

# EXCHANGE

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A NEWSLETTER FOR TEACHING ABOUT ASIA  
Vol. X, No. 2 Winter 2002

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

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**Board of Directors**

James Leavell, Chair  
Furman University  
(864) 294-3349  
james.leavell@furman.edu

Diane Clayton  
Hamline University  
(612) 523-2046  
dclayton@gw.hamline.edu

Steve Goldberg  
Hamilton College  
(513) 859-4233  
sgolber@hamilton.edu

Paul Kjellberg  
Whittier College  
(562) 907-4404  
pkjellberg@whittier.edu

Joan O'Mara  
Washington & Lee University  
(540) 463-8858  
jomara@wlu.edu

Gita Rajan  
Fairfield University  
(203) 254-4000 x 2508  
grajan@fair1.fairfield.edu

Joel R. Smith, ex-officio  
Skidmore College  
(518) 580-5407  
jsmith@skidmore.edu

Van J. Symons, Executive Director  
Augustana College  
(301) 794-7413  
hisymons@augustana.edu

I. Job Thomas  
Davidson College  
(704) 892-2352  
jorthomas@davidson.edu

Paul Watt  
DePauw University  
(765) 658-4719  
pwatt@depauw.edu

Yi Sun  
University of San Diego  
(619) 260-6811  
ysun@acUSD.edu

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*



Each academic year, generally in the fall, Stan Mickel (Wittenburg University) and Cathy Benton (Lake Forest College), the two officers of ASIANetwork's Development Committee, and I make a short trip to New York City to visit foundations and meet with close friends of the consortium. Most often, we have a new grant initiative to showcase as we seek foundation support for a new summer program or to sustain some other need of the consortium. However, this fall was special because we were able to work our development trip around the "Symposium on Asia in the Curriculum," which was held at Columbia University September 20th to honor the Freeman family and their Foundation. As such, Houghton, his wife Doreen, and their son, Graeme, were the special guests, as were Elizabeth Wong, program officer for the foundation, and Hildy Simmons, who works for the Freemans out of the offices of J.P. Morgan in New York. It is about this symposium and the Freemans that I wish to write.

The symposium was organized and hosted by two long-time friends of ASIANetwork, Carol Gluck, George Sansom Professor of Japanese History at Columbia (who is also a member of our Council of Advisors and will be one of our keynote speakers at this spring's conference in South Carolina), and Roberta Martin of the East Asian Institute at Columbia, who is one of five regional directors of the National Consortium for Teaching about Asia and an incoming member of our Council of Advisors.

The invited guests, and there were a lot of us, were the beneficiaries of Freeman Foundation support during the past year, especially that directed to colleges and universities

through the Undergraduate Asian Studies Funding Initiative. This program has provided on, an institution to institution basis, grant support ranging from just under \$200,000 to \$2,000,000 over a four-year period to thirty large universities and fifty-four smaller colleges. ASIANetwork is grateful that thirty-five of the small colleges receiving support are currently ASIANetwork members and that Elizabeth Wong graciously requested the institutional mailing list of the consortium at the beginning of the initiative so that ASIANetwork member institutions would be fully aware of this grant opportunity. One might also note that eight of the remaining nineteen colleges that were funded have at one time or another been part of ASIANetwork. It is hard to imagine the impact this support is having on faculty, student, and program development on these campuses and across the country as grant proposals now become reality and innovative programs to strengthen the study of Asia commence.

At the beginning of the symposium, Houghton Freeman reviewed for the group the activities of the Foundation. He talked about the family's deep ties to Asia, of his father's involvement in the founding in China with C.V. Starr of the AIG Insurance Company, and of his son and daughter's childhood in Japan where he worked after the Second World War. It is this connection to East Asia that has led to the deep commitment of the Foundation to foster stronger bonds of friendship between this country and the countries of East and Southeast Asia.

In addition to building stronger ties with Asia, Mr. Freeman noted that the Foundation has also become involved in a wide range of activities to support the environment and

education in Vermont, their home state. It has contributed financial support to land mine removal in South Vietnam; and perhaps most interesting, it has made a commitment to fund the preservation of the northeast corner of the Forbidden City in Beijing, a section of the imperial complex developed by the Qianlong Emperor in the late 18<sup>th</sup> century. The foundation is also working from the bottom up to infuse Asia into K-12 education through the efforts of the National Consortium for Teaching about Asia (NCTA), and from the top down through the Asia Society and state governors and state boards of education to internationalize middle and high school curriculums. In addition, the Freeman Foundation is beginning to support the development and strengthening of Asian collections at museums across the country.

Three generations of Freemans have been schooled at Wesleyan University in Connecticut, so they know firsthand the value of a liberal arts education and the ready resources that are available through small colleges to help the Freemans achieve many of their objectives. As you all know, the Freeman Foundation has twice granted ASIAnetwork support, totaling over \$2,000,000, to fund our very successful Student-Faculty Fellows and our College-in-Asia Institute programs.

The symposium was a highly successful one. It is rare that individuals committed to K-12, liberal arts, and university level education are able to freely interact with representatives from non-profit organizations such as the Asia Society, Japan Society, Korea Society, the National Committee on United States-China Relations, the United Board for Christian Higher Education in Asia, and the ASDP

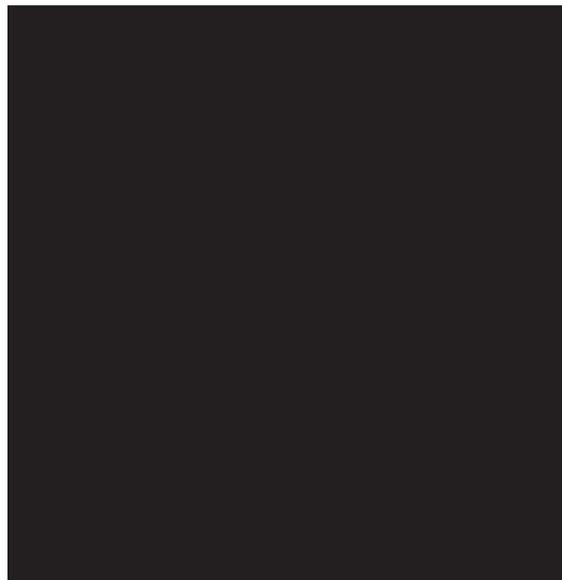
programs located at the East-West Center. Add to this mix representatives from a number of important museums, foundations such as the Henry Luce Foundation, and publishers such as Doug Merwin at East Bridge Press and you can imagine the energy among the group. One also quickly gains a sense of the impressive outreach of the Freemans.

The morning was spent in workshops. Individuals were free to choose which they wished to join. Sessions focussed upon “Integrating Asia into General Education Courses,” chaired by Carol Gluck; “Exchanges and Study Tours,” chaired by Susan Greenwell; “Faculty Development,” chaired by Van J. Symons; “Asian Studies Programs,” chaired by Richard Smith; and “Museum, Electronic, Print and Other” chaired by Roberta Martin. Discussion was lively and valuable.

Lunch followed and participants were encouraged to sit by state and region to facilitate networking. A plenary session followed after which everyone was invited to a cocktail reception in the C.V. Starr East Asian Library. Dinner followed where the Freemans were honored with kind remarks made by Carol Gluck and a surprise vocal performance by Jacques Fuqua, director of the national coordinating site of NCTA at Indiana University.

It was a splendid day, highlighted by good food, developing friendships, and the presence of the Freemans. This symposium provided the opportunity for all in attendance to express their thanks to Houghton, Doreen, and Graeme for their beneficence and their commitment to so many commendable goals.

*Van Symons*



The Shanghai headquarters office of AIG Insurance as it appears today.

*Photo by Cathy Benton, Lake Forest College*

## *From the Editors*



Anne Prescott



Marsha Smith



Nirmala Salgado

Although we normally only include one letter from the editors each year, because we have had a staff change, we wished to take this opportunity to introduce our newest staff member. Please welcome Dr. Nirmala Salgado to the ASIANetwork EXCHANGE staff. While Ann Prescott and she work as Assistant editors, Marsha Smith serves as the main editor. A native of Sri Lanka, Nirmala received her B.A. and M.A. from the School of Oriental and African Studies (London) and her Ph.D. in the History and Literature of Religion from Northwestern University. Her research interests include Buddhist life-writing as well as gender and monasticism in contemporary Theravada Buddhism. Nirmala is an Associate Professor of Religion at Augustana College.

We have been fortunate to receive a number of complements during the past few weeks on the value and use of the newsletter. At the recent National Consortium for Teaching About Asia seminar held in Indianapolis, the Fall 2002 issue, especially the section on “Strategies for Learning About Korea: Making a Little Learning Go a Long Way” with articles by Linda Lewis, James Huffman, Stephen Smith and Jennifer Oldstone-Moore was highly praised. A number of participants hoping to use these pieces to help secondary teachers prepare to teach more about East Asia (Korea in particular), requested copies of this issue to use in the preparation of their own NCTA seminars.

We are happy that the essays written by many of you can serve not only members of ASIANetwork but provide relevant materials to a broader community through other organizations like NCTA. Last year, at Augustana’s

NCTA seminar, we were able to include the keynote address of Dr. Anthony Yu, one of our Council of Advisors from the University Chicago, as a required reading when Dr. Yu came to Augustana College as our Phi Beta Kappa Speaker. Dr. Yu’s article, titled “The Real Tripitaka Revisited: International Religion and National Politics” was published in our Winter 2000 issue of the EXCHANGE.

As we publish a new issue of our newsletter, the Table of Contents and the Executive Director’s column become immediately available on ASIANetwork’s website: <http://www.asianetwork.org> under the Teaching Resources link. Concurrently, we send the textual information of the previous year’s issue to our website to be published and available to all of you. So if you are interested in rereading an article from at least one year ago and can’t seem to find it on your bookshelves or in your files, you can still find it on the web!

**Look for Susan Napier’s Key-note address: “*Inside the Labrynth: Anime Visions of Technology, Modernity and Apocalypse*” as well as papers from the panel titled: “*Japanese Film in the Classroom*” in the Spring issue of the EXCHANGE.**

# *ASIANetwork Initiatives*

*11th Annual ASIANetwork Conference Program  
Westin Poinsett Hotel and Furman University  
Greenville, SC  
April 11-13, 2003*

## **11th Annual ASIANetwork Conference Program**

### **KEYNOTE SPEAKERS**

Eliot Deutsch, Comparative Philosophy  
University of Hawaii

Carol Gluck, Japanese History  
Columbia University

### **INVITATION FROM JIM LEAVELL**

Chair, ASIANetwork Executive Board

Furman University joins the ASIANetwork Executive Board in inviting you to attend the 2003 annual conference of our consortium. In a real sense our organization is beginning its second decade near its geographical point of origin—Pinehurst, North Carolina, where our first ever conference was convened by Tom Benson, then the Academic Dean of St. Andrews Presbyterian College, and David Vikner, then president of The United Board for Christian Higher Education in Asia. While only forty-five institutions were represented at that initial gathering, this coming April we anticipate welcoming a conference delegation drawn from well over one hundred undergraduate schools committed to teaching about Asia. Having celebrated our history last spring at Hickory Ridge, we hope this year's program will point us toward new strategies for honing our craft and forming new collegial networks to support our individual efforts.

While the structure of the conference will be familiar to those who have attended in the past, the content will include a number of new departures. As always, one of the key purposes of our conference will be to promote conversation among those attending. Our sharing the intense demands of undergraduate liberal arts teaching provides us with important common ground. I always attend our conferences knowing that the majority of those present are devoted to creating learning experiences for college students who are being introduced to the serious study of Asia for the first time. While we strive to stimulate the initial interest of these young people, we must also be prepared to move further with those who catch fire.

The challenge and excitement of liberal arts teaching is the constant process of learning we share with our students. ASIANetwork conferences bring together highly

motivated and creative teacher-scholars who always seem as willing to share their classroom misses as they are to share their hits. That our conference programs are both multi-cultural and interdisciplinary feeds our need as liberal arts teachers to know more and more about more and more. While theoretical issues are often raised, as a group we constantly seek practical applications. In constructing the program, your Executive Board has attempted to provide you with the kind of variety you have come to expect.

### ***Conference Hotel: The Westin Poinsett***

The primary conference venue will be the Westin Poinsett Hotel named for Joel R. Poinsett, a South Carolina politician and U.S. minister to Mexico, who introduced the poinsettia flower to America. The hotel is listed on the National Register of Historic Places. Constructed in 1925, the property has recently undergone a \$25 million restoration to its public spaces, returning the mosaic tile and terrazzo floors, marble stairways, decorative plaster ceilings and crystal chandeliers to their former glory. The guestrooms have been thoroughly modernized and include Westin's signature "Heavenly Bed."

A five-minute walk down Main Street brings you to Reedy River Falls Park near Furman's former campus and also near the site of one of Greenville's earliest textile mills that now houses the city's historical association. A stroll up Main Street will take you thorough the amazing rebirth of the original city core. This project was launched by former Greenville mayor Max Heller, an Austrian Jewish refugee whose dramatic escape from Nazi Europe and equally amazing political career will be one of the stories told on the pre-conference tour.

### ***Preconference Tour: “Azaleas, Avatars, and the Mysteries of Southern Mill Village Life”***

About thirty places are being reserved for the preconference tour that will start early Friday morning, April 11. Historical interpretation will be provided by two Furman faculty members, Lloyd Benson, a New Yorker who boldly teaches courses on Civil War and Reconstruction, and Steve O’Neill, a Charlestonian who is currently developing displays for Greenville’s new historical museum. Among other things, they will discuss the unique culture of South Carolina’s “upstate” in contrast to the “low country” plantation society of antebellum days. Greenville’s mill villages produced Shoeless Joe Jackson, known to most of us through Kevin Costner’s *Field of Dreams*. Jesse Jackson’s old neighborhood will be on the itinerary as the group moves toward a vegetarian lunch at the Vedic Center. Sam Britt, chair of Furman’s Department of Asian Studies, along with members of Greenville’s Indian community, will discuss the creation of this religious center and its various functions. Dr. Britt has been a key member of the South Carolina research team working with Harvard’s Pluralism Project directed by Diana Eck. Following the Indian meal, the group will travel to the nearby North Carolina mountains to visit the former home of poet Carl Sandburg before returning to the hotel for the evening festivities of our conference.

