

ASIANetwork EXCHANGE

Vol. XV, No. 3 Spring 2008

ASIANetwork Exchange:

From Newsletter to Journal

Changes to the *Exchange*: The Past Three Years

With the publication of this Spring 2008 issue of the *ASIANetwork Exchange*, the editorial staff of the newsletter will have completed its initial three-year term of office. We are pleased that the newsletter's evolution has reflected the continued growth and health of ASIANetwork. In addition to our efforts to improve the physical appearance of the *Exchange*, especially by increasing the number of illustrations that appear in each issue, we have also introduced a number of regular sections: Network News, Research of Note, Teaching about Asia, Media Resources, For Our Students, and New and Noteworthy. With this issue, the expansion continues. On pp. 24-25, we are introducing a new

section called Books that Beckon, offering a space that allows members to share their views of recent written works that they have found to be particularly influential. In this inaugural Books that Beckon, we include recommended readings by past Board chairs and by several members of the AN Council of Advisors.

Perhaps even more important than the launching of these regular features of the *Exchange*, however, have been our efforts to encourage extended debate and discussion of topical concerns, including an airing of various interpretations of Mao Zedong's legacy. In this issue, we continue that process with a special thematic section of four articles offering different perspectives on the subject, "Women, Tradition, and Agency." This section builds upon the attention past articles have given to ways of teaching gender issues as they relate to Asian societies and cultures. We have in addition published an increased number of articles that have emphasized the curricular and pedagogical uses of media in teaching about Asia.

We hope that, together, all of these changes have helped address the needs of our expanded readership, and we look forward to receiving more comments and feedback as the publication continues to improve.

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The Proposed Journal

The ASIANetwork Board of Directors asked us to prepare a report on *ASIANetwork Exchange* for their spring meeting in San Antonio, and we are delighted that Board members responded supportively and enthusiastically to our recommendations. Based upon our belief that the *ASIANetwork Exchange* can and should evolve so as to become an even more substantive, relevant, and professional publication, our chief proposal was that the *Exchange* be viewed no longer as a newsletter, but as a journal. The Board both approved of and improved upon this proposal, agreeing that henceforth the *Exchange* will be known as "A Journal for Asian Studies in the Liberal Arts." The move to a journal form will require a number of further changes to the format and content of the publication.

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



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

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

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NETWORK NEWS

From the Outgoing Board Chair

ASIANetwork at Sixteen: A Status Report

Donald N. Clark
Trinity University

On a glorious San Antonio afternoon during the 16th annual meeting of ASIANetwork, I passed the gavel—actually the imaginary gavel—of the AN board chairmanship to my successor, Professor Erin McCarthy of the Philosophy Department at St. Lawrence University. Erin knows ASIANetwork through and through and is already used to working daily with Executive Director Teddy Amoloza on matters ranging from the meeting program to finances to publications to membership. She is going to be a great leader of the organization.

There were good wishes and many expressions of gratitude in the air at that meeting, the most meaningful of which doubtless was the presentation of the first-ever ASIANetwork Distinguished Service Award to Professor Van Symons of Augustana College, longtime AN Executive Director and presently in charge of the Student-Faculty Fellows program, funded by the Freeman Foundation. This was not the first year of an annual award: the Board voted to give it only in extraordinary circumstances. It was our unanimous feeling that this was such an occasion, and Van was a deserving first recipient.

We thank him for his wisdom and his years of setting an example for the rest of us, and we are thrilled that Van will be continuing his service to the organization in what is so clearly a labor of love.

My own thanks go to Teddy Amoloza—and I know I am not alone—for her many long days and nights of

meticulous work tending the business of the organization from her office at Illinois Wesleyan. Teddy is an active scholar-teacher, a Sociologist with many students and campus obligations. Her energy and vision are vital to ASIANetwork, and it was our pleasure at the meeting to announce that Illinois Wesleyan and ASIANetwork have signed a contract to keep the AN headquarters in Bloomington for another three years, with Teddy at the helm, supported by Patra Noonan and Jerry Amoloza, who now serves part time on the AN headquarters staff.

The New Exchange

Professors Tom Lutze and Irv Epstein of IWU reported to the Board on the status of the *ASIANetwork Exchange*, which is mailed to over 900 recipients on all member campuses of the organization. Lutze and Epstein, together with the headquarters staff, have amassed enough experience assembling and publishing the *Exchange* to offer some recommendations, which the Board accepted (see p. 1). First, there will be two issues of the *ASIANetwork Exchange* each year instead of three. The inter-

vening Winter issue will be a “Bulletin,” devoted to the details of the annual meeting, and will not carry content in the form of articles or reports. Beginning next fall, the other two issues will no longer be

called a “newsletter;” that designation will be removed from the masthead and replaced by the new designation: “journal.” Reflecting an item in ASIANetwork’s strategic plan, which is to make the *Exchange* a desirable venue for the publication of original scholarship by member scholars, the Board and editors will bend their efforts to inviting new scholarship for publication in the two “regular” issues of the *ASIANetwork Exchange*. These decisions were conveyed to the membership at the Saturday afternoon business meeting and approved.

