

# ASIANetwork EXCHANGE

Vol. XIV, No. 2 Winter 2006

## 15th Annual ASIANetwork Conference

April 20-22, 2007

Hickory Ridge Marriott Conference Hotel, Lisle, Illinois

### Invitation from the ASIANetwork Board Vice-Chair Donald Clark

The ASIANetwork Board is very pleased to invite you to attend the 15<sup>th</sup> Annual ASIANetwork Conference which will be held at the Hickory Ridge Marriott Conference Hotel in Lisle, Illinois, just west of Chicago, from Friday April 20 through lunch on Sunday, April 22, 2007. 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 at the undergraduate level.

Once again this year the conference will begin on Friday with a day tour of Asia-related sites in the Chicago area, led by Professor **Norm Moline** of Augustana College. Members who have not had the pleasure of Norm's long and personal experience with Chicago and its history will want to arrive early at Hickory Ridge, in time to leave on the bus that departs at 8:00 Friday morning. The bus will return to Hickory Ridge no later than 5:00 p.m. The cost of the tour that includes lunch is a bargain at \$35. Space is limited, so sign up early. (See page 6 for details).

The conference begins officially with dinner on Friday evening, followed by an address by **Bardwell Smith**, the John W. Nason Professor Emeritus of Asian Studies at Carleton College. Professor Smith is known for his work on Buddhist studies in south and southeast Asia, but he is also a gifted speaker on religious and social consciousness in many other contexts, including America after the tragic events of September 11<sup>th</sup>. Members will not want to miss his talk entitled "Beyond Stereotyping: The Enemy has a Face."

**Dorothy Ko** of Columbia University is our Saturday morning plenary speaker. Professor Ko, born in Hong Kong, is a cultural historian of early modern China, with special interests in the history of Chinese women. Her recent book *Cinderella's Sisters: A Revisionist History of Footbinding* (California, 2005), is already a classic not only on footbinding itself but on the relationship between the body, language, and historical reality.

On Saturday evening after dinner our second keynote speaker will be **Wendy Doniger** of the University of Chicago. Professor Doniger is already well known to many ASIANetwork members, as a past president of the Association for Asian Studies, for her translations of Sanskrit texts including the *Rig Veda*, *Laws of Manu*, and *Kamasutra*, and for her more recent interpretive works such as the recent book *The Woman Who Pretended To Be Who She Was*. Her talk, which is about her own experiences as an Asianist, is entitled "How my Life Imitated My Art, or, How A Sanskritist Masqueraded as a Historian of Religions."

The Program Committee and the Board of ASIANetwork are grateful to the membership for their fine response to the call for papers and for the excellent papers and panels they have placed on the program. We have an outstanding mix of scholarly panels, roundtables, teaching sessions, and poster presentations in addition to the cultural presentation that ASIANetwork Executive Director **Teddy Amoloza** has arranged for us on Saturday evening, which features high school graduates from Mindanao in Southern Philippines. We are looking forward to welcoming you to Hickory Ridge this year and to many enjoyable and productive conversations through the weekend.

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**ASIANetwork** is a consortium of over one hundred seventy North American colleges and universities 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.



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: **February 1** for the Spring issue, **July 1** for the Fall issue, and **November 1** for the Winter 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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# 2007 ASIANetwork Conference Program

## Friday, April 20

- 8:00 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, Board Room, Hickory Ridge  
 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
- 8:00 p.m. – 9:30 p.m. Welcome by Phyllis Larson, ASIANetwork Board Chair  
**Keynote address: Bardwell Smith, Carleton College**  
*Beyond Stereotyping: The Enemy has a Face*  
 Introduction by: Phyllis Larson, St. Olaf College, ASIANetwork Board Chair
- 9:35 p.m. – 10:15 p.m. Orientation Session for 2007 Student-Faculty Fellows Faculty Recipients  
 Convener: Van Symons, Augustana College

## Saturday, April 21

- 7:00 a.m. – 8:30 a.m. Buffet Breakfast
- 8:30 a.m. - 10:00 a.m. **Plenary Speaker: Dorothy Ko, Barnard College**  
*Perspectives on Footbinding*  
 Introduction by: Donald N. Clark, Trinity University, ASIANetwork Board Vice-Chair
- 10:00 a.m. - 10:15 a.m. Refreshments

## 10:15-11:45 a.m. Concurrent Panel Sessions

1. ***Shikoku Pilgrimage: Following the Daishi's Footsteps as Scholars and Pilgrims***  
 Chair: Jennifer Oldstone-Moore, Wittenberg University  
 Panelists:  
 Jennifer Oldstone-Moore, Wittenberg University: "Experiential Learning and Religious Orthopraxy: Researcher as *Henro* at the 88 Sacred Places of Shikoku"  
 Kimie James [Vance], Wittenberg University: "Commercialization and the Shikoku Pilgrimage"  
 Zachariah Simon, Wittenberg University: "The Modern *Henro* on the Kobo Daishi Pilgrimage"
2. ***Crossing Boundaries: Teaching Film as Text in Asian History, Literature, Music, and Politics Courses***  
 Chair: Joan Ericson, Colorado College  
 Panelists:  
 Nilanjana Bhattacharjya, Colorado College: "But it has some good songs. . . (Introducing Students to the Aesthetics of the Popular Hindi Film Through Music)"  
 Joan Ericson, Colorado College: "Crossing Disciplines: Is this Politics or Literature?"  
 Hong Jiang, Colorado College: "Focus on Chinese Films"  
 Donald N. Clark, Trinity University: "Korean Cinema: Using Film as a Historical Text"
3. ***Incorporating Teaching about Traditional Chinese Medicine in First Year Seminar and Global Health Courses***  
 Chair: Teddy O. Amoloza, Illinois Wesleyan University  
 Panelists:  
 Susan Orpett Long, John Carroll University: "Teaching Traditional Chinese Medicine in First Year Seminar"  
 Sarita Bhalotra, Brandeis University: "Babies and Bathwater: The Challenge of Incorporating Useful Practices from Traditional Systems of Medicine"  
 Christopher Hall, Berry College: "Incorporation of a Study Abroad Program in Traditional Chinese Medicine as Part of a Pre-Medical Curriculum"  
 Kristy Maher, Furman University: "Teaching Traditional Chinese Medicine as Part of a Global Health First Year Seminar"

#### 4. *Asian American Experience Roundtable*

Chair: T. James Kodera, Wellesley College

Participants:

Gita Rajan, Fairfield University: "The South Asian Experience in America: A Reappraisal"

Zhigang Liu, Simmons College: "Chinese Americans and the Search for Identity"

P. Richard Bohr, College of St. Benedict/ St. John's University: "The Uneasy Relationship Between Asian Studies and Asian American Studies"

T. James Kodera, Wellesley College: "Why Asian American Studies Matter: Challenges and Promises in the Undergraduate Curriculum"

12:00-1:15 p.m. Lunch

### 1:30-3:00 p.m. Concurrent panel sessions

#### 5. *Teaching and Learning in Vietnam and the USA*

Chair: Paul Nietupski, John Carroll University

Participants:

Truong Thi Kim Chuyen, University of Social Sciences and Humanities, Ho Chi Minh City (visiting at Milliken University)

Lam Thi My Dzung, University of Social Sciences and Humanities, Hanoi (visiting at Marlboro College)

Nguyen Thi Tuyet Oanh, University of Social Sciences and Humanities, Ho Chi Minh City (visiting at Edgewood College)

Nguyen Van Suu, University of Social Sciences and Humanities, Ho Chi Minh City (visiting at Whitman College)

Tran Le Hoa Tranh, University of Social Sciences and Humanities, Ho Chi Minh City (visiting at the University of Findlay)

#### 6. *Ordinary People: The Search for Ordinary Lives in Constructing Asia Past and Present*

Chair: Suzanne Wilson Barnett, University of Puget Sound

Panelists:

Dorothy V. Borei, Guilford College: "Colonialism as Rape: Pramoedya's *This Earth of Mankind*"

Nick Kontogeorgopoulos, University of Puget Sound: "One Step Forward, Two Steps Back: Representations of Chinese Factory Workers in 'Mardi Gras: Made in China'"

Suzanne Wilson Barnett, University of Puget Sound: "The Past as Experienced: 'Ordinary Japanese' and the War"

Discussant: Samuel H. Yamashita, Pomona College

#### 7. *Roundtable: Using the Silk Road—Crossing Disciplines and the Globe to Reach Colleagues and Students*

Chair: Joan O'Mara, Washington and Lee University

Participants:

Rebecca Wendelken, Methodist College:

Jackie Moore, Austin College

Richard Guzman, North Central College

Hirsh Diamant, Evergreen State College

#### 8. *Multimedia Approaches to Teaching Asian Studies*

Chair, Paul Manfredi, Pacific Lutheran University

Panelists:

Paul Manfredi, Pacific Lutheran University: "Chinese Culture Live: Online Sources for Teaching Chinese Poetry, Art and Music"

Todd S. Munson, Randolph-Macon College: "Teaching Film as History: Bernardo Bertolucci's 'The Last Emperor'"

Charles Hanna, Indiana University/DePauw University: "Introducing Modern Japan Through Diverse Media in the Undergraduate Class"

Discussant: Steven Hanna, Harvard University

3:00-3:15 p.m. Refreshments

### 3:15-4:45 p.m. Concurrent panel sessions

9. *Using an Emic Model to Enhance Learning in a Study Tour Course to Asia*

Chair: Roger Purdy

Panelists:

Susan Long, John Carroll University: "Keeping it Academic: The Integration of Interdisciplinary Coursework and the Study Tour Experience"

Roger Purdy, John Carroll University: "Program and Student Engagement"

Keiko Nakano, John Carroll University: "Perspectives on Japan"

Yemi S. Akande, John Carroll University: "Study Tour Evaluation"

10. *Hamline's Faculty Development in International Learning Project Poster Session*

Chair: Diane Clayton, Hamline University

Participants include: Suda Ishida, Hamline University

11. *Teaching about War in a Time of War*

Chair: Shu-chin Wu, Agnes Scott College

Panelists:

Derek N. Buckaloo, Coe College: "Comparing Wars: The 'Horse and Water' Problem"

David A Nordmann, Coe College: "Teaching About Occupation in a Time of Occupation"

Shu-chin Wu, Agnes Scott College: "'Contemplating' the Vietnam War: Past and Present"

12. *ASIANetwork Freeman Student-Faculty Research Projects Poster Session*

Convener: Van Symons, Augustana College

Presenters: 2006 ASIANetwork student and faculty fellows

5:00-5:45 p.m. **Philippine Cultural Presentation**

6:30-7:50 p.m. Dinner

8:00-9:30 p.m. **Keynote address: Wendy Doniger, University of Chicago**

*How My Life Imitated My Art, or,  
How a Sanskritist Masqueraded as a Historian of Religions*

Introduction by: Erin McCarthy, St. Lawrence University, ASIANetwork Board Vice-Chair-elect

## Sunday, April 22

7:00-7:50 a.m. Buffet Breakfast

8:00-10:00 a.m. Business Meeting & discussion of directions for the ASIANetwork

10:00-10:15 a.m. Refreshments

### 10:15-11:45 a.m. Concurrent Panel Sessions

13. *Koreans in Modern Japan: Their Struggles and Aspirations*

Chair: Richard Bohr, College of St. Benedict/ St. John's University

Panelists:

Young Kim, University of Evansville

Haeng-ja Chung, Hamilton College

Yoshiko Nagaoka, University of Evansville

T. James Kodera, Wellesley College

#### 14. *Teaching and Researching Asia at Spelman College*

Chair: Bernice J. deGannes Scott, Spelman College

Panelists:

Bernice deGannes Scott, Spelman College: "The East Asian Economic Model in the Orthodox Economics Classroom"

James Gillam, Spelman College: "The Cambodian Invasion, June 1970"

Xuexin Liu, Spelman College: "Japanese Cultural Studies as Part of Language Learning at Spelman College"

Anne Hornsby, Spelman College: "Role of the Postal Savings System in Japan's Economy"

#### 15. *The Mao Zedong Controversy*

Chair: Larry D. Harwood, Viterbo University

Panelists:

Jinxing Chen, Edgewood College: "Recollections, Reconstruction, and Reality: Challenges in Teaching about Mao and Mao's Era"

Stephen B. Herschler, Oglethorpe University: "Mao's Dao and the Core Curriculum: How Contradiction both Clarifies and Rectifies Marx's Notion of Progress and Change"

Steve Udry, Carthage College: "The Party's Treatment of Mao"

12:00-1:00 Concluding luncheon

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### Conference Registration

Registration deadline: March 23, 2007

Registration fee: \$60 for ASIANetwork members; \$70 for non-members. Conference registration received after March 30, 2007 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: March 23, 2007 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 \$171.18 per night for a single room and \$275.36 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 20 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 that will be published on the web.

### 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 \$43 for one person, \$48 for two persons, \$54 for three persons, and \$76 for four persons excluding any tip you may give. For two or more 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 Donald Clark, ASIANetwork Board Vice-Chair and conference organizer at dclark@trinity.edu, phone (210) 999-7629 or Teddy Amoloza, Executive Director, at tamoloza@iwu.edu, phone (309) 556-3405.

# Board Nominees

**Note:** One Board nominee backed out just before press time. A third nominee will be in place by the April conference.

## Gary DeCoker

Gary DeCoker is the Director of the Japan Study program and Professor of Japanese Studies at Earlham College in Richmond, Indiana. Japan Study is a consortial program that supports the exchange of students and faculty between Waseda University in Tokyo and the 26 colleges of the Great Lakes Colleges Association and the Associated Colleges of the Midwest. As Director, DeCoker has managed the GLCA Development Fund for Japanese



Studies. The activities of the Fund, which promotes Japanese Studies on the 26 campuses, include conferences, travel grants, speakers' bureau, performing artists, and Japanese-language interns. From 1989-2003, DeCoker was Professor of Education at Ohio Wesleyan University, where he developed the East Asian Studies program and served as its Director. In 1991-92, as the Resident Director of Japan Study, he was Visiting Professor at Waseda University. In 1984-85, he was a Japan Foundation Dissertation Research Fellow at Kyoto University.

DeCoker's publications include translations and analyses of Japanese historical documents related to education and the traditional Japanese arts, and studies of contemporary Japanese education. He is the editor of the book *National Standards and School Reform in Japan and the United States*. His courses include the history of education in Japan and foundations of education in the United States.

He has served on the Advisory Board of the Midwest Japan Seminar, the Board of Trustees of the Japan-America Society of Central Ohio, and as an Editor for *Education About Asia*. He holds a Ph.D. in Comparative Education and an M.A. in Japanese Studies from the University of Michigan. He enjoys cycling, hiking, and gardening.

## Ronnie Littlejohn

Ronnie Littlejohn is Chairman of the Department and Professor of Philosophy at Belmont University where he also is Director of Asian Studies. He teaches courses on ethics, early modern philosophy, Wittgenstein, Chinese philosophy and Asian humanities. His research interest is contemporary Zhengyi Daoist practice in southern China, especially Fujian. Littlejohn directs the Belmont China Travel study for 21 to 23 days with 12 to 20 students each summer. He typically remains in China for 5 to 7 weeks to



continue his research. He is a regular contributor to *Dao: A Journal in Comparative Philosophy, Philosophy East and West, and Education about Asia*. He is also the author of several essays for the *Internet Encyclopedia of Philosophy*, including "Daoist Philosophy," "Laozi," "Wang Bi," and "Comparative Philosophy." His most recent publications are in the area of the connection between classical Daoist texts and ritual. Littlejohn was consulting author for the Chinese religions script of Episode 13 in the *Religions of the World* series developed by Greenstar Television and narrated by Ben Kingsley and in 2005 he did the 30 minute T.V. program, *Opening Heaven's Gate: The Daoist Manual of Inner Alchemy* for PBS, New York.

Littlejohn is interested in the translation of philosophical ideas across traditions and was invited to include his essay "On the Meaning of 'Target Discourse': The Use of Process Philosophy in Translating the *Zhongyong*," in the Festschrift for David Hall entitled *Metaphilosophy and Chinese Thought*. He is Co-Editor of *Polishing the Chinese Mirror: Essays in Honor of Henry Rosemont, Jr.* (forthcoming from Open Court) and also *Riding the Wind with Liezi: New Essays on the Daoist Classic* (forthcoming from SUNY). Littlejohn has been an active member of ASIANetwork since 1999 and received an ASIANetwork Student-Faculty Fellows grant in the summer of 2001 to work with Erin M. Cline on a study of Daoist prioritization of moral values. He looks forward to being able to contribute to an organization that has done so much to enrich his own research and teaching.

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# “Asian Art in the Undergraduate Curriculum”

## An ASIANetwork project funded by the Henry Luce Foundation

Stanley L. Mickel  
Wittenberg University

In 2004, ASIANetwork submitted a successful grant proposal to the Luce Foundation, seeking funds to develop an Asian art project specifically designed to highlight the collections at various liberal arts institutions around the country and utilize these collections to assist in teaching about Asia. Below we are sharing the abridged **Introduction** and **Goals** sections from the proposal in the hope that readers may find the material useful for understanding both the thinking behind the project and the subsequent developments with the project that have been taking place since ASIANetwork received the grant.

