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

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The ASIANetwork EXCHANGE, A Newsletter for Teaching About Asia, is published three times a year. The newsletter, an important venue for communication among members, publishes 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 St., Rock Island, Illinois 61201. For further information contact the editor at the above e-mail address or by telephone at (309) 794-7270.
In the recently published *The Promise of Revolution*, author Daniel Wright quotes Stapleton Roy, a former ambassador to China: “Knowledge does not equal understanding.” He then goes on to state that “Knowledge combines information, theory, and fact. Understanding brings nuance, subtlety, the intangible. Knowledge is bones and flesh; understanding is soul and spirit.” (p. 3) While I am a Qing historian, often immersed in the analysis of books and research documents, I have come to realize that this knowledge needs to be supplemented by understanding, and that much of this understanding is best acquired by first hand observation.

In early October two Augustana College colleagues and I accepted an invitation extended to us by Central China Normal University (CCNU), (with which Augustana has had a fifteen-year exchange program), to journey to Wuhan, China to attend their One Hundredth Anniversary Celebration. It was quite an incredible experience, highlighted, for me, by a deepening of my understanding on three very different fronts.

My first discovery, more a rediscovery upon each visit, is that China is developing faster than is possibly imaginable. Reading essays about the modernization of China does not convey this realization to me as effectively as does a few days or weeks traversing the country. Wuhan, a city that I first visited in 1983 and have returned to frequently since, has developed a whole new skyline of impressive buildings, and has pushed new bridges across the Yangtze River. Its people have increasingly shifted from using bicycles to using motor vehicles to get to work. Equally impressive, the atmosphere on university campuses has also changed for the better. As David Vikner, of the Japan International Christian University Foundation and I sat surrounded by thousands of CCNU students and faculty to watch the grand gala concert concluding the anniversary celebration, we kept poking each other and asking if this was really happening. There, in front of us, was a stage set up with a bank of lights and speakers, much as one might find them anywhere in the world for a rock concert. As the program progressed, we were intrigued by the students’ interaction with those on stage, not just the traditional opera singers and stand-up Chinese comedians, but especially the hosts who had been flown down from Beijing national television, and the two Chinese rock stars brought in for the occasion. This was a wonderful anniversary celebration in which CCNU’s new president, Ma Min, and emeritus president, Zhang Kaiyuan, proudly traced the roots of the University back to the founding of Wenhua Academy in 1903 which then became Huazhong University, the largest and most influential mission university in south-central China.

My second discovery is how much the life of college teachers is given meaning by the students that we teach. For fifteen years, Augustana has been sending recent graduates to CCNU to spend a year teaching English. In late August, six of our students left to accept this challenging task. When we arrived, we found them in good spirits, recently returned from excursions to every corner of China as part of their National Day celebrations. With a limited command of Chinese and only a few weeks in country, three of these students caught a sleeper bus and took a very long trip to Southwest China; two others journeyed by hard seat train to Xian, and from that point one took a bus to Huang Shan (Yellow Mountain) to climb this sacred peak. The remaining student, already well connected with a group of Chinese students, became their invited guest to make a trip to attend a concert in Beijing. All are teaching English in the classroom twelve
hours a week and taking Chinese language courses on the side. Their excitement about being in China and the discoveries that await them is contagious. At the same time, they have already come to realize what a wonderful opportunity is afforded them as they help young Chinese begin to master the incredibly complicated English language.

My third discovery came while in conversation with two people I deeply admire, Terry Lautz of the Luce Foundation, and Nancy Chapman of the Yale-in-China Program, both of whom were special guests at the anniversary celebration. Each in their own way has played significant roles in furthering the study of Asia in the United States and in providing resources to foster education, health care, and the economic development of China. Here are two people who have chosen to serve (and I believe serve is the operative verb here) in the foundation and the non-profit sector, rather than becoming university professors. In doing so, they have made, and continue to make, significant contributions to humankind. I found it reassuring to discover that Yale-in-China has returned to the mainland and is again involved in educational and societal endeavors much as was the case in the first half of the century.

As is the case for all China scholars from my generation (I lived in Hong Kong from mid-1964 to the end of 1966 and entered graduate school in 1970), I am grateful that I can now travel freely throughout the country and thereby deepen my understanding of it and its people. This past visit as a guest of CCNU and the half-dozen Augustana students residing there was simply wonderful because I re-discovered the dynamism that is modern China, the enthusiasm of young people, and the steady service and compassion evidenced in Terry and Nancy. In doing so, my knowledge of China and of people was enhanced by deeper understanding.

Van Symons
ASIANetwork Initiatives
12th Annual ASIANetwork Conference
April 2-4, 2004
Hickory Ridge Conference Center, Lisle, IL

KEYNOTE SPEAKERS

Laurel Kendall
Curator of the Division of Anthropology
American Museum of Natural History

Vasudha Narayanan
Professor of Religion
University of Florida

PLENARY SPEAKERS

Roberta Martin
Columbia University
East Asian Institute

Bruce Cumings
Professor of History
University of Chicago

Invitation from Paul B. Watt
Chair, ASIANetwork Executive Board

I am delighted to invite you to attend the 12th Annual ASIANetwork Conference that will be held at the Hickory Ridge Conference Center in Lisle, IL, just west of Chicago, from Friday, April 2 through lunch on Sunday, April 4, 2004. In addition to the full range of panels by ASIANetwork colleagues, the program will feature keynote and plenary session speakers who will take up topics related to several regions of Asia and who will address current issues dealing with both the interpretation and teaching of Asian history and culture.

Conference Program Highlights

As has been the custom at ASIANetwork conferences, this conference too will begin on Friday with a tour. The trip will visit some key sites related to contemporary and historical aspects of selected Asian cultures in the Chicago landscape. Among the stops will be a visit to the Field Museum for a special exhibit, “Splendors of China’s Forbidden City: The Glorious Reign of Emperor Qianlong,” which includes over 400 objects never meant to be seen outside the Forbidden City. Norm Moline of Augustana College, a veteran guide of such trips in the Chicago area will lead the tour. Approximately twenty-five seats have been saved on the bus that will leave the conference center around 8:30 a.m. and return no later than 5 p.m. that day. The cost of the tour is $30 and lunch is included.

The conference itself will begin with dinner on Friday evening, which will be followed by the first keynote address. Laurel Kendall, Curator of the Division of Anthropology at the American Museum of Natural History in New York, will speak on Friday night. Laurel is well known for her studies of modern Korea, which include Under Construction: The Gendering of Modernity, Class and Construction in the Republic of Korea (2001); Getting Married in Korea: Of Gender, Morality, and Modernity (1996); The Life and Hard Times of a Korean Shaman (1988); Shamans, Housewives, and Other Restless Spirits (1985); and recently, working with colleagues in Vietnam, she served as curator of an exhibit at the museum on contemporary Vietnam. She will present an illustrated talk on that exhibit entitled, “Vietnam Journeys: Behind the Scenes with an Exhibit Curator.”

On Saturday morning, we will begin with a plenary session led by Roberta Martin of Columbia University’s East Asian Institute. Roberta is Director of the East Asian Curriculum Project and Executive Director of the Project on Asia in the Core Curriculum. She is also on the Editorial Board of Education about Asia and is one of five regional directors of the National Consortium for Teaching about Asia. In these various capacities, Roberta has been a leader in developing teaching materials for K-12 levels and for undergraduates. In recent years she has also been involved in introducing educators to the rich array of museum resources that are available on the web for teaching about Asia. Roberta’s Saturday morning session will take up “Virtual Museum Resources for Teaching About Asia.”

Late Saturday afternoon, the Chicago Koto Group will provide a break from the academic sessions with a short program of koto and shakuhachi music.

Our second keynote speaker on Saturday evening will be Vasudha Narayanan, Professor of Religion at the University of Florida. Vasudha was President of the American Academy of Religion during the 2001-2002 academic year. Her fields of teaching and research include Hindu traditions in India and America, Hinduism and the environment, and gender issues. Her publications include The Vernacular Veda: Revelation, Recitation, and Ritual (1994); The Way and the Goal: Expressions of Devotion in the Early

The Sunday morning plenary session will focus on Korea and be lead by Bruce Cumings, Professor of History at the University of Chicago. Bruce’s field specialties are modern Korean History, East Asian Political Economy and International History. His major publications include The Origins of the Korean War (2 vols., 1981, 1990); Korea’s Place in the Sun: A Modern History (1997) and Parallax Visions: Making Sense of American-East Asian Relations at the End of the Century (1999). The title of his talk will be “Decoupled From History: North Korea in the ‘Axis of Evil’.” ASIANetwork is grateful to the Korea Society of New York for a grant supporting Professor Cumings’ participation in the conference.

The Conference Program
Friday, April 2
9:00 a.m. – 5:00 p.m. Pre-conference tour of Asia-related sites in the Chicago area
4:00 p.m. – 10:00 p.m. Conference registration at the Hickory Ridge Conference Center
6:30 p.m. – 7:50 p.m. Dinner
8:00 p.m. – 9:30 p.m. Keynote address by Laurel Kendall, “Vietnam Journeys: Behind the Scenes with a Exhibit Curator”

Saturday, April 3
7:00 a.m. – 8:30 a.m. Buffet breakfast
9:00 a.m. – 10:00 a.m. Plenary Session address by Roberta Martin, “Virtual Museum Resources for Teaching about Asia”
10:00 a.m. – 10:15 a.m. Refreshments
10:15 a.m. – 11:45 a.m. Concurrent panel sessions
1. “Service Learning in Vietnam”
   Chair, Betty Powell, Warren-Wilson College
   Panelists: Betty Powell, “Some How’s and Why’s of Service-Learning in the International Arena”
   Siti Kusujiarti, Warren-Wilson College, “Sociology, Service-Learning and International Study”
2. “Using Asian Art to Study Asian Cultures”
   Chair, Stephen Goldberg, Hamilton College
   Panelists: Job Thomas, Davidson College, “Erotic Sculptures of Khajuraho: Constructing the History of Tantric Cult”
   Paul Nietupski, John Carroll University, “Transformations in Medieval South Asian Buddhism: Evidence from Pala-Era Monastic Texts and Bagan Burmese Art”
3. “Enhancing Cooperation Between Graduate Research Institutions and Liberal Arts Colleges in Asian studies”
   Chair, John Rapp, Beloit College
   Panelists: John Rapp, “Exploring Joint BA/MA Programs in Asian Studies”
   Sue Russell, Northeastern Illinois University, “Title VI National Resource Center Missions to Connect Two and Four-Year Colleges”
   Jack Shindler and Brian Hoffert, North Central College,” Exploring Joint Faculty Development Workshops”
   Ian Coxhead, University of Wisconsin-Madison, “Challenges and Opportunities of the Faculty Access Program”
   Chair, Sherry Mou, DePauw University
   Panelists: Madeline Chu, Kalamazoo College, “Chinese Films in Culture Studies and Chinese Culture in Film Studies”
   Rujie Wang, Wooster College, “No Happy Ending for the Ethnocentric Viewer”
   Jianhu Bai and Ruth Dunnell, Kenyon College, “Modern China Through Film and Fiction”
12:00 – 1:15 p.m. Lunch
1:30 p.m. – 3:00 p.m. Concurrent panel sessions
5. “Multimedia Technology for Teaching and Learning in Asian Studies”
   Chair, Sarah Withee, Colorado College
   Panelists: Haeng-Ja Chung, Colorado College, “Performing Sex, Selling Heart: Visual Representation of Nightclub Hostesses in Japan”
   Karil Kucera, St. Olaf College, “When Verbal Meets Visual: Constructing and Using a Cultural Image Database”
Chair, Suzanne Wilson Barnett, University of Puget Sound
Panelists: Morgan Pitelka, Occidental College, “Mapping Methods and Disciplinary Boundaries in Asian Studies”
Trian Nguyen, Bates College, “Teaching Buddhist Cultures through Visual Materials and Sites”
Charlene Makley, Reed College, “Teaching from the Margins: Putting the Periphery at the Center of Chinese Studies”