Next Year’s Conference

Professor Ronnie Littlejohn of Belmont University is now the vice-chair of ASIANetwork, responsible for putting together the program for the annual meeting in March 2009, which will be held at the Hickory Ridge Conference Center in Lisle, Illinois. The theme for that meeting is “Asia Changing/Changing Asia.” All conference attendees in San Antonio received panel proposal forms in their registration packets. Please note the deadline, contact your friends and colleagues, and submit timely proposals to Ronnie. The Board believes that the designation of a theme for each annual meeting has led to stronger programs in the past several years. This, too, is an item in the AN’s strategic plan: to make the annual meeting a venue for important scholarship as well as professional development in teaching about Asia.

New Look on the Website

Professor Robert Eng of the University of Redlands, working with Craig Rice of St. Olaf University, has

(continued on next page)



Don Clark displaying the ASIANetwork Distinguished Service Award presented to Van Symons. (Photo by Marsha Smith)

overhauled the website at www.asianetwork.org. Many members will have seen it, since registration materials for the conference were on it. The new design makes many things more readily accessible, including archives of the *ASIANetwork Exchange*, reports of past Student-Faculty Fellows projects, nomination and proposal forms, information about the AN leadership, and myriad items of interest to the membership, including help finding colleagues.

ASIANetwork is grateful to Bob Eng and Craig Rice for their work, and the Board looks forward to reports about increased traffic on the site in the future.

The Board also heard reports on the Asian Arts volume, the book that is the product of several years of the Luce-funded arts consultancies, under which troves of Asian art objects at member institutions were found, photographed, catalogued, and readied for use as a base for teaching Asian art from objects in heretofore-overlooked collections. Authors are at work on topical chapters for the volume and are expected to finish and have a manuscript in press within the year. Publication will be enabled by a subsidy from the Luce Foundation. Proposals have been floated to publishers, and the Arts volume committee is confident that a suitable publisher will be found. An interesting technical note: While this book project has been under way, the medium for dissemination of images of the art works has gone from photographs to CD-ROM to DVD to Web-based access, which is the present plan. That is, the book will contain a number of images to illustrate chapters, but the data base of images will be on line.

Grants and Finances

ASIANetwork lives on grants, and our fact sheet tells the story of generous support from the Freeman and Luce Foundations, the Ford Foundation, the Fulbright program, the Korea Foundation, and many other benefactors over the years. In the last year, the Freeman Foundation's renewal of the Student-Faculty Fellows Program has been especially good news. This popular



Spring 2008 Board Meeting, San Antonio, TX. (Photo by Bob Eng)

program is a tremendous draw for faculty and students across the nation and embodies the best of ASIANetwork's mission, which is to pool knowledge and resources to do things we could not do by ourselves as individual institutions.

These grants, together with hard work from the Development Team (Paul Watt, Cathy Benton, and Teddy Amoloza), the creation of an investment policy by Suzanne Barnett and Jim Peterman, careful management by the Board's finance committee and discipline imposed by successive Executive Directors have created an investment fund of slightly more than \$1 million. This is a great benchmark and not long ago it might have triggered a decision to relax, but the fact is that in the

the foundations' funding priorities as well as the AN membership's needs. This is a top priority, and within the next year the Board hopes to have some specifics to report.

Final Reflections

After handing the imaginary gavel to Erin McCarthy, I had moments to reflect on what I've learned in three years on the ASIANetwork Board of Directors. The first is certainly a lesson in what

respect and cooperation can accomplish among people of shared values. The ASIANetwork is first of all a community of colleagues, of friends who hold each other in esteem and who think constantly of others. The Board is a circle of educators whose faces are lined with experience, of campus wars won and lost, of decades of shoestring operations, of building careers out of love for students and home campuses while also trying to keep abreast of scholarly fields. On top of these demands, with the only reward being the occasional vote of thanks or appreciation from peers, they handle steady streams of AN email, demands for votes and decisions, and

The Board is a circle of educators whose faces are lined with experience, of campus wars won and lost, of decades of shoestring operations, of building careers out of love for students and home campuses while also trying to keep abreast of scholarly fields.

present economic climate, a million dollars does not yield enough income to run the organization. Accordingly, ASIANetwork is going to continue to be dependent on grants for its very survival, in addition to needing grant support for programs.

The Board declined to set a target for "resting easy," but rather asked the Development Team to follow up on several promising meetings that it had this spring with foundation representatives. Faculty development is central to the Team's thinking and the Board mulled over many kinds of projects, mindful of

inconvenient meetings in faraway cities. Back home there are few who realize what they are doing when they're away on ASIANetwork business. And yet it's a privilege to work with such dedicated professionals. The ambitions in ASIANetwork are not selfish ambitions. They are ambitions for the communal good, and that makes all the difference.

So thank you fellow Board members who so diligently kept to time during meetings that I chaired this past year. Thank you for your faithfulness. I will always cherish the hours I spent in your company.

2008 ASIANetwork Freeman Student-Faculty Fellows

This is the tenth year of the Freeman Foundation-funded Student-Faculty Fellows Program that has so far sent 432 students and faculty mentors to East and Southeast Asia. Thirteen research teams from ASIANetwork member colleges totaling 67 students and faculty mentors are being awarded a total of \$385,998 to conduct research for three or more weeks in Asia. Seven of the teams are going to the People's Republic of China, four to Japan, one to South Korea, and one to Singapore. Congratulations to the faculty mentors and their students!

