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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.

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).
This past summer marked the completion of a highly successful Faculty Curricular Development on Asia for the 21st Century program, funded by a beneficent grant from the Ford Foundation, and run by ASIANetwork. Consequently, I wish to use this opportunity to thank the Ford Foundation for making this program possible, and to express the gratitude of the ASIANetwork board and ASIANetwork members to all those who contributed to the success of this program.

Toby Volkman was the program officer and contact person for the Ford Foundation. Greg Guldin, of Pacific Lutheran University, conscientiously acted as ASIANetwork's grant program director for the four-year life of the grant. In addition, we wish to thank the administrations of Earlham, St. Olaf, Kenyon, and Davidson Colleges, who hosted seminar participants during the first summer of their programs. These colleges were selected as host sites because of the strong programs they have developed in Japanese, Chinese, Southeast Asian, and South Asian studies respectively. Program directors were: Steve Nussbaum, Richard Bodman, Rita Kipp, ably assisted by Leedom Lefferts of Drew University, and Job Thomas. The directors often made full use of other Asianists at their campuses, who also contributed to the success of each program. Other scholars were also invited to participate in the first summer’s workshops, and were of special assistance as the groups travelled through Asia during their second summer together.

These directors planned and conducted an intensive first summer experience geared to introducing faculty participants to a country or region of Asia, and during the second summer took them to Asia for a first-hand experience. From the beginning, seminar participants were expected to utilize this knowledge to develop new Asian-focussed courses to be added to their college curricula.

The impact of this formula often proved dramatic. For example, at Augustana College, a biologist who completed Richard Bodman’s China seminar, after auditing Chinese language courses taught at the college, enrolled last summer in an intensive Chinese language program at The University of Iowa. He is now teaching a course in traditional Chinese medicine along with his standard courses in cell biology and human physiology. Recently, I received an unsolicited letter from a participant in Professor Thomas’s South Asian seminar. He wrote, “In sum, participating in the Seminar has been a highlight of my twenty-five year academic career. What I learned will dramatically affect virtually every course I teach . . . . I have already had a number of conversations with Westminster colleagues about the Seminar and begun to promote giving attention to South Asia across the curriculum.”

Several past participants have written to express thanks to ASIANetwork, to seminar directors and host colleges, and to the Ford Foundation for supporting this program. Many have encouraged ASIANetwork to seek further funding for similar faculty enrichment endeavors, as effectively expressed in yet another letter I just received. “Besides expressing my appreciation to ASIANetwork for this imaginative and invaluable program, I want to advocate efforts to further develop this model as a means of providing more breadth and depth to the global curriculum at liberal arts colleges. At remarkably low cost, the seminars offer a means for colleges to initiate or strengthen course offerings on the targeted regions, and provide a campus presence for those regions through participating faculty.”

If you recall, in the Winter issue of the ASIANetwork Exchange I ask that members write to or talk with board members about effective ways you feel ASIANetwork can help strengthen the study of Asia on our campuses. It seems that we have found one. With the help of the good folks mentioned above and Ford Foundation financial support, ASIANetwork has successfully enriched the lives of thirty-nine seminar participants, who are now prepared to introduce innovative courses focussed upon Asia into their college’s curricula.

Van Symons
ASIANetwork Initiatives

Program for 8th Annual ASIANetwork Conference
Pre-Conference Field Trip
The United Board Visiting Scholars Program
ASIANetwork Freeman Student-Faculty Fellows Program
Ford Foundation Faculty Curricular Development on Asia for the 21st Century Program
Announcement of the 9th Annual ASIANetwork Conference

8th Annual ASIANetwork Conference
28-30 April 2000
Hickory Ridge Conference Ctr.
Chicago, Illinois

KEYNOTE SPEAKERS
Anthony Yu
The University of Chicago
"The Real Tripitaka Revisited"
William LaFleur
The University of Pennsylvania
"Saving the Rain Forest of Ethics: Society, Urgency, and the Study of Asia"

INVITATION FROM STAN MICKEL, Chair, The ASIANetwork

You are cordially invited to attend the eighth annual conference of the ASIANetwork consortium, an increasingly important voice for Asian studies as a part of the liberal arts curriculum. The conference will be held at the Hickory Ridge Conference Center, Friday-Sunday, April 28-30, 2000. This site is in Lisle, Illinois, so your air travel should take you to either O’Hare or Midway Airport in Chicago.

The program this year follows the format that has been so successful at previous ASIANetwork conferences. Two internationally known keynote speakers, Anthony Yu and William LaFleur, will speak about their research and how studying Asia has shaped their lives; two plenary sessions are devoted to the examination of issues that will affect teaching about Asia in the next century; and there are sixteen panels organized around the principle of members sharing experiences they have had teaching and learning about Asia. The panels range from some addressing pedagogical and intellectual concerns, to those focused on program or curricular design, to those organized around discussion of broader professional concerns. Three panels are devoted to featuring participant reports of the results of ASIANetwork grant-funded initiatives: the Ford Faculty Curricular Development Program, the Freeman Faculty-Student Fellows, and the Freeman College in Asia Summer Institute.

The conversations that inevitably arise among participants are an outstanding feature of an ASIANetwork conference. Whether occurring as part of the formal sessions or in informal exchanges over meals, snacks, or in the hallways, these conversations lead to opportunities for further insights about Asian studies.

Of special interest this year is the pre-conference activity on Friday. Organized by Norm Moline, there will be a day-long trip to some of the many Asian sites around the Chicago area.

The conference this year benefits from both ongoing support from the Luce Foundation and from a program grant received from the Japan Foundation. We are grateful for their vote of confidence in our activities.

I look forward to seeing you in April and urge you to pre-register for the conference and other planned activities, make your Hickory Ridge reservations, and schedule your air and ground transportation from the airport.

PROGRAM

Friday, 28 April 2000
9:00 a.m. - 4:00 p.m.
Pre-Conference Field Trip
"Asian Art, Culture, and Community in the Chicago Area"
Norm Moline, Augustana College

4:00 – 10:00 p.m.
Registration: Lobby

6:30 – 8:00 p.m.
Dinner: Prairie Dining Room

8:00 – 9:30 p.m.
Welcome: Woodlands Room
♦ Stan Mickel, ASIANetwork Board Chair, Wittenberg University
Keynote: Woodlands Room
♦ Anthony Yu
The University of Chicago
"The Real Tripitaka Revisited"
Introduced by Henry Rosemont, Jr.
St. Mary’s College of Maryland
Saturday, 29 April 2000
7:00 – 8:15 a.m.
Breakfast: Prairie Dining Room

8:30 – 10:00 a.m.
Plenary Session – Woodlands Room
♦ “Liberal Arts Colleges in the 21st Century: Their Future and That of Asian Studies”
Convener: Tom Coburn
St. Lawrence University
Panelists: Tom Benson
Green Mountain College
Marianna McJimsey
Colorado College
William Green
University of Rochester
Timothy Light
Western Michigan University
Toby Volkman
Ford Foundation

10:00 – 10:15 a.m.
Refreshment Break

10:15 – 11:45 a.m.
Concurrent Panels
♦ “Women’s Issues in Asia: An Asian Perspective” – Room S202
Convener: Deborah Sommer Gettysburg College
Panelists: Xiaoming Ai (China) UBCHEA at University of the South
Jung-Soon Shim (Korea)
UBCHEA at Rutgers University
Geetha Sridharan (India)
UBCHEA at Davidson College

♦ Freeman: “College in Asia Summer Institute” – Lisle Room
Convener: Norm Moline
Augustana College
Panelists: Program Participants

♦ “Teaching Vietnam: The Country and the War” – Woodridge Room
Panelists: Eugene Brown, Chair
Lebanon Valley College
James Gillam
Spelman College
J. Aaron Frith
Spelman College

♦ “Black Experience in Asian Studies” – Theater
Convener: Bernice J. Scott
Spelman College
Panelists: Anne R. Hornsby
Spelman College

Yoko Ueda
Spelman College
Junko McCart
Morehouse College

Noon – 1:00 p.m.
Lunch: Prairie Dining Room

1:30 – 3:00 p.m.
Concurrent Panels
♦ Workshop Part 1: “Impact of Culture on Communication: Focus on Asia” – Room S202
Directors: Pamela Leri
Independent Consultant
Cathy Benton
Lake Forest College
NOTE: This workshop will last two sessions from 1:30-4:45 p.m.

♦ Freeman: “Faculty-Student Research Fellows” – Lisle Room
Convener: Teddy Amaloza
Illinois Wesleyan University
Panelists: Program Participants

♦ “Teaching About Tibetan Buddhism” – Woodridge Room
Convener: Henry Rosemont, Jr.
St. Mary’s College of Maryland
Panelists: Joel Smith
Skidmore College
Rob Linrothe
Skidmore College
Brad Clough
Bard College

♦ “Integrating Asian Studies into the Liberal Arts Curriculum: Bridge Building, Synergy, and Cross Fertilization” – Theater
Panelists: Timothy Cheek, Chair
Colorado College
Nick Kontogeorgopoulos
University of Puget Sound
Karl Fields
University of Puget Sound
King-Fai Tam
Trinity College
Joan Ericson
Colorado College

3:00 – 3:15 p.m.
Refreshment Break
3:15 – 4:45 p.m.
Concurrent Panels
♦ Workshop Part 2 – “Impact of Culture on Communication: Focus on Asia” – Room S202

♦ Ford Program: “Faculty Curricular Development” – Lisle Room
Conveners: Rita Kipp
Kenyon College
Leedom Lefferts
Drew University
Job Thomas
Davidson College
Panelists: Program Participants

♦ “Asian Women Writers” – Woodridge Room
Panelists: Jyoti Grewal, Chair
Luther College
Shailja Sharma
DePaul University
Robert Drexler
Coe College

♦ “Teaching About Korea: Strategies, Struggles, and Success Stories” – Theater
Panelists: Linda Lewis, Chair
Wittenberg University
Samuel Yamashita
Pomona College
Jonathan Woff
University of Pittsburgh

5:15 – 6:15 p.m.
Shakuhachi Flute performance by Michael Gould
Wooded area behind Hickory Ridge (weather permitting), otherwise Woodlands Room

6:30 – 8:00 p.m.
Dinner – Prairie Dining Room

8:00 – 9:00 p.m.
Keynote Address – Woodlands Room
♦ William R. LaFleur
The University of Pennsylvania
“Saving the Rain Forest of Ethics: Society, Urgency, and the Study of Asia”
Introduced by Chris Ives
The University of Puget Sound

Sunday, 30 April 2000
7:00 – 7:20 a.m.
Interfaith Service – Room S202
Conducted by George Meese
Eckerd College

7:00 – 8:00 a.m.
Breakfast: Prairie Dining Room

8:00 – 8:45 a.m.
ASIANetwork Business Meeting – Woodlands Room

9:00 – 10:00 a.m.
Plenary Session – Woodlands Room
♦ “Technology and Teaching: Where are we? Where are we going? How do we get there?”
Convenor: Charles Ess
Drury College
Panelists: Michael Leming
St. Olaf College
Jim Lochtefeld
Carthage College
Stan Mickel
Wittenberg College

10:00 – 10:15 a.m.
Refreshment Break

10:15 – 11:45 a.m.
Concurrent Panels
♦ “Teaching the Body-Mind Shop: Health and Healing in Asian Cultures” – Room S202
Panelists: Pan Da’an, Chair
Muhlenberg College
Dan Meissner
Carthage College
Eleanor Zelliot
Carleton College

♦ “The Dangers and Pleasures of Teaching Orientalist Classic Books” – Lisle Room
Panelists: Chuck Hayford, Chair
Independent Scholar
Robert Drexler
Coe College
Dan Meissner
Carthage College
Eleanor Zelliot
Carleton College

♦ “Writing about Asia: Student Writing in the Asian Studies Course” – Woodridge Room
Panelists: Caroline Reeves, Chair
Williams College
Yi-li Wu
Albion College
Eriberto Lozada
Butler University
George Meese
Eckerd College
"Critical Issues Facing Global Higher Education: From an Asian and American Perspective" – Theater
A discussion organized by the Boyer Center at Messiah College. Based upon a just concluded workshop.