### ***Conference program highlights***

The address following our opening meal Friday evening will be provided by Eliot Deutsch, comparative philosopher who emphasizes South Asian thought. He is chair of the Department of Philosophy at the University of Hawaii at Manoa, and has served as editor (1967-1987) of the international journal *Philosophy East and West*, Director of the Sixth East-West Philosophers’ Conference, and President of the Society for Asian and Comparative Philosophy. He is the author of 15 books, including *On Truth: An Ontological Theory*; *Advaita Vedanta: A Philosophical Reconstruction*; *Studies in Comparative Aesthetics, Religion and Spirituality*; *Essays on the Nature of Art*; and *Persons and Valuable Worlds*, as well as approximately eighty-five articles and reviews in professional journals.

Saturday’s program begins with a plenary session led by Theodore J. Kidder, America’s premier scholar of Japanese archaeology. As a faculty member and academic dean of International Christian University in Tokyo, Dr. Kidder was blessed with a Yayoi period site in the backyard of his campus residence. Following his retirement from teaching at ICU, Dr. Kidder returned to United States where he has maintained an active research, publishing and speaking schedule. His *Japan Before Buddhism* summarized mid-20th century scholarly thinking about early Japanese history. We have asked him to give us his insights on the impact of late 20th century archaeological discoveries that have been fueled by explosive real estate development throughout the Japanese islands in recent years.

Late Saturday afternoon our delegation will board buses for a trip out to the current Furman University cam-

pus. The president’s home will be the site of our pre-banquet reception. Donated to Furman in the early 1990s, this imposing building and its extensive grounds were created by construction magnate Charles E. Daniel as his private residence. The Daniel family antique collections furnish the reception areas.

From the reception we will be bused to the Furman campus for our evening banquet. Our speaker will be Carol Gluck, historian of modern Japan at Columbia University. A former president of the Association for Asian Studies and a current member of ASIANetwork’s Council of Advisors, Dr. Gluck contributes to our profession at many levels. Her research has produced scholarly standards like *Japan’s Modern Myths: Ideology in the Late Meiji Period*. Her remarkable skills of synthesis make her particularly sought after as a panel discussant. Her key role in the Columbia Project on Asia in the Core Curriculum underscores her serious commitment to improving undergraduate teaching.

The plenary session on Sunday morning showcases the progress of the Preserving Living Traditions Project, an on-going collaboration between the Tibetan Academy of Social Sciences (TASS) and the Tibetan and Himalayan Digital Library (THDL) at the University of Virginia. This unusual research effort is exploring similarities between Tibetan and Appalachian folk music and the performance contexts in which they are presented. Professional musician Daniel Knicely will join John Flower, Chinese historian at University of North Carolina at Charlotte, in performing illustrations of their analytical comments. They will also provide video segments of Tibetan musicians.

### **Program Itinerary**

#### **Friday, April 11**

- 8:45 am-5:00 pm—Pre-Conference Tour “Azaleas, Avatars, and the Mysteries of Southern Mill Village Life”
- 4:00 pm-10:00 pm—Conference Registration in Poinsett Hotel lobby
- 6:30 pm-8:00 pm— Supper in hotel dining room for all participants
- 8:00 pm-9:30 pm—Opening Conference Session  
Welcome by Furman University hosts  
Keynote Address by Eliot Deutsch

#### **Saturday, April 12**

- 7:00 am-8:15 am—Continental breakfast in hotel dining room
- 8:00 am-11:00 am—Registration in Poinsett Hotel lobby
- 8:30 am-10:00 am—Plenary Session I: Theodore Kidder on archaeology
- 10:00 am-10:15 am—Refreshment break
- 10:15 am-11:45 am—Concurrent panel sessions:
  - 1) “Freeman Programs in China: Augustana and Colorado College Updates”  
Chair: Jen-mei Ma, Augustana College
- “The Freeman Biology in Chinese Culture Program with Colorado College and Tzu Chi University, Taiwan”

Panelists:  
Ralph Bertrand, Colorado College  
Timothy Cheek, University of British Columbia  
Ji-Hsiung Chen, Tzu Chi University

“Augustana’s Freeman Program in Asia”

Panelists:  
Jen-mei Ma, Augustana College  
Sangeetha Rayapati, Augustana College  
Margaret Ellis, Augustana College

2) “Bringing Asian Students to Our Campuses: Challenges and Solutions”

Chair: Paul Watt, DePauw University  
Panelists:  
Kelly Kopcial, Washington & Lee University, Assistant Director of Admissions  
William Lavery, Furman University, Director, Center for International Education  
Leslie Davis, DePauw University, Director of International Education

3) “Orientalism: The Return of the Repressed”

Chair: Tamura Valentine, USC-Spartanburg  
Panelists:  
Pushpa Parekh, Spelman College, “Global Heterotopias: Writing from the Sites of Crisis and Deviation”  
Timothy Lubin, Washington & Lee University, “Orientalism-isms: Said’s Critique and Its Limits”  
Karni Bahti, Furman University, “Orient of the Mind: Between Area Studies, Culture Studies and Local Ways of Knowing”

4) “Religion, Politics and Violence in South Asia”

Chair: George Ramsey, Presbyterian College  
Panelists:  
Anas Malik, DePauw University, “Blood, Bombs and Budgets: Exploring the Links Between State Power, Development and Political Violence in Pakistan”  
Sunil Sahu, DePauw University, “Post-Congress Polity in India and the Tensions Between Hindu Nationalists and Nehruvian Secularism”

12:00-1:15 pm—Lunch in dining room for all participants

1:30-3:00 pm —Concurrent panel sessions:

5) “From Asian Studies to Asia Hands: Placing Graduates in Asian Teaching Jobs”

Chair: P. Richard Bohr, Professor of History and Director of Asian Studies, College of Saint Benedict and Saint John’s University (CSB/SJU)  
Panelists:  
David P. Bennetts, Professor of History and Director, Japan Study Abroad Program, CSB/SJU

Lynda Fish, Advisor to International Students, CSB/SJU

6) “How Liberal Arts Colleges Can Help Create Asianists Among K-12 Teachers: The National Consortium for Teaching About Asia (NCTA)”

Chair: Roberta Martin, Director, East Asian Institute, Columbia University  
Panelists:  
Susan Greenwell, Program Officer, East Asian Institute, Columbia University  
Marianna McJimsey, Colorado College

7) “Globalizing Asian Studies: Paying the Piper” (Roundtable Discussion)

Chair: Gita Rajan, Fairfield University  
Panelists:  
Yi Sun, University of San Diego  
Steve Goldberg, Hamilton College  
Mary Beth Heston, University of Charleston

8) “Teaching about Asia and Globalization through Popular Culture”

Chair: Jan Kiely, Furman University  
Panelists:  
Brian Dott, Whitman College, “Singing Gender: Transforming Popular Music in 20th Century China”  
Scott Smith, Butler University, “Teaching Japan through Popular Culture”  
Eriberto Lozada, Davidson College, “Teaching about China, Japan, and Korea through Popular Culture”

3:00-3:15 pm —Break

3:15-5:00 pm —Concurrent panel sessions:

9) “2002 Freeman Faculty-Student Research Projects” (Poster Session)

Chair: Teddy Amoloza, Illinois Wesleyan University  
Panelists:  
2002 ASIANetwork Freeman student and faculty fellows  
(Session will open with performance “Dances of the Han Dynasty”)

10) “Fresh Material: Teaching about Asia with New Research and Technology”

Chair: Diane Clayton, Hamline University  
Panelists:  
Veena Deo, Hamline University, “Teaching Caste and Race: Feminist Readings”  
Eleanor Zelliott, Carleton College, “Using the Voices of India’s Untouchables”  
Erin McCarthy, St. Lawrence University, “Ethics

Embodied: A Comparative Approach”  
Craig Rice and Phyllis Larson, St. Olaf College,  
“Japanese Language: Learning Any Time, Any  
Where Using Handheld Computers”

11) “Teaching Comparative Philosophy”

Chair: David Shaner, Furman University  
Panelists:  
Peter Groff, Bucknell University  
Charles Ess, Drury University, “Comparative  
Approaches in Philosophy of Religion”  
Bryan van Norder, Vassar University

12) “The Allure and Impact of Bollywood”

Chair: I. Job Thomas, Davidson College  
Panelists:  
Srimati Basu, DePauw University, “Gendered  
Representations: The Power of Bollywood”  
Deepak Shimkhada, Claremont McKenna College,  
“The Female Body in Indian Cinema”

5:15 pm—Bus to Furman’s presidential residence, White  
Oaks, for reception

5:45 pm-6:45 pm—White Oaks reception

7:15 pm-8:15 pm—Dinner at Furman’s University Center

8:15 pm-9:30 pm —Address by Carol Gluck

10:00 pm-Bus returns participants to Poinsett Hotel

**Sunday, April 13**

7:30 am-7:50am—Interfaith Service led by Jim Winship,  
Augustana College

7:00 am-8:00 am—Continental breakfast in dining room

8:00 am-8:45 am—ASIANetwork Business Meeting

9:00 am-10:00 am—Plenary Session: John Flower and  
Daniel Knicely on Tibetan and Appalachian Folk  
Music

10:00 am-10:15 am—Refreshment Break

10:15 am-11:45 am—Concurrent panel sessions:

13) “After the First Trip to Asia, Then What?: Home-Grown  
Asianists and Professional Development”

Chair: Linda Lewis, Anthropology, Wittenberg  
University  
Panelists:  
Marsha Smith, Sociology, Augustana College  
Marcia Frost, Economics, Wittenberg University

14) “Survey Texts: What’s Hot, What’s Not”

Chair: Paul Kjellberg, Whittier College  
Panelists:  
Robert Marks, Whittier College, “How Asia Has  
Fared in the Emergence of World History”  
Kate Kaup, Furman University, “Incorporating  
China in the Study of World Politics”  
Joan O’Mara, Washington & Lee University,  
“Plugging Asian Art Into the Western Art History

Survey”

15) “‘Speaking for Asia’: Asian Voices at ASIANetwork In-  
stitutions”

Chair: James Lochtefeld, Carthage College  
Panelists:  
Sushil Mittal, Millikin University  
Kaushik Bagchi, Goucher College  
Yoko Ueda, Spelman College  
Liyan Liu, Georgetown College

16) “Issues in Teaching Asian Economics Today”

Chair: Kalash Khandke, Furman University  
Panelists:  
Kailash Khandke, Furman University, “The Case  
for Asian Economics in the Liberal Arts Curricu-  
lum”  
Carolyn Bloomer, Ringling School of Art and De-  
sign, “How Chinese Popular Culture Images the  
Emerging Market Economy”  
Michael Smitka, Washington & Lee University,  
“The Bubble—Prelude and Postlude: What Area  
Studies Adds to Economics and Economics to Area  
Studies”

12:00-1:15 pm —Lunch in dining room for all participants

**Accommodations and Travel Information:**

**Conference Site:** the Westin Poinsett Hotel, 120 South Main  
Street, Greenville, SC 29601.

**Hotel reservations number:** 1-800-937-8461 (1-800-  
WESTIN1)

**Hotel reservations deadline:** Thursday, March 20, 2003.  
Rooms will be guaranteed either with a first night advance  
deposit, or an accepted major credit card number. Any rooms  
remaining after March 20 will be released for normal sale.  
Reservations requested after March 20 will be eligible for  
the ASIANetwork conference discount, but will be subject  
to availability.

**ASIANetwork conference room rates:** \$99 per night for a  
single; \$109 for a double. The rate does not include local  
taxes, which are currently 10%.

Air flights should be routed to Greenville/Spartanburg (GSP)  
International Airport.

**Free ground transportation** between GSP airport and the  
Westin Poinsett Hotel (courtesy of the hotel) will be man-  
aged by the Eastside Transportation Service which will main-  
tain a 24 hour service representative at the airport to support  
those attending our conference. If the Eastside representa-  
tive is not evident upon your arrival, please seek out the  
Westin Poinsett courtesy phone in the baggage claim area

and speak with the hotel staff for assistance. The hotel can also be reached at (864) 412-9700.

**Conference Registration Information:**

**Registration deadline:** Friday, March 21, 2003.

**Registration fees:**

\$150 ASIANetwork members  
\$160 ASIANetwork non-members

**Late registration fees:**

(received after March 21, 2003)  
\$160 ASIANetwork members  
\$170 ASIANetwork non-members

**Commuter Day Rates:**

If you plan to attend the conference but not stay overnight, the day rate charged for attendance to cover the cost of meals, technical support for the panelists, and use of the facilities is \$30.00 for Friday, \$50.00 for Saturday, and \$30.00 for Sunday. Payment of day fees should be made to ASIANetwork. The deadline for day registration is March 21 to allow for the preparation of meals.

**Meals:**

The following meals are included in the ASIANetwork Conference registration fee:

- Friday, April 11: evening banquet.
- Saturday, April 12: continental breakfast, lunch, evening banquet. mid-morning and mid-afternoon breaks (drinks & treats).
- Sunday, April 13: continental breakfast, mid-morning break, lunch.

**Payment of Conference Fees:**

The ASIANetwork Conference registration fee is inclusive, and must be paid in full. Conference registration fees should be paid by check or money order (ASIANetwork is not equipped to receive credit card payments) to ASIANetwork, and sent to: Dr. Van J. Symons, Executive Director, ASIANetwork, 639 38th Street, Rock Island, IL 61201-2296, telephone (309) 794-7413, e-mail address hisymons@augustana.edu.

**Pre-conference Tour fee:**

Places on the pre-conference tour will be assigned on a first-come-first-served basis. The fee for the preconference tour is \$30.00. This includes the vegetarian lunch, a contribution to the Vedic Center, and the bus expense. Your guides and interpreters are offering their services *pro bono*. Please send Dr. Symons a separate check or money order identifying it as payment for the preconference tour. This will help us keep our records in good form, and will allow us to easily refund your preconference tour fee in the event the tour has filled prior to receiving your request.



The Westin Poinsett Hotel



Furman University

**Membership Web Directory to go up in January 2003**

Want to reach that ASIANetwork member who presented on that great course but don't know how? We can help. The ASIANetwork Board of Directors recently authorized the creation of a membership directory to be posted on our website: <http://www.asianetwork.org>.