Bard College, Li-hua Ying, Chinese Language and Literature, China

David Duckler, '09, Chinese Language and Literature, Eun Hae Kim, '10, Economics and Asian Studies, Quinn Knox Olbrich, '09, Film, and Lalita Wint, '09, Asian Studies; Joint project entitled *Striving for Cultural Authenticity amid a Confluence of Civilizations: Tibetan Communities of Aba and Ganzi in Sichuan Province, People's Republic of China.*

Professor Ying's research group will spend 25 days in Aba and Ganzi in Sichuan Province, which lie directly at the crossroads between the Tibetan and the Chinese civilizations. Here, more acutely than anywhere else in the country the Tibetan culture, in all its manifestations, can be seen both absorbing and rejecting elements of outside influences. The team will focus on the literature, education, and economy of the region and will explore the issue of Tibetan self-awareness of a cultural authenticity. Some research foci include the ways outside influences affect Tibet, the spectrum of variation that can be seen in Tibetan self-conception of identity, and the consequences of living on the border between two cultural centers. They will try to determine whether a framework that separates "Tibetans" and the "other" is useful or whether an entirely new conception of identity should be applied.

Earlham College, Rajaram Krishnan, Economics, Singapore

Kim Wassel Hardy, '10, Peace and Global Studies, Jonathan Donald Jenner, '10, Economics and Peace and Global Studies, Virgil Reed Looney, '10, Economics and International Studies, and Lukas Manka, '10, Economics, Joint Project entitled, *Immigration in Singapore: A Study of Connections, Class, and Country.*

The Earlham group will undertake a case study of the economic and social transformations that migrants undergo when they leave their home countries to work somewhere else. They will examine how these economic and social transformations influence interaction with countries of origin. The group will survey and interview a number of groups in Singapore, including American, British, and Indian immigrants and try to understand the variances in connections to their places of origin based on class and country.

Eckerd College, Andrew Chittick, East Asian Humanities, China

- Suzanne Simpson, '09, East Asian Studies and Modern Languages, *Immortality of the Celestial Masters*,
- Galway B. Traynor, '09, East Asian Studies and Sociology, *Leadership Ideals in Modern China: Cao Cao as Villain or Hero*,
- Christina Marie Welter, '09, East Asian Studies and Modern Languages, *Guan Yu in the Lives of the Chinese People.*

Professor Chittick will be leading a group of three students for three weeks of field research in Xi'an and several locations in Hubei province. The students' research projects, though independently conceived, share common themes in the contemporary appreciation of Daoism and the Three Kingdoms legends.

Kenyon College, Jie Zhang, Department of Modern Languages and Literatures, China

- Alexander Aeschbach Gladstone, '09, Political Science and International Studies, *China in Transition: Political Representation*
- Andrew Charles Stein, '09, International Studies, *China in Transition: Environmental Consequences*
- Jerry Lee Stewart, '09, Religious Studies, *China in Transition: Perceptions of Religion*
- Amanda Edith Harris, '10, Biology and Economics, *China in Transition: Transformed Spaces*
- Paige Lee Markham, '09, International Studies, *China in Transition: Western and Eastern Medicine*
- Jie Zhang, faculty mentor, *China in Transition: Cultural Consumption*

The objective of Professor Jie Zhang's research team is to document and contextualize the radical changes in contemporary Chinese society that have profoundly redefined the experience of being a Chinese person in recent decades. Each team member will apply his/her specialty training to the study of one of the six important aspects of these changes: 1) Chinese people's changed perceptions about political representation; 2) the changes in religious belief and spiritual life; 3) the ongoing negotiation between traditional Chinese medicine and Western medicine;

(continued on next page)

4) the environmental consequences of economic development; 5) the reconfiguration of public and private spaces; and 6) the consumption of a more diverse body of cultural products. The team will spend three weeks in Beijing and selected places in Shanxi Province and Sichuan Province.

Loras College, Lee S. Zhu, History, China

Christopher M. Bodane, '09, History and Secondary Education, Andrew R. Border, '10, History, Nickolas James Helten, '09, Media Studies, and Erin Teresa Horst, '09, Media Studies and Music; Joint project entitled *Chinese Towns in the Past and Present*.

Professor Zhu's research team will conduct research in Tongli—a town about ten miles from Suzhou—and Zhujiajiao—a town about thirty miles from Shanghai—with the aim of producing a documentary film, *Chinese Towns in the Past and Present*. This film will use these two towns as mirrors to examine important issues in Chinese urban history and dramatic changes that Chinese towns in the Yangzi River Delta have experienced as a result of the rapid economic growth in the post-Mao years.

Maryville College, Raymond Scott Henson, Political Science, China

Amanda Lassic-Rose Brooks, '08, Child Development, Whitney Lauren Downing, '09, Writing Communications, Cory Maurice Everett, '09, Economics, Allyson Leah Ketron, '08, Political Science, and Joshua Paul Phillips, '08, International Business and Political Science; Joint project titled *Prosperity and Preservation: The Impact of Globalization on Rural China and Minorities*.

Professor Henson's research team will spend three weeks in the provinces of Sichuan and Guizhou studying the impact of globalization on the Tibetan and Dong minority groups. Much of the research concerning globalization in China focuses on the tremendous economic growth in Eastern urban centers. This project examines the impact that massive migration to these cities from rural areas and spillover from the urban centers such as pollution and tourism are impacting minority communities. A key question to be considered is whether minorities can benefit from participating in the larger Chinese society/economy while still maintaining traditional cultural and socio-economic structures.