7. “‘Asian Conversations’ at St. Olaf”
Chair, Barbara Reed, St. Olaf College
Panelists: Phyllis Larson, St. Olaf College, “Infusing Language into the Asian Conversations”
Barbara Reed, “Family and Self in East Asia”
Robert Entenmann, St. Olaf College, “The West and East Asia”
Kathryn Tegtmeyer-Pak, St. Olaf College, “Rice and Society in East Asia”
Pin Wan, St. Olaf College, “National Identities in China and Japan”

8. “Returns to Institutions and Individuals from the Funding of Asian Travel and Seminars”
Chair, Janice Yee, Wartburg College
Peter Scholl, Luther College, “Interests Realized: A Perspective from Luther College”
Susan Millinger, Roanoke College, “Bringing Asia Home: Curriculum Changes and Major Developments”

3:00 p.m. – 3:15 p.m. Refreshments
3:15 p.m. – 4:45 p.m. Concurrent panel sessions
9. “Contemplative Education in a Liberal Arts Context: Naropa University’s Approach to Asian Studies”
Chair, Thomas Coburn, Naropa University
Panelists: Four faculty from Naropa University

10. “Feeling National at Fifty: Recent Political and Cultural Economies of Nationalism in Pakistan, India, and China”
Chair, Kaushik Bagchi, Goucher College
George Baca, Goucher College, “Nationalism as Theatre: Indo-Pakistani Belligerence at the Wagah Border”
Steven DeCaroli, Goucher College, “Selling Chairman Mao: Chinese Nationalism and the Cultural Economy of the Late 20th Century”
Kaushik Bagchi, “Cricket, Bollywood, and Masala Dosas: Searching for an Indian National Language”

Chair, P. Richard Bohr, College of Saint Benedict and Saint John’s University
Panelists: David P. Bennetts, College of Saint Benedict and Saint John’s University, “Ruminations on Developing a Course on the Asian-American Experience”
Chia Ning, Central College, “Teaching About the Asian-American Experience in Asian Studies Courses”
Diane Clayton, Hamline University, “Asian Culture Comes Home: Local Communities Teach Asian Culture to the First-Year Seminars”

12. “2003 Freeman Student-Faculty Research Projects”
Convener, Teddy Amaloza, Illinois Wesleyan University
Presenters: 2003 ASIANetwork student and faculty fellows
5:00 p.m. – 5:45 p.m. The Chicago Koto Group: koto and shakuhachi music
6:30 p.m. – 7:50 p.m. Dinner
8:00 p.m. – 9:30 p.m. Keynote address by Vasudha Narayanan, “From Angkor to Atlanta: Hindu Temples and Performing Arts”

(The shift to daylight savings time occurs at 2 a.m. on Sunday, April 4. Please be sure to turn your clocks and watches one hour ahead.)

Sunday, April 4
7:00 a.m. – 7:50 a.m. Buffet breakfast
8:00 a.m. – 8:50 a.m. ASIANetwork Business meeting
9:00 a.m. – 10:00 a.m. Plenary session address by Bruce Cumings, “Decoupled from History: Korea in the
10:00 a.m. – 10:15 a.m. Refreshments

10:15 a.m. – 11:45 a.m. Concurrent plenary sessions

   Chair, Yoko Ueda, Spelman College
   Eriko Hashimoto, Spelman College, “Just Another Mask: Japanese Women’s Survival Tactics in American Society”
   Srimati Basu, DePauw University, “Beyond Home and World: Contemporary Indian Women, Nationalism and Identity”
   Selva Raj and Bindu Madhok, Albion College, “Redefining Indian Womanhood: A Case-Study of Two Women’s Organizations”

14. “Filming on Location: Video Production for the Class room”
   Chair, Mary Beth Coffman Heston, College of Charleston
   Panelists: Brian Dott, Whitman College, “Making the Distant Local: Visualizing Religious Rituals”
   Jim Leavell, Furman University, “Move Over, Attenborough!: Bringing Overseas Lectures Home”
   Discussant: Lucien Ellington, University of Tennessee at Chattanooga

15. “Looking at Asia through a Double Lens: Workers in Japan/Asian Immigrants in the Southern USA”
   Chair, Bernice J. deGannes Scott, Spelman College
   Panelists: Aaron Frith, Spelman College, “Asian Immigrants to the New South”
   Anne Hornsby, Spelman College, “Lifetime Employment in Japan: Myths and Misconceptions”

16. “Making the Case for and Including Asian Studies in the Liberal Arts”
   Chair, Paul Kjellberg, Whittier College
   Panelists: Erin McCarthy, St. Lawrence University
   Jack Kline, St. Mary’s College of Maryland
   Marthe Chandler, DePauw University
   Paul Kjellberg, Whittier College

12:00 p.m. – 1:00 p.m. Concluding luncheon

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**Conference Registration**

*Registration deadline: March 18, 2004*
*Registration fee: $60 for ASIANetwork members; $70 for non-members. Conference registration received after March 18, 2004 will be $70 for members and $80 for non-members.*

**Accommodations and Meals**

*Conference site: Hickory Ridge Conference Center, Lisle, IL (west of Chicago)*
*Reservation number: 1-800-228-9290*
*Reservation deadline: March 18, 2004 for conference rates.*

The meeting package rate (which covers the cost of a room, meals and refreshment breaks from Friday evening through Sunday lunch, and the use of the fitness center and recreational facilities) is $134 per night for a single room and $213 per night for a double room. These rates are subject to applicable state and local taxes. Individuals should identify themselves as participating in the ASIANetwork Conference when they make reservations.

The cost of day registration at the conference is $41, which also covers the cost of lunch, refreshments and the use of facilities at the conference center.

The Conference registration fee should be paid by check or money order (the ASIANetwork office is not equipped to handle credit card charges) to:

Dr. Van J. Symons
Executive Director, ASIANetwork
Augustana College
639-38th Street
Rock Island, IL 61201-2296

The office telephone number is (309) 794-7413.

**Pre-Conference Tour**

The cost of the Friday, April 2 tour of Asia-related sites in the Chicago area, including lunch, is $30. Those who want to participate in the tour are encouraged to make their reservations early. Please submit this amount at the time you register for the conference.

**Travel Information**

Travel to the Hickory Ridge Conference Centers takes approximately 45 minutes to an hour from either the Chicago O’Hara or Chicago Midway airports. Limousine service can be reserved by calling the American Limousine Company at 1-630-920-8888. Reservations must be made in advance. The cost of one-way travel to the conference center is approximately $20, excluding any tip you may give.

If you have questions about the conference, you can address them to Paul B. Watt, ASIANetwork Board Chair at pwatt@depauw.edu or Van Symons, Executive Director, at hisymons@augustana.edu.
The Student-Faculty Fellows Program: Enhancing Standpoint Thinking, Collaboration, and the Scholarship of Integration

Heidi Ross, Indiana University

“The role of education in a world of uncertainty and ambiguity...is to produce people who are conscious of the process through which they and others are being socialized. This is not just a nicety of democratic principles—it is a necessity of education in a modern multicultural age.”

At the recent 2003 Midwest Conference on Asian Affairs, I participated on a panel entitled “Engaging Students in Various Disciplines into Asian Studies,” organized by Professor Chia Ning of Central College. Chia Ning and I became acquainted when we received grants from the 2002 Freeman Student-Faculty Fellows Program to conduct collaborative China-based fieldwork with our students. Structurally, our projects were quite different. Colgate’s five student researchers collaborated to listen to, learn from, and record the daily experiences and opportunities of secondary school girls in Beijing and Shanghai. Central College’s five student researchers undertook distinct projects in the areas of medicine, counseling, environmental and media studies, and English as a Foreign Language education.

Depening upon space constraints, one or more of these perspectives will be published in each issue. Please send copy, if possible as a Word attachment, to Marsha Smith, editor, The ASIANetwork EXCHANGE at sossmith@augustana.edu. Disks or paper copy may be sent to:

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The Editors of The ASIANetwork Exchange express their regrets that Dr. Eliot Deutsch’s name was misspelled in the Fall Edition, Vol. XI, No. 1, 2003. Please accept our apologies for this mistake.
siasm and insight, enriching the intellectual content of their classes and the experiences of their peers. Particularly on campuses with few Asian studies resources the Fellows program builds institutional capacity and the opportunity for faculty mentors to broaden their intellectual scope and interdisciplinary vision. Finally, Fellows projects support the hallmarks of liberal learning in a multicultural age, by nurturing standpoint thinking, collaboration, and the scholarship of integration.

The Development of Standpoint Thinking: Teaching Horizontal and Vertical Selves in a Transcultural Era

One of the most important ends of liberal learning is understanding the world as others see it, that is, the cultivation of standpoint thinking. Creating effective means to help students think from others’ standpoints is one of the most significant and difficult challenges the world’s educators face. As I hope to illustrate, it is also one of the most important outcomes of Fellows projects in East Asia.

The year I received my first Fellows grant, I taught a first-year seminar on American schooling. Early in the semester I remarked to my students that they seemed fearful of intellectual risk-taking. To my surprise, they cheerfully agreed. We spent two class sessions talking about why this might be so, and the students concluded that they “liked their lives too well.” The students were fervent believers in the liberal arts, which one seminar participant likened to “the warm safety” of her high school. That a liberal arts education might feel less benevolent caught her off guard. In the end, the students took to their study of American schooling like fish in water. That students approached the subject matter from the perspective of breezy insiders did not make it easy for me to heed Feinberg’s admonition to assist students become critically conscious of the ways in which they are socialized.

