# Table of Contents

From the Executive Director 3

Announcements 5
ASIANETwork Initiatives 6
  - Conference Program 6
  - Board Nominees 14

ASIANETwork Conference 2003 Presentations 16

Looking at Asia Through a Double Lens: Workers in Japan. 16

*Japan’s Hidden Potential: Women and Employment* 16
Bernice J. deGannes Scott, Spelman College

*Lifetime Employment in Japan: Myths and Misconceptions* 19
Anne Hornsby, Spelman College

The Role of Asian American Studies within Asian Studies and the Liberal Arts Curriculum: A Midwestern Perspective. 22

*Whither Asian American Studies in U.S. Liberal Arts Education?* 22
P. Richard Bohr, College of Saint Benedict & Saint John’s University

*Developing a Course on Asian America* 26
David P. Bennetts, College of Saint Benedict & Saint John’s University

*The Asian American Experience and Asian Studies: Viewpoint from My Life Journey* 27
Chia Ning, Central College

*Asian Culture Comes Home: Local Communities Teach Asian Culture to the First-Year Seminars (Selected Powerpoints)* 29
Diane Clayton, Hamline University
**ASIANetwork** is a consortium of about one hundred sixty North American colleges which strives to strengthen the role of Asian Studies within the framework of liberal arts education to help prepare a new generation of undergraduates for a world in which Asian societies will play more and more prominent roles. The unique teaching mission of the undergraduate liberal arts institution poses special opportunities and challenges in the development of Asian Studies. ASIANetwork seeks to encourage the study of Asian countries and cultures on our campuses and to enable our students and faculty to experience these cultures firsthand. In a time of fiscal constraints, ASIANetwork facilitates conversation among faculty and administrators concerning the development and strengthening of Asian studies programs, as well as ways to foster collaboration among institutions.

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

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

Materials may be submitted electronically to ANExchange@augustana.edu, or disks may be sent to Marsha Smith, ASIANetwork EXCHANGE, Augustana College, 639 38th Street, Rock Island, Illinois 61201. For further information contact the editor at the above e-mail address or by telephone at (309) 794-7270.
ASIANetwork was founded on the premise that by working together, faculty at small liberal arts colleges can effectively pool their resources to promote the study of Asia in North America. This has worked in a miraculous fashion.

Mid-November is a very busy time for the consortium, and while writing this essay I have watched a group of board members pull together to plan an incredible spring conference and another group work on our Pearl River Delta faculty development program, as well as monitor (in a single day) at least two dozen e-mails communicated between and among the four persons chiefly responsible for running the Luce-funded Asian art grant program. In addition, the unflappable Teddy Amoloza has quietly been answering numbers of inquiries from faculty interested in mentoring students this summer in the Student-Faculty Fellows Program, while Marsha Smith, Nirmala Salgado, and Anne Prescott are dutifully preparing the winter issue of the newsletter for publication. It quite amazes me that these good colleagues manage somehow to squeeze time from their busy schedules to do this with little, if any, compensation.

During the past few years, ASIANetwork has grown phenomenally. Such growth is central to our success because increased institutional membership also increases the opportunity for fruitful discourse and interaction among ASIANetwork members and member institutions.

From the beginning, the leadership of ASIANetwork has conscientiously worked not only to increase the size of ASIANetwork, but also to build effective mechanisms for fostering collaboration between member colleges and between ASIANetwork and a few key foundations. Member-to-member collaboration is fostered through the sponsorship of our annual conference, publication of our newsletter, and the promotion of our website, where the online directory is increasingly utilized by faculty seeking other ASIANetwork colleagues with similar academic interests. Our collaboration with various foundations provides us with the financial support needed to run an impressive array of faculty, student, and curricular development programs to enhance Asian Studies, as well as to meet some of our basic administrative expenses.

This said, in this issue I wish to write about a whole new array of collaborative endeavors currently being explored and initiated by ASIANetwork. Each is significant and suggests the growing influence of ASIANetwork. All provide us with ever greater opportunities to strengthen Asian Studies, and in one case, African Studies, in North America.

The Joint AN/ASDP Spring Conference

ASIANetwork’s 13th annual spring conference will be hosted this year by Whittier College and held in Whittier, California from April 21st-24th, 2005. It will be jointly sponsored by ASIANetwork and the Asian Studies Development Program (ASDP). For the past decade, as ASIANetwork has sought to enrich and strengthen the study of Asia at small liberal arts colleges, programs sponsored by ASDP have been doing the same for community colleges and numbers of small colleges as well. Because our missions are much the same and we have much to learn from one another, the executive committees of both organizations agreed to jointly host this conference. By doing this, we hope that faculty from ASDP
member institutions will learn more about ASIANetwork programs, and vice-versa. Roger Ames and Betty Buck, the co-directors of ASDP, have already shared their talents with us. Roger was a stellar speaker at one of our early conferences held at the Equinox Inn in Manchester, Vermont, while Betty Buck has served as a committed member of our Council of Advisors for the past six years.

The Joint AN/HKAC Pearl River Delta Faculty Development Program

Two years ago, David Adams, a member of our Council of Advisors and longtime friend of ASIANetwork, contacted ASIANetwork to see if we might be interested in continuing work on a faculty development grant initiative he had begun in consultation with the Hong Kong-America Center (HKAC). Knowing of David’s work as Senior Program Officer with the Asia Council for International Exchange of Scholars (CIES) (David frequently comes to ASIANetwork conferences to announce various Fulbright program opportunities,) and the fine reputation of HKAC, the board happily agreed to do so. A revised version, built upon the solid foundation of the original grant, was submitted to the Fulbright-Hays Group Studies Abroad Program of the Department of Education in late October. We are optimistic that it will be funded, therein enabling fifteen faculty from ASIANetwork member colleges to spend 3 ½ weeks in South China this coming summer. The focus of this grant will be the rapid economic and social developments in this region. Next year we plan to again submit a joint proposal with HKAC that will enable faculty participants to study the history and culture of the Pearl River Delta Region.

ASIANetwork and the ACLS/CEEVN Grant Proposal Submitted to the Henry Luce Foundation

Many of you probably remember the visit of Steven Wheatley of the American Council of Learned Societies and Minh Kauffman of the Center for Educational Exchange with Vietnam to last spring’s conference to explore the possibility of collaborating with ASIANetwork member colleges to institute a campus exchange program involving scholars from Vietnam and America. I am happy to report that, based on this interaction and further conversations with the ASIANetwork leadership, a grant proposal, prepared by Minh and Steve, was and circulated among the ASIANetwork Executive Committee for comment. Subsequently, it was submitted early this fall to the Henry Luce Foundation for their consideration. We are optimistic that this initiative, if funded, will provide wonderful opportunities for the ASIANetwork colleges selected to participate in this program to develop solid ties with Vietnam. In turn, the program promises to help ASIANetwork strengthen its connections with the American Council of Learned Societies (ACLS) and the Center for Educational Exchange with Vietnam (CEEVN).

Collaboration with the Association for Asian Studies on a Guidebook Series

I am happy to report that significant progress has been made by ASIANetwork during the past year on the creation of a series of guidebooks for the Association for Asian Studies (AAS) “Resources for Teaching about Asia” publication series. This will be our first direct collaboration with the AAS, of which we are an affiliate member. The guidebooks will be modeled after the edited work Asia in the Undergraduate Curriculum, which was published with Henry Luce Foundation support by M.E. Sharpe in 2000. We hope by November 2005 to have identified co-editors for each volume in the series, as well as obtain foundation support for funding the production of these guidebooks. We are well underway in moving towards this goal. Three notable developments have occurred to make this a reality during the past year. First, Doug Merwin has agreed to publish the series as a new imprint of EastBridge Press. Second, Rita Kipp (Dean, Sewanee, the University of the South), a former ASIANetwork board member and author of a chapter in the Asia in the Undergraduate Curriculum book, has agreed to be the editor-in-chief of the entire series. Third, a template for the first volume (and funding for its production) has spun out of the recently received Luce-funded “Asian Art in the Undergraduate Curriculum” grant. The co-editors of the first volume are Joan O’Mara (Washington & Lee University) and Paul Nietupski (John Carroll University). In early November, Rita Kipp and I had the opportunity to report on ASIANetwork’s progress in developing this series to the publications committee board of the AAS in Ann Arbor. They are pleased with our progress.

ASIANetwork and the soon to be formed AFRICA NETWORK

The first week of November, I was invited by Tom Benson, one of the founders of ASIANetwork, to fly to Hofstra University to join with a small group of scholars of Africa as they prepare to launch an AFRICA NETWORK, which to some degree will be modeled after ASIANetwork. I was asked to address the group and provide “a paradigm for the AFRICA NETWORK.” It was great fun to meet with these capable and energetic teacher/scholars (a larger group drawn from faculty of the Great Lakes Consortium, Associated Colleges of the Midwest, and representatives from a consortium of South Eastern colleges had just met in Colorado Springs), to sense their enthusiasm for this new venture and share with them their dreams. The consortium, grounded in the networking of liberal arts colleges, will include board members drawn from Augustana, Carleton, Knox, Kalamazoo, St. Olaf, and Colorado College—all of which are longstanding ASIANetwork member institutions. The headquarters will be at Hofstra University, where the Director, Cheryl Mwaria, and Deputy Director, Rob
Leonard, teach. Based on the success of ASIANetwork, I shared with them my optimism that this venture will succeed, and promised them all the help those of us at ASIANetwork can give them. If you have colleagues at your institutions who are teaching and doing research about Africa, please encourage them to contact Robert Leonard and Cheryl Mwaria at Cheryl.B.Mwaria@hofstra.edu or anthcbm@hofstra.edu.

This past year has been a standout year for ASIANetwork as new collaborations have been formed with the Asian Studies Development Program (ASDP), the Hong Kong-America Center (HKAC), the American Council of Learned Societies (ACLS) and the Center for Educational Exchange with Vietnam (CEEVN), the Association for Asian Studies (AAS), and the newly formed AFRICA NETWORK. We have a bright future ahead.

Van Symons

ANNOUNCEMENTS

The Africa Network Project

The Africa Network is a nonprofit consortium of liberal arts colleges committed to literacy about and concern for Africa in American higher education. Through a variety of creative programs, the African Network seeks to ensure a place for Africa on the agenda of a new generation of college students. Although it welcomes the counsel and partnership of African studies scholars and departments in the large research institutions, the Africa Network is focused on the nation’s relatively small but influential liberal arts colleges, where the need for African expertise and curriculum is especially acute.

For further information, please visit the website at [http://www.africanetwork.org](http://www.africanetwork.org) or contact:

Dr. Cheryl Mwaria  
Director, Africa Network  
Department of Anthropology  
Hofstra University  
Hemstead, NY 11549  
Tel: (516) 462-5589  
Email: Cheryl.B.Mwaria@hofstra.edu  
or: anthcbm@hofstra.edu

Wittenberg East Asian Studies Journal

Call for Papers

The Wittenberg East Asian Studies Journal publishes undergraduate writing on Japan, Korea, China, and Vietnam. Published each spring since 1976, the Journal seeks to bring to public attention personal essays, research articles, translations, poetry, fiction, photography, and other artwork.

We ask college faculty to suggest to undergraduate students writing outstanding papers, personal essays, poetry, and translations that they submit them to the Wittenberg East Asian Studies Journal for consideration for possible publication.