St. Mary's College of Maryland, Holly Ann Blumner, Theater, Film, and Media Studies, Japan

Kathryn Marie Miller, '09, English, Zachary Edward Pajak, '09, English, Ian Douglas Prince, '10, Theater Studies, Rachel Dorothy Reckling, '09, Theater Studies, and Judith Lynn Sellner, '09, Film and Media Studies and Sociology; Joint project entitled *Studying Traditional Japanese Theatre*.

Professor Blumner will lead a group of five students to intensively study *kyôgen*, a fourteenth century comedy, with a teacher from the Okura school in Kyoto, Japan. The group will also write a modern *kyôgen* play. Each student will have an

individual project that relates to *kyôgen*. This summer study will culminate in a series of public performances and workshops at St. Mary's College of Maryland.



2007 Valparaíso University Student Fellows collecting data and water samples from Taihu Lake, China.

St. Norbert College, Ikuko Torimoto, Modern Languages and Literatures, Japan

Alyssa Beyer, '10, East Asian Culture and Society and Theater, Katlyn Elizabeth Jaeger, '10, Graphic Arts, Deziree Leona Larson, '09, Graphic Design, and Paul McEnaney, '10, Business Information Systems; Joint project entitled *100 Faces of Japanese Women: How Japanese Women and Bigaku Are Portrayed in Japanese Pop Culture and Traditional Japanese Theater*.

Professor Ikuko Torimoto will lead a research team of four students to Japan for three weeks, leading to the making of a documentary film that shows how Japanese women are portrayed in both popular and traditional Japanese culture. They will conduct research on how the traditional ideals of *Bigaku*—the Japanese sense of beauty—have carried over into contemporary Japan's popular culture. They will do field work and film interviews with directors of *Manga* and *Anime* productions, *Kabuki* and *Noh* theater actors, local people who take part in festivals, and people in the Harajuku area and the *Gion* district in Kyoto. They will find out how traditional Japanese aesthetic, and theater (*Kabuki* and *Noh*), as well as popular culture, portray women in Japan today.

Union College, Linda E. Patrik, Philosophy, Japan

- Emily Brunelle, '10, *Gender-bending in modern Japanese rock music*
- Jasmine Maldonado, '09, *Street fashion: Rebellion against traditional gender roles?*

The Union College team will travel to Kyoto and Tokyo to study public performance of gender in traditional *Noh* theater, contemporary rock music, and popular street fashion. Gender performance is the public display of bodily behavior signifying gender, including clothing with gender messages and music or

dance that is 'feminized' or 'masculinized.' The team will focus on examples of gender-bending and the swapping of gender roles by Noh actresses, Visual-kei rock musicians and the Hirajuku gals. Because gender is an important dimension of the body, our team will also study how traditional and contemporary Japanese gender performances challenge Japanese philosophical theories of the body.

University of New Hampshire, Dora Wu Chen, Family Studies, China

Amy Susan Martin, '09, Family Studies, Emilee Minkwitz, '08, Family Studies, Jennifer Maude, '09, Family Studies, and Jennifer Leigh Mongelli, '08, Family Studies; Joint project titled *Early Childhood Education in China Today: Exploring the Experience of Young Children in Rural and Urban Preschools*.

Professor Chen's research team will visit local preschool programs in Beijing and Inner Mongolia to learn about the nature of young children's experiences in rural and urban preschools. The team also wants to use the experience of being foreigners in China, a country so different from what they know, to help them gain a better understanding of what it means to be different; a minority. This understanding will help them become teachers who can more effectively help all children feel included and accepted.

University of Redlands, Hongwei Lu, Asian Studies, China

- Sara Adams, '09, Language, Creative Representation, and the Education Crisis, *The Changing Face of Secondary Schools in Urban China*,
- Jessica Irby, '08, Environmental Science, *The Use of Open Space in Urban Center*,
- Iyleen Ismail, '10, Sociology and Asian Studies, *Campus Planning, University Community, and Student Life*,
- Cassandra Ann Peisel, '11, Asian Studies and Global Business, *Western Chains: Globalization and Urban Street Scene and Life*,
- Brian David Wobst, '11, Global Business, *Traditional Space and Contemporary Urban Development*.

Professor Hongwei Lu's research team will spend four weeks in Shanghai, China and study the transformation of urban public spheres in China's largest city. The collaborative research project deals with the transformation of the urban public sphere both in its spatial and physical forms and in the social and cultural implications of these changes. Contributors of this collaborative research project will examine the environmental effects, policies, and public use of an urban open-space park; they will analyze the relationship between the growth and progress in a big city and the operations of its public education system; they will explore how contemporary physical renovations of a university campus influence higher education; they will conduct field work on Western chains in Shanghai and explore their influences on changes in urban values, attitudes, street scenes, lifestyles, and social trends. And, they will examine the dynamics between traditional space preservation, the tourist industry, and contemporary urban development through the lens of a well-preserved and tourist-bound traditional Chinese garden in an urban center.

Vassar College, Hiraku Shimoda, History, Japan

Jonathan Kaye, '09, International Studies, Eli Lewis, '09, Japanese and Media Studies, Lauren Stacey Scanlan, '10, Japanese, and Robert Martz Woodward, '09, Economics and Japanese; Joint project entitled *Starbucks in Japan: A Case Study in Globalization and Cultural Change*.

