

14th Annual ASIANetwork Conference

April 21-23, 2006

Hickory Ridge Marriott Conference Hotel, Lisle, Illinois

Invitation from the ASIANetwork Board Chair, P. Richard Bohr

I am very pleased to invite you to attend the 14th Annual ASIANetwork Conference which will be held at the Hickory Ridge Marriott Conference Hotel in Lisle, Illinois, just west of Chicago, from Friday, April 21 through lunch on Sunday, April 23, 2006. In addition to the full range of panels by ASIANetwork colleagues, the program will feature keynote and plenary session speakers who will take up topics related to several regions of Asia and who will address current issues dealing with both the interpretation and teaching of Asian history and culture.

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Program Highlights

As has been the custom at ASIANetwork conferences, this conference too will begin on Friday with a tour. The trip will visit some key sites related to contemporary and historical aspects of selected Asian cultures in the Chicago landscape. **Norm Moline** of Augustana College, a veteran guide of such trips in the Chicago area, will lead the tour. Approximately twenty-five seats have been reserved on the bus that will leave the conference center around 8:30 a.m. and return no later than 5 p.m. that day. The cost of the tour is approximately \$35, and lunch is included. (See page 7 for more details.)

The conference itself will begin with dinner on Friday evening, followed by the first keynote address by **Richard Bresnahan**, Artist-in-Residence and Master Potter at Saint John's University in Minnesota. Having apprenticed in Japan for four years in the late 1970s with Nakazato Takashi, a thirteenth generation master potter and son of a "Living Treasure," Bresnahan was designated a "Master Potter" by the Japanese government. Since 1979, he has presided over the Saint John's Pottery, where he has wed ancient Japanese pottery techniques with Midwestern clay and glazing materials in the belief that cultures can unite while maintaining their individual identities. By salvaging industrial waste products, firing with deadfall, and utilizing other renewable resources in the wood-fired kiln he built—the largest in North America—he practices a brand of environmentalism which is gaining international attention. He just completed his eighth firing of the Johanna Kiln, with more than 12,000 pieces fired. He has opened his studio to apprentices and master potters from around the world. Considered one of America's greatest living potters, Bresnahan is the subject of three documentaries (one of which won two Emmy Awards) and a book entitled *Body of Clay, Soul of Fire*. His illustrated talk is entitled "**Ancient Fires to a Humane Future: Asia as the Foundation to Twenty-first Century Environmentalism.**"

On Saturday morning, we will begin with a plenary panel session entitled "**Web Tools for Teaching Asian Studies.**"

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

- 网络
- 그물
- hệ thống
- समिति
- Jaringan
- ネットワーク
- കൂട്ടിയിടല

The *ASIANetwork EXCHANGE*, A Newsletter for Teaching About Asia, is published three times a year. As an important venue for communication among members, the newsletter includes information and articles in its sections Network News, Teaching about Asia, Media Resources, Research of Note, For Our Students, and

New and Noteworthy. We welcome submissions of materials for any section of the newsletter. **Deadlines** for submission: **November 1** for the Winter issue, **February 1** for the Spring issue, and **July 1** for the Fall issue. The editors reserve the right to edit all materials submitted for publication. Materials may be submitted electronically to <anexchange@iwu.edu>, or disks may be sent to Patra Noonan, *ASIANetwork EXCHANGE*, Illinois Wesleyan University, P. O. Box 2900, Bloomington, Illinois 61702-2900. For further information contact the editors at the above e-mail address or by telephone at (309) 556-3420.

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14th Annual Conference (continued from page 1)

Late Saturday afternoon, the **St. Olaf College Taiko Club** will perform (see page 7).

On Saturday evening, our second keynote speaker will be **Fred de Sam Lazaro**, international correspondent, *The NewsHour with Jim Lehrer*, and contributing correspondent, *Religion and Ethics Newsweekly*, both of PBS. For more than a decade, de Sam Lazaro has reported from India, Thailand, and Africa on the global AIDS pandemic. A graduate of the College of St. Scholastica, he has received an honorary doctorate from Saint John's University in Minnesota and many awards from the International Film and Video festival and the Religion Communicators Council, as well as media fellowships from the Kaiser Family Foundation and the University of Michigan. Among the boards on which he serves are those of the Asian American Journalists Association and the South Asian Association for Leaders of Tomorrow (SAALT). He will present an illustrated talk entitled "**Making Distant Stories Relevant.**"

The Sunday morning plenary session will feature **Charles Nolley**, Director of the Communications Services Department at Governors State University. Nolley has been writing, producing, directing and shooting documentary and educational programs on a variety of global social, educational, and development issues for over twenty years. His work has won awards at major international film festivals. His documentary, *Jewel in the Lotus*, has been translated into ten languages. He is currently working on establishing cross-cultural academic partnerships for the joint development of media based distance learning programs between China and the U.S. His talk is entitled "**The Use of Documentary and Telecommunications in Academic and Cultural Exchanges with Asia.**"

The Conference Program

Friday, April 21

8:30 a.m. – 5:00 p.m. Pre-conference tour of Asia-related sites in the Chicago area
 8:30 a.m. – 5:00 p.m. ASIANetwork Board Meeting
 4:00 p.m. – 10:00 p.m. Conference registration: Hickory Ridge Marriott Conference Hotel Lobby
 6:30 p.m. – 7:50 p.m. Dinner—Welcome by P. Richard Bohr, ASIANetwork Board Chair

8:00 p.m. – 9:30 p.m. **Keynote address: Richard Bresnahan**
Ancient Fires to a Humane Future:
Asia as the Foundation to Twenty-first Century Environmentalism
 Introduction by Joan O'Mara, Immediate Past Chair, ASIANetwork

9:35 p.m. – 10:15 p.m. Orientation Session for 2006 Freeman Foundation Student-Faculty Fellows Faculty Recipients
 Convener, Van Symons, Augustana College

Saturday, April 22

7:00 a.m. – 8:30 a.m. Buffet breakfast

8:30 a.m. – 10:00 a.m. **Plenary Panel Session: *Web Tools for Teaching Asian Studies***

Chair, Sarah Withee, Colorado College

Panelists:

Sarah Withee, and Cathy Benton, Lake Forest College, *Using and Sharing Asian Image Collections Across Campuses: A Discussion of IDEAS (Image Database to Enhance Asian Studies)*

Phyllis Larson and Craig Rice, St. Olaf College, *Using Yahoo Maps and Google Maps to Create A Virtual Environment for Exploring Asia*

10:00 a.m. – 10:15 a.m. Refreshments

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

1. *Teaching Vietnam*

Chair: Jack Harris, Hobart and William Smith Colleges

Panelists:

Jack Harris, *Curricular and Co-Curricular Projects, Pre-and Post-Abroad Experience*

Mark Jones, Hobart and William Smith Colleges, *Organization and Program of Abroad Experience*

Mark Ashwill, University of Buffalo, *Faculty and Student Exchange and Fulbright Student Advising*

Saturday, April 22, 10:15 a.m. – 11:45 a.m., Concurrent panel sessions (continued)

2. Roundtable Discussion: *Collaboration Between Schools: Models for Asian Studies*

Chair: Joan O'Mara, Washington & Lee University

Participants:

Karil Kucera, St. Olaf College
 Gary De Coker, Earlham College
 Daniel Sack, Associated Colleges of the Midwest

3. *Transitions of Perspectives on Koreans in Japan*

Chair: Yoshiko Nagaoka, University of Evansville

Panelists:

T. James Kodera, Wellesley College, *Hideyoshi's Expedition to Korea and its impact on Japan's Attitude toward the Koreans in the Last Four Centuries*
 Young D. Kim, University of Evansville, *Identity Change of Zainich Koreans*
 Yoshiko Nagaoka, *Hangul Appearances in Japan and their Impacts on Japanese Views of Korea*
 Bora Choi, Wellesley College (class of 2006), *Yasukuni Shinto Shrine from the Korean Point of View*

4. Roundtable Discussion: *The Pedagogical Uses of the Summer 2005 Fulbright-Hays Pearl River Delta Study Tour*

Chair: P. Richard Bohr, College of Saint Benedict and Saint John's University

Participants:

Dongping Han, Warren-Wilson College
 Peter Hutchinson, St. Vincent College
 Dorothy James, Connecticut College
 Robin Rinehart, Lafayette College
 Michael Smitka, Washington & Lee University

12:00 – 1:15 p.m. Lunch

1:30 p.m. – 3:00 p.m. Concurrent panel sessions

5. *Experiencing Other Cultures: Travel to Asia*

Chair: Kathie E. Shiba, Maryville College

Panelists:

Kathie E. Shiba, *January Term Experiential Courses: Travel to Vietnam and Japan*
 Crystal A. Fitzwater, Beloit College, *A Student's Perspective: Semester Study in Japan*
 Jim Lochtefeld, Carthage College, *January Term Experiential Courses: Travel to India*
 Ben Johnston-Urey, Cathage College, *A Student's Perspective: Semester Study in India*

6. *New Opportunities and Challenges: The Other Side of Economic Growth in the Greater Pearl River Delta*

Chair: Wellington K.K. Chan, Occidental College

Panelists:

Wellington K. K. Chan, *Entrepreneurship from Below: The Other Post-Mao Entrepreneurs in Contemporary South China*
 Marsha Smith, Augustana College, and Hong Zhang, Colby College, *Carving Out a Niche for Labor Rights: The Emergence of NGOs in the Fast-Industrializing Pearl River Delta of South China*
 Robert Eng, University of Redlands, *Representations of Mainland Chinese in Hong Kong Cinema: The Politics and Culture of Identity Discourse*
 Jih-Un Kim, Webster University, *Delta or Desert?: The Greater Pearl River Delta's Water Insecurity*

7. *Student Voices: How We Started Speaking Up in Class*

Chair: Martha Butt, Payap University, Chiang Mai, Thailand

Panelists:

Wai Wai (Joyce) Lin, Dickinson College, *The Experience of a First Year Science Student from Myanmar*
 Panelist TBA, St. Mary's College of Maryland, *The Experience of an Exchange Student from Thailand*
 Phyu Hnin Nyein, Simon's Rock College of Bard, *The Experience of an Arts First Year Student from Myanmar*
 Panelist TBA, *The Experience of an Exchange Student from Japan*

Saturday, April 22, 1:30 p.m. – 3:00 p.m., Concurrent panel sessions (continued)**8. *Making Connections in Teaching the Asian American Experience at Edgewood College***

Chair: Huining Ouyang, Edgewood College

Panelists:

Huining Ouyang and Melanie Herzog, Edgewood College, *Teaching Asian and Asian American Immigrant Narratives: Multi-Ethnic and Interdisciplinary Connections*Binbin Fu, Edgewood College, *Can Janie Crawford and Ben Loy Get Married?: Teaching Asian American Literature Through Intertextuality*Jinxing Chen, Edgewood College, *Classroom and Beyond: Relating Students to the History of Asian Americans*

3:00 p.m. – 3:15 p.m. Refreshments

3:15 p.m. – 4:45 p.m. Concurrent panel sessions**9. *Bringing Mongolia to the Curriculum***

Chair: Chia Ning, Central College

Panelists:

Chia Ning, *Mongolian History in Our Teaching of China and Asia*Doug Reardon, Coppin State University, *Leveraging Mongolia: Field Experience and the Development of Asian Studies at a Historically Black College*Nurten Kilic-Schubel, Kenyon College, *Teaching Mongolia and Central Asia in Asian Studies*

Discussant:

Michael Billig, Franklin and Marshall College

10. *Working Together Word and Image in Teaching About Asia*

Chair: Hong Jiang, Colorado College

Panelists:

Tamara Bentley, Colorado College, *Examining Imagery in Literary Materials*Hong Jiang, Colorado College, *Reading Chinese Landscape Painting*Rashna Singh, Colorado College, *Theorizing Colonial Presence*Joan Ericson, Colorado College, *Word and Image in Japanese Manga and Film***11. *Hannam University and Green Mountain College Web-Exchange Project***

Chair: Dick D. Weis, Green Mountain College

Panelists:

Dick D. Weis, *Alumni Initiative Award Web-Exchange*Jung Kyu-Tae, Hannam University, *Connecting with Green Mountain College via Web-Exchange: A Step Toward Expansion of Distance-Learning Delivery*Robert Allen, Hannam University, *Pedagogical Techniques in 'Advanced Conversation and Composition' through Hannam-Green Mountain College Web-Exchange*Vangie N. Blust, Green Mountain College, *Teaching and Learning About 'Food and Culture' Through Hannam-Green Mountain College Web-Exchange***12. *2005 Freeman Student-Faculty Research Projects***

Convener: Van Symons, Augustana College

Presenters:

2005 ASIANetwork student and faculty fellows

5:00 - 5:45 p.m. **St. Olaf College Taiko Club**

6:30 p.m. – 7:50 p.m. Dinner

8:00 p.m. – 9:30 p.m. **Keynote address: Fred de Sam Lazaro**
Making Distant Stories Relevant
 Introduction by P. Richard Bohr, ASIANetwork Board Chair

Sunday, April 23

7:00 a.m. – 7:50 a.m. Buffet breakfast

8:00 a.m. – 8:50 a.m. ASIANetwork Business meeting

9:00 a.m. – 10:00 a.m. **Plenary Session Address: Charles Nolley**
The Use of Documentary and Telecommunication in
Academic and Cultural Exchanges with Asia
 Introduction by David Adams, Council for International Exchange of Scholars, Senior Program Officer, Asia

10:00 a.m. – 10:15 a.m. Refreshments

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

13. *Faculty Student Collaborative Research in Asia: Process and Results*

Chair: Alisa Gaunder, Southwestern University

Panelists:

Alisa Gaunder and Lissa Terrel, Southwestern University, *Overcoming the Constraints Facing Women in Japanese Politics: Female Leaders in the Diet*

Don Rodgers and Ross Worden, Austin College, *Unification or Independence? Possible Social Identities and Politics in Taiwan*

Judy Voelker, Shawn Fehrenbach, and Emily Dean, Northern Kentucky University, *The Examination of Ceramic Manufacture of Mortuary Vessels in Neolithic Burials at Ban Non Wat*

14. *Ecology and Development*

Chair: Xun Pomponio, St. Olaf College

Panelists:

Xun Pomponio, *Water Allocation in the Mingin Area, China*

Jodi L. Sedlock, Lawrence University, *Bat Conservation and Ecology*

Robert Feleppa, Wichita State University, *Cultural Understanding and Development*

Robert Entenmann, St. Olaf College, *The Historical Aspect of Ecology and Development*

15. *Roundtable Discussion: Teaching About Asia in the Post 9/11 Era*

Chair: Irv Epstein, Illinois Wesleyan University

Participants:

Teddy Amoloza, Illinois Wesleyan University

Tom Lutze, Illinois Wesleyan University

Chuck Springwood, Illinois Wesleyan University

16. *Teaching the American Christian Missionary Experience in East Asia*

Chair: Terry Kelleher, Manhattanville College

Participants:

Terry Kelleher, *China, Catholic*

Joseph Lee, Pace University, *China, Protestant*

Donald Clark, Trinity University, *Korea*

Joseph Henning, Rochester Institute of Technology, *Japan*

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

Conference Registration

Registration deadline: March 31, 2006

Registration fee: \$60 for ASIANetwork members; \$70 for non-members. Conference registration received after March 31, 2006 will be \$70 for members and \$80 for non-members. A check or money order **payable to ASIANetwork** (the ASIANetwork office is not equipped to handle credit card charges) should be mailed to:

Dr. Teddy Amoloza, ASIANetwork Executive Director
 Illinois Wesleyan University
 205 East Beecher Street
 Bloomington, IL 61702-2900

Accommodations and Meals

Conference site: Hickory Ridge Marriott Conference Hotel, Lisle, IL (west of Chicago)

Reservation number: 1-800-334-0344

Reservation deadline: April 5, 2006 for conference rates. The meeting package rates (which covers the cost of a room, meals and refreshment breaks from Friday evening through Sunday lunch, and the use of the fitness center and recreational facilities) is \$148 per night for a single room and \$237 per night for a double room. These rates are subject to applicable state and local taxes. Individuals should identify themselves as participating in the ASIANetwork Conference when they make reservations.

