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

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

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

Materials may be submitted electronically to ANExchange@augustana.edu, or disks may be sent to Anne Prescott, ASIANetwork Exchange, Augustana College, 639 38th Street, Rock Island, Illinois 61201. For further information contact the editors at the above e-mail address or by telephone at (309) 794-7656 (Anne Prescott) or (309) 794-7269 (Ben Nefzger).

Anne Prescott, Editor; Ben Nefzger and Marsha Smith, Assistant Editors
I write this message to ASIANetwork members less than two months after the tragic events of September 11, knowing that it will be another two months before the winter issue of the newsletter reaches your offices. Nonetheless, I wish to express the concern of ASIANetwork Board members for those directly impacted by this disaster, and to express our hope that the leaders of the world will be wise in their response to this crisis.

During our fall Board meetings held near Chicago in early October, Board members considered how terrorist activities might impact our summer 2002 Freeman Foundation-funded Student-Faculty Fellows and College-in-Asia Programs. As the Executive Director of the consortium, I was asked to call Mr. Houghton Freeman to discuss these concerns with him. Mr. Freeman remains highly supportive of these initiatives and, like us, hopes that interest in both programs will remain strong. We all agree that especially at this time it is important for colleges to show their commitment to international education and as much as possible further build bridges to promote better understanding between the peoples of Asia and North America.

One of the great challenges in creating an institution such as ASIANetwork presents itself as it moves to the second or third generation of leaders. This year, ASIANetwork is celebrating its 10th anniversary. The early leaders of the organization, Tom Benson, David Vikner, Marianna McJimsey and others, people of great vision and energy, jump-started ASIANetwork, and now current Board members are trying to keep this vehicle headed down the road. It is not an easy thing to do, but I am happy to report that at our recent fall Board meeting significant steps were taken to strengthen the consortium.

The Board considered a number of important issues related to ASIANetwork. Three are worth noting. First, it approved the renewal of an agreement with Augustana College that will provide office space and administrative support for the consortium for up to three additional years. During this period, I will remain the Executive Director of ASIANetwork and will continue to rely upon a number of splendid Augustana associates to help with secretarial matters, the publication of the newsletter, and the management of ASIANetwork finances. Equally important, the president of Augustana College has again consented to share the burden of meeting the costs to run the basic administration of the consortium.

Second, Joel Smith, the Board Chair, established two new committees. One will examine the strengths and weaknesses of ASIANetwork’s current administrative structure by considering how comparable organizations are organized and by conferring with former Board members about these issues. The challenge faced by this committee will be that of providing suggestions for administrative change that will enable the Executive Director and his/her staff along with Board members to handle a vastly increased work load, due to the consortium’s rapid growth, while at the same time keeping expenditures at a minimum given the limited financial resources of ASIANetwork.

The second committee will recommend a process for the selection of the next Executive Director and headquarters site. Currently, Board plans call for the continuation of the policy of selecting a new Executive Director each fifth or sixth year, probably from among former and current Board members, with the expectation that the headquarters of the organization will be located at the college where the Executive Director is employed. The Board remains committed to involving, as much as possible, faculty from all member colleges in leadership of the consortium. Counting the current nominees for Board membership, 38 individuals are serving or have served on the Board, and they have been drawn from 35 different ASIANetwork institutions. Inviting
a different ASIANetwork member on a regular basis to assume the Executive Directorship and a different college to provide headquarters for the consortium brings the promise of new ideas and leadership style to the organization and further guarantees that the consortium does not become too closely identified with any single college or group of colleges.

Third, Job Thomas of Davidson College presented a fine report at the fall Board meeting, prepared with the help of Davidson’s chief investment officer, Mr. Burton Hudson, on endowment investing, investment alternatives, asset allocation, and so forth for Board consideration. A wide ranging discussion then occurred on strategies ASIANetwork might utilize to build a small endowment to primarily fund the day-to-day administration of the consortium. Before these meetings, many Board participants had privately conversed with development officers at their own colleges who, like Mr. Hudson, have been generous in providing sound counsel to us. Job has been charged to return to the spring Board meeting with further recommendations for the Board to consider.

I wish to conclude my remarks by saying that most of us on the Board would rather not be spending our time worrying about how to strengthen ASIANetwork’s administration, the selection of a new Executive Director and headquarters site, or building an investment strategy for the consortium, but these issues need to be addressed, and as a consequence, we are addressing them. However, don’t let all this concern about administrative matters fool you, we’re still having fun!

Van Symons

Freeman College in Asia Summer Institute

The Freeman College in Asia Summer Institute aims to help ASIANetwork institutions create on-site programs in Asia. Faculty and administrators from eight ASIANetwork institutions will be selected for the 2002 program. Although the application deadline for the 2002 program has passed, applications for the 2003 program will be available soon. For more information about this unique opportunity, visit the ASIANetwork website at

www.asianetwork.org

or contact Norm Moline at ggmoline@augustana.edu, tel. (309)794-7303; or Madeline Chu at chu@kzoo.edu, tel. (616)337-7325.
10th Anniversary ASIANetwork Conference
Hickory Ridge Conference Center, Lisle, Illinois
April 19-21, 2002

On April 19-21, 2002, ASIANetwork’s 10th anniversary conference will be held at Hickory Ridge Conference Center in Lisle, Illinois, near Chicago. The ASIANetwork annual conference is customarily rotated between Hickory Ridge and a site in some other part of the country. In 2002 we return to Hickory Ridge after alternate years in the Northwest (Tacoma, Washington), the Northeast (Manchester, Vermont), the Southeast (St. Petersburg, Florida), the Southwest (Santa Fe, New Mexico), and last year’s conference in the Midwest (Cleveland, Ohio). The annual conference will move to Furman University in South Carolina for 2003.

Invitation from Joel R. Smith, ASIANetwork Board Chair

As ASIANetwork Board Chair, I cordially invite you to attend the 10th anniversary conference of ASIANetwork. Since its founding a decade ago, ASIANetwork has been extremely successful in promoting Asian studies at small colleges. We have grown from about 45 member colleges in 1992 to over 150 current members, have published a book, *Asia in the Undergraduate Curriculum*, and have received over $3 million in grants awarded by the Ford, Luce, Japan, and Freeman Foundations. Most recently we received a $300,000 program development grant over a five-year period from the Henry Luce Foundation.

The program follows the general pattern of previous ASIANetwork conferences in seeking to foster conversation among conference participants—whether sparked by the program’s formal sessions, or arising from more informal opportunities during breaks and at mealtimes. Although conference participants represent many disciplines and work in many different regions of Asia, we are united by our common commitment to the liberal arts, and by our commitment to teach and learn about Asia. Our more difficult international and domestic situation since September 11th makes the study of Asia more important than ever. Small liberal arts colleges play an essential and unique role in promoting the understanding of Asia, yet only 5.8% of all institutions of higher education in the United States are four-year liberal arts colleges. ASIANetwork’s work in promoting the study of Asia and thereby strengthening liberal arts education is of the utmost significance. We have wonderful opportunities, and an awesome responsibility, to contribute to better global understanding.

Keynote Speakers:

**Eliot S. Deutsch** (University of Hawaii-Manoa), “Comparative Philosophy: Past, Present, and Future”

**Susan J. Napier** (University of Texas-Austin), “Inside the Labyrinth: Anime Visions of Technology, Modernity, and Apocalypse”

**Eliot S. Deutsch**, who will speak Saturday evening, is Professor of Philosophy and Chair of the Department of Philosophy at the University of Hawaii at Manoa. He has served as editor (1967-1987) of the international journal *Philosophy East and West*, Director of the Sixth East-West Philosophers’ Conference, and President of the Society for Asian and Comparative Philosophy. He is the author of 15 books, including *On Truth: An Ontological Theory*, *Advaita Vedanta: A Philosophical Reconstruction*, *Studies in Comparative Aesthetics, Religion and Spirituality*, *Essays on the Nature of Art*, and *Persons and Valuable Worlds*, as well as approximately 85 articles and reviews in professional journals.

**Susan J. Napier**, who will speak Friday evening, is Mitsubishi Heavy Industries Professor of Japanese Studies in the Department of Asian Studies at the University of Texas at Austin. Her most recent book is *Anime from Akira to Princess Mononoke: Experiencing Japanese Animation*. She has also published *The Fantastic in Modern Japanese Literature: The Subversion of Modernity and Escape from the Wasteland* on Oe Kensaburo and Mishima Yukio.

Conference Program

In addition to our two keynote speakers, there will be two plenary sessions which will celebrate ASIANetwork’s 10th anniversary by reflecting on the state of Asian studies in small liberal arts colleges. Saturday morning’s plenary, “10th Anniversary Reflections,” will consist of past ASIANetwork Board Chairs discussing issues about the future of ASIANetwork. Sunday morning’s plenary, “The Future of
Asian Studies,” will discuss new models for the study of Asia.

The sixteen breakout panels in four blocks (each block will have four concurrent panels) on Saturday and Sunday will cover a wide range of topics in several regions of Asia, addressed from a variety of disciplinary perspectives:

- “Strategies for Teaching about Korea: Making a Little Knowledge Go a Long Way”
- “Technology and Teaching: Beyond the Written Word”
- “Asia in Film and Fiction: Pedagogical Approaches”
- “2001 Freeman Student-Faculty Collaborative Projects”
- “The Freeman College-in-Asia Program”
- “Asian Economic Issues in China, Japan, and Inner City America”
- “Re-Imagining Asian Women”
- “Islam in Asia: Beyond Orientalism”
- “Dynamics and Dilemmas: Women and Modernization in China”
- “Asian Views of the United States”
- “Facilitating On-Site Student Research in Asia”
- “Orienting Students for Study Abroad”
- “Hiring Asianists for Liberal Arts Colleges”
- “The Asian Studies Learning Community at Saint Benedict/Saint John’s University”
- “Asian Studies Now Redux: Threats and Successes”
- “Current Issues in Asia”

Our performance event will be a recital of Chinese music by a pipa player from the Shi-ling Chinese Art Institute in Chicago.

Pre-Conference Tour
As in previous years, there will be a pre-conference tour on Friday to Asia-related sites in the Chicago area. The sites will be different from those visited two years ago, so sign up again if you went on the tour in 2000. Complete cost of the trip, including lunch, will be $25 per person.

Accommodations and Travel Information

Conference site: Hickory Ridge Conference Center, Lisle, Illinois (west of Chicago)
Reservation number: 1-800-334-0344 or 800-228-9290 or 630-971-5000
Reservation deadline: Monday, April 1, 2002. Rooms will be guaranteed either with a first night advance deposit, or an accepted major credit card number. Mention ASIANetwork to receive our group discount. Reservations requested after April 1 may not be eligible for the group discount, and are subject to availability. Hickory Ridge is not a hotel, so it is important to make room reservations in a timely fashion, especially since ASIANetwork will incur penalties that we can ill afford if we do not fill the minimum number of rooms we have blocked by April 1.

Conference package room and board rates: Single room $150 per night; double room $245 per room per night (you are responsible for making your own room-sharing arrangements). The complete package rate is a per night charge and includes guestroom, all meals, and 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.

**Ground transportation between Hickory ridge and Chicago O'Hare or Chicago Midway airports** (travel time varies, but allow at least an hour):

- **Carrier:** American Limousine Company
- **Reservation number:** 1-630-920-8888
- **Cost:** $18-$25 one way but ask for current rates; discount if more than one ride together; cash or credit card payments only
- **Timing:** arranged by advance reservation only
- **By automobile:** If you are traveling by car, ask for directions when you make your Hickory Ridge Conference Center room reservation.

Conference Registration Information

Registration deadline: Friday, March 29, 2002
Registration fee: $50 ASIANetwork members, $60 non-members
**Late registration fee** (received after March 29, 2002): $60 ASIANetwork Members, $70 non-members

**Meals:** The following meals are included in the ASIANetwork Conference registration fee:
- Friday, April 19—evening banquet
- Saturday, April 20—breakfast, noon lunch, evening banquet, and two beverage breaks
- Sunday, April 21—breakfast, noon lunch, and mid-morning beverage break

**Fees:** The ASIANetwork Conference registration fee is inclusive, and must be paid in full. The ASIANetwork is not equipped to receive credit card payments.

Conference registration fees should be paid by check or money order to:
Dr. Van J. Symons, Executive Director
The ASIANetwork
639 38th St.,
Rock Island, IL 61201-2296.
Tel. 309-794-7413

If you have any questions, contact Joel Smith, Board Chair (jsmith@skidmore.edu) or Van Symons, Executive Director (hisymons@augustana.edu).

