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

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

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

Materials may be submitted electronically to ANExchange@augustana.edu, or disks may be sent to Marsha Smith, ASIANetwork EXCHANGE, Augustana College, 639 38th Street, Rock Island, Illinois 61201. For further information contact the editor at the above e-mail address or by telephone at (309) 794-7270.
From the Executive Director

On the wall of the ASIANetwork office at Augustana College hang four beautifully painted Chinese characters, jie gu jian jin ("borrow from the past to scrutinize the present"). The calligraphy was presented to me by a friend, Tu Baixiong, an art student and accomplished artist, who I met over a decade ago while I was on a year's leave to work at the Mansfield Center of The University of Montana. As I view this calligraphy, my thoughts frequently drift back to Tu and Missoula, but at the same time, these characters also remind me of the importance of maintaining an historical perspective.

This past spring ASIANetwork celebrated its 10th Anniversary. As part of the celebration, former board and council of advisor members met on the Friday afternoon before the spring conference to borrow from our past and consider our future. Marianna McJimsey has written a summary of that discussion which is included in this issue of the newsletter.

I believe it is safe to say that many in this group expressed surprise at the phenomenal growth of ASIANetwork since a consensus was reached a decade ago that a national consortium, sustained by small colleges to strengthen the development of Asian studies on our campuses, should be created.

All agree that what has been achieved has been accomplished because a significant number of individuals have committed themselves with great enthusiasm to work on the board of directors; help organize and sustain our annual conferences; produce three issues of our newsletter each year; develop and sustain our web site; monitor our limited financial resources and develop a successful strategy to strengthen them; generate ideas, write up grant proposals, and then find foundation support for these grant initiatives; and finally administer summer grants or participate in them. The dedication of colleagues to ASIANetwork initiatives has been truly impressive.

Also central to ASIANetwork's success has been the beneficence of the Freeman, Ford, and Luce Foundations. Those of us who have worked on grant proposals the past few years have become increasingly aware of how fortunate the consortium has been in securing funding for our outreach programs. Frankly, it can be incredibly hard to obtain foundation support, and this is especially true for an organization like ASIANetwork that has no full-time development officers. Nonetheless, we have been able to secure grant support on three occasions from the Henry Luce Foundation to provide consultancies to strengthen Asian studies programs at colleges, to publish a critical book on the importance of Asian studies in the undergraduate liberal arts curriculum, and to develop a web site, produce our newsletter, and sustain our annual conferences. The Freeman family has also shown a keen interest in the consortium and during the last five years supported undergraduate research in Asia for over 170 students and faculty from small colleges and also a program to introduce faculty and administrators from colleges to ways to develop in-house study abroad programs for undergraduates in Asia. (Note: Some notable successes of this program are discussed in an article written by Norm Molina, program director, in this issue of the newsletter.)

Those of us who have had the pleasure of working with Terry Lautz and Helena Kolenda at the Luce Foundation and with the Freemans and their foundation have been immensely impressed by their graciousness and by the interest they have shown in our young organization. One cannot underestimate the impact they have had on the development of ASIANetwork.

Simply put, ASIANetwork has worked these past ten years because the immense commitment of time and effort provided pro bono by numerous individuals to sustain ASIANetwork programs and initiatives has been complemented by the financial resources of the Luce, Freeman, and Ford Foundations.

As we move into our second decade, we have reason to celebrate our initial successes and high hopes that ASIANetwork will be able to continue in its remarkable way to strengthen the understanding of Asia in North America.

Van Symons
From the Board Chair

Dear ASIANetwork Colleagues,

There is a serious rift within our organization between the romantics (read "philosophers") and the realists (read "historians"). Under the leadership of then board chair Joel Smith, the victory of the romantics played itself out last spring at Hickory Ridge with a beautifully orchestrated "tenth anniversary celebration" of ASIANetwork's founding. True, the matriarchs and patriarchs did have their initial exploratory gatherings in 1992, but in reality, the organization was not officially incorporated until 1993. This fact makes the upcoming spring conference hosted by Furman, coincidentally my home campus, the most reasonable occasion for celebratory activities. The realists have now taken charge. Appropriate comments will be made at the truly appropriate time. You will not want to miss this rectification campaign.

Joel Smith did provide us a stimulating opportunity to contemplate what we have achieved during the life of our group. As an historian, I always enjoy listening to founders ruminating about their original vision and comment upon how that vision has been expanded over time. Several of our consortium's pioneers were present at Hickory Ridge to share their memories as well as their thoughts about our future development. We all have much to celebrate, but it is clear we are faced with a number of significant challenges.

Selected Accomplishments:

We have grown dramatically over the years, having reached a high of over one-hundred and fifty member institutions. In recent years our programs have benefited significantly from the generosity of the Luce and Freeman foundations. Our partnerships have been mutually beneficial, since ASIANetwork has provided creative, energetic personnel to assist these foundations in deriving maximum value from the resources they have devoted to enhancing mutual understanding between Asia and the U.S. Both of our current benefactors have financed the hiring of new colleagues at several ASIANetwork institutions. Potentially these scholar-teachers, many of whom are new Ph.D.s, will enrich us all through their participation in our consortium. With our emphasis on undergraduate teaching, we in turn have much to offer young scholars new to the profession.

Through Freeman Foundation funds administered by ASIANetwork, an impressive number of undergraduate students have been given the opportunity to experience Asia first-hand in the company of their faculty mentors. I have great appreciation for the value of this particular program. My first direct encounter with Asia soon after finishing my undergraduate education completely changed my own career path. Since I began teaching, few of my professional experiences have rivaled the delight I have had working with students on-site in China and Japan. ASIANetwork has been continually energized by the renewed enthusiasm of our colleagues returning from Freeman-supported summer collaborative research projects. One of the highlights of our recent annual spring conferences has been the chance to hear students report on their research findings as well as recount their adventures in Asian discovery. If you have not taken advantage of these presentations in the past, let me urge you to do so at our 2003 conference.

ASIANetwork's oldest partner is the United Board for Christian Education in Asia. The United Board has steadily brought Asian scholars to our campuses. Each year a selected group of these individuals attends our spring conference. Informal conversations with United Board scholars often include fascinating accounts of their American experiences as well as new insights into their own cultures. They often remind me that we learn much about ourselves when we live and study abroad. The United Board also continues to provide opportunities for American scholars to teach on Asian campuses.

One of ASIANetwork's outstanding services has been to
provide community for Asianists who teach on campuses where few other faculty members share their professional interests. Not all of us are in a position to take advantage of the grant opportunities provided through ASIANetwork, but we can all use the personal and professional contacts available through the consortium to enhance our work with undergraduate students. As an undergraduate teacher I have been informed, inspired and energized by the ideas and encouragement I receive at our annual conferences. Networking has indeed been the greatest benefit I have personally received from participation in the consortium.

Our first “decade” has given us much to celebrate; however, it is clear we are faced with several challenges.

**Challenges and Opportunities:**

Maintenance of our membership represents a critical concern. As we continue to seek funding from various sources, our efforts are clearly enhanced by the strength of our membership. While new institutions affiliate with us each year, we are losing our connection with some long time member campuses. Some of this attrition is due to a particular pattern of involvement with ASIANetwork. On some campuses the consortial link has been nurtured by one particular individual. The membership committee of the ASIANetwork board has observed the tendency for some institutions to lose contact with us when the key campus contact person retires or takes a position elsewhere. Granted, many of us serve on campuses where there are few colleagues in Asian studies. However, where feasible, it is important for those of us who are active and are enjoying the many personal advantages of our institution’s membership to make certain others on our campus are sharing in those benefits. Broadening involvement on our individual campuses is the best way to guarantee the continued long-term health of the consortium as a whole. Bringing our colleagues to an annual spring conference is the most effective means of helping them see the multiple ways our group can assist Asianists who teach undergraduates.

The faculty members funded by the recent Luce and Freeman hiring initiatives need to be integrated into ASIANetwork. Many of these individuals are young scholars in their early years of teaching. Their involvement will benefit all sides. Toward that end I will be organizing some special activities for these individuals at our 2003 spring conference. Let me urge those of you who gained one or more of these new colleagues to encourage them to attend.

A significant amount of the board’s collective deliberation time during the 2001-2002 term was devoted to the discussion of financial matters. We are trying to establish a “contingency fund” that will support our future consortial administrative requirements. This effort has not been enhanced by the general economic climate, but our board members have worked hard to serve as good stewards of the resources in our care. The financial condition of ASIANetwork is discussed each year at the general business meeting typically held on the Sunday morning of our spring conference.

The growing complexity of our financial affairs has added to the already significant load shouldered by Van Symons, our executive director. While consulting with many of you, the board has particularly sought the experience and creativity of Suzanne Barnett to help us think through possible administrative alternatives to our current structure. She leads a special task force charged with exploring possible ways to reallocate the responsibilities that have steadily accrued to the vital position held by our executive director.

This summer Paul Watt, vice chair of the board, has been coordinating the efforts of several ASIANetwork colleagues in fashioning a grant proposal which aims to make the fabulous Asian art collection of the Cleveland Museum more accessible to our classrooms. Hopefully this initiative will provide opportunities for teams of faculty members to develop study materials useful to a broad spectrum of disciplines.

**Annual Spring Conference, 2003:**

My colleagues and I at Furman hope you will all join us in Greenville, SC for next spring’s ASIANetwork conference. Please make plans now to come south on the weekend of April 11-13. I am counting on azaleas and dogwoods to be near their peak bloom. We are arranging a pre-conference tour of the area to help interpret the region’s history as well as to highlight the increasing presence of Asians within the local community. As a Texan who has taught at Furman for twenty-eight years, I believe I can honestly say the upstate of South Carolina will surprise you.

As your board chair I am also responsible for the general conference program, so I want to take this opportunity to solicit panels and presentations. We will be quite fortunate in having two outstanding keynote speakers. Last spring Henry Rosemont graciously took the place of Eliot Deutsch who was to have addressed us during the Friday night session. Professor Deutsch will be joining us this coming spring along with Carol Gluck. These two outstanding scholars will anchor a general program I sincerely believe will be both stimulating and informative.

Whether you are a romantic or a realist, I think you will agree that ASIANetwork is having an exciting year. As you consider the various challenges and opportunities mentioned above, contact me or another member of your board with suggestions that will help us choose the most effective courses of action. We are most importantly a network.

_Jim Leavell_
As a new academic year begins, we at ASIANetwork EXCHANGE have experienced a few personnel changes. Anne Prescott, Editor for the past three years, has taken a new position as the Outreach Coordinator at the East Asian Studies Center at Indiana University in Bloomington, Indiana. She is busy moving to Indiana as I write. Although we will miss her presence here greatly, we have not lost her completely! She will still be an associate editor for this year, and if fact, did much of the work soliciting and editing copy for this issue of the newsletter before she left. She keeps in close contact by email, her Augustana email box will remain open throughout the rest of this year, and she promises to forward relevant materials to us as they come in. Anne will still be attending the 2003 ASIANetwork Conference meeting in Greensville, South Carolina in April on our behalf, soliciting copy again for next year’s newsletters, so we’ll all have a chance to visit and catch up with her at that time, if not before. Anne has done an exceptional job as Editor; working with her has always been a very rewarding experience, and she has produced a newsletter that this organization can proudly offer to consortium members and others. We thank her wholeheartedly, and we will miss her daily contributions enormously!

Ben Nefzger, my colleague in Sociology, good friend and mentor since my first days at Augustana College, is retiring on August 31, 2002. Ben has also contributed, albeit in less visible ways, to the success of the newsletter as well. Many of you have probably talked with him during conference meetings as he helped solicited copy and are aware of his role at that time. However, Ben has saved us from many a computer glitch throughout the years, has had an eagle eye when proofing copy, and has offered a number of wonderful ideas, topics, and other less-visible contributions to the newsletter. We wish him well as he leaves the Augustana College and the editorial staff for new adventures and opportunities. He, like Anne, will be greatly missed!

Because personnel change is an ongoing process, like any process, we’re still in the midst of it. We plan to recruit another associate editor for the future and Marsha Smith will become the main editor after this edition. For this edition, Anne and Marsha have evenly shared tasks.

Fortunately for me, when we asked presenters to submit their papers by August 1, many of you heeded the call and responded. Thus, we were able to prepare a number of papers that will be divided up among the three issues of this, our 10th volume. Thanks to all of you who have sent in materials and for those of you who weren’t able to get articles to us, remember we have two more issues, with two more submission dates (November 1 for winter, March 1 for spring) that you can work towards. In any case, I’ll be emailing reminders again!

Special thanks to Board Chair Jim Leavell and Board member Diane Clayton who took a number of photos from last year’s conference, many of which may show up in the newsletter from time to time. In addition, if you have any photos from an ASIANetwork-related event that you think might be of interest, please send them to us. We’ll treat them well, return them when necessary, and publish them if appropriate.

