

ASIANetwork EXCHANGE

Vol. XV, No. 2 Winter 2007

16th Annual ASIANetwork Conference

Scholar-Teachers of Asia: Past and Present

March 14-16, 2008
Crowne Plaza Hotel, Riverwalk
San Antonio, Texas

Invitation from the ASIANetwork Board Vice-Chair Erin McCarthy

The ASIANetwork Board is very pleased to invite you to attend the 16th Annual ASIANetwork Conference, "Scholar-Teachers of Asia: Past and Present," which will be held March 14-16 at the Crowne Plaza Riverwalk Hotel in San Antonio, Texas and hosted by Trinity University. 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 Studies in our institutions.

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New Elements This Year

As a result of the feedback you provided to us in the membership survey of last year, we have added some new elements to the conference program this year. Many members expressed an interest in finding ways of using our network to discuss issues of concern on their campuses outside of the formal panel structure, and so we are pleased to offer you two such opportunities at this year's conference. On Saturday and Sunday we are setting aside **roundtables** for moderated discussion over breakfast for members interested in discussing the teaching of **Asian languages in liberal arts colleges** (Saturday) and the relationship between **Asian Studies and Asian-American Studies at liberal arts colleges** (Sunday). We will be sending out an email with more details before the conference and hope that you will keep providing us with new ideas for the breakfast roundtables. Another new addition to the program is what we are calling our 'Hot Topic' lunch on Saturday afternoon. In the survey, many of you expressed a desire for the conference to help keep members up to date on current events in Asia and so we are working on securing a speaker for Saturday over lunch, who will address the current situation in Pakistan.

The conference will begin on Friday with a **day tour of San Antonio**. Members who are interested in the tour are asked to please register as the tour will depend on the number of participants. Those who plan to go on the tour will want to arrive early at the Crowne Plaza, in time to leave on the bus that departs at 8:30 Friday morning. The bus will return to Crowne Plaza no later than 5:00 p.m. The cost of the tour that includes lunch is a bargain at \$40. Space is limited, so sign up early.

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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.

Board of Directors

Donald Clark, Chair
 Trinity University
 (210) 999-7629
 dclark@Trinity.edu

Erin McCarthy, Vice Chair
 St. Lawrence University
 (315) 229-5224
 emccarthy@stlawu.edu

Gary DeCoker
 Earlham College
 (765) 983-1890
 decokga@earlham.edu

Robert Y. Eng
 University of Redlands
 (909) 793-2121, ext. 4273
 Robert_Eng@redlands.edu

Zhenhu Jin
 Valparaiso University
 (219) 465-7957
 Zhenhu.jin@valpo.edu

T. James Kodera
 Wellesley College
 (781) 283-2597
 tkodera@wellesley.edu

Ronnie Littlejohn
 Belmont University
 (615) 460-6494
 littlejohnr@mail.belmont.edu

Mary-Ann Milford-Lutzker
 Mills College
 (510) 430-2096
 mmilford@mills.edu

Lisa N. Trivedi
 Hamilton College
 (315) 859-4980
 ltrivedi@hamilton.edu

Phyllis Larson
Ex-Officio
 St. Olaf College
 (507) 646-3744
 larsonph@stolaf.edu

Executive Director

Teddy O. Amoloza
 Illinois Wesleyan University
 (309) 556-3405
 tamoloza@iwu.edu

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Scholar-Teachers (continued from page 1)

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. In addition to our excellent keynote speakers, we have an outstanding mix of scholarly panels, roundtables, teaching sessions, and poster presentations. We are looking forward to welcoming you to San Antonio this year and to many enjoyable and productive conversations through the weekend!

2008 Conference Keynote Speakers

Ai Xiaoming opens the conference after Friday evening's dinner with her keynote address. Professor Ai is a member of the Department of Chinese Language and Literature at Sun Yat-sen University, Director of the Comparative Literature and World Literatures Section in the Department of Chinese, Program Leader of the Sex/Gender Education Forum, and translator and director of the first performance of the Chinese version of *The Vagina Monologues*. She has published widely including, "Class

of Dialogues on Vagina Monologues: A Sum-up on the Pedagogy of Women and Gender Studies," *Gender Studies (Shehuixingbie Yanjiu)* (2004), and *Language and Gender* (Chinese translation, 2004). Both scholar and activist, in addition to her publications, Professor Ai set up an independent digital video studio in 2004, aimed at empowering marginalized groups by providing media training workshops. The documentaries she has made have been distributed to universities and

NGOs for supporting the curriculum of women's and gender studies and advocacy for human rights. Some of her recent work includes *White Ribbon* (2004), *The Making of the Vagina Monologues* (2005), *Garden in Heaven* (2005), *Sex, Gender and Rights in Asia* (2006), and *Taishi Village* (2006). She is sure to be a dynamic speaker and you won't want to miss her talk "Women and Gender Studies In and Out of the Classroom" where she will also show clips from her documentaries.

Editors' Note: In the Fall 2000 issue of ASIANetwork Exchange Professor Ai Xiaoming contributed an extremely informative article, "Women's Issues in China: Some Facts." We encourage readers to reread the article (on the website) in advance of her talk in March.

Henry Rosemont, Jr., Distinguished Visiting Professor at Brown University, and someone long involved with ASIANetwork, is our second keynote speaker at Saturday morning's plenary. Professor Rosemont received his Ph.D. in philosophy from the University of Washington, and pursued postdoctoral studies in Linguistics (and politics) with Noam Chomsky at MIT. His areas of research and writing are Chinese philosophy and religion—especially early Confucianism—moral and political theory, philosophy of religion, and philosophy of language. His publications include *A Chi-*

nese Mirror (1991), *Rationality & Religious Experience* (2001), and with Huston Smith, the forthcoming *Is There a Universal 'Grammar' of Religion?* (2007). He has edited and/or translated ten other books, including *Explorations in Early Chinese Cosmology* (1984), *Leibniz: Writings on China* (with D.J. Cook, 1994), *Chinese Texts & Philosophical Contexts*, and with Roger T. Ames, *The Analects of Confucius: A Philosophical Translation* (1998), and *The Classic of Family Reverence* (2008). From 1982-84, and again in 1993-94 he

was Fulbright Senior Professor of Philosophy & Linguistics at Fudan University in Shanghai, where he is now Senior Consulting Professor, and concurrently Visiting Professor of Religious Studies at Brown University. His talk is entitled "Philosophical Reflections from a Chinese Mirror." In addition to his keynote address, we are also excited to be celebrating the publication of the *festschrift* in honor of Professor Rosemont, *Polishing the Chinese Mirror: Essays in Honor of Henry Rosemont, Jr.* with a panel on Sunday morning.

Conference Details

Conference Registration and Meals

Registration deadline: February 1, 2008

Registration fee: \$200 for ASIANetwork members; \$210 for non-members. Registration on-site will be \$10 more. Registration fee includes dinner on Friday night, breakfasts on Saturday and Sunday, lunch on Saturday, midmorning and mid-afternoon breaks. No activity is scheduled on Saturday evening after the reception at Trinity University, where hors d'oeuvres will be served, so participants can enjoy the Riverwalk. Dinner on Saturday and lunch on Sunday are on your own.

Registration Payment

Please send a check or money order **payable to ASIANetwork** (sorry, the ASIANetwork office is not equipped to handle credit card charges) to: Dr. Teddy Amoloza, ASIANetwork Executive Director, Illinois Wesleyan University, 205 East Beecher Street, Bloomington, IL 61702-2900

Accommodations

Conference site: Crowne Plaza Hotel, Riverwalk, San Antonio, Texas (<http://www.crowneplaza.com/sariverwalk>)

Reservation number: 1-888-623-2800

Reservation deadline: February 1, 2008 for conference rates. To get conference rates, mention that you are with ASIANetwork.

Rates are \$159 for single or double, \$169 for triple and \$179 for quad, excluding taxes.

Please visit the website www.asianetwork.org for conference registration form and updates on the conference.

2008 ASIANetwork Conference Program

Friday, March 14

- 8:30 a.m. – 5:00 p.m. Pre-conference tour of San Antonio (Advance registration required)
- 8:30 a.m. – 5:00 p.m. ASIANetwork Board Meeting
- 4:00 p.m. – 10:00 p.m. Conference registration: Crowne Plaza Riverwalk Hotel Lobby
- 6:30 p.m. - 7:45 p.m. Dinner
Welcome by Don Clark, ASIANetwork Board Chair
- 7:45 p.m. – 9:15 p.m. **KEYNOTE ADDRESS by Ai Xiaoming, Sun Yat-sen University, Guangzhou, PRC**
Women and Gender Studies In and Out of the Classroom
Introduction by: Erin McCarthy, St. Lawrence University, ASIANetwork Board Vice-Chair
- 9:20 p.m. – 10:00 p.m. Orientation Session for 2008 ASIANetwork/Freeman Student-Faculty Fellows Faculty Recipients
Convener: Van Symons, Augustana College

Saturday, March 15

- 7:00 a.m. – 8:30 a.m. Buffet Breakfast—*Some tables will be reserved for: Roundtable discussions on Teaching Asian Languages in Liberal Arts Colleges*
- 8:30 a.m. – 10:00 a.m. **KEYNOTE PLENARY ADDRESS by Henry Rosemont, Jr., Brown University, Providence, RI**
Philosophical Reflections from a Chinese Mirror
Introduction: Ronnie Littlejohn, Belmont University, ASIANetwork Vice-Chair-elect
- 10:00 a.m. – 10:15 Refreshments

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

1. *In the Context of a Core: Alienating Asia from the Start?*

Chair and discussant: **Steve Udry**, Carthage College

Panelists:

Jonathan Marshall, Carthage College: “The West and the Rest? Fitting Asia into a Core Curriculum.”

Wenjie Sun, Carthage College: “Asianists or Not: The Role of Area Specialists in an Asia-focused Course of the Core Curriculum.”

Jim Lochtefeld, Carthage College: “What’s So Special about Me?”

2. *Teachings of Sri Aurobindo: Global Relevance*

Chair: **Anil Kumar Mohapatra**, Government Women’s College, Jeypore

Panelists:

Sudhakar Dash, Vikram Deb (Autonomous) College, Jeypore: “Sri Aurobindo’s Vision of Evolution of Human Being and its Future.”

Bibhu Prasad Mohanty, Chairman, Hunger Solution: “Prophecy of Sri Aurobindo on Transformation of Global Trade.”

Niranjan Barik, Ravenshaw University, Orissa, India: “Sri Aurobindo’s ideas on Nationalism and Internationalism.”

3. *Bringing Scholarship to the Classroom: Japan Studies*

Chair: **Melek Ortabasi**, Hamilton College

Panelists:

Mark MacWilliams, St. Lawrence University: "Imagining Japanese Religion in the Classroom—Zen Gardens, Manga, and the Internet"

Rachel DiNitto, College of William and Mary: "Faculty-Student Research in East Asian Studies: Is Joint Publishing a Possibility for the Humanities?"

Haeng-ja Sachiko Chung, Hamilton College: "How to Introduce Controversial Issues in the Classroom: Case Study of a 'Sex Work and Emotional Labor' Course."

Alisa Gaunder, Southwestern University: "Getting Students to Explore the Scope of Political Leadership from Several Different Angles: The Role of Prime Ministers, Parliamentarians and Women in Japan."

4. *Images of China: A Window to Social and Cultural Change*

Chair: **Marsha Smith**, Augustana College

Panelists:

Robert Y. Eng, University of Redlands: "The Nail Household, The Pregnant Actress, and the Crazy Fan."

Zhang Hong, Thomas Huff, and **Keane Ng** (Zhang Hong presenting), Colby College: "Between Tradition and Modernity: New Photo Images from China's Changing Urban Landscape."

Marsha Smith, Augustana College: "Maintaining, Claiming, and Reframing Naxi Dress: The Impact of Tourism in Marketing Minority Identity."

Luding Tong, Marietta College: "The Kaleidoscope of Desires: How Advertising is Changing the Face of Contemporary China."

11:45-1:00 p.m. **Hot Topic Lunch: Focus on Pakistan**

1:00-2:15 p.m. **PLENARY: U.S. Government Funding Sources for Asian Studies**

David Adams, Senior Program Officer, CIES

Jonathan Akeley, Program Officer, Institute of International Education

Karla Ver Bryck Block, Senior Program Specialist, International Education Programs Service, U.S. Department of Education

2:30 - 3:45 p.m. Concurrent Panel Sessions

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

Convener: **Van Symons**, Augustana College

Presenters: **2007 ASIANetwork student and faculty fellows**

6. *Perspectives on Confucius as Paradigmatic Scholar-Teacher*

Chair: **Ronnie Littlejohn**, Belmont University

Panelists:

Ronnie Littlejohn, Belmont University: "Confucius as Student and Teacher in the *Zhuangzi*."

Diane Obenchain, Calvin College: "Ministers of the Moral Order: The Duke of Zhou, Confucius, and Ru."

Theresa Kelleher, Manhattanville College: "The Neo-Confucian Scholar-Teacher: The Case of Wu Yubi (1392-1469) and His Journal."

7. *The AN/Luce Arts Consultancy Project: A Work in Progress*

Chair: **Joan O'Mara**, Washington and Lee University

Panelists:

Pat Graham, Independent Scholar and **Jim Peeples** (co-presenters), Ohio Wesleyan University: "Discovering Ohio Wesleyan University's Hidden Asian Art Patrimony."

Kaytie Johnson, DePauw University and **Joan O'Mara**, Washington and Lee University: "Asian Art at DePauw: Two Perspectives."

Karil Kucera, St. Olaf College: "Access and Use of the Asian Art On-line Image Collection."

(continued on next page)

8. *Perspectives on Christian Missions in China and Thailand*

Chair: **Peter A. Scholl**, Luther College

Panelists:

Peter A. Scholl, Luther College: "The Conversion of Missionaries in China: The Case of N. Astrup Larsen, 1913-1927."

Roy B. Campbell, Presbyterian College: "The May 4th Era at Yale-in-China, 1917-1924."

Eriberto "Fuji" Lozada, Davidson College: "Old Walls and New Churches: Historical Memories of Revolutionary Heroes and Foreign Missionaries."

Paul Chambers and **Eva Pascal**, Payap University (Thailand): "Oblique Intervention: The Role of US Missionaries in Siam's Incorporation of Lanna — 1866-1885."

3:45-4:00 p.m. Refreshments

4:00 – 5:00 Business Meeting

5:15 Board buses for Trinity University

6:30-7:45 **President's Reception at Trinity University**

7:45 Board buses for Alamo Plaza (the Riverwalk in downtown San Antonio); or continue to Crowne Plaza Hotel

Sunday, March 16

7:00-8:30 a.m. Buffet Breakfast—*Some tables will be reserved for: Roundtable discussions on Asian Studies and Asian-American Studies*

8:30 - 10:00 a.m. Concurrent Panel Sessions

9. *The Impact of Globalization on Gender Relations*

Chair: **Peter F. Bell**, Purchase College—State University of New York

Panelists:

Peter F. Bell, Purchase College—State University of New York: "Gendered Economic Development and the Empowerment of Women in Thailand and Cambodia."