Noon – 1:00 p.m.
Lunch – Woodlands Room
Sponsored by the United Board for Christian Higher Education in Asia

Sui Gang, (UBCHEA) Drew University
"Literature as a Tool for English Learning"
Introduced by David Vikner

PRE-CONFERENCE FIELD TRIP
See the article on page 8 for information on the field trip. Field trip fees must also be paid by Wednesday, March 29, 2000.

WORKSHOP: IMPACT OF CULTURE ON COMMUNICATION
Refer to information which was sent to members earlier this year. Because of the nature of this workshop, the number of participants will be limited to 50 individuals.

ACCOMMODATIONS AND TRAVEL INFORMATION
ASIANetwork conference attendees should make Hickory Ridge Conference Center reservations by calling 1-800-228-9290 or 630-971-5030. Clarify that you will be attending the ASIANetwork Spring Conference to secure conference rates.

Reservations must be completed by Wednesday, March 29, 2000. Reservations received after this date will be accepted on a space available basis. Although the Hickory Ridge Conference Center has set aside a given number of rooms for the ASIANetwork Conference, the Center is not a hotel, and therefore it is important for conference attendees to make their housing reservations in a timely fashion.

The complete meeting package rate is a per night charge and includes guest room, all meals plus refreshment breaks, and the use of the fitness center and recreation facilities. The rates are subject to applicable state and local taxes in effect at the time of check-in.

Meeting package rates are: single room $145.00 per person, per night; double room $235.00 per room per night. Attendees wishing to make double room reservations are responsible for making their own room-sharing arrangements.

To make reservations for limousine service from and to O’Hare Airport and Midway Airport, call the American Limousine Company, 630-920-8888. Ask for current rates.

If you are traveling by car, ask for directions to Hickory Ridge when you make your room reservations.

CONFERENCE REGISTRATION FEE
Conference registration fees must be paid by Wednesday, March 29, 2000. ASIANetwork members $40; non-ASIANetwork members $50. Late registration fees (those received after March 29, 2000) are $50 for members and $60 for non-members.

Please send registration checks, made out to ASIANetwork, to:
Van J. Symons, Executive Director
The ASIANetwork
Augustana College
639 – 38th Street
Rock Island, IL 61201-2296
Pre-Conference Field Trip in Chicago
Asian Art, Culture, and Community in the Chicago Area

On April 28 ASIANetwork is sponsoring a pre-conference field trip in the Chicago area to see some sites related to Asian and Asian-American cultures. Departing from the Hickory Ridge conference center at 8:30 a.m., the group will visit four main sites and will return to Hickory Ridge by 5:00 p.m.

The first stop will be the Hindu Temple of Greater Chicago in south suburban Lemont. Founded in 1977, the temple became a functioning house of worship in 1986. "Besides providing a congenial atmosphere for spiritual advancement, it also serves as a focal point for celebrating the cultural diversity of the Hindus." The temple, which sits on a wooded hillside above the Des Plaines River, is "one of the most impressive feats of devotion outside of India." The temple complex consists of two buildings, the Rama temple and Ganesha-Shiva-Durga temple, built by master artisans and sculptors from India.

The trip will continue by traveling to Chinatown on the near south side of Chicago and a visit to the Chinese American Service League. This organization exists to sustain Chinese culture by helping to maintain a sense of community. It provides a full array of social services which are important for people trying to function in a major metropolitan area. These services include "family learning" for families with children under five years of age, immigration assistance, social work, child development, limited nursing services, etc. The stop will remind us that sustaining a culture in America involves more than religion, history and art.

Following lunch in Chinatown, the group will continue to the Midwest Buddhist Temple on the near north side of downtown Chicago. Primarily serving the Japanese-American community, it is a temple of Buddha Dharma and the way of Nembutsu. It is rooted in the Nishi Honganji in Kyoto, practicing the Jodo Shinshu, the Pure Land School founded in 1173-1262. The Chicago temple was founded in 1944, and the current temple, with its plain walls, landscaped garden, and pagoda-like roof, was dedicated in 1971. It is an integral part of the community, and the solemn tolling of the temple bell is a familiar sound in the area.

This trip concludes with a short stop at The Art Institute of Chicago to look at some of the Chinese and Japanese pieces in its collection. The Institute's distinguished Asian collection comprises work spanning nearly five millennia from China, Korea, Japan, India, Southeast and Southwest Asia. Particularly notable are its holdings of Chinese bronzes and ceramics, archaic Chinese jades, and Japanese prints, considered one of the finest collections outside of Japan, and Chinese and Japanese printed books.

While traveling between these sites, other features in the urban landscape of Chicago, including the spectacular juxtaposition of lakefront and skyscrapers, will be identified and discussed by the trip leader, Professor Norman Moline. Director of the ASIANetwork College in Asia Institute, Dr. Moline is a cultural-urban geographer at Augustana College who grew up in Chicago and regularly takes his classes to the city.

The cost of the trip will be $20 plus the cost of lunch in Chinatown. Participants will be selected in the order in which applications are received. Interested persons are encouraged to sign up as soon as possible.
Once again this year the United Board for Christian Higher Education in Asia is sponsoring a program to enable highly-qualified and experienced scholars from Board-related academic institutions in Asia to be in residence at ASIANetwork member institutions in North America for one academic year.

The program provides educational opportunities for senior Asian scholars in the humanities and social sciences who have been nominated by their colleges and universities. Scholars possess the necessary English language skills to be an integral part of academic communities in North America. While at the host North American institution, the Asian scholars concentrate primarily on further study in their academic disciplines through research, auditing classes and semi-weekly conversations with North American counterparts who have similar interests. There should also be opportunities for the visiting scholars to deliver occasional lectures, give presentations in the community and become broadly involved in North American academic life.

Under the Visiting Scholars Program most of the expenses are met by the United Board, but host colleges are asked to furnish housing for the Asian guests. In previous years, a large number of ASIANetwork member colleges have successfully hosted United Board sponsored scholars. Below is a list of the Visiting Scholar candidates for the 2000-2001 academic year. If your college is interested in pursuing the possibility of being a host school, please contact the United Board for Christian Higher Education in Asia, 475 Riverside Drive, Room 1221, New York, New York 10115, telephone (212) 870-2608, fax (212) 870-2322.

**UNITED BOARD FOR CHRISTIAN HIGHER EDUCATION IN ASIA VISITING SCHOLARS 2000-2001**

**CHINA**

Ms. BAO Linhong  
Central China Normal University  
Applied Linguistics/Discourse Analysis

Mr. CHEN Aimin  
Nanjing Normal University  
British and American Drama

Ms. DI Yanhua  
Northeast Normal University  
Applied Linguistics

Mr. LIU Bing  
Beijing Foreign Studies University  
Cross-cultural Communication

Ms. LU Liping  
Fudan University  
Applied Linguistics/TEFL

Mr. SONG Qinghua  
Sichuan University  
Applied Linguistics/Language and Culture

Ms. YANG Yuchen  
Northeast Normal University  
Applied Linguistics/TEFL

**INDIA**

Dr. Charles Suresh DAVID  
Madras Christian College  
Commerce

Mr. Rajarathinam KALIDASAN  
American College  
Literature, American Feminist Literature

Mrs. Pamela MOHANDOSS  
Lady Doak College  
Women’s Studies and Eco-feminism

Dr. (Ms.) Ridling Margaret WALLER  
Women’s Christian College  
Ecology, Bio-technology, Women’s Issues and Counseling

**INDONESIA**

Dr. (Mr.) Jusuf IBRAHIM  
Petra Christian University  
English, Socio-linguistics

Mr. Arie SISWANTO  
Satya Wacana Christian University  
Internation Law and Human Rights

**THAILAND**

Dr. (Mr.) Narong PRACHADETSUWAT  
Payap University  
Counseling, Psychology Research Development

**VIETNAM**

Ms. Cao Thi Tuong MINH  
College of Foreign Languages  
TESOL, American Studies
ASIANetwork Freeman
Student-Faculty Fellows Program:
An Intense Study Abroad
Experience

Teodora O. Amoloza
Illinois Wesleyan University
Director, ASIANetwork Freeman Student-Faculty
Fellows Program

During the past two summers, 20 pairs of student-faculty researchers conducted research in different Asian countries, namely; China (including Hong Kong), India, Japan, Sri Lanka, Taiwan, Thailand and Vietnam. In summer 2000, we will be sending 10 more pairs of student-faculty fellows to China, India, Japan, Malaysia, Nepal, and Taiwan. In announcing this fellowship program three years ago, we briefly outlined the rationale for the program, how the program is implemented and the intended impact on the student-faculty pairs and their home institutions as follows:

As students begin to develop an interest in Asia, they and those who teach them realize that the most effective way to develop a deeper awareness of the region is to spend some time there. One means to cultivate their interests and intellectual commitments to Asia is through scholarly research on-site. Even a short period of time can be used for intense and productive research, particularly if there is good cooperation with and supervision by a faculty member knowledgeable about the region. Such intense, in-depth research experiences may promote further investigations and publication opportunities and also enrich the home campuses in the United States when the students and faculty members return.

The report that follows validates the stated rationale and shows the tangible end products and intangible benefits that the student and faculty fellows reaped from their experiences. Since it is impossible to summarize the substantive findings of each research project here, this article will highlight some of the reported impacts of the fellowship in the professional and personal lives of the recipients. Summaries of each research project are available on the ASIANetwork web site. For information on the 1999 projects, go to www.asianetwork.org and select “ASIANetwork Resources: Programs and Reports.” Reports of the fellows clearly show the significant impact on the academic lives of both students and their faculty mentors.