**Introduction:** The art of any civilization has much to teach about the culture that produces it. Rather than existing at the peripheries of such a culture, it can instead function as a visual gateway to understanding the culture, reflecting developments in history, social and political structures, literature, philosophy, and religion, and making such developments concrete for students of that culture.

Asian art historians are keenly aware of the ways in which the Asian art they present relate to its surrounding culture, and Asian art history courses regularly reflect this awareness. The existence of such linkages may be less fully realized, however, by those in other disciplines of Asian Studies. This proposal seeks to tap the Asian art and material resources that exist on ASIANetwork campuses by utilizing art historians or museum professionals as consultants who will identify Asian art resources in liberal arts college archives and museums. Once these resources have been located, a book that analyzes this art and shows teachers effective ways to integrate the art into classroom instruction will be written. This book will be modeled on the ASIANetwork publication *Asia in the Undergraduate Curriculum* (M. E. Sharpe Publishing, 2000). A DVD with digitized

images from these collections will accompany the book.

**Goals of the Project:** The project will function in several related ways.

One major goal of the proposed consultancies will be to offer the assistance of experts trained in Asian art to ASIANetwork colleges and universities where no such expertise exists. For those institutions, the consultancies will help bring to light previously underutilized or unknown Asian art and items of visual culture. In addition, having a consultant survey these collections and uncover their Asian origins will lead the participating ASIANetwork institutions to a deeper understanding and appreciation of their own historical connections with Asia. The project will help instructors of Asian courses integrate the Asian art at their institutions into their curriculum.

A second goal will be to share the results of the project locally, regionally, and nationally. Beyond the benefits for audiences at their home institutions, neighboring institutions will have access to additional works of Asian art. This possibility is especially important for colleges and universities outside of large metropolitan areas that have major museums housing Asian art collections.

Third, the project will bring these works to the attention of a wider national audience through the planned book *Asian Art in the Undergraduate Curriculum*, which will present Asian art and objects of visual culture for use in classes across the liberal arts curriculum.

The project will focus attention on significant but less widely known works of Asian art and visual culture in the collections of liberal arts colleges. Integral to the proposal is the consultancy program that will bring to selected campuses scholars who can assist in documenting, analyzing, and contextualizing the Asian art and objects in these colleges. Colleges

with on-campus experts in Asian art history that do not need a consultancy may apply for a subgrant to support their research and documentation. The subgrant will also facilitate the process of digitizing and submitting images for the DVD.

### *Where We Are Now*

In pursuit of the above principles and goals, the Steering Committee for the project (Drs. Joan O'Mara and Paul Nietupski as editors, Karil Kucera for technology implementation, Mary-Ann Milford as Board liaison, and Stan Mickel as Project Administrator) created three annual rounds of competition in which ASIANetwork member institutions could apply for one of the eight on-campus consultancies available each round. The Steering Committee assigns an art expert to the successful campus to examine the institution's Asian art and items of visual culture. The primary goal for each consultant is to nominate 30 or more pieces of art and items of visual culture that might be included in the end-product book and/or DVD. A side benefit of the consultancy is that some ignored or forgotten but worthy pieces have been re-discovered. Another side benefit is that many of the consultants also give talks on Asian art while on campus, a distinct plus for schools that do not have art experts on staff.

The first round of competition was carried out in 2005-2006. Institutions that received a consultancy were: Beloit College, Connecticut College, DePauw University, Dickinson College, Earlham College, Eckerd College, Guilford College and Wittenberg University. The second round is being carried out in 2006-2007. Schools that have received a second round consultancy are: College of Wooster, Fairfield University, Luther College, Marietta College, Ohio Wesleyan University, St. Lawrence University, Union College, and Washington and Lee

University. The third and final round is being created for 2007-2008 – the application deadline is January 8, 2007. The next major step will be to begin the writing process in summer, 2008. The final step is to have the book and DVD printed and available in the spring of 2009.

Below are five photographs that give samples of the kinds of art and items of visual culture that might be included in the book and/or DVD. Photos # 1 and #5 were nominated primarily for their aesthetic quality but also have pedagogic value. Photos #2 and #3 are items of visual culture chosen for what we can learn about the culture they come from combined with an aesthetic value that enhances the everyday item. Writing about items in the book has not started, so please understand that information given here about these submissions will be greatly improved upon as we move towards completion in 2009. ♦

Figure 1: *Silk embroidery depicting Ouyang Hai pushing an artillery-laden horse off the track before an on-coming train.*(Wittenberg University collection)



Silk embroidery is today supported by the Chinese government. As in the past, it is not unusual for an existing painting to be copied in embroidery. In this instance, the painting represents one of the mythical heroes of the People’s Liberation Army (PLA), Ouyang Hai. He reputedly shoved a frightened horse laden with artillery off the tracks in front of an on-coming train. During the Cultural Revolution (1966-1976), PLA heroes, actual or fictitious, became part of the government propaganda machine and were to serve as role models for the people. To advertise their heroic deeds, they were commemorated in all artistic media: paintings, prints, sculptures. This particular depiction of Ouyang Hai was originally created as a painting in 1964 by Yang Shengrong. Comments written by Dr. Ellen Laing

Figure 2 *Chinese imperial bronze bell dated AD 1711.* (Wittenberg University collection)

This bell is dated by the inscription on a cartouche as having been made in the 50<sup>th</sup> year of the reign of the Kangxi Emperor, i.e., 1711. The bell was evidently meant to be part of a larger set of bells; thus it represents a continuation of the ancient practice of producing sets of bells that were



suspended from a rack. Each bell was specifically manufactured to produce a particular note in the Chinese musical scale. The inscription on the opposite side of the bell has three characters indicating (as I understand it, but this should be checked with a knowledgeable musicologist) which musical note the bell produces when struck. In addition, this bell is an excellent example of superior quality, imperial-level bronze casting. Comments written by Dr. Ellen Laing



Figure 5: *Two pairs of shoes for bound feet* (one pair light green, the other bright red). (Wittenberg University collection)

These two pairs of embroidered shoes for bound feet of Chinese women would appear to come from South China. Comments written by Dr. Ellen Laing

Figure 3: *Colored landscape by Guo Shiqiang (Qing Dynasty);* (Eckerd College collection) ca. 1828 or 1888 (the year of *dinghai* in the Chinese calendar); a vertical Chinese scroll painting; ink and light polychrome on paper;... landscape with pavilions on stilts in river with rocks and trees. Guo was a native of Hubei province near the Yangtze three Gorges. This painting reflects Guo’s known style and subject matter; it is a good example. Comments written by Dr. Diana Chou



Figure 4: *Street scene in moonlight by Utagawa Kuniyoshi (1797-1861)* (Eckerd College collection) [not confirmed authentic due to



framing]; horizontal Japanese Ukiyo-e print, two panels from probable triptych. Subject is a samurai being restrained by retainer with an antagonist (?) and geisha (?) displaying a long scroll (bill?); various seals of Kuniyoshi, including “Ichiyosai” (a style name of Kuniyoshi). This artist is known for his depictions of heroic episodes in Japanese history. In his later work he tended to have a taste for the bizarre and the ghoulish, including remarkable, posed skeletons. His work is influenced by European models, and in this work, the background has some degree of vanishing-point perspective. The works of Kuniyoshi are housed in many museums around the world, including the Metropolitan Museum of New York, The British Museum, and museums in Boston, Honolulu, and San Francisco, to name a few. Comments written by Dr. Diana Chou

## From the Executive Director



# Highlights of the Fall 2006 Board of Directors Meeting

Due to space constraints within the newsletter, I will confine my remarks to some of the highlights of the Board of Directors' fall meeting. For the same reason, Phyllis Larson, Board Chair and Chair of the Strategic Planning Committee, will report about the strategic planning process in the spring issue of the newsletter. Before proceeding, I wish to remind you of the e-mail message I sent in late November asking for your participation in a survey regarding the strategic planning process that we are undertaking. We thank you very much if you have already filled-in the web-based survey but if you have not yet done so, please take a few minutes to complete the survey.

Membership matters: After considerable discussions, the Board approved the motion from the Membership Committee to raise institutional dues. Starting with the 2007-2008 academic year, the institutional dues will be \$300 for full members and \$200 for associate members; membership dues for affiliate organizations and individuals will remain the

same. These dues will cover up to eight individuals per institution, an increase from the current coverage of only six individuals. For those institutions that have already paid their dues for multiple years, the increase will not apply until their time of renewal. There are several reasons for proposing this increase. First, although ASIANetwork has not increased its membership dues for the last seven years, the expenses of running the consortium, most notably, the administrative and annual conference expenses, are steadily increasing. Our \$300,000 grant from the Luce Foundation, which

*(Tibet syllabus, continued from page 24)*  
Nov 10 Gender and religious revival: the case of nuns

**In class film:** "Satya", Ellen Bruno, 1994, 28 min

### Weeks Eleven-Twelve: Work and the Rural-Urban Divide

Nov. 15 Work, Gender and the State

Nov. 22 Work, Gender and Education among Tibetans

**Week Thirteen Film assignment (7 pm, Sun. Nov. 27, Bio 19):**  
"Windhorse", Paul Wagner, 1998, 97 mins.

**Week Thirteen: Refiguring Identities: Globalization, Urbanity, and Consumption**

*[We ask] for your participation in a survey regarding the strategic planning process that we are undertaking. We thank you very much if you have already filled-in the web-based survey but if you have not yet done so, please take a few minutes to complete the survey.*

was designed to help ASIANetwork build an "endowment fund," ended last June. While we have built our fund to about \$900,000, our investment policy stipulates that we can only start drawing from the interests of this fund after we have reached our goal of securing one million dollars. Even after reaching the \$1M goal, the amount of the interest earnings that we can withdraw, based on our investment policy, will barely cover 50% of our annual expenses. The rest will have to come from membership dues and grants.

Because it has been increasingly difficult to find new benefactors, we have not been able to launch new projects. This year, we only have two programs whose funding contributes

to defraying our administrative costs: the Freeman-funded Student-Faculty Fellows program and the Luce-funded Asian Art in the Undergraduate Curriculum project. We are in the last year of the third cycle of the Freeman-funded program, and while we are applying for renewed funding and remain hopeful of a positive outcome, there is no guarantee that we will receive further funding. The Luce-funded Asian Art project will run through 2008 only. As it costs about \$110,000 annually to run the consortium and the Freeman and Luce funded programs contribute a total of \$58,000 to our annual budget, the rest of our funding comes from membership dues. Obviously, we need to reach our \$1M goal soon so that when these grants end, we will have sufficient funds to operate the consortium.

Grants: The Board voted that as a matter of propriety, a board member cannot apply for an individual grant during the board member's term on the board. And, as a result of a post-meeting e-mail consultation, the Board decided to resubmit a proposal to the Department of Education's Fulbright-Hays Groups Study Abroad Project to sponsor a second faculty development seminar in the Pearl River Delta region of China. Prospective participants will include those who were accepted last year for the same program whose proposal was unfortunately not funded. Let us hope that we receive funding this time!

Nov. 29 Han Disenchantment and the Commodification of Minorities  
Dec. 1 The Threat of Assimilation: Disenchantment and the Negotiation of Modernity among Tibetans (Charlene at AAA's, reschedule for Wed. eve?)

### Week Fourteen: Conclusions: the Future of a Relationship

Dec. 6 Global Futures?

Dec. 8 Tibet Futures?

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Charlene Makley, Assistant Professor of Anthropology at Reed College, will have her book, *The Violence of Liberation: Gender and Tibetan Buddhist Revival in Post-Mao China* published in the fall of 2007 by the University of California Press.

## TEACHING ABOUT ASIA

# Daughter/Wife/Mother or Sage/Immortal/Bodhisattva? Women in the Teaching of Chinese Religions

Joseph A. Adler  
Kenyon College

Teaching the history of Chinese religions in a gender-balanced way involves a rather large number of variables. First, of course, there is the fact that one must deal with at least three religious traditions: Confucianism, Daoism, and Buddhism, each of which itself varies both synchronically (at a given period of time) and diachronically (through time).<sup>1</sup> In addition, there are the following sets of polarities that must be taken into account:

1) The various *textual traditions* and the *social practices* that may or may not reflect them.

2) *Normative texts* and *descriptive texts*. Students usually need to be warned not to make the same mistake as some of the early Orientalists, i.e. to assume that such texts as the *Liji* (Record of Ritual) described actual practices, when they were more like idealized norms. Similarly, the traditional dynastic histories were written from a distinctly Confucian perspective and cannot be relied upon as transparent sources on topics in which the Confucians had a particular sectarian interest (such as Buddhism and Daoism).

3) The practices of the literate *elite* and those of the majority of *commoners*. This distinction should not be over-emphasized though, since there was considerable mutual influence.

4) Women constructed as *ideal symbols* and women seen as *diverse individuals*.

5) Women portrayed as *objects* of a male-centered “gaze” and women as *subjects* expressing their own lives and worldviews.

Since these are polarities, not dualities, any specific observation may be located anywhere along the spectrum defined by each one. And in certain cases the boundaries between the three traditions can be just as fluid. So we have

a large number of variables at play, and little time in which to do them justice.



Sage

Of the three traditions, Confucianism must be central to this discussion, since it largely defined the mainstream discourse on gender in China from the Han dynasty onward.

But just as we need to distinguish between the treatment of women as symbols of a feminine ideal and women as diverse individuals, we also need to be aware that Confucianism is not a fixed, monolithic, entity but rather a dynamic field of discourse. Not only does it display both synchronic and diachronic variation, it also has different levels of discourse. For example, the same Confucian thinker might express one view of women in a commentary to a classic scripture and quite another in a letter, conversation, or eulogy. The same is true, of course, for the other religious traditions.

### The conventional view

I will begin by sketching what might be called the conventional view of women in Chinese religions, and then will suggest ways by which to go beyond it. The usual story goes something like this. The Confucians—or “scholars” (*ru*), as they were actually called—were the conservative supporters of the *status quo*, especially after the 2<sup>nd</sup> century BCE, when their teachings and their authority were given official sanction by the government

and they became invested in its stability and continuance. Confucians argued that the family was a microcosm of the state, and just as the state was ruled by a male emperor with the mandate of Heaven, the father possessed a natural authority that legitimized the social superiority of men in any social context. The proper place for women was in the home, where they were largely responsible for the upbringing and education of children. The “woman’s way (*dao*)” was to assume the roles of wife and mother. The chief virtue proper to these roles was obedience: first to her father, then to her husband, and finally to her grown son. Such views, it is said, led eventually to such misogynistic practices as foot-binding (for the erotic pleasure of men), which began in the Tang

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*The conventional view presents Buddhism and Daoism as the woman’s refuge from the hostility of Confucian values.*

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dynasty (7<sup>th</sup> -10<sup>th</sup> centuries), and the “cult of chastity” (in the Ming and Qing dynasties, 14<sup>th</sup> - early 20<sup>th</sup> centuries), which elevated chaste widows to

the role of cultural heroes. In the early 20<sup>th</sup> century such Confucian repression was harshly criticized, for example by the writer Ba Jin in his novel, *The Family (Jia)*, which portrayed the stifling and lethal influence of Confucian family values on both women and men. The “May Fourth” generation of intellectuals and the Communists, who later came to power, rejected Confucianism as one of the chief causes for China’s failure to modernize. For the Communists, Confucianism was a “feudal ideology” (terminology that one still hears from tour guides in China) that stood for social hierarchy and thus was inimical to socialism.

(continued on next page)

The conventional view presents Buddhism and Daoism as the woman's refuge from the hostility of Confucian values. Although Confucianism to a great extent defined the playing field for two thousand years, alternatives were available to women by recourse to the values and practices of Daoism and Buddhism. In the early phase of Daoist thought—i.e. the classical texts *Laozi* (a.k.a. *Dao de jing*) and *Zhuangzi*, which took their present forms by the 3<sup>rd</sup> century BCE—Confucian values were strongly criticized as being human contrivances, and the spontaneous processes of the natural world were seen as the model for a meaningful human life. The *Laozi*, in particular, seems to express a strong preference for distinctly “feminine” virtues, such as yielding, softness, fertility, and non-aggression, and suggests that these are, in the long run, both healthier and (perhaps ironically) more effective in the furtherance of personal interests.<sup>2</sup> Earlier versions of the conventional story end the Daoist chapter right there, completely ignoring the full-fledged Daoist religion, which only began in the 2<sup>nd</sup> century CE. But until the 1980s there was relatively little scholarship available in English on the Daoist religion.