Hong Zhang, Colby College: "Changing Courtship and Marriage Patterns in China's New Economic Zones."

Rebecca Katzenberg, Purchase College—State University of New York: "Globalization and the Image of the Modern Thai Woman."

10. *Polishing the Chinese Mirror: Henry Rosemont, Jr. as Scholar-Teacher*

Chair: **Ronnie Littlejohn**, Belmont University

Panelists:

David Jones, Kennesaw State University: "Feeling Safe in the Danger-Net of Emergence: Atonement in Henry Rosemont, Jr., James, Wittgenstein, Heidegger, and Bataille."

Ewing Chinn, Trinity University: "The Good is Prior to the Right: Rosemont on Human Rights."

Peimin Ni, Grand Valley State University: "Confucianism and Democracy: Water and Fire? Water and Oil? Or Water and Fish?"

Mary Bockover, Humboldt State University: "The Virtue of Freedom."

Henry Rosemont, Jr., Brown University: Response to papers

11. *Comparing Asia and the West: New Intellectual Strategies*

Chair: **John G. Blair**, Beijing Foreign Studies University

Panelists:

John G. Blair and **Jerusha McCormack**: "Comparing China and the West."

S. N. Balagangadhara, University of Ghent: "Comparing India and the West."

Scott Langton, Austin College: "Comparing Japan and the West."

12. *Encouraging Undergraduate Research and Student Publication in Asian Studies*

Chair: **Linda E. Patrik**, Union College

Panelists:

Linda E. Patrik, Union College: "Online Publication: The IDEAS e-journal."

Van Symons, Augustana College: "The Range of Undergraduate Research Evidenced in the ASIANetwork Freeman Student-Faculty Fellows Program."

Stan Mickel, Wittenberg University: "The Wittenberg EAS Journal and Undergraduate Research."

10:00-10:15 Refreshments

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

13. *Using Research to Enable More Effective Pedagogy in the Teaching of Language and Culture*

Chair: **Sarah Withee**, Colorado College

Panelists:

Sarah Withee and **Joan Ericson**, Colorado College (co-presenting): "Creating More Effective Foreign Language Assignments: Using Research to Guide the Process."

Steven J. Goldberg and **Michael Thomas Viveiros**, Hamilton College (co-presenting): "Frames of Engagement: Video Podcasts and the Teaching of Chinese Culture and Society."

14. *Chinese Literature and Culture in Pedagogy*

Chair: **Jie Zhang**, Kenyon College

Panelists:

Jie Zhang, Kenyon College: "Introducing Chinese Literature and Culture through Themes: A Course on Chinese Heroes."

Kun An, Randolph College: "Teaching Advanced-level Chinese Language through Collaborative Class-Discussions: The Case of Hu Shi's Article on Chinese Culture."

Yue Vicky Ma, Independent Scholar: "Teaching Modern Chinese History through Literature and Film: A Literary Analysis of the Cultural Revolution."

Luying Chen, St. Olaf College: "Teaching Chinese Films and Literature in the Post-911 World: A Response to the MLA Report 'Foreign Languages and Higher Education: New Structures for a Changed World'."

15. *Introducing Research Materials into the Chinese Religion Curriculum*

Chair: **Jeff Snyder**, The College of Idaho

Panelists:

Jeff Snyder, The College of Idaho: "Navigating the Nine Streams: Ritual Ecumenism in Official Rainmaking."

Thomas Wilson, Hamilton College: "The Gods of the *Analects*."

Marcia Butler, Case Western Reserve University: "Song Dynasty Military Rituals: Court and Field."

Brian Dott, Whitman College: "'Chatting with Old Grandma': Gender and Popular Religious Ritual."

16. *Koreans in Japan: Current Issues*

Chair: **T. James Kodera**, Wellesley College

Panelists:

T. James Kodera, Wellesley College: "Religious Values of the Koreans in Japan and their Social and Political Implications."

Young-Choul Kim, University of Evansville: "Changing Attitudes of the Koreans in Japan toward Japan and Korea."

Haeng-ja Chung, Hamilton College: "Ethnic Passing and Coming Out: Korean Night Club Hostesses and Japanese Customers."

Yoshiko Nagaoka, University of Evansville: "Japanese and Korean Languages in their Contemporary Manifestations in Japan."

Zhigang Liu, Simmons College: "The Plight of the Chinese in Contemporary Japan."

12:00-1:00 Lunch on your own

NETWORK NEWS

From the Executive Director

You Spoke, We Listened: ASIANetwork's Action in Response to Survey Results

Teddy O. Amoloza
Illinois Wesleyan University

In the Spring 2007 issue of the *ASIANetwork Exchange*, I briefly summarized the results of the two surveys we conducted last year. In the institutional survey, 59 schools were represented (about one-third of our member schools). In the individual member survey, 180 individuals from 109 institutions responded (less than



one-fifth of individual members). Respondents to the surveys were self-selected, but despite the lack of representativeness of this sample, we took the responses seriously because we know that those who took the time to respond are all actively engaged with ASIANetwork and look to the consortium for support in their professional and programmatic development. Thus, at the Board meeting last September, the Strategic Planning Committee recommended several courses of action in response to the results from both surveys.

Asian Language Courses: Of the 55 schools that responded to the question about language programs, 43 offer Chinese and 36 offer Japanese; of these schools, 25 offer third year Chinese and 22 offer third year Japanese; these numbers drop down to 12 and 15 respectively in the fourth year. Of these schools, 10 offer a major in Chinese and 10 offer a major in Japanese. (Interestingly, Asian languages other than Chinese and Japanese are offered by some schools, namely, Pilipino, Hindi, Punjabi, Sanskrit and Tibetan.)

It became apparent to us that there is a need to initiate and sustain language programs at member schools. Given the fiscal constraints that all our schools face,

we need to think collectively about strategies to meet our needs. To this effect, Phyllis Larson is organizing a roundtable discussion on "Teaching Asian Languages in Liberal Arts Colleges" at the Saturday breakfast at the conference in San Antonio in March. We also want to call our members' attention to the ASIANetwork Consultancy Program that the past board chair (now Phyllis Larson) coordinates. This consultancy program is a service to

At the conference in San Antonio a roundtable discussion, "Teaching Asian Languages in Liberal Arts Colleges," will focus on how to initiate and sustain Asian language programs at member schools.

member institutions that seek outside advice on ways to strengthen the study of Asia on their campuses, including Asian languages. Our pool of consultants includes colleagues in established Asian language programs at liberal arts colleges. Details about this program are on the website and we encourage our member schools to take advantage of this opportunity.

Conference Program: Among the 180 individuals who responded to the question about the preferred type of panels at the conference, an overwhelming majority, nearly 90%, said that they would likely or most likely attend panels on scholarly or research topics. Also, 91% said that they would likely or most likely attend panels that discuss current issues about Asia. In response to this survey result, the 2008 Conference Program Committee chaired by Board Vice-chair Erin McCarthy has put together a

conference program that includes a number of scholarly panels. There is at least one such panel at every concurrent panel session. In addition, we are working on bringing a speaker at the Saturday lunch ("Hot Topic Lunch") to talk about current issues in Pakistan. We still have a fair number of panels that focus on pedagogy in keeping with our mission to facilitate conversation on the teaching of Asia and to foster collaboration among our

members. Future conferences will continue to offer a balanced mix of scholarly and pedagogical panels as well as provide venue for keeping in-tune with current topics in Asia.

Professional Development Opportunities: Members expressed the need to have more opportunities to go to Asia. Currently, our only program that offers such opportunity is the Freeman-funded

Student-Faculty Fellows program that supports teams of students and their faculty mentor to conduct research in East and Southeast Asia. It is quite obvious that we need to expand the geographic coverage for such opportunity and to offer more support for faculty development. The Future Projects Committee is working on two such possibilities, and the Development Committee is actively searching for other sources of funding. It is premature to discuss any details of these two initiatives, but rest assured that we are continually exploring other possibilities to send faculty to Asia. One strategy may be to identify foundations that support specific academic activities and to explore if they will support such activity in an Asian setting.

ASIANetwork communication media: A decided majority of the individual respondents rated each of our communication medium, the website, e-

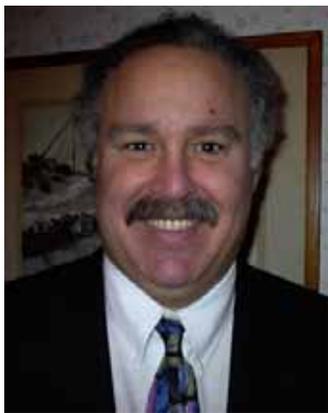
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Board Nominees

The ASIANetwork Nominations Committee is pleased to present the following three candidates for election to the Board of Directors. The election will be held at the Business Meeting at the 2008 Conference in San Antonio, March 14-16.

Jack Dash Harris

Jack Harris is a Professor of Sociology at Hobart and William Smith Colleges (HWS), Geneva, NY. Jack is the incoming Chair of the Department of Anthropology and Sociology, and is the Director of both the Public Service Program and the Men's Studies Program. He is the Chair of the Committee on Global Education. He was twice President of the New York State Sociological Association, and has broad faculty leadership experience.



Jack is a Vietnamese Studies scholar with extensive international experience. He teaches courses on the *Sociology of Vietnam*, and *Vietnam: Conflict, Contradiction, and Change*. His current research links his interest in Men's Studies with his interest in Vietnam and social change. His recent fieldwork in Vietnam seeks to

understand Vietnamese norms regarding extramarital relations, how it frames aspects of Vietnamese masculinity, and how it represents a contested area for gender relations. His work on hegemonic Vietnamese masculinity has been well-received in Vietnam. He has published in *Vietnam Social Sciences* on "Incorporating Men into Vietnamese Gender Studies," and recently contributed the article "Growing a Vietnamese Studies Program," to the *ASIANetwork Exchange*.

Jack coordinates the Hobart and William Smith and Union College Partnership for Global Education off-campus program in Vietnam, and has led student, faculty, and alumni groups there. He has been involved in the development of the BRIDGE

Program which supports a curriculum of study about Vietnam that links Geneva, NY elementary school students with Hobart and William Smith students. Through the Internet HWS students abroad in Vietnam communicate with the Geneva students, and meet face-to-face when the HWS students return to campus. Jack was involved in the InFocus video series on Vietnam produced by the Center of Global Education at Hobart and William Smith and Union College Partnership for Global Education. He has been instrumental in building an extensive library collection of Vietnamese materials at both Hobart and William Smith and Union, and in securing the collection of original Vietnamese folk music research materials by ethnomusicologist Dr. Nguyen Phong.

Jack was a recipient in 2003 of an ASIANetwork Freeman Student-Faculty Fellows Grant to work with two students, one on Global Business, Traditional Culture; the other on Emerging Technologies, the Global Economy, and Pre-Natal Care. He served as an ASIANetwork Faculty Exchange fellow in 2006-2007 through an Academic Exchange Grant awarded by the Center for Educational Exchange with Vietnam, American Council of Learned Societies, and ASIANetwork, funded by the Henry Luce Foundation. At Hobart and William Smith he has hosted Vietnamese scholars through the United Board for Christian Higher Education in Asia and Vietnamese students through the Freeman Foundation. He is also a recipient of a Department of Education Title VI grant to develop programming and on-campus curricula on Vietnam.

In addition to his interest in Vietnam, Jack is an applied sociologist who works in the area of organizational assessment and change management for local government. He is a nationally known consultant and is a published scholar in this area.

Jack is an avid sailor and a devotee of non-fiction. He also enjoys gardening and travel.

Eriberto P. "Fuji" Lozada, Jr.

Eriberto P. "Fuji" Lozada Jr. is Associate Professor of Anthropology and Director of Asian Studies at Davidson College, Davidson, NC and Adjunct Professor of Anthropology at the School for Social Development and Public Policy, Fudan University in Shanghai, China. He is a sociocultural anthropologist who has conducted fieldwork in both rural and urban China, but his most recent fieldwork has been in Shanghai. Prior to his appointment to Davidson's faculty, Lozada taught at Butler University in Indianapolis from 1999-2002, and has also taught and lived in Korea (Yonsei University in Seoul) and Japan. Before attending graduate school, Lozada was an infantry officer in the United States Marine Corps.

Lozada has published articles on a wide array of topics on contemporary issues in Chinese society and Asian-American is-

sues, largely in four areas: religion and politics in contemporary China; food, popular culture and globalization; the cultural impact of science and technology; and issues in sports and society. His 2001 ethnography of a Chinese Catholic village in northern Guangdong, entitled *God Aboveground: Catholic Church, Postsocialist State, and Transnational Processes in a Chinese Village*, was published by Stanford University Press. His most recent publications include: a 2007 article on "The Fate of the Local,"



published in the *Blackwell Companion to Globalization*; a 2006 article titled "Cosmopolitanism and Nationalism in Shanghai Sports," published in *City and Society*; and a 2006 article in *Visual Anthropology* on the ritualized uses of photography in rural China.

Lozada has also served the fields of anthropology and Asian Studies through his involvement in a number of academic organizations. Lozada was a founding board member and secretary for the Society for East Asian Anthropology in the American Anthropological Association. He was also a column

editor for the East Asian Section Column for *Anthropology News*. Lozada is currently a board member of the Southern Anthropological Society as webmaster and editor of the journal *Southern Anthropologist*.

When not teaching or spending time with his Koreanist anthropologist wife Rebecca Ruhlen and their two children, Fuji can usually be found either on the sidelines of a men's lacrosse field (as head coach of the Davidson College Men's Lacrosse team of the MCLA) or on the field as a NCAA and high school lacrosse referee.

Marsha Smith

Marsha Smith is currently Professor of Sociology at Augustana College, Rock Island, IL, and Coordinator of its Asian Studies program. She is the 2007 Director of the Japan portion of Asian term abroad. She received her B.A. from Baldwin-Wallace College and her M.S. and Ph.D. from Purdue University.

As a sociologist interested in gerontology, gender and Asia, she has taught a wide range of courses in the Sociology department, the Women and Gender Studies program and in the Asian studies program.



She has visited East Asia many times as part of her ongoing interest in Chinese family and gender issues. She spent 1995-6 and the summer of 1997 at Central China Normal University in Wuhan, China as a visiting scholar. In 1998 she received an ASIANetwork Freeman Foundation Student-Faculty Fellows Program for Collaborative Research in Asia examining "China: Life of Sister Ingeborg Nystul, First Augustana SL Deaconess to Serve in China."

In October of 1999 she attended the International conference on Naxi Dongba Culture in LiJiang, China. In 2004, working with Teaching East Asia at the University of Colorado and the National Consortium for Teaching About Asia, she was a traveling faculty-scholar for two teacher-enrichment programs and currently coordinates the National Consortium for Teaching about

Asia in the Quad Cities. During the fall of 2004 she taught in Japan and Taiwan as part of Augustana College's East Asian Term Abroad program. In Summer of 2005 she was one of only 15 faculty from across the country selected to participate in a Hong Kong-America Center/ASIANetwork Seminar on the Pearl River Delta funded by Fulbright-Hayes. In the summer of 2006, she returned again to the Pearl River Delta to interview emerging NGO directors of organizations dealing with female migrant labor work in Southern China. Last summer she participated in a CIEE program to Cambodia and Vietnam.