Please mark your calendar for the 2003 ASIANetwork Conference (ideas for conference presentations are welcome and should be sent to the program chair below):

**Dates:** April 11-13, 2003
**Venue:** Furman University, Greenville, South Carolina
**Program Chair:** Jim Leavell, Board Vice-Chair
**Department of History, Furman University**
3300 Poinsett Highway, Greenville, South Carolina 29613-6298
Tel.: 864-294-3349
Fax: 864-294-3949
Email: jims@furman.edu
Board Nominees

The following three people have been nominated by the Board of Directors to fill positions on the Board of Directors for the term 2001-2004. Board elections will be held at the ASIANetwork business meeting Sunday morning, April 21.

Diane Clayton

Diane Clayton is Professor and Co-Director of Bush Library at Hamline University in Minnesota. She teaches a first-year seminar on India and has also taken students to India. Her most recent research interests are online minority communities in Asia and Indian biography.

Diane is an enthusiastic member of ASIANetwork who has attended annual conferences since 1996 and contributed presentations on South Asian literature in translation, critical analysis of web information for student research, online minority communities in Asia, and study abroad. She also coordinated an ASIANetwork consultancy visit to the Associated Colleges of the Twin Cities and serves on the ASIANetwork internet group.

Diane admires the fresh and collaborative energy of ASIANetwork and looks forward as a Board member to extending research and teaching opportunities for member faculty and students.

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Joan O'Mara

Joan O'Mara is Associate Professor of Art History and Director of the East Asian Studies Program at Washington and Lee University in Virginia. Her area of specialization is Japanese art. A dissertation on the haiga poem-paintings of Yosa Buson, 18th century haiku poet and painter, led to a continuing interest in the many relationships between word and image in Asian art. In the last decade she has also become interested in the tea ceremony, as well as ways that both of these topics relate cross-culturally to phenomena in the West.

Joan regularly teaches Introduction to Asian Art, Arts of Japan, Arts of China, Arts of India, and seminars that have covered topics such as The Arts of the Tea Ceremony, Art and Zen, Calligraphy and Painting, Arts of Edo Japan, Pilgrimage in Japanese Art and Literature, The Tale of Genji in Literature and Art, The Japanese Print and its Impact on the West, and Nature and Landscape in the Arts of Asia and the West.

Joan has attended ASIANetwork conferences since 1997. She finds these meetings to be the single most valuable professional meeting of the several she attends because of the scheduled sessions, which address both academic and practical topics, and because of the unstructured and extremely beneficial interchanges that occur between people who share a common set of circumstances.

Her interests for the future include programming for annual conferences and an ongoing discussion about ways to reach out and engage the more Eurocentric of the students and faculty on our home campuses.

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Paul Kjellberg is Associate Professor and Chair of Philosophy, and recent Chair of the Asian Studies Program, at Whittier College in California. His primary focus on the Warring State period of Chinese philosophy has led him to study the commentarial tradition and also the philosophy of education. He teaches courses on Early Chinese Philosophy and The Development of Buddhist Philosophical Thought. He has been an active member of ASIANetwork for several years and looks forward to continuing to explore ways for the small college experience and the study of Asia to enrich each other.

Paul Kjellberg, Philosophy Department
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Illinois Wesleyan students learning batik in Bali.

Austin College students building a ger in Mongolia.

ASIANetwork Freeman Student Faculty Fellows Program
Summer 2001
Luce Fund for Asian Studies Grants Announced

In July 2001, the Henry Luce Foundation made ten new grants to liberal arts colleges through the Luce Fund for Asian Studies. Established in 1999, the Luce Fund for Asian Studies is a $12 million, four-year initiative to strengthen Asian studies at the undergraduate level of American higher education. The initiative supports the creation of permanent new junior faculty positions at selective American liberal arts colleges to foster the study of East and Southeast Asia and reinforce the liberal arts. To date, 31 grants have been awarded in three rounds of competition. A list of grant recipients follows. The foundation invites proposals from competitive liberal arts institutions that can demonstrate a significant commitment to the study of Asia. Additional information on the program can be found on the foundation’s web site at www.hluce.org.

Grant Recipients—2001
Beloit College (Beloit, WI);
Language and Literature (China)
Colgate University (Hamilton, NY);
Language and Culture (China)
Gettysburg College (Gettysburg, PA);
Language and Culture (Japan)
Kenyon College (Gambier, OH);
Asian Music and Culture
Mount Holyoke College (South Hadley, MA);
Politics and Political Economy (China)
Southwestern University (Georgetown, TX);
Politics (East Asia)
St. Olaf College (Northfield, MN);
Visual Culture (East Asia)
University of Puget Sound (Tacoma, WA);
Islamic Societies
Wesleyan University (Middletown, CT);
Political Economy (East Asia)
Willamette University (Salem, OR);
Language and Culture (China)

Grant Recipients—2000
Carleton College (Northfield, MN)
Language and Literature (China)
Dickinson College (Carlisle, PA)
Language and Culture (China)
Hobart & William Smith Colleges (Geneva, NY)
Art History (East Asia)
Lawrence University (Appleton, WI)
Political Economy (East/Southeast Asia)
Lewis & Clark College (Portland, OR)
Social Science (China)
Middlebury College (Middlebury, VT)
Int'l Studies/Political Science (Japan)
Occidental College (Los Angeles, CA)
Intellectual/Cultural History (Japan & Korea)
Sarah Lawrence College (Bronxville, NY)
Human/Cultural Geography (East Asia)
Skidmore College (Saratoga Springs, NY)
Anthropology (East Asia)
Williams College (Williamstown, MA)
Economics (East Asia)

Grant Recipients—1999
Bard College (Annandale-on-Hudson, NY)
Language and Literature (Japan)
Bates College (Lewiston, ME)
Art History (Asia)
College of the Holy Cross (Worcester, MA)
Balinese Dance, Theater and Music
Colorado College (Colorado Springs, CO)
Art History (Asia)
Eckerd College (St. Petersburg, FL)
Language and Literature (China)
Hamilton College (Clinton, NY)
Anthropology (China)
Oberlin College (Oberlin, OH)
Anthropology (East Asia)
Reed College (Portland, OR)
Anthropology (China)
Smith College (Northampton, MA)
Anthropology (East Asia)
Union College (Schenectady, NY)
Language and Literature (China)
Whitman College (Walla Walla, WA)
Art History (Asia)
Bridging Scholarships
Fund Students to Study in Japan

"After a few weeks, Japan started to feel like home. My bows became sturdier, I learned how to pack myself into a train, and my Japanese naturally improved from my many inquiries at police boxes about my whereabouts... I was an American living in Japan, and when I returned, I felt like I was part Japanese." (Matthew West, exchange student in Tokyo)

"The challenge of succeeding and thriving in a completely different culture seemed almost insurmountable when I first arrived in Japan. But through a determined effort to study the language and to use it practically in my day-to-day life, I was indeed able to adjust, to make friends, and to gain insight into the culture and its people in a way I never could have imagined." (Leanna Frankland, exchange student in Nagoya)

"When people point to a picture of a Japanese shrine and exclaim, 'Wow! How different the architecture of the roof looks!' I reply: Indeed, but please look at the people under the roof. Those people have clapped their hands, closed their eyes, and lowered their heads to pray. What are they praying for? Most likely, the same things we would." (Kevin Duh, exchange student in Tokyo)

"The only way to recognize and understand the fine distinctions of etiquette and normality within Japanese culture is to participate in daily life in Japan, and my experience allowed me to do that... Dealing with a different style of decision-making and conflict resolution gave me real examples for comparison, and ultimately made me comfortable with the Japanese way of approaching disagreement and making decisions." (Laura Marschner, exchange student in Osaka)

Since 1999, as part of its effort to encourage and expand study abroad in Japan by American undergraduates, the Association of Teachers of Japanese (ATJ) has administered a program of incentive scholarships to students from any college or university who are attending exchange or other study programs in Japan. The scholarships, which are awarded twice a year, give stipends of $2,500 to students studying in Japan for a single semester and $4,000 to those attending full academic year programs. (Summer programs are not funded.)

The recipients so far have included students from a large number of ASIANetwork member institutions:

- Alverno College
- Beloit College
- Berea College
- Case Western Reserve University
- Earlham College
- Elon College
- Furman University
- Guilford College
- Gustavus Adolphus College
- Hobart & William Smith Colleges
- Kalamazoo College
- Luther College
- Macalester College
- North Central College
- Occidental College
- Pacific University
- Pomona College
- Rice University
- Skidmore College
- St. Olaf College
- Transylvania University
- Wellesley College
- Willamette University
- Whitman College

Thirty-five students will be awarded scholarships for study in Japan beginning in spring 2002; the recipients were announced on November 20, 2001. They bring the total number of students who have received Bridging Scholarships to 180.

Funding for the scholarships is provided by American businesses and private foundations with an interest in Japan and in improving US-Japan relations. Contributors to the Fall 2001 scholarships included Teradyne, Morgan Stanley Dean Witter, IMCA, Lockheed Martin, Merrill Lynch, Shinsei Bank, Northwest Airlines, Weyerhaeuser, Philip Morris, the Freeman Foundation, and the Starr Foundation. Several of the contributing companies have supplemented their contributions with offers of internships for scholarship recipients.

Applications for Bridging Scholarships from students who will be studying in Japan beginning in Fall 2002 will be accepted beginning in January; the deadline for receipt of applications is April 3, 2002. For details about the scholarships and for downloadable application forms, please visit the ATJ web site at http://www.colorado.edu/ealld/atj. Bridging Project director Susan Schmidt will be glad to answer any questions about the scholarships or about study abroad in Japan; she is also able to help faculty members promote study abroad on their campuses or to set up programs in Japan. She can be reached by mail at Campus Box 279, University of Colorado, Boulder, CO 80309-0279, by phone at 303-492-5487, or by e-mail at atj@colorado.edu.
Teaching in Thailand
Nava Language School

For Westerners, Thailand can be an intoxicating mix of exotic sights, sounds and color. Thailand is the only South-east Asian country not to be colonized, and this may be one reason for the relaxed, gentle and tolerant nature of the Thai people. Although Thais are very open to outside (often Western) influences, which they readily absorb, the real strength of Thai culture is that, despite these influences, it remains strong, vibrant, and distinctly Thai. As a western teacher in Thailand, you will find your students receptive to learning about your culture. The challenge for you is to reciprocate.

Changes in the education system

Thailand is currently undergoing widespread educational reform, and an important aspect of this appears to be a shift from traditional rote learning principles, to those which embrace critical thinking and analytical skills in particular. Certainly, in the past many Western teachers have expressed frustration at students’ seeming unwillingness to express opinions and take part in discussions (which may also have been caused by the Thai cultural aversion to issues seen as confrontational). There is still a very strong belief that in order to succeed academically, you copy the “master.” However, the need for critical thinking skills in the modern world is now widely recognized, and Westerners are seen as a ready resource for learning and developing these skills.

In addition, Thais are acutely aware of the need for English language skills, as communication across the global community becomes more widespread. Thailand was never colonized, a fact of which they are very proud, but it has left them lagging in English language ability when compared with nearby countries, and, therefore, the government, educational institutions, parents, students, and business are now demanding English language teaching at unprecedented levels.

The learning of English is increasingly widespread

The government has initiated its new “12-year” program, citing the length of time during which all Thais will be in formal education, and it includes a new emphasis on English language training, both in primary and secondary education. At the university level, there are a growing number of American, British and Australian university campuses in Thailand, teaching degree programs in English. Substantial numbers of Thai students also study at universities in these three countries, and pre-departure English courses are enormously popular, both for TOEFL and IELTS (English) test preparation for entrance to these universities, and also for English for Academic Purposes programs. All other universities have growing English language departments, as graduates are well aware that good English skills will greatly enhance their future employment prospects.

Even at the kindergarten level, there is a much-increased emphasis on English. Many kindergartens now have English programs in place, using Western teachers (often with Thai teaching assistants). Students will learn English from anywhere between one and ten times per week. The children learning five to ten times a week advance extremely quickly, as you would expect, and the inevitable result will be that the standard of English in Thailand will be markedly higher in years to come.

So, what is Nava Language School’s position in this market place?

Across our 14 school branches, we teach in-house kindergarten, young learner, teen and adult classes. These are generally conversation classes, but there are some academic preparation and test preparation classes too. Nava teaches in-school as well, at kindergartens, primary and secondary schools, and we have a significant presence in the corporate English teaching market, the result being that Nava plays an important role in both the formal and informal education sectors.

The need for native-speaking teachers

It may be clear to you at this point that Thailand is on the crest of a wave of English language learning. As such, native-speaking English teachers are very much in demand—even more so when we consider that Thai teachers of English are still largely rooted in “traditional” methods of language teaching, which tend to emphasize the knowledge of a language rather than its effective use in speaking, listening, reading and writing. You will find that Thai students’ knowledge of English grammar often exceeds your own—never mind! Your real mission is to give your students as much speaking practice as possible. At Nava Language School, we aim for a ratio of 50% of lesson time in which students are speaking to each other in English. This is achieved through the extensive use of pair work and group work speaking activities, milling activities, and even board games and card games. Certainly, the emphasis is on fun—a powerful motivating factor—but don’t be mislead. These kinds of activities have a proven theoretical foundation in language learning. Fun activities can result in “serious” learning.