Student fellows came from a broad range of disciplines in the liberal arts as well as professional schools. Their research focused on contemporary issues and topics and took them to northern India to study Tibetan Buddhism and Tibetan women, or to other parts of India to investigate religious and environmental issues. They went to the villages in northern Thailand to research HIV/AIDS, traveled to the cities and countryside of China to study traditional medicine, interview women writers, assess income distribution, observe girls' schooling, follow the path of a missionary, and study woodblock prints. They went to Hong Kong to investigate ecological issues, visited Taiwan to study investment patterns, went to Vietnam to study the role of women, traveled...
to urban and rural Japan to study language diversity, Shinto festival music, and the political socialization of children. They went to Sri Lanka to study lay Buddhist women and how women handle the population dilemma. That the fellowship benefited the academic and professional lives of the students is unquestionable. Karen Stoll (Kalamazoo College), under the supervision of her faculty mentor, Carol Anderson, wrote her honors thesis “Ritual Speaks: An Exploration into Contemporary Ritual Practices among Buddhist Laywomen in Colombo” using information collected during her research trip. In addition to on-campus presentations, students have also made presentations at other venues. Based on her work in India, Armanda Walker (Davidson College) presented a paper “The Viability of Wetland Use to Provide Wastewater Treatment” at Camp Resources VI in Wilmington, NC. The paper she co-authored with her faculty mentor, David Martin, titled “A Rich Decision Model for Municipal Wastewater Treatment” was submitted to the journal Ecological Economics. On the basis of her research “Discovering Ingeborg’s China,” Jane Tiedge (Augustana College) has made numerous presentations in the local community and was featured in the local newspaper. Jan Brunson (Eckerd College) presented the results of her study conducted in Sri Lanka, “The Relationship Between the Status of Women and Fertility Rates: Insights from a Small Rural Village” at the national meeting of the Society for Applied Anthropology. To continue his studies on Asia, Paul Boruta (St. Olaf College) went to Taiwan after graduation under a Fulbright fellowship.

The 1999 fellows continue to fine-tune their work based on their summer trips. Jennifer Lawrence (Coe College) will co-author a paper on the Thomas Christians of Kerala with her faculty mentor, Elizabeth Galbraith, for presentation at a conference of the American Academy of Religion. Andy Shroeder (Colorado College) reports that he will be drawing upon his experience during the trip when he returns to Japan as an assistant language teacher on the JET program. Janna Pistor (Colgate University) plans to present her results on “Urban-Rural Partnership for Enhancing Girls’ Schooling in China” at the conference of the Comparative and International Education Society. Heather Schmidt (Kalamazoo College) and her mentor, Jeremy Mayer, have drafted a co-authored paper titled “The Apathetic and the Spoon-fed? Political Interest, Gender, and Values Among Junior High School Students in China, Japan, and the United States.” Amy Brendel (St. Olaf College) and her mentor, Michael Leming have drafted a paper “Community-based HIV/AIDS Prevention and Education in Urban and Rural Northern Thailand.” Sarah Fischer (Seattle University) has prepared a draft of her research results, “Taohuawu Woodblock Printing: Changing Popular Culture in China’s Modern Dynastic Age.” The experience of studying women as performers of Shinto festival music gave Luanne Homberger (St. Andrews Presbyterian College) the confidence to continue her studies on Asia and made her participation in the St. Andrews Japanese Festival Ensemble more meaningful.

In addition to the concrete products realized by the students from this fellowship, they were unanimous in emphasizing that the opportunity to be in Asia, the varied experiences they had, the many challenges they faced, and the diverse situations they encountered enriched their academic and personal lives. Students’ testimonies attested to the invaluable benefits derived from doing on-site research. “Being in the country I was researching allowed me to conduct interactive research which enhanced the entire process and made it much more memorable,” said Heather Schmidt. Jennifer Lawrence declared, “I believe strongly that being immersed in the country, its culture, and all that it includes is an absolutely invaluable, educational experience.” The intangible impact of the fellowship was very aptly expressed by Paul Boruta. “The experience of living and traveling in China has left a lasting impression on me personally. I was rewarded time and again by the friendships I made with Chinese people.” Without exception, these sentiments are echoed by all the other students.

For the faculty mentors, the trip to Asia afforded them the much-needed opportunity to renew their professional ties. While in Asia, some faculty mentors made their own professional contributions to the academic community. For instance, Victoria Baker (Eckerd College) was invited to give a guest lecture “Coping with Uncertainty: Livelihood Issues and Challenges Facing the People of Suduwatura Araya,” for the Moneragala District Integrated Rural Development Programme in Sri Lanka. Brian Hatcher (Illinois Wesleyan University) reported that while in India he was given the opportunity to engage in a public discussion about his work when he was invited to a debate at the P. C. Sen Memorial Seminar at Presidency College. David Fish (St. Andrews Presbyterian College) and his student were asked to perform at the Sanja Matsuri, the largest Shinto festival in Tokyo. Every faculty fellow took advantage of the opportunity to collect more materials to further advance their own research agenda. Undoubtedly, they returned to their campuses much invigorated by the trip and with new materials for their classes.

The faculty mentors learned much from their mentoring experiences as well. As Elizabeth Benard (University of Puget Sound) described her relationship with her student: “She questioned things I just assumed or barely noticed. This exchange of perceptions, perspectives, and foci created a dynamic dialogue of inquiry, and at times, sheer joy of discovery.” Guiding students not only in conducting research but also in navigating an entirely different culture proved very challenging to them. In the process they learned about themselves as well. Paul Huo (University of Puget Sound) realized that “Many things that I have taken for granted for years are not taken for granted by (my student). In a sense, through his eyes I was able to take a fresh look at what I thought I have known well but actually not.” They also realized the impact professors have on their students. Barbara Reed (St. Olaf College) confessed that she “gained a greater sense of how my teaching fits into the decision paths that students take when they leave our
colleges.”

Clearly, the Fellowship has enriched the professional and personal lives of both the students and the faculty mentors. We anticipate that the impact of the Fellowship will continue to be evident in the academic career of the student fellows. As David Fish (St. Andrews Presbyterian College) aptly puts it in praising the Fellowship Program: “By allowing experienced professors to mentor individual students through their first Asian fieldwork projects, it addresses a significant lacuna in Asian studies. I certainly wish something like it existed when I was a student. Like many if not most Asian studies scholars, I carried out my first foreign fieldwork completely on my own in a country I had never been to before. I had taken graduate courses, but these had only prepared me theoretically. It was much like learning the rules of the road in a classroom and then being sent out alone on a busy highway to actually learn to drive.” Hopefully, student Fellows who continue their careers in Asian studies will be much more confident when they return to Asia as a result of their Fellowship experiences.

Editors’ noter: Look for photos of students and their faculty mentors through this issue!

2000 ASIANetwork
FREEMAN STUDENT-FACULTY
FELLOWSHIP RECIPIENTS

In summer 2000, the Student-Faculty Fellows Program will support collaborative research in Asia for at least three weeks by ten student-faculty pairs from ASIANetwork colleges. In summer 2001 another ten pairs of student-faculty fellows will be supported by the Freeman Foundation grant to ASIANetwork.

The ASIANetwork congratulates the following recipients of the 2000 student-faculty fellowship:

Fairfield University, Jeffrey Adams Wenger, ’00, Religious Studies, and Ronald M. Davidson, Department of Religious Studies, Nepal: A Study of the Nepalese Bodhnath Pilgrimage Community.

Hiram College, Julia Levin, ’01, Philosophy and Art History, and Lisa B. Safford, Art Department, Japan: Zen Meditation, Gardening, and Contemporary Japanese Life.

Illinois Wesleyan University, Yi Linda Zhang, ’02, Public Accounting, and Zhenhu Jin, Department of Business Administration, People’s Republic of China: A Study of the Effectiveness of the New Chinese Tax System.


Kenyon College, Philip A Davalos, ’01, International Studies, and Joseph A. Adler, Department of Religion, Taiwan (Republic of China): Ancestor Worship in Taiwan.

Luther College, Jean Marie Hollingsworth, ’00, History and Political Science, and Brahjyot K. Grewal, Department of History, India: Mahakali: Her Worship and Her Followers.


University Of Puget Sound, Jasmine Furnish, ’02, Religion, and Sunil Kukreja, Department of Comparative Sociology, Malaysia: Hinduism in the Diaspora: The Sathya Sai Movement in Malaysia.

University of San Diego, Karina Kirana, ’01, International Relations, and Yi Sun, Department of History, China: Dynamics and Dilemmas: The Case Study of the First Women’s Hotline in China.

Valparaiso University, Ryan Michael Murray, ’00, Political Science and History, and Zhimin Lin, Department of Political Science, China: Changing Chinese Popular Perception of the US in the Wake of the Embassy Bombing and the WTO Deal.
Ford Foundation Faculty Curricular Development on Asia for the 21st Century Program: Faculty Grants Strengthen Asian Curriculum

Gregory Eliyu Guldin
Ford Grant Administrator

It’s not easy building Asian Studies programs at small liberal arts colleges. “We can’t afford such a narrow specialty when we hire!” “Our current faculty don’t have the background!” Which of us hasn’t heard such objections to our plans to heighten the awareness and level of curricular offerings regarding Asia on our campuses?

A few years ago, ASIANetwork set its sights squarely on this problem. Why not, reasoned ASIANetwork co-founder Tom Benson, take non-Asianist faculty and re-tool them as faculty able to infuse Asian content into the curriculum? The Ford Foundation graciously agreed to the idea, and so in 1995 this innovative Faculty Curricular Development on Asia for the 21st Century Program was launched with nearly half a million dollars in backing.

A series of two-year seminars began at Earlham College in 1996 and focused on Japan under the leadership of Steve Nussbaum. Year I for all seminars took place at the US host institution and Year II was spent in Asia during a three-week study tour. The next country seminar was the China Seminar at St.Olaf which began in 1997 under Dick Bodman’s stewardship, and this was followed by the South and Southeast Asia Seminars, both of which began in 1998.

This past year was Year II for both of the latter seminars. Drs. Rita Kipp and Leedom Lefferts were the co-directors of the Southeast Asia Seminar. For three weeks in June 1999, nine ASIANetwork faculty members visited Thailand, Malaysia, and Vietnam. Indonesia, the area of Dr. Kipp’s special knowledge, was unfortunately off the itinerary due to political turbulence surrounding the national elections. However this enabled participants to savor in greater depth the subtleties of peninsular Southeast Asia.

Dr. Job Thomas of Davidson College was the Director for the South Asia Seminar. In June, Dr. Thomas shepherded ten ASIANetwork faculty throughout South and Central India. Nine of the participants also opted to take a one-week extension of the tour to visit North India. From religion to architecture to foreign policy, they were enmeshed in the dynamics of the subcontinent for the greater part of June.

Since completing their seminar experiences, the faculty have returned to their campuses enthused, inspired, and aware. New courses in Asian theater, philosophy, and sociology have sprouted, while old, Eurocentric courses in art, political science and literature have been broadened by new modules on the peoples and cultures of Asia. Spurred by their contact with the Asian majority of humankind and the richness of their cultures, these ASIANetwork faculty have joined their long-standing Asianist colleagues to raise high the banner of Asian awareness and understanding on their campuses.