She has published in the *ASIANetwork Exchange*, the *U.S. China Review*, the *International Policy Review*, and is currently working on a book chapter evaluating the success of indigenous NGO's in the P.R. China. She will have an encyclopedia article overviews ethnicity in China forthcoming. She has articles published in Chinese as well.

In addition to her research interests, she is the former editor of *The ASIANetwork Exchange*, and the 2008 incoming guest editor of *Sociological Imagination*. She is the treasurer and Incoming President of the Illinois Sociological Association. She is the current chair of the Endowment Committee for the Midwest Sociological Society.

She has been a past Vice-President and President of the local US-China People's Friendship Association, a board member of the Midwest Regional US-China People's Friendship Association and a Board member of the National US-China People's Friendship Association. In October of 2000 she received a *Certificate of Appreciation* from the Chicago Consulate-General Office of the P.R. China; one of only 7 awards given in the Midwest Region.

Contact Information

Jack D. Harris

Hobart & William Smith Colleges
Department of Anthropology and Sociology
40-43 Scandling Center
Geneva, NY 14456
tel: 315-781-3439
fax: 315-781-2297
email: harris@hws.edu

Eriberto P. Lozada Jr.

Davidson College
Department of Anthropology
Box 6969
Davidson, NC 28036
tel: 704-894-2035
fax: 704-894-2842
web: <http://www.davidson.edu/personal/erlozada>
email: erlozada@davidson.edu

Marsha Smith

Department of Sociology, Anthropology
and Social Welfare
Augustana College
Rock Island, IL 61201
tel: (309) 794-7270
fax: (309) 794-7702
email: MarshaSmith@augustana.edu

Asian Art in the Undergraduate Curriculum: An ASIANetwork Initiative

Karil Kucera, St. Olaf College
Paul Nietupski, John Carroll University
Joan O'Mara, Washington and Lee University

Art, and Asian art in particular, can serve as a window into other worlds, a vehicle for religion, a device for political legitimacy, a marker of a specific time and place, a mode of personal expression, all in addition to being seen as a part of the greater corpus of Asian cultural achievements. As such, Asian art can be a powerful pedagogical tool. In recognition of these facts, beginning in 2000, ASIANetwork colleagues from many disciplines made the sometimes startling discoveries that our schools hold a broad range of Asian art, including random objects collected by missionaries and politicians, souvenirs that caught the attention of scholars and travelers in Asia, and stunning collections of Asian art carefully collected and held in ASIANetwork institutions' archives, museums, libraries, faculty offices and dusty basement storage.

ASIANetwork Initiative

After some preliminary surveys, conference panels on pedagogical uses of art, and explorations of electronic and print technologies, the ASIANetwork Board of Directors applied to the Henry Luce Foundation for support to survey, assess, document, photograph, when necessary provide vital conservation data, and finally publish a volume on pedagogical uses of art collections in ASIANetwork schools. The Luce Foundation responded with enthusiasm and generous support, and Stan Mickel graciously agreed to take on the logistical challenge of managing the project. A Steering Committee was formed, with Mary-Ann Milford as the Board's representative on the committee, Karil Kucera the editor for

the image database being assembled, and Paul Nietupski and Joan O'Mara rounding out the committee's membership as co-editors for the volume that will be one of the project's end results.

The project was designed to identify collections in ASIANetwork schools, to provide a framework for the information gathered in this research, and lastly to provide a means to disseminate and share the materials with a wider audience. In order to assess what was in those collections, professional art historians were sent as consultants to evaluate them and to advise ASIANetwork schools about issues of conservation, documentation, and preservation of their collections. Three rounds of consultancies began in 2004 and are due to end in early 2008. Each consultant wrote up an evaluation of the

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collection surveyed, and in turn each ASIANetwork school provided a selection of high-quality digital images for inclusion in the planned pedagogically-oriented volume and database. The final round of consultancies has been scheduled, and all



"Rainy Night at Kudan Hill" located in the Special Collections, Charles E. Shain Library, Connecticut College

of the data will be compiled by early spring 2008.

Toward the Final Phase

The ASIANetwork-Luce Asian art initiative will provide contributing schools with a new awareness of their heritage, and highlight the schools' connections to Asia. Their collections will be conserved, archived, and displayed professionally, and their provenance made public. This project goes further, however, because each school will contribute photographs and data about their collections for the production of a book designed to bring the interdisciplinary study of Asian art into our classrooms. Images will be made available

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[E]ach school will contribute photographs and data about their collections for the production of a book designed to bring the interdisciplinary study of Asian art into our classrooms. Images will be made available in digital format through an on-line, searchable database.

in digital format through an on-line, searchable database. The targeted deadline for publication of the book is March 2009; on-line access to all of the digital materials from the collections will be available to the public at that time as well.

Writers for individual chapters in the book project were selected from among the consultants and members of the Steering Committee whose expertise will enable them to write about the art represented in the collections being surveyed. Over the course of Labor Day weekend, 2007, the chapter authors assembled for a pre-writing conference at the House Mountain Inn, located near Lexington, Virginia. There, building on

the reports filed after the first two years of consultancies, a meeting was held to discuss the overall plan of the book and database, and to establish points of contact and diversity between the different chapter.

The meeting was an outstanding success, with the authors recognizing the wide variety of collections of Asian art represented within the scope of the project thus far. Clearly, many objects were gathered over broad spans of years for a wide variety of motives, and sometimes included works of little artistic value, but of great pedagogical use. There were also discoveries of objects of significant artistic merit, sometimes to the surprise of the holding institutions. Likewise, the stories of the collections themselves were often fascinating, with some collections being acquired under extraordinary circumstances or within momentous historical contexts.

A Fascinating, Useful Tool

With the final art collections now being identified and catalogued, in 2008 the project will move toward building a significant pedagogical tool that will be of use to teachers and scholars in many disciplines. The design of the book project is intended to spark creative use of art objects in the liberal arts college classroom. Based on the ASIANetwork collections consulted, the book will be arranged geographically, utilizing a variety of disciplin-

ary approaches. The book will open with methodological considerations about collecting in general, and what the project has revealed about ASIANetwork schools and what remains unknown. Each chapter thereafter will address general geographic areas, a specific medium, or a specific pedagogical approach to art. A

chapter on Chinese art, for example, will highlight the heritage of Chinese bronzes and the evolution of their use in different periods, and will also focus on the many Chinese paintings in the ASIANetwork college collections. A chapter on Japanese art, with focus on cultural contexts and expressions, will explore the role of aesthetics in Japan's cultural heritage. Uses of Japanese and Chinese prints will be dealt with in another chapter, with a consideration of modernism and what this

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means in an Asian construct. South and Southeast Asia are included, with recognition of Hindu art as a living expression, and of art in service of religion. The interface of art and religion in Tibetan and Himalayan regions will also make up a chapter, along with another chapter on the pedagogical uses for much of the material culture encountered in the collections.

The ASIANetwork-Luce Asian art project has come a long way and is now entering its final phases. What began as a pedagogical experiment years ago has grown into a full-scale project involving scores of people from schools across the country. The book and database promise a high quality and useful pedagogical and research tool for years to come.

To view images of art pieces discovered at participating schools, go to the ASIANetwork website, click Luce Asian Art Project under the Quick Picks list, then click Online Image Database on the right hand side of the page.



Mary-Ann Milford-Lutzker, Karil Kucera, Joan O'Mara, Karen Mickel, Teddy Amoloza and Stan Mickel at the Asian Arts in the Undergraduate Curriculum pre-writing Conference held at House Mount Inn, Lexington, Virginia

Why Asian American Studies?

T. James Kodera
Wellesley College

Editors' Note: In anticipation of the roundtable discussions of the relationship between Asian Studies and Asian-American Studies that is scheduled for the 2008 ASIANetwork Conference (see Conference Schedule, p. 6), we are happy to publish this article to help provide background for the sessions.

The purpose of this short essay is to encourage undergraduate institutions in North America to take seriously Asian American Studies, either as part of Asian Studies or American Studies. In so doing, I offer but a few issues that are part of the tortured history of Asians in America and Asian Americans in my modest attempt to exhort the students and teachers alike to learn of, if only vicariously, what Asian Americans experienced long before they came to be known as the "Model Minority" in America.

The dreams and despair of Asians in America, and the accomplishments and challenges confronting Asian Americans, stem from the crucible of their experience in North America since the mid nineteenth century. In the century in which the United States was on its way to becoming the "super power" of the world, the nation relied heavily on slave labor in the South, while new Eastern European immigrants were subjected to de facto slave labor in the mill towns of New England. In the West, Asians from impoverished regions were eagerly sought for their labor by industrialists, and they crossed the Pacific just as eagerly to the "Golden Mountain."

A. Why are Asian Americans "foreign," and not American?

Common sense may inform us that Asian Americans are "foreign," because they are among the newest comers to the United States. History tells us otherwise.

There are some data that Asians were already in North America before the Mayflower. In the 16th century, when Spain and Portugal ruled the world as colonial powers, they no doubt brought some Asians as part of their expansion across the Pacific, to California and Mexico. Filipinos, who jumped ship in Louisiana, were known as "Manila men." The Dutch and the British soon followed as the next major colonial powers with colonies all around the world. In the nineteenth century, the sun was said never to set in

the British Empire. There is ample evidence that they brought Indians to Africa and to the Caribbean.

But the first wave of Asians crossing the Pacific on their own accord began in the mid nineteenth century. Their migration across the Pacific began, roughly, at the same time as did Irish and Italian immigration across the Atlantic. Impoverished peasants and menial workers came from China, Japan, Korea and the Philippines to the islands of Hawaii to work as indentured laborers on the plantations, owned by the descendants of New England missionaries. They say in Hawaii that the missionaries came to do good, but their

continental railroad, arguably the most significant engineering feat of the nineteenth century. Only seven years after California passed an 1865 law, barring the Chinese and "Mongolians," Leland Stanford and other railroad tycoons employed the Chinese for their ambitious projects. Stanford extolled their hard work during the entire period when the California Pacific Railroad was constructed. He described the Chinese as "quiet, peaceable, industrious, economical."¹ Quickly they learned to use dynamite to break through the Sierra Nevada Mountains as the railroads inched forward toward the East Coast. Casualties were, of course, great.



Chinese railroad workers transported dirt by the cartload to fill in this Secrettown Trestle in the Sierra Nevada Mountain.

children ended up doing well. The Asians' dream of returning home as wealthy men remained unfulfilled, prompting them to seek better opportunities on the mainland. They worked as miners, gardeners and restaurant workers. Most notable during the Gold Rush in the West was the role of the Chinese in the construction of the trans-

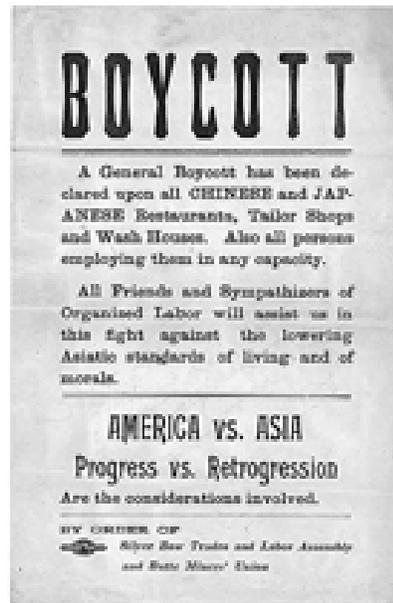
It was said that for every mile of the railroad, there was a Johnny Chinaman's grave. Stanford never bothered to remember his Chinese workers' names, and called all of them "Johnny Chinaman." When construction was finally completed, Stanford got himself elected Senator from the new State of California. In Washing-

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ton, working closely with James Blaine, senator from Maine with presidential ambition, Stanford worked hard to persuade his colleagues that no more Chinese should be allowed to come to the United States; in fact, those who were already there, including those who had worked tirelessly for him, were to be deported back to China. Suddenly, the Chinese became “rat eaters.” Stanford’s effort led in 1882 to the passage of the Chinese Exclusion Act. The Act was justified in order to maintain the “white racial purity” of the United States, and to keep it “Christian,” although the Chinese comprised no more than .002 percent of the population in the country at that time. The Chinese Exclusion Act also barred the right of naturalization to other Asians. The federal law was complemented by state laws, especially in the Western states. They passed laws to prohibit Asian workers to own arable land, to marry non-Asian women, and yet made it impossible for Asian women to come to the United States. More than such 600 pieces of anti-Asian legislation were passed. The Asia Barred Zone Law of 1917 denied entry to people from South Asia and Southeast Asia, and from the islands of the Indian and Pacific Oceans, but it excluded people from the Philippines and Guam where the US had military bases.² It was complemented by the Immigration Act of 1924, which aimed specifically at barring the Japanese from the United States. The Chinese Exclusion Act of 1882 was but one example of a history of legislative acts that reaffirmed the “Nationality Act” of 1790, that had limited naturalization only to “free white persons.”

The Chinese Exclusion Act of 1882 was not revoked until 1952, when Congress passed the McCarran-Walter Act³, which was intended primarily to keep the “Communists” out of the country as “subversive.” It granted Asians the right of naturalization with an annual quota of 2,000 individuals which was quickly filled, while reserving 70% of the quota, though never filled, for citizens of the United Kingdom, Ireland and Germany. The new US immigration policy, in the wake of the collapse of fascism at the end of the World War II and the rise of Communism, represented the adoption of a deliberately paradoxical policy. Retaining the 1924 decision for the National Origin Quota System for immigrants from Europe, the McCarran-Walter Act opened doors, if only

slightly, to allow Asians to come to the country as potential immigrants, and not just as migrant laborers. However



Poster from the Chinese Exclusion Act.

“racialized”⁴ the McCarran-Walter Act may have been, it was the first time that foreign born Asians, working in the United States, gained the right of naturalization.

Federal and state immigration policies may be seen as responses to a climate of fear and prejudice. This is the reason why Asian Americans are still misunderstood as “foreigners.” The removal of racial quotas was introduced in the early 1960s. Envisioned originally by John F. Kennedy, the first Roman Catholic and Irish American to be elected President, it was signed in 1965 by Lyndon B. Johnson who, in spite of his many prejudices, wanted to take credit for a new United States, whose enemy came not from a certain nation or race but from an ideology, Communism. To strengthen the United States against Communism, the country needed people of professional skills, from wherever they came. The 1965 immigration policy opened doors to people with special skills, especially in science and medicine, resulting in a disproportionately large number of medical professionals from Asia, including Korea, the Philippines and India coming to the US. Subsequent immigration laws only confirmed the profession driven immigration philosophy of the 1965 Law. The Law also had a special provision for refugees, especially from Communist countries.