This newsletter is your publication, so please let us know what you think about it, what you might want to see added, dropped or changed. You can reach us through email at ANExchange@augustana.edu, or my personal account at sosmith@augustana.edu. If you choose to use more traditional methods, we can be reached by mail at ASIANetwork EXCHANGE, Augustana College, 639 38th St., Rock Island, IL 61201, or by telephone at (309) 794-7270. We hope you continue to enjoy the newsletter.

Marsha Smith and Anne Prescott, Co-Editors
ASIANetwork Initiatives
Freeman College in Asia Summer Institute
Freemen Student-Faculty Fellowship Program

ASIANetwork Sponsors Final 2003 Freeman College in Asia Summer Institute
Norm Moline, Augustana College, Program Director

In the summer of 2003 ASIANetwork will sponsor its final College-in-Asia Summer Institute under a grant from the Freeman Foundation. Three successful institutes, involving fifteen colleges and universities, were run in 1998, 1999 and 2000. Both ASIANetwork and the Freeman Foundation hope that any member institutions which have an interest in developing a program of overseas study in Asia will take advantage of this final summer institute to travel to East Asia to learn more about setting up such a program. This article introduces the context of overseas study, the opportunities available through the summer institute, some success stories from the first three institutes and the timetable for applying for the 2003 program.

Imagine teaching your Asian courses on-site in the countries themselves rather than in a classroom on your U.S. campus. After hearing lectures and participating in discussions, students could move out into urban and rural environments which are the contexts of the Asian courses rather than just going into the American settings on and around your campus. Immediately students see connections between the classroom experiences and the world around them. Also, imagine that your students would be taking not only your Asian course, but also other courses about other aspects of Asia in different disciplines. The students would be getting a more integrated look at one or more Asian cultures instead of an isolated three or four sessions per week single course sandwiched between non-Asian courses and extracurricular experiences which is the situation on our campuses. I would assume that almost every professor of an Asian course would be delighted to be able to teach under such an arrangement.

In 1997 the Freeman Foundation gave ASIANetwork a generous grant to sponsor three College in Asia Summer Institutes to assist colleges and universities which would like to develop study programs in Asia. The Freeman Foundation had learned of and was impressed by the strength of the Augustana College (Rock Island, Illinois) East Asia Overseas Term, which began in 1974 and has taken almost 800 students to East Asia in regularly scheduled programs over three decades, including 78 last fall term. It asked if Augustana would be willing to share its experience as a possible model for what others might do. Thus, the directors of Augustana's program became the director and associate director of the ASIANetwork College in Asia Summer Institutes. For the institutes, colleges and universities were invited to send an Asian Studies faculty member and a high-level administrator on a three-week experience in Japan, Taiwan, Hong Kong S.A.R. and China (the locations included in Augustana's program). The grant covers all travel expenses and provides a stipend for each participant. During the three weeks participants learn more about eleven sites and their potential for an overseas program, investigate possible lodging accommodations and teaching settings, and meet some key resource people who have been extremely useful to Augustana and who could be valuable to other institutions both on matters of trip logistics and academic content. Following the three-week experience, each participating institution is entitled to a two-day consulting visit by the director of the institutes, Professor Norman Moline, in establishing a functioning program. The colleges and universities make the decision on the best time for such a consultation.

Fifteen institutions participated in the first cycle of programs: Allegheny College, Alverno College, Austin College, Brenau University, Brigham Young University in Idaho, Eckerd College, Elms College, Fairfield University, Hiram College, John Carroll University, St. Olaf College, Spelman College, Texas Christian University, Washington & Lee University, and William Woods University. For each, the Institutes opened up new possibilities. For some institutions which already have strong Asian Studies programs, an overseas study term along the lines of the Augustana model is seen as a logical expansion of their existing on-campus Asian curriculum or a supplement of a different style to current overseas programs. For institutions that are beginning to build a multi-discipline Asian Studies program, an overseas study term can be a method to generate interest in the region among their students and faculty.

Some institutions already have implemented programs. Allegheny College (Pennsylvania) recently completed a successful summer program in China under the leadership of Sharon Wesoky. Combining studies in literature
and political science, twenty students and two faculty focused on different aspects of modernization in China. Allegheny plans to repeat this program every two or three years. In the meantime, it is taking creative steps to incorporate the experiences and contacts developed in China into its on-campus curriculum.

Austin College (Texas) under the leadership of Charles Krusekopf sponsored a January term program in 2002 in China and Hong Kong which involved twenty-nine students and two faculty. The primary focus was on economics and communication arts, but a broad introduction to Chinese culture also was achieved through different program elements, a trait of all of these success stories.

Eckerd College (Florida) developed a program for the spring of 2002 in which fifteen students spent half of the semester on its campus, taking two of four courses which were designed specifically to prepare students for the trip to Asia. Then, the students and three faculty, including the main coordinator Ed Grasso, moved to East Asia for the second seven weeks, spending time in Japan, Taiwan and China where they studied the history and cultures of China and Japan and some of the management and economic features of modern East Asia. Plans already are being made for the second program in 2003. Moreover, Eckerd used its participation on a College in Asia Institute as key background information for a successful grant application to the Freeman Foundation for advanced research opportunities in Asia.

Hiram College (Ohio) under the leadership of Lisa Safford and a colleague sponsored a program in Japan in the spring term of 2001. Three courses were available for the ten student participants: Japan: Fundamental Ideologies and Institutions; Japanese Art History; and Communications between Cultures. Hiram hopes to repeat the course again in 2004.

St. Olaf College, which already had a long and extensive tradition of overseas study, used the institute to learn about facilities and arrangements in Japan which would make stops in that country financially feasible. Building upon the experiences of institute participant Bob Entenmann in history in 1998, St. Olaf has sponsored three consecutive Japan study programs in its January term involving a total of about sixty students and plans to reintroduce a Japan component into its 2003 fall term in Asia.

Each of these schools hopes that what has been started in the last few years will strengthen with repeat visits and become a regular part of the curriculum. In this regard, consultation visits will be made this year to two of these schools to help them find ways to build upon their first programs.

Alverno College (Wisconsin) has not sponsored a student program yet, but has used the experience from the Institute and the faculty leadership of Carla Freeman to prepare and receive a grant from the Freeman Foundation for a phased movement toward the implementation of student programs in two years. Brigham Young University in Idaho has developed all the details and made all the contacts for a program in China and merely is waiting for the appropriate time to announce and begin to implement it. Furthermore, consultation visits are planned for the coming year to Alverno College, Elms College, Spelman College, and Washington and Lee University as they seek to implement some kind of Asian study term which matches their current curriculum and staffing situations.

The ASIANetwork College in Asia Summer Institute program recognized from the beginning that for a program to be adoptable at an institution, one needs not only dedicated Asian Studies faculty members (who obviously would love to take students to Asia), but also a strong supporter among the higher level administrators of the schools who can be an advocate at key institution decision meetings. This structure has been praised by many of the participant institutions. For example, Austin College's Vice-President for Academic Affairs, Michael Imhoff, who participated on one of the institutes, regularly notes to me how the trip introduced him to the importance of serious study of this region and has prompted him to do all he can to facilitate various Asian initiatives developed by the faculty. In his report he wrote: "The decision to choose faculty-administrator teams was a wise one and has helped immediately to advance the Asian Studies agenda. Since the trip, our Asian Studies faculty have developed a curriculum for a minor in Asian Studies, have developed a strategic plan for the program, have written several proposals for external funding, and have been instrumental in the college's decision to create a tenure-track position in Japanese and to commit to a new position for an Asian expert in political science."

Now we return to the topic of the 2003 College in Asia Summer Institute. We hope that the success stories noted above as well as the inherent interest in overseas study opportunities shared by most Asian Studies faculty will prompt many schools to apply for this last institute. The grant will allow us to take two representatives (the Asian Studies faculty member and an administrator) from at least ten colleges and universities. The Institute will run from June 6 through approximately June 30. If anyone has questions about the institute and its desired outcomes, please contact the Director of the College in Asia Institutes, Professor Norman Moline at Augustana (309-794-7303 or ggmoline@augustana.edu). Application materials may be requested from Professor Madeline Chu, Kalamazoo College, 1200 Academy Street, Kalamazoo, Michigan 49006 (or by e-mail from chu@kzoo.edu) who coordinates the Freeman-sponsored ASIANetwork programs or downloaded from the ASIANetwork website at www.ASIANetwork.org under the faculty resources link. The deadline for submitting completed applications is November 30. Decisions on applications should be made by mid-January. After that, regular communication begins between the directors and selected participants in preparing for the summer experience. Through these preparations, the institute itself, and the follow-up consultations, we hope to enable more institutions to be able to offer regularly to their Asian Studies faculty and students the opportunity on a regular basis for on-site study in an extremely important and interesting part of the world.
ASIANetwork Freeman Student-Faculty Fellowship Program
Sends 60 Fellows to Asia in Summer 2002
Teodora Amoloza, Illinois Wesleyan University, Program Director

In Summer 2002, sixty students and faculty mentors comprising twelve research teams from ASIANetwork member institutions were scheduled to conduct collaborative research in Asia for at least three weeks with support from the ASIANetwork Freeman Student-Faculty Fellows Program. Seven teams planned to go to China, two to India, one to China and Taiwan, one to Japan, and one to Taiwan. In Summer 2003, the last summer of the current grant cycle, a total of forty individuals will be supported by this fellowship program. Currently, discussions are underway to apply for a renewal grant to the Freeman Foundation to continue support for the ASIANetwork Freeman programs in Asia.

ASIANetwork congratulates the following recipients of the 2002 student-faculty fellowships:

**Carthage College**, James G. Lochtefeld, Department of Religion:
- Nicholas John Barootian, '02, Religion/Music
- and Sarah Ann Helmsinski, '03, German/Social Sciences; India: *The Price of Progress: Pilgrimage Sites and Tourism Development in the Indian Himalayas*.

**Central College**, Chia Ning, Department of History; China:
- Katharine Jane Dorn, '02, Communication; *Media Regulation in China: How Accurately is Media Reflecting the Public Sphere?*
- Michelle Joy Fouty, '03, Linguistics; *English Education in Chinese Schools*
- Jacob Michael Greiner, '04, Political Science/Global Environmental Studies; *Chinese Water Quality: Investigating an International Problem*
- Adam Jacob Swisher, '04, Biology; *Exploring the Chile: Medical Research in China*
- Cindra Visser, '04, Social Science; *The Women of China: "Holding Up Half the Sky"*

**Colgate University**, Heidi A. Ross, Educational Studies/Asian Studies:
- Jenna Kaye Boswell, '02, Education
- Mariah Margaret Contreras, '03, Educational Studies
- Yue Ming Mei, '02, Asian Studies/Economics
- Rebecca Jane Pond, '02, Asian Studies
- and Karin Elizabeth Thul, '02, German/Asian Studies; China: *Daughters of Mulan: Female Representation and Construction in Chinese Girls' Schools, Textbooks, and Popular Culture*

**Colorado College**, Yunyu Wang, Drama and Dance:
- Melanie Laine Bennett, '03, Dance/Psychology
- Alyssa Marrin Eichelberger, '05, Asian Studies Program
- Patricia Ann Klempf, '03, Biology & Dance
- and Angela La Borde, '03, Dance; China and Taiwan: *The Dances of Han Dynasty*

**Eckerd College**, Andrew Chittick, East Asian Studies:
- John Robert Dierdich, '02, International Relations-Global Affairs/East Asian Studies
- Bradley D. Fountain, '03, Modern Languages/East Asian Studies/Philosophy
- Mary Katherine Morrison, '03, Region in Culture
- and Amanda Grace Usecicki, '02 Anthropology; China: *Religious Practice and Chinese Local Culture*

**Hamline University**, Richard C. Kagan, History, Taiwan:
- Briana Adams, '02, Economics/International Management/Spanish; *Tobacco Regimes in Taiwan: The World Trade Organization (WTO) and the Taiwan Tobacco Industry*
- April Marie Nigh, '02, Anthropology/East Asian Studies; *Tobacco Regimes in Taiwan: The Anti-Tobacco Lobby*
- Jeffrey Michael Paffrath, '03, East Asian Studies; *Tobacco Regimes in Taiwan: Farming Tobacco*
- Robert August Peterson, '02, East Asian Studies/Anthropology/Religion; *Tobacco Regimes in Taiwan: Manufacturing Tobacco*
- Heather Rae Posthumus, '02, Criminal Justice; *Tobacco Regimes in Taiwan: Governmental Policies and Regulations*