Students in another course I taught the same semester, on contemporary Chinese society, happily adopted the role of “ignorant outsider.” Reporting that they knew “very little” about China, students understood that they were expected to develop some critical awareness of Chinese culture and identity. With the important exception of two heritage students in the course, this process was far from threatening. Because students knew they would only temporarily be trying on the shoes of “others,” the pinch of difference involved little discomfort. In fact, the students could not take standpoint thinking very seriously, since that standpoint remained distantly and safely abstract in the classroom.

In contrast, Fellows projects demand the uncomfortable dislocation associated with crossing boundaries as an outsider. Fellows projects engage students in standpoint thinking. Field experiences require that students evaluate how they imagine and locate themselves and others in the world. This outcome resonates with the recognition that, “globalization is not simply the name for a new epoch in the history of capital or in the biography of the nation-state. It is marked by a new role for the imagination in social life.” Students participating in Fellows projects come to understand that their social imaginations and identities are not only vertically rooted in a particular local history, language, and culture, but also routed horizontally, transculturally. Fellows projects confront students with the dialectical relationship between their local-vertical and global-horizontal selves, and affirm for faculty mentors that this inter-relationship must be attended to if they hope to achieve democratic education.

The Power of Collaboration to Help Students Take Learning Seriously and Help Faculty Take Teaching Seriously

Collaborative learning encourages students to “take learning seriously.” In a widely-quoted article examining that process, educational researcher Lee Shulman argues that “learning is basically an interplay of two challenging processes—getting knowledge that is inside to move out, and getting knowledge that is outside to move in.” The collaborative, field-based nature of Fellows projects begins with what students know (inside knowledge), builds upon “outside knowledge” from the field experience, and scaffolds further learning through collaborative reflection upon the relationship between the two. Each student’s learning, shared with each other and a wider audience of peers, teachers, and acquaintances in the U.S. and in East Asia, finally embodies the three attributes that Shulman associates with authentic scholarship: “it is public; it becomes an object of critical review and evaluation by members of one’s community; and members of one’s community begin to use, build upon, and develop those acts of mind and creation.”

The communicative, collaborative, and connected nature of such scholarship acts for students as both mirror and window, involving them in two fundamental processes, learning more deeply about and respecting themselves and learning more deeply about and respecting others. Through field research as “window” students recognize “others,” their multiple frames of reference, and gain access to new ways of understanding. Through field research as “mirror” students gain insight into themselves, as beings particularly situated within a diverse world. The window/mirror metaphor, like Shulman’s outside/inside metaphor, places critical understanding, relationship, and communication at the center of learning.

Finally, collaborating with students from diverse backgrounds in field-based research helps teachers take teaching seriously. Fellows projects demand of faculty mentors a reevaluation of how their own learning is situated at the intersection of teaching and research, what Ernest Boyer calls the scholarship of integration. Most importantly, Fellows projects engage faculty in integrative scholarship, drawing “connections across the disciplines, placing the specialties in larger context, illuminating data in a revealing way, often educating nonspecialists, too… fitting one’s own research—or the research of others—into larger intellectual patterns.”


4 Chia Ning, 2003.


7 Shulman, 1999, p. 15.


9 Ernest Boyer, Scholarship Revisited: Priorities of the Professoriate (Carnegie Foundation for the Advancement of Teaching, 1990).

10 Boyer, pp. 18-19.
Board Nominees

The following people have been nominated by the Board of Directors to fill positions on the Board of Directors for the term 2004-2007. Board elections will be held at the ASIANetwork business meeting Sunday morning, April 4.

Kaushik Bagchi teaches Asian history, world history, and interdisciplinary courses at Goucher College in Baltimore, where he has been on the History and International Studies faculty since 1993. He is currently chair of the History department and director of the Honors program. He has an interdisciplinary background in history, economics, languages, and international studies. His courses tend to be cross-cultural and comparative in nature (“British and Japanese Colonialism in South Asia and East Asia,” “Cross-Cultural Trade in Asia,” and “China and India since Revolution and Independence”). His research and publications have been in the areas of Orientalism, colonialism, third world history, and on issues in developing and teaching world history courses. His current research deals with central Asian trade connections with northern India, and on Akbar and Islam.

Kaushik was a participant in ASIANetwork’s Ford Foundation seminar on China in 1997-98 and will participate next year in the Freeman program to develop programs in East Asia. He will lead a study-abroad program to his native country, India in the near future. Kaushik has regularly attended and presented at ASIANetwork conferences since Goucher College became a member in the mid-nineties. He sees his upcoming work on the board as a way of reciprocating the help and support which he and his institution have received so generously over the years from ASIANetwork.

Phyllis Larson

Phyllis Larson, Associate Professor of Japanese and Asian studies at St. Olaf University, teaches courses in the Japanese language sequence, modern Japanese literature in translation, Japanese film, and a course in the Asian humanities sequence called “Asian Conversations.” Her research interests are two-fold. The first is in developing effective learner-centered language curricula, which currently involves a grant-funded project in the use of handhelds for learning Japanese language. This is a collaborative project with a colleague in instructional technology. Her second interest is in modern Japanese literature, particularly the life and work of Tamura Toshiko (1884-1945), viewing her as a public intellectual whose writing set her apart from the feminists of the Taisho period and then later, the militarist establishment in Showa Japan.

Phyllis has been deeply involved in several grant initiatives at St. Olaf that have resulted in the recent movement of Asian studies at St. Olaf from a program to department status, with the addition of one FTE. ASIANetwork made one of the earliest initiatives possible, through its “Colleges in Asia” program. Her interest in working with ASIANetwork stems from her experience at St. Olaf and from her commitment to collaborative and effective program-building for Asian Studies at the undergraduate level.
Jim Peterman is currently Professor and Chair of Philosophy at the University of the South (Sewanee) where he has taught since 1980. His graduate school training at the University of California at Berkeley focused on the analytic philosophy of language and ethics. His dissertation on Wittgenstein and Freud established his interest in the idea of philosophy as therapy, which he explored in his book *Philosophy as Therapy* (SUNY 1992). In 1998, he attended an NEH Summer Institute, “Chinese Philosophical and Religious Texts in Context,” directed by Henry Rosemont at the East-West Center in Manoa, Hawaii. From that experience, he became interested in Confucianism and an examination of the affinities between classical Confucianism and Wittgenstein’s later philosophy.

Since 1999, he has spent every summer in China, touring or studying Chinese. He also studied classical Chinese during his most recent sabbatical in the academic year 2000-1. In 2002, he took a group of students to Zhongshan University in Guangzhou China through the ASIANetwork Freeman Foundation Student Faculty Fellows Program to investigate whether and how far university students’ attitudes toward family reflected their Confucian heritage.

In addition to his turn to Chinese philosophy, he has also recently developed an interest in medical ethics and sits on two medical ethics committees in Chattanooga, Tennessee. He is hoping in the future to examine the way in which the implicit Confucianism of modern China influences medical practice. He is also working on a manuscript in which he develops a Wittgensteinian interpretation and defense of the approach to ethics in Confucius’ *Analects.*
Opportunities to Study in Asia

Spotlight on Student-Abroad Programs in South Asia

Asianetwork spotlights four study-abroad programs that focus on South Asia. The programs are: Inter-Collegiate Sri Lanka Education Program (ISLE), the New York State Independent College Consortium for Study in India, the ACM India Program, and the Davidson College Semester-in-India Program. We plan to spotlight study-abroad programs in other areas in future issues.

Inter-Collegiate Sri Lanka Education Program (ISLE)
John Holt, Bowdoin University

Since 1982, the Inter-collegiate Sri Lanka Educational (ISLE) program has introduced over 350 American students from Bates, Bowdoin, Carleton, Colby, Grinnell, Holy Cross, Swarthmore and Whitman Colleges to Sri Lanka’s history, archaeology, environment, society, religion, literature, language, politics and art. ISLE is an atypical study abroad program. It is a demanding academic and intense cultural experience designed for highly motivated students with interests in various aspects of South Asian cultures and societies. Students are accompanied to Sri Lanka each fall by a faculty director from one of the consortial schools. The faculty director administers the program on site in Kandy and is especially responsible for supervising the required independent studies conducted by each of the 15-24 students enrolled in the program. All of the rest of the thirteen academic courses offered within ISLE’s curriculum are taught by faculty from the University of Peradeniya, the tertiary institution in Sri Lanka with which ISLE has been formally affiliated since the program’s inception. Many of ISLE’s students have returned to Sri Lanka subsequently for further studies while on Fulbright fellowships or within the context of graduate study programs in the humanities and social sciences. As a result, ISLE has made a salient impact on the scope and focus of Sri Lankan Studies in the United States. About half of the members of the American Institute of Sri Lankan Studies have been affiliated with ISLE either as students or as faculty.

While ISLE has made a considerable impact on the study of Sri Lanka in American academic circles, it has from its inception also sought to make a positive impact at the University of Peradeniya in Kandy as well. More than thirty visits to the United States by Peradeniya faculty seeking temporary teaching or research appointments have been facilitated by ISLE. When ISLE’s Sri Lankan faculty teach on the campuses of the program’s consortial schools, the experience enriches their own teaching of ISLE’s American students back in Sri Lanka. Some of ISLE’s Sri Lanka faculty from the University of Peradeniya have also collaborated with American faculty from the ISLE consortial schools on research projects that have led to significant publications. In addition, ISLE has established a substantial endowment in Sri Lanka that supports a program of fellowships for junior faculty at the university who are seeking assistance in gaining advanced graduate degrees. Four “Wilhelm Fellows” (named after Dean Robert Wilhelm at Bowdoin College who was instrumental administratively in establishing the program) are supported on an annual basis to pursue their advanced degrees at universities in South and Southeast Asia. ISLE has also made substantial grants to the university for the purchase of library materials, for curriculum development and for subventions to publish scholarly works.

ISLE maintains a study center near the University of Peradeniya that serves as a hub for program activities. It contains an outdoor pavilion where some of ISLE’s courses are taught and a library collection that has now grown to some 4,000 titles. Students also have borrowing privileges at libraries maintained by the University of Peradeniya and the International Centre for Ethnic Studies. ISLE has cooperated with ICES in several joint publishing ventures. Recently, ISLE’s Sinhala instructor, Kamini de Abrew, has published a new textbook for the purpose of introducing Sinhala to English speakers.