The cost of day registration at the conference is \$69, which also covers the cost of lunch, refreshments and the use of facilities at the conference center.

Pre-Conference Tour

The cost of the Friday, April 21 tour of Asia-related sites in the Chicago area, including lunch, is approximately \$35. Those who want to participate in the tour are encouraged to make their reservations early. The exact cost will be specified in the final program included in the January mailing.

Travel Information

Travel to the Hickory Ridge Marriott Conference Hotel takes approximately 45 minutes to an hour from either Chicago airport—O’Hare or Midway. Limousine service can be reserved by calling My Chauffeur at 1-800-244-6200. Reservations must be made in advance. The cost of one-way travel to the conference center is approximately \$34 for one person, \$40 for two persons, and \$45 for three persons excluding any tip you may give. For two or three people sharing a ride, only one reservation should be made to avail of this rate.

If you have questions about the conference, please address them to P. Richard Bohr, ASIANetwork Board Chair at rbohr@csbsju.edu, phone (320) 363-5919 or Teddy Amoloza, Executive Director, at tamoloza@iwu.edu, phone (309) 556-3405.

Taiko Drummers—St. Olaf College

One of the newer and more exotic ensembles on campus is the St. Olaf Taiko Club. Taiko drumming is characterized by traditional, high-energy Japanese rhythms. However, during weekly meetings, members discover the discipline required to make taiko music.

“It is more of a martial art than a musical ensemble,” said member Stephanie Fisher ’05. Every rehearsal begins with jumping jacks, arm strengthening exercises, and drills emphasizing proper technique. If you attend a taiko performance, you will see that making this music is a very physical, full-body experience.

Members come from every academic background, some with musical experience, some without. Taiko Club members quickly learn to work with one another to create powerful, earth-shaking music—and to have a lot of fun doing it.



Board Nominees

The following people have been nominated by the Board of Directors to fill positions on the Board for the term 2006-2009. Board elections will be held at the ASIANetwork business meeting Sunday morning, April 24.



Robert Y. Eng

Robert Y. Eng is Professor of History and Department Chair, and member of the Advisory Group for the Asian Studies Program at the University of Redlands, where he has been teaching since 1980. After graduating from Pomona College with a B.A. in mathematics, he earned an M.A. in Asian Studies and a Ph.D. in history at the University of California at Berkeley.

Eng teaches courses on world history and East Asian history, and comparative history seminars on business and entrepreneurship, peasant economies and revolutions, and globalization. He is the author of *Economic Imperialism in China: Silk Production and Exports, 1861-1932* (Berkeley: University of California, Institute of East Asian Studies, 1986), and articles on topics ranging from the population history of Qing China and Tokugawa Japan to labor movements and women's collective action in 20th century China.

Eng is a member of the WWW Virtual Library consortium, and the Webmaster of several Asia-related sites, including an annotated directory of Internet Resources on the Pearl River Delta compiled in conjunction with his participation in the 2005 ASIANetwork Hong Kong-America Center Faculty Development Seminar in South China.



Zhenhu Jin

Zhenhu Jin is Associate Professor of finance at the College of Business Administration, Valparaiso University. Before coming to Valparaiso University, he was an associate professor of finance at Illinois Wesleyan University. He received an ASIANetwork Freeman Foundation Student-Faculty Research Fellowship Grant in 2000 that enabled him to conduct research with Yi Zhang, a student at IWU.

Jin was born and raised in Shanghai, China. He came to the U.S. in 1986. He received his Ph. D in finance in 1994 from the University of Houston. Since then, he has been very active in promoting faculty/student exchanges and short-term visits with Asian countries. When Jin was at Illinois Wesleyan, he led travel courses to Asia 6 times and gained wide knowledge of the countries he visited. After Jin came to Valparaiso in 2002,

he served as resident director of the 5-week Summer Program in China in 2004 and 2005 (The program in 2003 was cancelled due to SARS). He is an active member of the Chinese and Japanese Studies Program, and he has helped to bring several visiting scholars and full time students from China. This semester, over 20 such students and scholars from China are on campus. He is actively working on developing an MBA China Study course that he and his colleagues plan to launch next summer. They plan to take their MBA students to China for a few weeks each year as part of the regular curriculum.

His area of expertise is in investment and financial management. During his years at Illinois Wesleyan University, he directed the IWU Student Managed Portfolio, which is part of the university endowment. From 1996 to 2002, the portfolio consistently and significantly outperformed the market. In addition, he has been an arbitrator for the National Association of Securities Dealers since 1998 and is very familiar with the rules and regulations in regards to professionally managed endowments or portfolios.

A part of Jin's academic research is related to China and Asia. Of the nearly 20 peer-reviewed articles he has published, almost half are related to Asia; five of his last 6 publications focus on China and Asia. He has also done extensive consulting work for Coca Cola China and has been intimately involved in their executive training program from 2000-2004.

(continued on page 9)

Board Nominees



Erin McCarthy

Erin McCarthy (Ph.D. University of Ottawa, 2000) joined the Department of Philosophy and Asian Studies Program at St. Lawrence University in 2000. She teaches courses on ethical theory, feminist philosophy, existential philosophy, Asian philosophy, and introduction to philosophy — from a comparative perspective whenever possible. Her research on comparative philosophy has been published in *Philosophy, Culture and*

Traditions, Sagesse du Corps, Corps et Science: Enjeux culturels et philosophiques. She has also published writing on teaching Asian and comparative philosophy in *ASIANetwork Exchange*, and on post 9/11 rhetoric and popular culture in *Collateral Language*. Her current research takes two directions. First, she adds a feminist perspective to comparative philosophy on ethics and the body, in particular using the work of French feminist philosopher Luce Irigaray and Japanese philosophers Watsuji Tetsurō and Yuasa Yasuo. The second current interest proposes how teaching comparative philosophy can contribute to the development of multicultural communities and ‘geocitizens’ on liberal arts campuses. In addition, she has served on Columbia University’s *Expanding East Asian Studies* collaborative and is Co-Director of St. Lawrence University’s *Asian Studies Initiative*, an initiative funded by the Freeman Foundation Asian Studies Development Grant.

McCarthy received an ASIANetwork Student-Faculty Fellows grant in the summer of 2001 right after she became involved in ASIANetwork. Her interest in working with the board stems from her experiences at ASIANetwork meetings since 2000, as well as being more involved with Asian studies both at St. Lawrence and beyond. She looks forward to being able to contribute to an organization that has enriched her own research and teaching since her involvement in ASIANetwork began.

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From the Executive Director (continued from page 10)

the board meeting as Editor-in-Chief of the book series) remarked, ASIANetwork is no longer the “new kid on the block.” We have established a reputation as evidenced by several requests from different organizations for collaborative work with us.

Recognizing that we are indeed growing, there is a need to define the direction of our growth. Thus, at the suggestion of vice-chair Phyllis Larson, the board agreed to develop a strategic or long-range planning document. To help us accomplish this, we

will be doing what I consider to be a very Asian tradition, seeking advice from our elders. Paul Watt had earlier proposed, and the board approved, the formation of the Past Chairs Advisory Council, composed of former board chairs and executive directors, and we are inviting them to be part of this conversation. They have much to share and we will profit from their wisdom. And as we move forward, we will always be guided by the vision of our founding members and will remain anchored to the basic mission of the consortium.

ASIANetwork is no longer the “new kid on the block.” We have established a reputation as evidenced by several requests from different organizations for collaborative work with us.

From the Executive Director

Teddy O. Amoloza

Tribute To Marianna McJimsey

As I was leafing through some files in preparation for the fall board meeting,



I came across a letter from Van Symons to Joan Ericson, a colleague at Colorado College. Van was responding to Joan's request asking for a tribute to Marianna McJimsey that was to be read during her

retirement party. He had succinctly summarized Marianna's pathbreaking impact on ASIANetwork. It occurs to me now that there are many among our members, especially those who joined lately, who do not know of the ASIANetwork legend that is Marianna. Thus, I decided to use the first part of my newsletter column to pay tribute to her as well.

Marianna's personalities defined what ASIANetwork is today. Gracious, unassuming, genuinely sincere, she immediately made me feel welcome when I first met her at the ASIANetwork conference in St. Petersburg, Florida in April 1995. At subsequent conferences, she treated attendees with respect and showed genuine interest in each one, thus putting everyone at ease. The atmosphere of the conferences was always friendly, affording participants the opportunity for network building that is at the heart of the mission of the consortium. We came away from each conference inspired by what we learned from our colleagues and friends. Marianna set that tone and we hope that future conferences will be so characterized. But her legacy is much more than that.

When she accepted the position as the first Executive Director, there was no template to follow. She laid the groundwork for the consortium. She diligently recruited member institutions and kept records. She kept track of the organization's finances, meticulously keeping records of income and expenditures. She was editor, writer, layout editor, and production manager of this newsletter, which she published thrice

a year since 1994. She worked with the board of directors to secure funds from foundations. In other words, Marianna was the director, manager, development officer, newsletter editor and number one cheerleader of the organization.

Her initial efforts enabled us to secure funds from the Henry Luce Foundation and the Ford Foundation. A grant from the Luce Foundation funded a consultancy program that enabled a total of 22 institutions to receive consultancy visits from Asian studies colleagues to help them develop their Asian Studies program. The Ford Foundation grant for faculty development enabled 40 faculty members from different institutions to strengthen their Asian studies courses by participating in faculty development seminars (East, South or Southeast Asia) at a host institution for the first summer and continuing the seminar through an on-site visit to the Asian region during the following summer. The consortium that she handed over to Van in 1999 was poised for continued growth, growth that was sustained through the six years of Van's leadership. Our founding board members planted the seed of the consortium; Marianna nurtured it during its infancy and helped it grow into the vibrant, strong and respected organization that it is now. And for that we are deeply grateful. On behalf of all of us, *maraming, maraming salamat* (many, many thanks)!

The October Board Meeting

So here we are now, in our fourteenth year as a consortium. While conferences have provided the annual highlight of ASIANetwork activities, the vibrancy of the organization has become more palpable to me during the board

meetings. At the fall board meeting during the first weekend last October, I noted the high level of energy of the board members, old and new alike. On Saturday, we met from eight in the morning until six at night with short morning and afternoon breaks plus a lunch break. And we met again at night for another two hours, and met again the following day for four hours. Every issue was meticulously discussed, all sides were heard, consensus was arrived at, difficult decisions were made, but always in a spirit of camaraderie and friendship and with a common understanding of what is best for the consortium.

In addition to routine matters like selecting nominees for board membership and the Council of Advisors, evaluating financial reports, and discussing issues related to our different projects, we discussed matters that again evidenced the continuing growth of the organization. The board approved the addition of \$25,000 to our "ASIANetwork fund" invested in Vanguard, that at the time of the board meeting was valued close to \$800,000. We discussed membership issues and affirmed the commitment to increase our membership by inviting national and regional liberal arts institutions to join. On the development front, the board approved the working arrangement with the AAS Editorial Board for the publication of our book series project, Resources for Undergraduate Teaching. The list of topics for the book series was also approved, namely, Asian Performing Arts, Asian-American Histories, Asian Cartography/Geography, Asian Media, and Asian Contemporary Religions (in addition to Asian Art and Asian Missionary Archives). The next step then is to find the foundation or foundations that will fund the writing and publication of the books. Of course we talked extensively about the forthcoming conference in April that promises to be not only intellectually exciting but visually and aesthetically pleasing as well. (See pages 1 and 3-7.)

As one of ASIANetwork's founding board members (Rita Kipp who was at

(continued on page 9)

TEACHING CHINA'S ECONOMIC RISE: Faculty Development in the Greater Pearl River Delta

P. Richard Bohr

College of Saint Benedict & Saint John's University
Chair, ASIANetwork Board of Directors

Twenty-five years ago, Deng Xiaoping initiated China's monumental shift from Maoist central planning to market capitalism in an unprecedented experiment to lift one-fifth of humanity out of poverty. Emulating the export-driven economic surges of Japan in the 1970s and the Four Asian Dragons (South Korea, Taiwan, Hong Kong, and Singapore) in the 1980s, China's economy took off during the 1990s. Now fully open to the global economy through membership in the World Trade Organization, China has become the world's third-largest trading partner and its fastest-growing economy, its recent annual GDP growth of 8-10% far surpassing the world average of 1.2%. This economic achievement is without precedent in world history.

Deng's reforms began in the Greater Pearl River Delta (GPRD), where the Special Administrative Regions of Hong Kong and Macau are linked to Guangdong, China's wealthiest province¹



Greater Pearl River Delta Region

Constituting only 50 million Chinese (ten million of whom work in 53,000 GPRD factories) and 0.5 percent of China's land mass, the GPRD generates 34 percent of the country's exports, 30 percent of its foreign direct investment, and 19 per cent

of its GDP. With an annual economic growth rate of 15% and a *per capita* annual urban income of U.S. \$5,000 (compared to \$1,000 in cities and \$300 in villages outside the GPRD), the region is the world's sixteenth-largest economy and its tenth-largest exporter.² Is it any wonder that the world should refer to this driver of China's economy—already being replicated in the Yangzi River Delta around Shanghai and North China's Beijing-Tianjin corridor—as Asia's "Fifth Dragon"?³

In recent years, such popular books as *China, Inc.*, *The Chinese Century*, and *China: The Gathering Threat* highlight the growing importance of the GPRD-U.S. trade and investment relationship, and they portray China as both America's unparalleled market opportunity and its fiercest economic rival.⁴ But few U.S. liberal arts colleges are teaching their students about the profound social, cultural, and political consequences of China's industrial revolution. To overcome this deficiency, ASIANetwork (AN) and the Hong Kong-America Center (HKAC), outreach arm of five Hong Kong universities, secured \$65,000 from the U.S. Department of Education's Fulbright-Hays Group Projects Abroad Program to organize a faculty development study tour of the "Fifth Dragon" from June 25 to July 18, 2005.