Buddhism played a similar role. Entering China from India by way of Afghanistan and the “Silk Road” at the beginning of our first millennium, Buddhism at first was solely the religion of foreign monks, all of whom (as far as I know) were male. But as it gradually spread into the Chinese population it attracted women in substantial numbers. Buddhist nunneries provided alternative vocations not only for those women who chose not to marry, but also for widows and those women who, once their children had grown, felt limited by Confucian social restrictions. A prominent example of the greater possibilities for women in Buddhism is the fact that one of its most important “deities” (using that term loosely), the Bodhisattva of Compassion, Avalokitesvara (Guanyin in Chinese), essentially became female in China, reflecting the enormous appeal of Buddhism among women.<sup>3</sup>

### Updating and complicating the conventional view

That, more or less, is the standard account of women in Chinese religions.

But it doesn't incorporate much of the scholarly literature on women in Chinese religions that has appeared in the past two decades or more, and continues to appear at increasing rates. Here I will not attempt to review it all, but I will merely offer an impressionistic outline of some of the trends since about 1980 and new perspectives to which students today can and should be exposed.

To begin with Chinese Buddhism, in the early 1980s Diana Paul, who has been called a pioneer in the field, published two important works on women as portrayed in the normative textual tradition of Mahayana Buddhism: *The Buddhist Feminine Ideal* (Scholars Press, 1980), focusing on Queen Srimala in the *Srimaladevi Sutra*; and *Women in Buddhism* (2<sup>nd</sup> ed., University of California Press, 1985), surveying the Mahayana *sutra* literature more broadly. Paul showed that there is a tension in the canon between the philosophical foundation of Mahayana thought, which provides no justification for

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*Paul showed that there is a tension in the canon between the philosophical foundation of Mahayana thought, which provides no justification for discrimination against women, and the patriarchal attitudes that were so deeply-rooted in both the Indian and Chinese cultures that gave rise to and interpreted the canon.*

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discrimination against women, and the patriarchal attitudes that were so deeply-rooted in both the Indian and Chinese cultures that gave rise to and interpreted the canon. The famously ambiguous story of the 8-year old daughter of the Dragon King in the “Devadatta” chapter of the *Lotus Sutra* can be taken as a symbol of that tension. The precocious young girl shows up the sceptical disciple, Shariputra, by manifesting her full Buddhahood at the wink of an eye—yet she does so by first briefly transforming herself into a man, reflecting the popular Buddhist notion that women cannot achieve Buddhahood in their polluted

female bodies, but must first be reborn as men.<sup>4</sup>

Several other scholars, since Paul's ground-breaking work, have been focusing less on the normative textual tradition and more on the lives of individual women in Chan Buddhism, the most prevalent school since the Song dynasty (10<sup>th</sup> - 13<sup>th</sup> centuries). Among them are Miriam Levering, who has published a series of essays since the 1980s on women in Chan Buddhism (primarily the female disciples of the Song dynasty Chan master Dahui), Beata Grant, and Ding-hwa Evelyn Hsieh.<sup>5</sup> One of the most interesting developments in Buddhism today is that Buddhist nuns in Taiwan have been leaders in such groups as the Buddhist Compassion Relief (Tzu-chi) Foundation (founded in 1966 by the nun Cheng Yen), which may be the fastest-growing religious organization in Taiwan. I might also mention an excellent documentary film, “To the Land of Bliss” by Wen-jie Qin (who has a Ph.D. in Buddhist Studies from Harvard), which examines the responses of Buddhist nuns at a Pure Land Buddhist temple in Sichuan to the death of their abbot in 1998.<sup>6</sup>

In the case of Daoism, the most remarkable development bringing the conventional view up to date since the early 1980s is that scholarship on the Daoist religion, as opposed to the early Daoist classics (*Laozi* and *Zhuangzi*), has come into maturity and opened up essentially a whole new tradition to the English-speaking world. Beginning in the late 2<sup>nd</sup> century CE, several series of revelations were received and recorded (the first series from the now-divinized *Laozi*), and now comprise the core of the enormous Daoist Canon (containing over 1400 titles). Daoist communities existed (in the Celestial Masters tradition) in which women could be priests or “libationers”, and later on there were respected female Daoist teachers, a number of whom achieved apotheosis as “immortals.” In medieval Daoist monasteries, women were equal in status to men in all ways, distinguished only by the type of cap they wore.<sup>7</sup> The current generation of Daoist scholars, many of whom were trained by the late Michel Strickmann at the University of California at Berkeley and by Livia Kohn at Boston University, have been churning out translations, essays, and monographs at a

*So now there is much more solid data available to show how Daoism provided alternatives for women to the Confucian-dominated mainstream of society, in terms of vocation, social status, and religious symbolism.*

furious rate, including a substantial number of accounts of Daoist women. As in the case of Buddhism, this has shifted the focus somewhat from normative texts and idealized conceptions of the feminine to individual female figures, including deities, immortals, and mere humans. The recently published *Women in Daoism*, by Catherine Despeux and Livia Kohn (Three Pines Press, 2003), provides an excellent summary of current scholarship. So now there is much more solid data available to show how Daoism provided alternatives for women to the Confucian-dominated mainstream of society, in terms of vocation, social status, and religious symbolism.

And so we arrive at last at the *bête noir*, Confucianism. It is not my intention to exonerate Confucianism from responsibility for the subjugation of women in China, but rather to complicate the over-simplified picture presented above. It is unrealistic to attempt to explain away or minimize the damage done to women's lives in China by policies and practices that have been legitimized in Confucian terms, such as the "cult of chastity" in the Ming and Qing dynasties, which condemned many widows to poverty and loneliness by placing a social stigma on remarriage by women.<sup>8</sup> Nor is it adequate to separate Confucianism entirely from these practices by arguing that they stem ultimately from patriarchal social values, and are only reflected secondarily in Confucian thought. While that may be true, it does not remove from the Confucian ledger the responsibility for reinforcing those values.

On the other hand, it is intellectually and historically mistaken to essentialize the Confucian tradition—to treat it as a static, monolithic, misogynistic entity—and thereby to condemn it out of hand. Throughout most of the twentieth century in China that is precisely what occurred: first by the pro-Western, rationalistic New

Culture and May Fourth movements, and then by the rabidly anti-traditional Communist regime. An admittedly extreme example of this approach is embodied in a pamphlet produced during the Cultural Revolution, called *Workers, Peasants, and Soldiers Criticize Confucius and Lin Piao*, which begins, "Confucius was a reactionary who doggedly defended slavery and whose doctrines have been used by all reactionaries, whether ancient or contemporary, Chinese or foreign, throughout the more than 2,000 years since his time."<sup>9</sup> Even putting aside the strident political dimension of such material, many non-Maoist scholars today, both Chinese and Western, have not critically examined the clichés and out-of-context Confucian quotes that provided fodder for this kind of polemic, such as the oft-quoted comment by the 11<sup>th</sup>-century scholar Cheng Yi to the effect that it would be better for a widow to die of starvation than to lose her "virtue."

Nevertheless, Confucian scholarship in the West since World War II has blossomed and matured, led by the estimable William Theodore de Bary and Wing-tsit Chan at Columbia and Tu Wei-ming at Harvard (and formerly Berkeley), and building upon the work of eminent scholars in Taiwan, Hong Kong, and Japan. In mainland China, however, serious contemporary scholarship on Confucianism got a relatively late start. It began in the early 1980s after the death of Mao Zedong, the fall of the Gang of Four, and the rise to power of the more pragmatic Deng Xiaoping. Even then, such influential scholars as Ren Jiyu brought to their work the Marxist assumption that religion was inherently bad. Only in the past decade or so—paralleling the revival of popular religion in China since the early 1990s—has Chinese scholarship on Confucianism put aside the tired old debates about materialism vs. idealism and begun to take seriously the prospect of learning something valuable from the tradition. The

website Confucius2000.com, for example, is an extraordinary forum reflecting the re-evaluation of Confucianism occurring in China today, including vigorous debate on its religious dimensions.<sup>10</sup>

So what can we learn (and teach) from contemporary scholarship concerning women in Confucianism? The first two points I would stress are methodological: (a) we need to examine the Confucian tradition as a dynamic field of discourse unfolding through history rather than a static body of ideas, and (b) we need to bear in mind the conceptual polarities outlined at the beginning of this paper, the most important of which, in regard to Confucianism, are the first two: (1) the distinction between the textual tradition and social practices, and (2) the distinction between normative texts and descriptive texts.

Taking the historical view, we must identify the Han dynasty<sup>11</sup> as the first important turning point. Two events are central to this episode, and one man is the key figure in both: Dong Zhongshu (179-194 BCE). It was Dong who persuaded the Han Emperor, Wu-di (r. 140-87 BCE), to switch allegiance and state support from Huang-Lao Daoism to Confucianism. The Confucian scriptures (at that point limited to the so-called Five Classics) and the ideas of Confucius (551-479 BCE) then became the ideological basis for the training of government officials, and for the first time the state



*Bodhisattva*

had an interest in controlling the content of those teachings. And, to further develop and clarify the relevance of Confucian thought to government, Dong Zhongshu wrote his *magnum opus*, the *Luxuriant Gems of the Spring and Autumn Annals* (*Chunqiu fan lu*), in which he incorporated, for the first time in a systematic way, the theory of *yin* and *yang* into the emerging Confucian synthesis.

There is an emerging consensus among recent scholars that it was the rigid application of the *yin-yang* rubric to women and men, respectively, that has led to the repression of women in Confucian thought and practice. There are two aspects to this process that need to be

*(continued on next page)*

explored: the intellectual and the historical. First, the intellectual point is actually somewhat counter-intuitive, because the *yin-yang* concept is a principle of complementarity or polarity, which, one would think, would not be consistent with a hierarchical structure. But even before the Han, *yin-yang* was associated with an implicit hierarchy, since Heaven (above) and Earth (below) were early examples of the distinction. Yet they were originally seen as *functional modes of activity*, which both men and women were understood to embody. The key interpretive shift, which seems to have occurred in the Han and is certainly seen in Dong Zhongshu's writing, was to *essentialize* men as *yang* and women as *yin*:<sup>12</sup> "The husband is *yang* and the wife is *yin*;"<sup>13</sup> and "*Yin* and *yang* also may be called man and woman, and man and woman may also be called *yin* and *yang*."<sup>14</sup> As Chan Sin Yee points out in an excellent essay, the *yin-yang* concept itself does not imply gender essentialism. But, she says, "the alignment was in fact made by Confucians in the past, and with the alignment, gender essentialism is suggested."<sup>15</sup> This, of course, begs the question why Dong Zhongshu should have made this interpretive shift in the application of the *yin-yang* complementarity. One can only speculate, but since Dong was constructing a massive intellectual system of correspondences, it is not unreasonable to assume that even a garden-variety level of sexism or patriarchal attitude might have tempted him to align women and men with *yin* and *yang*, in the interest of filling out his system.

If Dong Zhongshu's system had remained merely an intellectual construct it almost certainly would not have had the social impact that is claimed for it. But Dong was not just an effete scholar; he was a prime minister working for an activist emperor who was reconceiving a theory of government that was destined to sustain a great empire. It was the resulting *politicization* of Dong Zhongshu's Confucian synthesis that provided the conservative inertia which,

over the centuries, would draw Confucianism consistently toward support of stability, a hierarchical order, and the *status quo*. We see this even more strongly in the *Comprehensive Discussion in the White Tiger Hall (Baihu tong)*, which is a

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record of an imperially-sponsored conference in 79 CE (although the received text may contain later additions). The meeting was convened to decide the authenticity of the "New Text" and "Old Text" versions of the Confucian canon, and includes such statements as "*Yang* takes the lead; *yin* acts in concert. The male acts; the female follows."<sup>16</sup>

Another important Han-dynasty text is one written by a woman for women: the *Lessons for Women (Nüjie)*, by Ban Zhao (45-114 CE). Ban was the sister of Ban Gu, the official historian of the Former Han dynasty, who died before he could complete that history, so she finished it. She wrote the *Nüjie* ostensibly for her daughters, instructing them on how to live proper Confucian lives as wives and mothers. Although this is a relatively rare instance of a female Confucian voice, Ban Zhao almost entirely accepts the prevailing views concerning women's proper roles; they should be silent, hard-working, and compliant. She stresses the complementarity and equal importance of the male and female roles according to *yin-yang* theory, but she clearly accepts the dominance of the *yang*-male. Her only departure from the standard male versions of this orthodoxy is that she insists on the necessity to educate girls and women. We should not underestimate the significance of this point, as education was the bottom line qualification for being a *junzi* or "noble person," and the prevailing view, ever since the time of Confucius, was that a *junzi* is presumptively male. Still, some scholars assert that Ban Zhao did more harm than good to the fate of women in China.<sup>17</sup> But her example suggests that the Confucian prescription for a meaningful life as a woman was apparently not stifling for all women. Even some women of the literate elite, for whom Confucianism was quite explicitly the norm, were able to

flourish by living their lives according to that model. But we also know from the personal accounts of women who joined Buddhist nunneries that that was not the case for all women.

The process by which male and female were rigidly boxed into the categories of *yin* and *yang* was a gradual one, and it was slowed considerably by the fall of the Han dynasty and the resulting discredit brought upon Confucianism in the eyes of many intellectuals, who were drawn instead to Buddhism and Daoism. But the growth of politicized Confucianism resumed again in the Song dynasty (960-1279). Here we meet with another great systematizer, Zhu Xi (1130-1200), who was heavily indebted to his predecessor Cheng Yi (1033-1107). Both of these figures are frequently depicted as culpable for the suppression of Chinese women over the last millenium. Cheng Yi's statement about widow chastity, referred to above, is one of the most-quoted indictments of the entire Confucian tradition. Zhu Xi occasionally expressed similar views, e.g., "To do wrong is unbecoming to a wife, and to do good is also unbecoming to a wife. A woman is only to be obedient to what is proper."<sup>18</sup>

Here is where the distinctions of text vs. social practice and normative vs. descriptive texts become crucial. Scholars such as Bettine Birge and Pat Ebrey have shown that these "Neo-Confucian" writings do not necessarily reflect either the prevailing social practices or the scholars' own attitudes and practices in regard to actual women.<sup>19</sup> Cheng Yi, for example, praised his father for "marrying off" an orphaned, widowed relative, contrary to the scriptural injunction that a widow should not remarry.<sup>20</sup> Zhu Xi similarly treated the actual women in his life far differently than one would expect given his theoretical writings and statements on the proper role of women. He, even more so than Dong Zhongshu, was a systematizer, and he too regarded *yin-yang* as the most fundamental ordering principle.<sup>21</sup> Zhu was, in fact, intent on fitting everything he possibly could into this intellectual system. So it is not surprising that he would align the categories of man and woman with the fundamental *yin-yang* principle. But as the above-mentioned scholars have shown, we should not superimpose that theoretical

structure onto the actual lives of Song women. In fact, the very existence of such arguments for restrictions on women's lives might suggest precisely the opposite: the stronger the polemic, the *higher* the percentage of women there might be who are actually ignoring the strictures.

The politicization of Confucian principles resumed in strength when Zhu Xi's teachings became the basis of the civil service examination system, and remained so for almost 600 years. It was really the Ming (1368-1644) and Qing (1644-1911) dynasties in which the lives of women—at least women belonging to the literate elite—became seriously restricted. For example, “[a] woman who was widowed before she was thirty and remained chaste until she was fifty was granted a memorial arch, and her family was exempt from certain kinds of taxes” (under a system of state rewards that actually began in the early 13<sup>th</sup> century during the Yuan dynasty, and continued until the 20<sup>th</sup> century).<sup>22</sup> Of course it was the situation during the Qing, in particular, that was the immediate point of departure for the liberal and radical critiques of Confucianism in the twentieth century.

Finally, we should note that the limitations placed on women in Confucian texts never really applied to the peasant class, for whom the restriction of women to work within the home and with children was a luxury they could not afford. And since the percentage of the literate elite was tiny in the Han dynasty and still relatively small even in the Qing, we should not assume that the majority of women were even aware of these restrictions—which, in any case, were idealized norms rather than descriptions of the prevailing state of affairs.

## Conclusions

The conventional view outlined above is fairly accurate in regard to Daoism and Buddhism. They did indeed provide welcome alternatives to the sometimes stifling restrictions on women's lives prescribed by Confucianism. What is most important today in teaching Chinese religions is (1) to include the first-person voices of Buddhist and Daoist women (making use of the scholars mentioned above), and (2) to include institutional Daoism. These are fairly easy and straightforward ways of presenting

Chinese religions in a gender-balanced way to undergraduates.

Confucianism is the hard part. Its role should neither be whitewashed nor villainized. What is most crucial here is (1) to unpack the historical development of the tradition, with some attention to the way in which the *yin-yang* theory was interpreted, which resulted in the essentializing of gender roles; (2) to distinguish between normative texts and actual social practice; and (3) to note that it was *politicized* Confucianism that became the supporter of a harshly patriarchal society. A rigid social hierarchy, of which the gender hierarchy was a part, was one way of maintaining a stable society.