Now that the twenty-first century has begun, these faculty will contribute to preparing students to appreciate the significant role Asia and Asians will play in this new millennium. ASIANetwork members not fortunate to have participated in this now-concluded initiative are urged to consider participating in the other Asian studies-enhancing opportunities our association provides. They will find excellent opportunities for self-enrichment and intellectual service to their schools and communities.
Ford Foundation Grant Participants

JAPAN
Barbara Bowman, Illinois Wesleyan University
Annie Dandavati, Hope College
Lawry Finsen, University of Redlands
Bill Guinee, Westminster College
Sandra Harris, Eckerd College
Dick Olufs, Pacific Lutheran University
Luke Reinsma, Seattle Pacific University
Linda Seward, John Carroll University
Dennis Storer, Hastings College
Fred White, Goucher College

CHINA
Charles Almy, Guilford College
Kaushik Bagchi, Goucher College
Richard Bodman, St. Olaf College
Susan Swyer-Shick, Pacific Lutheran University
David Goldblatt, Denison University
Charles Hill, Whittier College
Guru Rattan Kaur Khalsa, Thiel College
David Pasto, Oklahoma City University
Linda Pickle, Westminster College
Peter Scholl, Luther College
Robert Tallitsch, Augustana College

SOUTHEAST ASIA
Andrew Chittick, Eckerd College
Pamela Smiley, Carthage College
Nancy Keiser, Mount St. Clare College
Richard Johnson, Oklahoma City University
Michael Leming, St. Olaf College
Robert Stockton, Hastings College
Tazim Kassam, The Colorado College
Naomi Standen, University of Wisconsin-Superior
Mark Lincicome, The College of the Holy Cross

SOUTH ASIA
Michael Bartanen, Pacific Lutheran University
Beverly Bennett, Goucher College
Ann Burlein, Meredith College
Timothy Cheek, The Colorado College
Demerie Faitler, Furman University
Charles Keller, Marietta College
Carla Oleska, Elms College
Daniel Rosebury, Earlham College
William Young, Westminster College

Editors’ note: Institutional affiliations are those at the time of participation and may not be the participant’s current affiliation.

“The Ugly American at the Taj”
South Asia Ford Foundation Participant Charles Keller, summer 1999

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Announcement of the
9th Annual
ASIANetwork Conference

THE ASIANetwork ANNUAL CONFERENCE: 2001

As the incoming Chair of the ASIANetwork Board, I am delighted to announce that the 2001 ASIANetwork Annual Conference will be held in Cleveland, Ohio, on April 20-22, 2001. The conference hotel will be the Cleveland Marriott East, which can be reached relatively easily from the Cleveland airport. In conformity with general ASIANetwork conference practice, the conference registration fee will include almost all meals between Friday evening and Sunday lunch, and the total conference costs (hotel plus registration) will be comparable to those at the 1999 conference held at the Sheraton Tacoma, and the 2000 conference held at the Hickory Ridge Conference Center. The host institution for the 2001 conference will be John Carroll University, about which there will be more information in the Fall issue of the ASIANetwork Exchange.

As always, the annual conference will focus on resources and pedagogical strategies to enhance teaching and learning about Asia. Also, the program will be enriched by keynote addresses by two respected Asian scholars. An unusual and distinctive component of this meeting will be a Saturday afternoon excursion to the Cleveland Museum of Art, a world-class museum with a highly respected Asian collection (which can be previewed at www.clemusart.com/). Part of our time in the Museum will be spent in panels, followed by an opportunity to enjoy the collection. Since planning for the conference is still in its formative stages, ideas for panels on using art and artifacts in teaching are especially welcome.

I look forward to this unique opportunity, and I look forward to seeing you there!

Jim Lochtefeld
Possibilities for Inserting Gender into the Teaching of Southeast Asian History

Barbara Watson Andaya
University of Hawaii

Coined during the Second World War, the term “Southeast Asia” has become the standard means of collectively referring to the ten countries that lie between China and India. Most textbooks will remind students of the often extreme differences—religious, linguistic, cultural, political—which typify the region and which have defied attempts by social scientists to establish “Southeast Asian” models. Yet for many years specialists have argued that the term is more than simply one of convenience, and that shared core characteristics do imbue “Southeast Asia” with its own coherence and integrity. As early as 1944 the doyen of Southeast Asian scholarship, Georges Coedes, suggested that the “austro-asiatic civilizations” of the “Far East” could be grouped together on the basis of common cultural features. Significantly, among these he noted not merely irrigated rice and navigational skills, but “the importance of the role conferred on women and of relationships in the maternal line.” While Coedes himself offered no explanation for these regional characteristics, others have since cited a number of contributing factors, including the prevalence of cognatic descent, the frequency of bridewealth and matrilocality, the largely rural nature of local societies, and the late arrival and localization of the world religions. These features can be discussed and qualified, but the point is that the “high status” of women in Southeast Asia has become part of the received scholarly wisdom. It is also a view that has been reiterated and endorsed in the first volume of Anthony Reid’s Southeast Asia in the Age of Commerce 1450-1680 (New Haven and London: Yale University Press, 1988), where the author argues that “relatively high female autonomy” was one aspect of the social system in which a distinctive Southeast Asian pattern was especially evident.

My own experience indicates that social history, and especially the ways in which relationships between men and women have changed and evolved in different cultures, has enormous potential to engage the attention of today’s college students. But by considering gender issues we also equip ourselves with a useful pedagogical tool. In Southeast Asia, gender stands as one way of approaching what is an extremely complex region, precisely because it supplies the basis for comparison while remaining sympathetic to specific local paradigms. Furthermore, the application of a gendered framework can encourage students to think about the historical craft by identifying and debating methodological problems as they have been addressed in the Southeast Asian context.

Yet despite the touted importance of women in Southeast Asia, a teacher looking for suitable classroom material will discover that consideration of gender issues is virtually absent from the standard historical texts. For the most part, such books lay out the history of the region as a metanarrative that traces the evolution of the contemporary nation state. However, as feminist scholars have long recognized, the definition of national history as “good” history is destined to exclude or marginalize women because of its concentration on issues like inter-state diplomacy, political leadership and warfare, where men play the dominant role and where the written sources privilege male activities. Histories already articulated in terms of themes such as the suppressed people, the emergence of leaders, the awakening of popular consciousness, or the successful revolution have proved highly resistant to the incorporation of a women’s perspective. This has been especially evident in Southeast Asia, where nationalist movements and the struggle against colonialism or Western influence have been infused with masculine pride. The tendency to equate “history” with the political development of the nation has allowed only a small space for areas such as the family and the domestic economy, where women have a more enhanced role.
The preoccupation with colonialism and post-independence developments means that Southeast Asia’s earlier history is too often taught merely as a backdrop to the unfolding of the national story. In recent times it is thus heartening to see more interest in the pre-nineteenth century, and particularly in the period stretching roughly from 1500 to 1800, previously located uneasily between the classical and the “colonial.” Since the early 1990s this period has even acquired a new nomenclature as the use of the term “early modern,” ultimately borrowed from Europe, has crept in on the coat-tails of publications on China and Japan. Though the chronological boundaries and the appropriateness of the term for Southeast Asia are still debated, “early modern” history is attracting genuine interest both within and outside the field. Furthermore, because the weight of the nation state is not quite as heavy in this period, particularly in the island areas, new possibilities have opened up for the integration of Southeast Asia’s social history into comparative “Asian history” courses.

In this regard, Anthony Reid’s two-volume work, *Southeast Asia in the Age of Commerce, 1450-1680*. Vol. I: *The Land Below the Winds* (New Haven: Yale University Press, 1988) Vol. II: *Expansion and Crisis* (New Haven: Yale University Press, 1993) is an important contribution. In the present context it is also significant because it is the first broad history of Southeast Asia in which the position of women is accorded real attention. Through an impressive investigation of source material from the seventeenth and eighteenth centuries, Reid has reconstructed a picture of “traditional” Southeast Asian life. In so doing he has emphasized and illustrated the important female role in agriculture, in marketing, in ritual, and not infrequently in political life. Of course, specialists were all aware that this was the case, but the value of Reid’s work is that material dealing with male-female relations is brought together and presented in a readable style that makes it readily accessible to the undergraduate. More particularly, his interpretation of the data is integrated into a larger discussion that seeks to identify commonalities across Southeast Asia. Reid’s second volume also pays particular attention to the changes that typify the early modern period, in part attributable to the spread of the world religions, the growing strength of states and their agencies, and the increased commercialization of the domestic economy. It is thus not surprising to see that by the eighteenth century female rulers are found far less frequently than before, that Chinese men are taking over much of the market and peddling trade previously controlled by women, and that male religious specialists are replacing noble women as intermediaries in inter-state negotiations.

But there is another reason why these books provide a useful teaching tool, for the very approach which Reid adopts mirrors several problems inherent in Southeast Asian historiography. By critiquing his treatment of issues related to gender, students can be alerted to certain methodological difficulties which, while certainly not confined to Southeast Asia, are particularly problematic for regional specialists. The use of sources, for example, generates several provocative questions. While indigenous material is best read in the original language, it is obviously impossible to master all those relevant to the construction of a general overview. What are some of the pitfalls involved in relying on translated material, especially when this is virtually all the work of (unknown) men? How should a historian deal with oral accounts, which are often preserved in the female domain? And although European sources are relatively plentiful for the early modern period, what allowances must be made for the cultural ignorance of their male authors and their stereotypes of “native” women?

A second area of concern is the appropriateness of using European categories, especially in establishing historical periods. I have already referred to scholarly differences about the applicability of “early modern” in Southeast Asia, but one could take the point further and consider the extent to which this can be legitimately employed in the context of male-female relations. What features of this period (for example, expanding commerce, urbanization, arrival of Europeans, spread of Islam and Christianity) might have influenced gender roles and hierarchies? In short, was there an “early modern” period in gender history?

A third area for discussion might concern the whole question of generalization across Southeast Asia. Students should be aware that classroom presentation often entails the condensation and simplification of very complex material. Precisely because of a broad-brush approach which makes the region explicable, Reid’s work will remind students that generalizing about “Southeast Asians,” whether women or men, is highly problematic. In what ways can we connect the world of the highly literate, Sinicized Vietnamese court with that of a small kinship-based village in a remote Indonesian island? Because the dynamics of lived history are always local, gender themes can open the door to discussions about the particularity of historical processes, and the numerous ways in which the interaction of class, ethnicity, religion, culture, language was played out in different environments.

*Southeast Asia in the Age of Commerce* is a significant contribution to the small corpus of literature that can be assigned for undergraduate reading on Southeast Asia’s social history. Some of Reid’s conclusions have certainly been disputed, but his work has the great merit of rejecting the notion that “early modern” Southeast Asians lived in an unchanging “traditional” world. For teachers of Asia anxious to incorporate gender into the curriculum, it also provides a wealth of interesting material with which students can readily engage. At the very least, it will provide classroom practitioners with new perspectives on Southeast Asia, and perhaps encourage college teachers to give greater attention to this much-neglected region.
Books That Help Students Unlearn
Timothy Cheek
Colorado College


A theme that cuts across our presentations for this session is the need to break ourselves and our students out of our assumptions, to broaden our conceptual horizons, to challenge our defining categories. Deconstructing hegemonic thought is not what most of our students come to our classes to do. Colorado College's recent alumni tell us they went to class to learn knowledge (and course evaluations still name "the professor's command of the topic" as a key quality they like). Alumni also admit they value the skills they learned. Yet, as a liberal arts college teacher who has been peddling China and East Asia history for the past dozen years, I find my primary interest is in teaching my student to unlearn.