Moreover, native-speaking teachers are also invaluable in teaching students correct pronunciation, which is often vital if communication is not to break down. Thai students need good modeling of sounds (for example, Thais pronounce “v” as “w”), word stress (Thais tend to stress the final syllable), and the flow of connected speech in English (in place of the rather “staccato-like” pronunciation of many Asian native speakers).

Respect for teachers in Thailand

Teachers are still regarded very highly in Thailand—approximately on the third level of society, below royalty and the monkhood, on a similar level with doctors. This becomes apparent when you experience first-hand the politeness and
general goodwill that Thais express towards their teachers. This is further highlighted by the “Pay respect to your teacher day,” which occurs once a year and involves students “wai-ing” (holding their hands in front of them, as in prayer) their teachers in a special ceremony.

For teachers, the ramifications in the classroom are profound. Rather than working in an environment in which classroom control and discipline issues may distract teachers from developing and refining content and methodology, in Thailand, the reverse is true. You will find the teaching experience you gain in Thailand to be a rewarding and fulfilling experience. Teaching issues, such as the planning of well-structured lessons in which you present new language in clear contexts, and then provide a range of practice activities, are paramount. Speaking English is increasingly “cool” in Thailand, so your students will be motivated and eager to learn about you from the outset. This is a wonderful country for teachers to work in.

Person-oriented versus goal-oriented society
Western societies are very much goal oriented. This is perhaps an obvious fact, yet one I only gradually became aware of after living in Thailand for several years. Personal relationships are often (at least partly) sacrificed in order to achieve tasks, to “get things done.” The boss bawling out the office worker who was responsible for a “foul up” is a scenario that we all know of and accept as normal. In Thailand, it is not. In fact, such an occurrence in Thailand would result in the boss losing the respect of all staff, angry at his/her treatment of another person.

There is a gentleness about Thais in their dealings with other people that, for a Westerner, is both delightful and perplexing. Perplexing, because it seems to sometimes lead to systems we take for granted, such as public transport, not working properly or efficiently. And yet, if we believe the notion that if you live in a culture for a time, you “take on” aspects of that culture, the net effect of living in Thailand will be to make you a more tolerant, patient, gentle and accepting person.

Life in Thailand
Living in Thailand can be both delightful and challenging. From the beautiful countryside, beaches, people, to the spicy, tangy, and sometimes pungent cooking, and from the noise, traffic and pollution of Bangkok, to the peace and quiet of a Buddhist temple in the country, teaching in Thailand will provide you with an experience that you will never forget. And if it all becomes too overwhelming, there is always a McDonald’s or Burger King around the corner, a cinema showing Western movies, or a large air-conditioned shopping mall to take refuge in.

As a teacher in Thailand, you will have the opportunity to experience Thai culture well beyond the stereotypical cultural shows and excursions that are the bread and butter of the package tour industry. Most students at Nava Language School come from Thailand’s growing middle class, so whether you have young learners, teens, adult or corporate students, you will develop a much more accurate picture of how Thais really live compared to what you could ordinarily learn on a visit to the country.

Thailand is aptly known as “The Land of Smiles.” There is no better place to visit, to live and work, and to enrich your life with new experiences.

(Philip Borrell holds an RSA/DTEFLA and is a teacher trainer. He has lived and worked in Thailand at various schools and universities over the last 8 years. Currently, he is the academic director at Nava Language School.)

NameProGuide: Web-based Name Pronunciation Guide
Students in today’s classrooms come from a great variety of cultures. In a sample of 800 names in San Francisco Bay Area foothill college’s NameProGuide database, students list 74 different countries of origin and over 56 different languages or dialects. In fact, the changing population in the San Francisco Bay Area is exemplified by the statistics from the 2000 U.S. Census for one city in foothill’s enrollment area, Milpitas, CA. “The racial population for Milpitas has changed dramatically during the last two decades as the number of Asians has boomed and the number of Whites has dropped sharply.”

Reflecting this high level of diversity, foothill instructors reported at divisional and departmental meetings that they felt ill prepared to read the class rosters aloud on the first day of class. On a daily basis, instructors at all levels, from elementary to the university, face the challenge of making each student feel welcomed and empowered in their classrooms.

To address this problem, participants in foothill’s diversity seminars suggested that workshops to assist in the pronunciation of student names be held. They were quite successful, but retention of the information quickly evaporated. Because of that, it was suggested that an interactive, web-based guide for pronunciation of names from several languages and backgrounds be developed.

A proposal for this project was drafted and a grant in the amount of $34,000 was awarded to project director, Nile Norton, by the california community college chancellor’s office fund for improvement of instruction. Collaboration between the foothill’s office of multicultural relations and the computers, technology, and information systems division resulted in the student development of three prototypes. The current web site is a direct result of the winning student design.
Applications of the NameProGuide are not limited solely to student names. Used in a broader liberal arts setting, the NameProGuide can apply to the memorization of scientific or musical terms, foreign language training, accurately pronounced graduation lists, or simply electronic class rosters.

One’s name and its unique pronunciation form an essential part of one’s identity. Students’ names, correctly pronounced, demonstrate that the instructor cares about his or her students and reinforces their acceptance in the class.

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Ethics and Politics in China and the West

Teaching Comparative Philosophy in the Liberal Arts as an Historian

Timothy Cheek
Colorado College

I have become a convert to comparative teaching. As an Asianist I find it one of the most effective methods of introducing more students to something of an Asian experience, and as a liberal arts teacher I find comparative teaching a valuable tool in my pedagogical toolbox. The experience of teaching comparative East-West courses over the past decade at Colorado College has convinced me that this approach has two fundamental contributions to the liberal arts project. First, as both Charles Ess and Erin McCarthy point out, the work of comparative philosophical study equips our students with the mental tools to become effective citizens in a multicultural democracy inside America and on this planet. Second, comparative teaching teaches me. It is an excellent form of teacher-training, in-service training, and life-long learning for professors. It’s fun.

In this paper, I would like to review briefly what comparative courses I have taught, what specific goals I think they do and do not address for Asianists and liberal arts teachers, what has worked in those courses, and what has not.

What I Have Done

I have taught five East-West comparative courses at Colorado College. I have co-taught one of them, "HY104: Society, Culture, and History" (which I developed with our European Medievalist, Professor Carol Neel), four times over the past four years. The other four are "Ancient Greece and China" (taught twice with our classicist, Owen Cramer), "Ethics and Politics in China and the West" (taught once with our political theorist, Timothy Fuller), "Freedom and Authority" (adding Chinese texts to this liberal arts survey of "major texts" with William Davis, taught once and planned again for this summer), and finally, "Confucianism: Tradition and Transformation in 20th Century China" (taught last fall with Professor Shih Yuan-kang of Chinese University of Hong Kong, who is a specialist in liberalism). Some of these courses are on the Colorado College webpage, which can be accessed through the History Department link, and I am quite willing to share materials with any teacher who can track me down.

There are a couple of things to note about this teaching experience. First, all these courses are co-taught. That is, both the Asianist (me) and the specialist in something Western are in the classroom every class session. I have discovered that Colorado College is unusual in its tolerance, even encouragement, of this expensive option—much to the benefit of our students. At most schools, I am told, the Dean...
will not fund such "double staffing." This is not an insurmountable obstacle, as Charles and Erin make clear. Second, you will note that I am an historian, admittedly keen on the history of ideas. I have worked with a fellow historian, a classicist, a political theorist, a philosopher and a literary scholar. Thus, most of my courses have been cross-disciplinary, as well as East-West comparisons. While this is a good thing, I am struck by the relative methodological precision of Charles' and Erin's courses and presentations. It may be prudent to start by taking on one task at a time—either comparative or cross-disciplinarity.

Goals in the Comparative Teaching of Ideas

William Theodore deBary, in an issue of Education about Asia, outlined his basic plan for introducing Asian thought and texts into the undergraduate curriculum. This is the first goal of my comparative teaching. Comparative courses reach students beyond the self-selecting "Asian Studies major" or adventurous course-selector. In conjunction with colleagues in my own and other departments we have aimed to integrate such comparative courses into the curriculum, majors requirements, and all-college distribution requirements in order to "capture" more students. For example, "HY 104: Culture, Society and History," serves as one of the entry points to the History major and fulfills a college-wide distribution requirement.

Second, as Charles in particular points out, cross-cultural juxtaposition of texts and ideas/concepts raises an awareness of assumptions and issues students (and we) bring to philosophical, ethical, or political conversations. Such juxtapositions of things East and West also whet the appetite of some students for new, Asian, examples. Several students have taken purely Asian courses after taking one of these comparative courses.

It is well to remember, however, that these comparative courses do not do justice to deBary's call (or most Asianists' desire) to introduce students to the historical, philosophical, and lived complexities of one or more traditions of thought (jiiao) found in what we now call Asia. DeBary emphasized that at least five related core texts or classics needed to be read in a single course for students to begin to grasp the world of thought in which a particular text, say the Gita or the Analects, finds its meaning. That is something for an Asian philosophy course or Asian history course to do. However, a good comparative course can leave suitably irritating ragged edges to spur the active student to further study and to inoculate the less active student against thinking they "now understand" Sanskritic thought or Confucianism.

There is another form of comparison in such courses: diachronic comparison, as well as synchronic. As an historian, I am particularly sensitive to changes over time and the radically different contexts that apply in one place in, for example, different millennia. Courses that take comparisons between Asian and Western experience, or China and Europe, over several centuries have the added value of linking cross-cultural comparison to cross-temporal comparisons. This was one of the unanticipated benefits of the HY104 course, which basically takes 60% Western Civilization and juxtaposes it with 40% examples from China (or other civilizations). In short, when we spend five class sessions reading "The Apology" and the "Crito" from Plato's Socrates in juxtaposition with readings of two books in The Mencius we discovered the biggest "aha" for most students was not, as we planned, the discovery of Mencian Confucian thought, or even the radical differences between pre-Qin Chinese thought and modern American assumptions. Rather, most students experienced a stunned recognition that Plato was weird! This paragon of the Western tradition turns out not to be a democrat, and the Athenian polis turns out not to be a Jeffersonian democracy. (Well, in practice you could say the U.S. in Jefferson's time was remarkably similar in its slave and gender relations to Plato's Athens, but that's for our American History colleagues to handle.

The tools of comparative analysis we articulated in order to deal sensitively and critically with The Mencius actually provided leverage for our students to pry Plato/ Socrates and Athens out of the triumphalist narrative of American civilization they had walked into our class carrying. Similarly, we found Beowulf and Song of Roland also "made fresh" by applying the tools of "making sense of folks really different from me" that we had developed for Romance of the Three Kingdoms.

Learning some tools for approaching the "other" with critical respect is the third major goal of comparative teaching. Below, I suggest one of my major lessons from teaching comparative courses is the need to provide explicit scaffolding for students to use in making their own comparative studies. This scaffolding is nothing other than our professional and critical assumptions—as Asianists and as members of an academic discipline—made concrete. Once made explicit, we reassess them, adjust them, and model them for our students to try out. For example, I regularly use a check-list, a "Guide to Source Interpretations," which leads students through the basic reasoning and critical testing any professional historian applies to a primary text—essentially, a combination of close reading and putting the information in context. Comparative teaching makes us do this fundamental professional and liberal arts work more explicitly. And these are the tools I want my students to have.

I want my students to approach "the new" or "the different" with self-confident respect, assuming that others may be fundamentally different from the people they know, and extending the benefit of the doubt that these new people or ideas may have something interesting, valuable, and honorable about them. After applying careful study to these newly-encountered people or ideas, I also want my students to apply explicit, rational, ethical judgements. They may not approve, upon reflection, of the exploitation of labor in contemporary China or Mughal India. Fundamental to that application of critical ethics, however, is reflexivity: what they apply to the critique of the other, say China's occupation of Tibet, they should apply to themselves, say the United States' occupation of Indian lands. Finally, I want my students to be pragmatic. It won't do to throw up your hands and say, "Wow,
people sure can be mean to each other!” I want them to ask, “What am I going to do as a responsible person based on this increased understanding I have?” I don’t know what each student should do in particular, but I want to leave them VERY uncomfortable with the idea of doing nothing.

What Worked

Introducing Asian content, bringing assumptions and issues to awareness, and challenging students to adopt responsible approaches to living in a multicultural world are a tall order for a three- or four-unit college course. But such goals sustain me through the blue books and paper grading. In practice, however, what actual teaching strategies have worked in promoting these goals in my courses? With the obvious caveat that I may not have always applied these techniques well, here’s what has worked for me.