**John Carroll University**, Paul Kocot Nietupski, Religious Studies; China: *Tradition and Change: Cultures of the Sino-Tibetan Borderlands*
- Timothy Andrew Gose, '05, East Asian Studies; *Qi: Health and Wellness in the Sino-Tibetan Borderlands*
- Paul Gifford Kozak, '04, Political Science; *Perspectives on Chinese Rule of Law within Sino-Tibetan Borderlands Region*
- Therese Anne Matthews, '04, Psychology; *How Do You Call Yourself?*
- Michael Patrick Pratt, '04, Philosophy; *Life, Death, and Life After Death in China: A study in Diversity*
- Angela Smith, '04, Business, Tourism, Tradition, and Social Change in the Sino-Tibetan Borderland*

**Lake Forest College**, Catherine Benton, Religion:
- Anthony George Andros, '02, Religion/History
- Tiffany Martinez, '05, Sociology
- Christa Anne Rutt, '04, Art History/Asian Studies
- and Maryam Vahedi, '05, International Relations; India: *Incense and Chanting: Personal Stories of Devotion in Contemporary Hindu and Muslim India*
St. Olaf College, Xun Zhang Pomponio, Economics/Asian Studies:
- Julie Jessica Stiehl, '02, Economics/Asian Studies
- and Matthew Warren Wright, '02, History; China: Xanadu Revisited: Transition with Chinese Characteristics

University of Redlands, Yukiko Kawahara, Asian Studies:
- Katherine Grace Bartlomea, '03, English
- Amanda Brooke Coak, '05, Undecided
- Meena Malik, '03, BM Vocal Performance
- and Danielle Katie White, '04, History; Japan: Social and Cultural History of Japan through Music Education

The University of the South, James Franklin Peterman, Philosophy:
- David John Atkinson, '02, Philosophy
- Carl Joseph Dull, '02, Philosophy
- John Rory Fraser, '04, Anthropology
- and Alan Barton Wray, '02, Philosophy; China: Confucianism in Everyday Life

Whitman College, Shu-chu Wei, Foreign Languages and Literature:
- Julia McDaniel Brown, '05, Undeclared
- Benjamin Carl Kerrick, '02, Theatre
- Curtis Blake Roberts, '02, Theatre
- and Sarah Diana Sitts, '04, Politics; China: Production of a Western Adaptation of The Peach Blossom Fan

Applications are invited for the 2003 fellowship competition. Application packets must be received before November 30, 2002. For further information, please go to the Faculty Resources link on the ASIANetwork website at www.asianetwork.org.

Plan to attend the 11th Annual ASIANetwork Conference April 12-14, 2003 Furman University Greenville, South Carolina

Conference highlights begin on page 31
Tenth Anniversary Reflections
Marianna McJimsey
Colorado College
Executive Director Emeritus

On June 23, 2002, BBC Radio Four beamed a three-hour broadcast on the monsoon in India. Art, agriculture, music, literature, film, hydraulics, meteorology, religion, history, economics, and politics were interwoven as participants read from Tagore, described the rains in the film, \textit{Lagaan}, interviewed farmers displaced by the Narmada Dam, or performed monsoon-appropriate ragas. The sounds of the rains in the Western Ghats, Rajasthan, and Calcutta were interspersed among the segments. No listener could have escaped the central impact of the monsoon on all aspects of Indian life. In fact, the BBC journalists created a compelling and unforgettable interdisciplinary/cross-disciplinary program.

Two months earlier, April 19-21, 2002, curricular interdisciplinarity and cross-disciplinarity were among the subjects discussed at the tenth annual ASIANetwork Conference at the Hickory Ridge Conference Center, Lisle, IL. Over the weekend, attendees reflected upon the first ASIANetwork decade, 1992-2002 and gave suggestions for the future direction of the organization. The panelists for one of the venues for the discussion, “10th Anniversary Reflections,” included David Vikner (Japan International Christian University Foundation), one of the founders of the ASIANetwork, and three former Board Chairs, Suzanne Barnett (University of Puget Sound), Jim Lochtefeld (Carthage College), and Stan Mickel (Wittenberg University). Marianna McJimsey (Colorado College), Executive Director Emeritus, chaired the plenary.

The ASIANetwork, an Associate Member of the Association for Asian Studies, has become a recognized and respected voice for undergraduate teaching about Asia. The annual conferences have included keynote scholar Roger Ames’s careful parsing of Confucian philosophy, well-informed pedagogical discussions on “Asian Cinema in Asian Studies,” and guides for international study, such as “Orienting Students for Study Abroad.” The conferences, the ASIANetwork EXCHANGE, and the website foster what David Vikner characterized as a “rare intimacy” among teacher-scholars.

“Liberal arts teaching,” Suzanne Barnett emphasized, “is at the heart of the enterprise.” The founders’ “thinking big” vision of integrating Asian Studies into the liberal arts curriculum was implemented through a series of generous grants. The Ford Foundation Curricular Development program enabled faculty to create courses in areas outside of their disciplinary specialty in China, Japan, India, and Southeast Asia. The original Luce and current ASIANetwork Consultancy Programs provide colleges with “outside eyes” and expertise on their Asian Studies programs. The Freeman College in Asia Summer Travel Seminar offers a model for developing study abroad programs in Asia. The Freeman Faculty-Student Research Fellows Program promotes intensive summer in-country research opportunities in Asia. Finally, the United Board for Christian Higher Education Visiting Scholars Program placed Asian scholars for a year on college campuses, thereby enhancing opportunities for dialogue on Asia.

What co-founder Thomas Benson called a “passionate commitment to powerful undergraduate teaching” and the strong wish to talk together about teaching and scholarship have prompted the organization’s growth from forty to 126 North American institutions. In what directions should ASIANetwork move in the next decade? Stan Mickel asked theconferences to consider the future of ASIANetwork in terms of “momentum and change,” looking not only at our organization, but also at liberal arts education generally. Jim Lochtefeld spoke of the “fragility” of the idea of a liberal arts education, and a participant warned, “The fate of ASIANetwork mirrors that of liberal arts colleges.”
However, the positive concept of “future,” rather than the somewhat ominous term, “fate,” best characterizes the vision of the conferences whose discussions ranged from the intensely practical to the philosophical. Teaching and the emerging cohort of junior faculty, the ASIANetwork Conference, new “big ideas” in programs and funding, and the administration of the ASIANetwork were central topics, each of which will be summarized here.

Critical questions surround issues of teaching about Asia and the introduction of junior faculty to liberal arts college teaching. Vikner pointed out that the strengthening of Asian Studies has helped college curricula as a whole through the development of interdisciplinary courses. Mickel observed that junior faculty members are not well prepared for interdisciplinary teaching. Graduate education, he noted, prepares Ph.D. candidates for research on highly focused topics whereas liberal arts college Asian Studies programs ask a Chinese language instructor to teach a course on East Asian literature or an anthropologist of Indonesia to design a survey of Asia course. Liberal arts college teachers, Mickel asserted, must teach with a “global vision” that emphasizes global connections and crosses borders. As an example, he cited Susan Napier’s keynote address on Japanese anime, an artistic and literary genre of immense international appeal.

ASIANetwork conferences have given assistance to the generalist demands of teaching through sessions such as “Books That Changed the Way I Teach,” and “Strategies for Learning about Korea: Making a Little Knowledge Go a Long Way.” A recommendation for the future is that ASIANetwork members, master teachers who have experience in interdisciplinary teaching, volunteer to be internet, telephone, and conference mentors for junior faculty, in their disciplines, at member colleges.

Barnett underlined the importance of nurturing junior faculty in building and sustaining programs in Asian studies. The Henry Luce Foundation’s Luce Fund for Asian Studies, that has launched new Asian studies tenure-track junior faculty positions at liberal arts colleges, is an affirmation of the importance of the new generation of Asian studies teacher/scholars. Because the opportunities and funding available for junior faculty to attend the annual ASIANetwork conference may be limited, the ASIANetwork Development Committee should consider applying for grants for junior faculty to participate in the conference.

The ASIANetwork conferences have fostered the idea of education as an ongoing conversation. As the group discussed the future nature of the conferences, Charles Ess recalled the power of the conversations in which he engaged during his first ASIANetwork conference and the warmth of the hospitality and welcome he received, factors that have drawn him to the conferences ever since. The conference program must maintain a balance between curricular and program development and pedagogy (the “practical” arenas of teaching), on the one hand, and, on the other hand, the scholarship and abstract ideas that form the foundations of our calling as teachers and scholars.

In addition to the content of the conferences, the time and venue of the annual gathering elicited comment. Among suggestions were that the conference be held in October rather than April, the latter considered by some to be a very busy time of year to be away from the campus; that the conference be extended to three full days in order to nurture and assist junior faculty with specific panels directed at their needs; and that the conference be held in conjunction with the meetings of the Association for Asian Studies or of Asian language teachers associations.

ASIANetwork members have developed the ideas for innovative programs and have cooperatively written grants that have received the substantial support of foundations such as the Ford Foundation, the Henry Luce Foundation, and the Freeman Foundation. An increased input from the ASIANetwork membership is needed to suggest new funding sources, such as for example, those of the Asian Diaspora groups in the United States.

The ideas for future programming reflect new directions in teaching and learning. The panelists and conference proposed initiatives with immense potential. In order for the reader to peruse the ideas easily, the suggestions will be bulleted here, in random order.

- Service Learning is a growing component of many college courses. An ASIANetwork international service learning program would send American students to Asia and bring Asian students to the United States.
- ASIANetwork should sponsor international faculty-student summer workshops on timely issues, examined from broad perspectives, such as AIDS, popular culture, poverty, water, and oil.
- ASIANetwork and all faculty should cooperate directly with local high schools to strengthen their Asian studies courses, thereby recruiting potential college students early to Asian studies.
- ASIANetwork should collaborate in programming with sister organizations such as the Asian Studies Development Program, the American Historical Association, the Academy of Religion, the Asian language teaching organizations, or the Association for Asian Studies.
- ASIANetwork should make available opportunities for college presidents and deans to travel to Asia, to visit Asian institutions, and talk with students and faculty about study abroad programs. College administrators will better understand the importance of Asia and administrative support for Asian studies will increase.
- ASIANetwork should organize workshops specifically for differing levels of collegiate Asian studies programs, i.e. for those with an established language and disciplinary base, those at mid-levels that need nurturing, and those in the early stages with very specific needs.
- ASIANetwork should foster electronic connections among American colleges, most of which now have
well-established networks, and Asian institutions that are fledglings in electronic communications.

- ASIANetwork should develop a summer certification program to teach English as a Second Language. Liberal arts college graduates are increasingly interested in teaching ESL abroad, but need instruction. David Vikner gave as an example, the Native English Speakers' Teaching Program in Hong Kong.

- ASIANetwork should establish a "Master Teacher" award to invoke, annually, the principles at the heart of the enterprise. A recognized ASIANetwork Master Teacher might occasionally be a conference keynote speaker.

- ASIANetwork should continue to pursue one of its original goals; that of institutional cooperation among member colleges. The organization should encourage more interaction among regional ASIANetwork groups.

Rounding out the discussions was the topic of the ASIANetwork administrative structure. Jim Lochtefeld pointed out that the structure established at the birth of the small organization may no longer meet the needs of a much larger consortium. Perhaps the ASIANetwork has reached an optimum and manageable size. He asked whether ASIANetwork colleges will be willing to continue to host the organization on a rotation basis every six years as have Augustana College, currently, and Colorado College, initially. The office of Executive Director is a part-time position, and currently the Executive Director continues his/her teaching responsibilities, albeit on a reduced scale. The responsibilities of the Executive Director as scholar, teacher, and administrator are heavy. Lochtefeld suggested that ASIANetwork members should assume greater responsibility for given projects within the organization and that the Executive Committee not always be the grommet through which all ASIANetwork matters should pass.

Greg Guldin, an early chairman of the ASIANetwork Board, penned the descriptor of the ASIANetwork, "A Consortium of Liberal Arts Colleges to Promote Asian Studies." That promotion has included collegiality, conversation, and cooperation among teachers at member liberal arts colleges. These teachers, grounded in academic disciplines, are dedicated to undergraduate teaching about Asia, and always interested in exploring new avenues to enhance our ongoing engagement with Asia and the world. The ASIANetwork has supported that engagement through both self-help and outreach. The sentiment at the 10th annual ASIANetwork conference was that while the energy of the organization may and should take new forms appropriate for the academy of the 21st century, the basic commitment to liberal arts education and the place, both actual and potential, of the study of Asia in undergraduate liberal arts education will endure in the ASIANetwork.

The ASIANetwork Website is located at

www.asianetwork.org

You can read past issues of the newsletter, keep up on current activities of ASIANetwork, and look for new opportunities for continuing development in Asian Studies.