This is not to say that politicized Confucianism is not “true” Confucianism; that it is inauthentic. That would be a sectarian judgment, not a scholarly one. But we can say that this version of Confucianism was and is not the only version. It arose at a specific historical moment in response to the political needs of a new empire, and it continued to be reinforced as later iterations of that empire found it a useful tool to support a hierarchical social system. Gender essentialism was not a feature of the teachings of Confucius and Mencius, nor is it part of contemporary Confucian thought.<sup>23</sup> In fact, there are contemporary female scholars who call themselves feminist Confucians. So in my view, the story of how Confucianism became politicized and what became of it as a result is an excellent object lesson in the danger of implicating religion too closely with politics.<sup>24</sup>

With these suggestions for nuancing the presentation of Confucianism, and with the numerous resources readily available to balance the teaching of Daoism and Buddhism with women's lives and voices, it is quite possible today to present an adequately gender-balanced picture of the history of Chinese religions.

## Footnotes

<sup>1</sup>For the sake of brevity I will omit popular religion (*minjian zongjiao*), Islam, and Christianity from this discussion.

<sup>2</sup>For an alternative interpretation — that the *Laozi* stresses the feminine with the aim of reaching a balance between masculine and feminine virtues — see Roger T. Ames, “Taoism and the Androgynous Ideal,” in Richard W. Guisso and Stanley Johannesen,

eds., *Women in China: Current Directions in Historical Scholarship* (Youngstown, NY: Philo Press, 1981).

<sup>3</sup>See Chün-fang Yü, *Kuan-yin: The Chinese Transformation of Avalokitesvara* (NY: Columbia University Press, 2001).

<sup>4</sup>This widespread notion is roundly rejected by the 13<sup>th</sup>-century Japanese Zen master, Dōgen, in the “Raihai tokuzui” essay of his *Shōbōgenzō* (translated by Francis Cook in *How to Raise an Ox: Zen Practice as Taught in Zen Master Dogen's Shobogenzo* (Los Angeles: Center Publications, 1978), pp. 133-150.

<sup>5</sup>The syllabus for Hsieh's course, “Women in Chinese Religions,” is on the website of the American Academy of Religion (<http://www.aarweb.org/syllabus/default.asp> under “Syllabus Project”) and could serve as a valuable guide for anyone interested in teaching a similar course.

<sup>6</sup>“To the Land of Bliss” (47 minutes) is distributed by Documentary Educational Resources in Watertown, Mass. (<http://www.der.org>).

<sup>7</sup>Livia Kohn, *The Daoist Monastic Manual: A Translation of the Fengdao Kejie* (NY: Oxford University Press, 2004), p. 65.

<sup>8</sup>This is based on a line in the *Liji* (Record of Rites), ch. 9.

<sup>9</sup>Trans. Peking: Foreign Languages Press, 1976.

<sup>10</sup>See Anna Xiao Dong Sun, “The Fate of Confucianism as a Religion in Socialist China: Controversies and Paradoxes,” in Fenggang Yang and Joseph B. Tamney, eds., *State, Market and Religions in Chinese Societies* (Leiden: Brill, 2005).

<sup>11</sup>206 BCE - 220 CE, with a short interregnum from 9 CE to 23 CE.

<sup>12</sup>Chan Sin Yee, “The Confucian Conception of Gender in the Twenty-First Century,” in Daniel A. Bell and Hahm Chaibong, *Confucianism for the Modern World* (Cambridge: Cambridge University Press, 2003), pp. 312-333.

<sup>13</sup>*Chunqiu fan lu* 53, trans. Mark Csikszentmihalyi, in Robin R. Wang, ed., *Images of Women in Chinese Thought and Culture* (Indianapolis: Hackett, 2003), p. 168.

<sup>14</sup>*Ibid.*, p. 169.

<sup>15</sup>Chan Sin Yee, p. 320.

<sup>16</sup>Trans. Paul R. Goldin in Wang, *Images of Women*, p. 171.

<sup>17</sup>See Lily Xiao Hong Lee, *The Virtue of Yin: Studies on Chinese Women* (Australia: Wild Peony, 1994), ch. 1.

<sup>18</sup>Trans. Robin R. Wang, *Images of Women in Chinese Thought and Culture*, p. 325.

<sup>19</sup>Bettine Birge, “Chu Hsi and Women's Education,” in Wm. Theodore de Bary and John W. Chaffee, eds., *Neo-Confucian Education: The Formative Stage* (Berkeley: University of California Press, 1989); and

(continued on next page)

Patricia Buckley Ebrej, *The Inner Quarters: Marriage and the Lives of Chinese Women in the Sung Period* (Berkeley: University of California Press, 1993). See also Bettine Birge, *Woman, Property, and Confucian Reaction in Sung and Yuan China, 960-1368* (Cambridge: Cambridge University Press, 1999), and idem., "Women and Confucianism from Song to Ming: The Institutionalization of Patrilineality," in Paul Jakov Smith and Richard von Glahn, eds., *The Song-Yuan-Ming Transition in Chinese History* (Cambridge: Harvard University Asia Center, 2003).

<sup>20</sup>See Wang, *Images of Women*, pp. 318-319.

<sup>21</sup>I have argued elsewhere that this claim is the key to the significance of the term *taiji* (Supreme Polarity) in Zhu Xi's thought. See Joseph A. Adler, "Varieties of Spiritual Experience: Shen in Neo-Confucian Discourse," in Tu Wei-ming and Mary Evelyn Tucker, eds., *Confucian Spirituality*, vol. 2 (NY: Crossroad, 2004), pp. 122-123; and idem., "Zhou Dunyi: The Metaphysics and Practice of Sagehood," in Wm. Theodore de Bary and Irene Bloom, eds., *Sources of Chinese Tradition*, 2nd ed., vol. 1 (NY: Columbia University Press, 1999), p. 672. The argument is developed further in a work in progress.

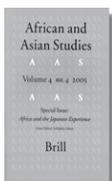
<sup>22</sup>Ann Waltner, "Recent Scholarship on Chinese Women," *Signs* 21:2 (1996), p. 422. See also her "Widows and Remarriage in Ming and Early Qing China," in Guisso and Johannesen, eds., *Women in China* (note 2 above).

<sup>23</sup>As Li Zehou put it in 1980: "In the hands of different Confucian scholars serving the interests of their respective classes or political ideologies, Confucianism often went off at a tangent. The Confucius that the May 4 movement in 1919 destroyed was just the Confucius that Confucians from the

Han dynasty to the Qing dynasty had identified with monarchy. This is just as Li Dazhao said: 'We are launching an attack not upon Confucius himself but upon the Confucius whom the past successive emperors have molded into a political idol and authority — not upon Confucius himself but upon the Confucius whom the emperors have invested with a tyrannical soul.'" Trans. Liu Qizhong, in Wm. Theodore de Bary and Richard Lufrano, eds., *Sources of Chinese Tradition*, 2nd ed., vol. 2 (NY: Columbia University Press, 2000), p. 578.

<sup>24</sup>Aside from the sources already mentioned, there are numerous recent studies on women in Confucianism. Some of them are: Patricia Ebrej, "Women, Marriage, and the Family in Chinese History," in Paul S. Ropp, ed., *Heritage of China: Contemporary Perspectives on Chinese Civilization* (Berkeley: University of California Press, 1990); Mary Gallagher, "Women and Gender," in Howard Giskin and Bettye S. Walsh, eds., *An Introduction to Chinese Culture Through the Family* (Albany: SUNY Press, 2001); Theresa Kelleher, "Confucianism," in Arvind Sharma, ed., *Women in World Religions* (Albany: SUNY Press, 1987); Dorothy Ko, "Footbinding as Female Inscription," in Benjamin A. Elman, John B. Duncan, and Herman Ooms, *Rethinking Confucianism: Past and Present in China, Japan, Korea, and Vietnam* (Los Angeles: UCLA Asia Institute, 2002); Dorothy Ko, JaHyun Kim Haboush, and Joan R. Piggott, eds., *Women and Confucian Cultures in Premodern China, Korea, and Japan* (Berkeley: University of California Press, 2003); Chenyang Li, ed., *The Sage and the Second Sex: Confucianism, Ethics, and Gender* (Chicago: Open Court, 2000); Susan Mann, *Precious Records: Women in*

*China's Long Eighteenth Century* (Stanford: Stanford University Press, 1997); Susan Mann and Yu-yin Cheng, eds., *Under Confucian Eyes: Writings on Gender in Chinese History* (Berkeley: University of California Press, 2001); Sherry J. Mou, ed., *Presence and Presentation: Women in the Chinese Literati Tradition* (NY: St. Martin's Press, 1999); Sherry J. Mou, *Gentlemen's Prescriptions for Women's Lives: A Thousand Years of Biographies of Chinese Women* (Armonk: M.E. Sharpe, 2004); Vivian-Lee Nyitray, "The Real Trouble with Confucianism," in Joseph Runzo and Nancy M. Martin, eds., *Love, Sex and Gender in the World Religions* (Oxford: Oneworld, 2000); Vivian-Lee Nyitray, "Treacherous Terrain: Mapping Feminine Spirituality in Confucian Worlds," in Tu Weiming and Mary Evelyn Tucker, eds., *Confucian Spirituality*, vol. 2 (NY: Crossroad, 2004); Vivian-Lee Nyitray, "Confucianism" in Arvind K. Sharma, ed., *Fundamentalism and the Position of Women in World Religions* (Albany: SUNY Press, 2005); Lisa Raphals, *Sharing the Light: Representations of Women and Virtue in Early China* (Albany: SUNY Press, 1998); Lisa Raphals, "A Woman Who Understood The Rites," in Bryan W. Van Norden, ed., *Confucius and the Analects: New Essays* (NY: Oxford University Press, 2002); Barbara Reed, "Women and Chinese Religion in Contemporary Taiwan," in Arvind Sharma, ed., *Today's Woman in World Religions* (Albany: SUNY Press, 1994); Rubie S. Watson and Patricia Buckley Ebrej, eds., *Marriage and Inequality in Chinese Society* (Berkeley: University of California Press, 1991); and Terry Woo, "Confucianism and Feminism," in Arvind Sharma, ed., *Feminism and World Religions* (Albany: SUNY Press, 1998).



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# Growing a Vietnamese Studies Program

Jack D. Harris

Hobart and William Smith Colleges



In 1995 Hobart and William Smith Colleges affiliated with the Vietnam National University in Hanoi and launched its full-term study-abroad program in Vietnam. In 1999, after having fielded three full academic-term programs in Vietnam, Hobart and William Smith formed the Partnership for Global Education (PGE) with Union College (UC). Since its formation, this partnership has annually sponsored the Vietnam study-abroad programs and is celebrating its 10<sup>th</sup> anniversary. The study-abroad program is at the center of students learning about Vietnam; students take a gateway course on the Sociology of Vietnam and a three week language intensive course prior to arriving on-site.

The Sociology of Vietnam course honors the multi-dimensional complexity of Vietnam. It starts with the history of Vietnam, concentrating thematically on the waves of foreign invasions that have been the Vietnamese experience. The course shifts to looking at Vietnamese cultural

patterns, patterns created during long occupations by the Chinese and later the French. Students learn about Tet and other celebrations and festivals, water puppetry, religion, Vietnamese gender and family patterns, differences between rural and urban life, regional differences, politics and economics, art and music, and the multiplicity of ethnic groups each with unique cultural patterns. The course turns to the 20<sup>th</sup> century Vietnamese struggles and victories against French colonialism and the American War, concentrating on the Vietnamese experience of the war, and concludes by looking at Vietnam since 1975, including the disastrous occupation of Cambodia, the embracing of the market

economy, the problems of corruption, and the trajectory of Vietnam's future internal and external relationships. The course is supported by a rich BlackBoard site that contains historical and cultural materials, as well as contemporary articles on Vietnam. Our Vietnamese exchange scholars and exchange students provide real-life experiences and help with conversational Vietnamese.

*The study-abroad program is at the center of students learning about Vietnam; students take a gateway course on the Sociology of Vietnam and a three week language intensive course prior to arriving on-site.*

Thus, students going on the study-abroad program become recognizers of social and cultural patterns and can place locations and events in historical and political contexts. However, the course also provides a

context for students to ask their own questions and arrive at different conclusions than the instructor. The pedagogy is straightforward: an enthusiasm for the subject and the country, combined with a sense of inquiry that places Vietnam in a relevant relation to contemporary issues. For example, the course starts with the following propositions:

Why study Vietnam?

1. Vietnam is an ancient and sophisticated society and culture;
2. Vietnam is the 12th most populous nation in the world, with over 80 million people;

3. Vietnam has been historically important geographically, at the crossroads of many other cultures. It is again important geographically and politically because of its location in southeast Asia, especially its proximity to China;
4. Vietnam will expand its importance as a global trading partner based on its rich natural and human resources;
5. Americans should study Vietnam to better understand our involvement in a failed war;
6. Vietnam bridges east and west given its almost 100 years of French influence;
7. Vietnam remains Communist-led, providing an opportunity to see the tensions between communism and the market-economy.
8. The effects of the global economy in Vietnam are much more apparent than in the United States.

The course is not exclusively for students who are going to study abroad in Vietnam. The Sociology of Vietnam course is part of a larger Colleges-wide effort to internationalize the campus, to engage students in the worlds of other societies and their cultures, and to immerse students as participants and not simply visitors and consumers when they are abroad. With support from a Mellon grant, and later a US Department of Education Title VI grant, there has been considerable faculty development and the dramatic expansion of our library holdings. As part of our faculty development efforts, we now have a faculty member steering group for Vietnam studies and a number of faculty have modified their courses (such as *Current Issues in Macroeconomics*, *What is Christianity*, *The Good City*, and *The Politics of Development*) to include Vietnam-related content. A student interested in Vietnam may choose such courses as *Sociology of Vietnam*; *Male*

(continued on next page)

and *Female in East Asian Societies and Cultures; Vietnamese Literature in Translation; Buddhism; Feudal Women in France, Vietnam, and Japan* or *The War in Vietnam*. To support the program and to reach more students, the faculty has developed a web-based product called *IN FOCUS: Vietnam* that highlights 15 mini-lectures on various topics related to Vietnam history and culture. In addition to preparing students for their trip to Vietnam, this course will have the benefit of preparing the students' parents for their children's trip as well.

The design of the Vietnam program is to provide an integrative learning experience, one that has pre- and post-study-abroad experiences. Students do not simply parachute into a society unprepared, and students return home with the expectation that they will, among other things, have opportunities to share their knowledge with students in the public schools, write for a journal, and continue course work, including self-instructional language study. Because of this we arrange activities to coordinate with the courses including seminars, symposia, guest speakers, musical events, art shows, and films, and have over the past several years hosted exchange students and faculty from Vietnam with support from ASIANetwork and The United Board for Christian Higher Education in Asia.

*To support the program and to reach more students, the faculty has developed a web-based product called IN FOCUS: Vietnam that highlights 15 mini-lectures on various topics related to Vietnam history and culture. In addition to preparing students for their trip to Vietnam, this course will have the benefit of preparing the students' parents for their children's trip as well.*

While in Vietnam (on the study-abroad program), students attend presentations provided by Vietnam National University faculty and specialists in respective fields of the arts, and participate in field trips (to Hanoi-Halong Bay, the border region near China, Ho Chi Minh City, Hue, Danang, and Hoi An) organized by the HWS faculty director of the program. Students learn about Vietnamese history, aspects of Vietnamese culture, and current social and political issues, as well as continue their Vietnamese language instruction. In addition, students take a course taught by the HWS faculty director, in the director's field of expertise, and design and

implement an independent field project or complete an internship. Independent projects are diverse and range from studying Vietnamese traditional medicine (with the student attending a course at the leading traditional medicine school, accompanied by a translator, and visiting several traditional medicine practitioners) to working as an intern at the American Embassy in the Foreign and Commercial Services area, to studying Vietnamese street children and the social service and educational resources available to them. Several students join the BRIDGE project which creates query-based lessons on Vietnamese topics for several classes in the Geneva elementary schools.

We continue to build lasting relationships with Vietnamese and non-Vietnamese academics and experts in a multitude of disciplines, as well as artists, musicians, and numerous families, from north to south in Vietnam and also in the United States. We also have committed to effective relationships with several Vietnamese organizations that provide student and faculty support and opportunities for study and internships while abroad. This web of relationships enlivens and enriches our students' and faculty's experience and understanding of Vietnam on campus and when abroad and brings Vietnam home.

\* \* \* \* \*

## Sample Course Syllabus

# The Sociology of Vietnam: Conflict, Colonialism, and Catharsis

### Description

In this course we explore the social world of Vietnam. We will study the varied and complex history, culture and social relations of Vietnam. Through our study of their institutions, arts, and artifacts, we will find ourselves immersed in the life world of Vietnam, and are likely to achieve a fuller appreciation of the modes and meanings of what it means to be Vietnamese, and what it means to be American.

We examine the many forces of social relations that impinge on Vietnamese life. This includes geography and geographic location, social institutions such as kinship, village, religion, economy, education, and arts, tribal and ethnic history and the continued influence of ethnic groups, and the diversity of its urban and rural regions. In addition, we examine Vietnam's legacy of conflict and colonialism, including the American/Vietnam war and its human social, political and environmental effects on the nation.