Co-teaching.

In small classes (20-30 students) co-teaching provides the opportunity for a seminar-style environment in which students can explore, explain, and ask questions about the juxtapositions. Co-teaching itself allows us to stretch and learn material beyond our graduate training. Charles and Erin show that these goals can be achieved when actual co-teaching in a class is not possible. Careful preparation and consultations with colleagues on campus and at meetings like ASIANetwork can help. Indeed, working actively with colleagues on campus helps build your Asian Studies community, by creating what I like to call “liberal arts Asianists” out of colleagues trained in other areas. Also, such collaboration is surely one of the goals of liberal learning.

Comparative assignments.

The heart of comparative courses is, naturally, comparing. From reading assignments to formal papers I have framed these comparisons for students. The ones that work are focused enough to get at the detail and the significance of the issues raised in the texts under comparisons; the assignments that did not work were either too vague (compare “The Apology” and The Mencius) or too specific (why doesn’t Socrates like Meletus?). Some reading assignments that have worked to promote class discussion are: “What seems to be the point of Mencius’ extended consideration of the story of the King who saw the Ox [I.A.7]? Try comparing Mencius’ reasoning here with Socrates’ cross-examination of Meletus in The Apology” [46-8 in Penguin ed.].” It was clear where students needed to start, but simple information did not finish the discussion. We moved smoothly into issues of analogical reasoning and what “proves” an ethical point. A paper assignment that worked, but which assumes some class experience with such questions is the second paper assignment for the politics and ethics course: “What assumptions inform Kant’s and Chu Hsi’s proposals for what the morally serious person should do?” [In both courses, we used the 1999 edition of the deBary Columbia reader, Sources of Chinese Tradition, while only assigning about one-fourth to one-third of the pages.]

Problem Based Learning (PBL) or inductive reading assignments.

Successful comparisons of this sort rely, in my experience, on inductive close reading of the texts by students with some guidance from the teacher. The guidance is largely to model and to correct methods of professional scholarly reading (either rigorous philosophical reasoning or attentive historical contextual reading) and to provide basic background and to answer points of fact to help understand what the text is pointing at. Half my class time and most of my assignments are devoted to this exercise. I am just beginning to learn from other colleagues at Colorado College about PBL—problem based learning. Those of you familiar with PBL will see the obvious application. In PBL the instructor sets a problem for groups to solve—it must be, as I suggested above, both concrete enough to “do” in the time available and significant enough to garner student (and professorial) interest. The key contribution of PBL methodology is a clever set of small group arrangements. There is no time here to explain it; I only raise it to suggest you ask your campus colleagues.

Islands of Context.

In terms of actual content, how can we do justice to historical and social context when covering hundreds or thousands of years of not one but two or more cultures? My colleague, Jim Matson, hit upon “islands of context.” This addresses three problems in comparative teaching: the natural confusion students have in the face of unfamiliar information, and more importantly, it provides a guard against reading Asian material in an unreflectively Western or presentist frame. Finally, it also helps students identify social, structural, or fortuitous parallels and differences in the production and use of the texts we read. For example, in HY104 as well as “Ethics and Politics in China and the West” we constructed the courses NOT to cover every century between Confucius and Wang Yangming or Plato and Kant, but chose “islands of context”—pre-Qin China and the Athens of Socrates to Aristotle, the Tang and Medieval Europe of the Frankish kingdoms (Charlemagne plus), Renaissance Florence and Song urban culture. Whether it was the more historically-social or philosophically-textual course, such focal areas allowed us to approach something of deBary’s call to read texts in social and ideological context. One note: such choices make these courses comparative and not global history. The different perspectives and questions global history takes—and its role for teaching Asian Studies—would be worth a panel at next year’s ASIANetwork conference.

Strategic secondary sources.

Along with close reading of primary sources, our usual practice of selecting interpretative essays, articles or book chapters has a key role in comparative teaching. Happily, there is an increasing body of such work, much of which works in the classroom. The comparative philosophy of Roger Ames and David T. Hall, beginning with Thinking Through Confucius, is a prime example. One very successful essay in
comparing Chinese and Western philosophy is by our commentator, Henry Rosemont, Jr. His essay, “Classical Confucian and Contemporary Feminist Perspectives of the Self,” provides a provocative reading of “care ethics” in Carol Gilligan and reciprocity in Classical Confucianism. Rosemont successfully models a big “so what” and a rigorous line of argument. Students react strongly to it, both positively and negatively, and we have a heyday.

What Didn’t Work

Metaphysics taught by an historian.

In the ethics and politics class, when we came to the readings of Han cosmology, especially the canonical version of “The Doctrine of the Mean” (zhongyong) students stumbled. They had similar trouble with the matched text by Aristotle, The Nichomachean Ethics. Students got stuck on the figurative language of the “Mean” and the nice distinctions between kinds of virtues that Aristotle draws. This really made it clear to me that I cannot cover all aspects of a text or a set of ideas without further training. Sometimes it is more effective to leave such topics, here the example of metaphysics that are strange to our students’ post-enlightenment modernist sensibilities, as one of those ragged edges that we acknowledge we haven’t addressed and which can impel students to take a more specialized course.

Overly-advanced material.

Similarly, it is possible—because I have done it—to assign overly ambitious comparative essays. When I was teaching 20th Century Confucianism with Professor Shih we dealt with US-based New Confucians, such as Tu Weiming, as well as communitarian thought in Anglo-American philosophy. Thus, we read Alasdair Macintyre’s excellent essay, “Incommensurability, Truth and the Conversation Between Confucians and Aristotelians about the Virtues.” Aiya! Not only the students, but I, too, had a hard time with this one. Macintyre’s writing is brilliant, but dense. It really took four class hours to map out the basic sinews of his argument and the concept of “incommensurability.” What I learned was that just as we have to choose and limit the time periods we cover in comparative teaching, we must also limit and choose the methodological tools or issues we will introduce in the class. When I am overly ambitious, the students, in fact, ultimately understand and retain less. This experience has taught me the necessity of paying attention to the gap between how trained philosophers or historians think and how beginners, students, deal with the same material. Thus, like riders on the London underground, we need to “mind the gap.”

“Mind the Gap” refers to the need to provide what historian and education professor Bob Bain calls “the scaffolding.” We always do, but in comparative teaching it is even more critical that we provide students with active models of the kind of thinking we want them to do. When I don’t “mind the gap,” when I fail to provide the scaffolding, the students and I fall in—they’re frustrated and angry that they cannot make reasonable sense of the comparisons I am asking of them.

Conclusion

I would like to conclude by emphasizing four good things comparative teaching can do for you, your students, your courses, and your campus.

First, co-teaching or working with colleagues to develop your own comparative course contributes to professor’s progress—our professional and intellectual development. It’s a great form of in-service training. As Charles and Erin say they can learn from Asianists, obviously, so, too, can Asianists learn tools of formal philosophical reasoning, of political theory, of literary criticism from such brave comparativist souls who come to ASIANetwork meetings. Indeed, that is precisely why I am here today, why I come to ASIANetwork meetings, why I signed up to do this panel and take the time to reflect on my teaching. I hope YOU will do this next year and I will enjoy sitting and learning at your panel presentation. This is surely an outstanding example of the scholarship of teaching and learning.

Second, successful comparative course will provide your students with tools for approaching the “other” (in different times or cultural spaces) with critical respect and challenge them to consider issues of adaptation and assimilation of philosophical and other ideational tools across cultures, from Christianity in China to Buddhism and Neo-Confucianism in America, from how others have done this appropriating work—what Erin calls constructive cross-cultural philosophy—to how they might do it themselves.

Third, comparative courses provide one effective method for introducing Asian content into your courses, thereby enriching the liberal arts curriculum. This is especially relevant for small schools with a limited number of or no Asian specialists.

Finally, developing comparative courses can provide the occasion for a campus conversation that brings interested colleagues from different departments and programs into cooperative dialog. Whether your institution supports actual co-teaching or simply co-development of comparative courses, this conversation will build worthwhile links across disciplinary and area studies divides. One need only to think of the intellectual sparks and great philosophical fun that the recently-departed and much-honored colleague, David Hall and our friend Roger Ames have created with their comparative collaborative efforts over the past decade. We can do the same thing, each in our own arena.
Teaching Comparative Philosophy: Reflections

Erin McCarthy
St. Lawrence University

As I began preparing this talk, I asked my students why they thought we should do comparative philosophy. Answers ranged from the inevitable “Because I needed the credit,” to their recognition of the need to look at ways of non-Western thinking in “the global village.” When asked about the benefits of comparative philosophy, students commented on the importance and usefulness of seeing problems and questions from other perspectives. Other comments were that they found it interesting to recognize both the similarities and differences that exist across traditions. More than one student commented, thinking that this was a complaint, that comparative philosophy forced them to think hard! A complaint from the student’s point of view perhaps, but a triumph in the classroom as far as I was concerned.

My approach to comparative philosophy is not simply descriptive comparative philosophy. Rather it is best described as constructive comparative philosophy or constructive cross-cultural philosophy. As explained by Ninian Smart, constructive comparative philosophy “involves the creative synthesis of ideas out of two or more traditions and the development of ideas out of such synthesis.” Too often, when introduced to philosophy, students are introduced only to Western philosophy. Students may go through their philosophical education without ever having the opportunity of encountering Eastern thought. I strongly believe that teaching comparative philosophy is absolutely necessary in today’s world, for many of the reasons that are mentioned in Charles Ess’s paper, especially given the goal of creating democratic world citizens. As technological advances progress, and the world becomes increasingly smaller, it sometimes feels as if we run the risk of “Westernizing” everything; of diluting all the differences in the world to Western ideas.

In my Introduction to Philosophy course at St. Lawrence University (Philosophy East and West: A Comparative Introduction), I aim to address this tendency and teach six texts comparatively. Over the course of the semester we read Plato’s Republic, The Bhagavad Gita, Kant’s Groundwork for the Metaphysics of Morals, The Analects of Confucius, Descartes’ Meditations and a Zen Buddhist text.

In the first section of the course I compare the Bhagavad Gita with Plato’s Republic—specifically around the ideas of living a good life, and being a good citizen. In moving from Plato’s Republic to the Gita, students experience what Charles Ess refers to as “ontological shock.” The Gita requires students to begin to think in a “non-Western” fashion. Their first reaction was to find similarities between the two texts as their way of understanding the Gita—they tried to make the text “Western.” In itself, this is not harmful, but if this remained their only way of approaching the Gita we would have remained in “descriptive” comparative philosophy and not moved to the constructive stage. As we spent time talking about the ideas and reading the text very closely and the students began to understand some of the ideas in the Gita, they were able to grasp the differences as well. Our discussions progressed to taking the best of both ideal communities to create a new ideal city. One method for avoiding the immediate “Westernization” of the Gita might be to start with the Gita rather than the Republic. It would be interesting to see if the students tried then to “Easternize” the Republic. Constructive comparative philosophy encourages the amalgamation of the best of both or several philosophies; the creation of new frameworks; and the search for new solutions to problems, or at least new ways of looking at them. Exposing students to non-Western traditions allows them to see yet another perspective on perennial philosophical concerns and furthermore see that there are some questions common to all human beings no matter what their cultural origin. Some of these concerns that I address in my introductory course include “How does one live a good life?” “What is right and wrong and how does one decide?” “How do we know things? What does knowing something (anything) mean?” and “What is the self?” A comparative approach enables students to see the resonance of these perennial concerns—whether, as Graham Parkes puts it, speaking specifically about the relationship between Heidegger and East Asian thought, it is a case of a “pre-established harmony” of ideas, or “one of those remarkable coincidences in the history of ideas, where similar patterns of thinking are developed simultaneously by different thinkers in the absence of any influence.” Moreover, this approach helps students understand how a specific philosophical framework creates certain questions and avoids others. For example, one of the most popular parts in the course is when we compare Descartes’ Meditations with some Zen Buddhism. The concept of nondualism comes up throughout the course, but this is where we really focus on it. Students realize that with Zen this classical Western problem of mind-body dualism falls away. Here they also experience what we might call “epistemological shock” as they try to grasp the Zen way of knowing.

My aim in teaching comparatively, then, is not simply descriptive—although there is value in this project as well, and this is certainly how I first thought about comparative philosophy in my undergraduate days. I found it a useful tool to use something garnered from one philosophical tradition to shed light on another. However I think that limiting one’s approach to the descriptive is, well, limiting! Moving beyond description to construction is one of the most exciting, and challenging aspects of teaching philosophy.
A comparative approach, however, is not without dangers. Questions and problems that I am still working out about what doing comparative philosophy means include: Is it possible to obtain a balanced view when one is raised and intellectually brought up in a given tradition? Are we being imperialistic or colonial in our examination of other cultures/philosophies? How can we guard against claiming superiority for one view over another? Should we? How can we be sure that we are not being Eurocentric? Clearly, I think that these are not insurmountable problems, and my instinct is that being aware of them as problems or questions is perhaps one of the most important steps to truly being able to be constructive. Engaging students in discussion of these potential pitfalls throughout the semester is a stimulating aspect of the course.