The deadline for the next issue is January 14, 2005. One hard copy of a manuscript plus an electronic copy on a 3.5” computer disk should be sent to:

Wittenberg East Asian Studies Journal  
c/o Kelly Bezilla  
East Asian Studies Program  
Wittenberg University, Box 720  
Springfield, Ohio 45501  
sos.kbezilla@wittenberb.edu

GOOD NEWS!!

ASIAnetwork has just been informed that the Center for Educational Exchange with Vietnam of the American Council of Learned Societies has received a $300,000 grant from the Henry Luce Foundation to foster faculty exchanges between Vietnamese universities and ASIANetwork member colleges/universities. Please watch for further details in the January conference mailing and on our website at [www.asianetwork.org](http://www.asianetwork.org).
AN INVITATION FROM JOAN O’MARA
Chair, ASIANetwork Executive Board

Conference Program Highlights

I would like to take this opportunity to extend to each of you an invitation to attend the 13th Annual Conference of ASIANetwork on April 21-24, 2005. In alternate years, in which the conference is not held at the Hickory Ridge Conference Center in Lisle, IL, member institutions in different parts of the country host our annual meetings. This year our conference is being hosted by Whittier College, in Whittier, CA, located in Southern California in the vicinity of Los Angeles. Many of us, from more northerly climes, may find this weekend a pleasant change from the rigors of a spring not yet quite fully sprung.

In addition to a full schedule of panel sessions, keynote addresses and plenaries, an important aspect of this year’s conference will be the sharing of that schedule with the Asian Studies Development Program (ASDP) of the East-West Center and the University of Hawai‘i at Manoa. We have, for some time, benefited from a relationship with ASDP. Individual faculty from ASIANetwork schools have taken part in ASDP programs; faculty from ASDP have sat on the AN Council of Advisors, provided us with speakers and served on our Board of Directors. The two groups are not strangers to one another, and over the past year we have been exploring the possible benefits to be gained from a joint conference. As a result, the 13th Annual Conference of ASIANetwork will be held in conjunction with the 11th Annual ASDP Conference, April 21-24, 2005.

The schedule that follows is consequently not quite as finalized as it usually is at this point in the planning process, as we have been working with two differing sets of proposal deadlines. In some ways, this conference may better be thought of as two conferences independently planned for the same place, with two overlapping time schedules, and with some meals and events to be held in common. By April, however, the blanks will all have been filled in, and we look forward to an exceptionally rich time in the company of our colleagues and associates at ASDP.

One advantage of this arrangement for you is that a single registration fee will allow you to take advantage of panel sessions and programs offered by both organizations. For AN attendees able to come to the conference before our usual Friday evening start time, you will be able to take advantage of a full schedule on Friday, with ASDP sessions on Friday morning, and the option of a 1/2-day field trip or an ASDP program of sessions and Asian films in the afternoon. ASDP attendees will have the opportunity to take part in the field trip on Friday afternoon, and to stay through to the close of the AN program on Sunday.

So, you have the option of attending the conference as you usually have, or you can plan to arrive in Los Angeles on Thursday, and take part in a longer conference that will begin on Friday morning and continue through lunch on Sunday.
Keynote Speakers

The first ASIANetwork keynote speaker will be Bruce Cumings, Professor of History at the University of Chicago, whose Friday evening topic will be “Decoupled from History: Korea in the ‘Axis of Evil’.” If this topic has a familiar ring to it, that is because you’ve read it before—in the program for last year’s conference. Circumstances arising in the weeks just before the conference forced cancellation of Professor Cumings’ talk at that time. We are very pleased that the cancellation ended up being just a postponement, and that he has agreed to address this year’s joint conference on the subject of the challenges currently being posed by North Korea. Professor Cumings is a specialist in Modern Korean History, East Asian Political Economy and International History. 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 second keynote speaker, after lunch on Saturday, will be Roger T. Ames, Professor of Philosophy at the University of Hawai‘i at Manoa and Co-Director of the ASDP program. Professor Ames has published widely on Chinese philosophy, including translations of the Analects of Confucius (1999); the Dao de Jing (2004); and numerous other Chinese philosophical texts. His topic is titled: “Translating Among Cultures: How Meaning is Made.”

Plenaries

One of the goals we have hoped for in the organization of this joint conference, is the opportunity to share and learn about the programs offered by each organization. To that end the first plenary, on Saturday morning, will provide the chance for each organization to introduce itself to the other: to say a bit about histories, talk about current programs, and discuss ideas for future development. Van Symons will speak for ASIANetwork, and Betty Buck, Co-Director of ASDP, will represent ASDP. A third participant, Ronnie Littlejohn, will take the point of view of a participant whose institution, Belmont University, belongs to and has benefited from the programs of both organizations.

A second plenary session on Sunday morning will be a presentation on the ASIANetwork Asian arts initiative recently funded by the Luce Foundation and now in its organizational phases. I will be convening a panel discussion in which Project Coordinator Stan Mickel of Wittenberg University, Karil Kucera of St. Olaf College, who will be overseeing the digitization process for works being studied, and Paul Nietupski from John Carroll University, will give a progress report on the program and take questions about the implementation of this grant.

The Field Trip

Traditionally, an all-day field trip exploring local sites of interest to Asianists, has been available to those who arrive before the formal opening of the conference on Friday evening. This year, in an effort to accommodate the scheduling of ASDP sessions, and the desire of some ASDP attendees to take part in the field trip, the day-long itinerary has been scaled back to provide for a half-day excursion beginning at noon and concluding at 5:30 p.m. The trip this year will take participants to the Hsi Lai Temple, in Hacienda Heights, CA, for a vegetarian lunch and a tour of its Ming-Qing style temple buildings and its museum. Hsi Lai (“Coming to the West”) is a Mahayana Buddhist temple of the Lin-Chi School of Ch’an Buddhism, with headquarters in Taiwan. The field trip’s second stop will be the Norton Simon Museum in Pasadena, a private museum which houses an important collection of South and Southeast Asian art. The cost for the field trip is $30 (which includes the cost of lunch and entry fees at both the temple and the museum). We hope that you will join us.

2005 ASIANetwork/ASDP Conference Program Itinerary

THURSDAY, APRIL 21
2:00-6:00 pm—Conference Registration
5:00-7:30 pm—ASDP-sponsored reception for ASDP and AN attendees

FRIDAY, APRIL 22
7:00-8:30 am—Breakfast
8:00 am-8:00 pm—Conference Registration
8:45-10:15 am—Concurrent ASDP Panel Sessions: 1-4

1) “Buddha’s Brain: an Interdisciplinary Approach to Buddhism and Cognitive Psychology”
   Panelists:
   Stephen J. Laumakis, University of St. Thomas
   Greg Robinson-Riegler, University of St. Thomas

2) “Reform and Revolution in China’s Interior: the Case of Shaanxi Province, 1949-2004”
   Panelists:
   James Cook, Central Washington University
   Richard Mack, Central Washington University
   Timothy Blocher, Central Washington University
   Hong Xiao (possible), Central Washington University
3) “Experiencing South and Southeast Asia”
   Panelists:
   Swasti Bhattacharyya, Buena Vista University;
   “Toward an American Hindu Perspective on Assisted Reproductive Technology”
   Shaheen Sultana, Calcutta University; “Indian and Global Issues with Special Reference to Communal Harmony in Modern Urdu Ghazals”

4) “New Works in the Field: Chinese Aesthetics and Literature, by Corinne Dale”
   Panelists:
   Bettye Walsh, Piedmont Virginia Community College
   Fay Beauchamp, Community College of Philadelphia
   Harriette Grissom, Atlanta College of Art
   Discussant: Corinne Dale

10:15-10:30 am—Refreshments

10:30-12:00 noon—Concurrent ASDP Panel Sessions 5-8

5) “New Perspectives on Teaching about Asia”
   Panelists:
   James E. Deitrick, University of Central Arkansas; “The Benefit and Ethics of Teaching Undergraduates to Meditate in the Classroom”
   Susan Clare Scott, McDaniel College; “Sacred Earth: Daoism as the Preserver of the Environment in Chinese Landscape Painting from the Song through the Qing Dynasties”
   Yi-Ching Huang, University of Buffalo; “A Case Study of a Teacher Study Group in Taiwan”

6) “Islam, Buddhism and Hinduism in Southeast Asia: Theoretical and Visual Musings”
   Chair: Jessica A. Sheetz-Nguyen, Oklahoma City Community College
   Panelists:
   Joe McKeon, Central Connecticut State University
   Bahar Davary, University of Hawai‘i at Manoa
   Eric Denton, University of Hawai‘i at Manoa

7) “Modern Japan”
   Panelists:
   Paul Dunscombe, University of Alaska Anchorage; “‘Oh, Meaningless Intervention!’ Public Debate on Japan’s Siberian Intervention”
   George Brown, Namiko Tsukidate, Brian Hoffman, Slippery Rock University; “Japan’s Changing Foreign Policy: the ‘Normal Country’ Military and Challenges to the Japanese Constitution”
   Keiko Takimoto Miller, Mercyhurst College; “Genkan and Yugen: a Disinterested Space in Japanese Architecture and Zeami’s Theatre of Noh”

8) “East Asia in the Undergraduate Classroom: Projects from the Expanding East Asian Studies Teaching Collaborative”
   Chair: Heidi Johnson, Columbia University
   Panelists:
   Roberta Adams, Fitchburg State College; “Teaching Journey to the West and Story of the Stone”
   Liya Li, Rockland Community College; “Buddhism and Scroll Paintings in the Tale of Genji”
   Barbara Seater, Raritan Valley Community College; “Social Science Meets Literature: Using Sawako Ariyoshi’s The Twilight Years and Japanese Short Stories in Sociology and Psychology Courses”
   Theodore Gilman, Harvard University; TBA

Field Trip

12:00–5:00 pm—Half-day AN-sponsored Field Trip, including stops for lunch and a tour at the Hsi Lai Buddhist Temple, and a visit to the Norton Simon Museum, Pasadena.