Professor Shimoda's research team will spend three weeks in Tokyo conducting firsthand fieldwork in Starbucks coffee shops. They will observe and interview customers and management to understand Starbucks' place in the local marketplace and consumer imagination. In particular, the team is eager to learn how Starbucks has impacted Japan's deeply ingrained coffee culture, which dates back to the early 1900s. Their research will compare Starbucks against competing purveyors of coffee, including traditional coffee shops (*kissaten*), Japanese chains, and other Western chains. The researchers seek to use Starbucks as a way to understand how the forces of globalization have been influenced by local cultural and consumer patterns.



Kaitlin Okamoto, a 2007 Student Fellow from Colorado College measures an assistant at the Osaka University of Health and Sports Sciences, Japan.

Viterbo University, Carol J. Klitzke, Nutrition and Dietetics; South Korea

Leah Anderson, '09, Brooke Moersfelder, '09, Amanda Richardson, '09, Rebecca Sikorski, '09, and Stephanie Walker, '09, all Dietetics majors; Joint project entitled: *A Dynamic Diet: The South Korean Nutrition Transition and Movement toward a Westernized Diet*.

Professor Klitzke's team will explore Seoul and a variety of other urban and rural areas so as to study dietary trends. Each student will specialize in a particular area, researching changes in the diet of adults, the adolescent diet, and the consumption patterns of meat, dairy, and processed foods. The students will develop a semi-quantitative food frequency questionnaire, and will conduct interviews in churches and schools in Seoul, Daejeon, and Iksan. Visits to hospitals, a university, and historical and folk arts museums that deal with foods and herbal medicines will provide a cultural context to their research.

RESEARCH OF NOTE

Director's commentary on the China HIV documentary, *Care and Love*

On Film, not as Art but as Propaganda —and as Agent for Change

Ai Xiaoming
Sun Yat-sen University

Editors' Note: Dr. Ai Xiaoming, Professor of Women's Studies and documentary filmmaker from Sun Yat-sen University in Guangzhou, was one of the keynote speakers at the 2008 ASIANetwork Conference. Her keynote address follows on p. 9. This article, written as a commentary on her important film, *Care and Love*, describes her evolving view on the role of documentary in China, based on her experiences shooting and directing a movie on a controversial subject.

To attain the quality of art was always my inspiration, and I very much hoped that film audience would regard my documentaries as art. Unfortunately, some urban audiences consistently dismissed them as propagandistic and subjective. I was frustrated by these comments until I came across a statement by the Czech animator Jan Svankmajer who opened his new film *Sileni* with the following lines: 'This is not a work of art. Today, art is all but dead.' Today, art is reduced to advertisements.

Indeed, over time, not only can art degenerate into commodity, many people can also lose the ability to appreciate it. They are more receptive to entertainment than any messages the filmmaker and people from the villages might try to communicate. It becomes difficult to distinguish between what has been propagandized and what has been censored when people have long been unable to enjoy their right to access information—they mistake propaganda for truth, and dismiss

what is outside the scope of propaganda as lies. When I show audiences what they do not usually see, they say that my camera is so subjective—yes, it quite often appears in my films and the villagers carried the

tripod like my crew—that it exaggerates reality, embellishing my ideals. They blame me for interviewing only villagers but not the government; only victims but not the police, and presenting only one-sided voice as a result. Consequently my films are criticized for not being 'as objective as CCTV', which, the urban audiences assume, neutrally shows what has happened by involving different voices.

I do not want to comment on the techniques of my films, as people do not believe that they have any. I will focus on propaganda. In another astute comment, Svankmajer reflected: 'My film is indeed propaganda. So what? Do you think that I am not able to make propaganda?'

I want to add: why are we not allowed to propagandize the other side? In particular, why do people always call it propaganda whenever there is a message

[W]hy are we not allowed to propagandize the other side? In particular, why do people always call it propaganda whenever there is a message from the marginalized group? Is propaganda a privilege?

from the marginalized group? Is propaganda a privilege?

I have been a scholar and professor for many years before joining the community of independent filmmakers.



Ai Xiaoming during her 2008 ASIANetwork Conference keynote address. (Photo by Marsha Smith)

Just as I focused on certain subjects in my academic research, I also select particular issues when I film. I decide to work on a film after I have identified there is a problem, and my aim is to support and provoke change. When I made these films, I worked from the vantage point of the ordinary people, though it made me vulnerable to similar treatment. The authorities neither understood nor supported me, after I had taken the side of the villagers or forced to relocate households groups, and quite often they made it impossible for me to interview any officials. I was even detained at one point: a group of young police officers interrogated me, and I fully understood the

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SPECIAL SECTION: WOMEN, TRADITION, AND AGENCY

Making Documentary for Social Change: Feminism in and out of the Classroom

Ai Xiaoming
Sun Yat-sen University

Editors' Note: The following article is a condensed text of Dr. Ai Xiaoming's keynote address at the 2008 ASIANetwork Conference in San Antonio.

I. Being Introduced to Film

In 2003 we started to prepare a performance at our university of *The Vagina Monologues*. Because the students would graduate in 2004 and there would be no more performances, I wanted to have a videotape... so that we could use it as supporting material for our teaching.

In the same year I saw Hu Jie's documentary, *In Search of Lin Zhao's*

Monologues: Stories Behind the Scenes, interviewing faculty and students. At that time I didn't know how to use a camera. From that programme, I learned two things. One was that a single camera was not enough, and the other was that I was not satisfied with relying on Hu Jie's camera and his ideas because he was not familiar with feminist thoughts. We had lots of debates—whether to edit out this or edit in

support girls from a poor area for education, did the performance in a women's prison.