As for how one proceeds to do comparative philosophy, I have been asked about comparative philosophical methodology and have come to the conclusion that there is not any one definitive, exclusive methodology. In my own research and in class I use a variety of methods: analysis and disciplined interpretation of texts, comparison of different interpretations and commentaries, etymologies, detailed examination of the texts in question, and reflection on practical consequences of abstract philosophical discussion. The cohesive element linking all of these methods is the view toward establishing new frameworks of discourse, or at the very least, broadening the perspective on the questions and issues we address in class.

In my class, the students have an opportunity to do this for their final project. This is something I have had great success with. The explanation on the syllabus reads:

This project is designed to give you an opportunity to begin to develop your own philosophical worldview and reflect on the development of your thought through the course. This project and the way it is graded aims to free you from excessive concern about grades and allow you to develop your thought in a way that you feel is most meaningful to you. The content of your thought will not be graded here, in other words there is no right or wrong answer. In this assignment I am interested in giving you an opportunity to show how your thought has developed over the course of the semester, what insights you may have gained from the course, and how you think philosophy figures in ‘real’ life.

Throughout the semester I have the students write, in class, reflective journal entries. Before we start a new theme, I ask them to write for five to ten minutes about what they know about that theme (for example: What does “ethics” mean?). After we have read the two texts (in the ethics section of the course, Kant’s Grounding for the Metaphysics of Morals and Confucius’ Analects) I ask them to again write the answer to the same question. They end up with six entries, and these form the basis or inspiration for their final projects. This project can take any form—it does not have to be a formal paper, but I do ask that if it is a work of art that they also submit a written explanation of how it addresses the questions that are their guidelines for the project. Because they have to reflect on how their thought developed over the course of the semester, for most of them, a synthesis of different philosophical traditions and discourses does occur. This is not something that I explain specifically as a goal of the project, but it does emerge in almost all of their final projects—which is, at the end of the semester, quite exciting!

As content is not graded, this project frees the students to really engage in the constructive aspect, about how the abstract ideas we have grappled with in class relate to their being-in-the-world as citizens. Moreover, students enjoy it, and so do I!

One preconception many students have when they enter my course is that Eastern philosophy and its practices are exotic. In order to help students shake this stereotype, I arrange for them to experience the philosophies bodily. So far, I have held two workshops, and I am trying to work out a third throughout the semester—it works best if this can be done in class. I have someone come in and do a yoga workshop while we are studying the Gita and a Zen meditation workshop when we get to that point in the semester. The workshops make the philosophies come alive for the students. They also provide an excellent practical jumping off point for discussions about the dualism of mind and body in Western philosophy, compared with their nondualism in the East. As abstract philosophical concepts these can be quite difficult for students to discuss. However, their experience of yoga and meditation in the workshops gives them something to which they can apply the concepts, and I have found the discussions following the workshops to be extremely fruitful.

While teaching a Comparative Philosophy course may seem overwhelming, I have found that by proceeding thematically and working with pairs of texts, students are given a solid introduction to some basic problems of philosophy. Discussion in class is lively and on the whole, students are excited by the different philosophical traditions to which they are exposed. Finally, a comparative approach to teaching philosophy promotes one of the central goals of a liberal arts education—that of creating engaged citizens of the world.

NOTES
2 In teaching this course in the fall 2000 semester I used Zen Buddhism: Selected Writings of D.T. Suzuki (Doubleday: Image Books, 1996). However, I did not have much success with this text. Students did not respond particularly well to the text. In the spring 2001 semester I used T.P. Kasulis’ Zen Action/ Zen Person (University of Hawaii Press, 1985) to which students responded enthusiastically.
3 See Charles Ess’s paper in this issue of the ASIANetwork Exchange.
Initial Comments on Teaching Comparative Philosophy

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Part I: General arguments for the importance of comparative approaches in philosophy.

Pedagogical effectiveness

Philosophy is, among other things, about helping students make articulate their implicit, underlying assumptions so that these basic assumptions may then be critically considered, perhaps reshaped, even rejected, in the process of constructing our own worldviews (where such construction is part of the "growing up" process as imaged in Plato's allegory of the cave, in some readings of religious stories [2nd Genesis creation story], epic poetry [Gilgamesh, Odyssey], etc.).

As anyone who has traveled outside the boundaries of his/her own culture knows, this process of making articulate what has always been inarticulately assumed is dramatically helped along by encountering peoples, languages, and ways of life resting on a worldview different from one's own. In this "culture shock" is "ontological shock"—the recognition that what one has believed and assumed all one's life is not necessarily shared by all other human beings.

Philosophers within the Western tradition have consistently struggled with the project of uncovering and critically assessing the arguments and worldviews of their predecessors (i.e., within a shared cultural tradition). But there are also notable instances of Western philosophers using an awareness of "other" cultures to dramatically amplify their ability to uncover and examine foundational assumptions. Just among the ancient Greeks: many of the PreSocratics were credited with trips to Egypt, Persia, even India; Plato was conversant with both diverse Greek practices and those of "barbarians"—likewise for Aristotle; and Stoicism and the other post-Aristotelian philosophies emerge in part precisely in the struggle to develop a coherent worldview out of the cultural melange of the Macedonian Empire.

Pedagogically, then, having students explicitly follow this historical model, so that they likewise encounter both Western and non-Western philosophies, should help them recognize more quickly and more radically their own underlying assumptions. That is, these assumptions are challenged not only by earlier Western philosophers but also—more radically—by Eastern philosophies and religious philosophies.

Issues of content
Ethical/cultural relativism

One of the central issues for philosophy and especially introductory students is the question of cultural relativism (precisely this diversity among cultural worldviews and practices) as it leads to ethical relativism (the view that, because worldviews and practices vary so widely from time to time and culture to culture, there are no universally-valid ethical standards upon which to base and judge individual and collection action).

A comparative approach allows the instructor and students to confront these issues more completely (and, in an important sense, honestly) than were they to remain within the boundaries of Western thought. At the same time, without wanting to oversimplify, blur or ignore irreducible differences, etc.—a comparative approach further allows students to see more completely the important commonalities that appear to be shared among diverse world cultures. These commonalities include shared elements of moral ideals. This more complete approach, from my perspective, thus adds considerable depth to the Platonic/Aristotelian resolution to the problem, i.e., universals as formal ideals that are understood/interpreted/applied in different ways in different times in different contexts. Similar resolutions are found in the Talmud and Christian practices of interpretation, in such moderns as Kant and Habermas, as well as others.

In short, a comparative approach helps students and instructor confront the complexity of the cultural/ethical relativism problem much more completely and honestly, and in ways, I believe, that are likely to more persuasively argue against ethical relativism (because a more complete survey of views has been undertaken).

Intellectual history

Part of what a first course in philosophy attempts to do is introduce students to the intellectual history of the Western philosophical tradition, in part because philosophy in the West has developed through a conscious dialogue with the arguments and viewpoints of "the ancestors," e.g.,

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5 Inspiration for this project comes from Laura Rediehs at St. Lawrence University and her 'Philosophical Worldview' project.
6 In addition to the introductory course, I have also taught, with enthusiastic student response, an upper level course called "Comparative Existential Philosophy" and will be teaching a Comparative Ethics course this fall. I am happy to share syllabi with anyone who is interested and can be contacted at emccarthy@stlawu.edu.
in Aristotle's overview of his predecessors, in Descartes' (almost) complete rejection of everything he learned "in the schools," in Kantian and Hegelian efforts at complete systems, in postmodern debates over the limitations of modernity, etc. At the same time, however, this dialogue has often been—and sometimes, crucially so—a cross-cultural dialogue, i.e., one that consciously shapes itself vis-a-vis the views of non-Western thinkers. Pythagorean and Platonic conceptions of the soul are in part "Western" responses to apparently Indian beliefs regarding reincarnation. What becomes modern natural science is based on an extraordinary cultural flow in the Middle Ages that included not only Jewish, Christian, and Muslim philosophers, but also the contributions of Chinese science and technology. Montaigne, Descartes, Leibniz, Goethe, and Hegel consciously address Chinese philosophy. The American transcendentalists (Emerson, Thoreau) are deeply influenced by the Upanishads and the Vedas. Martin Luther King, Jr., draws heavily on Gandhi's notion of satyagraha and his strategies of nonviolent civil disobedience.

In some measure, then, "comparative" philosophy is not simply a late 20th century innovation, but rather part and parcel of the Western philosophical tradition since the Presocratics. Moreover, this dialogue is not one-way. It is for me one of the most stunning facts of the 20th century that Martin Luther King, Jr., read Gandhi—who read the Sermon on the Mount, as well as Emerson and Thoreau—and Emerson and Thoreau read the Upanishads and the Vedas. Martin Luther King, Jr., draws heavily on Gandhi's notion of satyagraha and his strategies of nonviolent civil disobedience.

The world citizen argument, redux.

Twenty or thirty years ago, the argument for Asian studies and comparative approaches would have included the point that "the world is shrinking." Where liberal arts education takes as part of its mission the goal of preparing students to participate meaningfully in a democratic society, a natural extension of this goal is to prepare students to participate meaningfully in a global society (especially as this emerging global society seems generally meandering in a democratic direction—the Taliban destruction of Buddhist statues and breathtakingly vicious repression of women notwithstanding)."1

If anything, this argument is all the more compelling in an age of increasing globalization of economy and information, as the Internet and the Web make possible "cultural flows" between peoples at a scale and speed that are at once the fulfillment of utopian hopes for a peaceful human family and dystopian fears of information overloads and cybernetic Big Brothers.

But the argument is further ramified by the rapid "Easternization" of the United States itself, as immigration and demographic shifts have made Buddhism and Islam our fastest-growing religions (in percentage terms). A comparative approach is necessary, in short, not simply to meet the global extension of the "preparation for democratic citizenry" goal; the comparative approach is increasingly necessary to meet the goal in its original form, i.e., to prepare students to participate in their own society and culture, as these become increasingly multicultural in ways profoundly shaped by Eastern thought and religio-philosophies.

Such preparation, finally, is not just a matter of becoming familiar with "other" views for the sake of understanding the philosophical and religious foundations out of which individuals and communities act, choose, and live. In addition, out of the ontological shock and epistemological shock (see Erin McCarthy, this issue) that come from encountering radically different worldviews—students (and their professors) should develop a kind of epistemological humility, i.e., the recognition that elements of our own basic worldview beliefs may have only a culturally-limited validity, rather than the ostensibly universal legitimacy we all naively attribute to our worldviews when they are unchallenged by different perspectives. As we recognize that our most basic beliefs enjoy only limited certainty and universality—we may become more empathic, understanding, and receptive towards the "others" of different identities and cultures. Such humility seems to be a necessary condition for mutual understanding and, correlatively, a genuinely respectful dialogue with the many peoples of diverse cultures and nations with whom we share an increasingly smaller and ever-more interconnected globe. In contrast with naive ethnocentrism and its frequent expression in colonialism and imperialism, a culturally-informed world citizen who approaches dialogue with people of diverse beliefs and traditions out of a posture of epistemological humility is much more likely to develop connections with "others" in ways that respect, preserve and enhance the dignity and integrity of distinctive cultural identities.2

Part II. Some specific examples drawn from my teaching experience, Spring, 2001.

1. Most recently, I attempted to teach Introduction to Philosophy, now redesigned as a comparative course—in part, with the gracious and most valuable assistance of Erin McCarthy (see her essay in this issue). The syllabus, including required readings and a provisional schedule, is available online: www.drury.edu/ess/intro_comparative/syllabus.html.

As a first example: the students read Parmenides' argument, beginning with the premises "what-is, is; what-is-not, is not"—and concluding with the dualistic consequence that Being/what-is is unitary/unmoving/unchanging, in sharp difference with the world of experience/sense (the Way of Seeming, i.e., the world of multiple things that change and move through time, that become (emerge from non-being and then return to non-being) is illusory. Because of their difficulties and questions, we ended up, in fact, reading the whole Proem in the version provided by Kirk and Raven (1966). This had the unexpected benefit of exposing them to the multiple scholarly difficulties of interpreting specific terms,
partly in light of fragments from other commentators, etc. I hope this gave them the clear lesson that an English translation is at once an interpretation, and an interpretation that in some cases may be highly questionable or at least controversial. I tried to make this point by using some of Descartes in French and Latin, but it’s more powerful when they are seeing a text whose alphabet they cannot read—i.e., the Chinese ideographs in the Ames & Rosemont translation of the Analects (1998), also a required text in the course.