According to the last two US censuses, Asian Americans represent the second fastest growing segment of the US population, next only to the Hispanics. They are no longer confined to Hawaii and the West Coast. They live throughout the United States. And yet, Asian Americans continued to be misperceived as “foreign,” and not American, as they often have to answer the questions that assume that they are “foreign” and not American, such as “Where do you *really* come from?”

B. Why Asian Americans are “all alike”?

Japan’s “sneak attack” of Pearl Harbor in December 1941 served as a catalyst not only for legitimizing anti-Asian legislation that was already in place, but also for more, and harsher, measures to be taken against them. Although no other Asian country besides Japan had emerged as a major military power, the US government continued to treat all Asians as if they had shared a common “racial” trait that was viewed as hostile to the United States. Never mind that Asians shared nothing in common in terms of language, culture or religion. In the last two millennia and more, Buddhism has been a common religious and spiritual heritage to much of Asia. Confucianism, similarly, has shaped much of East Asia into a society with a common respect for learning and for ancestors. Since the middle of the 16th century, parts of Asia were subjugated by Western colonial expansion, first by the Spanish and the Portuguese and later by Holland and Britain. The beginnings of the US interest in Asia in the last decade of the 19th century proved no less hegemonic.

Their shared historic, cultural and intellectual heritage, however, is not the reason why Asian Americans have been lumped together. This is due to prejudice, rooted in ignorance and fear, where all Asians are viewed as if they were “all alike.” Asians have comprised more than one half of the human race, not to mention the fact that Asia was the repository of civilizations millennia older than that in Europe and North America. How could Asians be “all alike”? How could “Asian American” be considered as a parallel category to “Irish American”? When the federal government coined for the 1970 census the artificial category, “Asian American,” this mentality remained intact. They referred to a very small segment, less than 3% then, of the US population, who

represented more than 50% of the global population, and yet who are, presumably, “all like.” When they are grouped together as Pacific Islanders, as in “Asian and Pacific Islander Americans,” the program of stereotyping became compounded.

C. Why “Model Minority” is not a compliment?

The lumping together of Asian Americans continued after the end of the Pacific War. “Model Minority,” a term originally used in 1960 by sociologist William Peterson in his *New York Times Magazine* article on Japanese



The Manzanar camp in California.

Let it not be forgotten that, before the West began its Asian conquest in the 16th century with the use of the Bible and the gun, the East and the West had fascinations for each other. In the 13th century, Marco Polo saw China as the most civilized and the most prosperous nation on earth. Christopher Columbus’ yearning to see China, though never realized unbeknownst to him, was directly inspired by what he had read about the fellow Italian.

Not only were all Asian Americans lumped together, so were Asians and Asian Americans. The Executive Order 9066, issued by President Franklin D. Roosevelt in the wake of Japan’s attack of Pearl Harbor, indeed lumped together Japanese Americans and Japanese natives. Some 120,000 “Japanese,” defined as having at least 1/16 Japanese blood, were arrested without charge, without due course, and were incarcerated for four years in “wartime relocation centers.” 70% were US citizens,⁵ who were reclassified with the stroke of a pen as “enemy aliens.” Lt Gen. John L. DeWitt, Commander of the Western Defense Command and the Fourth Army located in the Presidio, San Francisco, remarked: “A Jap’s a Jap. ... It makes no difference whether he is an American [citizen].”⁶

Americans, bespeaks the continued use of racial stereotyping, this time with an emphasis on the presumably positive characteristics of Asian Americans. His reference was to Japanese Americans, whom he regarded as family oriented

and hard working, and therefore least likely to become another “problem minority” in America.⁷ The turning of a hostile stereotype into a flattering one has a number of important catalysts.

At the heart of the background is war. Since World War II, most of the wars that the United States has fought have been in Asia and against Asians, including the Korean War and the Vietnam War, as well as the “trade war” against Japan during the 1980s. Now a sense alarm is apparent as the US is faced with the economic rise of China and India. While North Korea remains Communist in Asia, and Indonesia and the Mindanao Island of the Philippines are areas where suspected “terrorists” reside today, much of Asia has been cleared of its United States “enemies.” Even after the ultimate triumph of Ho Chi Minh in North Vietnam, the new Vietnam has become a trade partner of the United States. Japan has emerged from the ashes of the Pacific War, including its devastations from the only two atomic bombs ever used so far in human history, and has become one of the closest allies of the United States with the United Kingdom and Israel. Asia, in short, is no longer viewed as dangerous to the US.

Particularly noteworthy was the valor exhibited by Japanese American soldiers in the European theater of World War II.

The 442nd Regimental Combat Team, consisting entirely of *Nisei* or second generation Japanese American soldiers, who as “enemy aliens,” volunteered for military service to prove themselves loyal to the US and not to Japan, remains today the most highly decorated of all soldiers in US history.⁸ They liberated the Nazi Concentration Camp in Dachau. After the war, President Truman welcomed the *Nisei* soldiers back on the White House lawn, and said, “You fought not only the enemy, you fought prejudice—and you won.”⁹

As a result of the wars fought in Asia came a new wave of new immigrants from war-torn counties of Asia. After the passage of the McCarran-Walter Act of 1952 and the new Immigrant Act of 1965, Asians no longer came as laborers willing to work for any price, under any condition, but as potential immigrants, in the way Europeans had come in the 19th century. Burdened still by anti-Asian ordinances, older Asian Americans chose to main a low profile in public and taught their children not to make waves. But younger generations, especially the new immigrants and refugees, sought more publicly to create their own niche in a country that they now viewed as their own. They excelled in school work, especially in math and science where a language handicap was not as onerous as in other fields. Comprising little more than 3 % of the US population today, Asian Americans are heavily represented in many of the most selective institutions of higher learning. At Stanford and Cal Tech, they exceed 20 % of the student body. At UCLA, UC Berkeley, Wellesley and MIT, the figure is significantly higher.¹⁰

The “model minority” image belies the fact that many Asian Americans are far from what they are supposed to be. First, while the wealthiest ethnic group in the US is Asian American, namely Indian Americans who are heavily represented in the medical and high tech professions, the poorest group is also Asian American, namely Cambodian and Hmong Americans, who continue to languish at the bottom of American society. They are also victims of the highest rate of domestic violence among all ethnic groups.

Second, Asian Americans are seen as a “model minority,” when they excel in areas where they compete with Euro Americans. Michael Chang after his victory in 1989 at French Open Tennis, and Kristi Yamaguchi after winning the ice skating

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World Championship in 1991 and the Olympic gold medal a year later, are indisputable “model minorities.” Would a world champion in judo or tae-kwon-do be hailed as a “model minority”? The implication here is that Asian Americans are praised by becoming more Western and less Asian. Asian Americans who embrace their Asian heritage, especially through political activism, are not “model minorities” but something else. “Making waves” in ways that are contrary to the Euro-centric American way is a blemish, but not making waves in that way is a mark of distinction.

Third, flattering some Asian Americans as “model minority” can easily be used against other minorities, as if to say to them, “Why can’t you study hard and not complain like these Asian Americans?” To conspire with those who have monopolized power in the past is not to deal with the historic problem of power imbalance, which is at the heart of racial discrimination. The time is always ripe for Asian Americans to be in solidarity with other minorities. Who would be content being on the side of the comfortable, while plenty remain who are still afflicted.

Yet another problem with the “model minorities” syndrome is that, however exemplary, however well behaved, Asian Americans may be, a “model minority” is still a “minority.” Even if Asians comprise significantly more than one half the human race on the global scale, within the United States, Asian Americans still comprise a rather small segment of the population. “Minority” is not just a numeric consideration. Ultimately, the key issue is power. “Minority” refers to people, irrespective of their number, who remain disempowered by others and sometimes by their own choice.

This is where we come to the final point of this paper.

D. Learn to make waves, for others

There are many studies that compare the success of Asian Americans in the second half of the 20th century with that of Jewish Americans a century earlier. They share in common trials and tribulations before they sought a haven in the new world; their tireless work, especially on the part of parents who toiled for their children; their exceptional achievements in institutions of higher learning and in certain choice professions, such as medicine. They

are among the wealthiest of Americans today.

The remarkable parallels break down, when we notice that Asian Americans, after their great success, seem to shy away from getting involved in social change, except for themselves and their kin. Early Asians in American learned not to make waves for their safety, so as to insure their survival. But so did Jewish immigrants. And, Jewish Americans remain prominent in American institutions and movements that seek combat discrimination, such as B’nai B’rith. As American Jewish wealth grew, their philanthropic involvement increased. Brandeis University’s Institute for Community and Religion estimates that there are 7,000 Jewish foundations with assets totaling \$10 to \$15 billion.¹¹

There are notable exceptions,¹² but on the whole, Asian Americans seem content to join the ranks of the comfortable. The first Asian American US Senator, outside of Hawaii, was a conservative Republican, S.I. Hayakawa of California. He sought to declare English as the “official language” of the United States in order to eliminate social and educational programs in Spanish, Chinese, Vietnamese and other languages which the first generation Americans relied upon. The first Korean American US Congressman, Jay Kim, elected for the first time in 1992, represented one of the most conservative districts of California. He also represented big business both in Southern California, South Korea and in other Asian countries, from which he received what proved in 1997 to be “illegal campaign contributions.” While in office, he received 100% approval ratings from the Christian Coalition, the American Conservative Union, and the National Rifle Association.¹³ While the first Indian American US Congressman, Dalip Singh Saund, elected in 1957, was a progressive Democrat, the most recent, Piyush (Bobby) Jindal of Louisiana, elected in 2005, is a “darling” of the current Republican Party. The first Vietnamese American elected to the California State Assembly, Van Tran, is a Republican.

Among the countless challenges that Asian Americans face, none is as important as cultivating the political will to stand up against injustice and to go beyond self-preservation to transform the society and make it more tolerant and respectful. First, Asian Americans need to remember the

injustices perpetrated against their forbearers when they were the indentured workers on the pineapple and sugar cane plantations in Hawaii; they need to remember the coolies, miners, railroad workers and gardeners in California, Washington, Idaho and beyond, who worked for pittance at the whim of their employers. Then, they need to expose and rectify the injustices, in which they may have been complicitous. Finally, they must summon the courage to speak and act on behalf of all those who continue to languish at the bottom of the American society.

Endnotes

¹Quoted in Ronald Takaki, *Strangers From a Different Shore*, NY: Penguin, 1989, p. 84.

²In 1898, the Philippines became “US Territory.”

³The Act was authored jointly by Senator Pat McCarran (D-Nevada) and Congressman Francis Walter (D-PA). Congressman Walter later served as chair of the House Committee on Un-American Activities.

⁴Lisa Lowe, “Work, Immigration, Gender: Asia ‘American’ Women,” *Making More Waves*, edited by Elaine H. Kim, Lilia Villanueva & Asian Women United of California. Boston: Beacon Press, 1997. The Naturalization Act of 1870 granted the right of naturalization to “aliens of African nativity and persons of African descent.” Chinese and Filipinos were grant the right during the WW II in 1943, for they were perceived as victims of Japanese military and colonial rule, perhaps to turn them against Japan and toward the US.

⁵They were US citizens by virtue of their birth on the US soil. Most of them were children born of Japanese laborers already in the US and their “picture brides,” sent from the same province as the men. The first band of “picture brides” arrived in California in 1910 from Japan and Korea.

⁶Quoted in Conrat, Maisie & Richard. *Executive Order 9066*. Cambridge, MA: MIT Press for the California Historical Society, 1972.

⁷Peterson, William. “Success Story: Japanese American Style,” *NY Times Magazine*, January 6, 1960.

⁸They were awarded one Congressional Medal of Honor, 47 Distinguished Service Crosses, 350 Silver Stars, and more than thirty six hundred Purple Hearts.

⁹Tanaka, Chester. *Go Broke: A Pictorial History of the Japanese American 100th Infantry Battalion and the 442nd Regimental Combat Team*. (Richmond, CA: Go For Broke, Inc. 1982), p. 171.

¹⁰*US News & World Report*, for the 2003-04 entering class. The largest was at UC Berkeley, where 41% of the entering class was Asian American.

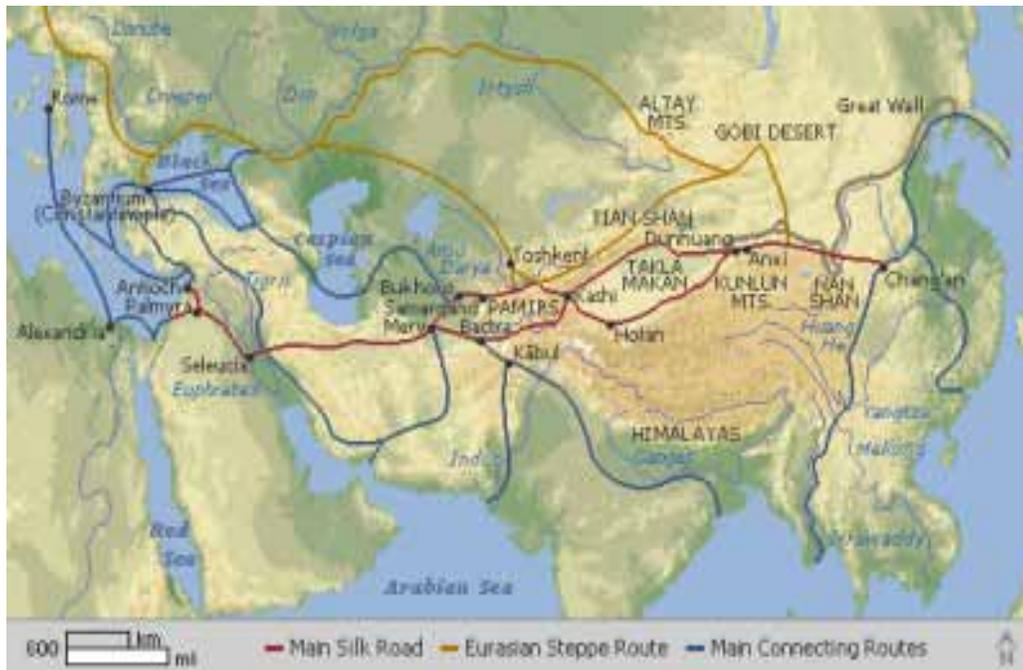
¹¹Tobin, Gary A. *The Transition of Communal Values & Behavior in Jewish Philanthropy*. San Francisco: Institute for Jewish & Community Research, 2001.

¹²Especially those from the State of Hawaii, including Senator Daniel Inoué, Congresswoman Patsy Mink and Governor George Ariyoshi.

¹³*Asian Week*, 1998.

Special Section on Teaching the Silk Road

Editors' Note: Silk Road Studies represents a set of curricular and pedagogical initiatives that offer an innovative and fascinating approach to the way in which Asian Studies is conceived and taught. By dissolving the traditional geographical boundaries that East and Central Asia imply and through examining Asia through tools that promote true interdisciplinarity, students of Asian Studies are able to appreciate the ways in which Asian peoples have interacted with a holistic perspective that is new and exciting. The articles that follow focus upon the use of primary sources, geographical literacy, as well as study and travel experiences, as a means of enhancing students' understanding of the Silk Road. As Joan O'Mara in her excellent introductory piece notes, because Silk Road Studies resonates with our contemporary understandings of globalization trends, students find their relevance easy to appreciate. We trust that our readers will also find these articles to be of particular curricular and pedagogical interest.