Directory information will include: name, institutional affiliation, department, institutional address, work phone, fax, e-mail address and web site address (if available). ASIANetwork members have much to communicate to each other, and the Board wants to help make this happen! If you do not want this information to be shared, however, we will gladly omit it. Just e-mail the web editor [dclayton@hamline.edu](mailto:dclayton@hamline.edu) or the web technologist [cdr@stolaf.edu](mailto:cdr@stolaf.edu) with the information you wish to keep private. Thanks.

## *Board Nominees*

*The following people have been nominated by the Board of Directors to fill positions on the Board of Directors for the term 2003-2006. Board elections will be held at the ASIANetwork business meeting Sunday morning, April 13.*

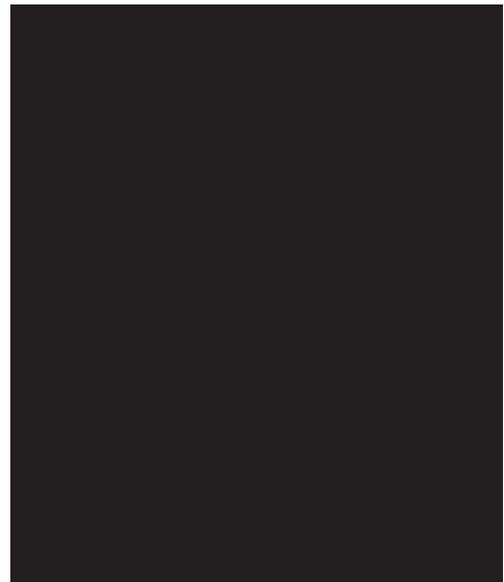


**Paul Nietupski**

Paul Nietupski, an Associate Professor in the Religious Studies Department at John Carroll University, has taught courses in Buddhism, Hinduism, and Chinese religions since 1993. His academic degrees are from the University of Massachusetts, in Comparative Literature, from the University of Washington, in Asian languages, and from Columbia University, in Buddhist studies. His studies have taken him to India and South Asia, China, Southeast Asia, and Japan.

Nietupski worked in China from 1984 to 1987. His research interests are in the transmissions of Buddhism throughout Asia, with in-depth research on medieval south and inner Asia and pre-modern China. His present projects include the study of ninth and tenth century Indian monastic documents and their translation and transmissions in south and inner Asia.

This year he is carrying out research for an in-depth study of the social history of Labrang Monastery and its support communities in southern Gansu, Qinghai, and Sichuan Provinces. His recent publications include *Labrang: A Tibetan Buddhist Monastery at the Crossroads of Four Civilizations* published in 1999 and *The History and Development of Buddhist Monasticism* published in 1993.



**Chia Ning**

Chia Ning is an Associate Professor of History at Central College in Pella, Iowa. Her academic areas of specialization are imperial China's frontier administration during the Qing dynasty and China's frontier, women, and minorities history.

Chia Ning has taught a variety of courses since she became a faculty member at Central College in the Fall of 1991, including History of Modern China, History of Modern Japan, Early and Modern East Asian Civilization, East Asian Cultures, and Chinese language. Enthusiastic about Asian education at a liberal arts college, she has had a close relationship with the ASIANetwork. She participated in the 2002 ASIANetwork Freeman Student-Faculty Fellowship Program by directing students' group research in China in five distinct academic disciplines.

Chia Ning has a great interest in developing Asian studies programs in liberal arts colleges and commends ASIANetwork for the collaborative achievements of its members during the past decade. She looks forward to serving as an ASIANetwork board member to help carry on and develop the goals and programs of the organization.



**P. Richard Bohr**

P. Richard Bohr is Professor of History and Director of Asian Studies at the College of Saint Benedict and Saint John's University (CSB/SJU) in Minnesota. Since 2000, he has co-directed CSB/SJU's Asian Studies Learning Community (ASLC). Bohr is probably best known in scholarly circles for his publications on China's momentous Taiping Rebellion of 1851-64.

During 1991-1992, Bohr was a Director of Padilla Speer Beardsley International, providing intercultural communication expertise, particularly with Asia. In 1988-91, he was Executive Director of the Minnesota Trade Office, the state's international business promotion agency. From 1980 to 1987, Bohr was President and Executive Director of the non-profit Midwest China Center.

Bohr is the founding board chair of NEO Business College for Women in Tokyo, Japan and a founding board member of the Freeman Center for International Economic Policy at the Hubert H. Humphrey Institute of Public Affairs of the University of Minnesota and the Hospitality Center for Chinese. Bohr holds the Ph.D. degree in Modern Chinese History from the University of California, Davis; Master of Arts in East Asian Studies and Master of Divinity degrees from Harvard University; and a Bachelor's degree in East Asian History from the University of California, Davis.

**Contact Information**

**P. Richard Bohr**

Professor, History  
Director, Asian Studies  
College of St. Benedict/St. John's University  
St. Joseph, MN 56374-2099  
Tel. (320) 363-59181  
Email: rbohr@csbsju.edu  
FAX: (320) 363-6099

**Paul Nietupski**

Associate Professor, Religious Studies  
John Carroll University  
University Heights, OH 44118  
Tel. (216) 397-4704  
Email: pnietkupsi@jcu.edu  
FAX: (216) 397-4518

**Chia Ning**

Associate Professor, History  
Central College  
Box 017  
Pella, IA 50219  
Tel. (641)628-5323  
Email: chian@central.edu  
Fax: (641 )628-5316



ASIANetwork Boardmembers at work.

# ANNOUNCEMENTS

## **Luce Fund For Asian Studies Helena Kolenda and Terry Lautz (Luce Foundation)**

In June 2002, the Luce Foundation concluded the Luce Fund for Asian Studies, a four-year \$12 million initiative to strengthen undergraduate study of Asia. The initiative supported creation of permanent new assistant professorships at selective American liberal arts colleges to foster the study of East and Southeast Asia and reinforce liberal arts education. Thirty-eight grants were awarded over four years through annual competitions. In making its final selection, we were guided by the recommendations of a panel of advisors, distinguished scholars familiar with Asia and liberal arts colleges.

Inspiration for the Luce Fund for Asian Studies can be attributed in large measure to ASIANetwork. Our grants to ASIANetwork and ongoing discussions with members of its board confirmed for the foundation that study of Asia was no longer limited to specialized graduate training programs and that Asian studies at the undergraduate level had become an important frontier.

The response to the initiative was highly encouraging. Of the approximately 165 liberal arts colleges invited to participate in the competition, over half responded with expressions of interest. Each year, on the basis of preliminary applications, we solicited proposals from twenty institutions with existing Asian studies programs who demonstrated a significant commitment to and long-range strategy for Asian studies. Awards were based on the quality, creativity and promise of each proposal.

Each grant is supporting salary and benefits for a new professor over a four-year period and a program fund of \$10,000 per year for Asia-related activities such as visiting lectureships, student internships, library acquisitions, and student-faculty research. Funding is provided on the condition that the institution will continue to support the position after our grant has expired.

Over the life of the program, grants were made to colleges and universities in sixteen states representing all geographic regions of the country (see list). The awards are supporting both mature and young Asian studies programs, professorships in core disciplines, and positions reflecting new needs in the field and new directions in scholarship. The strongest demands were for teachers of language and literature and social scientists. There were also a large number of requests for specialists in art history and visual culture. Most colleges sought expertise on China (the majority) or Japan, but several created positions focusing on Korea or Southeast Asia.

To date, thirty of the thirty-eight positions have been filled. We have been extremely impressed with the quality of the appointees, whose resumes exhibit depth of area

knowledge and breadth in disciplinary and research interests. For example, Dr. Ann Frechette, a Hamilton College alumna, has returned to her alma mater's Department of Anthropology. Her research on the Tibetan diaspora in Nepal fits nicely with Hamilton's desire to add expertise on Chinese ethnicity and social mobility. Bates College hired Dr. Trian Nguyen to teach Asian art history. With training in theology as well as art history, his courses have examined Buddhist visual worlds and the monuments of Southeast Asia, and explored Asian art in relation to the region's religions, cultures, and social and political histories.

Now that the Luce Fund for Asian Studies has come to an end, the Luce Foundation must look to the future. We continue to be interested in projects that create national-level resources for teaching undergraduate Asian studies. Recent site visits have enabled us to begin conversation about interests, ongoing needs and gaps that might shape a future competitive program for requests from individual institutions. Some faculty members have recommended encouragement of a more comparative approach to teaching, moving beyond a traditional area studies focus on individual countries to examine connections (both historical and contemporary) between, for example, China and India or Japan and Korea.

Another idea would bring Asia specialists and non-specialists together around specific issues and themes. Many students and scholars from "non-Asia" disciplines or applied fields of study have become interested in Asia but lack the cultural and linguistic background for teaching and research programs. An initiative could fund collaborative interdisciplinary and interdepartmental projects. One goal would be to infuse the study of Asia across the curriculum.

A third possibility would focus on spanning the gap between Asian studies and Asian diaspora studies. These two fields are rarely connected but, as the grants to Bowdoin College and Hampshire College in the final round of the Luce Fund attest, there is growing realization that knowledge about migration and migrants from Asia is critical to a broader understanding of Asia itself. Increased immigration to the United States—not to mention the growing influence of Asian religions, philosophy, literature, food, and popular culture in America—suggests that important intellectual bridges can be constructed between the study of Asians in Asia and the study of Asians in North America and other parts of the world.

Before proceeding further, it will be important to evaluate the impact on the field of the Luce Foundation's efforts and the recent Freeman Foundation initiative. In this process, we look forward to continuing the conversation with our ASIANetwork colleagues.

## **LUCE FUND FOR ASIAN STUDIES**

### **2002 Grants**

**Bowdoin College, Brunswick, ME**  
Asian Diasporic Studies

**Claremont McKenna College**, Claremont, CA  
East Asian History (Korea)

**Hampshire College**, Amherst, MA  
History of Global Migrations (Asia)

**Sewanee, The University of the South**, Sewanee, TN  
Language and Literature (China)

**Vassar College**, Poughkeepsie, NY  
Political Economy (East Asia)

**Wellesley College**, Wellesley, MA  
Comparative Work and Family (Korea or Southeast Asia)

**Wittenberg University**, Springfield, OH  
Language and Cultural Studies (China)

### 2001 Grants

**Beloit College**, Beloit, WI  
Language and Literature (China)

**Colgate University**, Hamilton, NY  
Language and Culture (China)

**Gettysburg Colleges**, Gettysburg, PA  
Language and Culture (Japan)

**Kenyon College**, Gambier, OH  
Music and Culture (Asia)

**Mount Holyoke College**, South Hadley, MA  
Politics and Political Economy (China)

**Southwestern University**, Georgetown, TX  
Politics (East Asia)

**St. Olaf College**, Northfield, MN  
Visual Culture (East Asia)

**University of Puget Sound**, Tacoma, WA  
Islamic Societies (Southeast Asia)

**Wesleyan University**, Middletown, CT  
Political Economy (East Asia)

**Willamette University**, Salem, OR  
Language and Culture (China)

### 2000 Grants

**Carleton College**, Northfield, MN  
Language and Literature (China)

**Dickinson College**, Carlisle, PA  
Language and Culture (China)

**Hobart & William Smith Colleges**, Geneva, NY  
Art History (East Asia)

**Lawrence University**, Appleton, WI  
Political Economy (East/Southeast Asia)

**Lewis & Clark College**, Portland, OR  
Social Science (China)

**Middlebury College**, Middlebury, VT  
Int'l Studies/Political Science (Japan)

**Occidental College**, Los Angeles, CA  
Intellectual/Cultural History (Japan/Korea)

**Sarah Lawrence College**, Bronxville, NY  
Human/Cultural Geography (East Asia)

**Skidmore College**, Saratoga Springs, NY  
Anthropology (East Asia)

**Williams College**, Williamstown, MA  
Economics (East Asia)

### 1999 Grants

**Bard College**, Annandale-on-Hudson, NY  
Language and Literature (Japan)

**Bates College**, Lewiston, ME  
Art History (Asia)

**College of the Holy Cross**, Worcester, MA  
Balinese Dance, Theatre and Music

**Colorado College**, Colorado Springs, CO  
Art History (Asia)

**Eckerd College**, St. Petersburg, FL  
Language and Literature (China)

**Hamilton College**, Clinton, NY  
Anthropology (China)

**Oberlin College**, Oberlin, OH  
Anthropology (Northeast Asia)

**Reed College**, Portland, OR  
Anthropology (China)

**Smith College**, Northampton, MA  
Anthropology (East Asia)

**Union College**, Schenectady, NY  
Language and Literature (China)

**Whitman College**, Walla Walla, WA  
Art History (Asia)

## **United Board Freeman Faculty Leadership Development Scholarship Program (FLDSP)**

Beginning 2002-2003, the United Board for Christian Higher Education in Asia, with partial support from the Freeman Foundation, will begin a scholarship program that aims to prepare the very best mid-career faculty and administrators for future leadership in their home institutions. Scholars are nominated by the top administration of their home institutions and specific leadership roles are identified for the next step in their academic career, e.g. department chair, academic dean, dean of students.

The program will begin in the second semester of 2002-2003. Scholars will spend one semester in each of two years at a host institution either in the U.S. or in Asia. In each host institution a mentor will assist the scholars to do the following: 1) learn about programs, styles of leadership, organizational structure, and educational management, 2) learn alternative pedagogical styles to enrich their own teaching, and 3) learn about the latest developments in their field by auditing classes, discussing with their mentors and colleagues, and teaching an occasional class. Maximum attention will be given to the development of leadership skills.

At the end of the semester, scholars will each submit a report to highlight and critique the major issues and ideas learned, and to propose ideas or programs that may be adopted for their home institution, including a cooperative relationship with the host institution. At the end of the school year or in summer, scholars will participate in a meeting in Asia for all the scholars who spent a semester in the U.S. or in Asia that school year. Starting the second year, the possibility of meeting with outgoing scholars will be explored.

This program will favor junior and mid-level faculty. Scholars will be selected for their first-rate academic and teaching excellence as well as their leadership potential. The majority will have an excellent command of oral and written English. ESL courses will be arranged for the few who need it.

The following host institutions have been selected to host FLDSP scholars in 2002-2003: In Asia: Ateneo de Manila University (three scholars), Hong Kong Baptist University (two scholars), International Christian University (four scholars), and Macquarie University (three scholars). In the U.S.: Augustana College (two scholars), University of Notre Dame (one scholar), Pace University (two scholars), Randolph-Macon Woman's College (two scholars), Seattle University (two scholars), and Valparaiso University (four scholars).