We then compared the Parmenidean argument and conclusions with a very similar argument in the Bhagavad-Gita, ch. 2;

What is Non-Being is never known to have been, and what is Being is never known not to have been. Of both these the secret has been seen by the seers of the Truth. (Gandhi’s translation [2000]; we also used the Swami Prabhavananda and Christopher Isherwood translation [1946]).

While Parmenides and the Gita thus begin with more or less identical premises—in contrast with Parmenidean dualism, the Gita develops famously non-dual consequences, including the doctrine of non-attachment. To emphasize this, I prepared a handout that included some excerpts from Ghandi’s translation and commentary, as well as important parallels from the Gospel of Matthew (including the Sermon on the Mount) and Acts 2-5 (including the “communism” of the early Christian community). In the lecture/discussion, I then compared the doctrine of non-attachment (including its apparent severity—a point several students objected to, including the comment that it wasn’t possible to act in an unattached way) with:

a) the “Job solution” to the problem of Deuteronomistic theology (raised by Satan, one of my favorite theologians); that a reward/punishment structure, even if intended to reward love of neighbor and God, runs the risk of only reinforcing self-interest and occluding attention to relationship with God “for God’s sake,” i.e., without regard for reward/punishment;

b) some of Jesus’ more radical teachings in the Sermon on the Mount in Matthew 5-7 (love your enemy; looking at a woman “with lust” is as bad as actual adultery), the encounter with the rich man who kept all the commandments but could not give away all his possessions (leading the disciples to observe that salvation is impossible, with Jesus’ reply to the effect that it is impossible for human beings, but not for God—Matt. 19.16-30), all of this coupled with the description of the “Christian socialists” of Acts 2-5 (with reference to the property/family communism of the Guardians in Plato’s Republic, Book V, including no “I/you”/“mine/thine” language, which directly parallels the Gita’s description of the man of non-attachment); [Here I reminded them of Gandhi’s memorization of the Gita, including his recitation of it every year on the anniversary of his wife’s death, as well as his reading of the Sermon on the Mount; the point being that there is a historically documented and politically powerful connection here in recent times, not just interesting parallels in the texts themselves];

c) the Muslim (female!) saint Rabí’ya, who is pictured with a torch in one hand and a pitcher of water in the other, so that she can burn down the curtains of heaven and extinguish the flames of hell, so that people will love God for God’s sake, not for reward/punishment motives; and
d) with reference to the Gita text, the Buddhist story of the master and novice whose order forbids them to touch women: but while on a journey they come to a river where a beautiful woman wants to cross, but can’t. The elder monk picks her up, carries her across, and then sets her down. They go on their way; the younger monk is boiling with confusion and puzzlement, and finally blurs out that doesn’t he (the elder monk) know they are not supposed to touch women? To which the elder monk replies, “I put her down at the river; you’re still carrying her.”

I think the students saw both the striking parallels between the arguments of the Gita and Parmenides, as well as between the Gita and Jewish, Christian, and Muslim teachings, and the clear difference between the dualistic consequences from this argument drawn by Parmenides vis-à-vis the non-dualistic consequences drawn in the Gita.

2. In the Footsteps of Leibniz?: The Analects—or: “The way (dao) is made in the walking of it.” (Zhuangzi 4/2/33, quoted in Ames & Rosemont, 29).

We began our study of the Analects with lessons in Chinese pronunciation, kindly provided by my colleague Dr. Hue-Ping Chin. My intention here was to emphasize the significance of language as a vehicle for philosophical thought—and to provide an initial sort of culture shock, in the form of their inability to read Chinese characters and to pronounce the Chinese terms correctly, as preparation for what I anticipated would be the more fundamental sorts of cultural, ontological, and epistemological shocks issuing from our encounter with the Analects.

We then turned to a discussion of the role of language in shaping basic philosophical beliefs, including emphasis on contrast between Indo-European languages as “substantive” and thus correlative with Western philosophical interests in identifying:

a) the unchanging stuff (Greek, hyle) underlying a changing surface of plural appearances, and

b) an unchanging self/identity likewise underlying a changing surface of plural appearances: cf. Plato

Even while each living thing is said to be alive and to be the same—as a person is said to be the same from childhood till he turns into an old man—even then he never consists of the same things, though he is called the same, but he is always being renewed and in other respects passing away, in his hair and flesh and bones and blood and his entire body. And
it's not just in his body, but in his soul too, for none of his manner, customs, desires, pleasures, pains, or fears ever remains the same, but some are coming to be in him while others are passing away. (Diotima, Symposium 207D-E, Nehemas/Woodruff trans.)

in contrast with:
classical Chinese as "eventful," "processional," relational in character, so as to be marked with . . . not a concern to describe how things are in themselves, but how they stand in relation to something else at particular times. (Ames & Rosemont, 23)
such that
Persons are not perceived as superordinated individuals—as agents who stand independent of their actions—but are rather ongoing "events" defined functionally by constitutive roles and relationships as they are performed within the context of their specific families and communities, that is, through the observance of ritual propriety (li). (Ames & Rosemont, 29)
The students then undertook the following assignment:
a) Review/note the meaning of at least four key terms (e.g., Dao, Tian, Ren, Yi, De, Xin, He, etc.) as discussed in "The Chinese Lexicon," (Ames & Rosemont, 45-65)—attending especially to how the "eventful," "processional," relational character of Chinese shapes the meaning of these terms.
b) "The way (dao) is made in the walking of it." Read at least Books 1, 2, and 15 (student suggestion) off the Analects, plus one more of your choice. Note—and write out verbatim—at least three analects per book that you especially like, agree with, strongly disagree with, etc.

This was followed by small group discussion in class, structured as follows:
a) Compare the analects you chose—especially in light of the questions: In the case of the analects with which you agree—can you determine whether your agreement arises from a specific principle, personal characteristic, etc., that you already endorse, believe, practice, etc.? In the case of the analects with which you disagree—can you determine whether your disagreement arises because the analect conflicts with a specific principle, personal characteristic, etc., that you already endorse, believe, practice, etc.?
b) Taken together, how do your responses help trace out both apparent commonalities between your (Western) ethical/epistemological/ontological/religious principles, practices, etc., and those ostensibly at work in the Analects and apparent differences between these?

The results of this exercise were encouraging. Here are representative student responses.

A) Similarities.
Students agreed with the following analects as comparable to Western texts and ideas:

2.17: The Master said: "Zilu, shall I teach you what wisdom (zhi) means? To know (zhi) what you know and know what you do not know—this then is wisdom."

A student compared this with Diotima’s speech to Socrates: Or haven’t you found out yet that there’s something in between wisdom and ignorance? . . . It’s judging things correctly without being able to give a reason. Surely you see that this is not the same as knowing—for how could knowledge be unreasoning? And it’s not ignorance either—for how could what hits the truth be ignorance? Correct judgment, of course, has this character: it is in between understanding and ignorance. (Symposium, 202A, Nehemas & Woodruff trans.)

4.5: The Master said, "Wealth and honor are what people want, but if they are the consequence of deviating from the way (dao), I would have no part in them. Poverty and disgrace are what people deplore, but if they are the consequence of staying on the way, I would not avoid them. . . ."

Another student compared this with Plato’s teaching on arete ("virtue," excellence) in The Republic, Aristotle’s doctrine of the mean, Jesus’ Sermon on the Mount, etc.

One student chose

4.11: The Master notes, “Exemplary people cherish their excellence; petty persons cherish their land. Exemplary persons cherish fairness; petty persons cherish the thought of gain.”] as this not only connected with Western virtue ethics, but also as it provided a critique of contemporary consumerism.

Another student chose

4.15: [. . .] Master Zeng said, “The way of the Master is doing one’s utmost (zhong) and putting oneself in the other’s place (shu), nothing more.” and compared this with the Judeo-Christian teaching of love of neighbor as self. (I added a comment that this further parallels the importance of perspective-taking stressed in both feminist and Habermasian theories.)

Finally, one student selected

15:13: The Master said, “I have yet to meet the person who is fonder of excellence (de) than of physical beauty, and I am afraid I never will.” She then commented, “An eighty-year-old man does not marry the Playboy model for her ‘excellence’ any more than the model marries him for anything other than money.” (Shawna S., ’04)

B) Dissimilarities, of course, were also noted.
Some students took to Confucius to be "judgmental":

15.8: The Master stated, “To fail to speak with someone who can be engaged is to let that person
go to waste; to speak to someone who cannot be engaged is to waste your words. The wise do not let that person go to waste, but they do not waste their words either.

So one commented:
Similarly, many parents stop lecturing their teenage children, because they believe that their teenagers will not listen anyway. I believe that no one is a lost cause and a person can never waste his or her words if the words are meant to do good. Even if a child has never listen to his parents, there is always the chance that someday he will. (Karen S., '04)

Another student selected:
15.29: It is the person who is able to broaden the way, not the way that broadens the person.

She commented:
... I think that while it’s true the person does broaden the way, the way can also broaden the person. To choose to follow a belief or path, one must make it his or her own, but they must also open their mind to all aspects of it; thereby, it broadens the person. (Jody W., '04)

C) Perhaps most significantly—students identified texts that they found to be both kinda different and kinda not.

To begin with, the students noted the pattern of ethical emphasis in the Analects, e.g. as expressed in
1.4: Master Zeng said: “Daily I examine my person on three counts. In my undertakings on behalf of other people, have I failed to do my utmost (zhong).... In my interactions with colleagues and friends, have I failed to make good on my word (xin).... In what has been passed on to me, have I failed to carry it into practice?”
1.16: Don’t worry about not being acknowledged by others; worry about failing to acknowledge them.
2.10: Watch their actions, observe their motives, examine wherein they dwell content; won’t you know what kind of person they are? Won’t you know what kind of person they are?
4.14: The Master said, “Do not worry over not having an official position; worry about what it takes to have one. Do not worry that no one acknowledges you; seek to do what will earn you acknowledgement.”
15.15: To demand much from oneself personally, and not overmuch from others, will keep ill will at a distance.
15.19: The Master said, “Exemplary persons (junzi) are distressed by their own lack of ability, not by the failure of others to acknowledge them.”

One student observed:
In my opinion, a person should not work hard so that he or she can do better than another or be recognized for an accomplishment. Instead, an individual should work to reach his or her potential because it makes that person feel he or she has worked his or her hardest to become a more educated and knowledgeable person. Many of my beliefs and values may have been shaped by American society. Yet, I have also strayed from some American concepts and adopted Confucian principles.” (Karen S., '04; emphasis added, CE).

D) Finally, students provided me with examples of “Aha” comments:

I also found myself in particular favor of the Analects that corresponded to a current dilemma in my life that, more specifically those concerning “exemplary” persons and “petty” persons, and the paragraphs describing the differences between them. There were even some that I agreed with that I never really thought of, and it was the first time the notions had dawned on me. I relate this experience of realizing my ideals through this different reference similar to the argument of our language shaping our reality – how if we don’t know what something is because it doesn’t have a name, we do not realize its existence until that thing is labeled with a title. (Aaron S., '04; emphasis added, CE)

With regard to 2.10 “Watch their actions, observe their motives, examine where they dwell content...” another student wrote:
At first, I simply read this quote and did not get anything from it. After rereading the passage, I discovered that I could better understand western thought through this Analect. For instance, we are taught in the Western world that “it’s the thought that counts.” In reality, the actual action itself is guided by the thought behind it. So, it is the action that counts. Through this, Westerners, like myself, can better understand their teachings. (Amanda S. '04; emphasis added, CE)

Finally, with regard to 14.30, “Don’t worry about not being recognized by others; worry about not having any reason for them to recognize you,” a student wrote:
This is a great principle. I really believe that everyone should think that one over. Sadly, it doesn’t apply to people’s characters much. I don’t think it occurs to most people, though, that recognition can be for anything. So, it’s not necessarily a good thing that people recognize you. What people should be concerned about is what exactly are they being recognized for. In all honesty, that thought had never occurred to me until I read that passage. (Jody W., '04; emphasis added, CE)

As especially these last comments suggest, the comparative approach appears to have succeeded its goals, at least in part, of helping students achieve important levels of success in the philosophical enterprise of articulating, critically evaluating, and perhaps reshaping their worldviews – their basic beliefs about reality, identity (including gender),
values, and a “logic” that broadly determines whether diverse
elements of one’s reality [e.g., male/female, humanity/nature,
humanity/divinity relationships] are structured in more
dualistic and oppositional fashion (as in Parmenides) and/or
a more complementary, non-dualistic fashion (as in some
Western and many Eastern traditions). I am convinced that
the course—designed as a comparative approach that thereby
more radically highlighted such broad contrasts and thereby
occasioned more fundamental sorts of ontological shocks
and correlative epistemological humility - succeeded in this
better than my earlier, more traditional courses, as these
focused more emphatically on Western thought.