Take a look TODAY!
Strategies for Learning About Korea: Making a Little Learning Go A Long Way

Linda Lewis, Chair
James Huffman, Stephen Smith, Jennifer Oldstone-Moore
Wittenberg University

Introduction

Linda Lewis, Chair
Wittenberg University

Two years ago when I was asked to organize a panel on teaching about Korea for the ASIANetwork conference, I had a difficult time finding participants. Korean studies is a small field, and I am one of only a handful of Korea specialists teaching at small liberal arts institutions. This time around, having exhausted the pool of ASIANetwork Koreanists, I decided to enlist the help of my colleagues at Wittenberg as panelists. The aim of these papers is to suggest ways in which non-Korea specialists can add content on Korea to the undergraduate Asian studies curriculum.

Wittenberg has a strong East Asian studies program (we offer almost 50 different courses) and a commitment to teaching about Japan, China, AND Korea. As the university’s sole Koreanist, I regularly teach one course exclusively about Korea (Introduction to Korean Society) and include Korean material equally in two other courses (Women and the Family in East Asia and East Asian Legal Systems) that are pan-East Asian in focus. In addition, I am the “Korean content police” at Wittenberg, trying to make sure that Korea is represented in our core courses and co-curricular events, and in as many disciplinary courses as possible, and acting as a resource on Korea for my colleagues.

When I teach about Korea, I begin by asking my students why they think it is important to learn about such a small and apparently obscure place. Most draw a blank, but with some prodding, the class eventually produces a rather long list of reasons: Korea is a good example of a Confucian state, the bridge between China and Japan, and the last outpost of the Cold War. South Korea is an economic “miracle,” while the North is part of the new “Axis of Evil”; together, the two Koreas form a fascinating social science laboratory, in which to compare socialism vs. capitalism, and communism vs. democracy. Americans fought a war in Korea and today 30,000 U.S. soldiers remain on the Korean peninsula. Koreans comprise one of our fastest growing immigrant communities. Examples from Korea can successfully be used to illustrate any number of topics of current scholarly interest: post-colonial studies, the “global assembly line” and exploitation of female labor (including the sex trades), civil society and the development of democracy, the Asian diaspora, and “McDonaldization” and the growth of the global marketplace, to name but a few.

If teaching about Korea is to expand, however, it will have to come about through the efforts of non-Korea specialists to add Korean content to their courses; realistically, most small liberal arts institutions are not going to hire full-time Korea specialists - at least not in the foreseeable future. As a Koreanist, I have mixed feelings about the necessity of this approach. Obviously, to enable and empower our colleagues to teach in our territory means that we ourselves lose our monopoly on how the story of Korea is told. My carpetbagging colleagues notice different things in the Korea material, find new implications, and draw comparisons I would not make. Their fresh insights can challenge the established orthodoxies of Korean studies scholarship and provide a critique of the field, in ways that are both invigorating and distressing at the same time.

Ultimately, however, I do believe that encouraging others to teach about Korea can prove rewarding for both faculty and students alike. I have learned things about Korea from my colleagues at Wittenberg. And, after all, “border crossing” is just new jargon for what those of us who stretch ourselves thin teaching at small undergraduate schools have always done: teach outside our narrow areas of disciplinary and regional expertise, in the process making new connections and thinking about the world in different ways.

Choosing and Using Texts on Korea: Frustrations of a Non-Specialist

James L. Huffman
Wittenberg University

In the fall of 1974, I traveled to Korea with a group of Fulbright grantees and was taken aback by the number of scholars there who passionately urged American students of Japan to give Korea its due in our classes on East Asian history. From that time until 1990, when Linda Lewis, a Korean anthropologist, joined the Wittenberg faculty, I felt guilt but
added very little concrete material on Korea to my classes. Time, I always told myself, was too scarce. At Lewis’s urging, however, I have worked hard across the last decade to give the Korean peninsula its due. My sense of inadequacy has not diminished much, though, partly because I still am much more poorly informed about Korea than about China and Japan, partly because I have to struggle seriously to find good readings to supplement my lectures. It is this latter problem that I will address here.

The first thing to be said is that some of the frustrations in Korean book selection derive from the state of the field itself. Since Korean studies is not as extensively developed in the Western world as Japanese and Chinese studies, the number of works available is much smaller. A quick check through the OhioLink network of materials available in my state’s academic libraries shows more than 5,000 on Chinese history, 4,258 on Japanese history, and 779 on Korea. At a more popular level, Yahoo Books lists 287 works for sale on “Chinese history,” 196 on “Japanese history,” and a mere seventy-four on “Korean history,” with only eighteen of the Korea works actually available for purchasers. Though publications on Korea have increased significantly in recent decades, numbers remain a problem.

So does quality. In the early years of my teaching, even surveys on Korea were in short supply for those of us who could not read Korean, as one had to rely on brief and uneven surveys such as William Henthorn’s History of Korea and David Rees’ Short History of Modern Korea or on a few idiosyncratic works of Korean historians like The History of Korea by Woo-keun Han, which tended to be thin in their treatment of the modern era and inconsistent in their assessments of what kinds of things should be included in the narrative. Important topics such as Yi dynasty factionalism and South Korea’s democratic movement in the 1960s were slighted, or ignored completely, in many of these works. Fortunately, that situation has improved significantly in the last decade, with the appearance of detailed, well-written, sophisticated works in English by a number of noted scholars. Among the best of these are the two-volume Sources of Korean Tradition, published by Columbia University between 1997 and 2000, Peter Lee’s two-volume anthology of Korean literature, and the rich, accessible Korea’s Place in the Sun: A Modern History, published in 1997 by Bruce Cumings of the University of Chicago. Teachers in search of usable, reliable material for lectures are better off today than were our forebears.

At the same time, Korea’s treatment in the standard surveys of East Asian history—the works used most in undergraduate survey courses—remains problematic, ranging from texts that completely ignore it through those that give it short (even insulting) shrift, to the few who treat it seriously. The best of the surveys in its treatment of Korea continues to be the old Reischauer-Fairbank-Craig volumes, which see Korea as a shadowy reflection of the East Asian giants but nonetheless give it serious coverage. East Asia: The Great Tradition, for example, devotes nearly fifty pages to premodern Korea, while East Asia: The Modern Transformation gives it about twenty. At the other end are two of the most used surveys today: Rhoads Murphey’s East Asia: A New History, which treats Korea both tersely and in the language of stereotypes, lumping it together with Vietnam, and Conrad Schirokauer’s Brief History of Chinese and Japanese Civilizations, which (in keeping with its name) gives no coverage to premodern Korea and less than two pages to its recent past. It is clear that the survey writers on whom so many undergraduate teachers rely neither know much about Korea nor think it worthy of study in its own right.

The overall situation for teachers seeking basic materials on Korea is thus mixed. General histories are no longer as scarce as or as idiosyncratic as they once were, even if they remain fewer in number than works on China and Japan. Primary source materials also are easier to find today. At the same time, faculty members desiring to have students read text-style narratives in East Asian survey classes continue to have a hard time, particularly if they want to assign a readable, accessible survey such as Schirokauer’s. For that reason, they might be advised to save the factual materials for lectures, or for library reserve reading, and to assign students some of the supplemental novels and ethnographic works that are coming out in increasing numbers.

Before describing specific works that I have found useful, a word is needed about the general employment of such books in class. Historians are fond of noting that “context is everything,” that unless the reader understands the social, political, and historical setting, a novel or ethnography can be relatively useless (or even misleading) as a tool for understanding a country. This axiom applies with particular force to some of the supplemental works on Korea, partly because the student is likely to know so little about the Korean milieu in which the book is set, and partly because the professor typically has less time to provide context for a work on Korea than on Japan or China. Despite this problem, I have found that many paperbacks on Korea are the best way of helping students both to understand and to connect with that culture. I would thus like to discuss four works that I have used with mixed degrees of success: focussing on both their usefulness and their drawbacks as aids to student learning.

The first, Peace Under Heaven by Ch’ae Man-Sik is a novel, backed up by a historical essay by Harvard University historian Carter J. Eckert, which presents the life of a corrupt yangban (landed gentry) family during the 1930s, when Korea was under Japan’s colonial control. It is, in Eckert’s words, “at once grotesque, funny, sad, and universally appealing.” On the positive side, the book does a superb job of showing the complexity of the class that had dominated Korean life for centuries. The protagonist, Master Yun, is no paragon of virtue. A greedy, lecherous man who treats both women and servants as chattel, he uses Confucianism not for moral understanding but as a source of proof texts to undergird his own power; his “succinct guiding principle,” notes Eckert, is: “let everyone else go to hell.” Any idea that all Koreans nobly resisted the Japanese invaders vanishes quickly in this tale. The work appeals to students
with its bawdy, earthy, highly human prose. And it raises a
number of universal issues: the role of class, the complex
reactions of colonial peoples to their overlords, gender rela-
tionships in traditional East Asia, the ease with which elites
can be corrupted by money and power.

At the same time, the problem of context renders Peace Under Heaven problematic for many students. While
they may like it and engage in lively discussions about its
ideas, most do not emerge from those discussions knowing
colonial Korea very well. The story focuses so heavily on
Master Yun's personal decadence that students come away
knowing a man better than a country. The issues that domi-
nate most historical narratives—Japanese control of the coun-
try, Korean nationalism, Confucian ideals—remain far behind
the scenes in this work. While a professor can highlight those
issues, the students are hard put to understand them; almost
never do they discover them on their own. Michael Robinson
of Indiana University says that the novel "captures the is-
ues that dominated life in the Japanese colony." He is
right—for the person who knows what those issues were be-
fore beginning to read it. For the relatively uninformed stu-
dent, however, he is wrong. This work illustrates with special
force the problems of context in supplementary readings on
Korea. Students without considerable contextual knowledge
will find in Peace Under Heaven a captivating human story
but limited insight into the era in which Master Yun lived.

More useful in terms of context is The Grass Roof,' a
m a r i o f 1 i f e i n a t r a d i t i o n a l 1 o r e a n v i l l a g e e a r l y i n t h e
1 7 t h e e n t h c e n t u r y . B l e n d i n g m e m o r y a n d f i c t i o n , t h e e d u c a-
tor Younghill Kang describes a yangban family that is as
idealist and healthy as Master Yun's family is dysfunc-
tional. His account is almost lyrical, and it gives students an
appealing, provocative look at the values that undergirded
e l i t e K o r e a s o c i e t y i n t h e h e y d a y o f t r a d i t i o n a l g o v e r n-
ment, just before the Japanese took control. If Ch'aee's novel shows
the dark reality beneath the Confucian ideal, this work shows
how that ideal functioned in the best of families. In it, one
c om e s t o u n d e r s t a nd t h e i n t e r p l a y o f C o n f u c i a n i s m , B u d-
dhism and nationalism; one sees the deep appreciation the
rural elite had for education and for nature; one comes to
understand the role of class and gender within an affluent
family. The depiction of the responsibility family members
felt for each other and for serving society is particularly pow-
erful. The memoir illustrates, in readable prose and concrete
detail, many of the major features of standard historical nar-
ratives. And it does it in such a humane way that students
love it. Context is not the problem that it is in Peace Under
Heaven.

The primary difficulty presented by Grass Roof is
that which teachers find in most works of its type: the prob-
lem of representation. It is easy, reading this work, for stu-
dents to conclude that most all Korean families were loving,
 hierarchical, committed to study and to a thoroughly Confu-
cian ethical system. The complexity of society gets little at-
ention. One would hardly dream, reading this, that the Japa-
nese already were insinuating themselves in Korea society,
or that the Yi dynasty was corrupt and ineffective, or that
commoner classes (and most yangban) strayed far from the
norm. The danger in this work thus lies in the pull toward
essentialism. Students (and teachers) reading it, all too eas-
ily are led to conclude that society did indeed fit the elite nar-
ratives, that the complex reality illustrated by Master Yun was
exceptional rather than typical. It thus becomes the teacher's
task, when assigning Grass Roof, to complement the story
with the complexity that really characterized Korean life then.

One of the most interesting books available on Ko-
rea today is Laurel Kendall's Life and Hard Times of a Ko-
orean Shaman,' a 127-page narrative of a woman ("Yongsu's
Mother") who makes her living late in the 1970s as a shaman.
As far removed as one could imagine from Kang's idealistic
village or Master Yun's hypocritical surroundings, her world
is complex, economically difficult, full of prejudice, trouble,
and human failings. Concrete and realistic, it presents a stun-
ing picture of everyday life in urban Korea of recent times.
On the most apparent level, it is most useful in explaining the
role of shamanism in contemporary Korea: the way a person
becomes a shaman, the nature of shamanistic practices, how
and when people turn to shamans, the importance of women
in that profession. But Life and Hard Times tells us much
more about modern Korean life than that. It is especially rich
in depicting gender and economic relationships, as well as
the impact of the Korean War and the American-Communist
struggle on the lives of real people. It also shows the strength
and earthiness of poor women. The fact that a video is avail-
able to supplement it makes the ethnography even more use-
ful.10

Despite all of these strengths, I have found that the
Kendall work should be used in class only with special cau-
sion and preparation, primarily because it plays too much,
and too easily, into student prejudices about The Other.
Yongsu's Mother is earthy and profane; her family has treated
her cruelly; she practices divination and performs shamanis-
tic kuts. And students typically react to her instinctively as
"superstitious," "backward," or "ignorant." A book of this
sort about someone in the United States, where students
understand from personal experience the complexity and di-
ergy of urban society, would work fine. When they read an
account of this sort about a country many of them already
consider as less developed, they instinctively give in to
Orientalist impulses, to seeing Koreans essentially as super-
itious and primitive. This tendency is not a wholly negative
thing; it presents opportunities for a teacher, to help stu-
dents learn, and to help them evaluate the similarities be-
 tween practices that we often call "religious" in our own tra-
dition and "superstitious" in others, to push them to a
greater understanding of just how diverse a place like Korea
is. But to do this with Life and Hard Times, the teacher must
be prepared to spend a great deal of time, time that may not
exist in the rushed schedule of a survey.