While studying in Sri Lanka on the ISLE program, students live with host families in three or four neighborhoods located throughout Kandy. Homestay families assist students with their acquisition of Sinhala and introduce them to religious, social and cultural activities. Many students comment that the homestay experience is the most personally rewarding aspect of the program. Students are also encouraged to interact with students at the University of Peradeniya by participating in various campus activity clubs.

Because the political situation in Sri Lanka has been quite volatile at times since 1983, ISLE has had to keep a tight rein on its students. Unsupervised travel during the program is largely prohibited. ISLE conducts two study tours during its eighteen or nineteen-week program (from early
August through mid-December), one an archaeological field experience in the ancient cities (Anuradhapura and Polonnaruva) of the North Central province, and the second a tour of the upcountry tea highlands, the southeast multi-religious pilgrimage site of Kataragama, and the southwest old colonial port city of Galle. Due to security concerns, time spent in the capital city of Colombo is kept to a minimum. Administrators of the program, both in the United States and in Sri Lanka, follow the political developments in Sri Lanka on a daily basis. The program did not operate in 1988 and 1990 due to security concerns.

Year in and year out, various challenges await ISLE students. In addition to general adjustments to a new and different culture that inevitably must be made, one of the most persistent problems that students in the program have faced concerns experiences of sexual harassment endured by women students in public contexts. The program continuously grapples with formulating appropriate strategies and disseminating information to help deal with this enduring problem.

ISLE’s administrative director is Sree Padma, who supervises all aspects of the program in Sri Lanka and in the U.S. from her office at Bowdoin College in Brunswick, Maine. She reports to a faculty board of directors consisting of campus representatives from each of ISLE’s consortial schools and maintains a website at http://academic.bowdoin.edu/isle/ Currently, Professor Roger Jackson of the Department of Religion at Carleton College in Northfield, Minnesota, is the chair of the ISLE faculty board of directors. The board is charged with the responsibility of formulating policies for the operation of the program.

The New York State Independent College Consortium for Study in India
Joel Smith
Skidmore University

The New York State Independent College Consortium for Study in India sends a group of about twenty college students to north India every fall semester for a four-month study program. Founded in 1989, the Consortium currently consists of Bard, Hartwick, Hobart-William Smith, St. Lawrence, and Skidmore Colleges. After being based in Pune in 1990-92, the Consortium shifted the program’s major site to Jaipur in 1993.

The rich and rigorous program is designed to provide both breadth (exposure to some of north India’s diversity) and depth (a significant time period at each site). The program usually runs from mid-August to mid-December. After an initial week of orientation in Delhi hosted by the Educational Resources Centre Trust, students spend about six weeks studying Hindi at Landour Language School in the Himalayan “hill station” of Mussoorie and visiting sites such as Yamunotri (a high point of the program), Surkhand Devi, and Hardwar. After another week in Delhi, students spend about seven weeks in Jaipur, Rajasthan in homestays (another high point of the program), usually celebrating the Hindu festival of Dipawali (Diwali) during their homestays. Hindi study continues in Jaipur less intensively while students concurrently enroll in two courses, taught by Indian faculty: “Culture and History of India before 1947” and “Society, Politics, and Economy of Contemporary India.” These courses are managed by Jaipur’s Institute for Research in Interdisciplinary Studies. The group also visits nearby sites such as Ajmer and Pushkhar. A one-week break occurs during the end of the Jaipur stay, when students can travel within India if they wish, subject to safety restrictions. Stays of ten days to two weeks in Varanasi (Benares) are hosted by the Society for Heritage Planning & Environmental Health, and include visits to sites such as Sarnath and Banwasi Seva Ashram. A final week in Delhi allows time for students to present to their peers the results of the directed field research they conducted throughout the program. The topic for their field studies are developed and approved before students leave their home campuses, and mentors are provided for each student in Jaipur. All credits count as standard credits for each college’s campus, and each college’s normal financial aid applies for the program.

A faculty director, usually from a member college (though occasionally hired from outside of the Consortium), travels with the group at all times, accompanied by an assistant of the opposite gender. The faculty director coordinates the curriculum and logistics at each site, grades the academic work (which includes an exam, essays, a specially structured journal, and the directed field study), and serves as the academic and personal mentor for students. The director’s position rotates among the five colleges. While the basic sites and itinerary now remain essentially the same for every program, each faculty director makes his or her own unique contribution. In 2003, for example, the director developed several new rural sites in the Nagpur area that the program had not visited before. Past faculty directors have represented a diversity of nationalities as well as a diversity in gender.

While the program is designed for students of all majors, some program participants have gone to graduate school in South Asian studies, as well as returning to India on a Fulbright after graduation from college.

St. Lawrence University is currently the Consortium’s agency college (a function which rotates among Consortium colleges every five years or so). Nancy Pierce at St. Lawrence is the Consortium administrator and can be reached at npierce@stlawu.edu. Prof. Richard Davis at Bard College is currently the chair of the faculty board, and can be reached at rdavis@bard.edu. The Consortium website is maintained by St. Lawrence at http://www.stlawu.edu/ciis/html/off_campus/india_consortium.
India Studies Program
Associated Colleges of the Midwest (ACM)
Catherine Benton, Lake Forest College

The Associated Colleges of the Midwest has sponsored the India Studies Program since 1969 in the city of Pune located in the western Indian state of Maharashtra. A city with a pleasant climate, Pune is home to many educational and cultural institutions including the prestigious University of Pune, Deccan College, Bhandarkar Oriental Research Institute and the international Iyengar Yoga Institute. For more than thirty years, the program consisted of a one-year curriculum divided into three terms, the spring term coordinated on an ACM campus in the U.S. and the summer and fall terms in Pune. However, in 2001, the program was restructured as a July-December program with all orientation and study conducted in India. Students take intensive language training in Marathi and choose from elective classes in Indian politics, history, music, sociology, and philosophy. Recently, in response to student interest, class possibilities have been added in geology, ayurvedic medicine, architecture, and the performing arts.

The ACM India Program is open to students from the fourteen ACM Colleges (Beloit, Carleton, Coe, Colorado, Cornell, Grinnell, Knox, Lake Forest, Lawrence, Macalester, Monmouth, Ripon, St. Olaf, and the University of Chicago), as well as to students from other colleges if there is space. Each year, a professor from an ACM college coordinates the beginning weeks of the program in Pune, working with students during July and August as they face an array of adjustment issues and begin their research projects. Indian administrators and faculty provide the administrative structure for the core program, and faculty from various educational institutions in Pune teach the ACM classes and mentor the students as they develop their independent projects.

After the first two weeks of orientation, students live with host families, several of whom have welcomed ACM students for many years. As members of Indian families, students become immersed in day-to-day routines and participate in family traditions from which they would otherwise be excluded. Year after year, students say that these relationships with their host families are one of the most meaningful elements of their Indian experience. As in any family, the interactions are not always smooth, but through the patience of the families and the guidance of the Pune staff, communication issues get worked out and through the patience of the families and the guidance of the Pune staff, communication issues get worked out and between the families and the guidance of the Pune staff, communication issues get worked out and every family, the interactions are not always smooth, but through the patience of the families and the guidance of the Pune staff, communication issues get worked out and students grow more sensitive to the values of Indian family life.

In addition to participating in academic classes and family life, students are encouraged to pursue extracurricular interests such as learning to play the sitar or tabla, practice classical dance forms, study yoga, or apprentice with jewelers or other craftspeople. In the past two years, the staff has assisted students in securing mini-internships with such social service organizations as a Buddhist community center, a Pune hospital caring for orphans in an adoption center, after-school enrichment classes at a local primary school, and a women’s self-help organization supporting the entrepreneurial projects of low income women. These extra-curricular commitments help students to become more engaged in the life of the city and more understanding of the complex issues facing individuals and communities in Pune.

Having supported American students in India for more than three decades, the ACM India Program has created a significant pool of alumni who have earned graduate degrees in Indian studies, many of whom have continued the Marathi and Maharashtrian culture studies that they began as undergraduates during this program.

Like other study abroad programs, the ACM India program faces the intercultural challenges of introducing American students to a new cultural context. American students, used to a good measure of freedom and independence in their homes and on their college campuses, face a number of challenges when transported into a culture that expects certain demonstrations of respect from younger people. For example, Indian parents expect greater communication about the schedules and activities of their sons and daughters; professors expect students to take study on their own without a need for formal assignments, quizzes, or exams; and the society as a whole expects relatively modest dress, respectful behavior toward elders, and a level of decorum that is often completely new for American students.

Almost immediately, students find themselves inadvertently confronting social norms, surprised to learn that most Indian professors do not appreciate the type of familiarity expressed between students and professors on U.S. campuses, and confused when straightforward American questions lead to no answers or even to rebuffs. In addition, so much of what American students take for granted in terms of services provided for them by administrative staff at their colleges are simply not available to them in this culture where Indian students their age are often more independent (while paradoxically still living at home) and more academically focused. In general, American students can become frustrated as they realize that their language (no matter that everyone is speaking English) and their style of communicating do not work very well in India. Fortunately, the Pune staff and faculty are quite skilled in helping students adjust to their classes, families, and general confusions, and the program functions as a kind of greenhouse for students interested in learning to become more sensitive and understanding in a new culture.

While the family homestays and independent study projects remain the strongest elements of the program, they are also the most difficult to administer. Inevitable rough spots between students and family members must be ameliorated on both sides, and independent study projects (ISPs) are complicated by the need to maneuver in a new culture where patterns of behavior carry different meanings. For ISPs, defining the research topic is often the first hurdle. Students must articulate a feasible project within the constraints of transportation hassles, translating among several languages,
and exploring areas of life that are not too culturally or politically sensitive. Then, even after a topic has been settled, the student might have to revise it multiple times in response to exigencies of the research environment. When the pivotal person is unavailable to be interviewed or the temple priest refuses to talk about the rituals specified for the project, the topic has to be reworked around the information that is available. Fortunately, the University of Pune professors have been outstanding mentors for American students struggling to conduct worthwhile research in a culture that is still so new for them.

Having twice worked as the American Coordinating Representative for this program and as the faculty director for another study abroad program in India, I am impressed again and again with how the students’ learning is enhanced within the structure of this program. Students, in their evaluations, describe their experiences as having changed their lives in ways they could never have anticipated, while clearly deepening their understanding of Indian culture.

While the program is well suited for students with particular interests in the humanities and social sciences, it can also work for science students who are willing to be creative in their independent research projects. More information about the program, as well as application forms to be downloaded, can be located at: www.acm.edu. Correspondence may be addressed to the ACM Program Officer who works with this program, Sarah Marino.