Host institutions in Asia and in the U.S. may request up to four of these visiting scholars. The United Board will provide each scholar with travel, a living expense stipend, insurance, and a housing stipend. We ask each host institution to identify an on-campus coordinator to assist with the scholars' arrival and stay (e.g. visas, air travel, housing) and to facilitate their adjustment. We also ask each host institution to identify a faculty mentor for each scholar. In close consultation with the scholar, the mentor will design an individual program that best develops the scholar's leadership and scholarship. We believe that these faculty leaders from other countries will enrich campus life while they learn from their hosts.

If you are interested in hosting FLDSP scholars in the future, discuss it with your colleagues and your administration, then contact Dr. Rita Pullium, Vice President of the United Board ([rpullium@ubchea.org](mailto:rpullium@ubchea.org)). Each group of scholars is committed to this program for two years, so a new group is expected in 2004-2005. On the other hand, while we expect most of the host institutions to continue in this program, we welcome a larger pool of interested host institutions to better achieve the kind of match that fulfills the needs of scholars and host institution alike.

***2003 ASIANetwork Conference  
Program begins on page 6***

# *ASIANetwork Conference 2002*

## *Lisle, Illinois*

*Throughout the year we will feature keynote addresses and selected papers from the ASIANetwork Conference 2002.*

**Keynote Address: *Confucian Perspectives on Freedom, Human Rights, and Justice*** Henry Rosemont, Jr., Brown University

***Asia Beyond the Classroom*** Panel: P. Richard Bohr, Professor of History and Director of Asian Studies; Lynda Fish, Academic Advisor for International Students; David P. Bennetts, Professor of History & Director of Summer ESL Programs; College of St. Benedict and St. John's University

***Technology and Teaching Beyond the Written Word*** Panel: James Lochtefeld, Chair, Carthage College; Paul Nietupski, John Carroll University; Marjorie Williams, Cleveland Museum of Art

**Keynote Address: *Confucian Perspectives on Freedom, Human Rights, and Justice***  
**Henry Rosemont, Jr.**  
**Brown University**



*What follows is the basic text Professor Rosemont read at the 2002 ASIANetwork Annual Meeting in Lisle, IL when asked to fill in for Eliot Deutsch. In expanded form, and with notes, the paper will appear in **Confucian Alternatives** by Henry Rosemont, Jr., forthcoming from Open Court Publishing Co., 2003.*

My talk this evening is in two parts. First I will briefly sketch some major themes in contemporary Western moral, political, and legal philosophy, and some facts about the world today, with the aim of suggesting that certain values deeply rooted in Western culture, especially those pertaining to equality and justice, cannot be realized so long as we continue to more highly esteem other values, especially those pertaining to freedom and liberty.

In the second part, I will sketch an alternative vi-

sion for ordering our values, the vision of the classical Confucians, with the aim of suggesting how and why we must rethink what it is to be a human being, and what the good society might be, if the twenty-first century is to be a more peaceful and humane one than the twentieth. Both of these themes deserve far closer scrutiny than I can give either of them in the compass of a single talk; what I hope to do is outline what direction the scrutiny might take.

In contemporary Western moral philosophy, political theory, and jurisprudence, the concept of freedom is central. The challenge of the question "Why did you do that?" has no moral force unless it is presupposed that the interrogated was free to have done otherwise. Most political theorizing, even if undertaken behind a veil of ignorance, still begins with the Hobbesian concept that human beings are fundamentally free (in a "state of nature" or otherwise), and

then attempts to justify subservience to a state (government) which restricts that freedom. And in jurisprudence, the demands of justice can seldom be addressed, either in civil or criminal law, without due consideration of the freedom, couched in the language of rights, of the parties involved. The concept of freedom is no less central in practice than in theory, as is clearly evidenced by all three branches of the U.S. government, where freedom has achieved almost sacred status, in name if not in fact. By law, felony convictions based on confessions are overturned if it can be shown that the convicted were not told they were free to remain silent. A legislator promoting a welfare bill defends it on the basis of enhancing the freedom of opportunity of the poor, which, with respect to woman and minorities, is also the justification for much anti-discrimination legislation. These bills will be opposed by those who see redistributive wealth measures as an infringement of the freedom of the affluent to dispose of their wealth as they see fit, and/or an infringement of the freedom of majorities to act in accordance with their beliefs. And a great deal of U.S. foreign policy is regularly justified as furthering freedom (and its cousin, democracy) in different parts of the world, even when the instruments of the policies are bombing raids on other countries, from Vietnam, Laos, and Cambodia to Libya, Iraq, Kosovo, and the rest of Serbia.

We can see the philosophical importance of the concept of freedom in another way: it is an integral part of a larger Western concept-cluster, the terms for which, “liberty,” “rights,” “democracy,” “justice,” “choice,” “autonomy,” “individual,” and so forth, cannot be clearly defined without also using “freedom.” Absent this lexicon, it would be virtually impossible for English-speaking people to discuss morality, politics, or the law today. Now given that both those who endorse and those who oppose any particular judicial decision, piece of legislation, or aspect of foreign policy will do so by invoking freedom, it must be the case that freedom is seen not only as fundamental, but also as an unalloyed good. It is something we have simply by virtue of our being human; we are born free. And differing moral, political, and legal theories are defended and attacked significantly on the basis of the extent to which they do or do not maximize human freedom.

Freedom is not, however, singular; there are many freedoms, and differing rank orderings of them is what largely distinguishes different moral, political and legal theories from each other. To fully defend this claim it would be necessary to do a long and detailed comparative analysis of the several theories in all three areas, but for present purposes it may suffice to focus on a single theme which implicates all three, and at the same time is of immediate concern and a major source of conflict in the United States and in the world today: human rights, which are grounded in the concept of freedom as a defining characteristic of human beings.

If I am essentially free, and it is irrelevant here whether this is to be taken descriptively or prescriptively, then it would seem to follow that no one, and especially no

government, should curtail my freedom to say whatever I want to say, associate with whomever I wish, accept any set of religious beliefs I hold true, and dispose of any land or material goods I have legally acquired as I see fit. In the U.S., these are the most basic of rights (freedoms), without which I supposedly cannot flourish, and therefore I must be secure in their enjoyment, entering only the caveat that I do not infringe these same rights of others.

For Americans, these rights, these freedoms, are protected by the Bill of Rights. They are civil and political in nature, and are now commonly referred to as “first generation” rights. Much of the plausibility of seeing these civil and political rights as the most basic of freedoms is the concomitant view of seeing human beings as basically rational individuals. And if we are indeed such, we must also be capable of self-governance, i.e., we must be autonomous. But rational, autonomous individuals must also be free, or else they could not realize the potential of that which makes them uniquely human.

The U.N. Universal Declaration of Human Rights, however, goes far beyond civil and political rights. It declares that human beings also have fundamental economic, social, and cultural rights (“second generation” rights). First generation rights are often described as negative, which can be misleading. But they are surely passive, in that they secure freedom *from* coercion. Second generation rights are active: they are intended to obviate social and natural impediments *to* the full exercise of freedom: the right to an education, a job, health care, and so on; without these rights, the argument runs, the concept of freedom becomes hollow. Noam Chomsky has put this point succinctly: “Freedom without opportunity is a devil’s gift.”

“Freedom from” and “freedom to” are clearly distinct, and “freedom from” can loom large in our political thinking if our major concern is focused solely on the threat of authoritarian governments. But if we combine moral and political considerations, and ask what it means for each of us, not governments, to respect the rights of others, things look rather different. That first generation rights are basically passive can be seen from the fact that 99% of the time I can fully respect your civil and political rights simply by ignoring you; you surely have the right to speak, but no right to make me listen.

Second generation rights, on the other hand, are active in the sense that there are things I must do (pay taxes, at the least) if you are to secure them. Schools, jobs, hospitals, and so on, do not fall from the sky; they are human creations. And herein lies a fundamental conflict in differing conceptions of freedom as expressed in the discourse of human rights: to whatever extent I am obliged to assist in the creation of those goods which accrue to you by virtue of having second generation rights, to just that extent I cannot be an altogether autonomous individual, enjoying first generation rights, free to rationally decide upon and pursue my own projects rather than having to assist you with yours.

That I, too, have the second generation rights to these goods is of no consequence if I believe I can secure them on

my own, or in free association with a few others, and thereby keep secure my civil and political rights. It is equally irrelevant that I can rationally and freely choose to assist you in securing those goods necessary for the positive exercise of your freedom on my own initiative, for this would be an act of charity, not an acknowledgement of your rights to them.

Arguments for second generation rights have a special force in developing nations, but apply as well to the highly “developed” United States. What value is the right of free speech if I am unschooled and it is difficult for me to say anything intelligent, or I am too sick to say anything at all? What good is the right to freely dispose of what I own if I don’t own anything? What good is the right to freely choose a job if there aren’t any?

These questions lead to another: What might it take for me to see that you do indeed have positive rights, and that it is not generous feelings but a moral/political responsibility that I must have to assist you in securing them? What is required, I believe, is the rejection of the view of human beings as basically autonomous individuals; rather must we see, feel, and understand each other as co-members of a human community.

No one would insist, of course, that we are either solely autonomous individuals or solely social beings, but it should be clear that in contemporary Western moral, political, and legal thinking, free, autonomous individuals have pride of place, and are the basis for virtually all theorizing in these three areas. And it should be equally clear that in these theories, and in legal fact, first generation rights consistently “trump” second generation rights; individual liberty is purchased at the expense of social justice.

In a world of even a roughly equitable distribution of wealth and property, protecting the freedom and liberty of these individuals and corporations would be morally, politically, and legally of the utmost importance, infringements thereon to be guarded against at all times. Unfortunately, the real world is rather different. According to a recent U.N. survey, for example, “The richest fifth of the world’s people consume 86 percent of all goods and services while the poorest fifth consume just 1.3 percent. Indeed, the richest fifth consumes 45 percent of all meat and fish, 58 percent of all energy used, and 84 percent of all paper, has 74 percent of all telephone lines and owns 87 percent of all vehicles.” And at the pinnacle: “The world’s 225 richest individuals, of whom 60 are Americans with total assets of \$311 billion, have a combined wealth of over \$1 trillion—equal to the annual income of the poorest 47 percent of the entire world’s population.”

With statistics like these, it is easy to see why so many U.N. members endorse second-generation rights: 137 countries have ratified the International Covenant on Economic, Social, and Cultural Rights, but the United States is not among them (and is the only developed country not on the list).

Closer to home, it is becoming increasingly difficult to ignore the fact that 20% of young children in the U.S. live in families whose income is below the poverty line. A

quarter of our children have no health insurance. We have a homeless population of 1.5 million, almost as many people as those whose homes are prisons; the U.S. has one of the highest per capita incarceration rates in the world.

What I am suggesting here is that our preoccupation with maintaining and enhancing the formal freedom and liberty of autonomous individuals is at least partially to blame for our failure to achieve greater equality and justice in a capitalist society. Consider the following statement from the well-known theoretical economist Mancur Olson: “A thriving market economy requires, among other things, institutions that provide secure individual rights. The incentives to save, to invest, to produce and to engage in mutually advantageous trade depends particularly upon individual rights to marketable assets on property rights.”

One among numerous examples of how this reasoning plays out in practice involves the transnational British Petroleum company, which recently closed a plant in Lima, Ohio, not because it was losing money, but because it wasn’t considered *profitable enough* for the corporation. Being the town’s major employer, BP’s decision has been devastating for the entire community. A spokesman for the company acknowledged the suffering and dislocation, but defended the decision to close the plant, and to refuse to sell it either to the town or the local union, by saying “Our first responsibility is to our stockholders.”

Never mind that at the time of this statement the largest stockholder in BP was the government of Kuwait, which thereafter sold a number of its shares at a larger profit. Never mind that it is now widely acclaimed that 50% of the American people have a stake in the stock market; 90% of those stocks are held by the wealthiest 5%. These are important facts, but not my present point, which is conceptual: If no one can abridge my freedom to do whatever I wish with what is mine, then British Petroleum was only claiming its legitimate first generation rights in closing the plant. But if the Lima workers had a right to security in their jobs so long as they competently performed them, and the company was making a profit, then BP’s action was morally suspect, and would, in a just society, be illegal.