Alternate schedule for those choosing not to go on the field trip:

12:00–1:30 pm—Lunch (for AN attendees, this meal is pre-conference; on your own)

2:00–6:00 pm—Conference Registration

2:00–5:00 pm—Screenings of Asian films; TBA

2:00–3:00 pm—Concurrent ASDP sessions 9-10

9) “Creating a Learning Team: Some Implications for Teaching Asian Humanities”
   Panelists:
   Ronnie Littlejohn, Belmont University
   Li Qingjun, Belmont University

10) “The Unique Chinese Culture in the Human Rights Debate”
   Panelists:
   Ray Olson, College of Dupage; “Documentary Human Rights in China: the Search for Common Ground”
   Keith Krassman, College of Dupage
   Joan Wilson, City College of San Francisco

3:15-4:45 pm—Concurrent ASDP sessions 11-12

11) “Community Service in Asia: Pedagogical Opportunities, Practical Concerns”
   Chair: Sawa Kurotani, University of Redlands
Panelists:
Bill Huntley, University of Redlands; “May Term in Japan: Doing Community Service as Teachers of English”
Sheri B. Moore, University of Louisville; “Opportunities for Service Learning in Malaysia”
Xinyan Jiang, University of Redlands; “Teaching as Learning Experience: Reflections on the Redlands Students’ Service at Peking University”
Yasmeen Mohiuddin, University of the South; “Multi-Agency, Intercultural Service Learning in a Summer Abroad Program: Potential and Challenges, a Case Study”

12) “Reading” Asian Literature
Panelists:
Brian Seymour, Community College of Philadelphia; “Angel Island: a Hidden Legacy of Structural Censorship in America”
Howard Giskin, Appalachian State University; “Reading and Rereading Story of the Stone: What Students Need to Know”
Toni Culjak, Central Washington University; “The Post-Apocalyptic World in Japanese Fiction: Reading Abe Kobo and Murakami Haruki”

6:00-7:00 pm—AN/ASDP Dinner

7:00-8:00 pm—Keynote Address by Bruce Cumings, University of Chicago: “Decoupled from History: Korea in the ‘Axis of Evil’”

SATURDAY, APRIL 23

7:00–8:30 am—Breakfast

8:45-9:45 am—Plenary Session: “ASIANetwork and ASDP Make their Introductions;” Van J. Symons, Augustana College and Executive Director, ASIANetwork; Betty Buck, University of Hawai‘i at Manoa and Co-Director, ASDP; Ronnie Littlejohn, Belmont University

9:45-10:00 am—Refreshments

10:00-11:30 am—Concurrent Panel Sessions

ASDP Sessions 13-14

13) “Language and Culture Day Programming at the University: Opportunities and Challenges”
Panelists:(184,635),(750,738)
Joshua Nelson, Central Washington University; TBA
Yoshimitsu Khan, Gettysburg College; “Japanese Language for High Schools”

14) “Comparative Philosophy”
Panelists:
Dennis Arjo, Johnson County Community College; “Of Unswerving Horses and Immortal Souls: a Comparison of Confucius’ Use of The Book of Songs and Socrates’ Appeal to Poets in the Meno”
Marthe Chandler, DePauw University; “Education and Poetry: Enemies or Allies? Two Classical Views”
Xiufen Lu, Wichita State University; “Understanding Mozi on the Foundations of Morality: a Comparative Perspective”

15) “Roundtable on Asian Communities: Origins and Migrations to the Americas”
Co-Chairs: Diane Clayton, Hamline University; Richard Bohr, College of St. Benedict/St. John’s University; and Gita Rajan, Fairfield University
Panelists:
Robert Y. Eng, University of Redlands
Mary Hannemann, University of Washington, Tacoma
Juwen Zhang, Willamette University

16) “Teaching the Tigers: Approaches to Economic Development in Eastern Asia”
Co-Chairs: Tim Cheek, University of British Columbia, Vancouver; and Vibha Kapuria-Foreman, Colorado College
Panelists:
Tim Cheek, University of British Columbia; “Teaching the Tigers: Approaches to Economic Development in Eastern Asia”
Vibha Kapuria-Foreman, Colorado College; “What’s Missing in Current Materials for Teaching the Tigers and Where Do We Find It?”
Kailash Khandke, Furman University; “Countries, Issues, and Institutions in East Asia: What to Include, What to Leave Out in an Undergraduate Economics Course?”
Dennis McCormac, Kalamazoo College; “Teaching the New Viet Nam — It’s a Country, not a War”

17) “Silk Road Connections”
Chair: Sam Yamashita, Pomona College
Panelists:
Gail Ambuske, Hiram College; “The Value of the Inter-disciplines: Lessons from the Silk Road”
Susan Norris, Marymount College of Fordham University; “Chinese Archaeology from the Perspective of a Mesoamericanist”
Joan O’Mara, Washington and Lee University; “Expectations Met, Surprises Encountered along the Silk Road”
Sam Yamashita, Pomona College; “Reading ‘China’ Contrapuntally”
18) “Incorporating Women in the Teaching of China”
   Chair: Paul Nietupski, John Carroll University
   Panelists:
   Sherry Mou, DePauw University; “Images of Chinese Women in Chinese Films”
   Joseph Adler, Kenyon College; “Daughter/Wife/Mother or Sage/Immortal/Bodhisattva? Women in the Teaching of Chinese Religions”
   Stephen Udry, Carthage College; “Cooking the Five Grains and Heating the Wine: Guiding the Undergraduate Gaze”
   Discussant: Paul Nietupski, John Carroll University

11:45-12:45 pm—AN/ASDP Lunch

12:45-1:45 pm—Keynote Address by Roger Ames, University of Hawai‘i, Manoa: “Translating Among Cultures: How Meaning is Made”

2:00-3:30 pm—Concurrent Panel Sessions

ASDP Sessions 15-16

19) “Infusing Asian Values into a Team Taught Introductory English-Psychology Class”
   Panelists:
   Dan Bellack, Trident Technical College
   Katherine Purcell, Trident Technical College

20) “Asian Philosophy”
   Panelists:
   James Peterman, Sewanee, University of the South; “Predicaments of Contemporary Confucianism”
   Shudong Chen, Johnson County Community College; “Searching for Silence across Cultures: Does Silence Speak?”
   Terry L. Mazurak, Albertson College of Idaho; “The Diamond Sutra and the Logic of What is not Taught”

AN Sessions 5-8

21) “Journey to the East: Reflection, Program Design and Pedagogy—A Roundtable Discussion by Freeman College-in-Asia Grantees”
   Chair: Hue-ping Chin, Drury College
   Panelists:
   Vanessa Chio, University of Washington, Tacoma
   Steven DeCaroli, Goucher College
   Andrew Chittick Eckerd College
   Veena Deo, Hamline University
   Diane Clayton, Hamline University

22) “Teaching about Islam in Asia”
   Chair: Zeki Saripotrat, John Carroll University
   Panelists:
   Bob Entenmann, St. Olaf College; “Chinese Muslims and Other Muslims in China”
   Amina Steinfels, Mt. Holyoke College; “Teaching about Islam in South Asia: Both Marginal and Mainstream”
   Mark Berkson, Hamline University; “Non-Muslims Teaching Islam”
   Discussant: Zeki Saripotrat, John Carroll University

23) “Koreans in Japan and Current Japanese Views on Koreans”
   Co-Chairs: Yoshiko Nagaoka, University of Evansville; and T. James Kodera, Wellesley College
   Panelists:
   T. James Kodera, Wellesley College; “The Place of Koreans in Japanese History: a Revisionist View”
   Young C. Kim, University of Evansville; “The Recent Foreign Policies toward Cultural Exchanges between Japan and South Korea”
   Yoshiko Nagaoka, University of Evansville; “Japanese Perspective Changes on South Korean Culture: Examinations of Japanese Language Globalization Influenced by South Korean ‘Soft Power’”

24) “Vietnam Today”
   Chair: Alan Katz, Fairfield University
   Panelists:
   Alan Katz, Fairfield University; “U.S., Post-Normalization: Impediments to Better Relations”
   Nancy McHugh, Wittenberg University; “Philosophical and Ethical Issues in Agent Orange Cases in Vietnam”
   Ray Gunn, University of Utah; “Vietnam Then and Now: Changes since 1995”
   Jason Picard, University of California, Berkeley; “Themes Found in Contemporary Vietnamese Fiction”

3:30-3:45 pm—Refreshments

3:45-5:15 pm—Concurrent Panel Sessions

ASDP Sessions 17-18

   Chair: Roger Ames, University of Hawai‘i at Manoa
   Panelists:
   Jeff Richey, Berea College; “I Robot: the Body as Machine in the Liezi”
   Jeffrey Dippmann, Central Washington University; “Reading the Zhuangzi in Liezi: Redefining Xian-ship”
   Suzanne Cahill, University of California, San Diego; TBA
26) “The Application and Integration of Asian Culture in the Teaching of Business and Management”
   Panelists:
   Jack Osborn, University of Redlands; “The Utilization of Film, Poetry and Literature in the Teaching of Contemporary Business for China and Japan”
   Gregory Williams and Robert Marsel, University of Redlands; “Confucian Philosophy and its Application to Modern Business Ethics”
   Liu Wen, University of Redlands; “Sun Tzu’s Art of War and its Relationship to Modern Business Theory”

AN Sessions 9-12

27) “Incorporating Minorities in the Teaching of China”
   Chair: Chia Ning, Central College
   Panelists:
   Marsha Smith, Augustana College; “Constructing Identity: Tensions in Defining Naxi/Mosuo and Bai/Yi Ethnicities”
   Li-hua Ying, Bard College; “Encountering the Other: Writing about Ethnic Minorities in China”
   Brian Dott, Whitman College; “Un-Othering Minorities in Chinese History”
   Discussant: Chia Ning, Central College

28) “Utilizing East Asian Library Resources in the Internet Age”
   Chair: Phyllis Larson, St. Olaf College
   Panelists:
   Yunshan Ye, Carleton, Macalester, and St. Olaf Colleges; “Chinese Library Resources in the Internet Age”
   Hitoshi Kamada, Japanese Studies Librarian, University of Arizona; “Japanese Resources”

29) “The Hidden Empowerment of South and Southeast Asian Women: Cross-Disciplinary Perspectives”
   Co-Chairs: Veena Khandke, University of South Carolina Upstate; and Savita Nair, Furman University
   Panelists:
   Savita Nair, Furman University; “May I Help You? Indian Women Negotiate Space and Power”
   Tamara Valentine, University of Nevada, Reno; “Rattling the Gilded Cage: Bilingual South Asian Women Write”
   Veena Khandke, University of South Carolina, Upstate; “Schooling and Empowerment of Indian Women”
   Ray Chandrasekara, Albany College of Pharmacy; “Gods of Small Things”

30) “2004 Freeman Student-Faculty Research Projects (Poster Session)”
   Chair: Teddy Amoloza, Illinois Wesleyan University
   Panelists:
   2004 Freeman-funded students from 6 projects

5:45-6:45 pm—Reception, at the Shannon Center, Whittier College

6:30-7:30 pm—Tea Ceremony Demonstration by Akira Takemoto and students, Whitman College, at the Shannon Center, Whittier College

7:45-9:00 pm—AN Dinner, Whittier College

9:00-9:30 pm—AN Business Meeting, Whittier College

SUNDAY, APRIL 24

7:00-8:30 am—Breakfast

7:00-8:30 am—AN Board Meeting

8:45-9:45 am—Plenary Session: “The AN/Luce Arts Consultancy Project: a Work in Progress”
   Chair: Joan O’Mara, Washington and Lee University
   Panelists:
   Stan Mickel, Project Coordinator, Wittenberg University
   Karil Kucera, St. Olaf College
   Paul Nietupski, John Carroll University

9:45-10:00 am—Refreshments

10:00-11:30 am—Concurrent AN Sessions 13-16

31) “Hong Kong, China: New Opportunities for Educational Exchange”
   Chair: David Adams, Council for Int’l. Exchange of Scholars
   Panelists:
   David Adams, CIES; Fulbright Representative for NE and SE Asia; “Hong Kong, China and Fulbright Scholar Program Resources”
   Glenn Shive, Hong Kong–America Center; “Hong Kong, China: New Opportunities for Exchange”
   Wellington Chan, Occidental College; “Hong Kong’s Resources for American Students and Scholars Studying in China”
32) “Beyond the Four Walls of the Classroom: Learning through Doing in the First-Year Course on Japanese Language and Culture”
Chair: Joan Ericson, Colorado College
Panelists:
Joan Ericson, Colorado College; “Creating New Ways to Continue Learning After Class Is Over”
Jerry Switzer and Cecilia Gonzales, Colorado College; “Tearing out the Lawn: Creating a Dry Japanese Garden at Colorado College”
Yumiko Guajardo, Colorado College; “Learning through Teaching”
Lexi Franks, student at Colorado College; “What I Didn’t Expect to Learn in College”