They hate it. Students regularly complain on my evaluations, "I wish we would have spent more time learning about China/Japan [the topic] than wringing our hands about how we can't be sure how we know stuff." Thus, I am in the market for sly books that look like information but act like acid on the intellectual and cultural constructions my well-heeled students bring to class. I share our common goal of wanting our students to build "cognitively responsible" models and assumptions about how the world works and how to study it. As such, I cannot help but note that in this we are the happy, if oft-confused, inheritors of the moral mission of New England colleges of a century ago—sharing the mission of nurturing critically-minded citizens (even if the content and our degree of certainty may have changed with the times).

Today I wish to review three books that have changed the way I teach my students to un-learn. The first relates to geographic knowledge and our assumptions of the shape of the physical world; the second relates to international relations and the structure of power and wealth after the Cold War in US-China relations; and the third speaks to our ethnic or racial identity. The first two I have taught in class as readings for my students. The last, I have not, and yet it has affected my teaching nearly as much.

**THE MYTH OF CONTINENTS**

Lewis and Wigen's *The Myth of Continents* is a book which has received wide notice. It won the AAS's Levinson book prize and has been reviewed extensively, including long assessments in the *World History Journal, Bulletin of Concerned Asian Scholars*, and our own *ASIANetwork Exchange* (Feb. 1999 issue). Rita Kipp reviewed it for ANE and I must say I agree with her assessment: "No one who teaches about Asia should miss this compelling book." (p. 15) The book reviews our assumptions about geography and area studies, about how the major building blocks of the globe are put together. Lewis and Wigen are pretty straightforward about their goal: "to expose the fault lines in Americans' guiding notions of the world; to trace how conventional metageographies emerged and developed, and to explore how they continue to lead us astray" (p. xiii). They do this largely by "historicizing the categories by which we think about the world" (p. 16).

And they deliver on their promise by unpacking—or un-learning—four basic concepts of global geography, or what they call metageography: continents, nations, the East-West divide, and the assumption of "geographical concordance." There's not too much by way of geography left unquestioned here. I was struck by the book for its challenge—I hadn't really thought all that much about what it meant to think in terms of the seven continents.

So, I assigned it to my classes, specifically an introductory, co-taught, two-unit class on comparative history, "Culture, Society, and History," which our department has introduced as an alternative to the two-unit Western Civilization course. This course is 60% Western Civ. put in comparison with one non-Western civilization. When I co-teach the course, that other is China from Zhou to early Qing. What I wanted the book to do was to problematize our students' assumptions about East and West. What they got from the first two chapters (altogether about 50 pages) was a history of European geographical thought. I saw challenging deconstruction—in reasonable detail—of dominant East-West paradigms from Herodotus to Arnold Guyot, the Princeton Professor who provided the geographical science for American Manifest Destiny and the occupation of the continent. My students were unperturbed, taking the story in as a pretty good account of "kinda neat information."
I was crest-fallen. No arguments, no tears of disillusionment, just, “Hey, prof., pretty good reading.” I was reminded of nothing so much as the infamous Doonesbury cartoon where the lecturer at Zonker’s law school attempts more and more absurd statements in order to get a rise out of his students. He ends, screaming, “Black is white, Truth is falsehood!” and collapses. As the class disperses, one student turns to Zonker and says, “Pretty good lecture; I didn’t know half this stuff.” As the class sessions went by, I realized my dismay was unfounded. They got it. Got it in ways I don’t. My students just nonchalantly commented in class discussion, “Well, we know ‘Europe’ is just a construct, so probably India is, too. So, Tim, why should we assume ‘China’ is one thing?” Of course, I was thinking China was one thing.

The Myth of Continents worked in my class for a couple of reasons. First, I only assigned as much as could fit my syllabus. In this case, fifty pages from the introduction and first chapter. (The University of California Press is pretty good with copyright clearance, charging about $4.00 for each copy.) There is much more that goes on in the book—one on Africa, on World Systems theory, and of course on their solution to the myth of continents (they support the idea of culture areas in a general sense). But one hit was enough; I had other information to handle. Second, Lewis and Wigen write well and provide a rich texture of detail—they make their analytical points by telling an information-rich story. Thus, I think my students took it first of all as an historical narrative and only secondarily as an analytical essay. Finally, Lewis and Wigen do not digress. They follow their theme pretty closely, somewhat repetitively, and in plain English. This last point is a cause of some serious criticism. Those of you interested in World Systems theory will be irritated with their shallow and dismissive handling of Wallerstein. The review in Journal of World History just hates the book; the review in BCAS regrets the lack of interpretive depth in the book. These are all issues worth pursuing in upper level course, and I would advise assigning a range of book reviews if you plan to use larger sections of the book.

In the end, Myth of Continents has convinced me of the need to teach world history when I teach Asian (or any) history. William McNeill, Marshall Hodgson, Braudel, and Wallerstein (to name a few) have been arguing this for decades. Indeed, Lewis and Wigen acknowledge their debt to Hodgson in particular. And so they should; most of what they have to say was published by that grand old Islamicist in the 1960s. On the other hand, have you been reading Hodgson lately? The challenge to my teaching is to put that perspective in without turning all courses into global history courses. Still, we cannot get a clear perspective on what is “Chinese” or “French” or “American” (or different regions and time periods in those categories) without a sense of trans-local systems, be they economic, religious or culture areas, or climatic zones. Peter Perdue captures this challenge well in his thoughtful comparative review of this book and Gunter Frank’s ReORIENT and R. Bin Wong’s China Transformed: Historical Change and the Limits of European Experience (Perdue, 1998 in BCAS, 30:4, 53-62).

CHINA AND THE AMERICAN DREAM

Richard Madsen’s China and the American Dream is my candidate for the most important over-looked book. It is a thoughtful and challenging analysis of why America and China misread and mistrust each other and why it is important to cut it out. Madsen is an accomplished China sociologist who has done considerable field work in China. He is also one of the co-authors with Robert Bellah of the famous study of American values, Habits of the Heart. The problem is, The University of California Press has seen fit to bring the book out only in a $30 hardback edition. Thus, I have used the concluding chapter, “An East-West Dialogue for the Next Century: New Myths for a New World” (pp. 209-228 + notes 232-4). (Copyright clearance was $2.15 per copy.) While Madsen writes clearly, this is heavier going and so I have only assigned it in upper-level classes.

Madsen introduces a challenging new master narrative in US-China relations—three actually: internationalization of capital, the professionalization of management, and a trend toward particularism. Madsen’s three themes are social facts on a global scale that expose our public debates on China as being merely parochial. Not only that, he makes a persuasive argument that we are not even talking about China when we rant on about MFN or stolen nuclear secrets or dissidents. He introduces the concept of primary and secondary reference points in public discussions. The latter stands as a metaphor for the former. Madsen shows, for example, that the “liberal myth” of China which seeks out these heroic dissidents has served Americans pretty well as a way to talk about our domestic debates over the creation of a free and just society during the Cold War. But in the context of new global forces and the end of the Cold War with the collapse of Soviet power, there are new problems the old “myth” cannot address: the need for “new integrative visions that can help people reconcile and balance the ambiguities unleashed by the market, the necessities recognized by the social science professions, and the yearnings activated in the quest for community” (p. 227).

Madsen names our current task: “What is required is not so much for the United States to teach China about democracy as for people in both societies to help each other search for democracy amid the confusing contradictions of the modern world.” Madsen raises the ideal of humility in U.S.-China relations. He means it in the sense used by theologian Reinhold Niebuhr as an attitude that seeks high ideals while acknowledging the “vanity in all human ambitions and achievements.” “This is no excuse,” says Madsen, “for ignoring human rights violations in the name of cultural relativism. It is motive for continuing to pursue the cause of basic human decency around the world while realizing that this can never be accomplished unless one also reforms oneself” (p. 227).

This just knocks my socks off. But it didn’t do much for my students. This text worked less well because Madsen is more ambitious than Lewis and Wigen. He is
working on several levels at once. The concluding essay is a \textit{tour de force} but it does not provide a great deal of narrative. It did not fulfill my students’ requirement that it read like information. It was not unpopular, but it did not have the impact of \textit{Myth of Continents}. I think I should use the whole book in this case, or perhaps a couple of earlier chapters that have sufficient detail to give his shocking sociological categories life and breath. This is by far my favorite reading of the three, and so stands as a reminder to beware: what we as teachers like may not suit the novice reader on that topic. Still, my students kept coming back to the three global trends of the post-Cold War world: internationalization of capital, professionalization of management, and the counter rise of particularism. The “transcendental pretense” of Western norms (see Hall & Ames) became a topic of conversation in both classes in which I used Madsen’s reading. Student concluded: a) the global system owes an awful lot to NW Eurasian innovations (the West), and b) it’s out of our hands now—the disciplinary regimes of capital and management are no more determined by people in Washington or London than in Beijing or Tokyo. If Lewis and Wigen have twigged my students to what the world isn’t, then Madsen has introduced them to the outline of what it may, indeed, be today.

\textbf{POSTETHNIC AMERICA AND RACIAL FORMATION IN THE UNITED STATES}

The third topic is ethnicity and race. In one of those happy experiences as a teacher, I received David A. Hollinger’s \textit{Postethnic America: Beyond Multiculturalism} (Basic Books, 1995) from one of my former students who is now studying at Berkeley. I read it and found its message inspiring: “... Americans need to push yet harder against the authority that shape and color have historically been allowed by society to exert over culture” (p. x). Hollinger’s solution is a form of \textit{cosmopolitanism} which “favors voluntary over involuntary affiliations” (p. 3). This, of course, builds on the global sociological analysis Dick Madsen offers in \textit{China and the American Dream}. It is a useful challenge, spelled out clearly in this short paperback (200 pp. of big print; $12 from amazon.com). It is, essentially, a long essay. It reinforces the idea of the cultural construction of identity. Yet, I have not used it in class. Haven’t found the angle. I wonder why.

Well, my student was waiting for her teacher’s slow pace of unlearning. This spring I got from her Michael Omi’s and Howard Winant’s \textit{Racial Formation in the United States} (Routledge, 1994). And I see what I missed in Hollinger: power. It’s nice to say “affiliation” over “biological identity” but Omi and Winant remind us this is a choice not only, or even primarily, made by the individual—it is most often social ascription and carries terrible consequences in terms of power. Access to Weber’s big three—wealth, status, and power—are meaningfully determined by ethnicity and race in ways Hollinger fails to confront. Equally, Omi and Winant rather forget class and gender in their single focus on race. What we have here is an illuminating debate that thoughtfully brings to our attention key parts of what makes up ethnicity or race and some of the consequences our “cognitively responsible” students should confront. And their teacher.

This last example, of course, is my most happy one because it challenges me in ways that make me uncomfortable—therefore indicating it is a cutting edge of awareness for me—and it was given to me by a student. The student teaching the teacher. If that’s not success, I can’t think what is.