By challenging first generation human rights based on freedom and liberty in this way, it may seem that I am at least implicitly championing one form of totalitarianism or another, Stalinist or Fascist. But these are not the only philosophical alternatives. The dichotomies between selfish and altruism in the moral sphere, and between individualism and collectivism in the political sphere, have been much too sharply drawn, in my opinion, making it difficult for us to entertain very new, or very old ways of envisioning the human condition. One such very old vision is the Confucian one, to which I now return. The doctrines gathered under the heading of “classical Confucianism” were set down in four texts written and edited roughly between 450-150 BCE: *The Analects of Confucius*, *the Mencius*, *the Xun Zi*, and *the Records of Ritual*. These works are by no means in full agreement on all points, and there are several tensions within each work itself; nevertheless, in conjunction with a few other

texts that came to be classics, the *Books of Changes*, *Poetry*, and *History*, these texts do present an overall coherent view of the good life for human beings. This good life is an altogether social one, and central to understanding it is to see that Confucian sociality has aesthetic, moral, and spiritual no less than political and economic dimensions, and politeness is the way sociality is effected in all these areas, and is a major means of their integration. None of the early texts address the question of the meaning of life, but they do put forward a vision and a discipline in which everyone can find a meaning-in-life. This meaning will become increasingly apparent to us as we pursue the ultimate goal of being human; namely, developing ourselves most fully as human beings to become *jun zi*, “exemplary persons,” or, at the pinnacle of development, or sages. And for Confucians we can only do this through our interactions with other human beings. Treading this human path (*ren dao*) must be ultimately understood basically as a religious quest, even though the canon speaks not of God, nor of creation, salvation, an immortal soul, or a transcendental realm of being; and no prophecies will be found in its pages either. It is nevertheless a truly religious path; Confucius definitely does not instruct us about the Way (*dao*) strictly for the pragmatic political consequences of following his guidance. For Confucius we are irreducibly social, as he makes clear in the *Analects*: “I cannot run with the birds and beasts. Am I not one among the people of this world? If not them, with whom should I associate?” (18:6)

Thus the Confucian self is not a free, autonomous individual, but is to be seen relationally: I am a son, husband, father, teacher, student, friend, colleague, neighbor, and more. I live, rather than “play” these roles, and when all of them have been specified, and their interrelationships made manifest, then I have been fairly thoroughly individuated, but with very little left over with which to piece together a free, autonomous individual self. While this view may seem initially strange, it is actually straightforward: in order to be a friend, neighbor, or lover, for example, I must *have* a friend, neighbor, or lover. Other persons are not merely accidental or incidental to my goal of fully developing as a human being, they are essential to it; indeed they confer unique personhood on me, for to the extent that I define myself as a teacher, students are necessary to my life, not incidental to it. Note in this regard also that, again, while Confucianism should be seen as fundamentally religious, there are no solitary monks, nuns, anchorites or hermits to be found in the tradition. Our first and most basic role, one that significantly defines us in part throughout our lives, is as children; filial piety is one of the highest excellences in Confucianism. We owe unswerving loyalty to our parents, and our obligations to them do not cease at their death. On unswerving loyalty:

The Governor of She in conversation with Confucius said, “In our village there is someone called ‘True Person.’ When his father took a sheep on the sly, he reported him to the authorities.” Confucius replied, “Those who are true in my vil-

lage conduct themselves differently. A father covers for his son, and a son covers for his father. And being true lies in this.”(13:18)

On constancy:

The Master said: “A person who for three years refrains from reforming the ways of his late father can be called a filial son.” (4:20) And the demands of filial piety are lifelong: While [the parents] are alive, serve them according to the observances of ritual propriety; when they are dead, bury them and sacrifice to them according to the observances of ritual propriety. (2.5)

From our beginning roles as children, and as siblings, playmates, and pupils, we mature to become parents ourselves, and become as well spouses or lovers, neighbors, subjects, colleagues, friends, and more. All of these are reciprocal relationships, best generalized as holding between benefactors and beneficiaries. The roles are thus clearly hierarchical, but each of us moves regularly from benefactor to beneficiary and back again, depending on the other(s) with who we are interacting, when, and under what conditions. When young, I am largely a beneficiary of my parents; when they are aged and infirm, I become their benefactor, and the converse holds for my children. I am benefactor to my friend when she needs my help, beneficiary when I need hers. I am a student of my teachers, teacher of my students. Taken together, the manifold roles we live define us as persons. And the ways in which we live these relational roles are the means whereby we achieve dignity, satisfaction, and meaning in life.

The difference between Western autonomous individuals and Confucian relational persons must be emphasized. In the first place, while autonomous individuals have general moral obligations which they must meet in accordance with some set of universal principles, they have no *specific* moral obligations save those they have freely chosen to accept: toward spouses or lovers, their children, friends. But we have not chosen our parents, nor our siblings and other relatives, yet Confucius insists that we have many and deep obligations to them, and they to us. That is to say, unlike individual selves, relational selves must accept responsibilities and ends they have not freely chosen; there is a good for human beings independent of individual conceptions of it.

From this emphasis on filial piety it should be clear that at the heart of Confucian society is the family, the locus of where, how, and why we develop into full human beings. A central government is also essential to the good society, because there are necessary ingredients of human flourishing, especially economic, which the family (and local community) cannot secure on their own: repairing dikes, ditches and roads, distributing grain from bumper harvest to famine areas, establishing academies, etc. The early Confucians thus saw the state not as in any way in opposition to the family,

but rather saw both as complementary; indeed, families collectively, together with the state, were usually portrayed as a family writ large, with titles for the emperors ranging from “Heaven’s Son” to “Father and Mother of the People.”

As an aside, we may note that if the goal of human life is to develop one’s humanity to the utmost, then we have a clear criterion for measuring the worth and quality of our interactions with others in the groups (family, class, village, school, state) to which each of us belongs; we are not merely to accept them as unalterable givens. Rather must we consistently ask to what extent do these groups, and interactions conducive to everyone’s efforts to realize (make real) their potential? That is to say, while deference, a key component of civility, had to be learned and practiced, remonstrance was obligatory when things were not going well. As the Master said: To see what it is appropriate to do, and not do it, is cowardice. (2:24)

The ideal Confucian society is thus basically historical, with custom, tradition, and ritual serving as the binding force of and between our many relationships. The rituals described in the early classics and basic Confucian texts were largely based on archaic supernatural beliefs which were being questioned during the rationalist period in which Confucius lived, and a part of the genius of the Master and his followers lies in their giving those ritual practices an aesthetic, moral, political, and spiritual foundation which was independent of their original inspiration. To understand this point, we must construe the term *li* translated as “ritual propriety” not simply as referring to weddings, bar and bat mitzvahs, funerals, and so on, but equally as referring to the simple customs and courtesies given and received in greetings, sharing food, leave-takings, and much more: to be fully civil, then, a Confucian must at all times be polite and mannerly, following closely the customs and rituals governing these and numerous other interpersonal activities; to do so was to follow the “human way” (*ren dao*).

The authors and editors of the canonical texts all lived over two millennia ago, and were thus monocultural in their outlook. Consequently, they were regularly highly specific about the ways in which we should be civil—polite, mannerly, decent, courteous—to others, but we may nevertheless interpret them more generally, and come to appreciate what was foundational to them: interacting with others as benefactors and beneficiaries in an intergenerational context. Confucius himself was absolutely clear on this point, for when a disciple asked him what he would most like to do, he said: “I would like to bring peace and contentment to the aged, to share relationships of trust and confidence with friends, and to love and protect the young.” (5:26)

Both within the family, and in the larger society beyond it, custom, tradition, manners and rituals are the glue of our intergenerational, interpersonal relationships. Even civility at a low level, performed perfunctorily, “going through the motions,” is obligatory and politically essential to resolving conflict by non-violent means: two parties to a dispute who thoroughly dislike each other, Sharon to Arafat,

can be brought together at a negotiating table only if each is assured that the other will treat them civilly; politeness matters.

But for the early Confucians, rituals, customs and traditions served other political functions as well. They did not believe laws or regulations were the proper way to govern society. The Master said:

Lead the people with administrative injunctions and keep them orderly with penal law, and they will avoid punishments but will be without a sense of shame. Lead them with excellence and keep them orderly through observing ritual propriety and they will develop a sense of shame, and moreover, will order themselves. (2:3)

Even more strongly put, the Master said, “If rulers are able to effect order in the state through the combination of observing ritual propriety and deferring to others, what more is needed? But if they are unable to accomplish this, what have they to do with ritual propriety?” (4:73)

Thus the Confucians did not believe that society should be governed by monarchical fiat either; the good ruler was to reign more than rule. The Master said: “Governing with excellence can be compared to being the North Star: The North Star dwells in its place, and the multitude of stars pay it tribute.” (2:1)

If customs, traditions, “ritual propriety,” can perform the same functions in the political realm as laws and regulations, or the orders of a despot, they can also serve in place of universal principles in the moral sphere. Confucian morality is particularistic in that it insists that at all times we do what is appropriate, depending on who we are interacting with, and when. This particularism is normally seen in Western moral philosophy as decidedly inferior to universalism (Kant thought Confucius knew nothing of morality). But we may nevertheless make generalizations from the canon that are no less important today than two thousand years ago: when interacting with the elderly, be reverent, caring, obedient; when dealing with peers, treat them as you would be treated; with the young, be nurturing, selfless, loving, exemplary. Of course we do not learn these generalizations as moral principles when we are young. But it is on the basis of many and varied loving interactions with my grandmother that I learned to interact appropriately with other grandmothers. Now compared to most issues in contemporary Western moral philosophy: abortion, suicide, genetic engineering, etc., the importance of making birthday cards for our grandmothers seems incredibly trivial, not even deserving, probably, of consideration as a moral issue.

But as the early Confucian canon reveals with surety, these homely little activities are the basic “stuff” of our human interactions, and Confucius is telling us that if we learn to get the little things right on a day-in and day-out basis, the “big” things will take care of themselves. And in addition to grandmothers and other elders, the “little things” involve our deep interactions with peers, and those younger than our-

selves, and in this way begin to bring home to each of us our common humanity. Hence early Confucianism is not liable to the accusation of, say, countenancing racism even if it has been customary in one's family to do so; such upbringing is not conducive to our fullest development as human beings, and hence must be condemned. I can only fully realize my potential when I have learned from my interactions with my own grandmother that grandmothers share qualities, live roles, and interact with others such that, in one sense, when you've seen one grandmother, you've learned to see them all, despite differences in skin color, ethnicity, or other characteristics.

Put another way, if our task is to meet our obligations to elders, peers, and the young in ways that are both efficacious and satisfying, then the specific customs, manners and rituals we employ in our interactions must contribute to these ends; if not, they must be changed. The Master said: "the use of a hemp cap is prescribed in the observance of ritual propriety. Nowadays, that a silk cap is used instead is a matter of frugality. I would follow the newer accepted practice in this." (9:3) This argument will undoubtedly still seem forced to those who would be justifiably skeptical that learning to be polite (civil) when young, absorbing customs and traditions, participating in rituals, could overcome racism, sexism, or any other form of oppressive behavior that has been all too customary and traditional in far too many families and communities. It is for this reason that I have insisted that the efficacy of ritual propriety for the early Confucians is not simply to be seen for its social, political, or moral effects, but rather must be understood spiritually as well. The rituals, even if only followed formally, are essential for social harmony, as noted earlier. But unless they are made one's own, internalized, and become productive and satisfying, we can never realize our potential to be fully human.

Consider another statement on filial piety; "As for the young contributing their energies when there is work to be done, and deferring to their elders when there is wine and food to be had, how can merely doing this be considered being filial?" (2:8)

And relatedly, on rituals, the Master said; "In referring time and again to following ritual propriety, how could I just be talking about gifts of jade and silk?" (17:11) As we mature, then, we cannot simply "go through the motions" of following custom, tradition, and ritual, nor should we fulfill our obligations mainly because we have been made to feel obliged to fulfill them, else we cannot continue to develop our humanity. Rather must we make them our own, and modify them as needed. Remember that for Confucius, many of our obligations are not, cannot be, freely chosen. But he would insist, I believe, that we can only become truly "free" when we *have* to fulfill our obligations, when we want to help others (be benefactors), and enjoy being helped by others (as beneficiaries).

We must also remember, again, that we are first and foremost social beings, relational selves, not autonomous individuals. Being thus altogether bound to and with others, it must follow that the more I contribute to their flourishing,

the more I, too, flourish; conversely, the more my behaviors diminish others, by being racist, sexist, homophobic, etc., the more I am diminished thereby. In saying this, I must insist that I am *not* proffering here the Confucian view of selfless or altruistic behavior, for this would imply that I have a (free, autonomous, individual) self to surrender. But this of course would beg the question against the Confucians, whose views clearly show the supposed dichotomy between selfishness and altruism as a Western conceit, as well as the equally Manichean split on which it is based: the individual vs. the collective. Overcoming these deeply-rooted dichotomies in Western thought is not at all easy, but when it can be done, very different possibilities for envisioning the human condition present themselves.

In summary, others are essential for leading a meaningful Confucian life. Herbert Fingarette put this point well when he said, "For Confucius, unless there are at least two human beings, there are no human beings." By constantly doing what is appropriate we can come to see ourselves as fundamentally, not accidentally, intergenerationally bound to our ancestors, contemporaries, and descendants. All of our interactive relations, with the dead as well as the living, are to be mediated by the customs, traditions and rituals we all come to share as our inextricably linked personal histories unfold, and by fulfilling the obligations defined by these relationships we are following the Confucian Way.

This Way thus becomes personal, and not merely social, and by following custom, tradition and ritual we mature psychologically and religiously. This is what the Master meant when he said, "What could I see in a person who in holding a position of influence is not tolerant, who in observing ritual propriety is not respectful, and who in over-seeing the mourning rites does not grieve?" (3:26)

Some, perhaps, will not grieve at funerals. Going through the rituals merely to "keep up appearances" is socially superior to flaunting them, but such persons are lacking some essential human quality. Confucius believed such people were few in number, however; Master Zeng said: "I have heard the Master say 'Even those who have yet to give of themselves utterly are sure to do so in the mourning of their parents.'" (19:17)

The Confucian person must thus be seen as whole, as leading an integrated life. In addition to the aesthetic, social, moral, and political features attendant on following this Way, meeting our obligations to our elders and ancestors on the one hand, and to our fellows and succeeding generations on the other, the Confucian vision displays an uncommon yet religiously authentic sense of transcendence, a human capacity to rise above the concrete spatio-temporality of our existence, enabling us to form a union with all those who have gone before, and all those who will come after. This religious sense of feeling a oneness with all of humanity is not guaranteed to us if we follow the Confucian path. It is a gift of the spirit, which is why sages are relatively rare. But we can get a little clearer about what this feeling might be like if we adopt Wittgenstein's summary account of *Das Mystische*: The sense that we are completely safe, a sense of

belonging, of being a part of something larger than ourselves. If the Confucian vision still seems blurred, perhaps it is due to the Western lenses through which we attempt to see it, as free autonomous individuals, individuals who are strongly inclined to agree with Aldous Huxley that, "We live together, we act on, and react to, one another; but always and in all circumstances we are by ourselves. The martyrs go hand in hand into the arena; they are crucified alone."

Everyone with eyes to see is aware of the manifold problems attendant on an altogether individualistic conception of the self, but we do not yet take those problems as seriously as we should, evidenced clearly by the fact that barren notions of freedom and autonomy remain foundational for virtually all contemporary, social, moral, and political theorizing. Ever since the Enlightenment at least, individualism has been deeply rooted in Western culture and philosophy, especially in the U.S., and in my opinion is significantly responsible for much of the malaise increasingly infecting it.

A final comment. It may strike some of you as paradoxical that while I have been championing a non-Western philosophical tradition, I have not invoked any arguments for relativism in the attempt. Thus the thrust of the paper appears universalistic, despite the cogent critiques of some postmodernists that universalism in the history of Western philosophy has too often been totalizing, confining, and oppressive. But these critiques, I believe, while largely correct, are directed at the wrong target. There is nothing wrong with seeking universalist values; indeed, that search must go forward if we are to see an end to the ethnic, racial, religious, and sexual violence that have so thoroughly splattered the pages of human history with blood and gore since the Enlightenment. Rather does the wrongness lie in the belief that we, or any single culture, are already fully in possession of those values, and therefore feel justified, backed by superior economic and military threats, in foisting those values on everyone else.