The "Fifth Dragon" participants, selected in an open competition, included five economists, three political scientists, two business and management faculty, two historians, a sociologist, an anthropologist, and a religion scholar from 15 AN member schools: American University, Augustana College, Central Washington University,

[F]ew U.S. liberal arts colleges are teaching their students about the profound social, cultural, and political consequences of China's industrial revolution.

Colby College, Connecticut College, Dickinson College, Gettysburg College, Lafayette College, Marietta College, Occidental College, St. Vincent College, University of Redlands, Warren Wilson College, Washington and Lee University, and Webster University. Dr. Glenn Shive, HKAC Executive Director, and Dr. Christopher Smith, Professor of Geography and Planning at CUNY/Albany and 2004-05 HKAC Fulbright Scholar-in-Residence, planned the program and accompanied the delegation. Professor Chia Ning, my colleague on the AN Board, organized the project on the U.S. side, and I accompanied the delegation as group leader.

At its orientation meeting in conjunction with last April's AN conference in Whittier, California, participants divided into five GPRD-specific thematic groups to study the 1) development of new business enterprises and their interaction with Chinese and international markets; 2) impact of rapid economic growth on Chinese society, especially migrant workers from other parts of China; 3) new economy's influence on traditional Chinese high and popular cultures; 4) role of national, provincial, county, and local governments in fostering economic and social change; and 5) evolution of regional planning strategies and the impact on the environment of hyper-economic growth. Each group compiled readings for in-depth analysis of its theme as well as for exploring the larger question on everyone's mind: To what extent is the

mind-boggling pace and scope of the GPRD phenomenon a portent of China to come?

Throughout the itinerary, we got a first-hand sense of the GPRD's historical roots, rapid integration, and future prospects as well as the ways in which the region fits into the Chinese government's strategy of economic development through nationwide urbanization. We began in Hong Kong, on the eastern side of the Pearl River's mouth. Site visits and discussions with academic, government, business, and religious leaders illuminated Hong Kong's historic role as bastion of Western law, global commerce, and Christian missions since it became a British colony in 1842. Tours of its vanishing factory neighborhoods dramatized the transfer of Hong Kong's industrial base — built up by business tycoons fleeing Mao's China after 1949 — to the manufacturing cities popping up from the GPRD's rice paddies during the 1980s and 1990s. A tour of the HIT container port (the world's largest) illuminated South China's growing integration with South and Southeast Asia and highlighted Hong Kong's role as indispensable service, logistics, management, and financial center in transferring global investment into the GPRD, especially since the colony's return to Chinese sovereignty in 1997.⁵ We also witnessed the final preparations for the inauguration of Hong Kong Disneyland, a global attraction which is sure to keep Hong Kong at the forefront of world cities.

On the western end of the Pearl River's mouth and soon to be connected by 17.4-mile bridge to Hong Kong is the former Portuguese colony of Macau, where Mediterranean-style churches, libraries, and merchant houses showcase Macau's four centuries as Western entrepôt and its recent emergence as an affluent center of tourism, finance, and gaming (the dollar value of which now outpaces Las Vegas) since Macau rejoined China in 1999.

After crossing into Guangdong, we explored, on both banks of the Pearl River, gleaming cityscapes, shopping malls, factories, public facilities, museums, art galleries, temples, and the Chen lineage school. The western side, from whose villages and towns thousands of Chinese fled anti-dynastic rebellions,

Western imperialism, and famine after 1850, balances agriculture and urban growth. The denser urbanization of the eastern side is epitomized by such skyscraped cities as Shenzhen. Twenty years ago, Deng Xiaoping designated this once-sleepy market town of 30,000 bordering Hong Kong's New Territories as the first of four Special Economic Zones (SEZ) to integrate Chinese labor and abundant raw materials with global markets and foreign investment, especially through "Greater China" comprising Hong Kong, Macau, Taiwan, and 51 million overseas Chinese.⁶ The city's seven million inhabitants have flocked there from all over China. A center of electronics manufacturing, Shenzhen has more Ph.D.'s per capita than any other city in China, boasts its own container port, serves as China's leading exporter outside of Hong Kong, and is the Chinese headquarters of Wal-Mart, China's sixth largest export market. Many anticipate the new culture emerging there to spread throughout China.

From Shenzhen, we passed through Dongguan, a sprawling textile manufacturing center, and then arrived at Guangzhou, long-time capital of South China at the Pearl River Delta's apex. Thanks to an increasingly-efficient freeway system, the city will soon be a mere 45 minute drive from Hong Kong and Macau. Here we encountered traditional Cantonese culture and the birthplace of the Christian-inspired Taiping Rebellion, Sun Yat-sen's 1911 Republican Revolution, Chiang Kai-shek's Nationalist China, and Mao Zedong's Communist Revolution. Now an automotive and service center, the Guangzhou megalopolis has gobbled up its neighbors to become half the size of Tokyo.

It was then on to two former treaty ports-turned-SEZ's: Shantou (north-

eastern Guangdong) and Xiamen (southeastern Fujian). These culturally- and ethnically-distinct coastal cities had long sent shrewd merchants throughout China, Asia, and the world. Back home, their global mentality and market orientation are now inspiring business innovations and attracting new investments. Xiamen, across the Taiwan Strait, enjoys an intimate commercial interdependence with Taiwan. The speed of Xiamen's urbanization was driven home one afternoon spent with Ye Wende, former party secretary of Lin Village celebrated in a recent book.⁷ Once well outside Xiamen's city limits, Lin Village is now completely engulfed by urban

sprawl and—as their opulent new villas attest—its inhabitants are getting rich from real estate developments and foreign investment in modern garment factories exporting to the European Union.

These on-site observations were supported by over thirty lectures by noted professors in the nine universities we visited, high-

[O]n-site observations were supported by over thirty lectures by noted professors in the nine universities we visited, highlighting such important GPRD issues as geographic identity, economic integration, urban/regional planning, environmental management, social transformation, cultural change, and the growing role of private higher education.

lighting such important GPRD issues as geographic identity, economic integration, urban/regional planning, environmental management, social transformation, cultural change, and the growing role of private higher education. We had enlightening discussions with entrepreneurs, government and NGO leaders, city and regional managers, and American Chamber of Commerce and U.S. consular officials. We also talked with migrant workers, cab drivers, and shopkeepers. These encounters revealed many people's buoyant optimism about the GPRD's march to urban prosperity, especially regarding the growth of a middle class, consumer culture, and civil society in the wake of economic openness and globalization. We were struck by the movement of millions of rural Chinese into the GPRD—the largest internal migration in human history, in fact—and the activism on behalf of worker safety, women's rights, and migrant education

being provided by a growing number of NGOs.

Throughout the itinerary, participants wrote in their journals, e-mailed their reflections to friends back home, and met in their working groups and plenary sessions to discuss their findings. A highlight of the trip was the opportunity to interact with Chinese professors and their students. At three universities, we each offered lectures in our fields of expertise and gave panel presentations to seek students' reactions to our delegation's observations. At Sun Yatsen University, for example, we mentored 73 students from forty universities in Hong Kong/Macau, China, and the United States at a three-day student leadership conference on "Urbanization in the Pearl River Delta." In eight workshops, we exchanged views with the next generation of leaders who will face tough policy choices on both sides of the Pacific. We also held a joint seminar on preparing curriculum materials regarding a rapidly-changing China with Midwestern community college teachers who had just completed a Fulbright-funded China-wide study tour organized by the University of Michigan's Midwest Institute.

In various forums, the delegation summarized its conclusions as follows: 1) The emerging GPRD has unleashed an unbridled entrepreneurial spirit often unfettered by Communist Party patronage but which needs greater support of the rule of law, transparency, and global standards. 2) Internal migration is certainly boosting economic development, but migrants, especially young women, are often "ghosts in the city" without access to education and other means of upward mobility. 3) The globalization and commercialization of culture is often the death-knell to local popular and high culture. 4) Rapid economic growth is seen as crucial to the regime's survival, but there is greater need for regional efficiency and coordination among government jurisdictions to avoid wasteful spending on five underutilized airports within a one hundred mile radius. 5) Given rising demographic pressures and intensifying pollution, planning agencies need to do more on behalf of sustainable urban development and environmental stewardship. The Fifth Dragon's bottom-

line worry concerns the danger to China's internal stability arising from the obvious and growing gap between the consuming urban rich (30% of the population) and struggling rural poor (70%).

Since the beginning of the Fall 2005 semester, the Fifth Dragoners have integrated GPRD material into thirty existing courses and three new courses. In coming semesters, GPRD content will be infused into a projected 19 existing courses and six new courses to enhance curriculum in Asian Studies, international business, global studies, and international service. In addition, participants have developed two new PRD-related websites (which incorporate the power point lectures we attended) for classroom use.

Participants are also pursuing 13 GPRD-related research projects, presenting their findings at venues on and off campus, and are preparing two GPRD panels at the forthcoming AN conference on April 21-23, 2006 (see pp 3-7 of this newsletter for the conference program). For the benefit of their AN colleagues, participants will post their new curriculum materials on the AN website and publish their papers in future issues of the AN newsletter. Two returned delegates have begun to study Chinese language, and several others have initiated e-mail relationships with colleagues they met in China. Four delegates intend to return to the GPRD for further research. And I hope that others will submit proposals to the Freeman-funded Student-Faculty Fellows Program to return to South China with up to five students for further investigation. To enrich K-12 education, I hope participants will publish articles in *Education About Asia* and integrate their findings at Freeman Foundation-funded National Consortium for Teaching about Asia workshops, many of which are based at AN member colleges.

In addition to faculty development and curricular expansion, the Fifth Dragon delegation benefited from institutional contacts which will enhance student and faculty exchange. Two participants' colleges will initiate student exchanges with a university in Hong

The Fifth Dragon project goes to the heart of AN's mission: infusing Asian Studies into the liberal arts curriculum by bringing its member and other institutions together for interdisciplinary collaboration in faculty, curricular, and pedagogical developments in the effort to prepare our graduates for the personal and professional challenges of the "Asian Century."

Kong and with Shantou University, and my own institution's annual South China study tour during May Term has been strengthened by contacts I made on the trip.⁸

In conclusion, I believe this Fulbright-Hays funded project—the first in AN's 13-year history to receive public support—was an effective use of the U.S. Department of Education grant. Instead of trying to obtain a cursory China-wide overview, our delegation studied a single region in depth. Having developed an understanding of the GPRD's role in China's economic rise and future promise, we are able to help our students anticipate the next step in the GPRD's development—integration with eight contiguous provinces into a Pan-Pearl River Delta (PPRD) running up to the Yangzi River—and for an even more prosperous China which is crucial to America's economic and geopolitical future.

The Fifth Dragon project goes to the heart of AN's mission: infusing Asian Studies into the liberal arts curriculum by bringing its member and other institutions together for interdisciplinary collaboration in faculty, curricular, and pedagogical developments in the effort to prepare our graduates for the personal and professional challenges of the "Asian Century." It is this rationale which is inspiring AN and HKAC to apply for a second Fulbright-Hays grant to take another group of AN-member professors next summer to study the historical and cultural roots of today's GPRD.

(continued on page 18)

TEACHING ABOUT ASIA

Introduction: Incorporating Minorities and Women in the Teaching of China

Chia Ning

Central College

At last spring's annual conference of ASIANetwork and the Asian Studies Development Program two panels—"Incorporating Minorities in the Teaching of China" and "Incorporating Women in the Teaching of China"—were dedicated to addressing the new challenges in teaching of China in four different academic disciplines. Six teaching faculty from ASIANetwork member institutions discussed the theoretical and pedagogical issues in teaching history, religion, sociology, and literature of China. Like the overwhelming majority of the teaching faculty at liberal arts institutions, none of the six presenters was trained in their degree programs as a specialist in Chinese minority studies and women's studies. They have, however, become involved in these scholarly fields, conducting research projects and improving their pedagogy.

The traditional way of teaching China has centered on the Han majority and the male population—those who often held the dominant positions in society and were culturally and politically assumed to do so. Minorities and women, often the dominated, have been largely left out of the picture of Chinese life and society. But a growing awareness of minorities and women in shaping the social, economic, cultural, and political life of China has been an important development in Chinese Studies. By viewing minorities and women as significant players in Chinese society through all historical eras, the current scholarship has re-evaluated previous theories and conclusions, introduced new understandings and interpretations, and offered a good number of new teaching resources. This body of scholarship has challenged our current teaching of China in terms of defining "Chinese civilization," "Chinese culture," and "Chinese society." It argues that the reconstruction of historical China

and the understanding of contemporary China should not exclude minorities and women. The picture of Chinese life, from the dynamics of politics and philosophical development to daily family management, should not deny women as indispensable participants, even if they were, or still are, relegated to an inferior position in various aspects. Following this trend of scholarly development, introducing minorities and women into the popularly taught undergraduate courses about China including courses on Asian Civilization, Asian religion, Asian literature, and Asian sociology, demands pedagogical effort in order to integrate the new interpretations into our teaching facts, events, processes, and critical analysis.

The six presentations at these two panels suggested pedagogical methods to correct the traditional way of teaching China by stating that minorities and women were and are history makers, society builders, cultural contributors, and life partakers. The story focusing only on

By viewing minorities and women as significant players in Chinese society through all the historical eras, the current scholarship has re-evaluated the previous theories and conclusions, introduced new understandings and interpretations, and offered a good number of new teaching resources.

the Han majority and the male side of the majority population does not reflect the reality of life in any historical period. That focus excludes the many assumed "others" who not only lived their own existence, but also strongly influenced the Hans. Excluding minorities and women from Chinese history creates inaccuracies as severe as would a teaching of U.S. history that focused only on men of European heritage.

The two panels arrived at the following conclusions in regards to our teaching. First, the study of minority nationalities can tell us more about the overwhelming majority, the Han Chinese, and the diverse life inside China. Second, the discovery and understanding of women's roles can lead us to a deeper grasp of China in which mind, life, and society have been shaped in an intertwined gender interaction. Third, the teaching about minority nationalities (fifty-five groups with nearly ten percent of China's population) and women (roughly half of the China's population) can tell us a more complete story of the experience of China. The quality of the teaching and learning of China will be profoundly improved if the educators are able to bring scholarly knowledge of a diverse rather than uniform China, and a gender-inclusive rather than gender-exclusive interpretation of Chinese life.

At the crossroad between the traditional and new ways of teaching China, the collective efforts of the six presenters is helping lead undergraduate education into a new stage in Chinese studies. It is my sincere hope that their presentations help us all open new doors in our scholarly and pedagogical exploration of China.

The following three papers are examples of scholarship on minorities. Marsha Smith, a sociologist, started her teaching career as a non-Asianist but has developed a strong interest in China, particularly in issues surrounding identity. In this paper she examines issues of identity, focusing on the Naxi, Mosuo, Bai, and Yi nationalities in the People's Republic of China. Lihua Ying, trained in comparative literature, discusses China's recent literary movement, focusing on the writings about China's Hui and Tibetan populations. Finally, Brian Dott, a Qing historian, demonstrates how to integrate non-Chinese peoples, powers, and their dynasties into the teaching of Chinese history in both introductory and upper level courses.