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NOTES
1 This was written before September 11, 2001. In my view,
terrorism is an additional argument for the importance of our
developing world citizens. Such world citizens would be aware
of some of the root causes of terrorism, including important
contrasts between Western notions of the role of religion
vis-à-vis secular (i.e., economic and political) life and Islamic/
traditional understandings of the primacy of religious belief
(as this contrast feeds the general Islamic critique of the West
as a secular society, one thus likely to fall into shirk, the
idolatry of putting anything else—especially economic
success—before God), and the realities of the global divide
between rich and poor. None of this, of course, is suggested
as a justification of mass murder. It is to argue that world
citizens, through awareness of the roots of terrorism, are more
likely to choose and act in ways that will work to eliminate at
least some of its causes.
2 For a more elaborate version of this argument, developed in
regard to the extraordinary new levels of cultural flows made
possible by the Internet and Web, see Ess, 2001.
The Impacts of Globalization on Indonesia’s Economic, Political and Social Conditions

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What is “globalization”?

Lexically, the word globalization is a noun derived from the adjective global meaning “to become global.” The word global itself refers to something that relates to or involves the whole world (globe) (Brown, 1993, p. 1101). Thus, globalization refers to the process of becoming global; global refers to the end stage of the process. As a process, it is certainly difficult to pin down when globalization actually started and when it ends. There are, however, three major claims as to the origin of globalization. The first stance believes that globalization originated as far back as the birth of human civilization. The second theory attributes the origin to the rise of capitalism in the sixteenth century. The third perspective relates it to a recent phenomenon marked with the emergence and spread of modern information and communication technologies in the last three decades (Morrow & Torres, 2000). In addition, globalization can be viewed as a concept. As a concept, it is frequently associated with economics. In this viewpoint, globalization often refers to “the increasing integration of economies around the world, particularly through trade and financial flows” (International Monetary Fund, 2000, p. 1). However, due to the intensification of worldwide communication brought about by modern technologies, globalization in subsequent developments impinges not only on economics but also on other aspects of human life.

What Impacts Has Globalization Brought to the World?

There are at least two major phenomena globalization has brought to the world in the last three decades: democracy and financial crises. The world witnessed changes from a military to a civilian government or from a dictatorship to a democracy in the 1980s and 1990s. The former Soviet Union, for instance, which had been the chief proponent of communism for decades, collapsed in 1991. In Latin America, some countries enjoyed political freedom with the shift from a military-controlled government to a civilian-controlled government. For example, Argentina was freed from military junta in 1983; Uruguay was liberated from military grip in 1984; Paraguay was released from a thirty-five year dictatorship in 1989; Chile was removed from General Pinochet’s control in 1990. In Asia, the wind of change also took place in several countries. In the Philippines there was the transfer of power from President Ferdinand Marcos to Corry Aquino through people’s power in 1986; in Thailand with the rise of premier Chuan Leek Pai, a civilian, in 1992. In South Korea was the rise of the opposition leader, Kim Dae-Jung, as president in February 1998 and in Indonesia with the collapse of Suharto’s thirty-one year oppressive regime in May 1998. These are the political changes that swept some parts of the world between the 1980s and the 1990s.

In addition to democracy, globalization has brought financial crises to some countries. In Asia, “Asian Tigers” and “tiger cubs”, which had enjoyed a relatively high economic growth for three decades, suddenly had to see a sharp drop in their currencies against the U.S. dollar (Federal Reserve Bank of San Francisco Economic Letter, August 8, 1997). The Asian financial crises began with the fall of the Thai Baht in the midst of 1997, which was followed by Malaysian Ringgit, Philippine Peso, and Indonesian Rupiah (see Weisbrot’s Globalization Primer). Even more stable economies in the region like Taiwan, South Korea, Singapore, and Hong Kong could not escape the powerful effects of the financial meltdown. Besides Asia, other parts of the world such as Russia and Brazil also suffered from the contagious effects. Russia had to experience the rubble of its Ruble currency; the Brazilian Real had to face the same bitter reality in 1998.

What are the Impacts of Globalization on Indonesia’s Economic, Political, and Social Conditions?

Economic Conditions

For many Indonesians, globalization may mean crises (economic, political, and social), that began with the monetary crisis (popularly known in Indonesian as “Krismon”) in 1998. The sharp drop of the Rupiah value finally triggered other kinds of crises, which erased Indonesia’s previous economic achievements within a short time. As a comparison, the exchange rate of Rupiah to the US dollar before the crisis in June 1997 was Rp 2,400. However, in early January it dropped until Rp 10,000, and in late January it hit its lowest point, Rp 17,000 (Sherlock, 1997-98). The low Rupiah value in turn made Indonesia’s total foreign debt soar to US $146.9 billion as of the end of 1998 (AFP, April 15, 1999). Although the Indonesian government, following the IMF’s suggestions, had tried to stabilize the currency by raising the interest rate up to 40 per cent, the inflation rate in the year 1998 was still very high, 78 per cent (Sherlock, 1997-98). Due to the tight monetary policy, a recession ensued and the GDP growth for the year suffered a contraction of -13.7 per cent, which is a sharp contrast to the previous years when Indonesia usually enjoyed an annual growth of around 7 per cent and an inflation rate of less than 10 per cent (Weisbrot). The recession also made both unemployment and underemployment rates rise drastically to 8.7 million and 18.4 million respectively in 1998 and the number of people below the pov-
erty line almost doubled, i.e., from 23 million to 40 million in the same year (Sherlock, 1997-98). Thus, 1998 was the worst time for Indonesia because a sudden slump in the economy occurred in that year.

Political Conditions

The severe economic crisis and massive student demonstrations forced Suharto to step down from his thirty-one year rule on May 21, 1998, and democracy finally dawned on Indonesia. After Habibie’s short transitional government, the first democratically elected president, Abdurrahman Wahid, came to power in 1999. However, unlike the previous government, Wahid’s government is very weak, partly due to increased people’s participation now. The House of People’s Representatives (DPR), for instance, which used to be the rubber stamp for Suharto’s government’s policies, had grown in power and had even posed threats to the continuity of Wahid’s government. The House issued the first memorandum of censure over his alleged involvement in two financial scandals, Buloggate and Bruneigate, on February 1, 2001, and three months later gave him the second memorandum for not heeding the first one. If he fails to respond appropriately to the House demand within a month, the House is likely to issue a third memorandum calling for the People’s Consultative Assembly (MPR), the highest legislative body, to convene for a special session for his impeachment (The Jakarta Post, May 1, 2001).

The Indonesian press today also enjoys a lot of freedom. During Suharto’s regime, the ministry of information required that every publishing company have a SIUP (Press Publishing Company Permit) and publish articles according to the “free but responsible” principle, which in practice largely depended on the government’s own interpretation. This policy forced newspapers and magazines to apply self-censorship or to face closure. Because of the regulations, some media like Sinar Harapan, Editor, DeTIK, and Tempo were closed down. Today, no permit is necessary and mass media can publish anything they deem is right or important. In fact, the press today has grown so strong that it is now the government that often complains about the press’s imbalance, unfairness, invasion of privacy (Suara_Merdeka, February 11, 2001), distortion of statements (Bali Post, May 3, 2000), partiality (Kompas, April 28, 2001), and hostility (Posmo.com, January 21, 2001).

Mass organizations are another indicator of increased people’s participation. Various mass organizations like student organizations, NGOs, labor unions, and Islamic organizations flourish now. Under the previous regime, people could not freely set up their own mass organizations. The government always tried to insert their own people in the leadership or, if not possible, banned the “illegal” organizations and set up similar organizations to counter them. Mass organizations like student and labor organizations, under the pretext of security reasons, were not allowed to take to the street and stage demonstrations. Today, however, rallies and street demonstrations staged by students, factory workers, and religious organizations are daily phenomena. Their demands are various, ranging from wage hikes to President Wahid’s resignation.

The might of the military, which had become one of Suharto’s pillars of power for three decades, has been greatly reduced. In the past the military enjoyed the privilege of holding both social and political power. As a result, military personnel dominated not only the parliament but also bureaucracies. For instance, out of 500 seats allocated for House members, the military got the privilege of securing 75 between 1971 and 1997 general elections without contest; however, now its seats have been reduced to 38, and in the 2004 general election, it is expected that it will disappear totally from the House (Kompas, August 13, 2000). As the role of the military is diminishing, civilian positions are gaining in strength now. In the current government, both the president and the vice president are civilians, the defense minister is also a civilian, and the police are now entrusted with security matters. They are now dealing not only with street demonstrations but also ethnic/religious conflicts and secessionist movements.

Another phenomenon of increased people’s participation is the growing number of political parties participating in the 1999 general election, the first democratic election after 1955. There were only three political parties between 1977 and 1998: the United Development Party (PPP), the Indonesian Democratic Party (PDI), and the Functional Group (Golkar) (The Jakarta Post, February 1, 2001). The first two parties, however, were only ornamental, and with military and bureaucratic support, Golkar always won the majority votes (Museum-KPU.com, http://museum-kpu.com/sejarah.htm). In the 1997 general election, for instance, this party won 325 out of 425 House seats contested (Kompas, June 24, 1997). However, in the 1999 general election, the number of parties participating grew to 48 and Golkar won only 120 seats, second after PDI-P with 153 seats (Jurnal SU MPR Online, October 1, 1999). Now there are 21 political parties in the House, each of which wants to have a share of power in the government. Therefore, in the first few months of Wahid’s government, the seven largest parties: PDI-P, Golkar, PPP, PKB, PAN, PBB, and PK were all accommodated in his “compromise” or “rainbow” cabinet, and were allotted ministerial posts in proportion to the number of seats they had in the House.

The rise of democracy and civil society in Indonesia is apparently followed by growing demands for autonomy and independence in a number of provinces. In addition to Aceh and Irian Jaya (West Papua), where separatist movements have taken place for years, calls for autonomy or threats of secession are now often heard in the provinces of Riau, South Sulawesi (Celebes), Banten, Bali, West Kalimantan (Borneo), etc. demanding a greater share in the economic resources or more power to manage their own religious or cultural traditions. In response to the growing demands for decentralization, the People’s Consultative Assembly (MPR) has issued Law No. 22/1999 on regional autonomy and Law No. 25/1999 on intergovernmental fiscal balances (Kompas, August 21, 2000), and these issues apparently have become
one of the current government's main concerns, reflected in the establishment of the state ministry on regional autonomy.

Social Conditions

Socially, the impacts of globalization on Indonesia are noticeable in at least in two areas: the rise of ethnic and religious conflicts and the growing tolerance toward Chinese culture. Communal conflicts have been rampant in Indonesia especially since the fall of Suharto, killing thousands of people and displacing hundreds of thousands of them. For instance, in Sambas, West Borneo, the conflict chiefly between the indigenous Dayaks and migrants from Madura has killed around 165 people and caused more than 15,000 people to become refugees (The News-Times, March 22, 1999). In Sampit, Central Borneo, the Dayaks and the Madurese conflict killed around 470 and displaced almost 50,000 people (Tempo Interaktif, March 1, 2001). In addition to ethnic conflicts, religious conflicts especially between Christians and Moslems are on the rise. The religious conflict in Poso, Central Celebes, has caused a death toll of almost 3000 and around 35,000 people to become refugees (CNN.com/WORLD, February 28, 2001), and the conflict in Moluccan islands or Spice Islands has killed more than 3,000 people and displaced almost 500,000 people (Guardian Unlimited, July 9, 2000).

Although, on the one hand, ethnic and religious intolerance are rampant in certain parts of Indonesia, on the other hand, Chinese Indonesians—who had to suppress their cultural and religious identities during Suharto’s regime—now enjoy relative freedom. During Suharto’s era, the government implemented Presidential Decree no. 14/1967, regulating Chinese religion, beliefs, and customs (Satunet, September 23, 2000). The adoption of assimilationist policies toward the Chinese people resulted in the closure of Chinese schools, the ban on Chinese characters, and the required use of “Indonesian” names. These regulations, however, were revoked by President Wahid’s Decree No. 6/2000 (Gatra no.11/VI, January 29, 2000), and the Chinese New Year (popularly known in Indonesia as Imlek) was then declared by the decree of the Minister of Religious Affairs No.13/2001 as a facultative holiday, an official holiday for those who celebrate it (Kompas, January 22, 2001). In addition, Chinese Indonesians now can also use Chinese names, see Mandarin used in public (newspapers, TV, language centers, etc.), and notice the popularity of the Lion Dance (Barongsai) among Indonesian people.