Classical Confucianism proffers an alternative vision, which all people of good will might endorse, and it is on this basis that I commend the careful study of their texts to your attention.

***Asia Beyond the Classroom: The Asian Studies Learning Community at the College of St. Benedict and St. John's University***

**Lynda Fish, Academic Advisor for International Students**

**P. Richard Bohr, Professor of History & Director of Asian Studies**

**David P. Bennetts, Professor of History and Director of Summer ESL Programs**

The Asian Studies Learning Community (ASLC) is one of five learning communities at the College of Saint Benedict and Saint John's University (CSB/SJU) funded by the St. Paul-based Bush Foundation. With its focus on integrative, collaborative, and interdisciplinary community-based education, the learning community concept has been the ideal vehicle for enabling Asian Studies to better support CSB/SJU's commitment to the liberal arts and multiculturalism and to prepare our students to become "Asia Hands" in the newly-dawned Pacific Century.<sup>1</sup>

The ASLC presupposes that Asian Studies serves the liberal arts through, in Suzanne Barnett's and Van Symons' words, "the growing awareness of the value of integrating coordinated courses on Asian life and thought into college curricula as a basis for enabling students to understand, and contribute to, an increasingly mobile world of diverse societies and cultures."<sup>2</sup> It also supports two pillars of CSB/SJU's institutional mission: one, the dedication to a "coherent liberal arts curriculum" that enables our coordinate colleges to "excel in the study of the intersection of global cultures and community sustainability, leavened by the commitments of the Catholic intellectual life." And, two, our resolve to help students become "shapers and leaders of the next generation... [of] a rapidly-changing world, one filled with new opportunities

but fraught with unprecedented challenges."<sup>3</sup>

Specifically, we hoped the learning community model would enable the Asian Studies Program (created in 1995) to better coordinate and build upon CSB/SJU's existing Asia-related strengths: the Benedictines' religious and educational networks throughout East Asia, Artist-in-Residence Richard Bresnahan's celebrated union of Japanese ceramic techniques, and Upper Midwest Clay, David Bennetts' summer ESL camps for Japanese high school students, student and faculty exchanges in Japan and China; an active Asia Club, and an expanding Asian Studies curriculum.

To this end, the ASLC received \$55,000 for the years 2000-02 to 1) provide expertise, materials, forums, and programs to identify and integrate the growing number of learning partners and enhance student, faculty, and staff development; 2) empower participants to create new alliances across disciplines, administrative areas, and cultures; 3) increase student and alumnae/i involvement in Asia-related service learning and volunteer opportunities, internships, and career preparation; 4) enhance print, technological, and personal networks to connect Asia-related interest groups on campus, across Minnesota, and in Asia; and 5) collaborate with other resources in central Minnesota to serve our Asian neighbors at home and abroad. A "learning community team" representing the interests of students, faculty, staff, our monastic communities, academic advising, the arts, ESL, and study

abroad programs guided the following activities.

***Building a Campus Community.*** We began our efforts by inventorying Asia-related communities on campus. One such group includes students, faculty, and monastics who, after returning from study abroad semesters in Japan and China, had not found a ready audience for the stories they want to tell. So during the winter of 2001 and 2002, the ASLC organized a campus-wide forum entitled *The Asia I Expected; The Asia I Discovered*, at which these enthusiastic “Asia Hands” dialogued with Asian Studies majors and minors, former ESL camp counselors, alumnae/i who had taught in Asia, and Asian, Asian-American, and other students (including those in the upcoming fall semesters’ study abroad cohorts), faculty, and staff on ways to prepare for and improve the exchange experience; to explore issues of identity, relationships with Asian peers, and reentry into American society; and to suggest pedagogical and cultural concerns to help faculty and staff become more effective teachers and study abroad directors.

These forums turned up returned students willing to serve as classroom resources, heightened campus interest in studying and teaching in Asia, recruited new Asia Club members, and identified (from the evaluation forms which were filled out at every ASLC event) a spectrum of Asia-interested people whom we entered into our database, described below.

Community-building was expanded even further last winter when five visitors from Zhanjiang Normal College at the tip of South China participated in the second iteration of this event. The CSB/SJU-Zhanjiang relationship had begun in 1998, when two CSB/SJU graduates taught English there. In the fall of 2000, two Zhanjiang faculty, Professors Deng and Shang, came to CSB/SJU as visiting scholars (and later published a book in Chinese on their impressions of Minnesota). At the same time, Kevin Clancy, a newly-graduated Asian Studies minor/Communications major who had studied in China, went to teach at Zhanjiang. With vision and initiative, Kevin created an intercultural communications course through a telecommunications link between his Zhanjiang class and an intercultural course at CSB/SJU. Not content with mere virtual relationships, Kevin worked with the ASLC to enable four Zhanjiang students and Professor Deng to visit their “culture buddies” in Minnesota for three weeks last January-February. The Chinese lived with host families and in campus dorms, gave power-point presentations on China and Sino-American relations, performed at the Asia Club’s annual Asian New Year celebration, and visited a wide array of Minnesota people and places. After returning to China, they discussed their Minnesota odyssey in a number of venues. As a result of this exchange, Zhanjiang and CSB/SJU administrators have just concluded an agreement that will see further visits by Zhanjiang groups to our campuses and CSB/SJU students and faculty doing a “May Term” at Zhanjiang beginning next spring.

***Connecting CSB/SJU to the Pacific Century.*** As the Zhanjiang-CSB/SJU connection demonstrates, preparing our students for Asia means systematically extending the community circle beyond the classroom and campus to include Asians themselves. To help us envision ways to systematically accomplish this objective, we invited two well-known experts, Lee Pao Xiong, President and CEO of The Urban Coalition of the Twin Cities and former member of President Clinton’s Advisory Commission on Asian-Americans and Pacific Islanders, and Bruce Corrie, a native of India and economics professor at Concordia University, Saint Paul—to each give a two-day campus “residency,” Xiong last fall and Corrie last spring. They delivered keynote addresses to packed auditoriums, interacted with a variety of students in and outside the classroom, conducted faculty and staff workshops, and joined other leaders from Minnesota’s governmental, civic, educational, arts, non-profit, and business communities in panel discussions to make three agenda-building recommendations.

First, CSB/SJU should enrich Asian Studies and enhance diversity by including more students from the rapidly-growing Asian-Minnesota community, which now numbers 141,000—up from 98,000 in 1990 and projected to climb to 230,000 by the year 2025. (In fact, Minnesota now has the largest population of Hmong and the second largest group of Tibetan refugees living in America today.) CSB/SJU should recruit these students by developing relationships with their families and community leaders, and it should retain them by providing ESL, mentoring, and other campus resources, involving them in the Asia Club, and developing new courses on the Asian-American experience.

Second, CSB/SJU should broaden efforts to prepare these and other students to serve the growing Asian-Minnesota community—in such areas as economic development, teaching (one-third of Saint Paul public school students are native Hmong speakers), nursing, and social services. We are taking this admonition seriously. CSB/SJU’s recent hiring of Dr. Fungchatou Lo to teach social work is a major step toward this end. Professor Lo and Dr. Dia Cha, a Hmong anthropologist at neighboring St. Cloud State University (with which CSB/SJU cooperates in Asian Studies), have begun developing a joint Hmong Culture Center to provide outreach to the fifteen percent of Asian refugees living in central Minnesota and to focus on issues of concern to Asian-Minnesota women. (Currently, Drs. Lo and Cha are two of only ten Hmong professors in the United States.) Last winter, several of our students supported the successful election campaign of Minnesota State Senator Mee Moua, the first Hmong legislator in American history. In addition, CSB/SJU has begun to cooperate with such entities as the State Council on Asian Pacific Minnesotans (which includes forty Asian ethnic groups) and the monthly Pan-Asian Policy Roundtable to provide student and faculty research opportunities regarding Asian-American public policy concerns.

Third, CSB/SJU should widen its career bridges to Asia (in part, through its expanded connections with Asian-

Minnesota). Ever since the railroad pioneer James J. Hill sought to build a trans-Pacific trading empire linking the American Midwest with China and Japan by rail and ship a century ago and in the wake of Minnesota-based Northwest Orient Airlines' polar link to Asia, the region has been a prime focus of Minnesota's international business.<sup>4</sup> With its well-diversified economy spanning agriculture, high technology, telecommunications, and financial services, export-dependent Minnesota is currently America's eighth-largest exporting state. Now Minnesota's largest trading partner, Asia receives one-third of those exports and last year alone invested \$1.6 billion in wholly-owned subsidiaries in our state, employing 5,600 Minnesotans. The latest data also show that 5,435 firms owned by Asian-Minnesotans earned \$1.7 billion in sales and receipts and created 15,921 Asian-Minnesota jobs.<sup>5</sup>

All the experts involved in the two residencies agreed that CSB/SJU has a golden opportunity to supply "Asia Hands" which Minnesota and America need to create and manage their Asia relationships. This observation was validated last May when Governor Jesse Ventura invited two of our graduating seniors who had studied in China (and who will be teaching and doing research in the PRC and Taiwan next year) to make presentations at a briefing session in St. Paul's Vietnam Center to prepare him to lead the Minnesota trade mission to China the following month.

***Internships and Career Preparation.*** Because learning communities seek to unite academic study with the "real world," the ASLC has naturally been focused on internships and career training. In the spring of 2001 and 2002, the ASLC organized panel presentations called *Working with Asia: An Internship and Careers Forum*. Between both events—one off campus and one on—representatives of a dozen professions affirmed the liberal arts as the ideal way to help students become curious about Asia, learn Asian languages, get grounded in intercultural communication, and prepare for life-altering global experiences. They suggested that students combine this liberal arts perspective with technical skills and such pre-professional courses as education, communication, accounting, management, and international business to prepare for careers in and with Asia.

They also recommended that CSB/SJU complement its curricular strengths in East Asia by introducing stand-alone courses on South and Southeast Asia, collaborate with other Minnesota colleges in organizing a "Semester in Asia" program to introduce our students to other Asian countries such as India, Thailand, Laos, and Vietnam, and cooperate with Asian universities to develop joint degree programs and internships in Asia—beyond the Minnesota-based internships we have already secured through Asia-involved companies, the Minnesota Trade Office, the Minneapolis Institute of Arts, Twin Cities Public Television, Minnesota Public Radio, and the *St. Cloud Times*.

In addition, they singled out teaching in Asia as a key career-building step. Recent years have, in fact, seen us

sending increasing numbers of graduates to teach in China and Japan as a way to fulfill service and volunteer aspirations, to extend the immersion experience beyond study abroad, to gain linguistic and cultural skills, and to consider a variety of Asia careers.

Recently, CSB/SJU has been able to broaden teaching opportunities in Japan beyond the JET Program and place graduates in Tokyo's Bunkyo Gakuin University as well as high schools in Okinawa. (Because of the Okinawa connection, there will be more Japanese students coming to our ESL summer camps, Saint John's Preparatory School, and nearby Cathedral High School.) Next year, seven CSB/SJU graduates will be teaching in Japan. The numbers are increasing for China as well. Because of its recent entry into the World Trade Organization, the PRC has mandated that 25% of college instruction must be in English, making China the world's largest English-speaking country. This policy will broaden opportunities for CSB/SJU graduates to serve as English-language instructors in Chinese teachers colleges through the Maryknoll China Service Program and other agencies in China. To date, some fifty of our alumnae/i have done so.

As a result of the growing campus interest in teaching in Asia, the ASLC has implemented a single application process through which our students can be considered for ESL assignments in Japan, China, and—next year—Thailand. In May of 2001 and 2002, the ASLC organized ESL orientation sessions to prepare these future teachers for their further ESL training prior to taking up their teaching assignments.

***Faculty Development in Asian Studies.*** The Asian Studies curriculum is sustained by twelve faculty from ten departments with significant Asia expertise. They teach twenty-one courses with exclusive Asia content. In order to expand our curriculum, we rely—like many of our ASIANetwork colleagues—on developing existing faculty who are new to Asia. As a consequence of a study tour of East Asia during the summer of 1997, for example, five CSB/SJU professors outside the Asian Studies curriculum gained enough expertise to insert Asia components into 13 courses.<sup>6</sup> Moreover, during the past two years, the ASLC awarded curriculum development grants to nine faculty in eight departments to improve existing courses or develop new ones (on traditional Chinese medicine, Sino-American relations, Hindu mathematics, and Asian-American politics) and to introduce Asia- and Asian-America-related components into economics, biology, environmental studies, intercultural communication, and health care courses. By the 2003-04 academic year, seventeen professors with recently-acquired specialties in Asia and Asian-America will offer a total of thirty-one courses with significant Asia content.

***Communication and Dissemination.*** As our Asia-related activities multiplied in recent years, it has become increasingly evident that we need to find ways to better coordinate information and dialogue locally, regionally,

nationally, and internationally among an increasing number and variety of stakeholders. During the past two years, the ASLC has hired talented students to compile the profiles of ASLC participants and other on- and off-campus partners into a database and mailing list. They have also created an Asian Studies website featuring the print, audio, video, and other products of our ASLC activities as well as links to a host of Asia-related websites, including those of ASIANetwork member institutions.<sup>7</sup> In addition, we have showcased our activities in the Minnesota-based *Korean Quarterly*, *Asian American Press*, Twin Cities Public Television, and Minnesota Public Radio.

***The ASLC and the Future of Asian Studies at CSB/SJU.*** When we applied for our ASLC grant, we were encouraged to develop a learning community which would be both “transformative” (as opposed to “additive”) and “sustainable.” We believe the ASLC has indeed begun to transform our Asian Studies Program. ASLC evaluations reveal a high degree of participant satisfaction with our ability to identify and integrate the growing number of stakeholders and with our community’s enhanced understanding of ways to maximize our opportunities and challenges in the Pacific Century.