\textbf{THE COSMOPOLITAN PERSPECTIVE}

What these books have in common is a commitment to a humane and cosmopolitan perspective on Asia and America. They seek to challenge our parochial models and to provide us with comparative standards in human geography, international relations, and ethnic identity. \textit{The Myth of Continents, China and the American Dream}, and \textit{Postethnic America} change the way I teach not because they are the first or most insightful proponents of the challenges and comparative models they provide, but because they do so in a way my students can engage, take as their own, and turn around and use to question their teacher.
BOOKS THAT AFFECT THE WAY WE TEACH
Samuel Hideo Yamashita
Pomona College

Reflecting on the books that affected the way I teach was a little like remembering the entirety of one`s romantic life. It was not hard to remember where and when it all began—one`s early crushes and failures—but much harder to remember who was the most affecting. This exercise turned into a kind of intellectual psychotherapy: it meant remembering books I wanted to remember, but it also meant remembering difficult books, books that challenged, frustrated, or overwhelmed. And there were other books that I should have remembered but whose titles, for whatever deep and unconscious reasons, I could not.

In the end, I picked a slim volume of essays entitled Japanese Thought in the Tokugawa Period: Methods and Metaphors, edited by Tetsuo Najita and Irwin Scheiner and published by the University of California Press in 1978. I remember it well because it contains a famous essay by Harry Harootunian, entitled “Consciousness of Archaic Form in the New Realism of Kokugaku,” an essay that I read and reread but could not understand at all. This was my first encounter with what might be called “theory.”

It wasn`t until the mid-1980s when I began to read Hayden White`s Tropics of Discourse that I began to appreciate the important things Harootunian was saying in his article. White`s work was daunting to a neophyte but not impossible, and this was encouraging. I then turned to Michelle Foucault, whose Order of Things gave me terrible headaches and whose Archaeology of Knowledge was a slow, agonizing read that consumed nearly a year`s worth of weekend afternoons but taught me a lot about the relationship of knowledge and power. Jacques Derrida made my head spin. And so it went.

Japanese Thought in the Tokugawa Period was my initiation and the beginning of a long, demanding, but always fascinating and instructive relationship with “theory”—with structuralist and poststructuralist theory, reader response theory, speech act theory, neo-Marxism, and postmodernism. In time I learned that it was not just the Americans doing Japanese intellectual history but the best intellectual and cultural historians in the United States and Europe who were reading and beginning to use these theories in their work. I was thus reading theory to understand, and keep up with, the new work in my field and discipline. I wanted to be invited to the dance.

Of the many things I read, what affected me most was these theorists` attention to “language.” For starters, most of these theorists did not take language for granted, as I had. Instead, they argued, first, that language is neither transparent nor a neutral medium but constructed, coded and full of opacities. Second, they argued that language is always historical, the language of a particular moment—something that seems so obvious but that I had managed to forget. The historians of ideas that I read as an undergraduate had stressed ideas, not the language or rhetoric of ideas. Third, they pointed out that language is social, that it is always used by a particular group that occupies a specific space. This is as true of philosophers as it is of women, warriors, merchants, or farmers. Fourth, they taught me that language is an instrument of domination—elevating some and subordinating others, creating rulers as well as subjects—and that languages of domination also, paradoxically, enable resistance and even subversion. Finally, many of these theorists argued that meaning is not fixed or immutable. That is, the meaning of written and spoken texts, rituals, or even cultural artifacts changes, depending on who is reading them, when and where they are being read, and who or what is enforcing a particular reading. I had always assumed that this is the case with sacred and canonical texts, but the theorists I read insisted that this is true of all cultural phenomena.

My reading of theory affected the way I thought about my own work and how I read my colleagues` work. It also changed the way I teach. I should confess at the outset that no one ever taught me how to teach, and I suspect that this is true for most of us. I first taught as a graduate assistant in the traditional Asian survey at the University of Michigan, a survey that followed the lecture-discussion format devised at Harvard in 1904. I was put in charge of a discussion section, and I dutifully met my class six times that semester to discuss Arthur Waley`s The Way and Its Power, Waley`s abridged translation of The Tale of Genji, Alan Watt`s Zen, Jacques Gernet`s Daily Life in China, on the Eve of the Mongol Invasion, 1250-1276, Peter Duus`s Feudalism, and Ihara Saikaku`s The Life of an Amorous Woman.

When I arrived at Pomona College in 1983, I found that my colleagues at the Claremont Colleges who taught the Asian survey used the same model, dividing class meetings into lectures and discussions. We have retained this model, but in the version of this survey that I currently teach, there are nine discussion meetings spread out over the course of a semester. Until 1992, I simply did what I had always done: I met my class on discussion days and led a discussion of the assigned readings. Or, should I say, a few of us discussed the readings, since most of the class had not read them very carefully and a few not at all.

In the spring of 1992, I tried a new approach, one inspired by the “theory” I had been reading. For each discussion, I decided to have my students write a two-page paper on the assigned readings and to collect these at the end of the hour. Exactly one week before the discussion meeting, I hand out the study question they are to answer in that paper. Most important of all, I decided to use these study questions to introduce different ways to read the primary source material which I assigned for the discussion meetings.

I began with a straightforward and somewhat traditional assignment. For our discussion of the Upanishads, I asked: “Who created the Upanishads, and why do you think they created them?” I was hoping that my students would see that the authors were probably not Brahmans or that if they were, they were disgruntled Brahmans who were not
pleased with Vedic religion as it had existed for some time. Most did.

For the second discussion, on classical Taoism, I wanted my students to learn to contextualize texts, and so I asked the following question: "What features of the Taoist texts that you read for today identify them as historical artifacts? That is, what ideas, themes, vocabularies, characters, and historical referents found in these texts confirm that they were written in what we now call 'China' in the Eastern Chou/Zhou period?" The papers suggested that the students were natural contextualizers.

I turned to language in the third discussion, which focused on the first Korean histories—the Samguk yusa and Samguk sagi. The readings I chose were the surviving versions of the Korean foundation myths, myths filled with shamanistic elements but also Confucian and Buddhist ideas. I asked my students to identify at least two distinct conceptual languages present in the texts. My goal was to show them that texts are always composite, consisting of several different languages coexisting in tension with one other, providing complex and unstable meanings. A much harder assignment, this study question baffled some students but excited most of the class.

In succeeding discussion meetings, I focused on the relationship of culture and power. I asked my students to write about "power relationships" in the great eleventh-century Japanese prose work, The Tale of Genji. In another, I asked my students to think about continuities in Buddhism as it moved from India to China, Korea, and Japan. Specifically, I asked them to pick any core Buddhist idea, practice, or institution and to discuss two different ways in which it had been read or misread in India, China, Korea, or Japan; and then to explain the divergent readings. I wanted my students to think about "tradition" and to recognize a tradition's capacity for change.

In the next assignment, a discussion of warrior house codes in medieval Japan, I asked, "Do the readings in Ideals of the Samurai reveal a core of shared teachings, concepts, practices and institutions that might be called a 'warrior tradition'?" And I added, "If you think that these teachings, concepts, practices, and institutions comprise a warrior tradition, what explains the existence of such a tradition? Or if you don't believe they comprise a warrior tradition, why don't they?" After a paper on Buddhist tradition, my students got the point, and the best of them saw the relationship between feudalism and the absence of a single, coherent warrior tradition.

I then did a similar thing with the Chinese literati culture in the Sung/Song dynasty. Assigning a collection of Neo-Confucian philosophical writing and literati poetry and painting texts, I asked whether these texts revealed a common literati culture, and if they did, what generated it? If not, why not? Most students immediately recognized the thematic affinities of the philosophical, poetic, and painting texts, and many saw these affinities as a product of the writers' class origins, the civil service examination system and the Sung/Song state's authorization of a distinctive literati culture.

For the last assignment, I asked my students to look for evidence of resistance and subversion in a collection of medieval Indian vernacular tales, The Tales of Ancient India. By this time, they were well practiced and had an understanding of power. They had a field day.

Class discussions improved dramatically after I began to use these study questions. Typically, anywhere from 50 to 80 percent of the class speaks up, and it is my sense that even those who do not contribute to the discussion are following what is being said and learn from it. Their papers confirm this. Of course, this system of study questions and short papers also means nine more sets of papers to grade. In a class of twenty or thirty, this is not very onerous, but in a class of sixty or seventy or more, it creates an extra burden.

And this is how a slim volume of theoretically informed essays led me to change the way I teach Asian history and also the way I think about history in general.
ORIENTALISM:
BETTER 'SAID' THAN NOT
Anand A. Yang
University of Utah

I typically begin my Asian Studies courses with a 'customs check' of the ideological baggage we all carry with us on our journeys into other cultures. To help us 'unpack' this baggage, I draw on the valuable and provocative leads provided by Edward Said's influential and controversial 1978 book on Orientalism that has justifiably been characterized as "a contemporary classic . . . . Not only has it wielded tremendous influence over many interesting and innovative works in North American humanities and social sciences, but Orientalism, perhaps more than any other text, has struck a blow against Eurocentrism in North America."

Indeed, Orientalism is a founding text for postcolonial theory and criticism. In the words of Gayatri Spivak, this work enabled the study of colonial discourse to blossom "into a garden where the marginal can speak and be spoken, even spoken for." Partha Chatterjee, one of the leading lights of the Subaltern Studies group, understandably found his initial encounter with the text revelatory: "I will long remember the day I read Orientalism . . . . For me, child of a successful anti-colonial struggle, Orientalism was a book which talked of things I felt I had known all along but had never found the language to formulate with clarity. Like many great books it seemed to say to me for the first time what one had always wanted to say."

This brief excursion into a rich and "classic" text is aimed at highlighting some of its principal arguments and at assessing its pedagogical value for Asianists and Asian Studies. Orientalism—once a term synonymous with any scholarly study of Asia—refers to, according to Said:

1. What Orientalists do and have done, that is, "Anyone who teaches, writes about, or researches the Orient . . . either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism";

2. A "style of thought based upon an ontological and epistemological definition between 'the Orient' and (most of the time) 'the Occident'," that is, any writing that assumes "the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, 'mind,' destiny, and so on";

3. A "corporate institution for dealing with the Orient dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient."

In the third sense especially, Said's notion of Orientalism draws heavily on Michel Foucault's conception of discourse and the latter's ideas about the articulation of power on knowledge and knowledge on power. Said follows Foucault in viewing Orientalism as a discursive construction whose language and conceptual structure define both what can be articulated and what is construed as truth. In short, the discourse of Orientalism—the medium which constitutes power and through which it is exercised—constructs the objects of its knowledge. In Foucault's terms, discourse generates reality—it produces domains of objects and rituals of truth; in Said's argument, the discourse of Orientalism shapes the 'real' East as a discursive Orient, a relationship of power and dominance that makes the Orientalist discourse more significant as a sign of power exerted by the West over the Rest than a true discourse about the Orient.

Orientalism as a form of knowledge is both different from, and superior to, the knowledge that Orientals have of themselves. Today's Orientalists in the West, Said and his supporters contend, have big monies—area studies centers and private and public foundation grants. They/we have the power to represent the 'Oriental,' to translate and explain his or her thoughts and acts not only to Europe and North America, but also to the 'Orients' themselves. Whereas earlier generations of Orientalists created and capitalized on such knowledge to advance the imperial and colonial agendas of the West, present-day Orientalists construct "styles of thought" designed to further the New World Order of American capitalism and its consumer culture.

