brought to the brink of being found guilty. Yet after Miss Quested is unable to give Fielding any real answer to his question about what did happen in the cave, he tells her: “And I do like you so very much, if I may say so,” (265) and promises to meet her when he returns to England on home leave. After she departs from India and the novel, Fielding, still acting as her friend and supporter, convinces Aziz not to ask for damages from her in court. In the end Forster has the British understand each other when they have failed to understand India or Indians. Forster recognizes as much in the final paragraph of the book where Fielding and Aziz realize that, although they want to be friends, “The horses didn’t want it . . . the earth didn’t want it” and finally even the sky says: “No, not yet.” (322)

Miss Quested has come to India wanting to “see India,” but she has been all along merely a tourist, that is, she wants to see what is “extraordinary” about India but not meet either the country—or her own sexuality—head on. Like any good tourist, she withdraws after her story has been played out to the safety of what she knows, protected against life by the money that the good Englishman, Fielding, has managed to retain for her.

I think, then, that *A Passage to India* remains an interesting novel, not because it realizes itself as a novel and not because it has anything important to say about India. Rather I think it remains interesting because it is Forster’s final attempt to work out his sexual life in novel form and because it allows the reader to contemplate the perils of orientalism.


2 On 29 December, 1910, Forster declared his passion for Masood at a meeting in London to which declaration Masood merely responded: “I know.” See Furbank, 194.

3 See Furbank, II, 81-86.

4 All quotations are taken from E. M. Forster, *A Passage to India*, Harcourt, Brace & World, Inc.: New York, 1952. The page numbers are included in the text.
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Read William R. LaFleur's Keynote Address from the ASIANetwork Conference 2000 on page 11

2000 Freeman Foundation College in Asia Summer Institute participants at the National Taiwan Junior College of Performing Arts, Taipei

Rarely does a book embrace in such short compass both the theoretical and practical sides of its topic with such success. Barnett and Symons have polished to 150 pages six excellent essays on the history, current operation, and future of Asian studies as part of liberal arts education at small colleges in the United States. Readers of these essays will gain not only an articulate defense of the importance of Asian studies in liberal education, but also real challenges to our assumptions about our work as Asianists in liberal arts colleges and a succinct account of the practical measures in curriculum, languages programs, and overseas studies which successful Asian studies programs use. In all, this is an excellent book to press upon your college president or Dean or to use at the heart of a retreat for Asian Studies faculty.

The six chapter authors represent historical studies, religious studies, anthropology, and language study, as well as specialists on China, Japan, Southeast Asia, and India. All, save Ainslie T. Embree (Emeritus, Columbia University), are long-time liberal arts college teachers. Thomas B. Coburn lays out the case for Asian studies in the liberal arts curriculum nicely in the first chapter. Samuel Hideo Yamashita recounts succinctly what we have achieved in liberal arts Asian studies programs over the century. Stanley L. Mickel both makes the case for and provides wonderful practical information on serious language instruction at the college level. Stephen P. Nussbaum similarly lays down the best 20 pages I’ve ever read on the why and how-to’s of study abroad in Asia. Rita Smith Kipp challenges us to "remap" our approach to Asian studies in order to meet future pressures. Finally, Ainslie T. Embree provides an eloquent overview from his considerable experience of these issues.

Throughout the book the constant impression is one of a missionary endeavor re-creating itself. Indeed, Yamashita’s and Embree’s chapters recount the literal influence of Protestant missions in Asian studies in many American colleges. The intelligence and energy of our predecessors is matched by the clear, insightful, and efficient writing of the six chapter authors showing how that mission has evolved. I often found myself feeling “proud to be on this team”—not the usual status of liberal arts teachers in research-driven publication-documented US academia. Readers will likely find felicitous phrasing of deeply held convictions in these pages, as well as some unsettling challenges worth considering. I will cite just a few, but want to give pride of space to Tom Coburn’s call to arms:

What is at stake, then, in making a place today for Asian studies in American colleges and universities is not just redressing the balance between “West” and “East,” a conceptualization of vanishing validity. The core issue is not simply how best to prepare our students to live with the broadest horizons to their imaginations and understandings of citizenship, with a global understanding of the sphere of humane literacy. What is also at stake is redeeming the academy itself from some of the long-unresolved tensions in its own history, from some of its own recent and introverted preoccupation with theory—and thereby from the scorn it has earned, often justifiably, in the eyes of a skeptical public that yearns for help in living amid the complexities of our increasingly American-and-Asian world. (15)

The heart of the matter in doing this, and the most expensive components in liberal arts Asian studies education, is language study and study abroad. Mickel convincingly maintains that language study "is a key that opens another door to the liberal arts for students" (52) and Nussbaum shows us how and why study abroad is the quintessential, and often most extreme, form of liberal learning as a “total” educational experience. (76) Kipp’s essay is a prime example of the
theoretical and practical contributions of this book as she challenges our assumptions of metageography and "culture," while reviewing the adjustments a newly Ph.D.-ed scholar must make to work in the liberal arts environment and making a sound case for critically reintroducing geography into our teaching. Yamashita's balanced history of Asian studies programs at liberal arts colleges reminds us not only of the efforts of our forebears but that our current form of Asian Studies (not to mention colleges) is contingent and constructed—we can change almost any part of what we do, since we have in the past. He also demonstrates the importance of administrative and intellectual leadership on the most successful campuses (45)—something ASIANetwork's Luce Consultancies have worked to support in recent years. Embree leaves us with a post-modern challenge that reminds us that our task is not new: "Asian studies should do something analogous to what an art critic argues that contemporary art does through a continuous stressing of the value of discovers—'to sort out those aging ideas that get encrusted around past creative achievements and clog the proper working of the imagination in changing times.'" (134)

In the Prologue Barnett and Symons invite the reader "to reflect upon the meaning of the liberal arts and the appeal of Asian studies in the liberal arts context." (xiii) For me, I was challenged by nearly every chapter to consider what I want Asian studies learning to achieve during my classes, at my campus, and in my community. The "Asian" heritage of Confucius or the Arthashastra is as much a part of my (Anglo-Austro-American) heritage as is the "Western" heritage of Socrates or Locke a part of the Chinese or Indian heritages. To make this truth more than a bromide is surely one of the tasks of Asian Studies in American education. In the academy, Liberal Arts colleges and teachers are uniquely placed to pursue this challenge through interdisciplinary and cross-disciplinary teaching (often supported by co-teaching to small classes where active learning is increasingly the norm). We are set to explore: what next? if not "Asian studies," then what? This book provides an excellent base line of our achievements and current goals, as well as some challenges to move us forward. ASIANetwork provides a perfect forum in our annual meetings devoted to teaching practices and curricular developments to help us do this path-breaking work.
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College in Asia Summer Institute and Faculty-Student Fellows Program to be continued Details on page 8