Constructing Identities: Tensions in Defining Naxi/Mosuo and Bai/Yi Ethnicities

Marsha Smith*
Augustana College

Although there are approximately 26 different minorities officially identified in Yunnan province, this paper focuses specifically on four groups: the Yi, the Bai, the Naxi, who are officially recognized, and the Mosuo, who are not. I wish to pair the Yi with the Bai on the one hand and the Naxi with the Mosuo on the other. All four of these groups reside primarily around the cities of Kunming, Dali, LiJiang, and in the rural areas around Lugu Lake. All of them have long had contact with Han Chinese, all of them have experienced varying degrees of “Hanification” in earlier eras and both Communist “assimilation” after 1949. Even today, in some areas of life (particularly education and job or career placement) group members experience pressure to assimilate. However, some groups do receive a great deal of provincial and national subsidization to re-establish cultural educational centers and religious activities, to “re-capture” folk cultures such as dance, music, script, and festivals as a means to improve tourism. Other groups have been relatively ignored, unsubsidized, and unsupported. Some of the questions that I examine in my classes and that I wish to elaborate further on in this paper include:

1. How does one define “minority group” status? Who does the defining and to what extent is identity self-determined or state-determined?
2. When and how do these definitions become important in understanding changes in the quality of life of the Chinese who are so-identified?
3. To what extent is the expression of minority culture “authentic” or “inauthentic?”
4. What is the impact of tourism on changing identities?

To begin talking about the defining of minority groups, one must realize that after 1949, the CCP applied a Leninist definition of minority group, a definition that is not based on racial or physiological

characteristics, as is often the case in the West, but on the following criteria:

A. Distinctive language

While hundreds of different dialects are spoken across China, a minority language is viewed somewhat differently than a dialect. It is viewed as a language with distinct grammatical and phonological differences from Chinese. Twenty-nine of the recognized minority languages are in the Chinese-Tibetan family (including all 4 that I will discuss). Others include Altaic (in the Northeast), Indo-European (e.g., Russian) and South Asian. Twenty-one ethnic minority groups had unique writing systems prior to 1949 including at least two and possibly three of the four groups I will examine. However, many new written systems were created for minority groups by the CCP in the mid to late 1950s. For example although the Yi were known to have a syllabic script of about 1000 characters since the 15th century, the CCP reformed it after 1949. The Mosuo were not given a created, separate script and are viewed as not having a written form of their oral language. (Ma, 1994) According to Blum (2001), the Bai really do not have much of a traditional language left.

Minority nationalities are taught in Mandarin, at least by middle school. Some elementary schools may provide education in minority tongues for the first few years, but there is little support for those tongues as education progresses. While some of the larger minority groups (Tibetans, for example) do have governmentally-provided education in native language, Swain (2001) notes that the Yi have faced uphill battles to provide regional Yi language schools. Most Naxi,

although having a valued “pictographic” script, will speak Mandarin in their daily lives, and only the oldest members will still speak in traditional Naxihua. (personal conversation with Li Guowen, 1999).

B. Recognized Indigenous Homeland

Supposedly a Chinese minority should have a traditionally recognized territory within China, somewhere close to if not where the group originated. Minority groups that are identified by the state tend to live in identified autonomous prefectures: for example, Lijiang Naxi Autonomous Prefecture (Naxi), the Chuxiong Yi Autonomous Prefecture (Yi) and the Dali Bai Autonomous Region (Bai). Again, because the Mosuo are not viewed as a separate group, they do not have a recognized region per se; their traditional indigenous homeland is incorporated into the Naxi Autonomous Prefecture.

C. Distinctive Customs

Distinctive customs may range from unusual dress, marriage rituals, cuisine, religion, special holidays and the like. This is an area where issues of “authenticity” or “inauthenticity” emerge.



The “Three Pagodas” in Kunming



The “Three Pagodas” in Dali

For example, compare the following photos. The first was taken from the Kunming Minority Village, a “themed park” that was established in order to introduce Chinese tourists to “Yunnan’s many minorities.” It’s rather like

“Splendid China” in Shenzhen (or formerly in FL) but devoted to minority differences. What is usually presented is dance, music, costume, and artifacts and architecture from a variety of recognized minorities. On the left, represented for tourist consumption, are the famous “Three Pagodas” in Kunming. On the right are the Three Pagodas in Dali.

D. A Sense of Identity

Most western scholars assume identity is the most important component of nationality. And, in fact, if you ask members of each of the minority group whether or not they have a sense of identity as a Chinese minority groups member, they will tell you yes. But what that means may vary for each group. For example, Naxi people will clearly distinguish themselves from Yi or Bai, but will tell you that Mosuo are also Naxi. Mosuo people will tell you, in fact, they are not Naxi. Although Bai and Yi historically seem to have come from the same root, they see themselves today as quite distinct. Even so, a number of different Yi, as I note below, have been incorporated together, so you might hear someone say that they are a special type of Yi. Often Naxi, Yi, Bai, Mosuo may not look much different or speak much differently than Han Chinese. Often they have spouses who are identified as Han Chinese. Many young Bai and Naxi don't even speak a traditional language at home, choosing only to speak Mandarin. However, the definitive measure of nationality is the possession of the ID card that indicates one's nationality. This can often be used to obtain benefits such as easier enrollment in higher education or the opportunity to apply for more than one child.

Costuming or specific songs and dances may be ways in which identity is fostered. In rural areas one may find people still dressed in identifiable costumes. However, for tourist purposes, sometimes costumes are transformed to become more colorful and identifiable, and described in rather poetic terms. For example tour guides will discuss Bai headdresses as having a variety of symbolic meanings, but most rural Bai women don't wear these ornamental hats (see photos).



Rural Bai headwear

Yi and Bai: Separate but Together

The Yi are one of the largest ethnic minority groups with a population of about 6.5 million (Li, 2003) They are the 4th largest group, following Zhuang, Hui and Uygur. (Blum, 2001). In part, they are “large” because the Yi really are not just one minority group, but seemingly a number of different groups that have been lumped together (Unger, 1997). There are at least 6 different dialects that were merged together in the 1950s by the P.R.C. as Yi. (In rural areas Yi are often seen wearing large black hats, although there are many other clothing styles that represent Yi.) In urban areas, Yi may dress much as any other Chinese might. Most tourists encounter Sani Yi, located to the Southeast of Kunming, who are dressed in colorful costumes as guides in the Stone Forest or as vendors outside the park. But in many ways, Sani Yi have distinctive customs from other Yi (Harrel, 1995).

How well do the Yi fit this “template” of characteristics that form a minority group? Do they have a distinctive language? Yes, many many languages, if scholars are accurate. Do they have distinctive customs? Yes, quite varied among some rural areas; but perhaps not “one” custom form. Within Kunming and urban areas, Yi are indistinguishable from other Han Chinese. Do they have a recognized homeland? Yes, there is an autonomous area identified for Yi; Yi live there, but so do other minorities. Yi also live outside the area. Do they have a sense of identity? Yes, according to Unger (1997), even when Yi acknowledge a great deal of difference from “different

branches” such as “White Yi”, “Black Yi,” “Multi-colored,” or “yellow” (also known, perhaps as: nzymo, nuoho, quho, shuo [Pan, et. al, 2004] or nzymo, nuoho, qunuo, mgajie, and gaxy [Ma, 2004]). At any rate, all of these scholars agree that “Yi” originated as a pejorative term by the Chinese. They realize that the Yi don't share much in common, but all of these groups have experienced “hanification”

to some degree and Unger (1997) quotes Harrel as follows: “Yi intellectuals really do see themselves as Yi, even though for many peasants it doesn't matter—an artificial identity, yes, but not less real than an artificial lake.”

The Yi, because they have been identified by the CCP as “owning slaves,” have often been

classified as a more “primitive” or “backyard” minority group than have the “merely feudal” cultures of the Bai or the Naxi. The Yi haven't received the same financial or social supports that these other two groups have received. Besides the Sani Yi in the Stone Forest, the Yi don't have quite the tourist visitation that the Bai or Naxi have. In fact travelers entering Yi areas are often warned about the violence or duplicity of the Yi.

The Bai population is about 1,891,508. The Bai are argued by some to be part of the Yi, but most see them as a distinct group. Blum (2001), however, argues that the Bai are really Han that have “reverted” to minority status. Bai people, for the most part are surrounded by Yi. Historically, Dali was the home for the Nanzhou Kingdom during the Tang dynasty, finally conquered by the Mongolians in 1253 AD (Ma, 1989).

Dali was one of the first tourist sites in the region that opened to the west in the 80s and boasts the lovely Erhai lake, the Three Pagodas, Dali marble, tie-dying and the weekend Sharping trading market. Tourists can visit the “Bai Family trader house” or take a boat ride and experience drinking the “Three teas.”

Most Bai people don't speak a separate dialect or language, don't have a specific religious tradition, but do have



Bai “costumed”headwear

some beautiful landscape and have created a “tourism” based culture that welcomes many visitors throughout the year. According to Unger (1997) forty years ago, most Bai did not perceive themselves as a separate minority. Today they do, and they will tell stories about love songs, the meanings attached to costumes, and the like. Much of this has been promoted by the CCP as a way to bring money into the area. They represent a group for whom tourism has played an extensive role in the recreation and maintenance of an identity.

Despite these varying definitions, interconnections, and long-standing relationships, most Yi or Bai don't feel uncomfortable with their state-sponsored self-identities. This is not the case however for the following tandem, the Naxi and the Mosuo.

Naxi and Mosuo: Together but Separate

The Naxi and Mosuo both have much smaller populations than the Yi and Bai. The Naxi are about 290,000 people (Guo, 1999) and the Mosuo number about 15,000. The Mosuo are almost always referred to as a side branch of the Naxi, and herein lies the complaint.

The Naxi are viewed as one of the more “advanced” and “obedient” of the minorities (White, 1999). As such they have received a great deal of support from the P.R.C. Compared to most of the other minorities in the area (the Yi, the Bai, the Tibetans, the Mosuo), the Naxi have a disproportionate number of educated scholars. Naxi, in written text books in Yunnan, are afforded special recognition for their “dongba” religion and early “pictographic” written language. (Hansen, 1998) The Naxi currently see themselves as a cut above other ethnic minorities in the area. With long-standing traditions that are valued and honorable, the Naxi possess more than just the costuming, language, songs, and myths and fairy tales that other nationalities might claim. In post-Mao China, the re-emergence of dongba religion and language among educated scholars has been a boon for tourism, although Chao (1996) notes that in contemporary daily life, this religious system is “safely dead” (p. 217).

After a tremendous earthquake in the area in 1995, the government spent a

great deal of money building new housing around the Lijiang area. By 1999, a center was built for the preservation of Naxi Minority heritage. Lijiang's Old Town (Dayan) is now a UNESCO World Heritage Site and is probably the hottest tourist site in China today. Baisha village, nearby, is still kept relatively traditional for tourist visits.

However, there remains some disagreement about the naming and identity of another group – the Mosuo. Rock (1967), Jackson (197, Chao (1990) and McKhann (1989) suggest that the Naxi and Mosuo are parts of the same group, but that Naxi were “sinocized” or “Hanified” (like the Bai) to a greater degree, since they primarily lived around Lijiang, which had been occupied on various occasions by the Chinese military (during the Tang (6-8-970 AD), the Ming (1368-1644 AD) and the Qing (1644-1911) Dynasties. They suggest that the more remote Mosuo retained many of their matrilineal, matriarchal systems. Mattheiu (1996), alternatively, suggests that Naxi and Mosuo were always different groups who shared some historical roots perhaps but separated far earlier than these other scholars maintain.

The Mosuo are a self-identified minority. The P.R.C. rejected a third petition in 1993 asking that the Mosuo become a separate minority. The P.R.C sees them as an off-shoot of the Naxi; a more “backwards”, “rural”, “less-educated” group that still practices matrilineality, “walking marriages”, and other exotic behaviors (Matthieu, 1996). It's telling that at the Kunming Minority Village, sponsored by the government, at the Naxi section of the park there is a small sign, pointing to a side path leading to a “Mosuo” matrilineal house where “walking marriage” is performed daily. It's clear that they are identified by the state as a part of Naxi society.

Most Mosuo live in or around Lugu Lake, the most “recent” hot tourist spot in China. When I was in Lijiang in 1999 I attempted to travel to Lugu Lake, but the roads had washed out (as they regularly did) and I was not able to travel there. In 2002 a new highway to the Lugu Lake area was completed and the first international Mosuo Cultural and Tourism Conference was held. Since then, a number of advertisements for the exotic Mosuo “Kingdom of Girls” or

“Matriarchal Society” have appeared encouraged by the pop-star, Yang Erche Namu, who has written a book *Leaving Mother Lake*, now published in a number of languages. “Namu” has now opened a museum with a bed and breakfast run by her mother, to “preserve” Mosuo culture.

Lugu Lake will increasingly draw visitors in the next few years. The Mosuo will continue to be “eroticized” with tales of “walking marriages,” “girl kingdoms,” and “matriarchal society.” Despite the romanticism of tourist ads, life in Lugu Lake is still difficult. Most Mosuo still live in primitive, rural settings. With the access of the new highway into this area, it remains to be seen what the future holds for these people living in “*The Remote Country of Women.*” (Bai, 1994)

*The relevance to my teaching of issues currently facing many “Chinese Nationalities” in the Southwestern part of China became exceptionally clear to me as I worked recently with two groups of teachers. They had either attended a University of Colorado-Boulder Teaching East Asia summer seminar and had applied to study abroad, or they had successfully completed an NCTA (National Consortium for Teaching About Asia) seminar under the auspices of the University of Colorado-Boulder TEA program. Both of these groups traveled to Kunming, Dali, Li Jiang and Shangri-La (formerly Zhongdian) during the summer of 2004, in part to explore the diversity of China, as part of the study-tour theme. My role was to provide interpretation and analysis of what they learned and experience as a part of this study tour.

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Encountering the Other: Literature about Minorities in China

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In the 1980s and 1990s, as fundamental changes were taking place in Chinese society as a result of economic reforms, Root-seeking, a popular literary movement, brought distant realms, both temporal and spatial, into Chinese literary expression. Its attempt was to find spiritual as well as artistic inspiration to counter-balance the trends toward commercialization and westernization. For a while, it was all the rage to write about the isolated rural areas where modernity had not made inroads. The more adventurous writers looked beyond the countryside of the Chinese interior to the borderlands inhabited by minorities whose cultures differ dramatically from the Chinese. Leading the trend was Wang Meng, whose Yili stories about the Uighurs and Kazaks captured the exoticism of Xinjiang. Other writers included Zhang Chengzhi, Ma Yuan, Ma Jian, Ge Fei, Ma Lihua, and many more.