One of the most usable supplementary works, for
me, has been Richard Kim's Lost Names, which details his
own childhood in northern Korea under the Japanese occu-
pation. Refusing to say whether the work is fundamentally
true or fictitious ("There is neither pure 'nonfiction' autobi-
One of the difficulties is selecting readings for the Korean section of a course. They illustrate the fact that historical narratives of Korea’s past are scarce, forcing history teachers to rely heavily on novels and ethnographies. A developing exception to this generalization is the appearance recently of several works on the 1980 Kwangju Uprising, but even the most important historical events and topics of the Korean past—the March First Movement, Kim Daejong’s trials and political triumphs, the colonial period generally—have not been treated adequately in works accessible to students. They also give evidence to the difficulty of using supplemental works in a field in which readers lack adequate context. Even the best stories can produce the opposite of what their writers intend when read without an understanding of the setting; they may present teaching opportunities, but they also can lead to miscomprehension. These works highlight too the inadequacy of the non-specialist professor feels when selecting readings for the Korean section of a survey. With a limited number of works from which to choose, a proneness to timidity about not knowing the field well, and a worry that student ignorance may render otherwise solid books problematic, the teacher is tempted to opt out, to avoid

Korean books in favor of time-tested works on China and Japan. The growing realization that all of East Asia matters, however, makes that option unacceptable. It pushes the teacher to proceed, timid or not, finding satisfaction in the knowledge that those demands by Korean scholars in 1974 are now, a quarter of a century later, beginning to be taken seriously.

1. The approximate figure for China derives from the fact that OhioLink provides totals only as high as 5,000; under that number, figures are given precisely.


5. Ch’ae Man-Sik, Peace Under Heaven (Armonk, N.Y.: M. E. Sharpe, 1993); quotation from back cover.

6. Ibid., xii.

7. Ibid., back cover.

8. Younghill Kang, The Grass Roof (New York: W. W. Norton and Company, 1975). Another problem with this book is that it is out of print. Rights are held by the Asia Society, which I have found willing to grant permission to reprint it, free of charge but with acknowledgment, for classroom use.


12. See, for example, Linda Lewis, Laying Claim to the Memory of May: A Look Back at the 1980 Kwangju Uprising (Honolulu: University of Hawaii Press, 2002), and Henry Scott-Stokes and Lee Jai Eui, eds., The Kwangju Uprising: Eyewitness Press Accounts of Korea’s Tianamen (Armonk, N.Y.: M.E. Sharpe, 2000).

Betwixt and Between: Korea as a Bridge Between China and Japan
Stephen R. Smith
Wittenberg University

I am a cultural anthropologist with a focus on Japan studies. Teaching at a liberal arts college, however, I find that I have been transformed from a Japan specialist into an East Asia generalist. And, as with anyone who has ever taught an Introduction to East Asia course, I struggle with the problem of how to introduce material about, and establish the importance of Korea.

I have tried teaching all three counties at one time in a single chronological development, but it didn’t work well. Students could not keep straight which country we were talking about. I have also tried teaching China, then Korea, and finally Japan, tracing the dominant flow of influence from west to east. This format was adequate. However, the most satisfactory format for me has been one of presenting the two contrasting poles, China and Japan, then discussing Korea as the middle ground, both literally and figuratively.

Any familiarity with East Asian history provides plenty of examples of Korea as conduit between China and Japan, or simply as being caught in the middle. Admittedly, most of the flow is from the Middle Kingdom. Some religious-philosophical ideas, such as Confucianism and Daoism, begin in China. Others, such as Buddhism, first enter China then pass through Korea to Japan. It is relatively easy to give an extensive introduction to the ideas (and impact) of Confucius, Mencius, and Ju Xi when dealing with China, then contrast the late and local development of Confucianism when dealing with Japan, and end the semester with a discussion of Confucian hypertrophy in Choson Korea. Similarly, it works well to discuss perspectives and policy on modernization when first presenting China’s reaction to colonialism, later contrasting Japan’s commitment to transformation, and inevitably discussing their impact in the Hermit Kingdom.

Likewise, the history of war and conquest offers plenty of examples where Korea is caught up because of its fate as being geographically the “Poland of the East.” Territories of earliest Korea were subject to either Chinese military attack or simply the recurrent flow of Sinicized populations, while other areas turn to Japan for support or flee to Japan. Most dramatic of all are the Mongol attempts to invade Japan, balanced by Hideyoshi’s failed conquests of China, where, in both cases, the Koreans are the greatest losers.

I have tried a number of readings to balance Korea in the teaching of introductory East Asia. The following titles have proved to be most successful for me.

BASIC TEXT

Fairbank et al. is, frankly, a bit dry. The works of Conrad Shirokauer are much more readable and filled with memorable anecdotes. However, East Asia is comprehensive in general and, more importantly for this discussion, has material on Korea in particular, which Shirokauer does not.

TRADITIONAL SOCIETY: COMPARISONS (China, Japan, Korea)


These three books create a delightful set and lend themselves to lots of comparisons. All three are autobiographies, which makes them not only more personal and therefore more attractive for students, but also opens the door for discussions about objectivity, the Roshomon Effect, and outright self-serving text. All three books date from the late "traditional" period: Qing China, Tokugawa Japan, Choson Korea. Most of the people in these books are elite (literati, samurai, courtiers and consorts) but their lives do not match the perfection that we expect from studying Confucian principles. Instead, they fall madly in love or simply fall mad; they are often dissolute and failures, rebelling against the expectations of their class or clinging to them desperately.

MODERNIZING SOCIETY: COMPARISONS (China, Japan, Korea)


These three books work well together when focusing on modernization and contemporary East Asia. In all three books the focus is on family dynamics in changing times. Daughter of Han is about an extremely poor Chinese woman and her family during the colonial period, from the late empire through the Japanese invasion (1860s-1930s). Haruko's World tells about a village family moving from farming to participation in Japan's (post-) industrial economy and politics (1970s-1990s). While the first two books are intimate portraits of the lives of specific families, Lett's book is a more abstract presentation of middle class families reconfiguring certain "traditional" Confucian values to create status in Korea's burgeoning consumer society (1990s).

FAMILY AS "HOOK"

It may be evident from my recommended texts that I find family to be a particularly interesting institution in its own right and useful as an educational focus because of the way it connects with the rest of society. I would like to suggest, therefore, analysis of family (descent, marriage and domestic organization) as a way of involving Korea in a comparison with China and Japan. The traditional Chinese family is known as the jia ("jyah"), the Japanese is the ie ("ee-ch") and the Korean is the chip ("chip"). The model for analysis of these traditional domestic patterns that I am suggesting is called "The Five Patris" and builds on ideas of Linda Lewis. The five "patris" are patriarchy, patrilineality, patronymy, patrilocality, and patrimony, and serve as a mnemonic device for identifying points of comparison and understanding the dynamics of traditional Chinese, Japanese and Korean families.

Patriarchy refers to the gender allocation of power. Patriarchal families, or societies, allocate more power to men than women, making women generally subordinate to men. The alternatives to patriarchy would be matriarchy and egalitarian society. (While there have been egalitarian societies, there is anthropological debate over whether there has ever been a matriarchy.) Even in patriarchal societies, which value men more highly and subordinate women, all women may have power in particular spheres and some individual women succeed in being powerful in their own lives. Patrilineality refers to what descent group one belongs to, specifically father's "kin" in this case. There are several alternative descent patterns, including matrilineality, which is membership in mother's kin group. The importance of being recognized as a member of father's kin group and not mother's, or the reverse, is difficult for Americans to understand because we don't do it. Our descent system is bilateral and recognizes parentage on both sides equally, although our practice of patronymy reflects a history of patriarchy and patrilineality. Patronymy refers to whether persons in the family have a name designating membership in the father's descent group. Patrilocality (also called virilocality) is a term for post-marital residence pattern, which, in this case, means that the couple live with, or near, the husband's family. While Americans generally expect that a couple will set up an independent household (called neolocality), most people in the world expect that either the bride or the groom will join their spouse's multigenerational family. Matrilocality (also called uxorilocality), or living in the wife's natal residence, is just one of many alternatives. Finally, patrimony is the estate that is inherited from one's ancestors and is used here to raise the issue of who inherits. (Obviously, matrimony is not an antonym or alternative action.)

Jia: The Traditional Chinese Family

After a general introduction to Northeast Asia, I always start with China. China is the most powerful influence in the region, and many of the most important concepts in East Asia start in China. Central to any discussion of East Asia is Confucianism, and it is useful to see the jia as Confucianism manifest in domestic organization. Certainly the jia is patriarchal. Following the Five Relationships, husband predominates over wife. Or, more generally, the ideal woman should follow the Three obediences: be obedient to her father when she is young, to her husband in middle age, and to her son in old age. Until the day he dies, the eldest male is, at least in theory, the source of all authority. The jia is imbedded in a strongly patrilineal kinship system. Children are born into their father's lineage, and take their father's family name (patronymy). A wife keeps her natal patronym, a fact that may be taken as indicative of her permanent marginality in her husband's patrilineage. Children are extremely important in the Chinese family and sons are in particular. Of course, Confucius said that the most unfilial act is not having progeny, and sons are necessary to perform lineage ancestors rituals. Sons also become the next generation of lineage members. Daughters, on the other hand, will leave the lineage upon marriage and become the responsibility of their husbands' lineages. Daughters will leave their natal lineage not only figuratively, but also literally. The Chinese post-marital residence pattern is patrilocality. This means that sons stay in their natal household and bring in wives to join them, while daughters leave upon marriage and move to their husband's house. Patrilocality, even more than Confucian values, goes a long way toward explaining the lower status and inferior treatment given to daughters in Chinese history. Sons stay with mother and father, working together to build the family economy and taking care of their parents in old age; daughters leave. Grooms remain in a familiar and supportive natal family where they know the rules of proper behavior; brides go off alone as strangers in a new environment. If family resources are limited, why would anyone invest any more than necessary in a daughter? One would be handing over resources to another family. The fact that daughters leave also makes sense of how Chinese allocate the patrimony. Only sons inherit. To give inheritance to daughters would be like giving it away. The far more interesting aspect of Chinese inheritance, however, is that it is
partible. Every son who is married (i.e. an adult) has a rightful claim to a portion of the family patrimony and may, at any time, demand partition of the family holding so that he may receive his share. At partition, each son receives an equal share of the family value, except the first son who receives a double portion with which he is expected to support his aging parents. The tension between patriarchy and partible inheritance has a profound impact on Chinese families and Chinese society. Sons growing up together, working together with their parents, sharing a roof and a stove, may develop an efficient and diversified family economy. Financially it is usually very beneficial to keep the family together, no matter what other interpersonal problems exist. Not surprisingly, a multigenerational household with as many married couples and their children, known as the “joint family,” is the Chinese ideal. When partition takes place, and all resources are divided, it may well be that the allocations are not large enough to support the newly splintered segments. It was in recognition of this impact that partible inheritance was instituted in the Qin Dynasty (221-206 B.C.) to undermine the power of feudal families. The consequence of this inheritance pattern is that there has been great social mobility through two millenia of Chinese history, with poor families growing rich, powerful and large under the guidance of a wise or demanding patriarch, only to have the family enterprise collapse back to poverty again in a few generations because of partition.