II. Focus on a date rape case: *Garden in Heaven*

Soon we decided to make *Garden in Heaven*. The title of the documentary was taken from the memorial website of Huang Jing, a music teacher who taught in a primary school in Hunan province. She was found dead, naked with wounds on her body after her boyfriend spent the night with her. The police said she died of a heart attack but ignored the forensic analysis done by independent medical jurisprudence experts concluding that she had no heart disease.

We had been involved in advocacy work for the victim's family since 2003. After we finished the program of *The Vagina Monologues*, I thought we could make a documentary on the case. At least we would be able to let more people know what happened.

By tracking how this case was covered by media and how the mother of Huang Jing went to appeal for justice, the documentary tried to capture the signs of change going on in China during a period between 2003 to 2005, before and after the new provision on respecting and protecting human rights by the state was written into the Constitution: We wanted to document growing awareness of human rights, women's struggles against judicial corruption, and women's actions to fight against domestic violence. The film presents how difficult it was for the victim's mother to bring the date rape case into court

[O]n International Women's Day 2004, a woman graduate was murdered here on our campus.... We launched a campaign on date murder and stopping violence against women. Hu Jie videotaped the event, and we showed it to the students who joined campaign. And when I saw the program he edited, I realized it was powerful to use video.

Soul,¹ and I invited him to show the documentary and give a lecture. At the same time, on International Women's Day 2004, a woman graduate was murdered here on our campus. There was an internet debate, and many students thought it was the woman's fault. Perhaps she did something wrong and caused her boyfriend's fury; many male students blamed the victim. We launched a campaign on date murder and stopping violence against women. Hu Jie videotaped the event, and we showed it to the students who joined the campaign. And when I saw the program he edited, I realized it was powerful to use video.

I thought I could invite Hu Jie to videotape *The Vagina Monologues*. So we put it on stage again, just for the camera, and we started to make *The Vagina*

that. He thought it was not good from an artistic perspective; I thought it was very good, very powerful. We had raw footage, such as an interview with a woman prisoner who killed her husband after long suffering from domestic violence. The interview raised points students needed to confront—that was how I started to do camera and editing myself.

We have distributed more than 200 copies of the above two programs to support women and gender studies on campus. Some are well used and have generated more innovative activism, such as the white ribbon campaign to halt violence against women and the performance of *The Vagina Monologues* which has been on stage in Shanghai, Wuhan, and Guangxi. I heard that girls in a private high school, who undertook to

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and what controversial issues were raised during the process in the campaign for Huang Jing. It also shows the impact made by people through Internet. By highlighting the effort made by legal assistance and advocacy from women's organization and other NGO's, we recorded the cultural debates between women and the law, and the roles that activists can play—all the while igniting continuous discussion in the audience about what is date rape and what changes women can make for defending their rights.

III. Documenting women's action as a way to produce new knowledge in the classroom

I have learned much from studying provocative films about women and films made by women. I like *Rosie the Riveter*, *Antonia's Line*, *Born into a Brothel*, *Killer's Paradise*, etc. However, I am not satisfied in just introducing these kinds of film representations to our students. I long to build a bridge between feminist theory in the classroom and the real life struggle of women in Chinese society.

I finally had the opportunity to build this bridge in Taishi Village and later on in documenting the AIDS issue.²

Taishi Village was not planned. The year 2005 was the tenth anniversary of the Beijing Women's Conference, so we applied to make a film about what women's NGOs had achieved in ten

strike and sit-in. It was close to the university where I teach, so I went to the village in the first week of September. My last interview ended up with the attack on us, and that was edited in the film as the final scene.

I met with intense pressure after this documentary was made, from both the higher authorities and the university. The film touches so-called sensitive



Both photos depict scenes from *Taishi Village* documenting rural women in struggle with local authorities.

rural women as illiterate people who don't care about political rights and can't speak out are all wrong.

When I started to hold the camera, I had a clear goal in my mind: the camera is a powerful medium through which I can expose women's status/ circumstances/ struggle to the public.

Above all, these experiences and struggles should be considered as the source of knowledge production. They have to be absorbed into gender studies and I have to think about and respond to the relevant questions in class with the students. We cannot escape from them, because this is the life of which the students will become or have already

become a part.

Most of our films show concern for the problems of women and gender, which also shows the transformation of my own conceptualization. My deepest reflection focuses on how feminism responds to the current social conflicts; or, more concretely, whether we should incorporate into the classroom the teaching of real-life problems and even the intense social conflicts and crises. This is also the question confronting the so-called feminists on the campuses of mainland China. Should we include women's difficulties and dangers in classroom teaching? Should we respond to the appeal for civil rights of women suffering discrimination and oppression? Should we try to participate in the practice of independent media practice? Should we take up the new cultural experience to challenge the rigid and dogmatic routine

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issues: conflict between villagers and police, activists' involvement, and corruption in land seizures. It was not allowed to screen at the film festival.

I myself feel lucky to have been the maker of Taishi Village. I had the chance to explore how and why rural women demonstrate concern about their basic rights, and how they actively participated in free election. Their image as strong women with a strong will showed the stereotypes of rural women as illiterate people who don't care about political rights and can't speak out are all wrong.

years. But that plan fell through because we could not follow the activities in those organizations, and some participants we trained to use the camera had changed their roles. Then in September of that year I heard about the Taishi women's hunger

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Perspectives on Foot-binding

Dorothy Ko
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Editors' Note: Dorothy Ko was one of the keynote speakers at the 2007 ASIANetwork Conference in Lisle, Illinois. The following article is Professor Ko's edited version of that keynote address. We thank Professor Ko for translating her engaging visual presentation into written form for publication.