In my modern Chinese literature courses, I have included these writers and their works, not only for their artistic value but also for their unique perspectives on the culture of minorities as well as their views of mainstream Chinese society. While Ma Yuan and Ge Fei might be better innovators with the art of fiction writing, Zhang Chengzhi and Ma Lihua tend to cause the most heated discussions among students, for they have distinctive and even controversial views with regard to the minorities they portray.

This paper focuses on Zhang's writings about the Jahriyas, a sub-sect of Islamic Sufism, that is largely concentrated in Gansu and Ninxia, and Ma Lihua's travelogues of Tibet. I will explore in particular the ways in which these two authors' encounters with minority groups connect with their own spiritual journeys within the context of contemporary Chinese cultural and intellectual life.

Zhang Chengzhi was born in Beijing in 1948 in a Muslim family. He went to Inner Mongolia in the 1960s as an educated youth. After the Cultural Revolution, Zhang studied archeology and took many trips to the northwest. This

background forms what he calls "the three continents" that support his life and work: the yellow loess where the Hui people live, the grassland of Inner Mongolia, and the Turkic civilization of Xinjiang. His first publications were stories about his experience living among the Mongolian herdsmen. From the grassland, Zhang Chengzhi moved to writing about Xinjiang where he did field work while employed by the archaeology department of the Chinese Academy of Social Sciences. This venture finally led him to his meet spiritual *duosidani* (friends): the Hui and Salar Muslims, particularly the Jahriyas. Although Zhang Chengzhi's writings about Inner Mongolia and Xinjiang take up a significant portion of his literary output, it is the Jahriyas that truly touch his soul.

The Jahriya live in the poorest areas of China's northwest, a region to which Zhang returned repeatedly from 1984 to 1990. He shared a single tattered quilt with the peasants and ate watery soup from the same bowl of the villagers. Unlike the green grassland of Inner Mongolia, here Zhang found the scenery strikingly barren and the people deeply religious. Confronted by the Jahriyas' history of oppression and rebellion, Zhang found his calling: to be the pen for the Jahriyas. He tells us that *History of the Soul*, though penned by him, belongs to the Jahriyas, who will guard it with their lives, if necessary. This seemingly self-aggrandizing proclamation, however, has a certain truth to it. A fellow writer confirmed that he once randomly picked out a Hui peasant woman and asked her whether she had heard of Zhang Chengzhi. "Yes, he is the man who writes for us Hui," she promptly responded. "Have you read his books?" the writer asked, "No, I cannot read"

(<http://book.people.com.cn/gb/paper19/11/class001900002/hwz81657.htm>). Zhang Chengzhi would have been enormously gratified to hear that an illiterate woman living in the backwaters of the northwest recognized his name.

In Zhang Chengzhi's view, the world is divided into two cultural spheres: the religious and the secular. While the Han Chinese tradition is definitely secular, the Jahriyas tradition is decisively religious. In this dichotomy between the pragmatic and the spiritual, between the temporal and the eternal, Zhang chooses to stand firmly behind the latter. His disdain for the "culture of Confucius and Mencius" is apparent throughout his work *History of the Soul*. He situates the repeated uprisings of the Jahriyas against the Qing not just within the history of one small

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minority people against the hegemony of the imperial court, but also within the struggle of one particular way of life against another. The Jahriyas he meets today, and especially the stories of their martyrs he has heard, lead him to reject not only the materialism of current Chinese life, but also the very foundation of Chinese culture.

For China to overcome its lack of soul, Zhang Chengzhi points out, it needs the resilient spirit as represented by the Jahriyas. On the other hand, he is quick to add, "Holy Teacher Ma Mingxin and his Jahriya shine with such radiant splendor, precisely because they are in China, a country without belief, a country where secular thought and theory dominate everything" (Zhang, p. 75). In that sense, the Jahriyas, defined by their willingness to die for the sake of their faith, "need" the Chinese material world to manifest themselves. Just as the brutal suppression by the Qing only intensified

the Jahriyas' rebellion, the spiritual vacuum of China provides a fertile soil for the Jahriya's spiritualism to thrive. The Jahriyas thus represent the spiritual side of the **totality** of Chinese culture, and do not merely exist as a separate entity. By using himself as an example, he places the emphasis on the importance of the Jahriya to China: just as Zhang Chengzhi, a man who has been raised in Han Chinese culture, has embraced the heroic narrative of Jahriya martyrs, the rest of China can also use it as a roadmap for the journey to spirituality. He implores his readers:

Early in the morning, I hear – my readers, I hope you also hear – in China there is a voice gradually emerging. It is becoming clear and gaining vigor. This is the voice of the soul. From a melody simple and unsophisticated, by degrees it becomes an intense, uncontrollable passion. It repeatedly questions this abstruse universe and human existence; it repeatedly believes and affirms. Around the time when the first rays of the sun appear in the horizon, around the time when the gray dawn of the east quietly colors the window lattice, that voice becomes a sonorous vow. It shocks the movement of time; it is resolute and decisive, powerful and mournful. (Zhang, p. 31)

In this poetic description of the spiritual voice lies the meaning of existence and the power of transformation. Zhang urges the Chinese people to embrace what the Jahriyas represent, if not the Jahriyas themselves.

It is important to note that this Jahriya voice is the voice of the “unsophisticated,” the voice of the poor, the voice of the rural peasant from the barren yellow loess of the northwest, for whom Zhang Chengzhi wishes to be a powerful champion:

The word “poor” in China is a perpetual vocabulary. Those dim memories of poverty - the total devastation seen all over the country, the shabbiness of household after household, of village after village – caused me to continuously search. I doggedly insist that everybody in China should remember the poor, remember the destitute people. (Zhang, p. 22)

It is one thing to sing praises of the underprivileged; it is quite another to extol violent rebellion against power, or to elevate religious faith above everything else. Zhang Chengzhi no doubt is walking on a precarious line and he is very much aware of the danger in writing such an emotionally charged narrative. Mindful of the fate of his model writer, Guanli Ye, a Jahriya imam in the late Qing who recorded his people's history in Persian and Arabic languages illegible to the authorities, Zhang Chengzhi muses, “Perhaps my painstaking effort of writing could only be a hand-copied book, be among the kindred spirits of a few friends, silently circulated. (Zhang, p. 301).

History of the Soul, once published, has not only reached more than “a few friends,” but millions of readers, mostly non-Muslim Chinese readers. Although the book was briefly banned in Xinjiang and Ningxia, up to this point, Zhang has not faced any persecution from the government. For although he extols the rebellious spirit of the Jahriyas, the target of the armed uprisings he describes is the Qing court, not the current Communist government. However, as history is often used as a lesson for the present, there is always the shadow of threat when one speaks the forbidden truth, even if the truth is couched in metaphors and symbols. Zhang Chengzhi reserves his most vehement criticism for the Confucian historiographers who defend the Qing at the expense of the Jahriyas, questioning how a person who does not believe in the existence of the soul could represent a people with such a strong religious belief. In doing so, he essentially asserts his own legitimacy in speaking for the Jahriyas. As if anticipating his detractors, Zhang repeatedly affirms his complete identification with the Jahriyas' cause and their religious faith. Being a Hui himself no doubt has made it easier to tear down the wall that separates a privileged Beijing writer from impoverished peasants in the northwest. In the process of writing about the other, he becomes the other, if only in a spiritual sense.

Like Zhang Chengzhi, Ma Lihua belongs to, in her own words, “the last generation of Chinese romantic poets.” Born and educated in Shandong Province, she went to Tibet in 1976 as a college graduate and spent a total of 21 years working there. Her writings, mostly travel literature and reportages, present a

complex picture of Tibet in all its contradictions. Ma's writings are particularly eye opening for our students who are familiar with the views of Tibet represented by Dalai Lama's exile government and its western sympathizers as well as books written by early European travelers to Tibet. While Ma Lihua is Han Chinese and in some ways shares the Chinese government's position on Tibet, she is also an individual who has earned the respect from many Tibetans within China. To encourage debate and discussion and to help the students develop their own critical thinking, it is important to include writers such as Alexandra David-Neel (*My Journey to Lhasa*), James Hilton (*The Lost Horizon*), Tsewang Pemba (*Idols on the Path*), Dalai Lama (*My Land and My People*), and Heinrich Harrer (*Seven Years in Tibet*).

Luree Miller has written an excellent introduction to western representation of the Himalayas, in which she laments, “Tibetan civilization as it has evolved for the past thousand years has been destroyed by the Chinese. Secret Tibet no longer exists.” (Miller, p. 98). Ma Lihua's writings tell us that traditional Tibet, though rapidly changing, is still very much alive, depending on where one looks. Before the Chinese government opened the region for economic development and tourism, Tibet largely remained inaccessible to the outside. Foreigners were not allowed to step inside it and Chinese, though free to travel to Tibet, were discouraged by the lack of easy access to modern transportation. Tibet was thus shrouded in mystery, subject to outside speculation. In the late 1970s, the Chinese government began to recruit college graduates to go to Tibet to serve as teachers, technical experts, doctors, cadres, and administrators. Many of these youths were aspiring writers and artists who were interested in chasing their own dreams while working for the government. Through their writings and their art, Tibet enters the Chinese consciousness with a new image. Up to this point, Tibet, in the minds of the Chinese, had been a medieval, backward society, a view no doubt created by the Communist propaganda machine to legitimize “liberating” Tibet in the 1950s from the shackles of feudalism. Half a century later, Tibet acquired a new image, reinvented mostly by these young, romantic artists

and writers. They came to discover a new Tibet, one that was associated with mysticism, the spirit, the soul, the meaning of life. This new perception of Tibet was very likely influenced by the vision held in the West that regards the old Tibet as an idyllic paradise, the spiritual backyard of humanity, the last oasis of mankind. In the past, Tibet had cast its spell on western travelers; the same magic now beckoned the Chinese youth. One of Ma Lihua's colleagues, Ma Yuan, a fiction writer, offers this testimony: "Before thirty, I had a big dream- to be a writer. When I turned thirty, exactly one year after my arrival in Tibet, I realized that my dream was becoming reality." (Ma Yuan, p. 1)

Ma Lihua came to Tibet dreaming the same dream, enveloped by the same aura. Unlike Zhang Chengzhi's barren yellow loess, Tibet, with its stunning and diverse landscape and its rich religious and cultural traditions, holds a powerful appeal to its visitors. Upon arrival in Tibet, Ma Lihua was immediately captivated. A starry-eyed poet in love with the land and its people, she saw "nothing but beauty" around her:

No one called on me; I came to
the grassland myself.
It was a fresh green season that
still had snow and storms,
Majestic mornings and brilliant
dusks,
And the rustlings of tiny flowers
that plucked the string of my
heart.
The grassland is a star-studded
sky.
When dark blue fades, bright
green glistens.
The herdsmen are the nature that
can sing.
We are the nature that can write
poetry.
No matter how much suffering
there is,
We will fill it with poetics.
Forever romantic, that is in all
of us.
(<http://club.sohu.com/read-yihuo.2352-0-0.html>)

She was in awe of the expansive natural beauty; she admired the Tibetans for their endurance and strength. Her belief in cultural relativism allowed her to regard the nomadic families living in the harsh environment of northern Tibet as occupiers of a corner of the earth on

She was in awe of the expansive natural beauty; she admired the Tibetans for their endurance and strength. Her belief in cultural relativism allowed her to regard the nomadic families living in the harsh environment of northern Tibet as occupiers of a corner of the earth on behalf of humanity, the last warriors who refused to retreat from the ancestral land (Ma, p.118).

behalf of humanity, the last warriors who refused to retreat from the ancestral land (Ma, p.118).

While Zhang Chengzhi found religious faith in extreme poverty and hardship, Ma Lihua mainly saw "beauty in suffering" (Ma, p. 8). She would later remark that her vision of the land at this poetic phase was pre-conceived and it had little to do with the reality. Later as she learned the Tibetan language, though never getting to the point where she was fluent, assimilated to some extent to Tibetan culture, and most importantly traversed the diverse land of the region, Ma Lihua became in some small measure a "Tibetan." She now found herself in an ambiguous position of being neither an outsider nor an insider. As an outsider, one could take one of the two positions: a passionate admirer or an objective observer. She had been both. As an insider, one would likely have no trouble understanding the esoteric practices that made the devout resign to fate, an aspect of Tibetan culture Ma Lihua came to question, though ever so cautiously. In *The Soul Is like Wind*, she explains the change in her, "If I had left Tibet after writing *Glimpses of Northern Tibet*... if I had not gone deep into the rural communities... if I had not seen the loss in the eyes of worshippers in Zantang Village... if I had not met the pilgrims prostrating on snow and ice ... if I had not known the monks and nuns in Qingpu and Dezhong ... I would have kept in my memory only the beautiful Tibet." (Ma, p. 698-99). She is pained by the conditions of their existence and the high cost they pay in exchange for a promise of a better afterlife. She has trouble accepting this way of life, although she understands the importance of religion: Sure, the belief in the soul and afterlife

has its rightful place, just like heaven in Christianity and Islam.

But it is worrisome and it gives me many sleepless nights that the belief in the soul and afterlife has so profoundly affected a whole region and a whole people, shaping a whole society, generation after generation.

Who has benefited from this?

The ordinary people should have lived a better life.

Life is such a great and precious gift from the creator. We have only one life. Even if there is afterlife, we should treat this one as the only one given to us. (Ma, p. 695)

While my students believe the sincerity and good intention of Ma's, they are not sympathetic to her view of Tibetan Buddhism. Here the comparison with Zhang Chengzhi is especially meaningful. Like Zhang, Ma has found that most religions exist among the most economically deprived. While Zhang is troubled by the extreme poverty among the Huis and Salars, their unshakable spirituality has left a much stronger impression on him. He never attempts to attribute poverty to religious belief; quite the contrary, he believes that adversity helps strengthen Jahriyas' faith in God, for the only hope and comfort for the destitute and downtrodden lies in the afterlife. Ma Lihua's humanistic impulses, on the other hand, lead her to question the impact of religion in the economic conditions of a community. The deeper she travels into Tibet, the less she is sure of her ability to understand its most devout believers. Perhaps Zhang Chengzhi is right when he questions how an atheist can truly understand the soul of a religious people.

At one point in her travels, Ma Lihua maintains the position of a cultural relativist and insists on observing and describing, not judging. The more "Tibetan" she becomes, the more hesitant she is to remain impartial. She is no longer able to treat Tibetan Buddhism as purely an academic interest, for "[it] has evolved in my mind into a series of, familiar names and faces, some unforgettable scenes of life." (Ma, p. 694) Although she holds Buddhism in the highest esteem, for it is "the most tolerant religion I know of." (Ma, p. 694), she is acutely aware of an

unbridgeable gap with the pious pilgrims and she finds it impossible to enter their spiritual interior. She admits that her understanding of Tibetan Buddhism is limited. However, judging from her book *The Soul Is like Wind*, we can see that she does have a rather solid grasp of Tibetan Buddhism, knowing much more than the average Buddhist.