**Ie: The Traditional Japanese Family**

Japanese society and family organization are patriarchal. Although Confucianism has a long influence on Japan, its impact was slow to develop until the Tokugawa Period (1603-1868). The status of Japanese women can better be understood as a long decline that accompanies the end of civil society (Heian Period 857-1185) and the rise of feudal, military society, a process in which Confucianism may be less a cause of subordination than a rationalization. What is striking about male authority in the ie is that, unlike its Chinese counterpart, the head of the ie is not the eldest male. Rather, the eldest male goes into retirement around age sixty and leadership is passed on to (ideally) the first born son, who is then in vigorous middle age. The former head of the ie and his wife move to a smaller room or to an outbuilding. Although the new head probably makes decision in consultation with other family members, his is the voice of the family and he is granted final authority. To better understand the kinship dynamic, one should start with the issue of patriarchy. The most important difference between the ie and the Chinese jia is that the Japanese patrimony is nonpartible. In a perfect Japanese world, there is at least one son and he inherits everything. That first son will stay in his natal house with his parents, eventually taking over headship (male primogeniture). When he marries his wife will join him (patri locality), but all of his siblings must leave the house when they marry. The bride of the household head is removed from the register of her natal family and placed on the register of her husband’s house. Both she and her children take her husband’s family name (patronymy). Unlike the Chinese pattern where multiple married couples in each generation is possible and desirable, the Japanese ie pattern permits only one married couple, and their unmarried children, in any given generation. This configuration is known as the “stem family.” But, what if there are no sons? Unlike the Chinese who are under strong ideological pressure to produce their own sons or, if they must, adopt the maximally close male relative, the Japanese are relatively relaxed about adopting sons... but as adults. If there are daughters, but no sons, a family will have a daughter marry (to a noninheriting man) and then adopt that son-in-law. A married-in son-in-law moves into his wife’s household (matrilocality), changes his name to her’s, and eventually succeeds to headship of the ie but, in these circumstances, his patriarchal authority may be challenged or overridden by his wife or father-in-law. (A pattern of ready adoption makes sense in the context of Tokugawa history. The population of Japan remained stable at about 35 million people for most of that period. If parents are only replacing themselves, then the average couple has only two children, and one family in four has no sons.) Although superficially patrilineal, the Japanese family is more concerned with successful continuation of the ie than with the niceties of consanguinity. What really counts is shared residence and participation in the ie enterprise. Even unrelated people, permanently living in the house, are listed on the ie registry along with consanguines. This primacy given to location, or “frame,” over kinship in the ie has led many to classify Japan as not patrilineal but as a “house society.”

**Chup: The Traditional Korean Family**

The chup of the Choson Period (1392-1910) is the model for the “traditional” Korean family. Having identified important differences between the Chinese and the Japanese traditional families, we will see that the chup contains elements of each. The chup is unquestionably patriarchal and, as in China, the eldest male is formally the source of household authority until his death. The Korean descent reckoning is patrilinal and became more important during the Choson Period, not simply because of Korean hyper-Confucianism, but also because carefully proven father-son ties were necessary to justify claims of elite yangban status. Being able to claim yangban descent was prestigious (and still is) but, more significantly, it was absolutely necessary for entry into powerful and rewarding government service. Not surprisingly, children take the name of their father’s patrilineage, and wives keep their natal patronym. While the three “patris” addressed so far are very Chinese, the other two seem (almost) Japanese. Inheritance of wealth and succession to chup headship passes to the first son (male primogeniture). His wife joins him in his natal family (patri locality), just his sisters leave to join new families when they wed. However, the eldest son is responsible for making sure that his brothers are financially set and provided with reasonable domestic circumstances. Therefore, when younger brothers wed, they stay in the natal household and bring in their wives (patri locality) for a number of years while arrangements are made. If all goes well, the non-head couples eventually move out to houses of
their own (neolocal post-marital residence).

In conclusion allow me to acknowledge that Korea is less well known to most people, including most East Asia specialists, but it should be included as an integral part of the regional dynamic. One way to make the most of Korean material is to present the land as the middle ground between China and Japan, the space across which ideas and armies pass. Korea also can be dealt with as a synthesis in the Northeast Asian dialectic, where contrasting elements of China and Japan meet and influence indigenous culture. One useful tool in such an analysis is the “Five Patris” model of traditional family organization. Using this model not only highlights the dynamics of the Korean family, and underscores the socio-cultural differences between often conflated China, Japan, and Korea, but it also naturally leads to a review of previously analyzed material each time it is applied.

<table>
<thead>
<tr>
<th></th>
<th>CHINA</th>
<th>JAPAN</th>
<th>KOREA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Patriarchy</strong></td>
<td>Yes, Oldest man is head until death</td>
<td>Yes, middle-aged man is head until oldest retires</td>
<td>Yes, Oldest man is head until death</td>
</tr>
<tr>
<td><strong>Patrilineality</strong></td>
<td>Yes</td>
<td>Yes, Superficially, but really &quot;house&quot; org. with extensive adult adoption</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Patronymy for children for wives</strong></td>
<td>Yes</td>
<td>Yes, but wife’s patronym for adopted husbands and children</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Patrilocality</strong></td>
<td>Yes, all sons stay; daughters marry out</td>
<td>Yes, for first son but non-first sons must marry matrilocally; if only daughters, adopted son-in-law marries in</td>
<td>Yes, for first son; non-first sons begin patri-neo or later move neolocally</td>
</tr>
<tr>
<td><strong>Patrimony</strong></td>
<td>Partible, 2 parts to first son, equal parts to other sons</td>
<td>Nonpartible, everything to the first son or first daughter if no son</td>
<td>Quasi-partible, first son inherits all but must set up younger brothers</td>
</tr>
</tbody>
</table>

N.B. I wish to underscore and clarify the significance of the word “traditional.” The family patterns identified by using the five patris are (hegemonic) ideal patterns from the past. Regional and individual circumstances often make a difference. Class differences may exist. And the family patterns may vary over time. The Chinese family pattern (jia) predominates for all Chinese classes for two millenia, but the Japanese (ie) and Korean (chip) family patterns identified here were primarily elite patterns (samurai and yangban, respectively) that were fully articulated in the last pre-modern periods (Tokugawa and Choson periods). The ideal patterns of the past are being radically altered by economic and political circumstances today; for an example, one need only consider the impact of the one child policy in China. I will refer to these family patterns in the present tense and ideologically they continue to be influential, but their predominance is of the past.
Korea in the Curriculum: Exemplar and Exception
Jennifer Oldstone-Moore
Wittenberg University

Introduction

For several years I have been teaching survey courses on East Asia. I have found that including Korea in the curriculum of these introductory courses adds layers of complexity and richness to the course, though it also presents some pedagogical challenges. My strategy for incorporating Korea in the East Asian civilization course has been to use primary sources in a comparative context organized by theme. In this manner, the Korean sources advance the general theme of “traditions and transformations.” It provides vivid examples of both the appropriation and transformation of Sinitic culture in Korea, and the memorable aspects of East Asian civilization unique to Korea, thus giving a more complete and coherent view of East Asian history and civilization. Using sources advances other goals I have set for the course: to present East Asian civilization in a memorable way, to pique student interest in the complexities and possibilities of East Asian culture, to feel an emotional affinity with the peoples of East Asia, to understand current East Asian concerns and events, and finally to better hone the students’ analytical skills.

The themes that emerge from the clusters of sources that I use reflect my training as a Confucian specialist. Tracing the vicissitudes of Confucian inspired ideals and political structures gives students a tool for approaching often difficult materials. Korea’s distinctiveness lies in the overt appropriation of Confucianism and elite Chinese culture, especially manifest in the Choson dynasty, the “model Confucian state;” this overlays a native culture that is in many ways at odds with Confucian ideals. By the time we reach Korean material in the course, we have already considered documents from China and Japan, noting the distinctive Japanese thought that sometime rejects and sometimes appropriates Chinese learning. Korea provides a different expression from the combination of similar elements, creating a particular, unique manifestation of East Asian civilization.

The following are suggestions for clusters of sources that can be used to draw out important aspects of Korean civilization, as well as reinforce and/or challenge materials covered in Japan and China. Each source is taught individually, contextualized in a wider narrative. I like to begin with a source that I find compelling and rich in possible themes, and then to find corresponding sources that make particularly striking comparisons for later lectures. Throughout the semester I remind students of connections between current material and that already covered.

Samples of Source Clusters

Comparison No. 1: Premodern Ideas of Beginnings and Identity

Korean Sources: “Story of Tangun” (Lee, Sources I, pp. 4-6), “King Chinghun’s Monument” (Lee I, 39). These sources show, respectively, the distinctive myth of origin of the Korean people, and Korean appropriation of Chinese political ideals and language early in its history. These sources can be compared to Chinese myths of culture heroes, oracle bone inscriptions, and the Metal Bound Box from the Shu Jing. For Japanese sources I’ve used myths from the Kojiki and Nihongi, and the Seventeen Point Constitution of Prince Shotoku. Questions for class discussion include: How do people of these civilizations identify themselves? Where do they come from? What is their relationship to outsiders? Whence their customs? What are common themes—overt and subtle—in the ideal governmental structures espoused by each?

Comparison No. 2: Premodern Attitudes toward Chinese Culture and Civilization

Korean Sources: Invention of the Korean Alphabet (Lee, pp. 515-20)

These readings consist of several short sources tracing the debate over using the Korean phonetic script hangul for writing Korean rather than Chinese characters. These sources show the way in which arguments were formulated to support continued adoption of Chinese civilization, and perhaps more importantly, the rationale of arguments that advocated innovation away from the Chinese model. Japanese sources that cover similar issues include Kibatake Chikafusa, Records of the Legitimate Succession of the Divine Sovereigns and Motoori Norimaro, On the Emperor and Japan. Chinese attitudes toward things non-Chinese can be examined in Han Yu, Memorial on the Bone of the Buddha.

Questions for class discussion: How is Chinese culture viewed? What makes us distinctive? How do we assess outsiders and their influence? What makes apologists defensive or uncomfortable in their arguments?

Comparison No. 3: Responses to Imperialism in the Nineteenth Century


There is a striking divergence in the varied responses within and between East Asian states to imperialism and European culture. Many Koreans of this time were as staunch as conservative Chinese in defending Confucian universalism and rejecting things Western; dissent also was frequently couched in Confucian terms. Sources used for Chinese responses include Feng Guifen, “On the Manufacture of Foreign Weapons,” and Chu Chengbo, “Reforming Men’s Minds Comes Before Reforming Institutions.” Students are particularly responsive to the issues of this century after they have read the Qianlong emperor’s letter to Lord Macartney as background. Variation in Japanese responses include Aizawa Seishisui’s Preface to New Proposals and National Polity,
and Sakuma Shozan’s Reflections on My Errors. The Charter Oath and Imperial Rescript on Education show the startling differences in Japanese response in the Meiji era compared with Korea and China of the same period; they also show the continuity of political ideals established in the sources from premodern East Asia.

Questions for discussions: What are the variety of responses to encounters with the West? How is the West evaluated vis-à-vis native civilization and culture? What are the reasons and rationale given for change, or for preserving traditional ways?

Comparison No. 4: Twentieth Century Developments

Korean Sources: Chang Chiyou, “We Wait Today” (Lee II, 422), Slogans of the Korean Communist Party, (Lee II, 462-63).

This section does not have a defining theme; rather, it provides poignant moments to help students remember and respond to significant developments in the twentieth century which are relevant to understanding contemporary East Asia. The first source illustrates Korean nationalism in response to Japanese imperialism; the second provides some (unexpected for many students) slogans from Korean Communism. Fruitful sources from China and Japan include Chen Duxiu, “The Way of Confucianism and Modern Life” and the Draft of the Basic Plan for Establishment of Greater East Asia Co-Prosperity Sphere from pre-war Japan.

In the modern section, I have also used longer works in addition to the shorter primary sources. In teaching Korea, Richard Kim’s Lost Names, another text about Korea under the Japanese, has been extremely well received, even by the most jaded students.5

Using Sources in the Course

All the sources are contextualized in a broad historical narrative, a consideration of social and political structures, religious ideals and schools, literature, and economy. Individual classes include lecture and discussion; assessing sources is the basis for class discussion. In smaller courses I have required weekly written assignments and oral presentation of sources. Frankly, these have not been as successful as discussing the source in class. There is definite benefit of picking apart a source together in class, talking through wrong guesses, and demonstrating how specific source material relates to the generalizations of the lecture. I make it a point to refer back constantly to sources previously studied.

Students are alerted at the beginning of the semester that exams require a familiarity with and understanding of primary sources. Exams include a source identification section, in which students must identify sources by name, date and significance. The essay test requires reference to a specified minimum number of sources (I encourage more than the minimum) as a way of bolstering the points made by the student in the essay. Although some see this as a nervous, others realize that having prepared for the source identification section, they have the foundation of an essay already in place.

Sources are also necessary knowledge for a newspaper project at the end of the semester. For this project, students find two long articles on different topics about East Asia from the New York Times, the Washington Post, or the Christian Science Monitor. For the project, students outline the content of the article, and analyze the article by relating it to the course’s themes and topics, including relevant primary sources. Thus students apply skills honed and material covered in class to contemporary events.