Orientalism, as discourse and ideology, is thus much, much more than what we in the classroom sometimes pass off lightly as prejudice or bias or just plain ignorance towards and about the Other—in our case, the peoples and cultures of the East. As conceptualized by Said, it is deeply embedded in every particle of our language, culture, and institutions, so much so that it pervades and participates in all our constructions of knowledge about and dealings with the Orient.

Orientalism portrayed (and still portrays) what Europe was not (and now is not); its categories and methods did (do) not, however, show what the Orient was (is). Orientalism perpetuates concepts of Self and Other as non-interpenetrating opposites, first in the colonial heyday and now in the postcolonial age. Orientalists, according to Said, talk about Europe, the United States, and about themselves through the fiction of addressing another subject, of using the idea of an Orient which they themselves have created (he speaks of the Orientalizing of the Orient) as a foil.

The Orient is not an actor in Orientalism because Orientalists, by discovery, decipherment, and selection, recreate an Orient whereby Europe/the United States become a known quantity, familiar and comfortable, whereas the Orient is its reverse. Orientalism insists on the difference between the familiar (Europe, the West, 'us') and the strange (the Orient, the East, 'them'). These distinctions are shaped and reinforced by value judgments: the Occident was/is rational, virtuous, mature, normal; the Orient was/is irrational, depraved, childlike, different; the West was/is rational, developed, humane, superior; the East was/is aberrant, undeveloped, inferior. Orientalism commemorates a 'civilized' West in relation to a 'backward' East. Such a discourse relegates the Orient and the Oriental to an
unchanging inferior and degraded status, an equation that endows scientific status to theories of racial superiority and to justifications of colonial rule.

Condescending, manipulative, and text-centered, Orientalism supports European superiority over their colonized and semi-colonized subjects. Dogmatic and inflexible, it allowed no other ‘truths’ to gain currency during the nineteenth-century heyday of imperialism. Thus, “every European, in what he could say about the Orient,” states Said, “was consequently a racist, an imperialist and almost totally ethnocentric.”

So there goes Asian Studies and any possibility of its contributions to knowledge about Asia because Said contends (more so in the Orientalism of 1978 than in his later works) that all Western knowledge about the Other (the Orient or the East) is a distortion, a form of fantasy that says nothing about actuality.

Not so say critics who have condemned Said for having distorted Orientalism’s true history and meaning and for overly essentializing the essentialism of Orientalists and their writings. Not so say other critics who have not so much sought to tear down Said’s provocative ideas as to build on them to forge new and exciting lines of inquiry—from those intent on locating the suppressed voice of the Other to those who have investigated the rich and complex experiences of the subaltern.

Especially fruitful have been postcolonial writings that have challenged the totalizing aspects of Said’s argument by highlighting variations, changes, and ambivalences in the so-called Orientalist discourse. By adding psychoanalysis to Said’s Foucauldian analysis and developing the notion of ambivalence, for instance, Homi Bhabha has identified contradictions and equivocations in Orientalism that provide spaces for the Empire to Strike Back at what is otherwise characterized as a hegemonic formation. And by dwelling on the effects of colonialism on colonial subjects and on the subjectivities they sought to fashion, particularly as these relate to colonial women caught in the double bind of patriarchy and colonialism, Gayatri Spivak has also drawn attention to counter discourses and their vitality in enabling subalterns to mount challenges against Orientalism.

Criticisms and challenges notwithstanding, Said’s Orientalism endures because it brilliantly and compellingly interrogates the authority of the modern West in configuring the Rest and because it has generated new approaches in postcolonial studies and criticism. Over twenty years later, Orientalism is still an excellent guide to unpacking the baggage we all start out with in our intellectual journeys to Other Places and Other Peoples.

1 to r: Wakayama Taneo, St. Andrews Presbyterian College Freeman Faculty Mentor David Fish, Student Fellow Luanne Homberger at a Sanja Festival performance in Tokyo. Fish and Homberger were the first foreigners to perform with Wakayama’s group, designated as an Important Intangible Cultural Asset.
This is the story of Grace Divine Liu, an American woman who followed her Chinese husband from the U.S. to Tientsin in 1934 and, through the circumstances of the Japanese invasion, the Chinese civil war, Liberation, and personal adversities, remained for forty years, without visiting the United States. Her cousin, Eleanor McCallie Cooper, and her son, William Liu, tell it lovingly and uncritically. They have relied on memoirs, family correspondence, and the articles Grace sent to various magazines in China and abroad. Interviews with Grace’s daughters and Chinese friends and William’s own recollections fill gaps where papers were lost or destroyed. Chinese and American newspaper clippings, CCP and PLA circulars and communiqués, and 150 photographs complement the text.

Grace Divine, of Chattanooga, Tennessee, went to New York City in 1926 to pursue a singing career. Joined later by her mother and a young cousin, Grace lived in an apartment in the Morningside Heights area and met Liu Fu-Chi, a Chinese hydraulic engineer recently graduated from Cornell University, who lived in the same building. Mrs. Divine, a philanthropic sort who, taking the name “Faithful Joy,” volunteered for Father Divine’s soup kitchen in Harlem, soon invited the young foreign student to dinner. A romance and baby ensued, but, by now, 1932, the Great Depression necessitated Fu-Chi’s return to China.

The young family ultimately settled in the French concession area of Tientsin, where Fu-Chi headed the Water Works. Grace’s life of relative leisure revolved around dinner parties, movies, and beach holidays. There were occasional cultural blunders, but they were dismissed with aplomb. All this changed after 1937 when the Japanese invaded eastern China and floods, natural and man-made, brought famine. The period of Japanese occupation was particularly difficult for the Liu family, with the winters unusually cold, food scarce, and Fu-Chi unemployed and broke because he refused to collaborate. Grace and the three children suffered serious illnesses, for which they had no medicine, and they experienced symptoms of malnutrition such as hair loss.

Civil war between Chiang Kai-shek’s Nationalist forces and the Chinese Communists followed the defeat of Japan. Fu-Chi got back his job at the Water Works, but now he faced the prospect that the facility to which he had devoted his life would be destroyed in the fighting. He feared what a Communist victory would mean, not only for himself, but also for his foreign-born wife and his Amerasian children. The Lius could have left the country, but they elected to stay and they embraced the revolution. With amazing adaptability, Fu-Chi threw himself so much into the task of modernizing and expanding the Water Works that he was selected a “model worker” for three years. The children took pride in rebuilding their schools and in scholastic achievements. Then, in 1955, Fu-Chi died of lung cancer and his family was left almost destitute. They had to move from their comfortable house to two rooms in a dilapidated mansion shared by seventeen families. Grace’s friends urged her to return to the United States, but instead she took a job teaching English at Nankai University. Ten years later, in 1967, during the Cultural Revolution, Red Guards arrested and denounced her as a “counter-revolutionary American spy.” They subsequently arrested William, too, accusing him of plotting to overthrow the government.

These experiences and Grace’s serious decline of health prompted her to return to the United States in 1974. Her Tennessee family, not having heard from her for twenty years, had presumed her dead. She visited relatives and friends, scattered across the country, whom she had not seen for forty years. She died of cancer in 1979 and her ashes were taken back to Tientsin, where they were placed beside those of Fu-Chi in the Hall of Revolutionary Martyrs.

This book is an easily readable description of China in revolution that will help students with a view from within the Great Wall, physically, but beyond the Great Wall, metaphorically. Rather than being a scholarly tome with footnotes and bibliography, it emphasizes the human experience. Grace was a well-read, perceptive observer whose letters and memoir recounting the Lius’ bare survival during the 1940s and 1950s will bring both tears and laughter. Her passage about the 1949 arrival of Communist troops in Tientsin reveals the emotion of being caught in a maelstrom: “My first sight of the [PLA] was not reassuring. Dog trotting down the street . . . the square, squat, fur-hatted soldiers had a savage look. But when the line halted and the soldiers leaned against the wall ‘at ease,’ I saw their faces, and the horde changed before my eyes into a crowd of jolly, red-cheeked Chinese boys, laughing, scuffling, and kicking at each other like schoolboys on a lark. Any fears I might have had of a fierce, ruthless, conquering army evaporated” (p. 192).

Grace was also a rebel, not just by marrying Fu-Chi, but in becoming an apologist for the New China during the Korean War, which she considered an act of American imperialism. Her letters to her family, as well as to various publications around the world, reflect a growing disillusionment with American foreign policy and, in many respects, she showed prescience about the future of Chinese, Russian, and American relations. Her pro-Chinese opinions soon resulted in a severance of correspondence with her baffled and worried family at home. Finally, the suffering of Grace and her children during the Cultural Revolution, poignant and painful to read, demonstrates the personal cost of revolutionary excess. It is a fascinating story, assembled mostly from Grace’s own words, about a remarkable woman.
SEAsite
Language and Culture Resource
on the World Wide Web
www.seasite.niu.edu
George Henry
John Hartmann
Northern Illinois University

Whether you are at one of the hundreds of cybercafes that have sprung up recently in Bangkok or home alone in cybervillage USA, you can now log on to lessons in the national languages and cultures of six of the ten Southeast nations—free of charge. They are: Burmese (Myanmar), Vietnamese, Indonesian, Tagalog (the Philippines), Thai and Lao.

Faculty and students of the Center for Southeast Asian Studies at Northern Illinois University in DeKalb, Illinois have been at work for over three years on an ambitious educational project for the World Wide Web. This project, known as SEAsite, presents numerous learning resources on the languages and cultures of Southeast Asia. Major funding for SEAsite has come from the following sources: the International Research and Studies Program, US Department of Education; Title VI/National Resource Center, US Department of Education; and the National Security Education Program, US Department of Defense.

THAI
The Thai and other language pages are particularly rich in materials that can be used for instruction in a smart classroom (a room that has Web access and projection facilities) as well as by a learner at home. On the beginning level, there are pages of explanations, charts, and glossaries that can be read on screen or printed out for home study. A two-volume authentic Thai basic reader based on the daily life of a young girl, Maanii, has been adapted to web-active self-instruction. The feedback from learners has been overwhelmingly favorable. Students in an advanced literature class have likewise benefited from a collection of short stories that are presented in both Thai and English. A segment of the Thai classical poem, The Ramakian (from the Indian Ramayana) is also available in bilingual form. A simpler, illustrated, children’s version of the Indian Rama story is also available in English. Cartoons and comics; folktales and bedtime stories; poems and puppet plays; and songs and riddles complete the array of materials.

For the business traveler or tourist, real or armchair, there are dozens of links to travel sites, Thai newspapers in English (and Thai), illustrations of Thai currency and exchange rates. For the first-time traveler who wants to create a maximum impression on his or her Thai hosts with limited time to do it in, a short course in language and culture is available as “Quick Thai,” which attempts to anticipate the kinds of questions and situations that are encountered in “The Land of Smiles.” It offers some “Dos and Don’ts” - including advice to take your own toilet paper along.

New this year are numerous sites and links to cultural and geographic information on Thailand. For those teaching about Thailand and Southeast Asia in general, sites on Thai music from classical to pop, shadows puppets, maps, and Thai slide shows of rice farming, holidays and a Buddhist ordination have also been added.