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**Davidson College Semester-in-India Program**

**Job Thomas, Davidson College**

Davidson’s Semester-in-India Program provides students an opportunity to live as members of a group, learn from Indian scholars and travel to important cultural sites in a safe and comfortable manner. The Program, located in Madras, gives participants an intellectual and cultural experience that cannot be duplicated in the U.S.

Started in 1981 and offered during alternate years, 13 programs have been successively conducted. The Program in its entirety is under the auspices of the faculty of Davidson College. The Program Director is required to have spent significant time in India and teach courses significant to the region. He/she is also required to make a visit to India a year in advance to structure the program in detail.

The program is designed for 14 or 15 juniors and seniors; however, sophomores with exceptional preparation are occasionally included. Since the Program is advertised nationally, Davidson reserves approximately 25% of the slots for students from other schools. Admission is competitive with preference given to those whose academic preparation includes courses relating to the sub-continent.

The program contains three vital components: the academic program, travel within India, and living arrangements.

**The Academic Program** starts with a week of orientation prior to departure for India on the Davidson campus with lectures from Davidson faculty on the history, religions, art, society, economy, music, and environment of South Asia. In India, the academic program consists of four courses, the regular academic load for a semester at Davidson. Over the past 20 years, the focus of the courses has varied depending upon the quality of scholarship available in India and the Director’s field of expertise. In Madras, the program has an advisory committee of academics and others who are familiar with Davidson. This committee advises the Davidson Program Director and his/her counterpart in Madras Christian College about resource personnel and field trips. All lectures are given by Indian scholars, and each course consists of about 20 lectures and contains at least two field trips relating to the lectures. The Director of the program will be assisted by a coordinator for each course. Speakers are drawn from all over India and many of them are alumni of Madras Christian College. Most have lunch with students, thus providing potential for further contact and resources.

The Fall 2004 program will offer the following four courses. 1) *India: Past and Present*. A series of lectures will introduce students to the cultural history of India viewed through the writings of Indian women. 2) *Issues in Contemporary India*: These lectures will focus on issues currently vigorously debated among Indian scholars. Topics include the condition of the environment, position of women, economic policies of the government and mass media. 3) *Public Health in India*. These lectures will view public health
from economic, social, political and medical perspectives. Some of the topics are: AIDS, health status of women and children, occupational health and the impact of the environment on health. 4) Religions of India. In addition to site visits, lectures will examine such topics as the rise of religious fundamentalism and the politicization of religious literature.

Travel within India. Davidson is very proud of the fact that their program offers extensive and well-structured travel opportunities. There will be guided tours and lectures by scholars at all sites. The group will travel by the most efficient, safe and comfortable means, and will stay usually in the best and safest facilities in each city.

In addition to long weekend visits to nearby Mahabalipuram, Kanchipuram and Pondicherry, there will be five major study tours, each lasting from a week to ten days. The southern tour to the Thanjavur, Trichy and Madurai areas focuses on traditional Hindu culture. During the tour of Kerala, which focuses on the history and culture of the region, the group will visit Trichur, Kochi, Munnar and Trivandrum. Travel to the Karnataka region will take the group to Bangalore, Somnathpur to visit the Hoysala temples, and to Mysore to see the splendors of the erstwhile princely states. The tour of Eastern India will introduce the students to the Tantric art of Khajuraho, the Nawabi culture of Lucknow, the meeting of Buddhist and Hindu traditions in Benares, and the Bengali culture of Calcutta. The program concludes with a fortnight-long travel to Delhi, Agra, Gwalior and Jaipur to study Mughal art and culture, to Ajanta and Ellora to study Hindu and Buddhist art, to Bombay to visit museums and observe the remnants of the Parsi community and to Goa to study Baroque Portuguese architecture and culture.

Living arrangements. Davidson’s program is housed on the campus of Madras Christian College. The relationship between the colleges is based on historical affinities and shared educational convictions. Both founded in 1837 by Presbyterians, the two schools remain church-related and steadfastly committed to liberal arts education. The 400-acre residential campus is a clean and safe haven from the crowded hustle of Madras, yet close enough for our students to benefit from the city’s resources.

Students will stay in the International Guest House of Madras Christian College, built by a Swedish architect to western standards. The Program is a self-contained operation in the sense that everything from food preparation to laundry service is tailored to meet the Program’s needs. Residing within the campus, Davidson’s students will have many opportunities to meet with their Indian counterparts. Moreover, each student will also be able to interact with a host family that lives within the campus and has comparably-aged children.

Fees. Davidson charges its one semester comprehensive fee to participate in the program. This fee covers all expenses: visa fee, round-trip plane fare, full boarding and lodging, all travel expenses within India and tuition for four-course load.

So far 200 students from Davidson and thirty other institutions have participated in Davidson’s program. Nearly half of them have returned to India, and many have chosen careers in non-profit organizations. Participants from the 1981 program still maintain contact with one another, indicating that the program not only provides them a rich intellectual and cultural experience, but it also builds among its participants lasting relationships.

Information about the Fall Program is available at http://www.davidson.edu/academic/sasian/semester_in_india.html.
Throughout the year we will feature keynote addresses and selected papers from the ASIANetwork Conference 2003.

Plenary Session: John Flower, University of North Carolina, Charlotte

Freeman Programs in China. Jen-Mei Ma, Augustana College, Convener; Sangeetha Rayapati, Augustana College; Ralph Bertrand, Colorado College

Using Handhelds: Learning a Language “Anytime, Anywhere.” Phyllis Larson, Craig Rice, St. Olaf College

Dr. John Flower, University of North Carolina, Charlotte, with participation from Daniel Knicely and Dave VanDeventer

Plenary Address: Mountain to Mountain: An Exploration of Tibetan and Appalachian Folk Music

Editor’s Note: John Flower recently reprised the presentation he gave at the ASIANetwork meeting on December 3 at the Miller Theater, Columbia University, along with project participants Daniel Knicely and Paul Brown (folklorist, musician, producer at NPR). The presentation was open to the public.
Mountain to Mountain: An Exploration of Tibetan and Appalachian Folk Music
John Flower, University of North Carolina, Charlotte

How does music speak across cultural divides? Or, more specifically, how can “folk” music serve as a universal idiom that transcends cultural particularity? What commonalities can we find between folk music traditions in places as different from each other as the Himalayan plateau of Tibet and the Appalachian highlands of the American South? What can people involved in folk music from these far-flung regions learn from each other? These are some of the questions explored in Preserving Living Traditions, a research project focusing on the digital documentation and public presentation of Tibetan folk music, and a cultural exchange that allowed scholars from Tibet and the U.S. to experience each other’s folk music in place.

Recording the Sokhang Quintet at the Norbulinka

At the ASIANetwork meeting in Greenville last May, we tried to suggest cultural convergences by offering a presentation that combined audio and video recordings from the project’s on-line archive with live performance of Old Time and bluegrass music. The aim of the program was to suggest the existence of analogous folk musical idioms through side-by-side pairings of musical voices, interwoven with observations on performative contexts and on the communities in which each tradition is fostered, transformed, and passed on to new generations of musicians. I hope the presentation was of some scholarly interest to the audience—it was certainly a lot of fun for the presenters! In that spirit of informality, I will describe below the content of the program, talk about the Preserving Living Traditions project, and introduce the much larger Tibetan and Himalayan Digital Library that hosts the project’s on-line archive of recordings.

Drado with the pewang he made

Fiddles and banjos…pewang and dramnyen

We began the program with the most striking commonality reflected in the music of the two traditions, evident to the layperson’s ear: the musical “voice” resonating from similar instrumentation. The program began with a “fiddle” represented in the Himalayan region by the sarangi of Nepal and North India, and the Tibetan pewang. Daniel Knicely demonstrated the sarangi, playing both a Nepali and Old Time Appalachian fiddle tune on the instrument, followed by recordings he made of solo sarangi and ensemble performance accompanied by madal drum and bansuri flute. Daniel, a participant in the Appalachian side of the PLT project and a multi-instrumentalist from a family of musicians in Virginia’s Shenandoah Valley, made the recordings during fieldwork among the Gandharva caste of musicians in Nepal. The Gandharva traditionally served as news broadcasters, and their songs still deal with current events—highlighting the fluid, adaptive nature of folk music.
That dynamic quality of folk music is also evident in the music of Drado, a pewang player we recorded in the capital of Lhasa in the summer of 2000. Drado’s music continues a long tradition of itinerant musicians playing the pewang, a three-stringed Tibetan cousin to the Chinese erhu, but he plays his own songs, often expressing longing for his homeplace of Lhatse in central Tibet—a theme common to wandering musicians from Appalachia as well. The rhythmic drone produced by the piwang on the video recording was compared to the “double-stop” fiddle technique common in Old Time and bluegrass fiddle, demonstrated in our program by Dave VanDeventer.

The itinerant musician in Tibet is also associated with the dramnyen or six-stringed Tibetan lute. We showed video performances by Dorje, an accomplished dramnyen player from a village near Lhasa. Dorje is a regular performer in Lhasa nang ma, and father of a family of musicians who work in state-sponsored performance troupes. He toured China as an “official” musician for several years in the early 1960s. Technically not “folk” music in that it uses written scores, nang ma is performed by ensembles of dramnyen, pewang, yangqin (dulcimer, from China), gling (bells), and bamboo flute, with singing from fixed texts. Nang ma is a synthesis of folk music from Western Tibet (ʼstod gzhas) and more structured classical forms. Historically performed for the Tibetan aristocracy and the Dalai Lama, nang ma persists today chiefly in nightclub performances, usually as the opening act for an evening of Karaoke and disco music (the performance context for the recordings of Dorje). The dramnyen is similar in sound and construction to the gourd banjo, and to the four-stringed banjo used in Old Time music. Daniel and Dave demonstrated frailing and claw-hammer banjo picking techniques on both banjo and dramnyen, and talked about the similarity between Dorje’s work songs and the themes and overall sound of banjo great Doc Boggs.

Our presentation continued with more dramnyen and banjo music, this time in ensemble form. In Tibet, these ensemble performances of dramnyen music are frequently accompanied by dancing. Nyima Tsering is a dramnyen player and singer from Lhatse who performs with singer/dancers Pumo Dakyi, Pumo Dawa, and Pumo Migmar. While Nyima Tsering is an office worker in Lhasa, and plays music as an amateur, the group’s performances are well rehearsed. The singing and dance steps of the three women add a strong syncopation to the music. In the same genre, Dawa Ngodup, Dawa Tsering, Lhakpa Tsering, Pema Dondup, and Tenzin (referred to collectively as the “Sokhang Quintet”), form a band of musicians playing dramnyen, flute, and bells. The members of the group are farmers from Penam in the Shigatse region of central Tibet who busk in Lhasa during the slack agricultural season in the summer. Although the musical traditions of their native village of Sokhang are purely vocal, they taught themselves how to play their instruments, and have developed a pan-Tibetan repertoire, including songs from other regions of Tibet, to augment their traditional local songs set to instrumental accompaniment.