Finally, we explore how the Vietnamese are negotiating and seeking to reconcile and resolve the contradictions of socialist and capitalist theory and practice, as they seek to improve the

lives of its people, and position themselves as a significant Southeast Asian political and economic force.

### Course Objectives

- (1) Develop a sophisticated sociological imagination as students engage in study of a dissimilar culture;
- (2) Learn to appreciate societal, cultural and sub-cultural diversity and an interest in things and ways of life that are "different," acquiring the intellectual tools to understand these other ways of life;
- (3) Learn how their own national and social location influence their assumptions and how they view the world;
- (4) Become sensitive to issues of personal and social development, the distribution of power and rewards and how the quality of social relationships is a matter of concern everywhere;
- (5) Become aware of how "modernity" has affected societies all over the world and how the peoples of the world are becoming increasingly interdependent;
- (6) Become aware of the transformative power of sociological consciousness and their role as world citizens and seek to arrive

at an understanding of social groups as well as explore social problems and social-justice concerns;

(7) Become more sophisticated as observers, readers, and writers.

(8) Come to understand that ethics and morality require a careful and deliberate analysis in heterogeneous, multi-cultural societies and cross-cultural relationships.

### Methods of Evaluation

Your work will include 3 short (5 page) papers (60%) and a fourth and final (10 page) paper (40%) and active participation in film discussions, guest lectures, and seminars, and positive contributions to class discussion about readings.

### Reading List

Ashwill and Diep, *Vietnam Today*

Borton, *After Sorrow*

Duiker, *Sacred War: Nationalism and Revolution in a Divided Vietnam*

Duong Thu Huong, *Paradise of the Blind*

Jamieson, *Understanding Vietnam*

Halberstam, *The Making of A Quagmire*

Kolko, *Anatomy of a Peace*

SarDesai, *Vietnam: The Struggle for National Identity*

Templer, *Shadows and Wind: A View of Modern Vietnam*

The Gioi, *The Traditional Village in Vietnam*

### Course Outline:

#### 1. History and Cultural Patterns

Readings:

Jamieson, *Understanding Vietnam*, Chapter 1

SarDesai, *Vietnam...*, Chapters 1, 2

Duiker, *Sacred War...*, Chapters 1-4

#### 2. Organization & Structure: Tradition and Modernity

Readings:

Jamieson, *Understanding Vietnam*, Chapters 2-4

The Gioi, *The Traditional Village in Vietnam*

#### 3. The American War & Its Aftermath

Readings:

SarDesai, *Vietnam...*, Chapters 5, 6

Duiker, *Sacred War...*, Chapters 3-7, Epilogue

Halberstam, *The Making of a Quagmire*

Jamieson, *Understanding Vietnam*, Chapters 5-7

Borton, *After Sorrow*

#### 4. Contemporary Assessments: Is Vietnam on the Right Path?

Readings:

Duong, *Paradise of the Blind*

SarDesai, *Vietnam...*, Chapters 7-10

Kolko, *Anatomy of a Peace*

Templer, *Shadows and Wind*

Ashwill and Diep, *Vietnam Today*

### Paper Topics:

Paper One: "Distinctive Aspects of Vietnamese History"

Paper Two: "Distinguishing Elements of Vietnamese Culture"

Paper Three: "The American War: An Interpretation"

Paper Four: "The Future of Vietnam & the Vietnamese"

(*North Korean Nuclear Endgame, continued from page 27*)

potential nuclear arms race and potential mass displacement of its citizenry. Resolution of current tensions hinges on greater understanding of the regime's endgame, which begins with recognition of its survival imperatives, intent and perceptual framework.

### Endnotes

<sup>1</sup>The North Korean regime has sold missile technology to Egypt, Syria, Yemen, Pakistan, Libya, Iran and United Arab Emirates. It has also imported missile technology from Pakistan and Iran.

<sup>2</sup>North Korea's nuclear weapons program is comprised of two components. First, is the nuclear payload, which is derived from plutonium produced as a by-product of nuclear reactors or uranium extracted from mines. Second, is the means for delivering a nuclear payload—ballistic missiles. Consequently, for purposes of this discussion, the term "nuclear weapons" assumes the presence of both components unless otherwise stipulated.

<sup>3</sup>The lack of self-determination in Korea actually can actually be traced back as far as the Koryo Dynasty (935-1392), but space constraints do not permit fuller treatment of the topic.

<sup>4</sup>Jacques L Fuqua, Jr. *Weapons of Mass Destruction or Weapons of Mass Disruption: The North Korean Nuclear Endgame*. (Westport Connecticut: Greenview Publishing, forthcoming), p.24.

<sup>5</sup>Fuqua, p.24.

<sup>6</sup>The irony here is that each of the nations participating in the Six Party Talks, with the exception of South Korea, has historically been and continues to be regarded as a big power in the North Korean view, against which it must protect itself from chauvinistic influence. Such a world view offers at least some explanation as to the regime's inconsistent and unpredictable behavior within the Six Party Talks venue.

<sup>7</sup>United Nations World Food Program, *INTERFAIS. Food Aid Monitor Annual Report (2005)*. Table 15. Retrieved June 2006. URL: <http://www.wfp.org/interfais/index2.html>

<sup>8</sup>Gorbachev's reforms consisted of three components: 1) *perestroika*, which included economic reforms and restructuring; 2) *glasnost*, or openness, which translated into transparency of management practices with regard to the economy; and 3) *novoe myshlenie* or "New Thinking" with respect to Soviet foreign policy pursuits.

<sup>9</sup>Samuel S. Kim, "North Korea in 1994: Brinkmanship, Breakdown and

Breakthrough," *Asian Survey* 35:1 (January, 1995): 21.

<sup>10</sup>Rhee Sang-woo, "North Korea in 1991: Struggle to Save Chuche Amid Signs of Change," *Asian Survey* 32:1 (January, 1992): 59.

<sup>11</sup>North Korea also signed the Joint Declaration on the Denuclearization of the Korean Peninsula with South Korea in 1991. The Declaration called for bilateral inspections to verify the denuclearization of the peninsula.

<sup>12</sup>Graphite-moderated reactors produce weapons-grade plutonium as a by-product. It is much more difficult for LWR to produce weapons grade plutonium because they use ordinary water as a moderator.

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Jacques Fuqua is a retired US Army officer (Lieutenant Colonel, 2000) who spent 12 years in Japan and Korea as a Northeast Asia Foreign Area Officer negotiating international security agreements. He assumed his current posting as Director of International Engagement and Communications at the University of Illinois at Urbana-Champaign in June 2005 and has written about North Korea, the US-Japan security relationship, and Okinawa. His forthcoming book, *Weapons of Mass Destruction or Weapons of Mass Disruption: North Korea's Nuclear Endgame* will be published by the Greenwood Publishing Group under the Praeger label.

## Course on China and Tibet

# Teaching from the Margins: Putting the Periphery at the Center of Chinese Studies

Charlene Makley  
Reed College

I teach the anthropology of China and Tibet at Reed College and have attempted to develop courses that train students to use a wide variety of analytic tools and sources (visual, as well as textual), to think empirically from the ground up: that is, to rigorously consider historical and ethnographic accounts of ordinary (and often marginalized) peoples' lived experiences as a way to challenge dominant categories organizing social lives—in both local and in academic discourses. “Gender and Ethnicity in China and Tibet” was one of the first courses I designed when I finished my Ph.D. at the University of Michigan, and since coming to Reed I have taught it and tweaked it repeatedly.

Reed College has a reputation for being an odd place, a “quirky” liberal arts college in Portland, Oregon, with about 1300 students—(in fact, the college cultivates that image!) Some of the rumors about Reed are true, others aren't (my dentist once asked me if I was a “commie” when I said I taught at Reed!), but what is perhaps most important about Reed's campus culture is that it fosters a climate, like a “prep school for graduate schools,” where academics are actually cool—the library is the biggest hang-out and students compete for how hard one works and how little one bathes.

For pedagogy, the upshot of this situation is that the academic bar is set very high; I can expect a lot from my students, and I can design upper-division syllabi that border on graduate level requirements. In this kind of environment, and with the college's ample support for computerized audiovisual technology in the classroom, I've been able to do what I think my own fieldwork and research among Tibetans in China prepared me best

for: bringing an anthropological perspective to bear on Chinese studies by “teaching from the margins.” Let me explain what I mean by that, and then I want to briefly discuss my course on China and Tibet, which I see as exemplifying those efforts.

What teaching about Sino-Tibetan relations is especially suited for (given the high profile of this area in international politics) is getting students to ground their inquiry in the politics of representation, a politics, I emphasize to them, in which we ourselves are always caught up. In many ways I see the 300-level course, “Gender and Ethnicity in China and Tibet,” as my attempt to accomplish this goal at Reed. I view this course as directly informed by the conceptual frameworks and empirical perspectives I developed during my ethnographic fieldwork between 1992-

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*I want to challenge students to think about ethnic, national and even gender politics as fundamentally intertwined... we can't really abstract out one or the other type of identity politics and focus on it in isolation.*

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1996, on gender and monastic revitalization in Labrang, the famous Tibetan Buddhist monastery town located in what has been called the “frontier zone” in China. This “frontier zone” runs Southwest to Northwest in the contemporary PRC, in Yunnan, Sichuan, Gansu and Qinghai provinces, roughly along the foothills of mountain ranges that rise to the Himalayas and the Tibetan plateau; some say this is one of the most ethnically diverse regions in the world. Indeed, when early Chinese Communist party leaders, as part of their initial state-building efforts, launched their “ethnic

identification” (minzu shibie) project in 1953 with the guidance of western-trained Chinese anthropologists, over 400 groups made claims to unique ethnic group or *minzu* status—and most of those groups resided in this zone (of course the state ended up recognizing only 56 groups or minzu, including the Han). As many anthropologists working in these areas have recently pointed out, historically—indeed, from the earliest Chinese dynasties, this rugged region was a complex zone of interaction and contestation over imperial and local jurisdictions, and was notoriously difficult to administer centrally.

At Reed, I had to restructure the course from its original lecture format at Michigan to a more demanding seminar format where students take turns facilitating discussions on weekly readings and films. An introduction to anthropological theory course is a prerequisite, so I can pitch the course at a fairly high level of sophistication, assuming some familiarity with basic anthropological paradigms and debates. The course's title indicates the level of complexity I expect students to ultimately

grapple with: that is, in keeping with recent emphases in anthropological theory, I structure the readings in order to give students some analytic tools with which to grasp social life as empirically grounded in the simultaneous intersections of people and types of social difference. That is, I want to challenge students to think about ethnic, national and even gender politics as fundamentally intertwined—the take-home message being that in order to understand the exigencies of life for differently positioned people in the PRC, we can't really abstract

out one or the other type of identity politics and focus on it in isolation.

My hope is that the course thus provides a uniquely illuminating “view from the margins” on a variety of levels. For one thing, it is positioned at the margins of academic disciplines. The legacy of “Orientalist” area studies in the West has effectively divided Tibetan and Chinese studies because scholars have focused on the discourses of “great traditions” that lead them in opposing directions—to Chinese dynastic capitals east or to Indo-Tibetan Buddhist centers west and south. So combining Tibetan and Chinese studies in the context of contemporary China is only a very recently emerging field of inquiry. For example, when I was in graduate school, it was almost unheard of for a student to study both Chinese and Tibetan languages, the usual configuration being Tibetan and Sanskrit or Chinese and Japanese. In addition, my own research in Labrang allowed me to glimpse the perspective of locals who were positioned historically at the geographic and political economic margins of both Chinese and Tibetan centers from the 18th century onwards. This perspective then, in the course, and in my research, including my book on Labrang that is being published in the fall of 2006, helps me to crystallize converging interests among social theorists and historians about new approaches to space, time and culture. Let me just briefly explain how I see this playing out in scholarly directions of inquiry.

In the past several decades, the “space-time compression” and labor displacements accompanying the rapid expansion of new markets and means of global coordination, have compelled social theorists to break with earlier notions of space as a neutral backdrop for progressive time, and to develop instead radically altered notions of space and time as simultaneous, culturally specific, and politicized processes. The effect of this shift for understandings of “margins,” “boundaries” or “borders” in social lives is that differences delineating “persons,” “cultures,” or “nations” one from the other are not to be taken as given, definite lines across which bridges must then be built. As Akhil Gupta argues, we have to focus instead on “...exploring the processes of the production of difference in a world of interconnected spaces” (p. 14). So, in contemporary social theory “margins” and

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“borders” are no longer ignored as clearly defined peripheries serving only to demarcate a center for analytic focus. Instead, as “interstitial zones” (Gupta, p.18) constituted by ever-changing networks of interrelations, they are now the preferred starting point for analyses, that is, the vital places where spaces, persons and nations are disintegrated or (re)made.

In anthropology and cultural studies, researchers have focused on the difficult and often contradictory experiences of people who find themselves to be “in betwixt and between” cultures and places due to the legacy of colonialisms (Limon 1991, Anzaldua 1987, Behar 1993, Hall 1989). This kind of “borderlands” research contributes to a powerful critique of older anthropological notions of discrete cultures hierarchically arranged in time and space, and calls into question the consequent self-other relationship that underlies ethnographic research. As Sherry Ortner (1996b: 181) notes, this work goes right to the heart of the critique implicit in most of contemporary anthropological theory: it looks at “...the place where culture is constantly challenged and constructed” and focuses on movements and encounters among various people despite the seeming fixity of cultural and political boundaries.

In Tibetan and Chinese studies as well, research on borders and “frontiers” has come to the fore in recent years. Scholars in both areas have recently called for the recognition of the importance of the so-called “hinterlands”, and have urged a move away from the exclusive focus on “centers” of political and “civilized” life in dynastic capitals. This emphasis on border regions (or at least its potential) I would argue, is not just a call to study hitherto neglected areas; I would say that it is indicative of an important paradigm shift in these fields—calling into question the influential “center-periphery” models

of governance, culture and identity that ultimately reiterated the schemas of dominant native powers, and looking instead at how such political and discursive hegemonies are constructed and contested in irreducible interaction with “alien” others.

In Tibetan studies, scholars have critiqued the use of generalized models based on the great agricultural estates of the Tibetan power base in the Lhasa valley. They call instead for a recognition of the actual diversity of Tibetan lifeways and political arrangements throughout the vast regions once controlled by the Tibetan Yarlung dynasty in the 7th-9th centuries (cf. Samuel 1993, Goldstein and Kapstein 1998, Willis 1987). This kind of diversity then has major implications for understanding the (re)construction of contemporary Tibetan identities and communities amidst the exigencies of life within the Chinese nation-state as well as in the Tibetan exile diaspora.

In Chinese studies, scholars are increasingly focusing on the study of the “frontiers” (*biánjiāng*) of Chinese polities in Manchuria and Mongolia, as well as throughout the ethnically diverse frontier zone which historically formed the western extent of Chinese settlement. Such scholars argue that the practices and ideologies constructing the frontiers as inferior, uncivilized, liminal and peripheral, were inextricably bound up with Chinese empire or state building (cf. Hershatter et al., 1996, Millward 1996, Sperling 1990, Petech 1988, Forage 1996, Fletcher 1978, Lipman 1980, Harrell, 1995).

The recognition now is that the borders of Chinese empires were never as distinct as the imperial “Chinese World Order” (Fairbank, 1968) constructed them to be—a notion epitomized in the hubris of the Great Wall. Instead, they were more like shifting zones of complex inter-ethnic contact which served to threaten, as well as to shore up, the hegemonies of particular rulers through trade and tribute, military campaigns and settlements (Lattimore 1940, p. 3, Aris 1992, p. 13). My own research and the China-Tibet course take inspiration from these China scholars who focus on the frontiers, and on their legacy in the cultural politics of contemporary “Nationality” (*minzu*) policy, as a way to understand the processes by which centers of power in China and dominant (Han Chinese) subjectivities are actually

*(continued on next page)*

constructed, contested and broken down (Dreyer 1976). So the view from the “margins” entails the interrogation of the common categories of “nation,” “state,” and “ethnic identity,” whose assumed unitary nature continues to underpin social theory and state policy in contemporary China.

I try to present my research and my China-Tibet course in this light not as peculiar case studies of exotic margins, but as exemplars of this broader paradigm shift in social theory and Asian studies. That is, I hope my students come away from the course with the view that so-called “frontier zones” only make more explicit the dialogic interpretive politics at the heart of all socio-cultural worlds. The case of Tibetans in China then stands not as an anomaly but as one case of a more general, pervasive social condition of hybridity in an increasingly interconnected world. By pairing general theoretical readings with Sino-Tibetan history, ethnography and media discourse, I frame the course ultimately as an introduction to the contemporary PRC in general, and as a window onto one major node in a globalizing network of cultural and political economic relationships. Given students’ often powerful and unexamined essentialist assumptions about both “Tibet” and “China,” this course is uniquely positioned to try to restructure their thinking about global processes in this way. Through trial and error over time, I have developed a syllabus that attempts to simultaneously demystify “Tibet” and problematize “China” as unitary entities or identities, and focus on complex historical and cultural processes instead.