This transforming and sustaining process will, in fact, be strengthened by the implementation of the following “goals of distinction” mandated in CSB/SJU’s coordinate strategic plan for the years 2002-07: 1) expanding CSB/SJU’s commitment to international and domestic off-campus study programs; 2) broadening programs to offer all students significant immersion in another world culture or “subculture” of the American experience; 3) increasing the cultural, geographical, and ethnic diversity of students, faculty, and staff; and 4) creating multicultural programs and activities to improve retention and completion among students of color and international students.<sup>8</sup>

In order to institutionalize the ASLC under the umbrella of the Asian Studies Program, we plan to make the transition from grant to institutional funding. To this end, we have applied for three years of bridge funding from the Bush Foundation while we begin collaborating with on- and off-campus entities in order to continue the activities outlined above. For example, the most obvious campus partners include the offices of Academic Advising, Admission, Alumnae/i Affairs, Career Services, Fine Arts Programming, Institutional Advancement, Internships, International Education, Service Learning, and Student Affairs as well as the Diversity Commission and faculty development grant programs. Outside institutions and resources, including the Asia-Pacific Economic Development Fund, have also indicated an interest in helping us. By anchoring the Asian Studies Program in this way, Asian Studies will have a permanent home at CSB/SJU and will be afforded the best opportunity to help our campuses and our region achieve their Pacific destiny.

<sup>1</sup>For CSB/SJU’s learning community guidelines, see [www.csbsju.edu/extending](http://www.csbsju.edu/extending). For a summary of the ASLC grant proposal, see David P. Bennetts and P. Richard Bohr, “Creating an Asian Studies Learning Community,” *ASIANetwork Exchange*, 8:1 (Fall 2000), pp. 10-11.

<sup>2</sup>Suzanne Wilson Barnett and Van Jay Symons, eds., *Asia in the Undergraduate Classroom: A Case for Asian Studies in Liberal Arts Curriculum*. Armonk, N.Y.: M. E. Sharpe, (2000), p. xi.

<sup>3</sup>CSB/SJU Coordinate Strategic Plan, approved by the CSB Board of Trustees and SJU Board of Regents, May 4, 2001.

<sup>4</sup>For a history of Minnesota-Asia relations through the late 1980s, see P. Richard Bohr, “The Midwest China Center and Our Pacific Agenda,” *Hamline Journal of Public Law and Policy*, 8.1 (1987), pp. 15-45. For the 1990’s, see Robert J. White, “Minnesota and the World Abroad,” in the “Minnesota: A Different America?” issue of *Daedalus*, 129.3 (Summer 2000), pp. 307-334.

<sup>5</sup>See Lee Pao Xiong, “Preparing Higher Education for Asian-Minnesotans,” Keynote Address at the CSB/SJU Fall Residency on “Higher Education and Asian-Minnesota: Developing a Bridge Building Agenda,” November 14, 2001 and Bruce P. Corrie, “Higher Education’s Role in Building Economic Bridges to Asia,” Keynote Address at the CSB/SJU Spring Residency on “Preparing CSB/SJU Students for the Pacific Century: The Economic Nexus,” April 10, 2002.

<sup>6</sup>P. Richard Bohr, “Cultivation from Within: Expanding Asian Studies at the College of Saint Benedict and Saint John’s University,” *ASIANetwork Exchange*, 6.3 (February 1999), pp. 1-4.

<sup>7</sup>See [www.csbsju.edu/asianstudy](http://www.csbsju.edu/asianstudy).

<sup>8</sup>See note 3 above.



Summer CSB/SJU ESL Camp Graduates from Japan

## *Technology and Teaching: Beyond the Written Word*

**James Lochtefeld, Chair, Professor of Religion, Carthage College; Panelists: Marjorie Williams, Director, Education and Public Programs, Cleveland Art Museum; Paul Nietupski, Associate Professor of Religious Studies, John Carroll University**

### **Introduction**

**James Lochtefeld**  
**Carthage College**

The basic premise behind this panel is this: most ASIANetwork members teach at small colleges, where our primary task is to teach students. This often brings considerable excitement and delight, but it also takes our time, energy, and commitment. Given these heavy demands, particularly on faculty time, any technology that can help faculty work more efficiently deserves serious consideration.

All three of the panel members spoke to the use of technology to promote more effective teaching. I opened with the most general presentation, by talking about the course planning software known as Blackboard. Paul Nietupski described more specific uses of technology in his Asian religions classes. Marjorie Williams, the Director of Education at the Cleveland Museum of Art, finished by talking about the possibilities for using art images in teaching, both from online sources and from CD Rom.

**Blackboard: Course Planning Software.** I began to use Blackboard for one simple reason: Carthage had switched to a new e-mail system on which I could not e-mail lists for my classes, and Blackboard was the only way to do this. To tell the truth, I would've used whatever platform the IT folks at Carthage had seen fit to endorse. By and large, I am a reluctant acolyte to technology—I don't have a lot of electronic toys—but anything that will help me teach better, I give it my fullest consideration.

Blackboard is an on-line course planning shell. Access is by user name and password, so it is a secure site. The initial screen is a "welcome" page, which lists the courses in which one is enrolled (as a student or instructor), as well as a few additional functions (sending e-mail, checking grades, and updating personal information). The most important features come when one clicks on one of the courses. This brings up a sub-page devoted completely to that course, on the left side of which is a column with a set of various toolbars: Announcements, Course Information, Course Documents (online readings), Assignments, Books, Communication (e-mail addresses and the class roster), Virtual Classroom (an "instant messenger" type arrangement), an online Discussion Board, Groups, External Links (URLs for other websites), and Tools (especially the Digital Drop Box).

The faculty version of this page is almost identical, except that at the bottom of the buttons is one titled "Control Panel." Clicking on this brings up an item by item menu for

the subject areas noted above, but also includes an Online Grade book, Course Utilities, and Course Statistics (which gives data about student use). The other difference is that when one clicks on one of the headings in the control panel (e.g., "Announcements") one finds the option for changing the offerings there.

One of the great benefits is that the process of adding something—an announcement, a class reading, a gradebook item—is completely uniform for each item. Consequently, the learning curve is very shallow—basically, anyone who can follow a sequential menu and simple directions can be using this in no time (in some ways, it is like the difference between MS-Dos and Windows—both run the computer, but the latter is far simpler for ordinary people to get up and running). This allows people with little or limited technical expertise to post, update, and remove their class offerings from the web.

I'm not a complete convert (and probably never will be). Since all of my courses are already online on the Carthage server—along with text, translation, and photo pages—I have not moved them to Blackboard, since if we changed vendors, I would have to change these as well. I did put the URLs to my course pages in the External Links section, so that students could get there more easily. Here are also plenty of features that I do not use, and probably never will: the calendar and the address book (I prefer the old-fashioned versions here), the virtual classroom (I don't mind a whole room of people trying to talk, but I don't want to do this on a screen), and online quizzes and exams (I am deeply suspicious of students, and want to watch them take these in person). There are also certain tasks that I will only do at work, where the internet connection is faster than my connection at home. My basic attitude toward technology is pragmatic—I want it to make my life easier, and if it does, I will use it.

Still, there are many features about this that I really like. One is that it is available from any internet connection. Once the class lists are set, it is easy to communicate with students—whether to send a message to the whole class, to student groups, or to selected students. The Digital Drop Box provides secure submission for papers, instant availability, and the opportunity to do paperless editing. I download the papers from the Digital Drop Box, read and comment on them (using the Reviewing Feature on Microsoft Word), and then send them back to the students electronically, keeping a copy on my hard drive. When students submit revised papers, I already have a copy of their drafts for comparison. The Online Gradebook

allows students to check their grades whenever they want, as well as giving me the security of having my grade records in another place. Finally, the course statistics allow me to see who has actually been using these resources.

I am also thinking about new ways to use this. I have already used the Discussion Board in my introductory Religion classes, to give students the chance for unstructured, out-of-class discussion. For several years I've had small groups of students lead discussion in class on the day's reading, and I don't see any reason (beyond the logistics of thinking about how to set it up) why I couldn't move these group discussions to the Discussion Board, and have the groups run them after class, so that the discussion could reinforce class learning. Finally, in Spring 2003 I am scheduled to teach a special section of Heritage, a cultural studies class, in which some of the in-class "seat time" will be replaced by electronic discussion. I've never done anything like this before, but I'm more than willing to try.

### **Methods for Research and Teaching Asian Ideologies and Material Cultures**

**Paul Nietupski, Associate Professor of Religious Studies, John Carroll University**

*Introduction.* Two key challenges face Western teachers of Asian studies. The first challenge is to make one's own study of Asia accessible and understandable to students, colleagues, and curricula by skillful delivery of information and interaction in and out of the classroom. The second challenge is to continue with new research in one's field, and whenever possible, to make this new research relevant to one's classes and campus curricula. Sounds easy—teaching and research. The details and combinations of these two vary in different institutions, whether in small liberal arts colleges or large research institutions. Still, in all cases, scholars of Asian studies working in Western colleges and universities face the problem of striking a balance between the demands of teaching and research, a problem addressed in the present project which employs both an interdisciplinary method and modern computer technology.<sup>1</sup>

This project began with text research in the history of medieval Indian Buddhist and Hindu institutions. Given that the Indian Buddhist Sanskrit texts are of uncertain provenance, the project turned to archeological and art historical materials to help place the texts in Indian history. Looking for relevant data outside of texts may seem obvious, but such investigation is still not commonly in use. This is surprising, given the proliferation of medieval Indian art throughout Asia which evidences a highly developed social, political, economic and religious culture. With the study of art objects as historical tools, the project attempts to verify or corroborate some specifics of Buddhist life in medieval India.

As for teaching, our team brought this research methodology into college level courses on Indian

Buddhism and Hinduism. Over a period of three years, the chronology of Indian art served as a corroborating outline for introductory undergraduate courses in Indian religions. That is, art history was used as a method for understanding the chronology of religious and social histories. Over several years the chief academic and specific object resources for this project came from the Cleveland Museum of Art. Moreover, study with the museum's curators in and out of formal classes held at the CMA and active programming with the museum's educators expanded this project from classrooms to a wider community audience.<sup>2</sup>



Nataraja, Shiva as the King of Dance  
South India, Medieval Period, Chola Dynasty, 11th century  
Purchased from the J.H. Wade Fund 1930.331  
*Photo Courtesy of Marjorie Williams, The Cleveland Museum of Art*

*Rationale.* This teaching and research agenda began with the Indian idea that a passionate attitude toward life is a crucial component of a life oriented toward liberation. Here, esthetics (and the related Indian ideas of *rasa* and *bhava*) are explained as how one understands and experiences the world and how one expresses oneself in the world. Moreover, and here very briefly, for devout medieval Indian Hindus and Buddhists, human experience is where religious practice takes place. Paradoxically, in this type of religious practice and from this philosophical perspective, one proceeds on the path to liberation through intense engagement with the world. In this culture, there was no prohibition about expressing these ideas in material media. On the contrary, Indians clearly felt that their religions encouraged passionate expression in literature and the arts. Thus, there is an important connection between Indian ideology and material culture and, more generally, between religion and art. In other words, there are "... metaphysical foundations which underlie much Indian [art and] sculpture."<sup>3</sup> In Indian art it is not the appearance, but the significance of objects, human or otherwise, that is sought for ... it is not the object, but a concept that stands before us."<sup>4</sup> There is then a solid rationale for teaching ideologies, philosophies, histories, and societies with or at the same time as teaching material cultures.

More generally, religions have visual components, a “visible language.” Examples include depictions of Hindu deities and representations of the concepts and bodies of Buddhist enlightenment. In India, these Hindu and Buddhist religious icons carry messages rich with philosophies, histories, and social expressions. “Indian and Southeast Asian art is art in service of religion. Consequently, it’s necessary to understand its religious, iconographic, and historic significance.”<sup>5</sup> Religion stimulated the production of art and material cultures,<sup>6</sup> a fact noted by Harle, Kramrisch, Huntington, in another context by Burke,<sup>7</sup> and recently by Owen.<sup>8</sup> Simply, this means that besides religion, art evidence can also be an accurate indicator of social and historical events. Increasing numbers of scholars of Asian studies are using art to complement and corroborate evidence found in texts.

There are many examples and applications. Comparative art historical evidence<sup>9</sup> shows that many centers of religion and art had singular and identifiable techniques and styles. Distinct schools of craftsmanship are recognizable and a history of the developments at separate locations can be reconstructed.<sup>10</sup> Patterns of worship and beliefs can be indicated in art. Additionally, religious sites are often located along trade routes and travel routes;<sup>11</sup> the arts flourished and traveled. Moreover, in further evidence of how art traveled, and how it can be used as historical and cultural data, whether signed or not,<sup>12</sup> there is stylistic evidence that shows evidence of origin and serves as proof that individual sculptors produced both brahmanical and Buddhist pieces.<sup>13</sup> In sum, these examples show that material cultures—and here, art in particular—can be used in classes about religious doctrines, ideologies, and philosophies, in history classes, in sociology, anthropology, and other classes.

However, while many would argue that visual components of world religions in their traditional forms of exegesis, prayer, contemplation, and the historical and social significance of religions in their original contexts need to be understood in relationship to one another, modern Western universities still typically and artificially separate these vital components of single cultures in different academic departments. Asia was and often is studied in disconnected language and literature, history, anthropology, and other departments.

In sum, new approaches such as these are liberative in that they transcend traditional boundaries and involve study and mastery of different academic disciplines. Language and literature specialists now may, or, better, must study not only language, but history, sociology, philosophy, anthropology, and not the least, art history. The rewards are in the high degree of accuracy that this method brings, and in the new discoveries and insights that will enhance scholarship in many fields. However, the price of this freedom to explore comes at the expense of time and resources necessary to master several different disciplines, and to carry out research in several fields at once.



Ganesha  
South India, Medieval Period, Chola Dynasty, 12th century  
Gift of Katharine Holden Thayer 1970.62  
*Photo Courtesy of Marjorie Williams, The Cleveland Museum of Art*

**Electronic media.** Scholars and teachers who choose to engage broader methods are faced with the problems of learning new disciplines and implementing them in research and teaching. Individuals employed in Western academic institutions must first collect data and resources for their new fields of study and then invent new ways of presenting non-traditional interdisciplinary teaching methods in largely traditional environments. New advances in information technologies expedite new research in method and provide new tools for teaching.