33) “Taking Asian Studies to the Students: Getting the Message across at Pacific University”
Chair: Tanya Storch, Pacific University
Panelists:
Lu Jie, Pacific University; “Challenges and Strategies for Teaching Asian Film to Undergraduate Students”
Greg Rohlf, Pacific University; “Asian Studies and Undergraduate Professional Education: Put Students in Charge!”
Tanya Storch, Pacific University; “Using Local Communities in Teaching Courses about Asian Religions”

34) “From Admission to Orientation: a Four-Month Window for Asian Students to Start Crossing Intercultural Bridges”
Chair: Dorothy Guyot, Administrator, Pre-Collegiate Program, Diplomatic School, Yangon
Panelists:
Yamin Htet, Pre-Collegiate Program, Yangon, and now a student at Furman University; “From Inside a Pharmaceutical Factory”
Nyantha Maw (Seth) Lin, Pre-Collegiate Program, Yangon, and now a student at Carleton College; “Touchstones Discussions Aid Reasoning Together”
Martha Butt, Administrator, Payap University, Ohm Chanteyoon, Payap University, and now a violinist and student at University of Oregon; “A Thai Perspective on Crossing Bridges”
Peter McCagg, Administrator, International Christian University, Tokyo Ayako Imai, International Christian University, Tokyo and now a student at University of California, Los Angeles; “A Japanese Perspective”

11:45-1:00 pm—Closing AN Luncheon

Conference Registration

Registration Deadline: April 7, 2005

Registration Fee: $145.00 for ASIANetwork members; $155.00 for non-members (includes conference fees, Friday dinner, Saturday lunch and dinner, Sunday lunch).

Late Registration: Conference registration received after April 7, 2005 will be $155.00 for members, $165.00 for non-members.

Day Registration Fee is the basic Conference Registration Fee, as above. It covers conference charges, the cost of Friday dinner, Saturday lunch and dinner, and Sunday lunch, refreshments, and use of the facilities at the Radisson Hotel.

The Conference Registration Fee should be paid by check or money order (The ASIANetwork office is not equipped to handle credit card charges.), made out to ASIANetwork, and mailed 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.

Accommodations (with Breakfast)

Conference Site: Radisson Hotel, Whittier, CA (in the greater Los Angeles area)
Reservation Number: 1-562-945-8511
Reservation Deadline: April 7, 2005, for conference rates. The meeting package rate is $79.00 per night per room (whether the room is a single or a double), and includes a Full American Breakfast for each person in the room. Sharing of accommodations is encouraged to provide for as many conference attendees on site as possible. This rate is subject to applicable state and local taxes. When making reservations, individuals should identify themselves as participating in the ASIANetwork Conference.

Pre-Conference Tour
The cost of the Friday, April 22 1/2-day tour of Asia-related sites in the LA area, including vegetarian lunch and a tour at the Hsi Lai Buddhist Temple in Hacienda Heights, and admission to the Norton Simon Museum in Pasadena, is $30.00 (including the cost of lunch and admissions to both temple and museum). Those who want to participate in the tour are encouraged to make their reservations early. Please submit this amount when you register for the conference.
**Travel Information**

The Radisson Hotel is located in Whittier, CA, and is served by flights arriving at Los Angeles International Airport (LAX), the airport closest to Whittier. Airports at Burbank, Long Beach, Ontario, and Santa Ana also serve the greater Los Angeles area. Ground transportation, by limousine or bus, to Whittier and the Radisson from each of the airports is available. Travel times and costs vary; please contact individual airports for details.

If you have questions about the conference, you can address them to Joan H. O’Mara, ASIANetwork Board Chair, at omaraj@wlu.edu, or to Van J. Symons, Executive Director, at Hisymons@augustana.edu.

---

**Spotlight on ASIANETwork**

**2003 Freeman Student Faculty Programs**

Throughout this issue we will feature photos of students who participated in the 2003 Program

---

Bob, Dr. Jahiel, and Katie from Illinois Wesleyan College with merchants in the Whole Sale Pepper Market, Xichuan County, Henan Province
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 Saturday evening, April 23.

Donald N. Clark

Donald M. Clark is the East Asian historian at Trinity University, in San Antonio, TX. He also serves as the Director of International Programs, which includes the interdisciplinary International Studies major, a study abroad program, and an international student exchange and advising operation. Trinity is engaged in a long-range effort to build East Asian studies as a program to match our already-strong Latin American studies program. The ASIANetwork, its programs, and ideas and encouragement from fellow members are an important influence on its efforts to build E.A.S.T. (East Asian Studies at Trinity). The Network speaks directly to Trinity’s daily concerns about undergraduate instruction and the need to increase awareness of the ties between the United States and East Asia.

Though Clark was born in South America, he spent his formative years in Korea with his Presbyterian missionary parents, graduating from high school in Seoul in 1961 and returning to develop an academic interest in Korea and East Asia in college and graduate school. He was part of the Peace Corps wave in Korean Studies, having served in a Korean village health project in the late 1960s. He earned his graduate degrees in History and East Asian Languages at Harvard, and since 1978 has been employed at Trinity University, a private liberal arts university that is related “by covenant” to the Presbyterian Church in the U.S.

Koreanists spend much of their time, especially at the undergraduate level, “introducing” Korea to general audiences and “representing” Korea in the broader context of East Asian Studies. His scholarly interests have evolved over time, from Ming-Korean tributary relations to modern social movements, including the history of Christianity in Korea, the democracy movement under the military dictatorships of the 1960s through the 1980s, the North Korean nuclear “crisis,” and the history of Western contact with Korea. In the course of his academic career he has lived in and visited Korea many times, as an SSRC dissertation fellow, Fulbright scholar, exchange professor, and participant in many conferences. He has held most of the Korea-related positions in the Association for Asian Studies, including a term on NEAC and several terms as chair of the AAS/NEAC Committee on Korean Studies.

His publications include Christianity in Modern Korea (1986), The Kwangju Uprising: Shadows Over the Regime in South Korea (1988), and Culture and Customs of Korea (2000). For three years he edited The Asia Society’s Korea Briefing annual on Korean affairs (1991-93). His interest in the history of the city of Seoul is reflected in two co-authored works, Seoul Past and Present (1969) and Discovering Seoul (1986), both published in Korea. His latest books are entitled Living Dangerously in Korea: The Western Experience, 1900-1950 (East Bridge, 2003) and Modern East Asia, a college text co-authored with Conrad Schirokauer.
T. James Kodera

T. James Kodera is Professor of Religion and Co-Director of East Asian Studies at Wellesley College. The first time he attended an ASIANetwork conference was three years ago. As he writes: “To my great surprise, and amazement, I found ASIANetwork to be a breath of fresh air. I was particularly impressed with the shared commitment to undergraduate education in the multidisciplinary and multi-cultural field of Asian Studies. The nature of participants’ contributions during the conference, whether they gave papers or not, showed this in no uncertain terms.”

Kodera brings 31 years of undergraduate teaching at two liberal arts colleges: 28 years at Wellesley and 3 years of virtual apprenticeship at Oberlin. His teaching field is the comparative and historical study of religion with a focus on Asian religions, especially Buddhism. He is particularly interested in cross cultural issues (e.g. how Buddhism changed in the process of transmission from India, China, Korea, Japan and now the West), as well as peace and justice issues (e.g. how religion serves as an instrument of legitimation of injustice and war, and yet how it could also inspire people to reconciliation and coexistence on this fragile earth). One of the new courses he has added to his teaching repertoire at Wellesley is “Contemplation and Action,” which explores how a contemplative life, often in a cloistered context, can foster a sense of responsibility for others. He helped develop Japanese Studies at Wellesley to parallel the older program in Chinese Studies. In the last ten years, he has helped Wellesley College develop Asian American Studies as part of the American Studies Program. Last year, he offered a seminar on “Interning the ‘Enemy Race’: Japanese Americans in World War II.”

Kodera was born in Japan and continued to live there through high school, having family ties to many parts of the country, including Nagasaki, as well as to China during Japan’s colonial occupation of Manchuria. Currently he serves a small Episcopal church in Hudson, MA, as Rector. He is a member of the Board of Directors of the Associated Kyoto Program, a junior year in Japan, for students from the 15 consortium schools, of which Wellesley is one. He is the Clerk of its Executive Committee.

Mary-Ann Milford-Lutzker

Mary-Ann Milford-Lutzker, an art historian specializing in South and Southeast Asian Art, is the Carver Professor of Asian Studies at Mills College, where she is also the Provost and Dean of the Faculty. She teaches courses in Indian, Chinese and Japanese art history and is the director of the Asian Studies minor. Her research began in Gupta period Indian architecture and sculpture. Her focus now is on contemporary movements in Asian Art, and she is currently working with Indian women artists who are part of the global international art world today.

Milford-Lutzker has regularly chaired panels and presented her research at CAA (College Art Association) and ACSAA (The American Council on Southern Asian Art) where she has been a director. She is also an active curator who has organized exhibitions that include: The Image of Women in Indian Art, in 1985; The Painting and Prints of Mayumi Oda, 1986; Wang Chang-ch’ieh paintings, 1990; Celebration of Independence: Contemporary Women Artists of India, 1997; Zarina Hashmi: Mapping a Life, 2004. She is currently working on a catalogue of contemporary Sikh art.

At ASIANetwork’s 2001 annual meeting Mary-Ann presented a paper entitled “The Place of Asian Art in the Liberal Arts Classroom,” in which she discussed her commitment both to the importance of the Liberal Arts in higher education and the need for inclusion of Asian perspectives within the curriculum. As an art historian she is very aware that the digital age presents both challenges and advantages, and as a Board member she looks forward to working on the ASIANetwork’s Luce Foundation Grant to document Asian collections in small liberal arts colleges.

She writes: “I am very happy to accept this nomination and look forward to working with the ASIANetwork Board in their work to promote and sustain Asian Studies in Liberal Arts colleges and universities across the nation. I am very excited about the Luce Foundation grant that ASIANetwork has recently received to survey works of Asian art and material culture in collections of undergraduate liberal arts institutions, because in my position at Mills, I am aware of the relatively unknown riches that reside in small institutions. The work I do with ASIANetwork will dovetail well with projects I am currently involved in.”
Throughout the year we will feature keynote addresses and selected papers from the ASIANetwork Conference 2004.

**Looking at Asia Through a Double Lens: Workers in Japan.** Chair: Bernice J. deGannes Scott. Panelists: Anne Hornsby, Bernice J. deGannes Scott, Spelman College.

**The Role of Asian-American Studies within Asian Studies and the Liberal Arts Curriculum: A Midwestern Perspective.** 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; Chia Ning, Central College; Diane Clayton, Hamline University.

---

**Japan’s Hidden Potential: Women and Employment**

**Bernice J. deGannes Scott**

**Spelman College**

**Introduction**

The Japanese Ministry of Health, Labour and Welfare (2002, 2) reports a dramatic change in the composition of Japan’s key labor force comprising persons ages 15 to 64. The size of this age cohort, which increased steadily after the Second World War, started to decline in 1995. At the other end of the spectrum, the elderly population (65+) has been increasing. The data show that the ratio of persons ages 15 to 64 to the elderly population, which had been at about 70% in 1965, is predicted to be at 50% by the year 2050. At the same time, the ratio of the elderly population to the total population is projected to be 20% in 2010, rising to 30% in 2035 and to 40% by 2050.