Why Teach the Silk Road?

Joan O'Mara

Washington and Lee University

My interest in the Silk Road became serious in the summer of 2001, when I visited the Smithsonian-sponsored Silk Road Festival on the Mall, in Washington, D.C. At the time, I thought that the subject might be an ideal seminar topic for art history majors and East Asian Studies majors. I am the Asianist in the Art Department at Washington and Lee University, but my training and personal interests had led to a situation where my seminar-level courses all dealt with Japanese topics, and it seemed a good idea to develop a China-related course that could balance those other advanced offerings.

That first exposure led to participation in a CIEE faculty development seminar that took me to Xi'an, Dunhuang, Turfan, and as far west as Urumqi, in the summer of 2004. Subsequently, I participated in the 2006 NEH Summer Institute on the Silk Road that was held at the East-West Center of the University of Hawai'i at Manoa. Several participants in that NEH Institute joined me for a Roundtable session at the

These experiences have combined to convince me that the Silk Road is, as it was historically, a broad venue for the accomplishment of many, varied purposes, not the least of which is introducing students to a more globalized view of the world than most of them have previously encountered.

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2007 ASIANetwork Conference, and essays by three of those speakers follow.

I did not need to be convinced of the importance of studying the Silk Road for art history when I took part in either program, and I was therefore surprised by the fact that, in 2004, I was the only art historian in a group of twenty-four on the study tour in northwest China. In Hawai'i last summer, I was one of only three art historians in a group similar in size. On the other hand, the interdisciplinary appeal and wide-ranging relevance of the topic were made clear by the participation in both programs of those who taught in a wide range of humanities and social science disciplines, and, in 2004, the group that traveled on the Silk Road even included a specialist in water purification projects. I have since taught Silk Road courses twice, once as an upper-level seminar on the Arts of the Silk Road and once, most recently, as a more broadly focused course for freshmen.

Silk Road and Eurocentrism

These experiences have combined to convince me that the Silk Road is, as it was historically, a broad venue for the accomplishment of many, varied purposes, not the least of which is introducing students to a more globalized view of the world than most of them have previously encountered. This was particularly true when the course was offered as a Freshman Seminar, and I realized that it could be, for students at the beginning of their college careers, an antidote to the largely

*The Silk Road—a 19th c. German term, *Silkenstrasse*—is a romantic name, one that will draw students into classes, where they can be exposed to a new, more globalized way of looking at the world. It is also a bit of a misnomer, however, because it is not a single road, and it was always about a lot more than silk.*

Eurocentric world view with which they had been raised. Most of the students on most of our campuses have learned most of what they know about the history of the world, from faculty who have focused on Europe or the United States because that is how they themselves were trained.

Students learn about medieval codes of chivalry, including jousting matches

which would not have been possible without the prior introduction of the saddle and the stirrup from Asia. The invention of printing on paper, using movable type, is presented in the context of Gutenberg's Bible, without acknowledgment that paper, movable type, and the printing press originated in China. They study the history of warfare without recognizing the Asian origins of the crossbow, or the Chinese origins of gunpowder. They learn about the Age of Exploration without realizing that it probably could not have occurred, or would have occurred quite differently, had it not been for Chinese developments of nautical construction principles, the stern-post rudder, and the magnetic compass, all of which made oceanic navigation practicable.

The Silk Road—a 19th c. German term, *Silkenstrasse*—is a romantic name, one that will draw students into classes, where they can be exposed to a new, more globalized way of looking at the world. It is also a bit of a misnomer, however, because it is not a single road, and it was always about a lot more than silk. The term itself should be thought of as a decidedly Eurocentric one, and even for the Europeans, silk was only one of the commodities, highly sought after though it may have been, that made trade with Asia valuable to the European world. From its beginnings, the Chinese might as easily have called it the Horse Road because, for many centuries, horses of Arabian stock from Western lands were a principal object of Chinese trade across Asia.

The Maritime Silk Road

If we can expand the Silk Road terminology beyond the overland routes that dominated trade for well over a millennium following its beginnings early in the Han Dynasty, we should also speak of a maritime Silk Road, connecting Europe and its New World colonies, including the eventual United States, by way of sea routes to the port cities of India, Southeast Asia, and South China. In the latter region, it was especially the Portuguese city of Macao and the nearby port city of Guangzhou (or Canton, as it was known in the West), at the mouth of the Pearl River, that served later trade missions arriving by sea from

the Western world. There, those trading powers carried on a lively trade in, among other commodities, tea and export porcelain wares.

Porcelain was a desirable trade good, the secrets of whose manufacture were not yet understood in the Western world. How it was made was not discovered in Europe until 1707, in Meissen. Prior to that discovery, Chinese wares, and Japanese versions of those wares, were highly sought-after goods for European and American markets. Even after porcelain could be produced in the West, demand for Chinese and Japanese wares continued, and so did European appropriation of the designs on those wares, in versions now referred to as "*chinoiserie*."

Students looking at this later, maritime trade from the Eurocentric point of view most common in U.S. education, might focus on the tea trade in terms of its role in British colonial history, where British taxes on tea sent to the colonies, led to protests, most famously to the Boston Tea Party, and to claims of "taxation without representation."

This Eurocentric point of view misses two significant elements in the commodities trade involving the export of tea and porcelain from China: the return trade items of silver bullion and opium. More highly valued than gold by the Chinese, silver was a focal point of their trade with both the Portuguese and the Spaniards. Some silver bullion was obtained in Japan by the Portuguese, who loaded their annual "Black Ship" with silks in Macao, sailed northward to Nagasaki in Japan, and were paid for the silk with silver bullion, with which they returned to Macao. There, the silver was offloaded in exchange for porcelain and other goods for the return journey to Portugal. Less well-known today is the significant trans-Pacific exchange of silk and porcelain with the Spaniards, in which silver bullion was exported to China, via the Philippines, from Spanish colonies in the New World.

Once the British became involved in maritime trade with China, one of the things that they traded in exchange for tea and porcelain was opium. If trafficking in opium does not fit American stereotypical views about British propriety and moral rectitude, it was nonetheless an important corrective for the balance of trade, from the British point of view, because the British were passionate about both tea and

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Using Primary Sources to Teach the Silk Road

Jacqueline Moore
Austin College

I firmly believe that using primary documents to explain the Silk Road is more effective than relying on simple lecture and secondary readings. The detail, personal stories and sense of adventure in these texts can draw in students and help them to place themselves within another person's experience. They can cry with Sven Hedin over his dying camels, wonder about stories

The detail, personal stories and sense of adventure in these texts can draw in students and help them to place themselves within another person's experience. They can cry with Sven Hedin over his dying camels, wonder about stories of mythical beasts with Xuanzang, and cross the perilous seas with Ibn Battuta.

of mythical beasts with Xuanzang, and cross the perilous seas with Ibn Battuta. The documents can be problematic, but in engaging in critical thinking practices to analyze problems, they can more deeply understand the material and absorb it. After discussing the *Travels of Marco Polo*, for example, my students understand just how alien his world is to ours, but they are also able to make a personal connection to it. They can discuss narrative, romantic writing, gender roles, religious syncretism, cross cultural exoticization, Christian, Buddhist, Daoist and Islamic mythology, Kublai Khan and the Mongol Empire, Christian/Muslim tensions, and barriers to cultural understanding. By engaging in their own form of cultural translation they also experience what Marco Polo himself might have undergone. In this way above

all, primary sources are ideal teaching tools for courses on the Silk Road.

Availability of Primary Sources

The first question regarding the use of primary sources is their availability. When my colleague and I decided to teach a course on the Silk Road and Spice Trade, we worried that there would only be European accounts, and that these would give an exoticized view of Asia. As we investigated further we realized our fears were unfounded. The original narratives of the most famous Chinese pilgrims—Zhang Qian, Faxian, and Xuanzang—have been translated and printed in a variety of forms. I also very quickly discovered Professor Dan Waugh's amazing website at the University of Washington that has maps, links to articles, and the texts themselves, or excerpts from them, making it exceedingly easy to assign these readings to students. (Silk Road Seattle Project: <http://depts.washington.edu/silkroad/texts/texts.html>).

In fact, a large number of translated travel accounts from a wide variety of people exist. Muslim pilgrim Ibn Battuta's account of his tour of the Muslim world between 1325 and 1349 has chapters on Persia and China, which can be useful for Silk Road courses. There are a number of accounts of Christian monks who traveled to the court of the Mongols either to look for the mythical king Prester John, or to set up formal diplomatic relations. The Chinese Daoist monk Ch'ang Ch'un's account of his travels to Chinggis Khan's court in the 1220s provides an interesting companion piece to these accounts. Rabban bar Sauma, a Turk Nestorian Christian, wrote an account of his voyage from his home in Beijing to Europe. There are also official documents such as Chinese dynastic histories which include

extensive descriptions of the lands and peoples of the West, and Greek and Roman accounts of Asia. Lastly, there are large numbers of documents (and more are discovered every year) of so-called ordinary travelers, which give insight as to the nature of personal relationships. In short, there are an abundant number of sources from a variety of geographic backgrounds and perspectives, all readily available for use in the classroom.

The Power of Firsthand Accounts

I find that using these sources gives students a firsthand understanding of the Silk Road, far better than a simple recitation of facts. No listing of annual rainfall and temperature extremes in the Taklamakan, can match the descriptive power of Faxian, Sven Hedin or Marco Polo discussing the perils of their own travels through a desert marked only by bleached bones, in an endless sea of dunes 180 feet high, where a traveller is bewitched by spirit voices into certain death if one loses sight of one's companions. Students can find they have more in common than they have expected with this distant past when they read letters from a Sogdian wife who berates her husband for abandoning her in Dunhuang while he goes on his travels. All of these firsthand accounts have the detail,



View of the Turfan Depression along the Silk Road, northwestern China.

characters, plot and humor that can draw in students and raise their interest level more than by giving them dry facts.

Document Authenticity

Yet there are a number of problems with using these sources aside from the usual need for editing for coherence and consistency, and creating targeted reading questions. The first problem is the reliability of the documents. In many cases there are only varied copies of original sources, and it is not possible to find a definitive version. In at least one case, a Chinese emperor, unsatisfied with the length of a document he asked a scholar to copy, simply told him to add more information to it. The Chinese historians also tended to just copy their information almost word for word from earlier sources, assuming that the West was unchanging. Marco Polo's narrative was written by a romance writer he met in prison six years after his return and it is not clear what parts of the narrative were Marco's words and which parts the writer added. It is also not clear how much Marco made up or other people have added over the years. One historian has even suggested that Marco Polo never actually visited China in person, and it is clear that in at least some sections he was simply reporting what he had heard of a place. But the solution to these problems is again to draw attention to them and encourage students to think about the way history is constructed, as they learn to appreciate the fact that documents are not always reliable narrators of events.

Issues of Translation

Second there is the problem of translation: literal, cultural and chronological. Since almost all the documents were not originally in English there is the obvious linguistic problem of how to translate specific words. The travellers may have faced similar problems in translating information. In the case of the Chinese accounts, the information itself might have been translated by a third party: a Gujarati sailor arriving at the Chinese court might speak Malay but not Chinese, and would have required a Malay-Chinese interpreter, for example. It could be like a game of "telephone" that children play at parties with a sentence becoming unintelligible as it travels from one person to the next. Xuanzang himself undertook his pilgrimage to India to find original

Buddhist texts as he believed that Buddhist doctrine had become corrupted over the years through poor translations.

Literal translation is not the only problem. When Marco Polo reports that husbands in Kamul encourage their houseguests to sleep with their wives as part of their hospitality we recognize some potential cultural dissonance at work. Was this really the practice or did he misinterpret? Was the woman perhaps a prostitute? Was it just one household in which the wife decided she wanted to sleep with the young exotic Italian? Or did the local citizens cooperate out of fear of European military prowess? This issue of cultural translation provides a golden opportunity in the classroom. A discussion of sexual behavior in Kamul might reveal a lot about gender roles along the Silk Road (certainly it is one of the few places you get to discuss women's actions), and it certainly can serve as a reminder not to take each story literally.

Document Interpretation

Novelist L. P. Hartley wrote "The Past is a foreign country." This concept is perhaps the hardest one for students to understand when using historical documents. In Silk Road sources, miracles and magic abound. Faxian explains that a sculpture of the Maitreya Buddha is accurate because the author went up to Tushita heaven and met with him, and Marco Polo tells the story of a church that miraculously levitated when the Muslims came to take a stone from under its central pillar. The students (and my) first reaction upon reading these stories, is to immediately come up with a scientific explanation for these miracles. The artist had a dream he went to heaven; the stone was not really supporting the central pillar when they took it. Of course, as I tell my students, the point is not whether or not these things actually happened. What is the point is that it is nearly impossible for us to understand what these travelers saw unless we recognize that they lived in a world where they believed these things were possible.

The issue of linguistic and cultural translation is a metaphor for the Silk Road itself. After all, both ideas and goods were traded along the road through a continuous process of translation. Indeed the metaphor of "telephone" is one I use continuously when I talk about the transmission of

Indeed the metaphor of "telephone" is one I use continuously when I talk about the transmission of Buddhism, Christianity or Islam throughout Eurasia. Making students aware of their own cultural biases in reading documents can help them better understand what it must have been like for the travelers themselves.

Buddhism, Christianity or Islam throughout Eurasia. Making students aware of their own cultural biases in reading documents can help them better understand what it must have been like for the travelers themselves. And getting students to step out of their own experience, both geographically and chronologically, is key to understanding the Silk Road. Ultimately, by using primary sources in the classroom you can start to recreate the Silk Road experience itself.

Appendix

Jackie Moore's Top Five Pre-1500 Favorites:

1) Selections from the Han Narrative Histories

<http://artemis.austincollege.edu/acad/history/jmoore/Syllabi/HWC22SilkSpices/SelectionFromTheHanNarrativeHistories.html>

Originally digitized at *Silk Road Seattle*, edited with standardized spellings and place names by J. Moore. Good account of Zhang Qian's journey and foreign relations but a little like a catalogue sometimes. Assign with targeted questions to aid in reading.

2) Ancient Sogdian letters

<http://depts.washington.edu/silkroad/texts/sogdlet.html>

Great for personalities and day-to-day life on the Silk Road. Everyone loves the Sogdians.