What I’ve found over the years is that the main difficulty posed by a course with such ambitious breadth is achieving some manner of cultural and historical depth, especially since I’m always emphasizing to my students the need to ground our understandings of contemporary cultural politics in particular historical legacies. So the course structure evolved into two parts that straddle spring break. As the framing of the webpage by the contesting national flags suggests, the first half of the course works to frame our semester’s inquiries in the historical specificities of emerging modern nationalisms among Tibetan and

Chinese elites and intellectuals. During the first 7 weeks, I combine readings about recent theories of nationalism, statehood, ethnicity and gender, with readings that illustrate Tibetan and Chinese nationalist discourses, as well as readings that ground our inquiry historically in the period of nation-state building beginning in the late 19th and early 20th centuries through the Communist Party regimes’ struggles and reforms up to the 1980s. In order to problematize understandings of “space” from the outset, I begin the very first week by getting students to consider the cultural politics and history of westerners’ efforts to locate “Tibet” as actually an “imagined geography” or “Shangri-la.” One of the things I have them do is a google image search for “Tibet map,” and then they can

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immediately glimpse the wide range of representational strategies for portraying the same spaces, and we analyze several in class together.

The second half of the course then builds on this background, which I reinforce with an in-depth take home midterm exam, to look more closely at various aspects of Tibetan and Chinese lives in post-Mao China. I frame this half of the course with an opening week on the cultural politics of development, because state policies and local practices throughout the PRC in the post-Mao “reform and opening up” era have been broadly informed by “development discourses” that seek to integrate China with global capitalist markets. Those policies and projects have had major implications for China’s rural citizens in particular, creating what many have called a massive underclass of rural-to-urban migrants, and threatening to further marginalize ethnic minorities—especially since then president Jiang Zemin launched the “Develop the West” campaign in 1999, a campaign

designed to channel domestic and foreign investment to the PRC’s so-called “underdeveloped” western regions. In the remaining weeks, I combine ethnographic and mass media readings on particular aspects of social life, such as marriage and family planning, religious revival, work and urban consumption, with images, music, poems and short stories about Tibet produced by Tibetan and Chinese writers and artists in the post-Mao blossoming of mass media cultural production. During all of the weeks, the readings stress that these processes are fundamentally gendered, and we begin to grasp how differently state policies can affect Tibetan and Chinese men as opposed to women.

Finally, using computer-projected digital images in class and a film series outside class, I try to integrate all of our discussions with visual and media studies. The expansion of mass media in the PRC since the 1980s is a huge element in China’s globalization processes and is part of an ongoing effort to integrate Tibetan regions with broader domestic and global economies. The films I assign range from old and new feature films (Frank Capra’s 1937 film *Lost Horizon* or Joan Chen’s 1997 film *XiuXiu, the Sentdown Girl*) to various documentaries and propaganda films. Students write film commentaries the week they view the films, in which they apply insights from the week’s readings to the subject matter and visual strategies of the film. Since much discourse and organizing around Sino-Tibetan issues occurs through web media now, another thing I have done in past years is have students write analyses of relevant websites which they project and present to the class. The analyses are then linked to the course website, under the link for that site.

Ultimately, if I take what seems to be the increasing quality of students’ writings in the course as a measure, the course seems to be fairly successful, though I remain daunted at its overly ambitious scope. The course did however inspire fully three students to undertake field research projects of their own in Tibetan regions of China, funded by Luce Foundation fellowship monies that accompanied the establishment of my position. If that is any indication, then Luce funds have indeed had a direct impact on broadening undergraduates’ horizons in Asian studies.

**Editor's note:** For reasons of space, a condensed version of Professor Makley's syllabus is printed below. The full version can be found at <http://academic.reed.edu/anthro/362/>

**Anthropology 362: Ethnicity and Gender in China and Tibet  
Fall 2005**

Professor Charlene Makley

email: [charlene.makley@reed.edu](mailto:charlene.makley@reed.edu)

Syllabus on the Web: <http://academic.reed.edu/anthro/362/>

**Description:**

Chinese and Tibetan peoples have interacted for centuries, but it is only in the last half of the twentieth century that the "Tibet question" in China has risen to global attention. This course looks at modern Sino-Tibetan relations through the lens of ethnicity and gender as a way to understand the contentious process through which the Chinese nation-state and national identity have been constructed. Through readings, films, discussions and lectures, we will explore the diversity of Tibetan and Han Chinese ethnic identities, gender ideologies, and family organization just prior to, during and after the Communist revolutionary period. This perspective will shed light on the incorporation of Tibetans as a "minority nationality" in the Chinese "multinational state", the role of such minorities in constructing Han Chinese majority identity, and the differing impact of state policies on men and women in the context of rapid economic reform and globalization in the PRC. Prerequisites: Anthropology 211. Conference.

**Summary of Requirements:**

- Discussion leadership
- 4 film commentaries (due by Friday of week after film screened).
  - 1 of these MUST be for week four film Stranger; Must discuss the film in terms of nationalism and imagined community (due Monday, Sept. 26, 5 pm)
  - All 4 must be turned in by the end of the 7th week, or others to improve won't be accepted.
- Take-home midterm exam (due Friday, Oct. 14, 5 pm)
- Final paper proposal and annotated bibliography (Friday Nov. 11, 5 pm)
- Optional 2-3 page print ad or website analysis (due Friday Dec. 2, 5 pm)
- 10 page final paper: (due Wed., Dec. 14, 5 pm).

**Course Organization:**

This course is your chance to delve into a particularly controversial topic in current world politics. Classes will revolve around student-led discussions, presentations, and film viewings. There will be a take-home midterm exam, 4 film commentaries, an optional 2-3 page print ad or website analysis, and a final 10 page paper. I will expect your avid participation—including regular attendance, prompt completion of assignments, and active involvement in discussions whenever possible. In fact, class participation and attendance will comprise a significant portion of your grade. Beginning week 2 class members will take turns posting discussion questions on the class email list and helping to lead class discussions.

Reading and writing assignments are meant to encourage close, critical engagement with the history and cultural politics of the Sino-Tibetan relationship, as well as your thoughtful reflection on the issues they raise in the context of the anthropological perspective on gender, ethnicity and nationalism presented in class. The reading load is moderate to heavy and it is assigned per week. On average, you should expect to put in two to three hours of work outside of class for every hour of in-class time.

Weekly supplemental readings are provided for your use. These readings are ones that are especially relevant or provide differing viewpoints; they offer points of departure for deepening your understanding of particular issues.

Required readings are marked on the syllabus for where they can be found. Multiple copies of all texts are available on reserve in the library, and many books are available in the bookstore. In addition, a large number of required readings are available on-line, through e-reserves and on the web. E-reserves can be accessed at: <http://ereserves.library.reed.edu/eres/courseindex.aspx?page=instr>. Just go to the log-in page at this address, type in the course password (I will give that to you in class), and search for the reading you need by title. **Please print out all on-line readings! Reading is much more engaged when it is on paper.** All readings available on-line are easily accessed via links on the web syllabus (see URL above). All readings on e-reserve are also available in hard copy form in the reserve folder for that text. Please let me know if you have any trouble obtaining the readings. **To facilitate discussion, you should bring all readings for the day to class.**

**Copies of the following books (listed in the order they are assigned in the course) are available at the bookstore; 3-4 copies of each are also on reserve at the library:**

**-Containing substantial assigned readings (many available):**

Duara, Prasenjit. *Rescuing History From the Nation: Questioning Narratives of Modern China*. Chicago: University of Chicago Press, 1995.

Goldstein, Siebenschuh and Tashing Tsering. *The Struggle for Modern Tibet: The Autobiography of Tashi Tsering*. NY: ME Sharpe, 1997.

Schwartz, Ronald. *Circle of Protest: Political Ritual in the Tibetan Uprising*. New York: Columbia University Press, 1994.

Shakya, Tsering. *The Dragon in the Land of the Snows*. NY: Columbia University Press, 1999.

Honig and Hershatter, *Personal Voices: Chinese Women in the 1980s*. Stanford: Stanford University Press, 1988.

Dutton, Michael. *Streetlife China*. Cambridge: Cambridge Univ. Press, 1998.

**-Recommended, only a portion assigned (a few copies available):**

Goldstein, Melvyn. *The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama*. Berkeley: Univ. of CA Press, 1997

Anderson, Benedict. *Imagined Communities*

Gupta and Ferguson, eds. *Culture, Power, Place: Explorations in Critical Anthropology*. Durham: Duke University Press, 1997.

Harrel, Stevan, ed. *Cultural Encounters on China's Ethnic Frontiers*. Seattle: Univ. of Washington Press, 1995.

Nira Yuval Davis. *Gender and Nation*, Sage: London, 1997.

Enloe, Cynthia. *Bananas, Beaches and Bases: Making Feminist Sense of International Politics*, 1989.

*China Urban: Ethnographies of Contemporary Culture*. Duke University Press, 2001.

**Web and Email Resources:**

**Electronic Newsletter:** For those who are particularly interested in keeping up with Tibetan affairs this semester, you may sign onto the World Tibet Network News Mailing List. This is a daily electronic newsletter which contains news and comments about Tibet from a variety of viewpoints. **To subscribe:** 1) send an email to: [listserv@lists.mcgill.ca](mailto:listserv@lists.mcgill.ca) and 2) In the body of the message type: SUB WTN-L your name. They will send you a return email confirming your subscription. **To cancel:** 1) send an email to: [listserv@lists.mcgill.ca](mailto:listserv@lists.mcgill.ca) and 2) In the body of the message type: SIGNOFF WTN-L. All articles (over 15,000 since 1992) published on WTN are archived on the web at: <http://www.tibet.ca/wtnnews.htm>. You can search the archive for articles related to any topic you're interested in.

**Chat Lists:** You can also subscribe to email chat lists about Tibet-related topics. Two such lists are

(continued on next page)

- 1) **Tibet-L**: General discussion list on all matters related to Tibet, unmoderated. To subscribe: send email to [LISTSERV@LISTSERV.INDIANA.EDU](mailto:LISTSERV@LISTSERV.INDIANA.EDU) with the command (paste it!):SUBSCRIBE TIBET-L
- 2) **The Students for a Free Tibet “Yak” List**: Discussion list on Tibet issues among students worldwide. To subscribe: 1) send an email to: [majordomo@cyborganic.org](mailto:majordomo@cyborganic.org) and 2) In the body of the message type: subscribe sft-yak

**General Websites** (see syllabus for other sites related to weekly topics):

Tibetan Studies WWW Virtual Library: <http://www.ciolek.com/WWWVL-TibetanStudies.html>

Tibetan and Himalayan Digital Library. Based at the University of Virginia, has links about all aspects of Tibetan language and culture. <http://iris.lib.virginia.edu/tibet/>

Students for a Free Tibet, (Has a “Tibetan Women Speak Out” page): [www.tibet.org/SFT](http://www.tibet.org/SFT)

Tibet Online: <http://www.Tibet.org/>; (Has list of major Tibet sites and Online Tibet resources)

Tibet Information Network. Excellent independent news coverage on Tibet. <http://www.tibetinfo.net/>

Human Rights Watch. Coverage on China and Tibet: <http://www.hrw.org/asia/china.php>

[www.chinanews.org/](http://www.chinanews.org/); (Chinese state site, has pages on Tibet)

China News Digest: (fairly neutral online newsletter managed by overseas Chinese volunteers in Maryland) [www.CND.org](http://www.CND.org)

China Education and News Network (Chinese site, in Chinese), <http://www.net.edu.cn/>

China Today (Chinese state-sponsored magazine): <http://www.chinatoday.com/>

Inside China Today (Overseas Chinese magazine, produced outside of PRC control, has links to non-PRC news re: China): <http://www.insidechina.com>

People’s Daily. PRC main newspaper. <http://english.peopledaily.com.cn>

China Web. Chinese produced site providing excerpts of Xinhua and People’s Daily newspaper articles in English, has many links on Tibetans: <http://www.china.org.cn/>

Human Rights in China. Recently produced huge website under auspices of CND. Has links on Tibet, ethnic groups in China, photos and more. <http://www.humanrights-China.org/>

## COURSE SCHEDULE

[See course website for links for each week]

### PART I: NATIONALISMS AND RETHINKING HISTORIES

#### Week One: Locating “Tibet”

Tues Aug. 30 Introductions and Goals of the Course

**Week One Film assignment: Wed. Aug. 31, 7 pm, Bio 19, Lost Horizon, 1937, Frank Capra, 130 mins.**

Thurs Sept 1: Locating “Tibet”

**Week Two Film Assignment: 7 pm Sunday, Sept. 4, Bio 19 Red Flag Over Tibet, PBS Frontline, 1994, 56 min.**

#### Week Two: Imagined Communities

Sept. 6 Nation, Culture and Identity Theorized

Sept. 8 Narratives of Nation

#### Week Three: Making Majorities:

**From Empire to Nation in China and the Invention of Nationality**

Sept. 13 Empire and Nation in China

Sept. 15 Ethnicity and Nation in the PRC

#### Week Four: Constructing a Pan-Tibetan Identity: From Empire to Nationalism in Tibet

Sept. 20 Empire and State in Tibet

**In class Film Assignment: A Stranger in My Native Land, 1997 (33 min).**

**Stranger/Nationalism film commentary due Monday, Sept. 26, 5 pm my office, 312 Vollum**

#### Week Five: Gendered Nationalisms

**Week Five film assignment: Sun. Sept. 25, 7 pm, Bio 19, Through Chinese Women’s Eyes, Mayfair Yang, 1997, 53 mins**

Sept. 27 Gender, Nation and Modernity

Sept 29 Engendering Tibet

**Week Six Film assignment (7-9 pm Sun, Oct. 2, Bio 19):**

**“XiuXiu: The Sentdown Girl”, Joan Chen, Stratosphere Films, 1998, 99 mins.**

**\*\*Warning: This film contains graphic sexual violence**

#### Week Six: One Nation Under Mao:

**Erasing Difference During The Radical Years**

Oct. 4 The Pursuit of Gradual Assimilation: Reform and Revolt

Oct. 6 The Homogeneous and Androgynous Ideal: The Cultural Revolution and the Collective State

**Week Seven Film assignment (7-9 pm Sun, Oct. 9, Psych. 105): “Dao Mazei” (The Horse Thief), Xi’an Film Studio, 1987, 100 min.**

#### Week Seven: The Eighties Reforms: Reasserting Dangerous Difference

Oct. 11 Reform and Opening Up

Oct. 13 Living the Reforms

### PART II: POST-MAO CULTURAL POLITICS

#### Week Eight: The Cultural Politics of Development

Oct. 25 Nation, Ideology and Development

Oct. 27 Living Development in Tibet: Myth and Reality

**Week Nine Film Assignment (7 pm, Sun. Oct. 30, Bio 19): “Women of the Yellow Earth”, 50 min., John Bulmer, Cicada Films, 1995,**

#### Week Nine: Gender and the Family in the Reform Era

Nov. 1 Marriage and Family

Nov. 3 Gender, Ethnicity and the State: “Family Planning”

**Week Ten Film Assignment (7 pm, Nov. 6, Bio 19): The XVII Karmapa’s return to Tsurphu, 1993 (110 min.)**

#### Week Ten: Religious Revival and Ethnic Nationalism

Nov. 8 Gender, Ethnicity, Religion and the State

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## RESEARCH OF NOTE

## The North Korean Nuclear Endgame

Jacques L. Fuqua, Jr.

University of Illinois, Urbana-Champaign

**Introduction**

The Democratic People's Republic of Korea (North Korea) remains the enigmatic geopolitical entity it has been since its inception in September 1948. Over the past six decades, the threat it represents has grown, steadily expanding into a global threat through its propensity to proliferate missile technology.<sup>1</sup> By far the most problematic aspect of the regime's increasing threat profile has been its goal to develop a credible nuclear weapons program, evidenced by the July 2006 missile launch followed closely by its detonation of a nuclear device in October.<sup>2</sup> The global community's response, both quick and predictable, was to impose sanctions and further isolate the regime by passing United Nations Security Council Resolution 1718. While such an approach purports to demonstrate international resolve, it addresses only manifest North Korean behaviors while ignoring underlying causes.

Until the late 1980s, North Korean foreign policy was focused primarily in two areas: 1) increasing its international stature while simultaneously decreasing the stature of the Republic of Korea (South Korea); and 2) communization of the Korean peninsula through absorption of South Korea. Since the early 1990s, however, the regime's foreign policy has come to be dominated more by domestic imperatives: 1) regime survival; and 2) maintenance of economic welfare to the extent that it provides for the North Korean elite and the nation's military. The implement of choice for exercising the statecraft necessary to pursue these goals has been "brinkmanship missile diplomacy," which includes some combination of developing a credible geo-strategic nuclear threat; employing nuclear-centric bellicosity to extract concessions from the global community in furtherance of political and economic

survival imperatives; and infusing some amount of unpredictability into discussions

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*Paradoxically, nuclear weapons are of value to North Korea only if they are not used; their employment would bring about a catastrophic response from the US and its regional allies, undermining its survival imperatives. Consequently, despite endless vituperations there is little likelihood the regime would ever employ nuclear weapons.*

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surrounding its nuclear weapons program, a measure that has helped to keep other nations off balance. In short, its nuclear weapons program has become the regime's single, yet most potent and cost effective, geopolitical playing card. Paradoxically, nuclear weapons are of value to North Korea only if they are not used; their employment would bring about a catastrophic response from the US and its regional allies, undermining its survival imperatives. Consequently, despite endless vituperations there is little likelihood the regime would ever employ nuclear weapons.