Theoretically, the combination of a declining working age population and an increase in the elderly would result in a labor shortage for any country. The administration is then faced with several options: Should it do nothing and let the economy suffer? Should it legislate an increase in family size? Should it open the borders to immigration?

In investigating the declining working-age/increasing elderly-population phenomenon in Japan, this paper concludes that in spite of the presence of these causal factors, Japan will not necessarily experience a labor shortage because the country has a hidden labor force potential—its women.
**Brief Review of Japan’s Working Women**

The participation of Japanese women in the labor force can be best understood by examining six significant periods in the lives of Japanese working women from 1868 to 1999 (CAWW, 2003). This 131-year period covers the Meiji Restoration to the late 20th century. As the analysis shows, Japanese women have a long tradition of working, while gender discrimination in the labor market is a relatively recent phenomenon.

The first period, spanning the years 1868 to 1910, began with rapid industrialization, with the textile industry at the core of the industrial development. During this time, rural women were heavily involved in the modernization of the economy, learning new technologies and working in privately owned textile factories.

The second period, 1911 to 1929, witnessed the emergence of the shokugyo fujin (career women), as many women began to work in factories and became active in labor movements. Others, however, chose to remain in the home as housewives.

The third period, 1930 to 1945, began with the Great Depression and ended with World War II. As the economic depression waned and the war escalated, women were employed in areas that supported the war effort, including the heavy machinery and chemical industries.

The new Constitution of Japan was adopted in 1946, in the early years of the fourth period, 1945 to 1955. Among the ideals promoted by the Constitution was that of gender equality. This was a critical period during which women worked in unison with men in the national effort to support the post-World War II economic recovery.

The fifth period, identified as one of high economic growth, lasted from 1956 to 1974. During this period, manifest by the mass migration of new graduates from rural to urban areas, women found employment in offices as secretaries. It was during this period that the trend of women as part-time workers started.

The final period, 1975 to 1999, is noted as the time during which gender discrimination emerged in the workplace. Women were no longer accepted as partners in the labor force, and female college graduates in particular had difficulty in finding employment. The Equal Employment Opportunity Law was introduced in 1986 to remedy this situation, and attempts were made to improve the working conditions of part-time workers, the majority of whom, by this time, were women.

The literature reviewed here addresses official attempts to eliminate gender disparities in the workplace, probable consequences to the society from the declining birth rate, and the job status of contemporary working women. However, it must first be understood that Japanese women participate in the labor force at rates comparable to women in western industrial nations, but are faced with sharper gender stratification patterns. (Brinson, 1989) As noted by Higuchi (1977), official attempts have been made to address gender disparity. Citing the (new) 1946 Constitution of Japan, he quotes Article 14, which states, in part, that “...all of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin (56).” Higuchi also reports that the government revised the Civil Code and the laws pertaining to elections, education and labor in accordance with the principle of gender equality.

Hashimoto (1990) argues that the status of Japanese women improved considerably after World War II. He identifies the proclamation of International Women’s Decade (1975-1985) as the stimulus that propelled the Japanese government to introduce the 1986 Equal Employment Opportunity Law (EEOL), which stressed equal treatment of the sexes in recruiting, hiring, placement and promotion, and prohibited discrimination on the basis of gender.

The literature is specific about the existence of inequality in the Japanese labor force. Knapp (2000) reports on the gender role stereotypes that force men to be “warriors” and women to be “office flowers” in the corporate setting. In her opinion, this practice deprives both men and women of their freedom of choice, and she recommends that it be replaced with a more flexible attitude that will reflect the diversified values among today’s workers. Renshaw (2001) uses similar metaphorical language (“warlords,” “samurai”) to describe the men and the behavior that is expected of them in Japanese male-defined corporations. The issue of gender disparity is also apparent in comparisons of the earnings of men and women, which shows that in 2002, Japanese women earned 52 cents for each dollar earned by Japanese men (Christian Science Monitor, 2002).

Japan’s declining birth rate is discussed by Lev, (1998) who asserts that women are deliberately postponing marriage and childbearing in an effort to enjoy their careers, financial independence and personal freedom. The implications of an aging society combined with a declining birth rate are also addressed by Lev, who warns that unless these trends are reversed there might not be enough workers to support industry or pay for the care of the growing numbers of elderly. On the subject of the aging population, Jansen and Reischauer (2000) predict that by the year 2020, one in four Japanese will be over the age of 65, resulting in a shortage of workers for the labor force.

**Theoretical Framework for the Labor Force Participation of Japanese Women**

This investigation is done within a framework incorporating the production possibilities curve (PPC), human capital, discrimination, and the M-curve. The PPC theory assumes inter alia, that all factors of production are fully employed, thus indicating that an economy’s output is at maximum. When a country’s labor supply is not efficiently used, there is a loss in production, and consequently lower output. Relaxing another PPC assumption—that all factors of production are fixed in quality—allows for introduction of the human capital theory. That is, an improvement in the quality of human resources through education and training leads to greater productivity.

Becker’s theory of discrimination acknowledges
that there is inequality in the labor market. Not only does labor market discrimination lead to lower wages for those who are the victims of bias, but it also results in inefficient use of resources and lower output in the economy.

The M-curve theory is exclusive to Japan, as the M-shape of the curve illustrates the work cycle of Japanese women. The first upward slope of the M-curve demonstrates an increasing degree of female labor force participation, which starts upon graduation from high school and college. The curve peaks, and then begins its downward slope to reflect the withdrawal of women from the labor force upon marriage or at the birth of their first child. The second upward slope of the M-curve charts the return of Japanese women to the labor force after their children are grown, usually when the women are in their mid-40s to 50s. The M-curve begins its final downward slope that indicates the retirement of women from the workforce.

Marriage, Fertility, Education and Job Classification

The data used in the research are for five-year intervals over the period 1982 to 1997, and for the time periods 1983 to 2002, 1983 to 2003, and 1984 to 2002. The variables analyzed are Japan’s total fertility rate, female age at first marriage, female age at first live birth, educational attainment by gender, female employees by marital status, and job classification by gender. The sources of data were various documents published by the Japanese Ministry of Health, Labour and Welfare.

The data show that in 1983, Japan’s total fertility rate was 1.8, and while there was some fluctuation in the interim years; by 2002, the rate had declined to 1.32. Over the same period, the mean age of women at first marriage, as well as the mean age of women at first live birth both increased. In 1983, the female mean age at first marriage was 25.4 years; by 2002, it had increased to 27.4 years. The mean age of women at first live birth rose from 26.5 years in 1983 to 28.3 years in 2002.

The data on educational attainment of females and males are presented in five-year increments for the years 1982 to 1997. The gender comparison for this variable yields anticipated but interesting results. Most glaring is the difference in the proportions of men and women who attended junior college and university (including graduate school). In all of the reported years (1982, 1987, 1992 and 1997), women predominated as junior college attendees, while men attended the universities at rates that were approximately three times higher than those for women. As an example, in 1982, 8% of women and 4% of men had graduated from junior college. In the same year, 16% of men had graduated from university, while only 3% of women had attained this level of education. By 1997, 17% of women had graduated from junior college compared with 7% of men. However, while 23% of men had graduated from university in 1997, only 7% of women had done so.

Analysis of the data on marital status of female employees shows that from 1983 to 2003, the proportion of divorced or widowed women in the workforce remained stable at about 10%. However, a change was observed in the proportions of married and never married women in the labor force. In 1983, 20% of women in the workforce had never been married, while 67% were married; by 2003, the proportion of never married women in the labor force had increased to 28%, while that of married women had declined to 60%.

The data on job classification reports the proportions of men and women in non-managerial positions, and those in managerial positions as directors, section managers and chiefs for the period 1984 to 2002. In the non-managerial positions, males accounted for greater than 60%, while females were around 30% of the group. The data for the managerial category show a pattern of male domination across all positions (directors, section managers and chiefs), with men accounting for over 90% of these sub-groups.

Finally, a steady increase is evident in the proportion of female part-time workers for the years 1983 to 2003. These data are provided in two categories, one being for women who work 1 to 14 hours per week, and the other for those who work 15 to 34 hours per week. Between 1983 and 2003, the proportion of women who worked 1 to 14 hours per week increased by 64%, while those who worked 15 to 34 hours per week increased by 61%.

Summary and Conclusions

Theoretically, a reduction in a country’s fertility rate combined with an increase in the elderly population can lead to a labor shortage. While the literature and data indicate that these causal factors are present in Japan, the contention of this paper is that a labor shortage is not inevitable because of Japan’s hidden labor potential, namely, its women. Theories such as that of production possibilities curve, human capital, discrimination, and the M-curve theory support the research, which is unique to the Japanese labor market.

The data analysis reveals that over the past 20 years or so, the Japanese fertility rate has declined, and that Japanese women have been marrying and having children later in life. These two facts are reflected in the data that show a higher proportion of unmarried women in the labor force. Also emerging from the data analysis is the imbalance in university and junior college attendance rates of Japanese women and men. The university attendance of the women is about one-third that of the men, while the reverse is seen in junior college attendance. The data analysis also confirms the existence of gender stratification on the job. Women were in the minority in both non-managerial and managerial positions, filling 30% of the non-managerial jobs, and only 10% of positions in the managerial category. In addition, the proportion of women in part-time positions increased from 1983 to 2003.

From the literature and data, it is apparent that Japanese women are already making choices about the age at which they marry and have children. Predictably, these decisions will impact the M-curve, making the initial upward slope of the curve flatter as women marry at a later age (or not at all), and prolong the length of time they remain in the labor force. In fact, if the trend continues, the M-shape of the curve may
change to a bell-like shape to reflect a work-cycle that parallels the life cycle.

The research reveals that the potential of the female workforce has yet to be adequately tapped. One implication of this is that the economy is not producing at its maximum capacity. A further implication is that unless this situation is corrected, the predicted labor shortage will become a reality. While legislation is already in place to address gender inequality in Japan, it is recommended that these laws be enforced in accordance with the Constitution, and the Equal Employment Opportunity Law (EEOL).

Works Cited

Lifetime Employment in Japan: Myths and Misconceptions
Anne Hornsby
Spelman College

The practice of lifetime employment is rooted in Japanese culture. It is difficult to imagine a key economic institution that does not reflect a country’s culture. If it does not, either the institution or the culture would undergo change leading to mutual divergence or convergence. Patterns of employment practice that diverged from the concept of lifetime employment can be detected in early twentieth century Japan, in instances where workers either voluntarily moved to other jobs or were fired. Over time, as cultural and economic practices began to converge, lifetime employment became an institution within the country. However, one cannot conclude that lifetime employment, once entrenched within the culture, will always remain a permanent fixture even if the practice itself generated a closed external labor market that discouraged labor mobility. Instead, one can argue that the institution of lifetime employment evolved from social forces that can undercut as well as legitimate the practice. (Blair and Roe 247-48) Recent economic decline in Japan has seen the country taking steps to make adjustments in key social institutions to better mirror changes in the economy. The practice of lifetime employment is prominent among these changes. This paper will focus on the evolution of social forces that has influenced employment practices in Japan, leading to lifetime employment for a given period of its history as well as causing the country to reassess this practice in view of its current economic decline.