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Geography and the Silk Road

Rebecca Woodward Wendelken
Methodist University

Combatting Geographical History

As a Central Asianist I am acutely aware of the vital importance of geography to history.¹ Geographic illiteracy comes up repeatedly in academic discussions, and in a recent article Jerome Dobson decried Americans' lack of geographic knowledge.² I include geography in my history courses because, as I am fond of saying, "It does me little good to talk about a place if you don't know where they keep it." Still, a large number of my freshman survey students cannot find their home state on a line map of the US, many cannot identify the major continents, and most do not care. Geography for them is unnecessary. They do not need to know how deep or wide a river is—they cross it on a bridge. Today mountains hardly slow our forward progress. There are roads over them and tunnels through them, and where there are neither we can fly over or around them. This does not mean that geography has lost its meaning. Whether we realize it or not, geography continues to govern our everyday lives, and it is critical to the study of history. It is to space what history is to time, and it is essential to our understanding of complex interactions such as trade, warfare, migration, national borders, and so on and so on. "It tells us why people do what they do where they do it."³

Geography is especially challenging when teaching the Silk Road.⁴ The Silk Road was, for the most part, in the middle of nowhere. The names are unfamiliar and their pronunciation is daunting. With a few exceptions most of the places along the Silk Road are unlikely to make the evening news and most of it was uncharted territory for Europeans until the 19th and early 20th centuries. But the geography of the region of Inner Asia traversed by the Silk Road is critical in understanding the importance of this early example of globalization. Here are a few hints to help simplify this task.

Multiplicity of Silk Roads

First, it is important to understand that there was not one single "Silk Road." It was not an interstate highway like I-95.

Within China, sections were part of the imperial road system, but in other places it was simply a track through the wilderness. There were major routes from city to city and multiple roads that connected markets and sources of goods that were off the main track. There were also alternate routes or detours that could be taken to escape bad weather, robbers, marauding nomadic tribes, tax collectors and other hazards. It is also important to realize that the route changed over time as water sources dried

Geography is to space what history is to time... [T]he geography of the region of Inner Asia traversed by the Silk Road is critical in understanding the importance of this early example of globalization.

up or became polluted by alkali or because of conflicts or changes in the control of territories. Here one can tie ecology and/or politics to an understanding of geography.

Negotiating Mountainous Regions

To study the Silk Road, students need to be aware of major geographic barriers. Mountain ranges such as the Tianshan, Pamirs, and Kunlun, are good places to start. For Silk Road merchants, these mountains presented major obstacles. An entertaining way to examine what early merchants and travelers thought about these mountains is to find out what they called them. Diaries and stories by Marco Polo and other travelers and explorers can provide these.⁵ Some are particularly

descriptive like "The Great Headache Mountains"—headaches being one of the symptoms of altitude sickness. To determine how these mountains affected travel, one could examine questions such as how high are the various mountain chains and where are/were their passes? These passes are especially important because they determine routes. If a merchant could not or did not want to cross a mountain, was there another option? Could he (and they were mostly male) go around it? What would that cost him in terms of time? This is a good place to connect geography with time and climate. What happened to a traveler who started too early in the year or too late? What were his options? What about his cargo?

Survival in the Deserts

Another obstacle faced by travelers along the Silk Road was the major deserts such as the Taklamakhan, the Kizilkum, the Karakum, and others. One of the most difficult was the Taklamakhan located in the Tarim Basin, now part of China's Xinjiang province. The Taklamakhan, in the Turkic languages spoken in the region, means "the place from which no living being returns alive." Obviously this is a bit of an exaggeration, but the Taklamakhan was so formidable that merchants chose to go around it rather than through it for the



Taklamakhan Desert.

most part. At Anxi, on the eastern side of the desert, the road diverged, skirting the

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northern and southern rims of the Taklamakhan. The two routes met again at Kashgar in the west. The harsh conditions of the routes meant that merchants traveling west had to exchange their mules, horses and wagons at Anxi for the more hardy Bactrian camel. At Kashgar, on the other side, they could trade back again, selling their camels to the eastward traveling merchants. The Taklamakhan, like other Central Asian deserts, is affected by continentality. This causes dramatic day/night and seasonal fluctuations in temperature. It can be in the high 90s during the day and near freezing at night. One could begin an inquiry into these deserts by asking questions such as how long would it take a caravan to cross the desert? What would they need in terms of supplies? Remember water is heavy! How did merchants find their way through such desolate territory? How far apart were the way stations on the routes around the desert? Who maintained them and why?

Water, a key to survival in Central Asia, could also be an obstacle. Travelers from Xian, China's capital, would have had to cross the enormous Yellow River. In some places bridges were in place, but in others, the use of boats, floats of inflated cattle skins, or even swimming the cargo



Camel caravan on the Silk Road.

carried out by the Chinese military to help support trade. Along the southern route of the Silk Road around the Tarim Basin, the route shifted over time due to a changing environment. The region around the lake Lop Nor was once a rich oasis, but gradually became alkaline. The cities in the area were abandoned and the population moved southward. Questions involving water supply could include locating the major rivers and oases along the Silk Road.

Students could determine how much water a traveler would need for a day's travel and how much he would have to carry to get from town to town. Remember he must also take water for his animals. Even camels have to drink from time to time. Which waterways created a barrier and how could they be crossed are interesting questions to raise.

Where water was not locally present, especially along the northern route around the Taklamakhan, it was brought to towns and garrisons from the Tianshan Mountains by a system of bamboo pipes. This work was generally carried out by the Chinese military to help support trade.

across the river were strategies that were used. In the Tarim Basin, the Tarim River was a major water supply but it did not cover the entire area. Water is always an important resource for travelers, and this is especially true in Inner Asia. Towns and cities in Inner Asia often grew up around sources of water. Where water was not locally present, especially along the northern route around the Taklamakhan, it was brought to towns and garrisons from the Tianshan Mountains by a system of bamboo pipes. This work was generally

Geography and Art History
Geography does not have to be limited to an examination of physical geography but can be used as an entry or connection to many other subjects. For example, geography can be connected to art history by showing images of leather and ceramic water containers used by early travelers. The famous ceramic Tang sancai camels carry water bags and there are depictions of merchants from all over Eurasia in Tang dynasty (618-907) pottery. Wall paintings at places like the Kizil Caves and Dunhuang can also be used. The movement

of art forms and techniques can be charted by marking their location and their creation date on maps. One of the most famous of these is the "pearl edged medallion," a circle containing confronted animals or animal heads, surrounded by a circle of pearls and sometimes jewels. This motif began in Persia and spread to China and Japan. Students can trace the movement of motifs and technologies along with goods, finding their sources and mapping their final destinations.

The geography of the Silk Road provides a rich field for understanding this important example of early globalization and the dangers of long-distance trade historically. With a little imagination it can also provide a platform for the exploration of other subjects including art and culture. Here I have only tried to present a few possibilities. I am sure others will be able to think of many, many more and find, as I have, what a rich resource the Silk Road provides to the classroom.

Endnotes

¹Many thanks to the National Endowment for the Humanities and the East West Center at the University of Hawai'i at Manoa for their help and support of my studies of the Silk Road.

²Jerome E. Dobson, "Bring Back Geography!", *ArcNews* XXIX (1), Spring 2007.

³Ibid.

⁴This article was developed as part of my participation in the 2006 NEH Institute "The Silk Road: Early Globalization and Chinese Cultural Identity." It is part of a larger piece on "Mapping the Silk Road" being prepared for a forthcoming collection called *Teaching the Silk Road*.

⁵Daniel Waugh's Silk Road site has many sources in translation and is an excellent and easily accessible place to start. "Silk Road-Seattle." <http://depts.washington.edu/silkroad>

Silk Roads: China, The Middle East, and the New World

Hirsh Diamant and Char Simons
Evergreen State College

Introduction

In developing Silk Roads Studies at Evergreen State College, we defined Silk Roads not as a specific geographic location, or a place in time, but as a metaphor for cultural transfusion and a network of trade routes from early history to the present day. A website for the program is at: <http://academic.evergreen.edu/curricular/silkroads/06/>

Throughout history, the same roads were used to reach other lands and cultures by both conquerors and merchants. Our Silk Roads program focused on peace as a medium for cultural development and transfusion.

As early as the 5th century BCE, Confucius expressed the importance of experiential learning in his famous aphorism: "I hear and I forget. I see and I remember. I do and I understand." Our study acquired meaning when theory and practice were bridged, and community service became an important goal of our program.

The variety of projects and lesson plans developed by Silk Roads students in their K-12 community service were inspiring. Here are some examples:

- Shapes and colors in Islamic art (grades K-1)
- Origami and felt cutouts of animals on Silk Roads: camels, horses, yaks, sheep, etc. (grades 9-12)
- Dance, drumming, and costumes on Silk Roads (grade 6)
- Feng Shui and a field trip to a local Japanese garden (grades K-5)
- Portrait and landscape in Renaissance, Chinese, and Islamic art (grades 9-12)
- Pottery in China and on Silk Roads (grades 9-12)
- Masks and puppets on the Silk Roads, in China, and in Turkey (grades 4-5)

- Drawing lessons on dragons and dragonflies (grade 4)
- Puppets and Silk Roads stories, (grades 10-12)
- Japanese calligraphy and Haiku (grade 4)
- Tai Ji and Chinese calligraphy (grades 10-12)

All students in the program worked on the following:

- a New Year Peace exhibit (grades K-12 and community workshops)
- a Lunar Spring Festival (Evergreen, SPSCC, and the community)
- Three liberal arts forums on Identity
- a Silk Roads Anthology (including students' and scholars' writings on Identity and Travel)

A Year Long Program of Study and Travel

In planning this year-long program we developed a foundation in the historical and geographic understanding of the Silk Roads during the fall quarter. In the winter quarter, we focused on cultural diffusion and arts on historic and contemporary Silk Roads. The focus of the spring quarter was on travel as a peace-making activity.

A final component of our year-long study of the Silk Roads was to "go on the road." Faculty led a total of 36 students and community members, ranging in age from 12 to 79, on study tours of China, Turkey and Jordan. Silk Roads students unable to travel internationally did their own explorations of the main program themes—identity and the transmission and transformation of culture—on their own and closer to home. In our journeys, we met with students, educators, writers, artists, musicians, community activists, environmentalists, religious and tribal

leaders, journalists and politicians. We also experienced valuable meandering time when serendipity leads one to meet enlightening people and engage in conversations that help to deepen our understanding of identity and culture. Some of the fruits of those experiences, whether at a temple in China, the desert of Jordan, or the scrublands of eastern Washington, can be found in this anthology."¹

In retrospect, it was a rich and fulfilling year of academic study and collegial work. The highlights included in particular the three academic forums on Identity, the Lunar Spring Festival, a forum on Self Cultivation with scholars, a New Year Peace show and the creation of its website, Peace Workshops in the community, the production of the Silk Roads Anthology of Identity and Travel, and the three-week travel and study experience with students in China.

During the 07-08 academic year I am teaching the program Children and Education; a Silk Roads Perspective. My goal is to examine approaches in progressive education both here and abroad and look at non-western approaches to education. There will also be an opportunity for students to travel and study in China in March of 2008 for 3 weeks.

Other possible community outreach programs may include developing a New Year Silk Roads exhibit in the Evergreen State College Library, a Lunar Spring Festival on January 26, 2008; liberal arts forums on Ethics, Myths and Education; and Community Sacred Arts workshops with Tibetan monks in April 2008.

Endnote

¹From Char Simons' *Introduction to Silk Roads Anthology*. A PDF copy of the Anthology is at <http://www2.evergreen.edu/silkroads/final-version-of-anthology>

MEDIA RESOURCES



Two Steps Forward, One Step Backward: Representations of Chinese Factory Workers in *Mardi Gras: Made in China*

Nick Kontogeorgopoulos
University of Puget Sound

Introduction

In an effort to illustrate the 'human face' of globalization, several filmmakers, journalists, and authors have attempted recently to depict the 'ordinary' lives of Chinese workers and peasants affected by the tremendous changes taking place in China since the 1980s. One such attempt is the film *Mardi Gras: Made in China*, released in 2005 by Carnavalesque Films.¹ *Mardi Gras: Made in China* was directed, produced, and edited by David Redmon, who spent two months with the employees and owner of Tai Kuen Bead Factory in the Fuzhou Special Economic Zone in Fujian Province of China. After being asked to leave the factory by Chinese government officials, Redmon then traveled to New Orleans, where he interviewed participants in the annual Mardi Gras Carnival celebration.

The shiny, colorful beads that have become synonymous with Mardi Gras provide the central thread, so to speak, of *Mardi Gras: Made in China*. In particular, Redmon examines how the production, distribution, and consumption of Mardi Gras beads reflect broader issues, including global trade patterns, class and gender inequality, and commodity fetishism. Because they are known to most Americans, particularly undergraduate students, beads represent an intriguing and particularly effective example of the ways in which commodity flows connect people across the world.

Two Steps Forward

Films carry great promise due to the power of visual images to elicit sympathy and build understanding, but films about contemporary China often give an overly broad, and ultimately faceless, look at the

social, economic, and cultural changes taking place during the past few decades. By contrast, *Mardi Gras: Made in China* does nothing *but* give the individual, personal look at the impacts of globalization. Compared to other depictions of global trade and consumption, *Mardi Gras: Made in China*

...films about contemporary China often give an overly broad, and ultimately faceless, look at the social, economic, and cultural changes taking place during the past few decades. By contrast, Mardi Gras: Made in China does nothing but give the individual, personal look at the impacts of globalization.

represents two steps forward in several ways.

First, the film effectively illustrates to American students the ways in which they are connected to others through consumer goods. As mentioned, Mardi Gras beads are widely known in America, and Redmon makes good use of the contrast between where the beads are made and where they are consumed.

Second, the film does a good job of showing students the human face of globalization, where people's lives in one part of the world are greatly affected by the preferences, actions, and behaviors of people elsewhere. The film features numerous clips of the female factory workers interacting and socializing during their time off, thereby humanizing what

may be in the minds of some students the faceless Asian sweatshop worker.

Third, it is easy to talk about global inequality and understand it in an abstract or statistical way, but what does it look like on a daily basis? *Mardi Gras: Made in China* gives students a glimpse into the everyday lives of Chinese factory workers and illustrates how material conditions, life options, aspirations, and worldviews differ greatly based on global hierarchies of wealth and power.

Finally, what the film does best is show how people at each end of a commodity chain know almost nothing about each other, thereby creating what Karl Marx labeled the fetishism of commodities. Throughout the film, Redmon asks Americans at Mardi Gras whether they know where their beads come from, and the respondents in most cases neither know nor care. One especially memorable response comes from an Indiana truck driver who responds to Redmon's question about where the beads come from by stating: "Don't know, don't care—they're beads for boobs, man."

At the other end of the commodity chain, the Chinese factory workers are shown pictures of partygoers at Mardi Gras and react with amazement and curiosity. After seeing pictures of Mardi Gras nudity, and being told that American women "take their clothes off for beads," the young female Chinese factory workers

...what the film does best is show how people at each end of a commodity chain know almost nothing about each other...

laugh in wonderment, with one asking “how is that possible?”

One Step Backward

Mardi Gras: Made in China is a great teaching tool, and students respond with enthusiasm, but I believe that the film also represents a step backwards in certain respects. There are three problems with the film, and all three relate to Orientalism, where Asians are depicted in essentialized, simplistic, or negative ways.