Two circumstances led to the regime's confrontational posture with the world in July and October. First, it continues to demand direct negotiations with the US rather than through the Six Party Talks venue. Despite its animus toward the US, the regime continues to link its international legitimacy to bilateral negotiations with the US. Secondly, demands for negotiations during 2006 had a particular purpose: removal of US sanctions on \$24 million in financial assets frozen in Banco Delta

(Macau) on suspicion that the bank has helped launder North Korean funds gained through illicit activities such as counterfeiting US currency. Consequently, both nuclear events of 2006 may actually have been avoidable had the US chosen to engage the regime via a more comprehensive strategy rather than compartmentalizing the nuclear issue.

Recognizing the regime's motivations and intent—in short, its endgame—are fundamental to understanding its drive to acquire a nuclear weapons program. The first step in this process is to better understand the perceptual framework through which the regime views the geopolitical landscape in which it operates.

**The North Korean Perceptual Fundamentals**

North Korea's geopolitical view is most accurately described by the old Korean proverb, "A shrimp amongst fighting whales gets crushed." This perhaps is not without good reason. Historically, the Korean fate has not been one of self-determination.<sup>3</sup> The Japanese, who considered Korea "a dagger pointed at the heart of Japan," forced it to establish trade relations in 1876 through the Treaty of Kanghwa (Korea-Japanese Treaty of Amity), which was, for all purposes, an "unequal treaty" quite similar to the Treaty of Kanagawa (1854) that the Japanese had been forced to sign with the Americans. The USS General Sherman incident (1866) was another attempt to open Korea, this time by the US; the tactics employed were similar to those of Commodore Matthew Perry when he opened Japan in 1853. Although the Koreans fought the incursion, by 1882 they capitulated with the signing of the Treaty of Chemulpo (Schufeldt Treaty). By 1905 Japan had established a Korean protectorate, followed by full annexation in 1910. The end of WWII saw a continuation of this pattern. Despite

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domestic Korean expectations for achieving self-determination, the peninsula was divided between the former Soviet Union and the US in an attempt to blunt potential Soviet expansion in the region. From the North Korean perspective, the historical fate of Korea has always been that of the “shrimp.”

This historical backdrop forms the basis of Kim Il Sung’s development of the *Juche* philosophy, which initially served as a means for eliminating political rivals and achieving political consolidation, but which has expanded over the decades to guide foreign policy issues as well. Often reduced to a definition of “self-reliance,” *Juche* encompasses a great deal more. While self-reliance is an integral aspect of *Juche*, it is more accurately described as autonomous self-identity, which at its core has an enabling independence of action that renders North Korea insusceptible to, or at the very least mitigates the undesirable external influences of larger powers, particularly the US, and to a lesser degree the PRC, Russia and Japan.<sup>4</sup>

*Juche* is essentially comprised of three determinants: *independence of action*; *equality*; and *flexibility*.<sup>5</sup> Historically, *independence of action* meant an ideological freedom to develop a unique brand of North Korean communism, differing distinctly from Chinese and Soviet models. Presently, this determinant appears to have transformed itself into model that permits North Korea to pursue its survival imperatives free of international constraints, to include development of a nuclear weapons capability. The determinant of *equality* has changed little over the decades. Kim Il Sung expressed deep aversion to what he called “big power chauvinism”—the undue influence of larger powers on North Korean domestic and foreign affairs. Consequently, equal status for North Korea in its dealing with other countries became an obsession. The regime remains obsessed with this notion and development of the nuclear geopolitical card can be seen equalizing the playing field with the traditional “whale” nations of East Asia and the US.<sup>6</sup> Finally, *flexibility* for the elder Kim meant taking advantage of windows of opportunity as they presented themselves with the regime’s two communist benefactors, China and the Soviet Union, which sometimes required playing one against the other. It also allowed the regime to accept external economic and military assistance

despite its mantra of self-reliance. Little has changed in this regard either. For example, during 1996-2005 North Korea received 10.1 million tons in food aid through the UN World Food Program, more international humanitarian assistance than any other country.<sup>7</sup> Yet self-reliance remains an important pillar of *Juche*.

#### *Toward a Nuclearized North Korea*

North Korea’s experience with nuclear technology dates back to the mid-1960s when it developed an atomic energy facility in Yongbyon with assistance from the Soviet Union. By the 1980s its technology had advanced to the stage where the regime began undertaking research to develop its own nuclear weapons program. The decision to pursue such a program was impacted by several factors. First, by 1989 it had become clear to the regime that the traditional socialist bloc was disintegrating and any hope of communizing the Korean peninsula had essentially been lost. Moreover, it was becoming increasingly isolated. By the end of 1989 South Korea had normalized relations with Hungary, Poland and Yugoslavia; by the end of 1990 added to this number were Bulgaria, Algeria, Mongolia, Romania, Czechoslovakia, and, most importantly, the Soviet Union. German reunification was achieved by 1990; and by 1992 South Korea had reached rapprochement with China. Thus, by the end of 1992, North Korea had become diplomatically, ideologically, and economically isolated. Important contributing factors to the socialist bloc break-up were the infusion of *realpolitik* into Soviet economic and foreign policies through Gorbachev’s reforms and the South Korean policy of *Nordpolitik* toward socialist bloc nations, an important element of which was the extension of economic and trade assistance.<sup>8</sup>

A second factor contributing to North Korea’s pursuit of nuclear weapons was its flagging economy, which was exacerbated by natural disasters. North Korean industry, plagued by a lack of electricity, poor management practices and a highly inefficient distribution system, has underperformed for decades. Similarly, poor agricultural practices—denuding hillsides of vegetation to increase the amount of arable land; extensive use of pesticides; and indiscriminant planting that robbed the soil of nutrients all led to decreased agricultural output. This coupled

with the floods of 1995 and 1996, followed by drought conditions in 1997 (and 2001), left an emaciated North Korean economic infrastructure barely able to sustain its past military posture. These conditions became increasingly problematic for the regime when juxtaposed against South Korea’s increased ability to underwrite its security needs. For example, during 1990-1993, North Korea’s defense budget decreased 58%, from \$5.23 billion to \$2.19 billion. Conversely, South Korea’s defense budget increased during the same period, growing by 13.6%, from \$10.62 billion to \$12.06 billion.<sup>9</sup> Finally, with diminishing Soviet support during the 1980s that ended after Soviet-South Korean rapprochement, North Korea had no means of securing repair parts for Soviet-made equipment or access to new military technology. Consider that North Korea’s 1990 trade volume with the former Soviet Union reached \$2.35 billion of its total \$4.66 billion in trade. By 1991, trade had dropped to an estimated 3% of earlier levels.<sup>10</sup> Consequently, the only viable and cost-effective means for ensuring its survival imperatives were safeguarded in the face of an increasingly hostile geopolitical landscape was development of a credible nuclear weapons program, which it began in earnest during the late 1980s and early 1990s.

Mindful of the imminent danger a nuclearized North Korea presented, President George H.W. Bush, in 1990, extended a series of carrots to the regime as a means of cajoling it to sign on to the International Atomic Energy Agency (IAEA) nuclear safeguards agreement, which included inspections of its declared nuclear facilities. North Korea signed the agreement in February 1992.<sup>11</sup> The lesson learned: even superpowers negotiate when in the shadow of a growing nuclear threat.

The process proceeded without incident until IAEA inspectors discovered inconsistencies in the amount of plutonium the regime claimed to have produced and the amount actually produced, leading them to demand the right to inspect facilities not listed in the original 1992 agreement. In retaliation, North Korea threatened withdrawal from the Nuclear Nonproliferation Treaty. By 1993-94, during the Clinton Administration, the situation had deteriorated to the point that recommencement of hostilities on the peninsula was becoming increasingly realistic. Growing tensions were diffused

in June 1994 when former President Jimmy Carter traveled to North Korea and met with Kim Il Sung, during which Kim appeared amenable to freezing the regime's nuclear program in exchange for appropriate economic inducements. This, in turn, led to a series of talks convened in Geneva, which ultimately netted the Agreed Framework. In part, it provided for the following major points:



Jimmy Carter in Pyongyang, with Kim Il Sung in 1994

- North Korea would receive two light-water reactors (LWR), construction of which would be completed by 2003; these would replace its graphite-moderated reactors<sup>12</sup>;
- North Korea would agree to freeze its existing nuclear program in return for 500,000 tons of heavy fuel oil annually until the completion of the LWR;
- The US and North Korea would move toward full normalization of political and economic relations;
- and the US and North Korea agreed to work together to strengthen the international nuclear non-proliferation regime.

The Framework fell victim to domestic US politics later that year. With the Republican takeover of Congress in 1994, there was much less enthusiasm for supporting an agreement viewed as propping up an odious regime. Consequently, congressional approval for budget allocations to provide the 500,000 tons of heavy fuel oil was often delayed, leading to late and sporadic shipments. Delays in the agreement also ensued as a result of disagreements over which country would build the LWR; North Korea was adamant that South Korea not construct them. Similarly, there were funding issues regarding the LWR. With the change of administrations in 2001, Bush was determined not to follow Clintonian policies, among which was the Agreed Framework. By October 2002, the regime admitted to pursuing a highly enriched uranium program; the Bush Administration countered by halting the shipments of oil. By November 2003, any construction of

the LWR was officially ended. In the final analysis, both sides were complicit in the Framework's demise.

While the Framework was not without its shortcomings, it was successful in halting the regime's plutonium-based nuclear weapons program. Supporters of the Framework contend that without the agreement, the regime would

have continued its plutonium-based nuclear weapons research and would by now have developed a formidable nuclear arsenal. The agreement, however, fell short in that it did not expressly limit development of highly enriched uranium (HEU) or ballistic missile programs, both of which have become points of contention since 2003.

#### North Korea during the Bush Administration

Despite the tumult of the 1990s, the Clinton Administration ended its discourse with the regime on an historic high note: the two countries exchanged envoy visits in October 2000, initiated by North Korea, followed by meetings in Kuala Lumpur in November 2000 to discuss the regime's missile program. The North Korean motivation for this last minute diplomacy may have been to wrest as much out of the Clinton Administration as possible before the change of administrations in Washington, but it demonstrated the viability of constructive engagement as a way forward. These conditions would not continue during the Bush Administration.

Critical of Clinton's engagement efforts, the Administration perceived them as rewards for the regime's bad behavior. Instead, the new administration followed the course of complete, verifiable, and irreversible dismantlement (CVID), which required as an antecedent to any discussion of economic assistance dismantlement of the regime's nuclear weapons program. This can be regarded as the critical juncture. Had the Administration understood the regime's perceptual framework and the role of nuclear weapons within it—a geopolitical playing card rather than a tactical or strategic threat—and comprehensively engaged the regime, the outcome may have been different.

The regime had, by October 2002, admitted to pursuing a HEU program, to

which the Administration responded by halting heavy fuel oil shipments under the Framework. In December 2002 the regime expelled International Atomic Energy Agency personnel assigned to monitor activity at North Korea's nuclear reactors and reopened a nuclear facility at which were stored 8,000 spent plutonium fuel rods with an estimated yield of five nuclear weapons; and it withdrew from the Nuclear Non-Proliferation Treaty (NPT) in January 2003. It was this series of events that ultimately led to the creation of the Six Party Talks, a means to finding peaceful resolution to the regime's nuclear program.

The Six Party Talks (US, China, Russia, Japan, South Korea and North Korea) have accomplished little of substance since their commencement in August 2003, although they do presently offer the only existing venue for potentially resolving the nuclear issue. Unfortunately, over the past several years, the Talks have become fractured, highlighting growing schisms amongst its participants. Although all agree that a nuclearized North Korea is harmful to regional stability, they pursue divergent paths toward that end. For example, the Bush Administration's pursuit of CVID does not accord well with the softer approaches of other members. South Korea, China and Russia take longer term views of the North Korean nuclear situation, although for dissimilar reasons. South Korea remains guardedly optimistic that its program of economic outreach, formerly known as the Sunshine Policy, will eventually bring about the necessary political and social change in North Korea that will lead to some form of reunification. China prefers a "go-slow" negotiated settlement that maintains regional stability as it seeks to improve its own international stature—politically, economically and strategically. Russia also prefers a negotiated resolution that safeguards its trade and economic investments with both North and South Korea. Japan on the other hand, since the 1998 North Korean missile launch that flew over its main island of Honshu, has maintained a growing wariness of North Korean intentions. In the wake of the regime's July 2006 missile launch and October 2006 nuclear detonation, its position has hardened and is closely aligned with the US position.

North Korea remains a threat to the East Asia region—a growing nuclear capability that provides the seeds for a

*(continued on page 19)*

## Book Review

# Peter Hessler's *Oracle Bones*

Peter A. Scholl  
Luther College

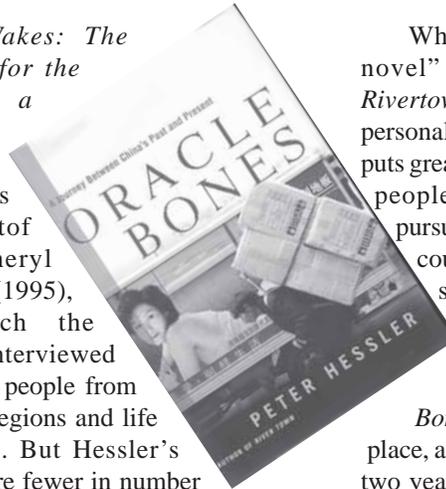
Peter Hessler's *Oracle Bones: A Journey Between China's Past and Present* (Harper-Collins, 2006) is a more ambitious book than his first, *Rivertown: Two Years on the Yangtze* (2001). It offers a wider-ranging, more deeply-informed and substantial account of China, which should land it on more Asian studies reading lists than the first; but by the same token, its appeal to readers in general may be somewhat less.

*Rivertown* captured readers with its account of the author's initiation to China in Fuling, a small industrial city where Hessler was posted in the Peace Corps as a teacher of English at the local teachers college from 1996-98. That book proved popular partly because it unfolded as the story of a young man's encounter with an alien place, struggling with the challenges of a demanding job, and overcoming obstacles as he develops a more complex identity and deeper understanding of his students, the city, and China itself. *Rivertown's* clear narrative arc and understated richness in his evocation of people, places, and events made it inviting to all sorts of readers.

I made *Rivertown* required reading for study abroad courses in China aimed at Luther College students from any discipline during January 2003 and 2006, and many other teachers have used it in similar fashion. The book has, along with other Hessler articles on China, found its way onto academic reading lists and into courses on contemporary Chinese history, political science, intercultural communication, and of course, writing classes (including "The Literature of Place and Travel" at Hessler's alma mater, Princeton).

Hessler says that his goal in *Oracle Bones* was "to follow certain individuals across this period [1999-2004], recording how their lives were shaped by a changing world." In some ways the book recalls

*China Wakes: The Struggle for the Soul of a Rising Power* by Nicholas D. Kristof and Sheryl Wudunn (1995), for which the authors interviewed dozens of people from different regions and life situations. But Hessler's subjects are fewer in number and he treats them with more complexity. Moreover, his relationship with many of the people he treats is often intimate and protracted. Three of the main characters are his former students. Readers of *Rivertown* can enjoy their "further adventures" as young citizens from the interior making their way in the rising China, a tale that links up with his first book. There is much more historical material here than in *Rivertown*, and more lore on many subjects—excavations of Shang sites, the history of the Uighurs and the Chinese writing system, the Falun Gong, the Olympic Games, the




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*While the feel of an "education novel" or autobiography animated Rivertown, in Oracle Bones, Hessler's personal narrative is less pervasive, as he puts greater emphasis on the stories of the people he meets and the topics he pursues.*

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architecture of Beijing, the rise of Shenzhen, the Chinese film business, the lives of expatriates in the United States. There is a bibliography and an index that will be especially helpful to those who use the book in teaching.

While the feel of an "education novel" or autobiography animated *Rivertown*, in *Oracle Bones*, Hessler's personal narrative is less pervasive, as he puts greater emphasis on the stories of the people he meets and the topics he pursues. The structure in the first book could not be repeated in the second, since the protagonist is older, already has a decent knowledge of Chinese, and in fact has already finished a book. *Oracle Bones* is not rooted primarily in one place, and its time span covers more than two years. The structure of both works, however, alternates between shorter "set pieces," written in the third person, and longer first-person narrative sections. *Oracle Bones* opens with "Artifact A: The Underground City," a third-person account of the archeological exploration of a Shang Dynasty site in Henan—where most of the oracle bones have been found. This is followed by a longer chapter titled "The Middleman," a first-person narrative in which the recently arrived writer suddenly finds himself in the middle of an anti-American demonstration, with himself cast as the handiest embodiment of the nation that, unbeknownst to him, had bombed the Chinese embassy in Belgrade on 7 May 1999. The alternating pattern continues, with thirteen short "artifacts" distributed amongst twenty-four longer, first-person narrative chapters.