Introduction:

In the field of Chinese studies, three approaches to the study of women's history were developed from the 1970s to the present: political history, social history, and cultural history. Each was a reaction to or a revision of the one before, and each has merits and shortcomings. I'd like to use the case study of foot-binding to illustrate the insights that these approaches can yield.¹

Foot-binding is the *most* incendiary and the *least* controversial subject in modern Chinese history. I know of no other subject on which scholars from the Communist, Nationalist, and Western feminist perspectives are in complete agreement. What ideological and historical forces were powerful enough to produce such a consensus?

Foot-binding: A Political History Approach

The answer has much to do with China's political predicament in the colonial age of the nineteenth century. The overwhelming consensus on foot-binding as national shame was borne of China's search for wealth and power. Reformer Kang Youwei, in his passionate 1898 memorial to the Guangxu emperor urging him to ban foot-binding, explained that: "Foreigners have long taken photographs of [our vices] and laughed at us, calling us barbaric. And the most laughable matter that brings us the worse humiliation is foot-binding; your servant is deeply shamed by this/ashamed of it." The denouncement of

foot-binding was rooted in the sense of embarrassment that individual *male* reformers felt deep in their bones as China

came under the gaze of the white men. This emotional or shame factor dictates that the history of foot-binding has only been written as the history of denouncement—as the history of *anti*-foot-binding—and that the latter has been essential to the imagination of the modern Chinese nation.

Political history has taught us a great deal about the anti-foot-binding movement. The first anti-foot-binding association was formed by Rev. MacGowan of the London Missionary Society, in 1875 in Xiamen (Amoy). But most if not all Chinese scholars have argued that indigenous male reformers played an equally important role, especially in the late 1890s to 1910s, in spreading the anti-foot-binding movement to provincial capitals and eventually to the interior. By the establishment of the first republic in 1912, the custom was no longer fashionable in the coastal cities and the modernized sector of the population.

Interior provinces such as Shanxi and Yunnan, however, experienced a different cycle of development that was out of sync with the modern half of China. In Shanxi, warlord Yan Xishan was the first to use the power of the state to try to stamp out foot-binding, sending feet-inspectors to the villages and imposing fines on the patriarchs of the offending families. The move-

The denouncement of foot-binding was rooted in the sense of embarrassment that individual male reformers felt deep in their bones as China came under the gaze of the white men.

When the campaign fizzled out in the 1920s, many women switched to a less extreme form of binding, but the number of

ment was hijacked by the conservative local gentry, who staffed the local anti-foot-binding societies and lined their own pockets with the fines.



Dorothy Ko during her 2007 Conference keynote address. (Photo by Bob Eng)

women with small feet remained as high as the pre-campaign level.

The last case of (anti)foot-binding was reported in Yunnan, in 1957, when the People's Liberation Army set up road blocks to force young girls to unwrap their binding cloth. The death of foot-binding has been the most cherished goal of the modern Chinese nation; it represents the triumph of the Enlightenment project and its values of science and rationality over "superstition" and "feudal practices," values still shared by the majority of scholars today.

This consensus in sentiments and historiography has produced a powerful icon—women-as-victim—that has served a positive and productive function. Without her we could not have imagined what modern China was to be like. Chinese modernity was defined as the rejection of the woman with bound feet and the feudal Tradition she personifies. I'm not saying that this negation is wrong—it is a historical

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fact—nor am I trying to defend foot-binding. But foot-binding is dead, and so are most of the women who once had their feet bound. It is time to revisit the issue by examining the historical experiences that this nationalistic history has obscured. The methods of social and cultural history articulate a new set of questions that places

between the boudoir and the fields, as well as between “domestic” and “public” spaces.

Small shoemaking tools and sewing implements suggest that shoemaking was an extension of needlework. A third group of objects concerns the implements needed for binding feet; some are the same sewing

embroidered satin upper belonged to a woman from a more refined household than shoes made from homespun cotton cloth.

Instead, we need to ask: What material components of a pair of shoes were produced within the women’s chambers, and what were brought from the market? The more former elements, the higher would be the value according to Confucian ideals and the rules of today’s antique market. I began to classify the shoes, looking for patterns in the composition of their various components—uppers, soles, heels—and methods of construction. I was startled to discover that most shoes extant today are in fact generic—put together according to some formula—and **modular**—made of interchangeable parts. Art historian Lothar Ledderose has reminded us that this kind of modular manufacturing, the most fundamental grammar of Chinese culture, allows for mass production with creativity, resulting in “ten thousand things” of one generic mode with endless variations.²

We can distinguish between two kinds of shoe components: those that can be, at least in theory, produced in the household by the women; and those that had to be procured from the market or itinerant vendors, which include things made of wood (heels, soles) or metal (nails). Shoe collectors and antique dealers have often contended that lotus shoes are **unadulterated** expressions of the artistic genius of boudoir women. The generic quality of these components suggests that this romantic image

is misleading. A large proportion of extant shoes were produced at least partially in workshops by professional needle workers, many of whom were male. Often the housewife bought pre-decorated uppers, cut them out to size, sewed on the lining, and attached the soles. We have a fascinating description of this process in the late Ming novel, *Jinpingmei*, suggesting that the time-saving practice of purchasing pre-embroidered uppers was in operation as early as the seventeenth century.³

To return to the issue of hierarchy in women’s work, we have arrived at a paradox—the cruder is a pair of shoes in fabric and stitching, the more likely it is made by the women themselves in the boudoir. The more refined in silk fabric and

[F]oot-binding is dead, and so are most of the women who once had their feet bound. It is time to revisit the issue by examining the historical experiences that this nationalistic history has obscured. The methods of social and cultural history articulate a new set of questions that places the women with bound feet at the center of their worlds and as the subject of history.