First, like virtually all films about globalization and global capitalism, *Mardi Gras: Made in China* offers a flat, one-dimensional view that demonizes

There are three problems with the film, and all three relate to Orientalism, where Asians are depicted in essentialized, simplistic, or negative ways.

capitalists and ignores the complex trade-offs inherent to the process of social and economic change. Rather than encouraging his viewers to see that the Chinese female factory workers enjoy benefits *and* suffer costs at the same time, Redmon instead tries throughout the film to show that the Chinese workers are victims with no choice or control over their own lives. Redmon denies agency to the Chinese workers by depicting them as trapped, exploited, and passive cogs in the global bead machine, even as there are several interviews in which the Chinese women make it clear that bead factory work provides some measure of freedom and social interaction among other young women. This relates very much to Orientalism because denying the Other agency and depicting the Other as passive and tragic is a key feature of Orientalism.

Certainly, one of the strengths of *Mardi Gras: Made in China* is the lack of narration or editorial voice-over: the story of Mardi Gras beads is instead narrated by the subjects themselves in their own words during on-camera interviews. However, even when footage is depicted on the screen that contradicts this simplistic picture of the brutalized Chinese worker, Redmon uses on-screen text to intervene with a moral commentary

on the evils of capitalism and the suffering caused by globalization.

For example, as one Mardi Gras participant is explaining how ten cents an hour in China may not be as bad as we think, due to the importance of assessing wages relatively rather than absolutely, “MBA Student, University of Florida” appears on the screen. This MBA student is the only American interviewed to have his occupation or demographic information flashed on the screen. In another example, a scene depicting Chinese workers laughing and joking around with one another in their room is interrupted, and contradicted in tone and mood, with on-screen text informing the viewer that “10 workers share five beds located in a 20 X 24 dorm room inside the factory compound.”

The second problem with the film is that it undermines true understanding, even as it promotes a better understanding of the daily lives of Chinese factory workers. By the end of the film, it is obvious that Redmon’s goal is to make those Americans interviewed for the film and those Americans who watch the film feel guilty for both their ignorance and for the exploitation of Chinese workers, as if wearing beads at Mardi Gras is the sole cause of misery among Chinese women slaving away in horrible factories.

Though he tries to educate people at both ends of the commodity chain, Redmon ultimately makes things worse by perpetuating stereotypes. In particular, Americans at Mardi Gras are shown footage of the stereotypical Chinese sweatshop slave bent over her machine doing dangerous work. At the same time, the Chinese workers are shown images of women exposing their breasts at Mardi Gras—these images simply reinforce stereotypes held among the Chinese workers of promiscuous American women. In the aforementioned scene where Chinese factory workers are shown pictures from Mardi Gras, one worker comments that “We Chinese are different from Americans in that respect. We are not used to things like that.”

Finally, the film relies extensively on the perceived differences between Americans and Chinese, and this undermines whatever feelings of connectivity are fostered by the film. Just as Orientalism relies on binary divisions between Us and Them, and emphasizes

difference rather than commonality, *Mardi Gras: Made in China* also relies on the trope of difference to make its point. Even the color tinting and the background music serve the purpose of reinforcing difference—music is always industrial and ominous when showing Chinese workers but all the footage from New Orleans is backed by upbeat jazz and Carnival music. The film especially emphasizes the differences between carefree, independent, irresponsible, and wasteful young American women versus burdened, passive, earnest, and dutiful young Chinese women.

Conclusion

Mardi Gras: Made in China represents two steps forward and only one step back because, despite the problems with the film outlined here, I will continue

Mardi Gras: Made in China is a memorable film for students and is an effective example of interconnections between China and the USA....[E]ven the problems with the film open up many excellent opportunities for classroom discussion....

to use the film and anticipate that it will continue to be received favorably by my students. It is a very well-made film: it has won 18 film awards in the USA and beyond, and was nominated for Best Documentary at the Sundance film festival. It is also a memorable film for students, and is an effective example of interconnections between China and the USA. Lastly, even the problems with the film open up many excellent opportunities for classroom discussion on issues such as Orientalism, the benefits and inherent limitations of visual representations, and the need to view the impact of globalization and industrialization on ‘ordinary’ Chinese lives in a balanced and subtle manner.

Endnote

¹See the official website for *Mardi Gras: Made in China* for additional information about the film: <http://www.mardigrasmadeinchina.com/>.

Online, Multi-media Material for Teaching Chinese Culture

Paul Manfredi

Pacific Lutheran University

The present glut of information about Chinese culture and society online is, for teaching purposes, both positive and negative. The challenge comes largely in finding an effective way to draw out the truly useful teaching material and stage it, so to speak, for the undergraduate student audience. This task is all the more challenging as our students are themselves ever more deeply submerged in the same morass of information, and usually much better at finding what they want—not to say what is necessarily educational—therein. The positive, however, may flow from precisely the same point. As we share with our students the experience of trying to sort out the great weight of information overload (often a matter of learning to deploy tools to navigate it), we can effectively incorporate that learning experience in the process. It is with this goal in mind that I have begun developing units based on materials I collect almost entirely from online sources. This article is an explication of one such exercise.

There are of course numerous paths to achieving the goal of integrating online sources into the classroom. The approach I am taking in this assignment might be considered a risky approach, using the simple but usually frustrating (and time consuming) “search” function and then integrating what I find. The process, when successful, becomes one of connecting dots, for myself and for my students. In the process, we can observe a single cultural element, what I will call the “core text,” in multiple manifestations, which are drawn randomly to respond to the search commands. As learning to analyze media is an ancillary focus of this exercise, this type of activity can set up conversation and learning about the contemporary dynamics of information flow (most prominently visually), which are part of any person’s education in the contemporary world.



Zhugue Liang replenishes the arsenal of arrows by his cunning subterfuge.

Applying the Method

To begin at the beginning, so to speak, our first dot occurs around the third century CE, a time when the “Three Kingdoms” (namely, Shu, Wu, and Wei) were preparing to battle for control of what had been the territory of the Han dynasty at a place called “Red Cliff”.¹ The leaders of the three states (Xuan De, Sun Quan, and Cao Cao) are, in subsequent accounts, depicted as brave and brilliant statesmen whose only true rivals are one another. By far the most famous version of these historical personages’ struggle for control of China is the expansive literary text *Romance of the Three Kingdoms* (hereafter *Romance*), a fourteenth-century novel by Luo Guanzhong.² Whether due to the historical importance—an attempt to reconstitute what was arguably China’s most successful dynasty—or the inherent power of the stories themselves, *Romance* has been one of the most fecund works of Chinese culture, engrossing centuries of

readers of all kinds and spawning, as we will see, a variety of response texts.

For the purpose of this exercise, we begin with Chapter 46 of the *Columbia Anthology of Traditional Chinese Literature* (Mair, 1994 957-966 [hereafter *Anthology*]), wherein Xuan De’s principal envoy and the expert strategist (Zhuge Liang³) tricks his enemy Cao Cao into providing arrows for Cao Cao’s own demise.⁴ Zhuge Liang is at this point in the text working to form an alliance with Zhou Yu, who is not entirely convinced of Zhuge’s loyalty. When summoned, Zhuge Liang appears and the following exchange ensues:

“When we engage Cao Cao in battle on the river routes, what should be the weapon of choice?” “On the Great River, bow and arrow,” Zhuge Liang replied. “My view precisely, sir,” Zhou Yu said. “But we happen to be short of arrows. Dare I trouble you, sir, to undertake the production of one hundred thousand arrows to use against the enemy? Please favor us with your cooperation in this official matter.” “Whatever task the chief commander assigns, I shall strive to complete,” replied Zhuge Liang. “But may I ask by what time you will require them?” “Can you finish in ten days?” asked Zhou Yu. “Cao’s army is due at any moment,” said Zhuge Liang, “If we must wait ten days, it will spoil everything.” “How many days do you estimate you need, sir?” said Zhou Yu. “With all respect, I will deliver the arrows in three days,” Zhuge Liang answered. “There is no room for levity in the army,” Zhou Yu snapped. “Dare I trifle with the chief commander?” countered Zhuge

Liang. “I beg to submit my pledge under martial law: if I fail to finish in three day’s time, I will gladly suffer the maximum punishment.”

Zhugé Liang, after waiting patiently without lifting a finger for two days, finally makes his move, asking Zhou Yu’s assistant Lu Su to assemble men, boats and bales of hay along the river bank. Confused but willing to accommodate—if for nothing more than to catch the wily Zhugé Liang in his own trap—Lu Su obliges. Early on the morning of the third day, Zhugé Liang leads these vessels up river to Cao Cao’s camp. The morning that Zhugé’s ships set sail is not coincidentally entirely enshrouded in fog, making view of the ships from the river bank only vaguely discernable. Nonetheless, when Cao Cao hears the arrival of the enemy, he instructs his marksmen to fire at the ships. As they cannot see what they are aiming at, they end up filling bales of hay, not enemy troops, with arrows—thousands of arrows. As the fog lifts, Cao Cao realizes that he’s been had, as all of his precious arrows have been lodged, perfectly intact, into Zhugé Liang’s bales of hay.

In this short excerpt we find a compelling and memorable introduction to some of the major characters of the novel. We also have a sense of the narrative strategies (e.g., suspense, dialogue-based character development) that are used in the text. Most importantly, though, we have a sense of the characters involved, their superhuman intelligence, their patience and their joyful one-upmanship. Having our core text in print-published format also gives us a convenient textual starting point, a sort of home base from which to work.

Exploring Internet Sources

From this point, or dot, we delve directly into internet sources. With a combination of searches (e.g., “red cliff,” “three kingdoms,” “borrowing arrows”) typed into *Google.com* or *Baidu.com* search engines, we begin our journey. In this iteration of the assignment, I move from the core historical event as depicted in the historical novel (though notably prior to the composition of the text attributed to Luo Guanzhong) to the poet Su Shi (1037-1101), who some seven

centuries later wrote numerous pieces featuring the “Red Cliff” battle and its heroic figures. Su Shi was, in addition to being a successful statesman, a master of various lyric genres, and an accomplished calligrapher. Here is where the internet serves my purposes particularly well. Led, via *Google.com*, I open the website *China the Beautiful*, for instance, and found Su Shi’s “Nian nu jiao: chi bi huai gu” in both Chinese and numerous English translations. Below is the poem:

The Yangtze flows east
Washing away
A thousand ages of great men
West of the ramparts—
People say—
Are the fabled Red Cliffs of
young
Zhou of the Three Kingdoms
Rebellious rocks pierce the sky
Frightening waves rip the bank
The backwash churns vast
snowy swells—
River and mountains like a
painting
how many heroes passed them,
once ...
Think back to those years,
Zhou Yu—
Just married to the younger
Jiao—
Brave, brilliant
With plumed fan, silk kerchief
Laughed and talked
While masts and oars vanished
to flying ash and smoke!
I roam through ancient realms
Absurdly moved
Turn gray too soon—
A man’s life passes like a
dream—
Pour out a cup then, to the
river, and the moon⁵

In addition to the translations and the original text, *China the Beautiful* also provides a link to an oral reading of the same poem and, finally, a reproduction (etching) of Su Shi’s own calligraphy of which the following is one panel:

Each of these elements could certainly occupy considerable space in a Chinese culture class, exploring in as much detail as time will allow

the *ci* genre of poetry, the Song dynasty’s contributions to the art of calligraphy, or the importance and technique of poetry recitation in China, ancient and modern. For my purposes, there is in this one example a stylistic focus, the essence of which comes into relief precisely because of the shifts in media.

We can plainly *see* the broad, heroic, self-assured lines of Su’s calligraphy (principally in the panel above the character *nian*), just as we *read* the literary-fictional depiction of the characters in the *Romance*, and just as we *hear* the robust, expansive delivery of the poem’s reader provided on the website. Thus, despite the fact that we’ve moved between eras, genres, and media, aspects of the “message” have remained highly consistent. As a classroom strategy, reading the poem out loud in both languages while following along Su Shi’s calligraphy (allowing the forms of the characters to suggest modulations in volume, tone or color) is one way to raise students’ attention to the potentially integrated nature of Chinese cultural aesthetic.

To this point the exercise is not particularly novel. *China the Beautiful* provides convenient access to material long available in book form (save, of course, the poetry recitation), which often contextualizes the material well, providing both primary and secondary texts in one accessible location. What is changing is the increased access to other forms of media, particularly those produced recently.

To further expand our view, then, we leap bravely into the modern medium of television, or, better yet, streaming online video excerpts of what originally appeared on television. In fact, the origin of this exercise was my discovery of what can happen when one inserts Chinese characters into the search function of Youtube.com. By typing “Zhugé Liang”

诸葛亮,⁶ I landed upon numerous excerpts from the 1994, China Central Television Station series of the novel. In fact, one can pinpoint the very sequence in which K’ung-ming, to quote Su Shi’s poem above, “Laughed and talked / While



(continued on next page)

masts and oars vanished to flying ash and smoke!" In other words, with minimal effort the points of connection between a 3rd-century historical event, a 10th century poem focusing on the event, and a 14th-century fictional text, and a late 20th-century television drama are vividly established. This fact alone provides considerable starting point for discussion of the nature, function and implication of these texts in Chinese culture.

The culminating point of this exercise finds us even closer to the present: Cai Guo-qiang's 1998 installation sculpture entitled "Borrowing Your Enemy's Arrows." Created a few years after Cai had established residence in the United States, the work consists of a wooden boat, roughly 150 x 720 x 230 centimeters, with three thousand arrows stuck into its hull, a Chinese flag and an electric fan appended at the back.

Of the three views of the core text we examine, this is by far the most ambiguous. The artist himself considers the work a personal statement (Cai Guo-Qiang, 2002 26), one which demonstrates, through the dual nature of the arrows—a destructive force, but one that also gives flight—central tenets of Chinese marital philosophy. The fact that Cai is a Chinese artist living abroad, coupled with his propensity to comment on global politics, has caused many to focus on the Chinese flag at the rear of the vessel and hence draw a nationalistic message from the work. In fact, actually situating Cai's installation vis-a-vis China and the West (or any other geographical entity) becomes a highly complex assignment if one takes into account the source text for the work. With our core text of the *Romance* in mind, we are now charged to wonder Who, at last, is the enemy? Who is cleverly manipulating the enemy to exchange strength for weakness? Regardless of what consensus a class may come to on this or any related point, the text's progeny is now available to the student in a way it would not have been had the search functions of *Youtube.com* and others not placed the various texts at our disposal. Indeed, the view of any of the above works in isolation, and most particularly "Borrowing Your Enemy's Arrows," is substantially inferior to the picture as a whole.