Economic evolution is so intertwined with historical and political events that they persistently shape and reshape each other. Economic changes have influenced historical and political events, and these same events have shaped and reshaped the course of economic evolution. Thus, lifetime employment in Japan does not represent a self-contained phenomenon. Traces of the practice of lifetime employment can be seen as early as post World War I. However, its distinct origin resulted from the struggle for labor peace in a disrupted World War II Japan, where various government agencies encouraged the practice in order to ensure efficient production. (Blair and Roe, 240)

After World War I, Japanese labor markets were tight and skilled workers, facilitated by the existence of an external labor market, began to move from job to job. Even the attempt by firms to reduce job-hopping with incentives such as increase in wages, seniority privileges and year-end bonuses failed to slow the labor turnover.

The business cycle changed and the economy experienced a downturn in the 1920s—leading to a surplus labor market and a decrease in employees’ wages, bonuses, as well as a decrease in the labor supply. Firms began to hire inexperienced workers directly out of school, which necessitated on-the-job training and precipitated the start
of “a pattern of long-term or career employment.” In addition, a slow economy had some impact in decreasing the mobility of employees. However, lifetime employment did not firmly take root during this period. Employers were still prone to terminate workers during periods of slow business. Even seniority did not guarantee exemption; older workers were often fired due to perceived declining skills. When traces of lifetime employment appeared from time to time during this period, they more often were a reflection of temporary labor market conditions. Employees were inclined to leave jobs during scarce labor supply markets, and employers were more inclined to offer incentives in order to maintain a stable workforce. On the other hand, firings were prominent with a surplus labor market. (Blair and Roe, 249-50; Gordon, Postwar Japan As History)

The 1930s saw the external labor markets tighten, with firms offering pay and training incentives to encourage worker loyalty. However, since skilled workers engaged in searches for their next best alternatives, instability in the labor market persisted. This continuous turnover in employment prompted the Japanese government to intervene by implementing specific labor laws. In 1939 the government “restricted employers from pirating other firms’ workers.” In order “to hire a new employee, a firm needed permission from the employee’s former employer as well.” By 1941, firms and workers needed government approval for all hiring, firing, and voluntary termination. Thus, the government attempted to “freeze all workers in their existing jobs.” However, government efforts were not totally successful; though there was a decline in job turnover throughout WWII, skilled workers still occasionally moved between jobs, “even illegally,” when the opportunity arose. (Blair and Roe, 250)

The post-WWII labor market saw a rise in surplus labor to the extent that companies resorted to massive layoffs, and millions lost their jobs. Yet, it is in this environment of surplus labor that employment practice began to take on an element of permanence in the Japanese culture, influenced in part by politics. Labor unrest prevailed in Japan after WWII and U.S. Occupation (should it be Allied Occupation or just simply Occupation??) authorities, in order to promote democracy, allowed workers to form labor unions and to strike. During strikes, workers often actually took over and ran the factories. The workers took over the role of managers by paying themselves, settling other factory’s costs, and depositing residual in the company’s bank account. By June of 1946, 255 such “takeover strikes” had occurred. “Socialist-influenced” union takeovers began to threaten U.S. anti-communist cold war strategy and the Occupation authorities?? abandoned their pro-union policy and encouraged the Japanese Parliament to ban all public sector employees from striking. (Blair and Roe, 251-52)

Since the chaos prevailing in the labor sector was threatening production, attention was focused on formulating a peace strategy as a stimulant to economic activity. A political compromise resulted in which some members of the labor coalition were slotted into the “favored” category of lifetime employees and the remainder (largely comprised of women) into the category of temporary employees. This compromise was also used during industrial restructuring involving downsizing. By extending privileges to the “favored” lifetime employees, labor unrest could be curtailed. By mid-1950, the central facets of lifetime employment were in operation—permanent employment for part of the work force and temporary employment for the remainder whose employment was a function of economic conditions. During economic good times, temporary workers would be hired and during economic downturns, they would be the first to be laid off. (Blair and Roe, 253-54) In essence, temporary workers sheltered the favored portion of the work force from downturns in the economy. Politics defined the “initial” conditions of lifetime employment, and economic institutions evolved and adjusted to function within this fixed employment framework.

Once in place, lifetime employment was buttressed by Japanese courts and the government in general. For example, in the expanding economy of the 1960s, courts ruled that the “employer must show economic need to downsize; must exhaust alternatives to layoffs, one of which might be to transfer excess employees to company affiliates; and must treat workers fairly and consult with them.” Ultimately, it was “the Japanese government and the occupation authorities that helped design the trade-off” which “settled the postwar labor strife” and the informal government pressure of delegating main banks to monitor and bail out weak affiliated industrial firms that propelled lifetime employment as a prominent feature of the Japanese economy. In addition, the practice of large Japanese firms’ implicit code of not hiring skilled employees of other firms served to close off the external labor market and reinforced the practice of lifetime employment. (Blair and Roe, 255-56; 258; 260)

The Japanese economy, like others, has responded well not only to fluctuating market conditions, but also social and political changes occurring in society. As such, the institution of lifetime employment played a major role in the economic growth and development of the country. For many years, world business leaders were impressed with the postwar “miracle” growth rate of the Japanese economy. They attributed Japanese success to hard work and institutional practices that included: (1) weak labor unions whose individual company union structures, as opposed to industry-wide unions, moderated the demands for improved wages and benefits; (2) quality control practices; and (3) employee-management teamwork and loyalty which facilitated the practice of lifetime employment and created an environment of group spirit, enhancing worker productivity and morale. Thus, there was a tendency for Japanese workers to grant to the company the same level of loyalty traditionally reserved for families, thereby minimizing the social gap between workers and management. Companies benefited from the Japanese ethic of hard work, and for most of Japan’s postwar history, workers labored six days a week, arriving early and leaving late. Wages were managed in a way to include a significant savings component, somewhere between 15 and 25 percent, which ensured ad-
equate cash reserves for financial institutions to provide low interest loans to companies for expansion.

However, as the Japanese economy passed its “miracle” growth phase and entered its current, prolonged stagnant state, the effectiveness of the institution of lifetime employment is being challenged. Lifetime employment proved to be a useful management tool with smaller companies and a scarce, skilled labor force. But, as companies became larger and skilled labor plentiful, the practice proved to be burdensome resulting in some modifications being advocated and at least partially implemented. (Japan and the Pacific Rim)

During economic downturns, firms with many permanent employees, who were unable to lay off workers, found themselves having to cut new hiring which constricted the flow of junior employees who were needed for future leadership. This left a vacuum in the pipeline of skilled managers and employees for future growth of firms and the economy. In contemporary times, Japanese high school and college graduates are having difficulty finding jobs; there were some 150,000 unemployed graduates in the mid-1990s. Honda hired 2,075 graduates in 1990, but in 1994 the company hired only 250; during this same time, Fujitsu employment of graduates dropped from 2,000 to 300. (Financial Times, 6/20/94) Such employment practice does not bode well for the future leadership of companies. On the other hand, modifications to the practice of hiring workers immediately after graduation and perks for seniority are occurring gradually. Toyota Motor Corporation is beginning to experiment, on a small scale, with hiring workers on the basis of experience and offering merit-based rather than seniority based pay increases. The company says that over time this method of employment is expected to be applied to approximately ten percent of white-collar hires. (The Los Angeles Times, 1/24/94)

One can look at a specific industry and observe how the practice of lifetime employment has stymied the country’s effort to revitalize its declining economy. In the banking sector, Japan has been characterized as being “overbanked,” especially in the number of bank branches, which are heavily overstaffed. It has been estimated that Japan’s commercial banks employ three to five times as many people per thousand transactions as do American or European banks. Thus, the banking system in Japan is one of the largest employers, as well as its highest paying. The redundant, well-paid employees, with a modicum of skills would find it hard to procure other jobs if laid off. (Japan and the Pacific Rim; Drucker, 156) In addition, Japan goes to extended lengths in order to preserve the country’s social contract of lifetime employment. The country allowed Merrill Lynch, an American financial company, to take over the main branches of Yamaichi, Japan’s fourth largest brokerage house when it failed in 1997 with the caveat that Merrill Lynch would keep on approximately one-sixth of Yamaichi employees—constituting a few thousand people. (Drucker, 156)

While the keiretsu structure, loosely defined as a cluster of businesses around a major bank, has also operated to preserve the social contract of lifetime employment, its practitioners are finding it very difficult to do so in the current economic climate. The keiretsu structure is considered the ultimate guarantor of lifetime employment. If a keiretsu member company gets into trouble and must lay off people, the other keiretsu companies will provide jobs for them, thereby reinforcing the commitment to permanent job security. However, the recent financial crisis in the country is propelling banks at the core of the typical keiretsu to begin selling off their holdings in the group to curtail losses. In addition, more keiretsu members are selling off their shares in other keiretsu members to shore up their financial status. (Drucker, 157)

From the employees’ perspective, sense of duty and worker commitment are shifting. Workers’ personal goals are taking precedent over loyalty to companies, and employees are asking for and receiving flex-time work schedules. The decline in worker loyalty is accelerated by the fact that employers are making decisions to lay off permanent employees during economic downturns and are introducing promotion and pay systems based on merit rather than seniority. Thus, it would appear that the practice of lifetime employment is undergoing significant modifications, and once complete, the question is, “into what form will it have metamorphosed?”

In conclusion, lifetime employment evolved from the struggle for labor peace in a disrupted postwar Japan that saw other governance institutions emerge to support it in an effort to promote efficient production. The institution of lifetime employment has been considered Japan’s social glue that helped stave off civil and social unrest while aiding the country in jump-starting its post-World War II economy. However, this practice has begun to unravel as the country is facing one of the longest economic downturns in its history. As the country makes structural adjustments, the permanency of this employment practice is in jeopardy.

Works Cited
Japan and the Pacific Rim. 1999.
Baldwin-Wallace students and faculty at Ewha Women’s University in Seoul, Korea

Trinity University students at Lingnan University in Hong Kong.
The Role of Asian American Studies within Asian Studies and the Liberal Arts Curriculum: A Midwestern Perspective.

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; Chia Ning, Central College; Diane Clayton, Hamline University.

By 1990, Asian Americans were hailed as a “model minority” helping to fuel the engine of America’s economic growth in an increasingly globalized marketplace. More Asian American professionals were earning over $50,000 annually than any other demographic group. And Asian American entrepreneurship was double that of other minorities. Asian Americans were also seen as America’s indispensable bridge to Asia, increasingly the center of the world’s economy and America’s...
Asian Americans prize higher education as the key to their success in America, and since the late 1980’s they have been flocking to U.S. universities. In the fall of 1990, for instance, more Asian Americans than Caucasians entered UCLA, and by 1999 Asian Americans constituted 21% of the student bodies of New York University (up from 10% in 1990), 19% of the University of Pennsylvania, and 17% of Columbia.

Asian Americans currently make up between three and nine percent of U.S. college students. They enroll in the very courses about Asia which, beginning around 1800, were intended to prepare future American missionaries, diplomats, and business people for the challenges of a rapidly-changing Asia and increasingly-vital U.S.-Asia relationships. Ironically, efforts to integrate these courses into the liberal arts core during the inter-war years were impeded by a “new curricular conception called ‘liberal education’ or ‘general education’ . . . focused on Western civilization . . . [which] ensured the exclusion of Asia from [the mainstream of] university and college curricula.” Yet government patronage of area studies programs to prepare Americans for three wars in Asia as well as the Cold War catapulted Asian Studies into the heart of the course catalogue.