Computer and Internet-based technologies have the potential to be used as versatile pedagogical tools; they are wonderfully efficient and can enhance classroom instruction. These, however, require significant commitments of time and energy, much as in the other relevant fields. Moreover, as with other tools, the key factor in computer-assisted teaching and learning is effectiveness. Computer-assisted classrooms face many of the same pedagogical problems as classes without high technologies. For example, how can teachers stimulate students’ interest, to motivate them to actively engage often new and very foreign ideas? How can teachers communicate large amounts of often complex data to a group of individual students in a short time? How can teachers offer individual responses to students in often limited time? And so on. The crucial measure of this project and of all similar computer-assisted projects is the enhancement of the quality and extent of students’ learning.

For students, computer technology makes research easier and resources more accessible. It enables student-faculty communications, and facilitates student group work. Students can use discussion and response bulletin boards, and teachers can communicate with their students extensively in group mailings, class discussion boards, and interactive techniques for class assignments and testing.

However, the fact that a classroom has computers does not guarantee anything. Computers are only tools, and there are pitfalls. For example, one common shortcoming of

many educational websites is their archival quality. Large sets of data and visible images in electronic format are fairly useless unless presented intelligently by teachers and engaged by students. While online databases are much easier to use than traditional card catalogues and encyclopedias, many Internet sites are merely online volumes of books or massive collections of art images with little interpretation or discussion. Computer usage must be an interactive component of the course, requiring appropriate user-friendly technology capable of student-software and student-faculty interaction. For example, in addition to communicating with faculty and other students individually and in groups, and in addition to having the capability to search through massive volumes of materials of poor quality<sup>14</sup>, students should be able to contribute written and/or visual data in the appropriate sections of pedagogical websites. A description of the experiments and findings used in this project are presented below.

These points and up-to-date writing on Internet applications in all academic fields are addressed in the monthly *Journal of Education, Community, and Values: Interface on the Internet*, published by The Berglung Center for Internet Studies located at Pacific University in Oregon. (<http://bcis.pacificu.edu/journal>) A recent issue of this online publication contains articles by scholars who have developed and used Internet technologies in teaching at all levels. A representative example, Stanley Katz's piece on "Making Information Technology Serve Higher Education, Rather Than the Other Way Around," discusses pedagogical successes and mistakes in Internet technology.

In addition to the Journal, there are increasing numbers of well-crafted websites on Asia, although it is sometimes unclear just how these can be used, or even how they might be used in classrooms. The outstanding and voluminous site on Bhutan crafted by Francoise Pommaret and others is nothing short of an electronic textbook for Bhutan studies. The quality of its writing and use of media is remarkable and contains a staggering amount of data in text, audio, and visible formats.<sup>15</sup> Another recent and very pedagogically-oriented website, is on Indian sacred sites, located at University of California at Santa Barbara and moderated by Prof. B. Holdrege. This interesting project includes interactive visual studies and includes a very large body of materials in text, still images, video, audio, and other enhancements and approaches to the study of the Indian religious cultures. This site seems to be diverse and active enough for applications in college classrooms. It will be used on six college campuses and in fourteen classes. ([http://uctlrc.org/news/2001/12/feature\\_2.htm](http://uctlrc.org/news/2001/12/feature_2.htm)) Another well-archived and searchable catalogue-type site with potential for research is the Tibetan art collection at [www.tibetart.com](http://www.tibetart.com).<sup>16</sup> Subscription-only sites like AMICO and ArtSTOR offer large numbers of digitized art images with search features. Other sites offer primary texts in Asian languages, for example, the Asian Classics Input Project, the texts offered by Himalayan and Inner Asian Resources, and others with primary texts in electronic format. The list

goes on, but the fundamental problems for undergraduate classroom use remain.



Fasting Buddha  
Kashmir, 8th century  
Leonard C. Hanna Jr. Fund 1986.70

*Photo Courtesy of Marjorie Williams, The Cleveland Museum of Art*

**Applications.** This experiment brought together methods from religious studies, history, art history, and other disciplines in an Internet-based pedagogical device. It is a teaching tool for an introductory course in Asian religions, run at John Carroll University, a small comprehensive university in suburban Cleveland. The interdisciplinary experiment using art images evolved over four years and involved two sections of approximately twenty-five to thirty students per section each semester. Computer-assisted components have been in use for the last three years. Computer technologies were introduced, modified, expanded and eliminated based on effectiveness in enhancing classroom teaching and promoting student interaction. In all sections, art objects held by the Cleveland Museum of Art were featured, supported by related objects taken from other published sources. Most recently the experiment has used high-resolution photographs of objects in the Cleveland Museum of Art. These were enhanced by a special electronic "zoom" application developed by John Carroll University Computer Science students. The online experiment now includes JCU student class projects, and written JCU student interactions. In the early attempts to use computer technologies, we used *Blackboard* software in classrooms with individual student computer stations controlled by the instructor, with a large screen at the front of the room. Later attempts used classrooms with large-screen only, without individual student stations. This latter however included greatly enhanced Internet access, faster video and audio presentation, and more flexibility overall.

Digital photos of items in the Museum collections were the focus of classes and web pages with links to other representative art, text readings, maps, bibliographies, video clips, photo galleries, questions and suggested topics pages, and other elements. Student contact lists, drop boxes for

papers, and search resources had designated areas. In addition to routine class activities, groups of students were required to construct web pages for a term project, which were uploaded and presented in class.

Briefly, this 200-level Introduction to Asian Religions course began with an introduction to Indus River Valley civilizations, the Aryan invasion of the Indian subcontinent, and the eventual evolution of the Hindu religion. The art and architecture of the Harrappan civilization were used to illustrate the sophisticated community and religious structures of the time. They studied Vedic, Upanishadic, and later Hindu literatures, societies and ideas and at the same time studied, discussed, and wrote about the ideologies observable in material artifacts.

The class proceeded to study visible artifacts and ideologies throughout the semester, proceeding through the early histories of Hindu and Buddhist cultures. They read about Shaivite, Vaishnavite, and goddess religions and cultures. In classrooms and in on-campus computer labs students studied maps, watched video clips, and listened to Indian pandits reciting Sanskrit or singing hymns. Galleries of photographs enhanced the Museum art images. Videos of Indian devotional (bhakti) practices, temple and pilgrimage rituals were especially dramatic.

As the course went on, students examined the transmissions of Indian religions and cultures along the northern and southern international trade routes, studying the artifacts and cultures that traveled with the dissemination of many new ideas, again using digitized maps, texts, and featuring art objects held at the Cleveland Museum of Art. These were again supplemented by other digitized photographs, online readings, video and audio clips, lectures and discussions. Students contributed weekly comments online, as well as prepared group projects in consultation with the instructor and with reference to posted select bibliographies. They suggested research topics and selected internet links. Individual student projects included one on the international trade routes with a focus on Dunhuang religion, culture, politics, and art. Others centered on the cultures of Myanmar/Burma, Java, Cambodia, Tibet, Bhutan or elsewhere. These student projects were especially successful in that they often took different methodological approaches based on student interests (often students' academic majors), for example business, history, political science, and sociology to name a few.

**Conclusion.** The interdisciplinary approach served to bring students new to Asian studies into the field along academic routes familiar to them. The use of new visual and interactive technologies made the work more accessible, more immediately present, and more relevant. While it was successful, this project required considerable time and attention and required total immersion for both the instructor and the students. This experiment evolved over several terms and although it utilized technology with some measure of success, it did not replace teacher and student interaction in classrooms. While the quality of instruction and student

learning were greatly enhanced by technologies, the courses continued to include traditional components as well, for example, written research papers (though optionally submitted in electronic format). This was not "distance learning" in classes with no instructor. This project, while successful in promoting students' independent active learning, did not replace individual mentoring and consultation. Electronic media can be an effective tool to enhance student learning, but in this project the tool had to be used skillfully. Since the time this presentation was given, new technologies appropriate to this project have continued to emerge, offering even greater potential for enhanced research and teaching. Several ASIANetwork colleagues have already implemented these and plan to move ahead with new interdisciplinary methods and research projects.

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<sup>1</sup>One challenge for college teachers worthy of mention at the outset does not deal with technology. The problem, reported in the February 22, 2002 issue of the *Chronicle of Higher Education*, is that modern Western colleges and universities do not recognize Internet-based writing and pedagogy as peer-reviewed published scholarship. Some college teachers have created very successful website tools, however these did not satisfy or count towards the publication requirement for college tenure. In the immediate future at least, college teachers will not be given publication credit for developing Internet tools or Internet writing.

<sup>2</sup>This project was first developed at John Carroll University by Paul Nietupski, Department of Religious Studies; Wendy Shapiro, JCU Faculty Technology Innovation Center; Marjorie Williams, Cleveland Museum of Art, Department of Education and Public Programs; and Dave Shaw, Cleveland Museum of Art, Information Technology Division. Many other faculty and staff at both institutions assisted. In 2001 and 2002 this project was presented at the ASIANetwork Conference on panels with Marjorie Williams (2001, 2002), Paul Nietupski (2001, 2002), and with relevant presentations by Elizabeth Ayer, Hartwick College (2001), Lisa Safford, Hiram College (2001), Mary Colan, John Carroll University (2001), Jim Lochtefeld, Carthage College (2002), and Dave Shaw (2002).

<sup>3</sup>J.C. Harle. *The Art and Architecture of the Indian Subcontinent*. New York: Penguin. (1986) 89. See Sherman E. Lee. *A History of Far Eastern Art*, Fifth Edition. Prentice Hall/Abrams (1993) 121.

<sup>4</sup>Ananda Coomaraswamy in Stanislaw J. Czuma. *Kushan Sculpture: Images from Early India*. Cleveland: Cleveland Museum of Art (1985)10.

<sup>5</sup>Stanislaw Czuma. *The Cleveland Museum of Art Members Magazine*, (April 2000) 6-7.

<sup>6</sup>See the dialogue between King Menander (Milinda) and the monk Nagasena in the "Questions of King Milinda," from approximately the second century BCE. T.W.

Rhys Davids (trans.). *The Questions of King Milinda, Part II*, Dover Publications, New York (1963) 206-212. See Buddha's admonition to his own disciples to leave his presence: "'Go forth, bhikkhus...expound the Law, teach it in its spirit and its letter.' There can be no doubt that Buddhism ...was a religion of propaganda, a missionary movement. It is no less certain that such propaganda was pursued from the beginning." Quoted in E. Lamotte (Webb-Boin, S., trans.). *History of Indian Buddhism: From the Origins to the Saka Era*, Peeters Press, Louvain-Paris (1988) 297. "More important in some cases than the date, the provenance of a given sculpture accounted for its style and other distinguishing features. There can be no question that major sites such as Bodh Gaya, Nalanda and Kurkihar maintained fairly large groups of artisans at all times during this period of activity and had little need to import artists or craftsmen from other places. Thus, while the sculpture produced at individual sites certainly bears similarity to other sculpture of the period from different locales, distinct schools of craftsmanship may be discerned and a history of the developments at separate locations may be propounded." Susan L. Huntington. *The "Pala-Sena" Schools of Sculpture*. Leiden: E.J. Brill (1984) 5.

<sup>7</sup> See Peter Burke. *Eyewitnessing: The Use of Images as Historical Evidence*. Ithaca: Cornell University Press.(2001)

<sup>8</sup> Nadine Owen. "Constructing Another Perspective for Ajanta's Fifth-Century Excavations," *Journal of the International Association of Buddhist Studies*, 24:1,(2001) 27-59.

<sup>9</sup>"[T]he influences which these artistic expressions had abroad, primarily in the Buddhist countries of T'ang and Sung China and especially Yunnan, Java, Sumatra, Burma, Nepal and Tibet, kept the traditions alive to some extent. In Buddhist terms, the Pala-Sena period is one of intense international activity, with scholars and monks from India travelling abroad and with great numbers of devotees from other Buddhist countries coming to India for pilgrimage or for study...the broad characteristics of the Pala-Sena style of art had such bearing on the developments of Buddhist art in other regions that it might well be termed an international style." Susan L. Huntington. *The "Pala-Sena" Schools of Sculpture*. Leiden: E.J. Brill (1984) 7.

<sup>10</sup>Susan L. Huntington. *The "Pala-Sena" Schools of Sculpture*. Leiden: E.J. Brill (1984) 5. In this text the author identifies several distinct styles of sculpture from different locations in India, providing excellent references for the analysis of Buddha images in Central Asia, China, and Tibet.

<sup>11</sup>This is obvious in places like the modern Karakoram Highway, for example in the rock carvings near Chilas and Gilgit. See Vidya Dehejia. *Early Buddhist Rock Temples: A Chronology*. Ithaca: Cornell University Press. (1972) 30-31; Stanislaw J. Czuma. *Kushan Sculpture: Images from Early India*. Cleveland: Cleveland Museum of Art (1985) 7; J.C. Harle. *The Art and Architecture of the Indian Subcontinent*. New York: Penguin. (1986) 48; James Heitzman. *The Origin and Spread of Buddhist Monastic*

*Institutions in South Asia 500 BC-300 AD*. South Asia Seminar Student Papers, Number 1, Department of South Asia Regional Studies. Philadelphia: University of Pennsylvania (1980).

<sup>12</sup>Contemporary scholarship often points to the anonymous character of Asian art. While this is true for some religious pieces, for others it is not. An example of signed Buddhist art is found in some Tibetan art. See David Jackson. *A History of Tibetan Painting: The Great Tibetan Painters and Their Traditions*. Vienna: Verlag der Osterreichischen Akademie der Wissenschaften. (1996).

<sup>13</sup>J.C. Harle. *The Art and Architecture of the Indian Subcontinent*. New York: Penguin. (1986) 64.

<sup>14</sup>It seems almost unnecessary to note that the fact of being online in a website is not a guarantee of quality, or of editorial review. Still, like printed media, this necessary component can easily be implemented.

<sup>15</sup>At the time of this writing it appears that Francoise Pommaret's English language site is no longer accessible via the Internet. There is a similar site on Bhutan, in German, that is very impressive, at [www.ifs.univie.ac.at/~bhutan/test002/b-home/b-home/start.php3](http://www.ifs.univie.ac.at/~bhutan/test002/b-home/b-home/start.php3).

<sup>16</sup> See also the site on art and ideas at <http://bcis.pacificu.edu/journal/2002/07/staley.php>.



A moment from the "Technology and Teaching Beyond the Written Word" Session  
Marjorie Williams and Paul Nietupski (pictured)  
James Lochtefeld, Chair

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