As I conclude the exercise I remind students that the historical text upon which

Though the surplus of online information lends well to fragmentation, the context and therefore meaning of any group of dismembered cultural parts can be provided by us as instructors. Our ability to accomplish this, I believe, is strangely enhanced as the massive store of chaotically arrayed pieces accumulates to a point where discernable and meaningful patterns can emerge.

all others are based is never actually identified; the only dot which does not appear in our arrangement is the historical event which spawned all subsequent versions. Our core text, which again post-dates our poetic and calligraphic view by many centuries, provides the most "information," but it merely mirrors an oral tradition that precedes and post-dates it also by centuries. The oral tradition is clearly the precursor to the relatively low-brow television series, but also inherently linked to the high-brow Song era lyric by Su Shi, the calligraphy by the same, and the contemporary installation by a globally recognized artist. (Indeed, the possibility that Cai was prompted to produce the work as a consequence of seeing the CCTV series is intriguing.) In fact, the very high- and low-brow distinction is one of the splendid casualties of online media experience, both our own and that of our students.

Finding effective ways to utilize the wealth of material available online seems an essential part of our current work as teachers at the college level. As this exercise demonstrates, with only the minimal (and inexpensive) efforts at searching, downloading and translating, meaningful connections can be made to a vast array of cultural texts. This exercise encourages students with no background in China to appreciate how they might "take in" the sights from the contemporary media, and from this attempt to draw, where possible, meaningful ligatures that point out precisely the comprehensive, holistic, interrelated quality of Chinese culture. Though the surplus of online information lends well to fragmentation, the context and therefore meaning of any group of dismembered cultural parts can be provided by us as instructors. Our

ability to accomplish this, I believe, is strangely enhanced as the massive store of chaotically arrayed pieces accumulates to a point where discernable and meaningful patterns can emerge.

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China the Beautiful. <http://www.chinapage.com/china.html>
Poem Hunter. <http://www.poemhunter.com/poem/battle-of-red-cliff/>

Endnotes

- ¹This is not a history course, and the detailed historical accuracy of these events is of secondary concern to their various fictional representations.
²Just as the actual history of the third century in China is not the focus of the assignment, the fact that Luo Guanzhong is not likely actually the author of this text is not a major issue. Problems of authorship are not well suited to online exercises of this kind, except perhaps to demonstrate once again that a hundred websites listing Luo Guanzhong as the author (complete with interesting if utterly unverifiable biographical notes) do not make it necessarily so.
³Mair's *Anthology* utilizes a modified Wade-Giles romanization system. We have converted the names to Hanyu Pinyin.
⁴*Anthology*.
⁵This translation is actually from <http://www.poemhunter.com/poem/battle-of-red-cliff/>. A related assignment involves having students themselves collect as many online translations of single, famous Chinese poem as possible. In-class comparison then reveals the importance of these texts (such that they're translated over and over again) as well as the challenges of literary translation.
⁶Typing the search words in Chinese characters is an important element to the success of the search process.

NEW AND NOTEWORTHY

Allegheny College

Carl Olson, Professor of Religious Studies, has two books published by Rutgers University Press: *The Many Colors of Hinduism: a Thematic-historical Introduction* (2007) and *Hindu Primary Sources: a Sectarian Reader* (2007). He also edited the forthcoming *Celibacy and Religious Traditions* (Oxford University Press, 2008).

Connecticut College

William Frasure, Professor of Government, has since 1997 initiated and administered a number of programs with Vietnam National University – Hanoi (VNU): several faculty exchanges sponsored by a grant from the US State Department, student exchanges, and curriculum and faculty development programs in political science and economics. In March, 2008, he will be awarded an honorary doctorate by VNU in recognition of work that he and his colleagues have done there during the past decade.

Daemen College

Daemen College, in collaboration with eight other institutions from Mexico, the United States, and Canada, established the Interdisciplinary Consortium for Global Health (ICGH). The intent of the consortium is to marshal financial, professional and student resources for the improvement of global health conditions and the elevation of human dignity. On a project-by-project basis the consortium may collaborate with the Western Pacific Regional Office of the World Health Organization. The regional office's primary focus is therefore the 37 countries that all into that regional designation, most of which are Asian nations. Currently the consortium's primary focus is on the Lao People's Democratic Republic, with special emphasis on projects relating to microcredit, water quality and safety, nutrition, and maternal health. The projects will be multidisciplinary, involving students and faculty from many disciplines.

The ICGH will entertain inquiries from institutions or programs in institutions interested in joining the consortium. For

additional information please contact Edwin Clausen, Office of the Vice President for Academic Affairs, Daemen College - eclausen@daemen.edu.

Earlham College

On the eve of celebrating 50 years of off-campus programming, Earlham has been named a recipient of the Senator Paul Simon Award for Campus Internationalization from NAFSA: Association of International Educators. According to a national jury of college and university professionals involved in international education, Earlham's creative study abroad strategies cast it as a "profile of success" for higher education worldwide. Named for the late Democratic senator from Illinois, a crusader for international education throughout his career, the Simon Award annually recognizes innovative programming that helps college students to know and understand a broader world. Past recipients include Yale, Duke, Colby, Colgate, UCLA and the University of North Carolina at Chapel Hill.

Illinois Wesleyan University

In collaboration with Nancy Eisenberg of Arizona State University and UPurwono of the Padjadjaran University in Bandung, IWU Department of Psychology professor, **Doran French**, has been awarded a grant of \$52,000 from the Fetzer Institute for research work in Indonesia. The research project is entitled, "Religious Involvement and Social Competence of Indonesian Muslim Adolescents."

IWU Professor of Religion, **Brian Hatcher**, has been named McFee Professor of Religion. As evidence of his continuing and prolific scholarship, his new book is due out as we go press. The book is entitled *Bourgeois Hinduism, or the Faith of the Modern Vedantists: Rare Discourses from Early Colonial Bengal* (New York: Oxford University Press, 2007). Hatcher has also recently published the following articles: "Bourgeois Vedanta: The Colonial Roots of Middle-Class Hinduism," *Journal of the American Academy of Religion* 75/2 (2007). 298-323; and "Sanskrit and the Morning After: The Metaphors and

Theory of Intellectual Change," *Indian Economic and Social History Review* 44/3 (2007). 333-361.

Professor of History, **Tom Lutze**, served as faculty mentor this past summer to five students carrying out research in China with the support of an ASIANetwork-Freeman Foundation Student-Faculty Research Grant. The team investigated city planning in the initial years of the PRC. He has also published a new book that was released in November, *China's Inevitable Revolution: Rethinking America's Loss to the Communists* (New York: Palgrave Macmillan, 2007).

Maryville College

Brian K. Pennington, Associate Professor of Religion, was an Appalachian College Association fellow for the 2006-2007 academic year. The fellowship supported sabbatical research in Uttarkashi, India.

Ohio Wesleyan University

Xiaoming Chen, Associate Professor of History, published *From the May Fourth Movement to Communist Revolution: Guo Moruo and the Chinese Path to Communism*, (State University of New York (SUNY) Press, July 2007).

Purchase College (SUNY)

Peter F. Bell, Associate Professor of Economics, took three students to Thailand to conduct research projects on an ASIANetwork Freeman Students-Faculty Fellowship grant in the summer of 2007. He holds Senior Research Fellowships for 2006-2007 and 2007-2008 at the Khmer Studies Center, Cambodia, for research on gender and development in Cambodia. Bell also presented a paper on "The Economic Mal-development of Thailand and Cambodia: Built on the Backs of Women" at the International Association for Feminist Economics' Annual Meeting in Bangkok, Thailand, on July 31, 2007, and another paper on "Sufficiency Economy: Theory and Practice" at International Strategic Studies, Chulalongkorn University, Bangkok, in August 2007.

(continued on next page)

Rhodes College

John F. Copper, Professor of International Studies, published *Taiwan's 2006 Metropolitan Mayoral and City Council Elections and the Politics of Corruption* in University of Maryland School of Law's Maryland Series in Contemporary Asian Studies.

Sewanee: The University of the South

D-Day in the Pacific: The Battle of Saipan (Indiana University Press, 2007), by **Harold Goldberg**, Chair of the Asian Studies Program, is now a featured choice for History Book Club and Military Book Club. The book also includes maps by **Daniel S. Backlund** of Sewanee's Theatre Department.

University of Redlands

Karen Derris (Religious Studies) and **Anne Cavender** (English), members of the Asian Studies Program Advisory Group, received tenure and were promoted to associate professor.

Why Teach the Silk Road? (continued from page 18)

porcelain, whereas the Chinese needed little that Britain could offer.

Importance of the Silk Road

Why is the Silk Road important? I have taught courses on the Silk Road twice, and the response of one student on an end-of-term course evaluation sums the situation up very effectively: "I had no idea." Such a course not necessarily the ones that I taught, but one that has in some way been generated by the Silk Road—offers a more globalized view of

the world that is far more appropriate at the beginning of the 21st century than the more Eurocentric view with which most of us were raised.

Another reason that studying the Silk Road is important is because students, like most Americans, have been so taken by surprise by China's recent economic resurgence. The past fifty years or so have taught them to think of China in terms of Mao's Communist Revolution, the Cold War, the Great Leap Forward, the Cultural Revolution, Tiananmen Square, and so on.

The China of the past decade, which has seen its modernization, the rise of capitalism and increasing dominance of world markets, and its new openness as Beijing looks forward to hosting the 2008 Summer Olympic Games—is startling to them, and perhaps puzzling, as well. An understanding of China's prominence in world economic markets over the preceding two millennia will put events of the past ten years, and the preceding fifty, into a valuable historical context, shedding light on both time periods.

Using Primary Sources to Teach the Silk Road (continued from page 20)

3) Xuanzang's Account

<http://depts.washington.edu/silkroad/texts/xuanzang.html>

Book 1 only with a cosmological description of the world and a catalog of countries mixed in with some stories. Nice description of Balkh, Bamiyan and Kapisa but pick and choose excerpts otherwise. The full account is available either as *The Great Tang Dynasty Record of Western Regions* or *Si Yu Ki: Buddhistic Records of the Western World* by "Huen Tsang". However *Journey to the West* is a fictionalized version of Xuanzang's travels with two versions available, one by Anthony Yu and another by W. J. F. Jenner. Yu's is supposed to be more faithful to the original language; Jenner's is more poetic from an English language standpoint. *Journey to the West* is itself 4 vols long and many prefer to have an abridged version called *Monkey*, by Arthur Waley which is back in print. There are two other abbreviated versions: Aaron Sheperd's *Monkey: A Superhero Tale of China* which is a children's book, and David Kherdian's *Monkey: A Journey To the West* which seems to have edited it down to the best action scenes.

4) Accounts of Mongols

Travels of Ch'ang Ch'un to the West

<http://depts.washington.edu/silkroad/texts/changchun.html>

Starts with really nice letter of invitation from Chinggis Khan and Ch'ang Ch'un is a DAOIST Monk! 21 pages. Really good descriptions of Mongol life pairs well with:

John Pian de Carpine's Account

<http://depts.washington.edu/silkroad/texts/carpini.html>

10 pages, with a great storyline and good images. and

William of Rubruck's Account

<http://depts.washington.edu/silkroad/texts/rubruck.html>

Dan Waugh's *Silk Road Seattle* has 63 pages, nicely bookmarked by topic. Really good descriptions of Mongol daily life and shows how cosmopolitan Karakorum was as well as the influence of Nestorians

John Pian de Carpine's account was originally published with William of

Rubrick's and you can get them in a package deal: Rana Saad, *William of Rubruck's Account of the Mongols*. The version by Peter Jackson, trans., *The Mission of Friar William of Rubruck*, which is supposed to be the definitive translation with the best annotations, is unfortunately out of print.

5) Ruy Gonzales di Cavilo's Account

<http://depts.washington.edu/silkroad/texts/clavijo/cltxt1.html>

The King of Castile sent him to Timur's (Tamerlane's) court in Samarkand. He has great descriptions of Timur and the book is easy to read, as it includes lush detail as well as good travel information. 31 pages on Dan Waugh's site.

Lastly, one favorite modern account from the Great Game period:

Sven Hedin, *My Life as an Explorer*, 560 pp. Listed as one of *National Geographic's* top travel adventures of all time. Be thrilled as Sven races through the desert, stealing artifacts, as one by one his men and a succession of horses, donkeys and camels fall prey to the elements or to bandits.

You Spoke, We Listened (continued from page 8)

mail, and newsletter as very helpful sources of information about our programs and operations. Communication is an important part of networking, and to provide effective means of communicating with our members and between our members, we are aware that we need to continually polish the various media through which we communicate. We hope you have noted our new **website** that Bob Eng, Publicity and Website Committee Chair, very painstakingly redesigned. It is now easier to navigate and allows for easier access to news, programs and services. In addition to posting program announcements on the web, we continue to include flyers with the conference packet and in the Fall mailing. This year, we again sent out the mailing for the upcoming conference instead of relying on the web announcement solely.

We use our **e-mail** list-serv very judiciously so that members will deem that messages coming from ASIANetwork contain important information and should

not be deleted outright. This is a moderated list-serv; hence, sending a reply to this list-serv will not get posted

unless such message is authorized by the moderators. We have deleted the e-mail addresses of our members from our membership list on the web in order to avoid any robot program that harvests e-mail addresses from accessing members' e-mail addresses.

More members also expressed preference for hard copy of this **newsletter** (only 16% of the respondents prefer it in electronic form in a members-only site) and we will continue to do so. But the newsletter will only be effective as a tool for communication and dialogue if we hear from you. Thus, we need input from the membership. In the first issue of the newsletter under the current co-editorship, we inaugurated several sections: Teach-

We hope you have noted our newly redesigned website. It allows for easier access to news, programs and services.

ing about Asia, Media Resources, Research of Note, and For our Students. We encourage you to submit essays for each of these sections and to send us feedback. We have been anticipating an issue with a "Letters to the Editors" section, but again, this will only happen if we hear from you. Please let us know what you think of the newsletter.

The actions we have taken may not be giant steps, but we think these steps nonetheless mark important advances at this point in the consortium's development. The ASIANetwork Board will continue to work diligently on each goal listed in our strategic plan. We look forward to expanding our work with you and achieving these shared goals!

Welcome to ASIANetwork!

We are very pleased to welcome the following institutions that joined our consortium this year. We look forward to their continuing participation in the years ahead.

Full Members:

Canisius College
Coastal Carolina University
Linfield College
Reed College
Washington and Jefferson College

Associate Members:

Eastern Illinois University
University of Central Florida
University of New Hampshire
Villanova University

We also recognize the following individuals who chose to continue their association with ASIANetwork by joining as Affiliate Individuals:

Suzanne Wilson Barnett
Mark Sheldon
Dawn Yonally

In November while traveling in China with students and colleagues from Augustana College, Van Symons, ASIANetwork Executive Director, 1999-2005, suffered a heart attack. He was flown home to the United States and is now recovering from bypass surgery.

ASIANetwork wishes
 Van
 a smooth and speedy recovery!

Scholar-Teachers of Asia: Past and Present
2008 ASIANetwork Conference
March 14-16, 2008



The Alamo, San Antonio, TX



Riverwalk, San Antonio, TX

**Crowne Plaza Hotel, Riverwalk
San Antonio, Texas
Hosted by Trinity University**

Please visit the website www.asianetwork.org for conference registration form and updates on the conference



Illinois Wesleyan University
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