The Sokhang Quintet reminded us of the early pioneers of bluegrass music, such as Bill Monroe and the Bluegrass boys or the Stanley Brothers, in that their music, while strongly rooted in place, branches out thematically and stylistically to create a new synthetic form—a phenomenon made possible by the advent of recorded music. The band members talked about making their own recordings and “going on tour” in much the same way as Daniel, Dave and I do in our own bluegrass band. They also are folklorists in their own right, and showed a keen interest in the recordings our project made in different regions of Tibet, even as they learned more of their own tradition from Molhakyi (mo lha skyid), an 81-year-old blind singer from Sokhang village in Penam, musical mentor to the Sokhang Quintet and important bearer of local song traditions. The influence of Molhakyi on the Quintet resembles the role Bill Monroe’s mother played in the development of his music, as detailed in Rachel Liebing’s documentary film **High Lonesome: the Story of Bluegrass Music**.
Speaking of Bill Monroe...one of the most interesting adaptations of Tibetan folk music is the widespread use of the mandolin in the Amdo region of Northeastern Tibet. While our project did not visit Amdo, we did record Nyima Donma (nyi ma sgron ma), a woman from Amdo who performs regularly in a nang ma nightclub in Lhasa. The story—or more accurately, stories—of how the mandolin came to be the instrument of choice among yak herders on the Tibetan grasslands will (hopefully) be the topic of my next research in Tibet.

Singers and dancers

In every region of Tibet we visited on the project, women played a key role in both preserving and innovating within local musical traditions. In the Basum region, Diki (bde skyid), Yangchen Tsomo (dbyangs can mtsho mo), Lhache, and Xiaomi, compose a troupe of women singer/dancers from the village of Duarte. The group represents three generations of local singers, led by the oldest member and leader, Diki. While most of their songs are traditional, they also sing their own lyrics set to older tunes, including one song they created to honor a beloved religious leader in the area.

In our program, we showed several examples of vocal music from various regions in Tibet, as this is the most common form of Tibetan folk music, almost always with dancing that ranged from the stationary shuffle of gzhas chen (ceremonial songs) to vigorous circle dancing performed at Tibetan New Year (Losar) celebrations. Like the old barn dances in Appalachia, these song and dance celebrations are still an important focus of community life in rural Tibet. While some people are acknowledged as better “performers,” the activity is inclusive, and villagers turn out not just as audience, but also as participants.

The Ngari region, in the far West of Tibet, is particularly interesting because of the ancient, pre-Buddhist musical traditions that are still extant there, and because of the distinctive singing style characterized by long, slow chant-like passages sliding through minor intervals. The group singing and dancing from Ngari represented in the project database was recorded during fieldwork in Purang and Ruthok. The obvious parallel in the Appalachian tradition are the folk ballads that captured the attention of folklorists like Cecil Sharpe, who was enthralled by the “survival” of old English and Scottish ballads in the southern Appalachian highlands. More recent scholarship (e.g. David Whisnant’s *All That is Native and Fine*, and Jane Becker’s *Selling Tradition*) reveals the extent to which the traditions discovered by Sharpe and other folklorists in the early twentieth century were in fact inventions serving the search for “Anglo-Saxon” roots of American identity—conveniently ignoring the African contributions to the American “folk.”

The Preserving Living Traditions Project

The term “folk” itself, bearing culturally and historically contingent associations, is best used as a heuristic device rather than a precise referent, just as our framing of Tibetan folk music reflects more our eclectic encounter with it than any attempt at systematization. There is a tremendous variety of folk music in Tibet, and each place has very local and distinctive traditions. The recordings in the project database therefore should be viewed as providing a taste and not an exhaustive representation of these regional traditions. The research in Tibet was carried out inductively; that is, we did not try to record representative samples of different genres of folk music, but rather worked from the music found in specific communities, working in places where we had some local connections, and interviewing the performers about their particular experiences and perspectives on the music’s meaning and natural context.

The issue of context was important because the time limitations of our fieldwork meant that much of what we recorded was taken out of its natural performative context (e.g. songs performed during New Year celebrations were out of place in the summer). The genres with which we categorized the songs, more descriptive rather than analytical, are in keeping with the musicians’ own flexible understanding. Moreover, the syncretic nature of the music itself tended to defy rigid classification. The very term “folk music” is, of course, problematic in that it is an imposed category from a modern perspective, a nostalgic invention of “the folk” dating from the late 19th century in the West, and from at least the 1920s in China. We use the term “folk music,” faute de mieux, in its connotation as community-based music transmitted face-to-face, as opposed to music learned from fixed written scores or from popular recordings (a relatively recent phenomenon in Tibet).

In terms of its organization and aims, the Preserving Living Traditions project is a collaboration between the University of North Carolina at Charlotte (home institution of John Flower, project director), the Tibetan Academy of
Social Sciences, the Tibetan and Himalayan Digital Library at the University of Virginia, and the Centre National pour la Recherche Scientifique, France (CNRS). The goals of the project are

1. to create a platform for ongoing efforts to document and study Tibetan folk music, by providing hands-on training, advanced equipment, and comparative experiences to Tibetan researchers through a cultural exchange program in the Appalachian region of the U.S.;

2. to explore different regional traditions and genres of Tibetan folk music, their historical roots in local communities, and emerging trends in contemporary folk music;

3. to give web access to recordings of Tibetan folk music in “thick” format: songs and interviews presented in audio and video, with Tibetan transcriptions, English translations, and information on the recording and performance contexts.

The initial field research and cultural exchange dimensions of the project were carried out from June, 2000 to April, 2001. Funding for these activities was provided by a grant from the United Stated Information Service, Office of Citizen Exchange. In the first phase of the project, during the summer of 2000, a group of scholars and technicians traveled to Tibet, to work with the Academy of Social Science in Lhasa on the recording of Tibetan folk music, and to study the social context in which that music exists. Members of the group made recordings in Lhasa, Basum, Shigatse, and Ngari.

In phase two of the project, the three scholars from the Tibet Academy of Social Sciences who worked with us in summer 2000 came to the U.S. to take part in a study tour of the Appalachian region, during October and November 2000. John Flower and Tenzin did additional work in Penam, and Germano, McCauley, Tournadre, Konchok Jiatso, and Tsering Gyalbo carried out the fieldwork research in Ngari.

In the final phase of the project, the Tibetan visitors stayed at the University of Virginia to undergo five months of intensive training in digital archiving, learning computer skills and developing abilities in logging, editing, and processing audio and video data. In addition, the Tibetan scholars collaborated with American colleagues to begin the work of putting the audio and video materials documented in Tibet into a web-accessible archive of Tibetan folk music.

Project Participants

During the project’s research over the summer of 2000, three scholars with the Tibet Academy of Social Sciences-Tsering Gyalbo, Konchok Jiatso, and Tenzin-worked with a team of researchers consisting of Paul Brown (folklorist and independent producer, working at National Public Radio), John Flower (University of North Carolina at Charlotte), Frances Garret (University of Virginia), David Germano (University of Virginia), Pamela Leonard (University of North Carolina at Charlotte), Travis McCauley (University of Virginia), and Nicholas Tournadre (CNRS, France). The whole team did fieldwork together in Lhasa and Basum. John Flower and Tenzin did additional work in Penam, and Germano, McCauley, Tournadre, Konchok Jiatso, and Tsering Gyalbo carried out the fieldwork research in Ngari.

In the second phase of the project (the workshops and study tour in the Appalachian region of the U.S.) many of the workshop arrangements were made by Mary Greene (Appalachian State University). Special visits and programs were made possible by the hospitality of Mrs. Bessie Eldreth, Mr. Rick Ward and Mr. Clint Cornett of Watauga County, North Carolina. Gerry Milnes and Margo Blevin of the Augusta Heritage Center at Davis and Elkins College in West Virginia were also generous in hosting the visiting Tibetans, while Daniel Kniceley and Tara Lindhart of Loudon County, Virginia, served as hosts and musical guides. Many others participated in the study tour, and thanks go out to all of them for their service.
Phase three of the project—the training in digital archiving—was implemented by the staff at the Tibetan and Himalayan Digital Library, under the guidance of David Germano, and with support from John Flower. Kirk Moore and Travis McCauley did much of the work during this final phase of the project.

**The Tibetan and Himalayan Digital Library**

The project’s work can be found in the Thematic Collections of the Tibetan and Himalayan Digital Library. The archive includes a database of over 300 song recordings in audio format, along with selected video of song performances, contextual information, interviews, transcripts, translations, and interpretive essays. More materials are being added on an ongoing basis, and additional research on Tibetan music beyond the PLT project can be found in the THDL music collection.

The Tibetan and Himalayan Digital Library, directed by David Germano, is a groundbreaking effort of the University of Virginia’s Virtual Library initiative. THDL serves as host to a wide variety of scholarly projects related to Tibetan culture, environment, history, society, and language; the site thus constitutes a center of a virtual community of scholars, students, and the general public interested in Tibet. THDL presents both a deep set of content and a set of tools that bring cutting-edge technologies—GIS maps, virtual tours, interactive dictionaries—to the study of Tibet. The site is an outstanding contribution to scholarship, and an extremely valuable resource for teaching.

**Weblinks:**


Tibetan and Himalayan Digital Library: [www.thdl.org](http://www.thdl.org)

Inquiries about the project, or our program/performance: jmflower@email.uncc.edu

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Augustana College's Program in Asia at Central China Normal University
Sangeetha Rayapati, Augustana College

Augustana College’s “Building Bridges” program, funded by the Freeman Foundation, is a four-year project aimed at increasing faculty and student interest in Asia and Asian Studies.

In the fall of 2001, Dr. Van Symons, Professor of History, approached faculty from varying disciplines to solicit participants for the “Building Bridges” program. These volunteers, organized in teams of two faculty from each discipline, submitted proposals describing how further study in China could support their curricula. The intent of the first trip was to immerse faculty in Chinese culture and to provide a short learning experience with Chinese faculty in each represented field, that is, in our case, the fields of business, biology, geology, theater and music (vocal and instrumental). Our travels took us to Hong Kong, Guilin, Wuhan, Xian, Chengdu, and Beijing as well as Kyoto and Tokyo, Japan.

Our study experience was based in Wuhan, where Augustana College has maintained close ties to Central China Normal University and the Wuhan Performing Arts School. Because of these well-established connections and preparation by our Asian Studies faculty, faculty fellows were also able to establish important relationships with their Chinese counterparts that will facilitate our second-year objectives, namely, providing a cultural immersion and study experience for Augustana students.