Using primary sources is a way to integrate Korea into an existing course on East Asia. Sources give students concrete materials with which to interpret and narrate aspects of East Asian civilization in exams and projects. Organizing patterns and themes become more meaningful with a wider basis for comparison, and the sources provide a means of connecting the histories and cultures of East Asia when similar events are told from different perspectives.5

1. I welcome comments and questions on this paper. My contact information is joldstonemoore@wittenberg.edu.


3. Myths of Chinese culture heroes can be found in Anne Birrell, Chinese Mythology, (Johns Hopkins, 1993). The others are in the second edition of DeBary, Sources of Chinese Civilization (Columbia, 1999). The Japanese sources are widely available, including in the Columbia sources.

4. A good excerpt from this letter is found in Sau-yu Teng and John K. Fairbank, China’s Response to the West (Harvard, 1979).

5. Richard Kim, Lost Names Scene from a Korean Boyhood, (University of California, Berkeley, 1998). The article and interview in Education About Asia (4:2, Fall 1999) provide an excellent guide to teaching this book.
An Asian’s View of America
By Jianbin Zeng
UBCHEA Visiting Scholar at St. Mary’s College of Maryland
(Fudan University, Shanghai, P.R. China)

Since an Asian view of the U.S. is such a broad topic, I will focus on a few main points: how China views America contrasted with America’s view of China; next, China’s post-September 11 views of America; and then, US-China disagreements; and finally, how one might discuss these views with students.

Once there was a window. It was very narrow and offered a limited view seen through glass colored by whichever government was in power at that time. From China, the view of America was not of the vast landscape of “America the Beautiful,” but pieced-together glimpses of biased news reports and the altered realities of America portrayed by television and movies. At the same time this “stained glass” Cold War window was used to show all the evils of Imperialist America to the Chinese people, the American government was using the window to vilify Communist China. Over time, this window has been slowly renovated. As relations between China and the U.S. have gradually improved, Chinese citizens have been allowed to come see with their own eyes the reality of America and bring this new vision home to share with other countrymen. Americans are wealthy, friendly, happy, and sincere. They are proud of their human rights, freedom, and democracy and are eager to spread these concepts outside their country and convince other nations of the benefits of their way of life. As the leader in world trade, science, and education, America is viewed abroad with admiration despite cultural and political differences.

One of the cultural differences with China is in how American families interact with each other. American children sleep in their own rooms away from their parents, obtain their own cars in high school, work their own jobs to keep and spend their own money, and eventually make their own decisions about college, marriage, and career. This freedom to live independently as a family member is very different from Chinese parent-child relationships in which Chinese parents are involved in all decisions concerning their children’s education, marriages, and careers. They are also involved in the raising of their grandchildren. As a result, parents and grandparents are respected and cared for when they are too old to take care of themselves. It is not unusual to find three or more generations living under one roof. All this “parental caring” creates a culture of collectivism and respect for the experience that comes with seniority.

The honoring of seniority and family relationships also translates to all other relationships. For example, at my home university in China, department heads visit faculty homes on holidays, special occasions, or during serious illnesses. Seniors in neighborhoods are often highly respected. The Chinese tend to settle down in one fixed location and spend their entire lives in these close communities, very much like the Chinatowns of America. A parental role is also played...
by the Chinese government “caring” in great detail about housing, medical care, and insurance.

Another cultural difference with China is in America’s educational system. Most Chinese, especially university students, have a high opinion of the American educational system, and not just because many American universities are ranked highly internationally. The American educational system is pedagogically flexible and offers wide selection of courses. Degree programs are well-rounded. American students enjoy the freedom of taking courses from a variety of disciplines. There is also a higher concentration of internationally recognized experts for students to access. American students, as a result, are stronger in such practical skills as oral presentation, communication, and creative thinking. Chinese pedagogy, by contrast, is rote memorization so students acquire vast amounts of data and do well in standardized exams. However, they lack opportunities to create presentations or to learn practical applications of the subject under study. A small class consists of about 40 students compared with 25 in America, where one easily finds oneself actively involved with students of various ages and academic backgrounds. The larger Chinese classes result in less access to facilities, materials and student-teacher interaction. American students interact more with their instructors than Chinese students do because Americans are raised to ask questions while Chinese are raised to accept whatever the text or teacher puts forth.

A talk on Asian views of America would not be complete without mentioning the after-effects of the September 11th events. Let there be no doubt that Chinese people condemn terrorism and send sympathy and condolences to all the victims of these outrageous crimes. In the days immediately after the attacks, China made every effort possible to host a safe and successful APEC conference in my home city of Shanghai, which could have been a possible target of terrorism. During this conference, its leaders, including President Bush and President Jiang Zhemin, stated their determination to fight global terrorism. The common enemy we are facing now is Osama Bin Laden and the Taliban regime in Afghanistan. They not only attacked America, but also are held responsible for the destruction of historic Buddhist statues in Afghanistan, as well as for the terrorist activities in the Xinjiang Autonomous Region of northwestern China. For years, China has been fighting against terrorists who were active along border areas in cooperation with Kazakhstan, Tajikistan, Russia, Kyrgyzstan, and Uzbekistan. Early this year, right after President Bush’s China visit, a U.S. FBI office was established in Beijing in a joint effort to strengthen international anti-terrorism cooperation. So the window between us opens wider.

However, for the people in both countries, the window will unfortunately always be there. It will be colored by media and government distortions which will leave each side with an altered view of realities. This is where misunderstandings and disagreements seep in like cold drafts from around the window frame, despite the interest in and goodwill of Chinese and Americans for the other’s culture and society. Two recent examples stand out in this respect. The first example is the U.S. bombing which hit the Chinese embassy in Belgrade, Yugoslavia, in May, 1999. The Chinese version of the incident was that it was a deliberate invasion of Chinese territory and a severe violation of the human rights of those who died or were injured. The Americans reported it as a “mistake.” The second example took place on April 1, 2001, when a U.S. Navy aircraft and a Chinese fighter plane collided over the South China Sea. The Chinese pilot was missing and the American plane landed safely at a local airport on Hainan Island, in China. Americans were angered by the wait for the return of the crew and the aircraft, while Chinese were grieving over the death of the pilot, Wang Hai. He left behind a wife and a 5-year-old son, and was remembered in many ways in China, including being given an honorary title issued by the military and having a monument built in his honor in his hometown. Luckily, both countries have overcome these problems in a responsible and peaceful manner. Yes, only when both countries work to resolve their disagreements, and focus on their successes diplomatically, and only when the media on both sides stop labeling each other as an evil, rogue, arrogant, or terrorist country, can people of both countries have a more unbiased, objective view of each other. When we stop pointing fingers at those on the other side of the window, we stop blurring our views with unproductive fingerprints.

China is more than the limited stereotypes Americans might have of it such as Kungfu martial arts represented in Bruce Lee, Jackie Chan, and Jet Li movies or Chinese food they have tasted. Likewise, America is not simply a wealthy and free country with people driving luxury limousines and living in spacious villas. America and China are two great nations with their distinct characteristics. Now, what would I have you teach your students about China? Open their minds to the views I have just shared with you.
“Somewhere between your heart and mine, there’s a window that I can’t see through.” Do you know this song? I think most of you know it. It is an old song from the United States. Today I am glad to be invited to open a window and ask you to join me to see the hearts of Indonesians, hoping that you will also open your hearts to Indonesians or any other nations to see.

“Happy Easter. You must be very happy to have the opportunity to celebrate Easter in a Christian country!” “How is Easter celebrated in the US? It must be a great celebration!” These are among the comments sent to me last Easter by friends back home in Indonesia.

All Westerners, including Americans, seem to be considered Christians by most Indonesians. Few Christians in Indonesia do not know Billy Graham. Much American Christian literature has been translated into Indonesian. Christian songs and Christian traditions, such as Christmas with its Christmas trees and Dickens’ *A Christmas Carol* or the Easter celebration with its egg-hunting and Easter Bunny, are widely imported from the United States through books, films, media or other ways. Thus an image of the United States as a Christian country is inevitable.

How does Christianity affect the perceptions of other Indonesians, especially those who are Moslems, who constitute 80% of the population? The Dutch, who occupied Indonesia for hundreds of years, first introduced Christianity. Consequently, Christianity was and still is regarded by most Moslems as the religion of the oppressor. As a mission-oriented religion, it might also be regarded as a competitor and threat to Islam, another mission-oriented religion. Over the years, as Christianity has been growing in Indonesia, some Moslems have been suspicious that Christians are trying to convert them to Christianity. These suspicions affect Moslem’s views of the United States as a Christian country, and this is made even worse by the fact that the American government seems to side with the Israelis on the war with the Palestinians. The long-standing war between the Palestinians and Israelis is not just a war between these two countries. It is viewed as a global war between Moslems and Jews. Moslems in Indonesia consequently regard the United States as the “friend” of the “enemy.” In addition, the United States’ “war on terrorism” and attack on Afghanistan, an Islamic country, creates new antagonistic attitudes among Moslems, especially radical Moslems, and thus puts the Indonesian government in a very difficult position. No country wishes to be accused of supporting terrorism, yet the U.S. invasion of Afghanistan has forced the Indonesian government to deal with angry people, not only Moslems but non-Moslems as well. A lot of Indonesians joined in prayer and concern for those attacked on September 11th, yet based on a survey conducted in October 2001, almost ninety percent of the people in Indonesia did not agree with the U.S. attack on Afghanistan.

How can Indonesians know that not all Americans agree with this war either; that not all Americans are against Moslems; that the American government does not necessarily represent the voices of the whole nation? Most of them get impressions from what they see in the media, just as Americans get the impression that Indonesia is a Moslem country which does not like Americans, from the same sources.

Indonesians are constantly exposed to stories and pictures in the media of rich people living luxuriously in big, tall, modern apartments, going to splendid restaurants, wearing expensive dresses. Because a great number of Indonesians are still relatively poor, mixed feelings emerge, and various images develop. A gap between poor and rich Indonesians is a big problem in itself. It becomes wider when other issues make the situation even worse.

Indonesia, with its large population, is known for its low-paid workers. Some American companies build factories in Indonesia to take advantage of this cheap labor. With no bargaining power, it comes as a shock to workers to learn that the shoes, garments or other products they make are sold at such high prices in the United States, and are worn by rich people.

Indonesia, still struggling with its own problems as a developing country, continues to need loans to build. It feels humiliated, angry, and helpless at the same time at the difficult pre-conditions for approval of loans or grants from the IMF and World Bank and the threats of embargo by the United States. Many Indonesians feel the United States is imposing its influence as a superpower both politically and economically. Indonesian youth who are learning democracy by trying to express themselves become angry when they learn that Indonesian soldiers who try to silence them have been trained by the United States army.

Now listen to Indonesian families, especially what mothers say to their children: “No television, no internet. It’s not for you; it’s for adults: too much violence, too much sex.” “My daughter saw too much television, now she dares to talk back to me. She never listens to me anymore.” “My son keeps chatting on the internet and playing computer games. His world revolves only around his computer.” One mother asked my advice: “My son is going to graduate from high school soon. He wants to continue his study in the United States. What do you think? Isn’t it dangerous? Will he forget his family?”

 Violence, a free lifestyle, narcotics, pornography, drinking and suicide are images that Indonesian mothers get mostly from the American media. Indonesians are quite religious people, or at least, they are trying to cling to traditional values. They are desperately trying to protect their children from being influenced by those issues mentioned above. I remember searching in vain for non-violent computer games for my nephew. All those products come from the United States or Japan, and they are full of violence, yet full
of enchantment for children.

Another issue that worries Indonesian mothers, which they learn from the media, is that American families and schools are too permissive in educating their children, which leads to what they regard as "rude" behavior towards parents and elders.

How do they know that the United States is not only Hollywood? How do they know that many American parents share similar struggles as Indonesian parents? How do they know that within the educational system in the United States there are constant arguments on issues such as disciplining children? A developed country, advanced technology, and the world of higher learning are the dreams of Indonesian students and parents.

"How are you?" This greeting and many other expressions, such as "good morning" and "thank you," are basic English idioms we learn in Indonesia. These idioms give us the impression that Americans are friendly and extroverted. However, listen to what a friend of mine who is studying in the U.S. said: "I still have difficulties in how to respond to the expression of "How are you?" As a foreigner, he was initially delighted to be treated in such a friendly manner, as he interpreted the expression as evidencing genuine concern for him. He was ready to share his feelings, so he was surprised to find out that it was only an expression of politeness. I have to admit that I am also still confused as to how to respond to this greeting. Sometimes, even before I finish answering, "I am fine, thank you. How about you?" (the lesson I learned from home) the person who asked the question has already passed me by. He/she seem not to expect any response, while most Indonesians interpret this phrase as a friendly gesture, genuinely asking how they are doing.

The definition of being friendly seems somewhat different from one culture to another. The Indonesian definition of being friendly is something personal and allows people to enter their private lives. For Indonesians, Americans are considered distant and unapproachable. Many Indonesians, even after they have been living among Americans for some time, have encounters with Americans that are only casual or business-like.