As increasing numbers of Asian Americans enroll in liberal arts colleges, they partake of a rich harvest of Asian Studies courses across many disciplines. By 1994, these courses were offered at 147 of the 154 colleges in the Carnegie listing of Category I liberal arts colleges (many of which are ASIANetwork members.) Seventy-six of these colleges provide an Asian Studies “concentration” or its equivalent and maintain co-curricular programs to promote student-faculty collaborative research, study in Asia, and internships.

Yet many of the Asian Americans who bolster student enrollment in these courses and enhance campus diversity discover that they are, in fact, “MIH [Missing in History].” Knowing about their ancestral lands and cultures is simply not enough; they want to identify themselves as both Asian and American. According to Evelyn Hu-DeHart, chair of ethnic studies at the University of Colorado, these students, feeling “visible and invisible at the same time,” are increasingly restive in traditional “Asian American” courses. These courses were created during the late 1960’s when youthful Asian American activists, inspired by the civil rights and anti-war movements, demanded curricular offerings on 1) the economic and political forces which brought their parents to the U.S. but which also kept them on the American periphery; 2) Asian American race, class, and gender relationships to European Americans; and 3) Asian America’s contributions to U.S. life.

In recent years, Professor Hu-DeHart observes, Asian American students have been recommending a more sophisticated approach to their history in this post-civil rights, post-Cold War, post-colonial, postmodern, globalizing world. Journalist Somini Sengupta notes: “Once primarily focused on the history and literature of Americans of Chinese and Japanese ancestry on the West Coast, courses are now as likely to explore the history of Indians in Britain as they are to study the internment of Japanese Americans during World War II.” Moreover, David Palumbo-Liu, professor of comparative literature at Stanford, believes that the curricular focus should now be on examining “the forces that provoke immigration, how they work in both directions, how people go back and forth.”

According to the Association for Asian American Studies, there are now 43 undergraduate programs (twice as many as a decade ago) offering minors and a few majors in Asian American Studies. These are offered primarily in universities by a new generation of interdisciplinary-minded faculty pioneering new publications, websites, and documentaries which incorporate transnational geographies, cultural anthropology, and ethnography into the time-honored disciplines of history and literature.

Yet a debate still rages as to the proper departmental home for Asian American Studies. Some scholars argue that there is no longer a “pure” Asia which can be examined in isolation from the interchange with its diasporic extension. Hence, they claim, Asian Studies offers a “big tent” for Asian American Studies. Other academics reject this approach as curricular double vision. And many Asian Americans themselves believe that the Asian Studies base reinforces the stereotype of Asian Americans as foreigners in their U.S. homeland.

A handful of universities like Princeton have recently begun to teach about Asian America under the banner of American Studies. But many Americanists believe ethnic studies bifurcate the syllabus. Others argue that “with technological advances connecting Asian Americans both to Asia and the many countries where Asians have settled, its scholars no longer seem overly concerned with study of the United States.”

Still others believe the topic should be considered a subset of “diasporic” studies. But, Sengupta notes, opponents of this view counter that focusing on diaspora “can blur the distinctions between people of . . . [Asian] extraction living in difference countries” And Professor Arif Dirlik of Duke believes the “whimpering preoccupation with the location of home can ultimately create fertile grounds for racism.”

Well-endowed universities have the wherewithal to find some solutions to these dilemmas. Recently, for example, a group of concerned alumnae/i contributed a million dollars to support Asian American studies at Columbia. Yet the situation is quite different for America’s liberal arts college. Although they constitute only five percent of America’s higher educational institutions and encompass merely two percent of U.S. college students, these institutions have been an ideal environment for Asian Studies. Their residential nature, student-faculty collaboration; interdisciplinary instincts; study abroad, service learning, and internship programs; entrepreneurial administrators committed to multiculturalism and to preparing “Asia Hands”; foundation support; and non-Asianist
faculty eager to develop new courses incorporating Asia-related components—all this has provided fertile ground for fostering the growth of Asian Studies.\(^{15}\)

But can these colleges do the same for Asian American Studies? As Asian American communities keep growing in every corner of America and as Caucasian enrollment continues to decline, colleges are recruiting Asian American students in greater numbers than ever before. But will they be able to develop the curricular and co-curricular infrastructure needed to retain these students, prepare them to serve their communities, and ready them for the “Asian American Century”?\(^{16}\) In the face of slender budgets, will administrators seek to retool from within to promote Asian American Studies, and will existing faculty be willing to garner expertise in Asian American Studies as they have done so brilliantly for Asian Studies?

In the presentations which follow, my panel colleagues address these and other issues from the perspective of the Midwest, where long-settled Asian Pacific immigrants and the far more numerous Southeast Asian newcomers are now the region’s fastest-growing ethnic group. Asian-Midwesterners are profoundly enriching life in America’s heartland.

Chia Ning, Professor of History at Central College, Iowa, reflects on her challenges as a classically-trained Asianist in understanding and teaching the richness and diversity of the Asian experience in America. Like so many of us, she encounters an increasing number of Asian American and other interested students seeking to understand and appreciate Asian America.

Diane Clayton, Professor and Co-Director of the Bush Library at Hamline University, is a trained South Asianist and teaches a first-year symposium on Minnesota immigrants. This unique course offers curricular and programmatic connections to the 171,000-strong Asian-Minnesota community, which includes the world’s largest concentration of Hmong people.\(^{17}\)

Finally, David Bennetts, Professor of History at the College of Saint Benedict and Saint John’s University, specializes in the history of U.S. immigration and race relations. He considers the challenges of the non-Asianist endeavoring to develop a course on Asian Americans, to which task he is devoting his spring 2005 sabbatical.

Our panel’s exploration of the role and future of Asian American Studies will continue at next April’s ASIANetwork conference in Whittier, California, where ASIANetwork faculty will be invited to offer insights and suggestions gleaned from their experience of teaching Asian American Studies in the liberal arts milieu.

The findings of this roundtable discussion will, in turn, be incorporated into an ASIANetwork-sponsored faculty development grant proposal entitled “Asian Communities: Origins and Migrations to the Americas.” The proposed multi-year project, to begin in 2007-08, will involve ASIANetwork faculty in developing new curricular materials and pedagogical approaches by making an interdisciplinary exploration—through field trips, seminars, and other formats—of the homeland roots and the U.S. communities of Asian Americans. Project participants will be introduced to the growing body of bibliographic, Internet, film, music, and other materials related to Asian Americans; inventory academic, community, museum, civic, advocacy, arts, and other Asian American resources; and disseminate their curricular and pedagogical innovations on their campuses, the ASIANetwork website, and subsequent ASIANetwork panels as well as in such publications as the ASIANetwork Exchange, Teaching About Asia, and The Asian Diaspora and the Undergraduate Curriculum. The latter is a book to be published in a new guidebook series sponsored by ASIANetwork and the Association for Asian Studies.

---


2Kitano and Daniels, *Asian Americans*, pp. 1-9


5Ibid., p. 23. See the other contributions to this volume for a comprehensive overview of Asian Studies in U.S. liberal arts colleges.


7Quoted in Sengupta, “More Students.”


10Sengupta, “More Scholars.”

11Quoted in ibid.

12Quoted in ibid.

13Quoted in ibid.

14Quoted in ibid.

15See the essays in Barnett and Symons, *Asia in the Undergraduate Curriculum*.

16For an exploration of the concept of the “Asian American Century,” see Warren I. Cohen, *The Asian...
I want to begin by confessing that I am neither trained as an Asianist nor have I ever taught an Asian American course. I have attended the last five ASIANetwork meetings to learn from the expertise and experience of the many fine presenters. I fully expect to be more the “student” than the “teacher” here today. I hope I can contribute a little to our conversation.

With that apology and warning, perhaps you will bear with me while I tell you a little of how I got to where I sit here today, because I think that in a larger sense, my personal and professional voyage says something about the present state of Asian American studies.

I received my Ph.D. thirty-plus years ago with a concentration in U.S. history and a particular interest in the history of race relations. Those of you who were around in the mid-1970s remember that this was a time when universities and colleges across the country were establishing African American studies programs and rather frantically trying to find qualified faculty to teach in them. You will also, no doubt, remember that there were not many other jobs out there for young U.S. historians. I naturally applied for all of the African American history positions. While most of the schools would have probably preferred an African American Ph.D., I was able to secure a job teaching African American History at the College of Saint Benedict and Saint John’s University (CSB/SJU). This was my primary responsibility for two years and an important component of my course load for ten years. But by the mid-1980s, the climate had changed, at least in central Minnesota. Our enrollment of African American students had plunged, along with the availability of federal scholarship funds and with that the student demand for African American history courses. African American Studies programs were going under all across the country, including some that I had interviewed with, and my superiors at CSB/SJU were making it clear that they had new priorities for the use of my time. My African American offerings were relegated to the occasional January Interim course.

I fought this for a time, but my concerns were put to rest largely by the growing realization that my colleagues—many of them, like me, schooled in the midst of the Civil Rights Movement—had incorporated into their offerings much of the content of my African American History courses. And I had always believed that this, ultimately, was the end goal for African American Studies—integration of the African American experience fully into the American Experience.

In recent years I have felt a sense of déjà vu. Fifteen years ago, I began to get involved in Asian Studies at CSB/SJU. Though still a U.S. historian and a novice in things Asian, I am presently co-director of the Asian Studies Learning Community (ASLC)1 and I have directed several study abroad programs in Asia. To be honest, I now read and think more about Asian history than I do American history. More importantly for our purposes here today, I am beginning to feel not unlike that young man who found his first academic position teaching African American history.

Last February, the annual Asian New Year Celebration was held on our campuses. This event is sponsored by the student Asia Club, and over the years has attracted as many as 1,000 guests. It has been a celebration of Asian culture, complete with student performances of traditional Asian dances and songs, a fashion show of traditional Asian attire, and, of course, a meal of traditional Asian dishes. During its early years, the Asian New Year was largely orchestrated by our Asian international students, who also provided most of the entertainment.

When I walked into the traditionally-decorated hall this year, I expected more of the same. So, too, did many, if not most, of the familiar patrons in attendance. But, to the surprise of most and the dismay of some, what we experienced that evening was a celebration of Asian America—especially young Asian America.

Except for a traditional performance of Okinawa dance, all of the “entertainment” was what I would call “contemporary Asian American.” It included an Asian American rap group, Asian American poetry readings and an Asian American comic. Most of the entertainment had a powerful message of alienation. By the time the comparatively but not entirely traditional fashion show began, half of the audience—virtually everyone over 40—had left. The next morning, I began to receive complaints from the “Old Guard.” Like them, I had experienced some uneasy feelings during the celebration—perhaps more caught-off-guard than uncomfortable. But, as I always do, I stayed to help the Asia Club kids clean-up the hall; and it was so obvious that they were thrilled with the evening that I had to remind myself that it was their Club and their night.