What she lacks is not intellectual understanding, which she undoubtedly possesses, but faith. She does not accept fate and believes religion is for the weak who need the comfort of hope. (Ma, p. 704) On the other hand, she marvels at the serenity found on the faces of those who are most religious, such as the elderly pilgrims she and her television crew follows for two months. For them and others, such as the ascetic nuns and monks, who have given up on all pursuits of material comforts in this life in order to secure a better place after death, she feels enormous admiration but also pain. "What if afterlife does not exist? Would they then have missed too much?" she ponders (p. 675). She finds herself caught in a deep paradox. She is excited to discover an old village, "a living fossil, a corner far removed from modern civilization" (p. 701); she is saddened to witness the difficulties members confront in their daily lives. Moreover, the dilemma is painfully personal. She wishes to be a scholar, standing from a distance to observe and describe Tibet, but her feelings and emotions get in the way; she wants to remain a poet, filled with excitement and passion, continuing to sing praises of the beauty of Tibet, but she has seen too much and is no longer able to turn suffering into aesthetics.

Aware of the traps of modernity and appreciative of age-old traditions, Ma Lihua nevertheless comes down on the side of "progress." All she wants, she writes, "is for my fellow human beings on the Tibetan Plateau ... to enjoy all the achievements of civilization of the mankind. Only when Tibetan traditions are appreciated under such conditions could I rid myself off the feeling of guilt and the risk of losing the sense of justice and conscience of a writer from Tibet." (p. 700).

However, when Tibet becomes another Guangdong, will Tibet be the

same Tibet? The answer is no. What would the solution be for such a dilemma? Ma Lihua has no answer. Her ambivalence is evident as she concludes *The Soul Is like Wind*, calling it a book that has not found "its anchor," for the changes that have taken place within her are not "fixed" (Ma, p. 705). In other words, the quest and questioning will go on and she will most likely continue to oscillate between her appreciation for traditional values, including Tibetan Buddhism, and her desire for modernity. What is troubling, though, is that Ma Lihua shows no trace of acknowledgement that the "project of progress" is inextricably associated with the Chinese government's effort to consolidate Tibet into the nation-state of People's Republic of China, a controversial undertaking.

In the end, she admits that Tibet has changed her, turning her into a contemplative person, but she has not changed Tibet. Who is she to that land, she asks herself, "a poet on the road who delayed her departure time and again and whose enthusiasm lingered too long? A nosy traveler who liked to poke into other people's secrets of life? An obsessed pilgrim who threw herself wholeheartedly into the journey but refused to be enlightened?" (Preface to *Zouguo Xizang*, p. 1)

In comparison, Zhang Chengzhi's world is much simpler, filled with fewer ambiguities. He faces no ambivalence toward the people he writes about. He shares not only their values but also their religious fervor. Coming from the Muslim background may

have something to do with it, but more importantly, what the Jahriyas represent coincides with Zhang Cheng's conviction in moral absolutism, and his persistent crusade against banality. Lacking Zhang Chengzhi's certitude, Ma Lihua appears the more familiar of the two. Her good intentions might sometimes be misplaced, but they are as sincere as are Zhang's. Zhang Chengzhi leaves no room to doubt his right and his ability to speak for the Jahriyas—he has been given a license to do so. Aware of her limitations, Ma Lihua

not only admits her inability to penetrate the Tibetan mind but also expresses doubts about her own feelings. Zhang Chengzhi wishes to restructure a civilization; Ma Lihua is much more modest: she wants to take us to the scenes she visited, presenting us with all their complexities, leaving it to us to make a moral judgment. Her Tibet is not a single abstraction; it is an ecologically and culturally diverse place. There is no one single Tibetan culture that can be summarized by a simple definition. Traditionalists and modernists share the same space; ascetic lamas and disco dancers compete for our attention; Chinese cadres and Tibetan Communist Party leaders tend to the same people in need of help. Her Tibet is a Tibet seen from the views of a Chinese woman, a person who has lived there for twenty-one years, a Chinese who has gone to all its corners, but has only scratched its surface. The most valuable lesson we can learn from Ma Lihua is that it is not possible to experience the totality of Tibet by one person or in one book. The conception of Tibet must be individually defined. One must acquire a critical eye that casts doubt on all forms of signification, including one's own, particularly when one deals with the subject of the soul. Ma Lihua has shown us, through her own example, how important and challenging it is to do so.

Although they represent different perspectives, Zhang Chengzhi and Ma Lihua bring to contemporary Chinese society a badly needed dose of medicine through their writings on cross-cultural experiences. In his encounter with the Jahriyas, what Zhang Chengzhi has found is, in his view, an answer that addresses the lack of spirituality in Chinese life; in her interactions with the Tibetans, Ma Lihua has discovered for her readers

a group of souls that possess such eternity, a tribe that has erased all limits and individual consciousness... [They] do not need a surname, not to mention the continuation of a family line and the accumulation of wealth. [They] do not know competition and what it entails: worries, anxieties, loss, confusion, misery, crisis, and despondence ... [They] worship nature; they treat all forms of life equally; they are not aware of their own

[Ma] wants to remain a poet, filled with excitement and passion, continuing to sing praises of the beauty of Tibet, but she has seen too much and is no longer able to turn suffering into aesthetics.

poverty; they have kindness and sympathy for all people in the world, no matter how much wealthier they may be. (Ma, p. 693)

Where are they? They are not in Lhasa, not in the villages and towns that have been exposed to modernity. They are certainly not in the Chinese interior. They are in the places where light is still provided by a butter lamp and a cooking pot is still made with tools used in the Neolithic Age. They are in Zanyu or Zantang, in the Xuerong valley or other similar places in rural Tibet. To the increasingly commercialized and secular Chinese who live in modern cities, the Jahriyas and the Tibetans provide a mirror through which they can look into their own souls, even if it is for a fleeting moment.

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Un-Othering Minorities in Chinese History

Brian R. Dott, Whitman College

For this paper I explore the ways in which I integrate minorities into my courses on Chinese History. For me this is a work in progress, and I am always searching for additional opportunities in which to move toward "un-othering" minorities.

I accomplish the integration of minorities into my courses with varying degrees of success. The two introductory-level courses I teach, Early and Modern East Asian History (divided at 1600) include the study of China, Japan, Korea, and Vietnam. Given the inherent survey nature of these courses, I have much less opportunity to integrate the study of minorities into the curriculum than in my upper level courses, Early China and Modern China. At the other extreme, I have also taught a senior-level seminar on ethnicity and race in Qing China. In addition, I incorporate discussions of gender issues in all of my classes and I am pleased that these efforts occasionally dovetail nicely with the discussions about minority groups. In this paper I will concentrate on how minorities are treated in my survey courses. While I include much social and cultural history in all of my courses, for the purpose of this talk, I will be concentrating on political history. Since much of the "othering" of minorities throughout Chinese history resulted from the military and political subjugation of those groups, it follows that one way to pursue an "un-othering" of minorities is to demonstrate that at various times, they too had military and political clout.

For all of my courses, I begin with discussions of what is/was "China"? As we

all know, the boundaries of what is referred to as "China" were constantly in flux. Here we can see an example of how current reality impacts upon how we think about history. Traditionally, most courses on China have focused on the core area within the current borders of the People's Republic of China (the area dominated by the ethnic group labeled "Han"). Thus, the histories of Tibet, Mongolia, Xinjiang or Manchuria are usually only touched upon when those areas were under the political control of a government centered within "Inner China" or "China Proper." In this context I show the students a series of maps demarcating the boundaries of several of the dynasties of China, demonstrating the difficulty of defining a particular physical space as "China" throughout history. In addition, I also ask the students to regularly question how much control the center really had at the edges of its empire. I like to use the term "empire" since it implies the conquering of one group by another. So, along those lines, I also ask them to keep observing the differences among people living within the borders.

Some of the difficulties that we encounter when trying to integrate minorities into courses on Chinese history derive from the historical realities of the marginalization of minorities in the People's Republic of China as well as the lasting influences of Han nationalism. Han

Traditionally, most courses on China have focused on the core area within the current borders of the People's Republic of China (the area dominated by the ethnic group labeled "Han"). Thus, the histories of Tibet, Mongolia, Xinjiang or Manchuria are usually only touched upon when those areas were under the political control of a government centered within "Inner China" or "China Proper." In this context I show the students a series of maps demarcating the boundaries of several of the dynasties of China, demonstrating the difficulty of defining a particular physical space as "China" throughout history.

nationalism, which emerged in China in the late 19th century has, until quite recently, dominated interpretations of Chinese history that prioritize the importance of Han dominated dynasties and endorse the "sinicization" hypothesis for non-Han dynasties. The "sinicization" hypothesis builds upon the assumption that non-Han peoples wanted to rule China because they were attracted to China by a superior Han culture. In addition, according to this theory, the success or longevity of a particular non-Han dynasty was directly related to how sinicized it became.

I introduce this model as a practical lesson in historiography, getting the students to think about how modern views can have an impact upon the interpretation of the past. I begin the late Neolithic period

by debunking the theory that Chinese civilization emerged solely in the Yellow River valley. I first explain the older theory in which Han civilization was equated with Chinese civilization. In this traditional model, Chinese civilization was seen to have begun in what was perceived to be the heartland of the Han. Here recent archeological discoveries such as jade carving technology well North of the Yellow River and the bronze technology of the Sanxingdui culture centered in Sichuan are compelling examples that demonstrate to the students that there were multiple centers with enough advanced technology, organization and hierarchy to develop jade and bronze industries.

Another stereotype that I try to lay to rest early on in the courses is the assumption that the “Han Chinese” were homogeneous. Here, distinctions in class, gender, and region are stressed. When discussing regional differences,

I begin by mentioning major contrasts in climate and geography. For example, I explain major differences in social structure between growing wheat in the dry north, versus growing rice in wet paddies in the south. In addition, I have the students read about G. William Skinner’s model of macro-regions. While Skinner developed his model examining the modern period, many of the elements he discusses were also relevant to earlier periods.¹ Another example I like to use for demonstrating regional difference within the “Han Chinese” population is the practice of secondary burial, common in parts of Southern China. Most Northern Chinese are horrified by this practice. By deconstructing the monolithic nature of Han culture, the “otherness” associated with minorities begins to resemble difference within Han culture, and can be put into an appropriate perspective.

One of the characteristics of Chinese culture that is often held up as proof of the superiority of that culture over neighboring groups was the invention and use of written language. While many have argued that a common written language helped to hold China together, it is important to point out to students that the spoken language or dialect varied considerably from region to region, even to the extent that many of the

variants were and still are mutually unintelligible. I use this as another example to demonstrate regional difference. Korean, Vietnamese and Japanese peoples also used Chinese characters for centuries, but we do not treat them as belonging to a single ethnic group. Therefore, while we would not expect to find the same degree of difference between the Han living in southern China and the Han living in northern China as we would between the

In this traditional model, Chinese civilization was seen to have begun in what was perceived to be the heartland of the Han. Here recent archeological discoveries such as jade carving technology well North of the Yellow River and the bronze technology of the Sanxingdui culture centered in Sichuan are compelling examples that demonstrate to the students that there were multiple centers with enough advanced technology, organization and hierarchy to develop jade and bronze industries.

Han and Japanese peoples, there are nonetheless differences worth exploring. In terms of written languages, I explain that the arrival of Buddhism in China awoke many to the realization that other highly advanced, and literate cultures existed. I also note that many groups that are now part of China developed their own writing systems, including the Tibetans, Uighurs, Mongols, Manchus, and Naxi, for example.

Below, I will give some more specific examples where I use information about minorities to enhance the study of Chinese history during various time periods.

Neolithic: As I already mentioned, in this section I emphasize multiple centers of development (especially the Sanxingdui culture).

Pre-unification: The small size of the areas controlled by early dynasties, particularly the Shang and Zhou, demonstrates that much of what we now consider to be China was controlled by non-Han groups from the very beginning.

Early Empire: Both the Qin and Han states were threatened militarily by the Xiongnu. The Xiongnu were a loose affiliation of nomadic tribes who moved through the territories just north of the Qin and Han states. The Xiongnu had quick striking cavalry which they used very effectively to raid the settled, agrarian

Chinese communities. Qin and Han relations with the Xiongnu created precedents for how other Chinese states would deal with threats from later nomadic groups such as the Mongols. The Xiongnu used the threat of continued attack to gain lucrative tribute agreements as well as promises to send Han princesses to marry Xiongnu leaders. Such intermarriage is a good example of the difficulty in relying upon simplistic ethnic categorization, a theme I stress throughout my courses.

I believe it is important to emphasize the fact that the famous Silk Road, in addition to acting as a conduit for dispersing silk as far as the Roman Empire, also brought many things into China, including glass, many of the popular so-called “Chinese” musical instruments, and acrobatics. Particularly in the early survey course, where I emphasize contacts between the different cultures in East Asia, I introduce the Kingdom of Nam Viet (~250 BCE – 111 BCE) which consisted of the northern part of modern-day Vietnam, and most of the modern provinces of Guangdong and Guangxi. The culture of this kingdom was an amalgamation of southern Han and Vietnamese.

Period of Disunity: There are two main themes relating to minorities that I stress for this period. The first is the spread of Buddhism. While Buddhism first arrived in China in the first century CE, it did not become widely popular until after the collapse of the Han dynasty. As I mentioned earlier, the arrival of a religion with complex texts written in a rich language other than Chinese brought some Chinese to the realization that their culture was not the only one to have a writing system and a rich history and culture. In addition, the introduction of Buddhism into China could not have occurred without the intermediary of many non-Han peoples living along the Silk Road between China and India, many of whom acted as the first translators of Buddhist texts into Chinese. Thus, Buddhism, which in subsequent periods is seen as a quintessential characteristic of the Chinese, was a foreign religion introduced into China by peoples who were the predecessors of minority groups later living in China.

The second theme that I address is the fact that many of the short-lived regimes during this period, especially those in the north, were ruled by non-Han groups. Within this context it is important to emphasize that, while many of these groups

adopted some aspects of Chinese culture, the Han were equally influenced by these cultures. Interestingly, tying these two points together, many of the non-Chinese rulers in the north were avid sponsors of Buddhism, precisely because it was not Chinese and, as Valerie Hansen notes, it “offered the non-Chinese rulers an alternative to Confucianism, which empowered literate Chinese officials.”²

Sui-Tang: Ruling families of both of these dynastic houses were ethnically a mix of Han and various Turkic groups to the north. Thus, the Tang, as seen by many as one of the heights of Han culture, was founded by a general who was only partially Han. Another important characteristic of the Tang dynasty was the cosmopolitan nature of the capital. Estimates put the number of non-Han living in the capital at one-third of the population. In addition to Daoist and Buddhist temples, the capital also contained Zoroastrian, Manichaeic and Nestorian Christian temples or churches.

The Korean kingdom of Koguryō provides an example similar to that of Nam Viet, mentioned earlier. The state of Koguryō consisted of the northern part of the Korean peninsula and much of what is now considered to be Manchuria. This state militarily repulsed both Sui and Tang troops before falling to an alliance of the Tang and another Korean state, the Silla. Koguryō is another interesting example of how contemporary politics and borders impact historiography. China has recently requested UNESCO World Heritage Site status for several Koguryō sites in Manchuria, claiming that they represent Chinese culture, which of course has outraged the Koreans who see Koguryō as Korean.