Twice I have lived in this country. I observed that most Asians, including Indonesians, do not hang out with Americans. They tend to hang out with their own countrymen/women. This is quite natural as one can speak one’s own language and feel at ease with people from the same homeland. Indonesians often seem to find it difficult to enter the life of Americans who seemingly have more self-composure.

During this visit, I am doing research on the Internet and its capability to connect people and accelerate globalization. I have been somewhat surprised to observe that people from different cultures do not really communicate although they are living and learning in the same environment. How then can they communicate well in the virtual world, when in the real world they meet daily but don’t really communicate or learn much from each other. I have observed that most foreign students, especially Asians, are unfamiliar with the American way of living or its educational system.

They are far from their families and have to struggle by themselves. They listen a lot and Americans speak a lot but no communication is created. How should American universities prepare themselves more efficiently to deal with the world coming to their campuses?

Many opportunities to learn from each other are passed by. Most Americans know little about the cultures of the rest of the world, even when they live with them. Must foreign students studying in the U.S. go home without a deeper understanding of Americans? People who have prejudices continue to maintain them, indeed might even see them grow, because they do not experience a personal touch in their lives. How can mutual understanding and a real partnership work well in this era of globalization without people really knowing each other? No window is created between the two hearts.

These last few months, I also experienced some difficulties entering the hearts of Americans. I was fortunate to be introduced to an American family before I came here and they have always tried to make me feel at home. Except for them, my relationships with other Americans were all formal ones. I decided to take a more proactive approach and become involved in a range of social activities. It worked. I got to know more American people and enter their personal lives. It’s just a matter of someone making the first move to increase personal communication. It’s just a matter of reaching out. It’s just a matter of listening more. It’s just a matter of opening a window for other hearts to see through.

**Drawings by Andrea Ind**

The alienation Indonesian students face in America

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A Shrinking World
M.G. Santhakumari
UBCHEA Visiting Scholar, Luther College

Thanks to United board for Christian Higher Education in Asia and the ASIANetwork conference program for giving me this opportunity to present my paper on the topic "A shrinking world."

First of all I would like to submit my sincere and deep concern and sympathy to all Americans for the immense tragedy that has resulted from the barbaric terrorist attack on the United States. This reprehensible act is a crime not just against the United States, but also against all humanity and the whole world.

The September 11th incident was a great shock to me personally and increased the stress and fear I felt while I spent ten months in a very small town in Iowa away from my family in India. Although I visited the United States in 1999, this visit has changed some of my views about this country. My most important observation after September 11th was the sudden impact on the social, economical, political and spiritual institutions, as terrorism became a challenging act. Many Americans know that India is a country which greatly values a closed family system and hence is culturally united. My first observation as an Indian was that I could feel a similar emotional response among the people of the U.S. after September 11th. It was also a surprise to me to realize that many people have become more religious, feeling the power of God.

It has been an enriching, wonderful and challenging experience to be a Visiting Scholar and to exchange and share with the American society views about India, its culture and traditions. My stay in the U.S. and my interaction with students, faculty and others at Luther College, Decorah, Iowa, as well as visits to many other parts of the country have shown me that Americans have recovered from their short-sightedness and many of them have come out of their “bubble” to see what is going on around them and also in other parts of the world.

Terrorism is a crime against humanity. Terrorists do not make distinctions in caste or faith. The whole purpose of terrorism is to hit out at innocents. This is an experience that India still has. I want all of you to make a note that India has traveled these gloomy dark by-lanes and roads of terrorism for the past two decades. I wish to emphasize here that India has been suffering from this cold war especially at her borders.

India, a democratic country, has experienced terrorism of various kinds in Kashmir, in the Punjab, and in the Northeast, with little success in arresting it for over fifty years. Countless innocent lives have been lost to the terrorist bombs and acts. Therefore, it stands as an example of a country; always looking for peace, which has dealt for a long time with anti-terrorist actions. It is also the largest country to offer to be part of the emerging international coalition.

The impression of the September 11th attack from the news coverage and reports has no doubt left all Indians in a state of shock of the grim reality. There has been understandable anger in the country for this evil act of violence killing 2,827 innocent victims including 250 Indians who had made the United States their home country. Every Indian feels that they are one with those who lost loved ones in the WTC attack. There are at least 53,000 families who felt the pain of this September 11th act; for terrorists have killed that many people in India over the last two decades. To support and join hands with the people of the U.S., the Embassy of India and the Indian American community held an interfaith prayer meeting, and a candlelight vigil was held at the Mahatma Gandhi memorial in New Delhi.

India consistently has highlighted the need for a unified international response to transnational and transborder terrorism. The links between terrorists groups operating in India and other countries are quite clear today to every part of the world and the role neighboring countries have played in allowing this scourge to spread has also been amply documented and understood. The people of India have expressed their grief and sorrow, and India declared a Day of Solidarity on September 18th as a memorial to the September 11th tragedy. A well-attended function was held to mark the day of solidarity.

To go back to the history of terrorism, India has been witnessing terrorist violence since 1980, initially in Punjab, since 1989 in Jammu and Kashmir, and in other parts of India. India has suffered 45,182 terrorist incidents in Jammu-Kashmir alone. Though for many incidents security forces were targeted, the majority involved attacks on civilians. Nearly 30,000 people, mostly women and children, have been killed in terrorist violence in Jammu and Kashmir involving both shootings and bombings. There have been terrorist activities responsible for 2,466 kidnappings and 791 cases of extortion since 1989, and this has resulted in extensive destruction of property in Jammu and Kashmir. There were attacks targeted on 780 educational institutions in a bid to destroy modern education, because the terrorists, with their fundamentalist ideologies, do not approve. On March 12, 1993, serial blasts in Mumbai resulted in the deaths of around 260 persons and injury to 700 others. The loss of property was estimated to be worth 270 million dollars.

On behalf of all the citizens of my country, I express my sincere thanks to United States as it is now working on a global-wide operation against terrorism. But I am sad to mention, that though progress has been made in the global campaign against terrorism, there were still terrorist attacks in Srinagar on October 1, 2001, where 27 were killed and 60 injured in the Indian Parliament house in New Delhi on December 13, 2001.

What I wish to emphasize is that the September 11th incident has been considered the most important global issue. Every national and international TV station broadcast news about this deadliest terrorist attack, and the public mood in India was reported to be buoyant. My sensitive question concerns the opinions of Americans who knew about the terrorist attacks in India, especially at the Indian border, and
how they discuss these issues.

The September 11th incident has also created a global awareness of terrorism among Indians, from school children who initiated processions with Indian and American flags shouting slogans against terrorism, to the Veteran freedom fighters who lit candles in memory of the American victims. India is always ready to provide support for the U.S. to fight against the menace of terrorism. President Bush's statement on the occasion of the 100th day after the terrorist attack in the United States was noted and well appreciated by millions of Indians because he condemned the terrorist attacks against India.

The images of horror perpetrated in New York and Washington D.C have raised a collective consciousness not only among Indians but among the whole world that now realizes that terrorism is the greatest threat to our times. I believe the Indian community has responded in many ways and expressed its collective challenge to uproot terrorism and bring peace, security and progress to mankind.

Most Indians appreciate the U.S. Government's step-by-step diplomatic approach toward terrorism before resorting to real force. This crusade is against terrorism, not against Islam. These are wise decisions and made India's cooperation with the U.S. more plausible. At the same time there are also doubts and fears among Indians that shutting down the Afghanistan base by the U.S. military will only cause it to migrate, possibly in part to India, i.e., Kashmir. If operations are intensified, something like September 11th might happen against Indian targets, and ultimately there will be terrific pressure on New Delhi to retaliate massively. This could lead to a confrontation with neighboring countries the likes of which we have not seen, in which nuclear weapons might be used.

The United Nations University Leadership Academy (UNULA) recently reported that citizens of both the U.S. and India now rank terrorism as the most pressing national and global concern. One in three Americans and 17% of Indians see terrorism as the top national problem, while 26% of Americans and 44% of Indians see terrorism as a global problem. Among Americans, the top five national problems are terrorism, war, personal safety, poverty and the economy. In India the top five national problems are terrorism, unemployment, poverty, over-population and the economy.

In addition, another major impact of September 11th is the crash in the high-tech marketing sector, and many Indians have returned home jobless, affecting the economy and lifestyles of many middle class families in India. The survey also reflects that while the impact of September 11th was global, the December 13th storming of India's parliament was not. This clearly shows that the coverage of international news is less important on American TV, and that this is why Americans have remained silent for years and have not been exposed to other parts of the world.

Our Prime Minister has awakened and has motivated each Indian to be part of this global war on terrorism. We must and will stamp out this evil from our land and the world. Leaving these political situations in the hands of leaders and policy makers, I would like to highlight the impact of globalization more generally. The world is shrinking slowly as globalization progresses daily. India is the leading country in the IT sector, and there has been tremendous growth in both human resources and the quality of computer-based education. The immigration of Indians to United States has risen more than two-fold in 2001. The number of Indians living in the U.S. is around 1.7 million, the third-largest Asian community after Chinese and Filipinos.

India's most prized resource in today's economy is its readily available technical workforce. India has the second largest number of English-speaking scientific professionals in the world, second only to the U.S. It is estimated that India has over 4 million technical workers, and over 1,832 educational institutions and polytechnics, which train more than 67,785 computer professionals every year. As India is racing to become the fastest-growing internet market, even faster than China, internet culture is slowly changing Indian traditions and culture due to Western impact, and many fear the loss of her cultural identity.

I leave a question for thought rather than summarizing or concluding. Is the world shrinking day by day because of Globalization or Americanization?
CONFERENC ECS, SNAPSHOTS
April 19-21, 2002
Lisle, IL

Wang Yingli playing the Guzheng

Teddy meeting with Freeman Student-Faculty Fellows

Norm and participants reminiscing about their Freeman College in Asia travels
Plan to attend the
11th Annual
ASIANetwork
Conference
April 12-14, 2003
Furman University
Greenville, SC

(Greenville/Spartanburg airport provides direct flights to & from Chicago, New York, Washington, Houston, and Detroit. Attendees departing from other locations may be required to transfer in Atlanta, Charlotte or another airline hub.)

The conference hotel will be located on Greenville’s Main Street, an impressive success story of small town urban renewal. Supper in the hotel or in one of the Main Street restaurants variously specializing in Thai, Japanese, tapas, northern Italian, French, Low Country Carolina, and gourmet Southern (really) cuisine. Dessert at Coffee Underground is highly recommended. “Downtown Alive,” a series of free outdoor concerts will be underway on Main Street’s Piazza Bergamo.

Friday, April 11, 2003: Preconference Tour 9:00 AM-4:00 PM:
“Azaleas, Avatars, and the Mysteries of Southern Mill Village Life”

The weekend of April 12 is often the height of the azalea, dogwood, and wisteria season in Greenville. After passing Jesse Jackson’s boyhood neighborhood the tour will explore several old mill villages which formed the basis of Greenville. Specialists in local history will guide the group through an understanding of mill culture born from Northern capital and Southern labor. Shoeless Joe Jackson (Field of Dreams) began his career on one of the local mill baseball teams. This pocket of Southern textile production, now largely replaced by BMW, Fuji, and Michelin’s North American headquarters, served to distinguish Greenville from the plantation culture of coastal Carolina. An Indian vegetarian lunch will be served at the Vedic Center, where Dr. Sam Britt, a researcher with the Pluralism Project, will discuss the challenges of contemporary Hindu religious practice in the foothills region. The highlight of the afternoon’s itinerary will be a visit to Carl Sandburg’s home in the nearby North Carolina mountains. En route local historians will interpret the current struggle between development and environmental preservation along the Blue Ridge Escarpment. The group will return to the conference hotel in time for registration.

4:00-10:00 Registration at conference hotel
8:00-9:30 Welcome
Keynote Address by Eliot Deutsch, Comparative Philosophy, University of Hawaii

Saturday, April 12, 2003
Morning: Panel sessions and lunch at conference hotel

Early Afternoon: Panels at hotel
Late afternoon: Reception at “White Oak,” Furman’s presidential residence. Inspired by the governor’s mansion at Williamsburg, this antique-filled edifice was built as a private home by construction magnate Charles Ezra Daniel, and in the 1990s was willed to the university along with its collections, furnishings, and extensive grounds. Ironically, President Shi, an American historian, is best known for his scholarly studies on “the simple life” in America’s intellectual and cultural heritage.

Supper: Furman University Center
Keynote address by Carol Gluck, Japanese history, Columbia University

Sunday, April 13, 2003
Worship Service: Interfaith service in hotel; walking distance to Greek Orthodox, Methodist, Roman Catholic, Lutheran, Presbyterian, and Episcopal Churches

Morning: Panel sessions & business meeting
Conference concludes at noon
Make a note to attend
The ASIANetwork
Conference 2003
Hosted by
Furman University
Greenville, South Carolina
April 11-13