Conclusion

In conclusion, in the last three decades, globalization—intensified by the widespread use of modern communications and information technologies—has impacted many parts of the world, including Indonesia. Economically, globalization has brought monetary crisis to Indonesia, which later developed into economic crisis and dashed the hopes of Indonesia to become another Asian tiger. Politically, globalization has brought democracy and has strengthened civil society, but at the same time, growing demands for autonomy and independence are heard in a number of provinces. Socially, ethnic and religious conflicts have ensued, but on the other hand, now Chinese Indonesians have enjoyed greater freedom in asserting their religious, language, and cultural identities.

Is globalization a blessing or a curse for Indonesia? Some people, especially politicians, are enjoying more power (and probably more money too); however, others, especially those disadvantaged, are beginning to become disillusioned and look back to the days when their lives were “less difficult” and “more certain” under Suharto’s corrupt and authoritarian regime.

REFERENCES


Strategies for Very Small Asian Studies Programs

Anne Foster
St. Anselm College

This panel was conceived during a session of the 2000 ASIANetwork Conference, when Sharon Wesoky and I were listening to a great presentation by Tim Cheek about teaching Asian Studies at Colorado College. I whispered to Sharon that she and I lived in a very different world from the one Tim came from—at our colleges, there are only one or two Asianists, very limited resources in general and particularly for Asian Studies, few students who bring natural curiosity about Asia to college with them (largely because our students are from European backgrounds and have little multicultural experience), and faculty and administrators often are indifferent, even hostile, to Asian Studies. I thought we should have a panel directly aimed at such schools, since probably the majority of member schools in ASIANetwork are similar in many ways. The Program Committee fortunately was receptive, so I invited Ronnie Littlejohn to join Sharon and me in presenting this panel.

My presentation was quite informal at the Conference, and I’ll try to maintain that tone while providing this written summary. I was tempted to tell everyone to first, get a grant and second, get a high-level administrator on your side, and then sit down. Certainly if you have those two things, everything else is likely to be solvable, but I also figured that such advice was not too helpful since everyone already knew it. But a little more seriously, I would like to discuss these two issues briefly. Grants are key to Asian Studies, not least because Asian Studies will probably require an expensive language program, library development, faculty development, and possibly support for student travel abroad. Grants can come from places you don’t expect, or more easily than you expect. Exploit the personal connections your college may have with potential donors who are themselves interested in Asia. Those donors may be willing to provide a seed money grant of a few thousand dollars just because you ask for it for the purpose of developing Asian Studies. At small colleges like ours, a few thousand can go a long way in preparing you to go after the bigger and more formal grants you will need later.

The other issue which is key for small, often new, Asian Studies programs is to get allies on campus. As we all know, many people on campus will see the growth of Asian Studies as coming at the expense of something else. Often this is a realistic concern, and cannot be fully alleviated. But it can be mitigated by working hard to include all faculty and administrators with any interest in Asia. One way we did this at Saint Anselm College, where I teach, was to offer a faculty development workshop—open to the first 15 faculty who expressed interest regardless of teaching field—on India. The workshop was fully subscribed less than a day after notice was sent to the faculty by e-mail. Perhaps few of these 15 people will incorporate substantial sections on India in their courses (since we had two French professors and one biology professor among the group), but at the least all are now more likely to be active supporters of Asian Studies.

The heart of my presentation addresses three issues: what does Asian Studies look like at Saint Anselm College? This section explores the decisions and compromises made in implementing our new and tiny Asian Studies program. Second, is language instruction necessary? This proved to be the most vexing issue for people attending the panel. Third, how can we integrate Asian Studies into the highly Eurocentric curriculum when for many at the school, the Eurocentric curriculum is at the heart of the College’s identity? I realize that fewer and fewer schools face this particular dilemma, but for those who do, it is a wrenching issue.

At Saint Anselm College, we have a certificate program (like a minor) in Asian Studies. Students in the certificate take five courses with Asian Studies content, of which no more than two can be from the same department. This program was approved to begin in the 2000-2001 school year, but three 2001 graduates had completed the requirements and received certificates. I believe this indicates a reasonably high level of student enthusiasm. Not all the courses have solely Asian content. The criteria for including a course are (as yet) informal, but roughly the content needs to be one-third Asian, which means that many comparative courses (Comparative Constitutional Law, for example) are included. I am not completely satisfied with how this part of our certifi-
cate works, but think a faculty development approach is the best way to address the issue of Asian content. If we provide the faculty with opportunities to develop Asian Studies expertise in their own disciplines, I think we will improve our course offerings. We do not teach any Asian languages yet at Saint Anselm, and actually that was the most controversial aspect of getting the certificate approved. Part of the College’s Benedictine tradition emphasizes that learning about another culture means learning the language.

This brings me to my second major issue: Asian language instruction. I’m in an awkward position on this one, since I myself do not speak an Asian language. My primary field is US history, and I work on US-Southeast Asian relations in the colonial period. Learning French and Dutch as research languages was sufficient for my fieldwork. My own experiences lead me to believe that it is possible to study Asia at some level and for some types of questions without knowing an Asian language, so I feel confident that I am doing my students a bigger service by introducing them to Asia (with or without Asian language instruction for any of us) than if there were no Asian Studies at my college. That said, not studying any Asian language has many drawbacks. It does tend to exacerbate the already-strong tendencies in my students to exoticize Asia. The lack of Asian language instruction also makes it much more difficult for students who have become excited about Asia to move immediately into working in Asia or going to graduate school. One of my students who graduated this year with an Asian Studies certificate and who had taken every Asian history course I offered came very close to going to China to teach, but backed out in the end. I think if she had had some language instruction, she would have felt more confident about taking this challenge. At our college, the reason for hesitating to offer an Asian language is primarily financial. We are working on ways to address this issue, and during the session, the audience and other panelists suggested that new CD-ROM courses seem to offer decent instruction.

Finally, Saint Anselm College is unusual in still having a time-consuming and relatively set core curriculum which reflects its traditional European and Catholic identity. Approximately half the courses our students take are part of the core curriculum, and those courses include three semesters each of philosophy and theology, as well as four semesters of a humanities course (Portraits of Human Greatness) which is taught by the humanities faculty as a whole and therefore naturally reflects the primarily European-centered interests of most of the faculty. On the one hand, this situation is obviously a challenging one for Asian Studies faculty, because students have little room left in their schedule to try out a new or different course just for fun. On the other hand, we have worked to get Asian Studies courses accepted into the core. For instance, there is an Asian Religions course, and this semester one on Tibetan Buddhism in theology; in philosophy we have a course on Confucian Thinkers. These courses are always full to overflowing precisely because students are seeking ways to take something different as they fulfill their requirements. But the nature of our curriculum, which is unlikely to change substantially in the near future, means that it is even more necessary to build alliances with other faculty, so that students have as much exposure to content about Asia as possible. For me, that has meant always being willing and able to draw connections between European and Asian epistemologies. In a discussion with the dean of the college about which Asian language we might offer if we decided to offer one, I suggested that there were ways in which Chinese and Latin had served similar functions for, respectively, (Eastern) Asia and (Western) Europe. Since the dean is a Benedictine monk and theologian, this comparison resonated and gave him a way of articulating the intellectual as well as practical benefits of teaching Chinese.

Based on the discussion which followed the three informal presentations, I think that many members of ASIANetwork are struggling with similar issues, especially how to get resources, build alliances, offer a rich Asian Studies program with few or perhaps no Asian specialists, and the ever-vexing question of language instruction. Those who attended the session were without exception thoughtful, even innovative, in their approaches to these issues, and I hope that future ASIANetwork sessions will continue to provide structured opportunities for people from these very small schools to share strategies with each other.

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Allegheny College

How do we create programs in Asian Studies where resources and interest also need to be created? How do we move beyond Eurocentric (or, more likely, “Americentric”) patterns among our students and colleagues? Allegheny College is currently in the process of exploring answers to these questions, and the “ending” to the story is far from clear. Here, however, is the story so far. I will first address some of the contexts for Asian Studies at Allegheny, both in terms of institutional and curricular resources and obstacles. I will then look at how “Asian Studies” is being established in this context.

Institutionally, Allegheny has some disadvantages regarding the likely success of establishing Asian Studies. It is located in a relatively isolated locale in one of the poorest counties in Pennsylvania. Its student body of about 1900 students is primarily white, and, although students are drawn from many states and several foreign countries, the majority
are from within a 100-mile radius of the college. Despite these difficulties, however, Allegheny has a number of advantages that have assisted in the gradual growth in Asian Studies. First of all, it has what I would describe as a general "liberal ethos" that goes beyond "liberal arts" and extends to the overall worldview of much of its faculty and administration. This is manifested in a number of different ways. Student organizations promoting multiculturalism are among the most richly funded groups on campus—and students in the Association for the Advancement of Black Culture (ABC), Union Latina, and the Association for Asian and Asian American Awareness (A5), tend to mutually support one another's activities. There are a number of college trustees who support diversity efforts at the college, including one who has actively worked to mentor Latino and Asian students from Southern California and encourage them to attend Allegheny. Allegheny has a very strong Environmental Studies major which tends to encourage ideas regarding global social responsibility. Finally, recent college-wide planning has led to the establishment of the Allegheny College Center for Experiential Learning (ACCEL), which seeks to integrate career planning, study abroad, internships, short-term study tours, and other programs into the promotion of Allegheny's slogan of "Think Outside."

As far as curriculum goes, some of Allegheny's shortcomings reflect its institutional ones. Its faculty interests are in many cases overwhelmingly European and North American oriented. A majority of faculty in some departments have a European and/or American focus. Asia specialists are rather limited in number, and the modern languages department has full-time faculty who can teach French, Spanish, Russian and German only. So, how does one begin to create "Asian Studies" in this context? How does one junior faculty member initiate interest and commitment to Asian Studies when the institution itself in some ways seems to reflect geo-political and global level power configurations in a number of ways? I can here offer a number of guidelines from my own experience only, and hope that some of it might be useful to others.

First of all, tread carefully, but take the "powers that be" at their own word. My own hiring in 1998, as a China specialist in the Political Science Department, was indicative of some constituencies' interest in enhancing the college's attention to and coverage of matters Asian. One of these constituencies was the student group A5, who contributed to pressuring the administration to hire an Asianist when a Political Science Department position opened up.

Second, be flexible. Comb the college catalog and see what is already being offered that will fit in with Asian Studies. Be willing to consider any courses already on the books that promote a non-Eurocentric worldview, such as "development economics" or "third world politics" or "post-colonial literatures." Be prepared to compromise on matters that are not of central importance. Be ready to take some small steps toward greater awareness of the world beyond the United States and Europe.

Third, start the students as early as possible. Rope them in! If you have to teach a freshman seminar, make sure it is on something that makes Asia accessible to undergraduates. My teaching of a freshman seminar on Chinese "popular culture" has led to a number of students pursuing a greater interest in matters relating to East Asia. If you teach introductory courses in your discipline, shamelessly use examples from your knowledge and experience of East Asia.

Fourth, ensure that these students, once they are on the bandwagon, speak out. If they want to see more courses or resources on Asia on campus, make them speak out. Use your influence with them to make sure the only voice heard is not your own. For instance, eight students, a small number to be sure but enough to be a critical mass on this campus, spoke out and got a "critical languages" section of Chinese language instruction established. This is the first step toward making such instruction a permanent fixture on campus.

Finally, talk about East Asia everywhere and anywhere you can—in any way you can. Give lectures on campus regarding your research or other interests in Asia. Show films. Organize discussion forums regarding events in Asia.

The result of these efforts here at Allegheny College has been the establishment of a minor in Asian Studies. It requires students to take two courses in the humanities, two courses in the social sciences, and one course, titled, of course, "Asian Studies." It is somewhat flexible in what courses can be included, but ensures that a majority of the major's content is exclusively Asian.

There have been other advances as well. When a position occupied by an Africanist in the History Department opened up, it was filled with a historian of East Asia. This points to the difficult choices that often need to be made, but reflects some institutional commitment to growth of Asian Studies here. We were also fortunate to participate in ASIANetwork's College in Asia Summer Institute Program in 2000, which will assist in promoting study abroad opportunities for our students in East Asia—specifically, it will lead to the establishment of one or more study tours to the region, as well as the eventual establishment of an "Allegheny-sponsored" study abroad program in China and/or Japan.

There of course continue to be obstacles. The primary one is funding. We are working to apply for grants, but feel the disadvantage for many of these applications in not having already established a major in Asian Studies. Recruiting students will continue to be a challenge. We still lack full-time language instruction in Chinese, Japanese, or other Asian languages.

For information on Asian Studies at Allegheny College, please see http://webpub.allegheny.edu/group/interdis/AsianStudiesMinor.html. For results of research projects from the course "Asian Studies," please see http://webpub.allegheny.edu/employee/s/swesoky/LS220researchprojects.html. Comments and suggestions are always welcome!
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