The first major character is called Polat, a resourceful Uighur who had to give up life as a teacher in Xinjiang after being imprisoned in the eighties for protesting Chinese rule. He appears in the first chapter, and Hessler meets him during a public confrontation following the embassy bombing incident. Polat defied the Han Chinese at the restaurant where this discussion unfolded, pointing out that "If the Americans were trying to kill Chinese, you'd be dead right now." Polat's story brings with it a brief history of the

Uighur minority, a people who were “often middlemen,” serving as intermediaries between the Mongols and other Asian powers, shifting their religion when it seemed pragmatic to do so, even changing their alphabet from runic to Arabic script. While the title of the first chapter obviously points to Polat, who worked as a “middleman for deals between foreign traders and Chinese wholesalers,” the opening scene where Hessler is caught up in the middle of the Nanjing demonstration shows how the author himself is also a “middleman,” an outsider. This is a position shared by several of the authors (and their protagonists) whom Hessler has named as favorite writers: Joseph Conrad, F. Scott Fitzgerald, Truman Capote, Ernest Hemingway.

In later chapters, Polat illegally immigrates to the U.S. and legally obtains asylum, taking up residence in the multicultural margins of Washington, D.C. As Hessler visits him there, the book widens its scope to offer a perspective of lives on the margins of global powers: life for Polat in D.C. is easily as difficult and dangerous as it was for him in Beijing. As Hessler observes America through the eyes of this Uighur outsider, Polat, he discovers that his own perspective has changed. When he first came to China, he noticed mainly how different it was from the U.S. But after living there for years that included the events of 9/11 and their aftermath, he was now noticing more similarities than differences: “The language had new phrases: the war on terror, the Axis of Evil, code orange, the Patriot Act. I boarded the plane in the Motherland and disembarked in the Homeland. I had always thought it was a bad sign for nations to use words like that, and living in China had convinced me that it was unhealthy when people became

obsessed with days on which terrible things had occurred.”

The most elusive and possibly the most central character is Chen Mengjia, an oracle bone scholar who killed himself during the Cultural Revolution, nearly thirty years before Hessler first set foot in China. This intriguing narrative thread turns up from the mention of this scholar in interviews with an archeologist, and in discussions with scholars and finally with close friends, relatives, and professional rivals. Chen’s ill-fated opposition to Mao Zedong’s plans to replace Chinese characters with an alphabet leads to a long section on the origins and nature of the Chinese writing and interviews with experts such as John DeFrancis.

The story of Chen Mengjia, the man who devoted most of his life to decoding and cataloguing the oracle bones, is a tale that Hessler must excavate and decode, and it reaches from the Shang Dynasty ruins, through Cultural Revolution betrayals, to present day enigmas. Like the rest of stories that comprise the book, the narratives on Hessler himself, his former students, Polat, and others, this search to discover what happened to Chen Mengjia weaves in and out of the fabric of the book, and this one offers the pull of a mystery.

*Oracle Bones* is not a memoir or a travel book, nor is it an academic study, nor is it really conventional journalism—though it has elements of all of these forms. Hessler tells us that he is not cut out to be a journalist, since he loathes talking on the telephone and distrusts the authoritative sound of third-person reportage. He believes that most newspaper stories and even longer features cannot deliver a meaningful picture of what China is and is

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*His own method for uncovering the real news involves going there alone; living among the people; taking long unplanned trips; observing closely; learning the language; and talking to all kinds of people, forming and maintaining personal relationships over an extended period of time. He is an informal anthropologist, a “participant observer.”*

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becoming through the kinds of pieces that most journalists file—they may give true information, but generally they lack context, resonance, and a sense of the people and places. His own method for uncovering the real news involves going there alone; living among the people; taking long unplanned trips; observing closely; learning the language; and talking to all kinds of people, forming and maintaining personal relationships over an extended period of time. He is an informal anthropologist, a “participant observer.” Or, to follow the metaphor he plants in the title, he is an archeologist, and he works with a Luoyang spade—a tool developed by grave robbers and thieves, but adopted by archeologists to discover and map artifacts or even whole cities that are invisible on the surface. The spade has a long, tubular blade mounted on a pole, and when pounded into the earth and then turned about, it brings up a core for the archeologist to interpret: “The dirt plugs reflect the meaning of what lies below; they are like words that can be recognized at a glance.”

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**Invitation to International Conference on Religion and Culture**  
**Payap University, Chiang Mai, Thailand**  
**June 24-30, 2007**

Participants are invited to submit papers for presentation at the conference on a variety of topics related to the relationship between religion and culture in various religious and cultural settings. Papers may focus on a topic or theme from a particular religious tradition, or they may be comparative.

The paper should be 15-25 pages, double spaced, and in a legible font like Times New Roman or Courier in size 12. The deadline for submission of abstracts is February 1, 2007 and the full paper by March 15, 2007.

For further information, please contact Payap University’s Institute for the Study of Religion and Culture at [isrc@csloxinfo.com](mailto:isrc@csloxinfo.com), or check ISRC’s website at <http://isrc.payap.ac.th/>.

## NEW AND NOTEWORTHY

**BUTLER UNIVERSITY** has received an Undergraduate International Studies and Foreign Languages (UISFL) Program grant from the US Department of Education for 2006-07 and 2007-08. Grant activities include a significant focus on Asia. During 2006-07, faculty teams are working with outside experts to develop two new courses—"South Asian Civilization" and "East Asian Interactions"—to meet the "Global and Historical Studies" requirement of Butler's newly redesigned core curriculum. The grant will also support faculty study trips to India and to Japan and Korea, as well as the development of study abroad and student exchange programs in those countries. In 2007-08, the emphasis will shift to the creation, or significant enhancement, of several upper division courses about South and East Asia. More information about these initiatives is available from Dr. **Monte Broaded**, Director of the Butler University Center for Global Education (mbroaded@butler.edu).

**COLLEGE OF SAINT BENEDICT/SAINT JOHN'S UNIVERSITY:** The two colleges have established a Summer Science Research Exchange Program with Southwest University in Beibei, Chongqing, China. In May, 2006, eight students from the two colleges traveled to China where they pursued research projects with eight other Chinese students from Southwest University. In July, the U.S. students returned to the CSB and SJU campuses with their Chinese counterparts, where they began new research. The idea of a reciprocal student exchange research program was developed by **Henry Jakubowski**, CSB/SJU professor of chemistry.

**ELON COLLEGE:** Elon was fortunate to have a student group receive an ASIANetwork Freeman Student-Faculty Fellowship for study in Japan in the summer of 2006. The student researchers, made up of art majors and art history minors **Leslie Mumme**, **Thomas Spradling**, and **Alexa Little**, studied the internationalization of Japanese art. The students visited a wide variety of arts institutions in Tokyo, Osaka, and Kyoto, interviewing museum curators, gallery directors, art-school educators and

students, artists, and the general public. These students have begun a website documenting their study and will be presenting their research findings at the ASIANetwork conference in April of 2007, as well as on campus at Elon. **Thomas Spradling** has decided to return to Japan as soon as possible after graduation in May 2007 to continue his work in digital art and video gaming. Faculty mentor **Kirstin Ringelberg**, assistant professor of art history, continued her development of the Asia-specific components of Elon's new art history program by bringing scholar **Norman Bryson** to campus on October 23 to speak on art in Shanghai in the 1990s. Ringelberg will also be one of the faculty mentors working with junior **Alana Morro** in the spring of 2007 as Morro travels to Vietnam to study how artists of the last 50 years responded to the civil war.

**HAMLIN UNIVERSITY: Verne A. "Van" Dusenbery** (Anthropology/Global Studies) spent the 2005-2006 academic year in India conducting research on diasporan Sikh philanthropy in Punjab courtesy of a CIES Fulbright Senior Scholar Award. A volume of his essays, *Sikhs at Large: Religion, Culture and Politics in Global Perspective*, is forthcoming from Oxford University Press in their Sikhism Studies Series.

**ILLINOIS WESLEYAN UNIVERSITY:** Tibetan monks from the Drepung Loseling Monastery in India constructed a mandala sand painting at Illinois Wesleyan University from Oct. 24<sup>th</sup> to the 27<sup>th</sup>. The monks worked six to eight hours per day in order to create a painting consisting of colored sand that is meticulously laid onto a flat platform. The mandala is used as a tool for re-consecrating the earth and healing its inhabitants. After the monks painstakingly placed millions of grains of sand into place, they swept the sand away in a closing ceremony designed as a metaphor for the impermanence of life. The sand was then gathered and poured into a nearby river where the monks believe the water will carry healing energies throughout the world.

**KNOX COLLEGE: Nancy Eberhardt**, Professor of Anthropology, published *Imagining the Course of Life: Self-Transformation in a Shan Buddhist Community* (Honolulu: University of Hawai'i Press, 2006).

**LEHIGH UNIVERSITY:** The third year of the Lehigh in Shanghai Internship Program was a success. The program is gearing up for next year (May 21-June 30). **Constance A. Cook**, Associate Professor of Modern Languages and Literature, published *Death in Ancient China: The Tale of One Man's Journey* (Leiden: Brill, 2006).

**MARYVILLE COLLEGE: Brian K. Pennington** has published *Was Hinduism Invented?: Britons, Indians, and the Colonial Construction of Religion* (Oxford University Press). He is currently conducting fieldwork in the North Indian state of Uttaranchal on the transformation of religious traditions in the Himalayan mountains under a fellowship from the Appalachian College Association.

**RANDOLPH-MACON COLLEGE: Todd S. Munson**, Acting Director of the Asian Studies Program, was awarded the college's highest award for teaching - "The Thomas Branch Award for Excellence in Teaching" - in May 2006. Awardees are chosen annually, and are nominated and chosen by the honors students of the College.

**RHODES COLLEGE: Michael R. Drompp**, J.J. McComb Professor of History, published *Tang China and the Collapse of the Uighur Empire: A Documentary History* (Leiden: Brill, 2005). **Ming Dong Gu**, Associate Professor of Modern Languages, published two books: *Chinese Theories of Reading and Writing: A Route to Hermeneutics and Open Poetics* (Albany, NY: State University of New York Press, 2005); and *Chinese Theories of Fiction: A Non-Western Narrative System* (Albany, NY: State University of New York Press, 2006). He is also the recipient of the 2006 Clarence Day Award for Outstanding Research/Creativity. **John F. Copper**, Professor of International Studies, published *Playing with Fire: The Looming War with China over Taiwan* in the Praeger

International Security Studies series (Greenwood Press, 2006).

**SEWANEE: THE UNIVERSITY OF THE SOUTH:** **Harold J. Goldberg**, Department of History and Chair of the Asian Studies Program, and **Daniel S. Backlund**, Department of Theatre Arts, are the recipients of a grant from the Associated Colleges of the South Interdisciplinary Opportunities Initiative for their project entitled *A New Integrative Model for Teaching the History and Traditional Theatre of Japan*. The Associated Colleges of the South is a consortium of sixteen distinguished liberal arts colleges; funds for the grant is provided by the Robert W. Woodruff Foundation under the New Models Program. To implement the grant, Professors Goldberg and Backlund plan to take students to Japan in the summer of 2008, with the trip focusing on the relationship between history and theatre in Japanese tradition and culture.

**SIMMONS COLLEGE:** **Shirong Luo**, Assistant professor of Philosophy, reviewed JeeLoo Liu's *An Introduction to Chinese Philosophy: from Ancient Philosophy to Chinese Buddhism* (Blackwell, 2006) for the online journal *Notre Dame Philosophical Reviews* (August 4, 2006). Luo's journal article discussing how Confucianism can contribute to the contemporary debate about caring, "Relation, Virtue, and Relational virtue: Three Concepts of Caring" will be published in the summer issue of *Hypatia* in 2007.

**ST. OLAF COLLEGE:** **Anant Rambachan**, Professor of Religion, published *The Advaita World View: God, World and Humanity* (Albany: State University of New York Press, 2006).

**ST. VINCENT COLLEGE:** **Tina Phillips Johnson** was appointed Assistant Professor of History at St. Vincent College in Latrobe, PA. She defended her dissertation in August 2006 from the University of Pittsburgh. Her field is modern China, with specific interests in gender studies and the history of medicine. She is also St. Vincent's new Director of Chinese Studies. Plans for the 2006-2007 academic year include creating a new

Chinese Studies minor, hosting a symposium on Chinese minorities in April 2007, and leading a May-June study tour to China for St. Vincent College and University of Pittsburgh-Greensburg students and faculty.

**UNIVERSITY OF REDLANDS:** An NEH Faculty Development Workshop series on "Asian Culture through Theater," was held with great success during the spring semester of 2006, with 25 participants from 15 primarily undergraduate institutions in nine states, representing a wide range of disciplines in the humanities. The project was initiated by Redlands faculty **Sawa Kurotani** (Sociology and Anthropology) and **Vicki Lewis** (Theatre Arts). Kurotani and **Karen Derris** (Religious Studies) served as coordinators. The first workshop on "Traditional Japanese Theater" was led by Professor Leonard Pronko (Pomona College) and Professor Carol Sorgenfrei (UCLA). The second workshop on "South and Southeast Asian Theater" was led by Professor Betty Bernhard (Pomona College) and Professor Kathy Foley (UC Santa Cruz). **Sawa Kurotani**, Director of the Asian Studies Program, was promoted to Associate Professor of Sociology and Anthropology. Her book, *Home Away from Home: Japanese Corporate Wives in the United States*, was recently published by Duke University Press. **Hongwei Lu**, Assistant Professor of Asian Studies, published an article on "TV Romance and Popular Cultural Mood: The Chi Li Phenomenon" in *The China Review* (Spring 2006). **Karen Derris**, Assistant Professor of Religious Studies, presented a paper on "Once the Buddha was a Woman: Narrative Innovation in the Theravada," at the 2006 meeting of the Association for Asian Studies. **Robert Y. Eng**, Professor of History and Department Chair, contributed an essay on "Rural Commercialization, Polder Reclamation, and Social Transformation in Modern China: State and Society in the Pearl River Delta" to *Empire, Nation, and Beyond: Chinese History in Late Imperial and Modern Times - a Festschrift in Honor of Frederic Wakeman* (Berkeley: Institute of East Asian Studies, 2006).

**WELLS COLLEGE:** **Tukumbi Lumumba-Kasongo**, Professor of Political Science and Chair of the Division of Social Sciences, is on sabbatical in fall 2006 and teaching a Graduate Seminar on Politics of Japan at Suffolk University, Department of Government, Boston, Massachusetts. He published *Who and What Govern in the World of the States: A Comparative Study of Constitutions, Citizenry, Power, and Ideology in Contemporary Politics* (Lanham, Maryland: University Press of America, 2005). He also edited *Liberal Democracy and Its Critics in Africa: Political Dysfunction and the Struggle for Social Progress* (London: Zed Books, 2005). Professor **Lumumba-Kasongo** attended the World Congress of the International Political Science Association in Fukuoka, Japan, July 10-15, 2006. He presented a paper on "Japan's Economic and Political Relations with Africa since the 1970s and Their Implications for Popular Demands for Democracy in Africa: A Preliminary Reflection." He also chaired the panel on "Politics and Democracy in Central Africa." In July 2006 he made a presentation on "The Rise of Democratic Pluralism and Its Implications in Education in Africa," Center for the Study of International Cooperation in Education (CICE), Hiroshima University, Higashi-Hiroshima, Japan.

**WILLIAMS COLLEGE:** The Chinese Program has recently undergone significant expansion with the hiring in 2004 of **Christopher Nugent** (Ph.D., Harvard, 2004) and in 2005 of **Li Yu** (Ph.D., Ohio State, 2003). This year **Fei Wang** from the Associated Colleges in China (ACC) language program in Beijing joined as Visiting Lecturer. In addition two Chinese Language Fellows from the Graduate Institute of Teaching Chinese as a Foreign Language at National Taiwan Normal University are with the program. Recent additions to the curriculum include "Literature and History of Early China," "Literature and Intellectual History of Early 20th Century China," "China on Screen," "Popular Culture in Modern China," "Ethnic Minorities in China," "Introduction to Chinese Linguistics," and basic courses in Cantonese and Taiwanese.

15th Annual ASIANetwork Conference  
April 20-22, 2007

CONFERENCE SPEAKERS

Bardwell Smith, Carleton College

“Beyond Stereotyping: The Enemy has a Face”

Dorothy Ko, Columbia University

“Perspectives on Footbinding”

Wendy Doniger, University of Chicago

“How My Life Imitated My Art, or, How a Sanskritist  
Masqueraded as a Historian of Religion”



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