INDONESIAN
The Indonesian pages, like the other pages, are a reflection of its authors' many moods, from the playful to the political. For example, in teaching basic colors, there is a “shooting gallery” for the fun-loving old and young alike, in which the learner is asked to use the mouse to shoot at colored balloons following word clues. For the student of politics, there are pages of text, photos, and speech files captured “live” from the Web and listed as “Reformasi” on the opening home page.

For the learner determined to achieve a high level of proficiency in the language, there are extensive Indonesian readings (at various levels of difficulty), many with integrated audio and interactive exercises. An on-line Indonesian dictionary with over 4,000 root words is available for most of these readings, allowing users to look up words as they read. At any point during the session, they can display and print out a list of the words and definitions looked up.

On a more cultural level, there is a series of special interest topics and vocabulary building pages, such as Gamelan, Kinship Terms, Batik, Colors, and Fruits. Each topic has illustrations and most are in both English and Indonesian.

TAGALOG
A substantial beginning has been made on a series of Tagalog lessons based on the Tagalog texts by T. Ramos
INTERACTIVE results of these quizzes may optionally be e-mailed to the student's teacher.

Unlike most Web pages, which allow the user to read, look at pictures, and occasionally listen to audio, many parts of SEASite include interactive exercises. We have developed four basic types:

- **E-mail quiz:** which consists of short answer and multiple choice questions, with embedded audio in some cases. The results of these quizzes may optionally be e-mailed to the student's teacher.

*Sets-of-three multiple choice:* in which a student must answer three questions before any right/wrong feedback is provided. If one or more answers is wrong, the student must find and correct the wrong answer(s) before moving on to later questions. This technique is an attempt to encourage students to pay attention rather than just blindly guessing.

*Word drag-and-drop:* in which students use the mouse to drag syllables, words, or phrases to form answers to questions. Typing errors are thereby eliminated, and in the case of non-roman orthographies such as Thai, there is no need for the student to know anything about the Thai keyboard layout. Feedback for wrong answers is given by hints under wrong words, such as “replace this with another,” “remove this one,” “swap these two,” and so on.

*Picture drag-and-drop:* in which students use the mouse to move pictures in response to a question or command (e.g., “put the book on the table and the cup on the shelf”). Feedback is given by surrounding each moved object with green (correct placement) red (incorrect), or yellow (irrelevant, not part of the correct answer).

One of the important goals of this project is to create a means for displaying non-roman orthographies in the interactive exercises. We are just completing versions of the first three quiz types which will display text in Thai or Vietnamese. This has proven to be particularly challenging due to the immature and rapidly changing nature of the Internet/Web environment and programming tools. We believe we have a solution which will work correctly on almost all common browsers and platforms, although additional testing is necessary.

This year's focus has been to add more cultural information to each of the major language sites: Thai, Indonesian and Tagalog. Using input from local high school and middle school teachers and students, and from university and college professors, new material is being added each day. Bookmark and check SEASite often for new information and resources.

We invite you also to visit the Center’s homepage at www.niu.edu/cseas. Much has been added to this site during the past year. Not only will you find information about the Center and its ongoing activities, but you will also find Southeast Asian topical overviews and lesson plans developed by Center faculty, students, area middle and high school teachers and college students of an ASIANetwork Ford Foundation recipient. We welcome your comments and suggestions.

(Adapted from the NIU Mandala, Newsletter of the Center for Southeast Asian Studies, Northern Illinois University, Number 18, Spring 1999 by Julie Lamb, Outreach Coordinator for the Center, jlamb@niu.edu).
ASIANetwork Member Profile:  
East Asian Studies at  
John Carroll University  
R.W. Purdy  
Coordinator, East Asian Studies Program

John Carroll University, founded in 1886, is one of twenty-eight American colleges and universities established by the Society of Jesus. While Jesuit interest in East Asia can be traced to the 16th century and men like Francis Xavier and Mateo Ricci, the study of East Asia at JCU is more recent. John Carroll offers a liberal arts based education with more than forty different major undergraduate and graduate programs in the arts, sciences, and business. The current enrollment is approximately 4,000 full-time undergraduates with more than 230 faculty members. In 1996 the University revised its general education core to emphasize global awareness by requiring a least one year of foreign language study and two international courses, with at least one course on Asia, Africa, or Latin America. These new core requirements have resulted in a greater number of students being exposed to East Asian courses and activities.

Early attempts to introduce East Asia into JCU’s curriculum can be traced to the 1960s and faculty members such as Fr. Richard Schuchert, who had taught at Sophia University in Tokyo and translated works by Endō Shusaku before joining JCU’s English department, and Dr. Margaret Berry, who taught courses in East Asian literature and wrote East-West literary criticism. The East Asian Studies (EAS) program was formally organized in 1987 with the appointment of Dr. Susan Long as coordinator. The following year the University hired its first tenure-track East Asian specialist, began to offer courses in Japanese language, and initiated exchange programs with two Japanese universities. The EAS program is directed by a coordinator who works with an advisory committee of faculty and students with expertise or interest in East Asia. In 1989 the program introduced an East Asian Studies concentration (interdisciplinary minor). As the University’s first area studies program, East Asian Studies has served as a model for later programs in Latin America and modern Europe.

The interdisciplinary East Asian Studies concentration requires a total of twenty-four credit hours. This includes one year of Japanese or Chinese language and an introductory course on East Asia. Additional courses must be from at least three departments. Students who complete more than one year of language are awarded a “Certificate of Language Achievement” at the Language Department’s yearly awards banquet and the distinction is noted on their formal transcripts. The Father Richard Schuchert, SJ, Prize in East Asian Studies was established in 1995 and is awarded annually to the student who best demonstrates a commitment to East Asian studies through language, scholarship, and university service. Because of the language requirement, the number of students fulfilling an EAS concentration is relatively small. Nevertheless, the exposure to East Asia has been a valuable and rewarding experience for many JCU students. Matt Porter (class of 1999) received the Sidney Brown Prize for Best Undergraduate Paper at this year’s Midwest Conference on Asian Affairs. Also, over the last three years, five JCU students have been accepted into the Japan Exchange and Teaching (JET) Program.

Currently, JCU offers students three University-sponsored study abroad programs in East Asia. Exchange programs with Sophia University in Tokyo and Nanzan University in Nagoya not only allow JCU students the opportunity to live and study in Japan, but also enrich the University community with Japanese exchange students studying at JCU. The Beijing Center for Language and Culture was established in 1998 through a consortium of American Jesuit colleges and universities. The program, which emphasizes language study, offers a variety of courses taught by Chinese instructors and includes extended trips along the Silk Road or to visit minorities in Southwest China. The program is located at the Beijing University of Physical Education, and students are able to have Chinese roommates.

One of the goals of the East Asian Studies program is to increase awareness among the University community of East Asia through conferences, speakers, and other cultural events. In 1991 the EAS program organized a national conference at JCU on the Japanese Catholic novelist and social critic, Endō Shusaku, author of works such as Silence and The Samurai. In 1993 EAS planned and hosted the annual meeting of the Midwest Conference on Asian Affairs. The campus of John Carroll University Heights (Cleveland), Ohio
Through grants from the Cleveland office of Mitsui & Co. (USA), Inc. and the Mitsui (USA) Foundation, EAS has annually sponsored the Mitsui Distinguished Lecturer. The year 1995-96 "Teaching Japanese in the Schools" initiative. To promote better understanding of East Asia in Northeast Ohio was the 1995-96 "Teaching Japanese in the Schools" initiative. Through a grant from the Ford Foundation, the EAS program also sponsors cultural activities. Last fall, in conjunction with the Office of Multicultural Affairs and the Department of Religious Studies, Tibetan Buddhist monks were invited to campus. This spring an East Asian film series was initiated, featuring movies by noted directors such as Kurosawa Akira, Itami Juzo, and Zhang Yimou.

Perhaps the EAS Program’s most far-reaching contribution to improving awareness and understanding of East Asia in Northeast Ohio was the 1995-96 “Teaching Japanese in the Schools” initiative. Through a grant from the Ford Foundation, the EAS program also sponsors cultural activities. Last fall, in conjunction with the Office of Multicultural Affairs and the Department of Religious Studies, Tibetan Buddhist monks were invited to campus. This spring an East Asian film series was initiated, featuring movies by noted directors such as Kurosawa Akira, Itami Juzo, and Zhang Yimou.

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Announcements

As institutional membership in ASIANetwork has grown so has the number of faculty and administrative members on our mailing list, which now has almost 1,000 people. Each newsletter costs well over $1.00 to print and mail, and the cost of this and other mailings is becoming an increasing financial burden for a consortium that relies heavily upon institutional dues to sustain itself, but which consciously keeps those dues as low as possible, to encourage institutional participation.

The Board of Directors has asked that I announce that beginning with the 2000-2001 academic year, the Executive Office will be asked to monitor more carefully the number of individuals receiving mailings at each institution. The current guideline allows five faculty or administrators from each member college/institution to receive all mailings as a part of their membership benefits. Most colleges have been following the current guideline, but a few institutions have faculty lists two to three times that number.

The new guideline will allow six members on each college or institutional list to receive all mailings as a regular benefit of institutional memberships. Those institutions who wish to have mailings sent to more than six faculty or administrators will be assessed an additional $10.00 per individual, which will be used to cover printing and mailing costs. This new policy will help the consortium conserve its limited resources, and live within its tight budget.

Next fall a dues remittance form will be sent to each institutional representative which will identify the individuals at his/her institution currently on the ASIANetwork mailing list. If the number falls short of six, the institutional representative will be encouraged to increase to six the number of faculty or administrators on the list. If the number exceeds six individuals, the institution will be given the opportunity to identify the six members of their institution to receive mailings or to present an additional $10.00 to ASIANetwork for each person beyond six that it desires to receive mailings.

Van J. Symons
Executive Director ASIANetwork

ASIANetwork Exchange on the Web

The Board of Directors has recently reached a conclusion on the question of what if any of the ASIANetwork Exchange should appear on the ASIANetwork web site (www.ASIANetwork.org). The Board felt that some portion of the ASIANetwork Exchange should appear to inform potential members of one of the important benefits of membership. Concerns were also raised that if too much of the ASIANetwork Exchange appears on the web site, members would lose a significant membership privilege. It was therefore decided that the Table of Contents and From the Executive Director column of each issue will be placed on the web site at the time of publication. In addition, the Board has approved posting all articles on the web site one year after publication in the ASIANetwork Exchange.
Job Thomas, Ford Foundation
South Asia Seminar Director
at Mahabalipuram, India

Ford Foundation China Seminar group at Xilituzhao Temple, Huhhot, Inner Mongolia, PRC, summer 1998
1 to r: Lang Hongyuan, Dick Bodman, Guru Rattan Khalsa, David Pasto, Linda Pickle, David Goldblatt, Peter Scholl, Bob Tallitsch, Kaushik Bagechi, Chuck Hill, Charles Aincy (seated). Not pictured is Susan Dwyer-Shick.
Are you going?
The 8th Annual ASIANetwork Conference
April 28-30, 2000
Hickory Ridge Conference Center, Lisle, Illinois
Sixteen panel sessions
Keynote addresses by William R. LaFleur and Anthony C. Yu
Pre-conference guided tour of Asian sites in the Chicago area
Need to know more?
Turn to page 4!