In 763, during a period of unrest and political schism under the Tang Dynasty, Tibetan troops entered the capital and looted it for two weeks before withdrawing. Tibetan troops continued to attack the Tang capital every autumn for the next 20 years. Thus, by the 8th century Tibet had become China’s most powerful neighbor. Its troops continued to plague China until the 9th century when it fell into disunity.³

Song Period: Throughout the period of the Northern and Southern Song significant territories in the north and west were ruled by non-Han dynasties: the Liao, Xi Xia and Jin. While I cover all of these regimes and cultures in the upper-level

course, for the survey I concentrate on the Jurchen who ruled the Jin, because they were the ones who conquered roughly half of the Song territory in 1126.

Mongols: For both of the pre-1600 courses I spend a significant amount of time studying the Mongols. I begin with legends surrounding the birth and early life of Chinggis Khan, examine the formation of the trans-continental empire and continue with the Mongols’ on-going threats during the Ming and the influences of Mongol rule on Zhu Yuanzhang and his successors. I also link the Mongols back to the Xiongnu. The unit on the Mongols is also a good example of the merging of the teaching of gender and minorities. The most poignant example here is footbinding. Mongol women did not practice footbinding. Indeed, the Mongols viewed this Han practice as barbaric, while the Han saw the practice as a concrete example of their cultural superiority.

Manchus: The Qing period is probably the one where I am most successful at integrating minorities. The Manchus made up only about 2% of the population of the empire they ruled over. By the 18th century they came to see themselves as the rulers of the so-called Five Peoples: Manchus, Mongols, Tibetans, Han Chinese and Uighurs. In both of the modern courses I explore all four of these minorities as well as the influences and relationships between the Manchus and the Han. In addition, we also study further minority groups including the Hui (Moslems), Miao and Hakka. I examine the marginalized Hakka in the context of the Taiping civil war, which allows for a fascinating and complex analysis of ethnic interactions. For the later 19th century I spend a fair amount of time examining the creation of Han nationalism and the implications that this had for minority groups. For the upper-level course, I have the students read a series of articles arguing pro and con positions for the sinicization hypothesis.⁴

Twentieth-Century: The governments of both the Republic and the People’s Republic saw themselves as the heirs of the territory ruled by the Qing, and by default rulers over the same Five Peoples, with the major difference that the rulers were now majority Han. Both regimes marginalized and sometimes antagonized minorities. For the PRC we discuss the establishment of the so-called

“autonomous zones,” comparing this policy to the loose rule which the Manchus utilized in Outer China. For the upper-level class, I assign an essay by Louisa Schein on internal Orientalism, and in both classes, I refer to her example of the use of minority images on PRC currency.⁵ One further policy I explore is the impact of not applying the one-child family planning policy to minority families.

This rather brief outline gives a general idea as to how I integrate the study of minorities into my teaching, and I welcome input about ways to improve upon these attempts. Two recent textbooks I use make the incorporation of minorities into histories of China much easier for the upper-level courses:

Hansen, Valery. *The Open Empire: A History of China to 1600*. (New York: W.W. Norton, 2000).

Schoppa, R. Keith. *Revolution and Its Past: Identities and Change in Modern Chinese History*. (Upper Saddle River, NJ: Prentice Hall, 2002).

Endnotes

¹For a good overview of the characteristics of Skinner’s macro-regions see R. Keith Schoppa, *Revolution and Its Past: Identities and Change in Modern Chinese History* (Upper Saddle River, NJ: Prentice Hall, 2002), 14-23.

²Valery Hansen, *The Open Empire: A History of China to 1600* (New York: W.W. Norton, 2000), 159.

³Hansen, 227.

⁴I use a series of three articles, read in chronological order: Ho Ping-ti, “The Significance of the Ch’ing Period in Chinese History,” *Journal of Asian Studies* 26.2 (Feb. 1967): 189-195. Evelyn S. Rawski, “Presidential Address: Reenvisioning the Qing: The Significance of the Qing in Chinese History” *Journal of Asian Studies* 55.4 (Nov. 1996): 829-850. Ho Ping-Ti, “In Defense of Sinicization: A Rebuttal of Evelyn Rawski’s ‘Reenvisioning the Qing,’” *Journal of Asian Studies* 57.1 (Feb. 1998): 123-155.

⁵Louisa Schein, “Gender and Internal Orientalism in China,” *Modern China* 23.1 (Jan. 1997): 69-98. Also reprinted in Susan Brownell and Jeffery Wasserstrom, eds., *Chinese Femininities / Chinese Masculinities: A Reader* (Berkeley: University of California Press, 2002), 385-411.

Scholars at Risk and Asian Studies

Irv Epstein, Illinois Wesleyan University

For the past five years, an international initiative called Scholars at Risk (SAR) has provided opportunities for overseas academics and intellectuals to teach in American colleges and universities. For institutions attempting to diversify their faculty and broaden their Asian Studies offerings, Scholars at Risk might provide short-term assistance—while simultaneously providing help to a refugee in need.

As stated on its website, “Scholars at Risk is an international network of universities and colleges working to promote academic freedom and to defend the human rights of scholars worldwide. The network arranges short-term academic positions for scholars of any discipline and from any country who suffer violence or other threats because of their work, prominence, or exercise of basic rights. Since 2000, SAR has worked on more than 700 requests for assistance from scholars from more than 90 countries around the world, intervening in more than 100 cases and arranging positions for dozens of scholars.”¹ This year, there are 30-40

scholars who have been placed in academic institutions in the U.S. and internationally, 34% of whom are from Asia.

Last year, Illinois Wesleyan University, as a founding member of SAR, sought to strengthen its African Studies Program by extending a year-long faculty appointment to Dr. Tatah Mentan, of Cameroon. We believe that our experience in hosting Dr. Mentan might be of interest to ASIANetwork members who may wish to become directly involved with SAR and sponsor an Asian scholar or take advantage of the other activities promoted by the network.

Upon deciding to become a member of SAR and agreeing to potentially host a scholar at risk, the Illinois Wesleyan faculty and administration believed that as a small, liberal arts institution, it was important to seek scholars who were interested in undergraduate teaching as well as in

pursuing their own research agendas. It was critical to select a scholar whose English was adequate for pedagogical purposes, and it was important to make sure that our scholar would be willing to take advantage of our college environment, participate in a year long orientation for new faculty, serve as a guest speaker in a number of classroom settings, give public lectures, and participate in co-curricular events while teaching selected courses. At the same time, we understood that offering an appointment to a scholar at risk was quite different from simply hiring an adjunct or temporary faculty member. This individual needed to be given the time to complete her/his research projects and seek more permanent employment once the academic year was completed.

Scholars at Risk network arranges short-term academic positions for scholars of any discipline and from any country who suffer violence or other threats because of their work, prominence, or exercise of basic rights.

With these considerations in mind, we canvassed the members of our International Studies faculty, the Acting Dean of the Faculty, and the Acting Provost, and decided to offer support for Dr. Mentan if he agreed to come to our institution and teach at a reduced load for the academic year. Our interest in his case helped Dr. Mentan secure matching financial support from the International Institute of Education’s Scholars Rescue Fund. The fund awards fellowships to institutions for support of scholars at risk and to other individuals in similar circumstances, on a matching basis, up to \$20,000. As a result, we were able to host Dr. Mentan for the 2004-2005 academic year.

While there certainly are challenges in hosting a scholar at risk, we were able to address such challenges successfully and we believe that our entire campus benefited tremendously from Dr. Mentan’s presence. Aware that the mission, purpose, and organization of the small liberal arts college need to be articulated clearly to those unfamiliar with its history and ethos, we invited Dr. Mentan to come to campus in the late spring of 2004. He gave a public lecture and was introduced to the university

and local communities with enough time so as to be able to manage a smooth

Separation from family and relatives, feelings of displacement, and uncertainty regarding one’s future career opportunities are natural concerns often facing scholars at risk, even after securing a temporary university placement. Thus, the inclusive atmosphere that a small liberal arts environment can offer to these scholars is extremely important.

relocation months before the beginning of the new academic year in the fall. Once he arrived, faculty colleagues held social gatherings in his honor, donated a bed and television to help him furnish his apartment, and made a concerted effort to make him feel accepted into the university community. These efforts continued throughout the academic year.

Separation from family and relatives, feelings of displacement, and uncertainty regarding one’s future career opportunities are natural concerns often facing scholars at risk, even after securing a temporary university placement. Thus, the inclusive atmosphere that a small liberal arts environment can offer to these scholars is extremely important. At the same time, it is essential that a scholar at risk not be exoticized because of the difficult, even horrendous experiences she/he may have previously encountered. One must be sensitive to the needs of the scholar, understanding that the decision to share the details of past personal experiences that may include tragic and horrific details must be voluntary and can never be pressured or coerced. In Dr. Mentan’s case, the different constituencies with whom he interacted were sensitive to these concerns.

At the same time, his stay was well publicized throughout the local community, and as a result, Dr. Mentan was interviewed by the local newspaper, appeared on the local NPR affiliate, and gave public

(continued on page 29)

FOR OUR STUDENTS

(Report: 2003/04 ASIANetwork Freeman Student-Faculty Fellows)

Tasting the Seasons: The Suetomi Tradition of Kyōto Sweets

Lisa Johnson, Diana Kusunoki, Lindsey Hayes, and Christine Yang
with Professor Akira Takemoto, Whitman College

Introduction

Normally, when people talk about Japanese sweets (*wagashi*) served at a tea gathering, they emphasize that the sweetness of *wagashi* helps to create a balance with the slightly bitter taste of the tea. They also explain that the *wagashi* help to prepare the stomach in much the same way that people recommend that medicine should be taken with food. To be sure, when tea first arrived in Japan in the 8th century, it was considered a powerful medicine. But in our visit to Kyōto last summer, we learned that *macha* (ceremonial powdered tea) did not have a “bitter” taste, and that no one considered *wagashi* as something to be served “along with” the tea. Indeed, the *Bikōen* tea produced in Uji has a smooth, aromatic, flavor that deserved our careful attention in its own right. It is difficult to understand, therefore, when and where this understanding became part of tea history, but many Japanese people, even today, either insist that *wagashi* are needed because the tea is bitter or explain more philosophically that the *wagashi* help blend two different tastes within one’s mouth, bringing about a harmony and a wholeness that heightens our aesthetic appreciation of a tea gathering. Both explanations however, disregard the history of tea and sweets in Kyōto.

History of Tea and Sweets

Sources from the Heian period (795-1185)—when Kyōto was referred to as Heian the capital of “peace and tranquility,”—tell us of nobles and monks who enjoyed the fragrance and medicinal qualities of tea that allowed them, like their Chinese counterparts

from whom they learned of this beverage, to wash away the cares of the mundane and to enter a more transcendent, spiritual world. In the early Kamakura period, Eisai (1141-1215), the founder of the Rinzai sect of Zen Buddhism, wrote a treatise in which he praised the medicinal qualities of tea. In fact, in addition to bringing tea plants back from China, Eisai extolled the virtues of drinking tea as he discussed the importance of harmonizing the five principal organs in the human body. He wrote that the liver likes acid tastes; the lung, pungent tastes; the heart, bitter tastes; the spleen, sweet tastes; and the kidney, salty tastes. Moreover, since the heart was the central organ, a person needed to drink tea because it provided “the bitter” taste that the heart preferred and needed. So he wrote: “Drink lots of tea, for it will restore your energy and spirits to full strength.”

We know, however, that the Japanese enjoyed tea not just because it had medicinal qualities. The Japanese drank tea because it tasted good, not because it was “bitter” or because it cured illnesses. They drank tea because it became part of an aesthetic experience. People drank tea as they recited poetry, as they listened to birds flying in the distance and cicadas singing as summers came to an end. They enjoyed the fragrance of roasting tea and of pounding tea.

Indeed, tea drinking was an important part of the cultured life of

courtiers who knew when certain flowers would bloom, certain birds would take flight, and certain insects would appear. Each change was noticed and celebrated. Each celebration became an annual occasion when people would prepare and share food and drink in ways that resembled the matching, or *awase*, games that nobles often played. Just as they would compete to judge the quality of a particular tea and to identify where it was grown, tea connoisseurs would entertain their guests by serving tea and preparing certain kinds of food or sweets that would best match



The Whitman College group at Yabe

the quality and the taste of the tea. Aristocratic guests, then, would attend gatherings, not unlike wine-tasting gatherings today, in order to judge, appraise, evaluate, and extol the quality and the taste of fine tea. They would determine refined aesthetic presentation of the tea by noting the ways in which the host matched the tea with appropriate utensils, food, and sweets. Indeed, the host would go to great lengths to surprise his guests and to prompt them to discover something about the season and the occasion. It was in this context, then, that *wagashi* provided another subtle way for hosts to entertain guests with hints about the season.

Kyōto Sweets and the Suetomi Family

In the summer of 2004, when we walked into the “Suetomi,” a shop that specializes in *wagashi* for tea gatherings and other formal events at temples and shrines in Kyōto, we felt as if we had walked back into the Heian period. Although Mr. Yamaguchi Tomizō, the master and owner

of the “Suetomi” has modernized his kitchen to produce Kyōto-sweets (*kyōgashi*), as we listened to him explain his aesthetic, we could not help but recall the ideas that defined Heian period aesthetics.

In Kyōto, today, the grand masters of the major schools of tea ceremony as well as the head priests of the major Buddhist temples refer to Mr. Yamaguchi simply by his shop name: Suetomi-san. When tea masters prepare for a tea gathering or when priests arrange special religious services, they contact Suetomi-san and discuss with him the kinds of sweets (*okashi*) that would both enhance the occasion and connect their invited guests with the colors and spirit of the season. In fact, Suetomi-san carefully remembers the ideals of classical Japan when creating sweets that chronicle the passage of time and celebrate every nuance of seasonal change. That is, he returns to the Heian world (795-1185) of *miyabi* or “refined elegance,” a time when poetic expressions about nature served as the very fabric of daily life. Just as Heian courtiers noted the opening of certain blossoms, the flight of certain birds, the sounds of insects, and the varieties of rain and mist as precise seasonal markers, Suetomi-san travels to different parts of Kyōto to find in nature the inspiration for his designs. Then, by recalling verbal images from classical Japanese poetry, Suetomi-san carefully adds a name for his sweets. In this way, Kyōto Sweets from the Suetomi store (*Suetomi kyōgashi*) have become renown not just for their taste and their color and their shape, but also for the name that Suetomi-san gives to each sweet. These names reflect how Suetomi-san senses the ever-changing seasons, and they introduce this sensibility to the host/guest who will look at, admire, and eat his creations. An “*okashi*” is born when the maker and the partaker both appreciate the “spirit of play” that connects them. Mr. Yamaguchi noted,

It has been said that *wagashi* became a part of Japanese cuisine when Portuguese traders and Jesuit missionaries brought

sugar to Japan in the Momoyama period (1568-1610). Soon after that period, makers of *wagashi* met directly with their customers to discuss the kind of sweet that would best fit the occasion. That is, a *wagashi-maker* originally was someone who followed the



A lesson in tea

directions given to him by someone who was planning to host an event where food and sweets had to be prepared.