The second phase of the program was then initiated in the 2002-2003 academic year with informational meetings, a call for student participants, review of applications and selection of participants. Applicants were required to be a major, minor, or participant in the discipline, submit two recommendations, provide a cumulative GPA, and write a personal statement about how this trip could impact their education. From all of the student applicants in each field, only five students and one alternate per discipline were selected. Other guidelines followed were that students could apply for a fellowship in only one of the fields and that gradu-
ating seniors would also be considered. Students would also be required to make some sort of presentation about what they had learned upon returning to campus. The group of thirty talented and enthusiastic students representing a variety of disciplines and classes were then selected.

With this set of students in mind, faculty began organizing study experiences with their Chinese facilitators and preparing a series of preparatory educational sessions for our students. Some teams planned field work, some planned research projects with publication as a goal, and some organized exchange concerts and trips to other cities in order to give our students the broadest experience possible. Because of the SARS outbreak, we decided to postpone our trip until the summer of 2004. We will then implement year two and three of the Building Bridges program concurrently.

Although our own study experiences are defined in terms of our own areas of research, our time spent together in a foreign country provided us the opportunity to appreciate other disciplines and to begin to sense how others view the world somewhat differently. When we experienced an earthquake in Tokyo, our geologist explained it to us. When we observed traditional Chinese opera and kabuki theater, the music and theater faculty shared their insights. This exposure to culture and to the role of an academic field in a culture different from one’s own is what we ultimately share with our student fellows.

In addition to these two trips to China and Japan, there are several more ways in which the Building Bridges Program seeks to increase interest in Asia. The subsequent years of this intricate program involve an intensive language study experience for 10 students and a tour of China and Japan by choral and instrumental groups from the Music Department. In addition to these programs for students, there are short-term faculty exchanges and opportunities for graduating seniors or recent graduates to teach English at Central China Normal University. But, we believe that the most unique aspect of our four-year program is that it brings students and faculty from a variety of disciplines together for a significant period of time. With experienced, dedicated and enthusiastic colleagues leading the way, Augustana College’s Building Bridges can literally “build bridges” between our Asian Studies program and the broader academic community it serves.

Sangeetha Rayapati and Ralph Bertrand

The Biology in Chinese Culture Program of Colorado College at Tzu Chi University, Taiwan
Ralph Bertrand, Colorado College

Due to the demands of a rigorous course sequence, science majors at Colorado College have limited opportunities to study overseas. In response, Colorado College’s Biology and Chinese Culture Program (BCCP) was designed to allow natural science majors the opportunity to study abroad while gaining credit toward their respective majors. The BCCP program, funded by a generous grant from the Freeman Foundation, was created to support greater cultural understanding between young scientists from Asia and the United States. Students participating in BCCP continue to pay Colorado College tuition while the grant covers the costs of transportation, room and board, and excursions throughout Taiwan and other Asian sites. The first BCCP program, beginning in the spring of 2002, involved a group of seven Colorado College students who traveled to Tzu Chi University in Taiwan. In 2003, the program sent ten students. The 2004 spring semester will send another seven students.

Tzu Chi University is located in the picturesque seaport city of Hualien, Taiwan, situated between the Central Mountains and the Pacific Ocean. Tzu Chi University, funded entirely by the Tzu Chi Foundation, emphasizes research in the life sciences and medicine. Tzu Chi University supports the Foundation’s mission of charity, medicine, education, and culture.

Students begin the BCCP after winter break when they first return to Colorado College and take a two-week preparatory Chinese language class before departing for Taiwan. While at Tzu Chi, Colorado College students take a series of four courses per semester. Faculty and students participate in only one course (three and a half weeks each) at a time, which allows faculty freedom in structuring their courses.

Don’t forget...
The deadline for submitting items for the Spring 2003 ASIANetwork Exchange is February 1, 2003
Thanks!
A typical semester includes two Asian studies courses and two science courses. All courses are taught by Colorado College faculty in classroom and laboratory space provided by Tzu Chi University. Science courses offered include cell biology, genetics or neuroscience. Students have found the science courses to be as challenging as those at the home campus would be and have been pleased with the superb laboratory facilities at Tzu Chi. Courses in Asian studies are designed to incorporate Chinese language with Chinese culture and history and typically include some travel. In previous years, students have visited islands off the coast of Taiwan to study indigenous cultures or have traveled to various museums in Shanghai and Hong Kong. Furthermore, beginning in the spring of 2004, students will have the opportunity to live with Taiwanese families during their first Asian studies class. Despite any initial difficulties associated with culture shock, participants have commented that their experience at Tzu Chi was both culturally and personally enriching.

While at Tzu Chi, Colorado College students have the opportunity to live with current Tzu Chi students in on-campus dormitories. BCCP participants have commented that their Tzu Chi hosts are invaluable resources, and most students develop close relationships with their Tzu Chi roommates. In addition to taking demanding course loads, Colorado College students participate in a variety of extracurricular activities. Students volunteer at Tzu Chi hospital and teach English to elementary and middle school students. Students also participate in athletic activities such as basketball or track and field, hosted at Tzu Chi. Students have the option to take evening courses in floral arrangement, martial arts, and Chinese language, and can travel during the weekend on a number of excursions arranged by Tzu Chi University.

Students also participate in a structured ten-day spring break, during which there is an opportunity for group travel. Spring break trips have included visits to cities in the People’s Republic of China as well as snorkeling trips off the southern coast of Taiwan.

Overall, the BCCP provides a unique opportunity for Colorado College science majors to study abroad. As a result of the program, Colorado College has not only developed an amiable relationship with Tzu Chi University, but is meeting the goals set by the Freeman Foundation to further Taiwan-U.S. relations and cultural awareness.

The Freeman grant also supports a summer exchange program between Colorado College and Tzu Chi University, in which five to ten students from Tzu Chi have arrived over the past two summers to take a variety of courses offered at Colorado College. They take courses in anthropology, art history, architecture, environmental science and human physiology. The College provides housing, some transportation, and social activities.
Using Handhelds: Learning a Language “Anytime, Anywhere”

Phyllis Larson & Craig Rice, St. Olaf College

Introduction

Handheld devices, also known as PDAs, are generally viewed as a technology that makes the mechanics of managing a professional life easier: providing electronic calendars, addressbooks, to-do lists, and so on. What has largely been ignored is their usefulness in teaching and learning. This paper describes how a partnership between a Japanese language faculty member and an information technologist, combined with support from the Freeman Foundation, has resulted in the thoughtful, planned, and appropriate use of handheld technologies in the teaching of Japanese language. The authors document their goals, their strategies and software to address those goals, their rationale for using handhelds in pursuit of their strategies, their implementation, training, and evaluation of the effectiveness of the handhelds, and their plans for future use.

Our Goals

This handheld project developed out of a discussion between the two of us about one of the major challenges of teaching Japanese in the United States: the difficulty of learning to read and write, and the amount of class time that needs to be delegated for it. In order to read and write Japanese, a student needs to master two syllabaries of 47 items each plus variations, and nearly 200 Chinese characters (kanji), most of which have at least two readings. Adding to the difficulty is the fact that there are no cognates in English for either the characters or vocabulary students must learn in Japanese. Further, since students need to learn and practice the correct order for writing the characters, learning to write involves meticulous and patient study of the stroke order and visual aesthetics of the characters. Complicating all of this is American students’ lack of skill in memorizing for long-term retention. As we talked, other concerns surfaced: students need to be more active in their learning; and students’ individual learning styles should be addressed.

Upon realizing that handhelds seemed promising as a way of meeting these challenges, we decided to investigate whether there was any software we might be able to use, especially any that would allow us to create lessons tailored to our specific purposes.

Our goals became these:
1) to support long-term retention of characters and vocabulary in Japanese;
2) to encourage more active student learning;
3) to address individual learning preferences; and
4) to tailor software to specific course objectives.

Our Strategies

We knew we could increase long-term retention of characters and vocabulary if we were successful in getting students to increase the frequency with which they manipulated the linguistic items and the sheer amount of time devoted to practice. Beyond that, students needed to receive immediate and accurate feedback on their responses. We hoped to find software that would allow us to implement these strategies with our own tailored materials.

Why Handhelds?

While flashcards share some of the advantages of a handheld in that they are portable and offer randomized practice, we found that we could improve accuracy and increase interactivity with the use of the handheld. In previous classes, students had made their own character flashcards by hand, not all of them accurately. When they drilled themselves, they had no notation of correct stroke order, consequently the materials from which they studied did not give them enough information, and sometimes they practiced forms incorrectly without realizing it. The handheld offers students practice in a variety of formats and provides immediate and accurate feedback.

Since the handheld combines other things a student may want to do (keep a schedule, take notes, and even play games), they are more likely to have the handheld with them. Because of this convenience, and the fact that the digital environment is an appealing way for students to work, the handheld lends itself to brief, more frequent practice.

For languages that utilize non-roman scripts such as Japanese and Chinese, learning how to correctly draw, both in design and in stroke order, is as important as being able to recognize and pronounce the character. Traditional computers do not support this function, since drawing a character with a mouse is not particularly effective, and entering the characters on a keyboard is even less so. In contrast, most handheld devices support some kind of “drawing” function for entering information; this combined with appropriate software can convert the handheld into an ideal practice device. For PalmOS devices, one-stroke shorthand notation called “Graffiti” is used for entering.
adapted to non-Roman character sets, is counter-productive: there is no reinforcement of the correct character drawing or stroke order; and worse, multi-stroke kanji cannot be drawn by the single, continuous stroke required by Graffitii.

We wanted to capitalize on software that allowed students to draw characters completely and correctly. However, the ability to do this is limited to specific software, meaning that students could not effectively create PalmOS standard To-Do lists and Memo items; such activities would have been ideal, providing an opportunity for real use of Japanese.

The Visors

During the fall of 2000, a variety of handheld devices were on the market. Our first decision was whether to pursue a device that supported the Palm Operating System (PalmOS) or the Windows CE operating system. Two primary factors played a role in our decision: available software and cost.

Of all the potential software we identified, more was available for the PalmOS environment than for the WindowsCE environment. Further, PalmOS devices tended to cost much less than their WindowsCE counterparts. Lastly, we found the PalmOS devices easier to use.

Among the PalmOS handhelds, Handspring offered a unit called the “Visor Deluxe.” Costing only $150, this device was affordable and came standard with 8 MB of memory. At the time, this memory capacity was quite liberal, and knowing that our Japanese software – dictionaries, fonts, and applications – might well consume more than the 4MB standard at the time, our selection of the Handspring Visor Deluxe was straightforward.