This year’s Asian New Year at CSB/SJU was, I think, a wake-up call for those of us in the ASLC. I’m not sure why I was so surprised, except that our Asian American students have never been as assertive or as “visible” as they were that night. Still, I shouldn’t have been surprised. Asian American students are a significant majority of our so-called “students of color” population. I teach in a state where the Asian American population more than doubled between 1990 and 2000 and continues to grow. In a short time, Minnesota will welcome 2,000 or so new Hmong refugees from Thailand, and the percentage of Asian Americans living in Minnesota already well exceeds the national average. Our Asian


history courses and other courses with Asian content have consistently attracted significant numbers of Asian Americans. While Asian American students have always been active in the Asia Club, today they dominate in numbers and increasingly assume positions of leadership. In the past, their interests gravitated more toward participating in programs and events that highlighted the wonders of traditional Asian cultures. But this past February they initiated something new and in the future I will encourage their celebration, both Asian American as well as Asian.

As visible as the Asian American students were that evening in February, Asian America has been invisible in our curriculum. We’ve known for years that there was demand for Asian American courses, and the mission statement for the ASLC includes Asian America. The ASLC has sponsored Asian American programs and workshops for years, but not courses. And so my sabbatical for Spring 2005 will focus on the creation of an Asian American history course and related activities.

While CSB/SJU is clearly not cutting-edge in this regard, its orientation reflects the general trend across the United States. Asian American students, much sought after and flocking to America’s campuses in ever greater numbers, have discovered that they are absent from the curriculum. And they are demanding change. Of the 43 undergraduate Asian American Studies programs, the one at the University of Minnesota began in 2003. The growth has been such that American colleges and universities are hiring a record number of scholars specializing in Asian American subjects. But as with African American History in the ‘60s and ‘70s, there are not yet enough Asian American specialists—and certainly not enough Asian Americans—to meet the demand. To quote from a recent article, “And with the increased demand for scholars to teach the new courses, some institutions are hiring adjunct professors without advanced degrees, or academics who once specialized in Asian subjects like postcolonial Indian literature....” Why not someone like me, well versed in the American setting, experienced in researching and teaching American immigration history and U.S. race relations, and deeply interested in Asian and Asian American studies? Certainly small liberal arts colleges like ours will once again have to find ways to serve our students in the absence of the kind of resources the University of Minnesota has. The only question, it seems to me, is this: Will Asian American studies be housed in departments, Asian Studies programs, ethnic studies programs or somewhere else? It is, in fact, not a question of “if,” but “when” and “where.”

The separation of Asian American studies from Asian studies has the potential to create an uncomfortable place for Asian Americans. My life of twenty years in the United States explains this well. Today, if I need to decide whether my experience belongs in Asian American studies or in Asian studies, I tend to struggle with the “choice” and often see no hope for a resolution. The struggle seems as if I have to divide myself culturally in order to fit into one of two academic fields; defined as either “American” or “Asian.”

Twenty years ago, I came to the United States from Beijing as a graduate student in history. After completing my Ph. D. at The Johns Hopkins University in 1991, I began teaching Asian studies courses at Central College, a Midwest liberal arts college. When I teach Chinese culture, I feel that I am teaching a culture of my own. My teaching pedagogy, however, is American. Such a combination has laid the foundation for my teaching career in U.S. higher education. From a foreign student to a permanent resident, and then a U.S. citizen, I place my life experience in both Asian Studies and in American studies. Only when I find myself included in both fields do I find my heart at ease from this struggle to choose.

From my observations in the classroom, second generation Asian American students still play an active role as Asian culture “insiders” in many cases. When we learn about Confucian culture, for example, students from Taiwanese, Vietnamese, and Laotian families, many of which are of Chinese origin, usually treat Confucian culture as their own. They place themselves in that culture voluntarily and use their family relationships when speaking of Confucian principles. They appear to the American students as an existing cultural model, and their comments are recognized as authentic and convincing. Whenever I have one or two of these students in a classroom which is otherwise overwhelming populated by Anglo-American students, I find the teaching and learning that occurs is more effective because Eastern and Western perspectives are both alive in comparison and in dialogue. This class observation has proven to me that the life of both first and second generation Asian Americans can add much to the teaching and learning of Asian culture, even though these students’ life experiences are exclusively American. If Asian American and Asian studies were clearly separated, and the Asian American experience was treated only as “American,” a fundamental part of their life experiences, based on their Asian origin and culture, would be marginalized.

The last twenty years of my life journey in the United States has been accompanied by a dramatic change in the larger picture of U.S.-Asian connections. As a result of rapid globalization, more Asian people are participating

---

1For an overview of the ASLC, see Lynda Fish, P. Richard Bohr, and David Bennettts, “Asia Beyond the Classroom: The Asian Studies Learning Community at the College of Saint Benedict and Saint John’s University,” ASIANetwork Exchange, 10.2 (Winter 2002):22-25.
in American life than twenty years earlier. The main form of participation for many Asian immigrants has also changed from one of obtaining permanent residency and settling down in the United States to actively making various connections between United States and their home countries, with or without obtaining permanent residency or citizenship. New forms of participation have emerged from economic cooperation, opportunities such as increased trading, educational exchanges and projects, cultural programs, short visits, temporary travel plans, and the like. Changes in American life have resulted not only from these new forms of Asian participation in American society, but also with the growing American participation in the Asian world, and for similar reasons. Geographical relocation of people, frequent travel in both directions, better and faster communications, new international job opportunities, intermarriages, and changing economic, cultural, and diplomatic interactions have brought American and Asian cultures closer than ever. The line of distinction between American and Asian lifestyles has become blurred in many aspects, just as in certain ways the Asian-American experience blurs the division between Asian American studies and Asian studies. These two academic fields have been facing, in Richard Bohr’s words, a “new front” in the ongoing process of globalization. Some recent studies have added a greater depth to discussions of this “new front.” Influenced by globalization and/or internationalism, these studies have been working at redefining how Asian-American studies relate to Asian studies as well as to American studies. Jonathan Y. Okamura’s article “Asian American Studies in the Age of Transnationalism: Diaspora, Race, Community” and Stephen H. Sumida’s “The More Things Change: Paradigm Shifts in Asian American Studies” are just two of many examples.

The intent of my personal opinion, as discussed above, is not meant to diminish the differences between Asian-American studies and Asian studies. Asian-American studies highlights people of Asian origin and their interaction with Americans in the United States. In Sumida’s words, “Asian Americans are living and making a history that their counterparts in Asian nations do not experience.” On the other hand, Asian studies primarily emphasizes Asian cultures, societies, and history. Along with a greater percentage of Asian population moving back and forth between their American and Asian homes more freely and frequently, their degree of “Americanization” or “acculturation” takes a different form from previous generations of Asian Americans. Compared to older generations, who were more, if not completely, settled in their American homes, newcomers are the stronger carriers of Asian cultures, not only because of their recent arrival in American society but also because of the constant “refreshment” of native cultures they receive through their continued and close ties to Asia. The life experience of these Asian-Americans is, therefore, more suitable to teaching and learning within the Asian studies framework. Placing Asian-American studies in this context, it no longer seems strange that Sumida writes: “…a shift began from the question, How do Asian-Americans affect and reflect American history and culture? to the question, How are Asian-Americans related to and influenced by their Asian origins?”

The “Asian or American” choice easily causes internal conflict for new Asian-Americans. The “Asian and American” approach comforts the hearts of many, if not all, recent Asian U.S. residents and citizens, who have brought Asian cultures to a new and different geographical location and social/cultural environment. Even if we take into full account the form of acculturation in which Asian cultural carriers have engaged in while interacting with other cultural carriers in American society, they have been under the direct influence of American culture. This acculturation, no matter to what degree, will not separate Asian-American studies completely from Asian studies. The existing Asian heritage of Asian-Americans will always contribute to Asian studies in some way. It gives Asian-American studies a foundation for understanding the Asian experience in the United States. Tu Wei-Ming, editor of The Living Tree: The Changing Meaning of Being Chinese Today (Stanford University Press, 1994), has presented a successful example by connecting the study of Chinese identity and culture in the home country with the study of overseas Chinese. This is an example that includes Chinese studies in Chinese American studies—effectively compromising the strict boundary between Chinese studies and the study of overseas Chinese, including Chinese-Americans. If Asian-American studies is contextualized within Asian Studies, many, if not all, Asian Americans will find their own cultural place in American life.

Audience discussion with the panel at the “The Role of Asian-American Studies within Asian Studies: The Liberal Arts Curriculum from a Midwestern Perspective” session at the ASIANetwork Annual conference on April 3, 2004 indicated that my classroom observation of Asian-American students in Asian studies courses corroborates much of what occurs at other small liberal arts institutions, especially in Midwest. This Midwest experience can inspire us to do further research on many important issues regarding Asian-American studies in relation to Asian studies. Among the widely varied Asian-American experiences, the Midwest experience is dramatically different from Asian life in U.S. coastal/urban centers, where the Asian population has a longer history than only first and second generations, and where the cultural environment is much more diverse. The Asian-American experience at Midwest small liberal arts institutions is also very different from that at large urban-based universities and research institutions, where Asian-American and Asian Studies Centers/Departments are often distinct in both structure and academic approaches. As we are certain that the Asian-American experience can benefit teaching and learning in Asian Studies courses, it is worth exploring and thinking about whether this experience itself can be categorized as neither fully “Asian” or fully “American” but as an independent academic discipline. Okamura’s discussion of “Asian Pacific American” is an example which explores this line of thought. Among the Asian-American popu-
lation, self-identity can reflect a variety of expressions ranging from affirmation of one’s Asian origins to denying them. This self-identity can also change at different stages in a person’s life depending on individual experiences.

As boundary changes between Asian-American studies Asian American studies continue to shift, a definitive answer for many important issues will depend on how American culture is defined with respect to diversity. If American culture is defined as a mixture of diverse cultural components and Asian culture is one of the components, will there be a time when Asian Americans identify themselves only as “Asian” but not “American”?

The “new front” of Asian-American studies in relation to Asian studies creates many challenging tasks to academics and educators in these fields. I am hopeful that my life journey experience will provide a helpful voice in further discussions.

Works Cited
1Dr. Richard Bohr’s Introduction for the panel “The Role of Asian-American Studies within Asian Studies: The Liberal Arts Curriculum from a Midwestern Perspective” at the ASIANetwork Annual conference on April 2-4, 2004.
5Particularly see chapter 9 “Roots and the Changing Identity of the Chinese in the United States” by L. Ling-chi Wang and chapter 10 “From Qiao to Qiao” by victor Hao Li.
Our class at Hmong ABC: The First Hmong Bookstore

Fieldtrips

Immigrant panelists and class visitors

Angela McCaffrey, Hamline Law Professor, speaks on drafting the Hmong-American citizenship bill which became law in 2000.

Reshmi Dutt, Visiting Assistant Professor of English, leads discussion on stories from Interpreter of Maladies.

Mayhona Moua, Panelist invited by students to speak on her migration to Minnesota.

Major Speakers

Class Poster
Whitman College Students in Japan: A Lesson In Tea (L to R) Lindsey Hayes, Diana Kusunoki, Lisa Johnson, Christine Yang, and Kashima Myoko sensei at his Shinshu temple in Gifu, Japan, June 2004

Warren Wilson College Students learning Tai Chi in China
Bruce Cumings and Roger Ames are the Keynote Speakers for the upcoming 2005 Joint ASIANetwork/Asian Studies Development Program Conference in Whittier, CA April 21-24. Conference details are inside this issue of The ASIANETwork Exchange.