Wagashi or *Kyōgashi* thus comes from a word very different from that of snacks or ordinary sweets. Tea masters, monks, business people, and others host events with a *wagashi* that will not only surprise and delight guests, but will also awaken in them the pleasures of seeing and feeling and appreciating the varied aspects of a tea gathering or a special religious gathering. My task, then, is to help the host define the theme for the gathering. And over the years, my customers have given me the opportunity to study traditional Japanese culture and to bring those cultural values into a modern setting.

It was Mr. Yamaguchi’s grandfather who, after learning the tradition of Kyōto Sweets at Kameya Suehiro, established his own shop called “Suetomi” in the 26th year of the Meiji period (1893). “In a city that has a 1200 year history, there are many stores that have preserved the tradition of Kyōto-based sweets. Notes Mr. Yamaguchi,

Our shop has only been in Kyōto for 110 years. We’ve just barely earned citizenship here. Without doubt, we have been blessed to be in a city that has supported and challenged us to provide sweets that would accord with the aesthetically demanding culture of this ancient capital.

Indeed, in addition to serving as the imperial capital of Japan, Ktōto was the center for all the major schools of Japanese Buddhism, and it fostered the growth of tea drinking and tea gatherings. Moreover, Kyōto had a ready supply of the two important ingredients for sweets: good quality rice from nearby Shiga Prefecture and small crimson-colored *azuki* beans from Tanba Prefecture.

In 1970 Mr. Yamaguchi became the third generation master of the Suetomi shop. Born in 1937, he graduated as an economics major in 1960 from Kansai Gakuin University, and after serving as an apprentice at “Matsuzaka Senbei” in the Ginza in Tokyo, he returned to Kyōto to work with his father, Takejirō.

The Sweets of Summer

In the summer of 2004, then, we watched and learned how to make several *kyōgashi*; and, of course, along with a bowl of tea, we ate what we made. Before we visited the Suetomi, our travels took us to different places in Kyōto. In late June, shortly after dusk, fireflies appear particularly along streams that run near temples along the western hills of Kyōto. From early in Japan’s history, people would make special trips to temples like Jingō-ji and Kōzan-ji in Takao, and in the evening, after dinner, they would listen and look for those mysterious fireflies. Mr. Yamaguchi reminisces,

When I was a boy,” says Mr. Yamaguchi, “I used to walk to Shijō street and I would buy fireflies in a small cage made of cloth and wood. You cannot find those *hotaru kago* (“firefly boxes”) anymore, but I know several traditional restaurants that remember that name in preparing dishes of season food. From classical times, because people took the light that exudes from the firefly, as an expression of passion and love, the name of this insect became an important poetic word. In the world of *Kyōgashi*, we try to find ways to suggest a firefly sitting quietly on a leaf, rhythmically sending flash signals to attract males.

When we walked into the large and modern kitchen area where Mr. Yamaguchi makes his sweets, we found an interesting *wagashi* called *Sawabe no hotaru*, literally, “the fireflies by the marsh.” Mr. Yamaguchi first made red azuki bean paste that was shaped into small balls and tinted them the green of early summer leaves. He then made several small bean-shaped azuki and placed them on top of the green dough. Then he covered the entire sweet with a clear arrowroot starch to give it a shiny summery look. But what made this *okashi* more than just another summer treat was the name that Mr. Yamaguchi decided to use. “*Sawabe no hotaru* sounds so very smooth” we thought, and we asked him: “How did you come up with this name?” He smiled and began reciting a poem by Izumi Shikibu which is included in a collection of poetry called *Goshūishū Wakashū Later Collection of Gleanings of Japanese Poetry*, 1086 CE). This collection was celebrated for the number of poems by women poets who had dominated the poetry world for several decades. With no oblique or elegant logic separating the poet from the reader, the poems by Izumi Shikibu presented directly her raw emotions; and Mr. Yamaguchi reminded us that fireflies are often linked in classical poetry with the transcendence of human life. Izumi

Shikibu, then, mourns her dead love, Prince Atsumichi with the following:

mono omoeba

My mind is filled with
thoughts of him,

sawa no hotaru mo

So, I see the firefly of the
marsh

waga mi yori

as my life-spirit,

akugareizuru

Leaving my body behind,

tama ka to zo miru

Flickering off into the
darkness.

Mr. Yamaguchi wraps his azuki-bean “fireflies” in a cool layer of arrowroot gelatin; but the passion in Izumi Shikibu’s poem makes the “fireflies in the marsh” an image of love that cannot be quenched. What a truly enchanting way to enjoy one of the *wagashi* of early summer! Eating the poem, we had entered into a privileged Kyōto world that faces both back to the Heian Period and forward into a very contemporary 2004. We had put ourselves in a delectable “present” but we felt ripe with inheritance. It was just at this point, however, that Mr. Yamaguchi brought us back to reality, helping us to avoid a languid aestheticism and placed us carefully back into the kitchen. Mr. Yamaguchi showed us how to make a hydrangea. “Leave the fireflies and make an *ajisai*, a hydrangea,” he said.

During the rainy season in June we had to agree that there was little that could compare with the beauty of hydrangea laden with drops of rain. Hidden away in Japanese gardens until the 18th century, hydrangeas represent the perfect symbol for the Heian period ideal of *mono-no aware*, that sense of awe and surprise when a person encounters the beauty of change. Deftly and with a practiced hand, Mr. Yamaguchi places a small ball of red azuki beans in the palm of his left hand and proceeds to cover it with small filaments [*nerikiri*] of light purple and white azuki bean paste. Then he drops small squares of clear gelatin [*kanten*] that shine like cool raindrops. In minutes, he produces five hydrangeas, seven hydrangeas.

Our attempts failed miserably, but as Mr. Yamaguchi pointed out, “yours may not look like the ones I made, but they’ll taste just as good.” We had come to eat the “season,” and we left with a more profound understanding that each day brings its own season, and with each day, Mr. Yamaguchi regales the world with different kind of *kyōgashi*. In three hours on a humid and rainy June in 2004, we savored three different kinds of *kyōgashi* and returned from our gilded journey with a better sense of what it means to serve and to present a bowl of tea and a taste of the season.

Scholars at Risk (continued from page 26)

lectures at other universities in the area. A feature article that appeared in the university alumni magazine was posted on Illinois Wesleyan and SAR websites, soliciting more interest in his visit and in the operations of the network.

Ultimately, Illinois Wesleyan University was successful in sponsoring its scholar at risk because the fit between the individual, his departmental affiliation, and the institution was a good one. Even more importantly, many individuals worked diligently to make our scholar’s experience as positive as possible. In this case, students came in contact with a teacher whose variety and depth of experience was moving and significant. Professor Mentan, for example, led and participated in intense discussions and lectures involving the genocide in Darfur, the impact of colonialism upon the African state, and the nature of transnational identities while also teaching foundational courses in comparative and international politics. Our African Studies Program was energized as a result of Dr. Mentan’s presence, and we believe that he appreciated being treated with collegial respect and support.

Although hosting a scholar at risk is the key function of SAR, the organization provides other activities as well. Many institutions that are not in a position to sponsor scholars for an entire academic year still utilize the Scholars at Risk Speaker Series or attend regional and national network conferences and events so as to demonstrate support for the protection of academic freedom on a global basis. At the same time, they have found that participating in SAR activities can strengthen efforts to internationalize the undergraduate curriculum in numerous ways. Illinois Wesleyan, for example, has tapped into the SAR Speaker Series to bring experts to campus whose work has focused upon the treatment of women in Pakistan and in Chechnya. For those of us with specific interests in Asia, participation in SAR is an option that offers a number of exciting possibilities. To obtain additional information about Scholars at Risk, please contact Carla Stuart, Program Officer, at <Carla.Stuart@nyu.edu>. The SAR webpage is footnoted below.

Endnotes

¹ Scholars at Risk Network, <http://www.scholarsatrisk.nyu.edu>

MEDIA RESOURCES

Film Review: *Human Rights in China: The Search for Common Ground*

by Raymond Olson

Sacred Mountain Productions, 2004. 64 minutes.

Rui Zhu

Lake Forest College

Human Rights in China: The Search for Common Ground, by Raymond Olson, professor emeritus of sociology from the College of DuPage, is remarkable for three reasons. First, as discussions involving the protection of human rights in China are complex and emotional, the film manages to put forward different views and perspectives and presents a genuine and poignant dialogue without being overwhelmed by the usual sound and fury that surrounds such discussion. This by itself is a great feat.

Second, the film hosts distinguished voices from various academic disciplines such as Roger Ames (philosophy), Jia Qingguo (international studies), Anthony Yu (humanities), Richard Smith (history) and Jack Donnelly (international studies). John Kamm, the influential executive director of the Dui Hua Foundation, and two Falun Gong practitioners also appear in the film. This collection of remarkable people should be exciting to a student audience who might have read their views but has never seen their faces.



Falun Gong Demonstrators

The debate between Roger Ames and Jack Donnelly is the highlight of the film. The two disagree on almost every point,

and their thinly disguised mutual impatience with one another is a treat for audiences at all levels.

Third, while clearly articulating *general* lines of controversy (such as the debate between universalism and pluralism, and the proper ordering of political versus social and economic rights), the film gives due prominence to two *individual* issues

that are of great significance to sinologists and Asian specialists: China's one-child policy and the persecution of Falun Gong. Allen Zeng, a Falun Gong practitioner, comes off as an articulate and fair-minded speaker and has made a succinct but powerful point about the need for a religious movement based on the persecution of individual citizens. Wang Jiayang, a female professor of Beijing Foreign Studies University, should be, to

an American audience, a surprise advocate for the one-child policy. In arguing for the policy, she seems "calculated" but deeply passionate at the same time, fittingly revealing the emotional complexity of a sensitive issue.

In terms of the persuasive force of the views represented in the film, Roger Ames' pluralism and Jian Qingguo's argument for the priority of second generation rights (social, economic rights such as the right to an education and to employment) over first generation rights (such as freedom of speech and religion), seem to have an upper hand in contrast to Jack Donnelly's universalism. This is not necessarily Donnelly's fault. The film's linkage of universalism to the Universal Declaration of Human Rights is unfortunate and puts Donnelly at a disadvantage because even for many universalists, the Declaration is a messy document. It is more of a political statement than a coherent theoretical position. Jack Donnelly is practically the lone fighter for universalism in the film. He could have been joined by a few intellectual allies who would have been even more effective had they come from within China. In fact, universalism is not necessarily inconsistent with the hierarchical view of rights. If the film conceded the point, universalism would have looked more plausible and less absolutist.

For more information or to purchase a DVD/VHS of *Human Rights in China: The Search for Common Ground*, email brolson@pacifer.com

NEW AND NOTEWORTHY

In this section, we want to highlight institutional and individual accomplishments of ASIANetwork member institutions and their faculty, including, for example, honors awarded, grants received, book published, retirements, and new appointments. We wish a hearty congratulations to all our colleagues!

Central College: Chia Ning, professor of history (China and East Asia), received an SIT summer faculty development fellowship for "Access Mongolia" during June 1-10, 2005 in Ulaanbaatar, The Mongolian People's Republic.

In Spring of 2005, **David Purnell**, assistant professor of English and ESL at Central College received the Huffman award for outstanding support of international studies. For two summers (2004 and 2005), Professor Purnell has led a group of students to conduct an ESL internship program in Zhejiang University, Hangzhou, China.

Colorado College: Our sincere best wishes to **Marianna McJimsey**, the first Executive Director of ASIANetwork on her retirement last May. (See "From the Executive Director" column, page 10)

John Carroll University: Tim Grose who graduated in 2005, was recently granted a year-long Fulbright Fellowship for research in China. Tim is also in the first semester of his graduate program at the University of Virginia. He was a member of the ASIANetwork Freeman Student Faculty Fellows research team led by **Paul Nietupski** that went to China in 2002.

Lake Forest College: Cathy Benton, AN Development Officer, recently published her new book, *God of Desire: Tales of Kamadeva in Sanskrit Story Literature*. *God of Desire* is the newest volume in the SUNY series on Hindu Studies and it is featured prominently on the SUNY Press website where it is noted that this important work "presents Kamadeva, the Hindu god of desire in tales, art, and ritual [and] also covers Kamadeva's appearance in Buddhist lore." As Jeffrey J. Kripal,

author of *Roads of Excess, Palaces of Wisdom: Eroticism and Reflexivity in the Study of Mysticism* states,

Benton provides us with something valuable and important that we did not have before: a book-length study of Kamadeva. Until now, I don't believe anyone has brought these tales together and provided us with a reasonable chronology, a series of convincing readings, and a catalog of their recurring topoi. This is an incredibly useful book that sets the standard in the field.

The University of Notre Dame's Center for Asian Studies has been growing steadily. It began in 1996 with about 8 members and now boasts over 30 members, in 15 departments and units. Students are especially interested in China and Japan, but enthusiasm for South Asia has also increased. Some of the collective academic interests represented within the Center include film, human rights, and religion.

Welcome to ASIANetwork!

We extend our warm welcome to the following institutions that have just recently joined or rejoined the consortium.

Full Members:

New

Haverford College, Haverford, PA
Purchase College—SUNY, Purchase, NY
Sarah Lawrence College, Bronxville, NY
Wells College, Aurora, NY

Returning

Agnes Scott College, Decatur, GA
Drury University, Springfield, MO
Green Mountain College, Poultney, VT
Loras College, Dubuque, IA
Manhattanville College, Purchase, NY
Oglethorpe University, Atlanta, GA
University of North Carolina, Asheville, NC
University of Notre Dame, Notre Dame, IN
Vassar College, Poughkeepsie, NY
Westminster College, Fulton, MO
Williams College, Williamstown, MA

Associate Members:

New

Converse College, Spartanburg, SC
East Tennessee State University Honors College,
Johnson City, TN
University of Florida School of Architecture,
Gainesville, FL

Returning

Temple University, Philadelphia, PA

Affiliate Organizations:

New

Eastbridge, A Non-Profit Corporation, Norwalk, CT
Myanmar Foundation for Analytic Education,
Edmonds, WA
School for International Training, Brattleboro, VT

14th Annual ASIANetwork Conference
April 21-23, 2006

KEYNOTE SPEAKERS

Richard Bresnahan

Master Potter and Artist-in-Residence,
Saint John's University, Minnesota

*“Ancient Fires to a Humane Future:
Asia as the Foundation to Twenty-first Century Environmentalism”*

Fred de Sam Lazaro

International Correspondent, *The NewsHour with Jim Lehrer*, and contributing
correspondent, *Religion and Ethics Newsweekly*, both of PBS

“Making Distant Stories Relevant”



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