With financial support from St. Olaf College, and a generous one-for-one donation of refurbished Visors from Handspring, we equipped our fourth-semester Japanese language students with Visors in the spring of 2001.

Software

In preparation for our project, we researched software available to assist in Japanese language learning. One package, *KingKanji* (www.gakusoft.com; $35 per copy, site licenses available), fit our needs very well; it was flexible learning tool, allowing customizable lessons, stroke order display, and user interaction. We had initially looked at a program called *Kanji Hanabi* (www.neth.com) and were impressed by its intuitive user interface and its large, readable characters. *Kanji Hanabi* did a nice job of demonstrating stroke order but lacked the ability to display multi-kanji vocabulary or phrases; further, it was neither customizable nor did it allow students to practice drawing the characters.

*KingKanji* included the ability to customize lessons and provided a stroke order demonstration (the longer you held the stylus on any character, the slower it drew the character, stroke by stroke).

Students can work with any one lesson, or any group of lessons, making review of arbitrary sets of material very easy. *KingKanji* selects a vocabulary word or kanji, and based on student preferences, displays (or withholds display of) the definition, the reading, and the word, phrase, or kanji. The student then draws the characters in the large rectangle; at any time, the user can click on the character to review the stroke order. When finished, the student clicks on “Show” to display any of the top three boxes that are not already displayed. The software does not actually evaluate the student’s responses, so it is up to the student to determine whether the answer is right or wrong and whether to repeat the exercise.

Although we could create custom lessons, doing so with the initial versions of *KingKanji* was very difficult; current versions of *KingKanji* include a more user-friendly lesson creator that much simplifies the process. The vendor’s web site also contains downloadable lessons others have contributed, including our own.

We also worked with *AvantGo* (www.avantgo.com; free) in conjunction with *CJK-OS* (www.dyts.com; $28 per copy, site licenses available). *CJK-OS* is a PalmOS add-on that allows the native display of Japanese (as well as Chinese and Korean) that we had hoped would allow students to take notes and to create to-do lists in Japanese. Eventually we discovered that its ability to input Japanese was very weak if not impossible. When used in conjunction with a handheld web browser like *AvantGo*, we were able to provide authentic language web content, for example, articles from the Japanese newspaper *Asahi Shinbun*, on the handhelds. We created an *AvantGo* “channel” and created links within it to other web content.

We found several other software packages that could be useful. At the beginning level of Japanese language learning, the free program *Kana–Hiragana Flashcard Trainer* (www.delph.com/kana) does one thing very well: flashcard practice of hiragana characters. We are excited about the many functions provided by the memory-intensive *Dokusha* program that provides a Japanese-English dictionary, a kanji dictionary, and several other features (www.geocities.com/andrew_braul/kokusha/index.html), and looked briefly at *BDICT, JAQUIZ* and *JDICT*.

Preparation

During the fall semester of 2000, we identified the key software packages we planned to use and prepared 24 lessons related to the chapters from the textbook for the Intermediate Japanese course for the *KingKanji* program. We created several lessons containing vocabulary, phrases, and kanji for each chapter in our textbook, *Genki II: An Integrated Course in Elementary Japanese*.

We divided vocabulary and kanji from each lesson into between four and eight sub-lessons. We started each sub-lesson as a Microsoft Word file containing one line for each word or phrase in the form: kanji (or vocabulary word) [pronunciation] /meaning.
We saved each lesson file in a special format with a special filename (“EUC Encoded Text” with a “.kf” extension), then used a utility supplied with KingKanji to create the “kusr.pdb” file which is finally loaded onto the Visor for KingKanji’s use. We found this multi-step process time-consuming and prone to error.

In the spring semester of 2001, we launched our project, distributing to each of twenty students in our Intermediate level Japanese language course a Visor with a docking cradle (used for synchronizing the handheld with a desktop computer), and a CD-ROM containing the synchronization software.

Since each license for our twenty copies of KingKanji and CJK-OS required a unique, several character user registration, we gave each Visor a distinct name: “visor001,” “visor002,” “visor003,” etc. Preparation of the Visors for distribution to students was frustratingly slow and involved the following steps:

1. Resetting each Visor to its “initial” and clean state
2. Applying a plastic screen protector
3. Setting PalmOS preferences to maximize performance
4. Installing our Japanese language learning software
5. Placing each piece of software into a “Japanese” PalmOS menu category
6. Installing individual licenses for CJK-OS and KingKanji
7. Synchronizing an initial set of AvantGo web pages

The following fall semester, we did not have to create new KingKanji lessons, and instead of treating each Visor as a unique unit, we created one “master” Visor, saved an image of this Visor to a Handspring 8MB Backup Module, then restored this image to each student Visor, thus dramatically reducing the preparation time.

Student Response and Evaluation

Feedback on the Visors after the first semester was disappointingly lukewarm. Students did not find the units or the software particularly helpful in their learning of Japanese. Based on discussion with students, we learned that our brief introduction at the beginning of the semester was insufficient in helping them become comfortable with this new learning environment. This was a wake-up call for us, since we both felt students were coming to college with a strong technological background.

We also found that the synchronization process (“HotSync’ing data between the Visor and a desktop computer) was difficult to configure and painfully slow, AvantGo in particular. In the end, we abandoned HotSync’ing, meaning that our AvantGo-accessible web pages were not used.

We re-evaluated our training, and in future semesters spent an entire class period talking through (and working with) the Visors and the course software. In addition, we devoted fifteen minutes every other Friday to discussing how things were going. One of the most helpful aspects of this was enhancing the student-to-student interaction – having them demonstrate something they have discovered, or showing others how they are doing something on the Visor.

Evaluation of successive semesters resulted in reports of extensive student use and strongly positive feedback. In a survey of 17 class members, all but one student stated that they used it any where from several times a week to several times a day. They found it saved the time they used to spend making flashcards and allowed them randomized reviews of vocabulary and kanji whenever and wherever they had a few minutes.

Limitations of the Visors

While students’ comments were extremely helpful, several of them focused on some of the limitations of the KingKanji software, e.g., while it was very useful to see the stroke order of a character, it was often too small to read easily. We also ran into memory limitations, forcing us to limit the software we could install on the Visors.

As we became more familiar with the capabilities of the Handspring Visor, we soon began thinking about the “what if’s.” With our goals of encouraging more active student learning and addressing individual learning preferences in mind, we started looking for ways of incorporating audio content: using the handheld to present pronunciations of vocabulary and even short dialogs. We experimented with the TotalRecall Voice Recorder (a module that plugs into the Visor and acts as an audio recorder) and with the MiniJam MP3 SpringBoard module (that allowed us to play MP3 files from the Visor). We found immediate application for these (more on this below), but they were quite expensive and did not always work reliably, especially when we inserted the module into or removed the module from the Visor.

The Next Stage

During the Fall of 2001, we evaluated the Visor project, brainstormed some additional pedagogical applications, and researched new software and handheld devices. After coming up with our ideal plan for the next stage, we submitted an application to the Freeman Foundation and received a grant to expand the use of handhelds to all of our Japanese language students and to customize software and a more advanced handheld device, the Sony CLIE.

Upon receipt of the grant in spring, 2002, our first order of business was to contract with the author of the KingKanji software to make the stroke order demonstration more viewable by displaying the character in a large pop-up box and at a much higher resolution. We also began looking into new educational software, including some exciting offerings such as the Walking Japanese-English Dictionary, Learn Japanese I, and the HandStory browser.
The CLIEs

Our research showed that the Sony CLIE (T665Cs and NR70 series) offered dramatic improvements over the Visor: higher resolution (320x320 instead of 160x120), color, a built-in MP3 Player, a built-in Movie Player, and a built-in Image Viewer. Best of all, it supported the Memory Stick, capable of storing 128MB of software, movies, images, and sounds. The capacity and ease of updating information on the Memory Stick may obviate the need for students to set up and regularly run the HotSync synchronization software, thus making it more realistic to access updated content on the handheld. In our view, its only weakness is the CLIE’s inability to record audio.

Pedagogical Possibilities

Throughout this project, we have maintained our core goals of increasing students’ long-term retention of linguistic material and providing tailored exercises for practice outside of the classroom. We have engaged students more actively in their own learning in a digital environment that seems helpful to most of them.

We are beginning to think of the handheld as a self-contained learning system that can provide not only complete portability (learning “anytime, anywhere”), but also “language-as-needed” rather than “all-the-language-you-need.” By providing a pared-down but essential reference system (Japanese-English and English-Japanese dictionary, a brief dictionary of grammar), a practice mechanism (character and vocabulary exercises, limited cloze, multiple choice and true/false exercises), listening materials accompanying the text, and some carefully chosen authentic cultural materials (audio, video, still photos, etc), students could access in the palms of their hands all the essential preparation for classes and tests. In concrete terms, we have already begun preparing MP3 versions of audio materials that accompany the textbook (with the permission of the publisher).

There are important implications in this technology beyond the language classroom. We are beginning to see the handheld as a device that would allow integration in some exciting ways. For example, the handheld could provide a way to link the content of language classes (Chinese and Japanese) with introductory Asian humanities courses. We could infuse linguistic content into cultural studies courses, and vice versa. Ideas and images could be linked across courses and even off-campus in the study abroad programs.

To better link our Japanese language courses with our Asian humanities courses, we intend to more closely interface language material with the Asian Studies theme-based materials. This will result in linking visual and audio resources with language tasks, allowing students to, for example, view clips of anime (Japanese cartoons) or manga (Japanese comics) that can tie into a theme.

The new version of the Sony CLIE, the NR70V, includes a built-in digital camera. We envision sending students abroad with these new units, enabling them to capture images (of signs, people they interview, etc.) for potential use in the classroom.

For faculty members there are numerous possibilities:
1) keeping a bibliography (such as EndNote) at hand for research projects;
2) creating a database of one’s private library;
3) downloading and reading newspaper articles in target languages;
4) creating simple but interactive true/false and multiple/choice web-based reading comprehension and grammar exercises;
5) (in tandem with a portable keyboard) using the handheld as a laptop for word processing, spreadsheets, and PowerPoint presentations.

We also look forward to future handheld models that will allow us to record speech and send the resulting files electronically to the professor and/or other students. As wireless networks become more commonplace and are supported on the CLIEs either via 802.11b or Bluetooth, the amount of authentic language material that we can access quickly via a handheld web browser will also be powerful.

Conclusion

While our initial goals have been realized over the course of the project, they have been broadened to allow us to better draw upon the capabilities of the handheld as a tool for learning Japanese. We also think that our experience with handelds, preliminary though it may be, indicates some important implications for the learning of other languages and even for learning in other disciplines.