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Foot-binding: A Social-cum-Cultural History Approach

A rich archive for the history of foot-binding consists of the shoes that women bought, made, gave away as gifts, wore, repaired, and were buried with. The use of material artifacts is productive because the written archive, produced by and large by male and female reformers who agitated for the end of foot-binding, is silent on the issue of the women’s own views on the matter.

Historians generally are trained to read and analyze texts, not visual and material data. Fortunately, cultural and visual anthropologists, art historians, and above all archaeologists, have developed a methodology of analyzing objects. Two analytic approaches—**close-looking** and **classification**—can yield rich insights on three themes: **women’s labor and material production, communal rituals, and regional cultures.**

The first group of objects that deserves close-looking is the considerable number of tiny shoes for outdoor wear—wait, isn’t foot-binding supposed to keep women cloistered at home? Outdoor shoes give clues to women’s mobility and work life. Some are made of lacquered leather or oiled cloth to render them water resistant. Others are made of silk and more refined stitches, with stacked cotton soles suggesting indoor use. Whatever the fabric, the idea of stepping into nested shoes in order to step out is clear: women with bound feet were not immobilized. They moved back and forth in transitional space

implements—scissors, needle and thread—which women kept in a rattan basket or in a drawer in a cabinet placed on the *kang*-platform bed. The most essential item is the binding cloth. It was always woven on a special small loom by the women at home and was seldom machine-woven or purchased. In the Hexi area of Yunnan, competition from imported factory-woven cloth forced the workshops to cease production of the famous Hexi homespun cloth (*Hexi tubu*) in the 1930s-40s. The binding cloth was the last piece of textile taken off the home loom.

Foot-binding is thus intimately related to women’s handiwork; *it is* women’s handiwork. The Confucian virtue of “womanly work” (*nü gong*) teaches that all women had to work with their hands. Regardless of class, a woman’s moral worth was actualized by manual labor. But in practice, women from different classes, regions, and social stations performed vastly different kinds of handwork.

The Social Economy of Shoe-Making

Susan Mann has proposed a hierarchy of women’s work—embroidery vs. spinning; silk vs. cotton—to call attention to the important fact that the form and worth of female labor are correlated to social hierarchy. The scheme is useful in describing the gradation on the level of households, but does not help in classifying the objects themselves. It would be hasty, for example, to infer that shoes with

Foot-binding is thus intimately related to women’s handiwork; it is women’s handiwork.



Dorothy Ko binding the foot of audience member, Kyle Westgard. (Photo by Irv Epstein)

stitches, the more likely it is to be workshop-produced. Anthropologist Laurel Bossen, who studied the correlation between the spread of foot-binding and the spread of imported yarns and fabric in Yunnan, has hypothesized that foot-binding spread to peasant households at a time when imported yarns became cheap enough to encourage home-weaving—in other words, when it became advantageous to keep daughters at home. Foot-binding stopped in those areas, in turn, when imported cloth became cheap enough to drive home-weaving out of competition.⁴

Communal Ritual and Regional Culture

Besides the economy of shoe-making, a second theme that material culture opens up is communal rituals. There is a group of miniature shoes (no more than 7-8 cm) all of which are clearly too small to be worn. Some have suggested that they are doll shoes, but the dolls would have to be quite large. The enigma was solved when I visited a shrine dedicated to the Water Mother (*shuimu*) in Taiyuan, Shanxi. There, at the feet of the Water Mother was a tiny pair of votive (or prayer) shoes. In documentary sources, there are references to mothers making an offering of shoes to the Bodhisattva Guanyin before the binding

of their daughters' feet was to start. My accidental ethnographic "discovery" suggests that an offering of shoes was also believed to be efficacious for those praying for sons. In addition, women also presented handmade shoes to their in-laws at weddings and to sisters or friends as birthday presents.

Not only were shoes important intermediaries in the making of women's culture and networks, they also figured in the making of regional culture, our third theme. The classification of the shoes on the basis of stylistic and design elements reveals striking regional differences absent in other parts of the female (or male) attire.⁵

Different Perspectives, Different Conclusions

In sum, in contrast to the image of woman-as-victim perpetuated by political history and the May Fourth Movement, a social and cultural history perspective suggests that first, women were productive members of their households (in fact, if Laurel Bossen is right, *foot-binding* was a privilege for those daughters when it became economically advantageous for them to work with their *hands*.) Second, women had access to physical and ritualistic spaces outside the domestic sphere; they were not cloistered beings leading wasted lives. Third, the shoes they made and wore helped to articulate local cultures and regional differences at a time of nascent nationalism.

The approaches of political and cultural history have led to these different conclusions in part because the former uses textual evidences exclusively whereas the latter enlarges the archive to include non-verbal sources. There are also deeper differences in philosophical assumptions about the nature of time and historical knowledge. Political history presupposes a linear, progressive timeline; the history of women in modern China has been construed as a purposeful march toward liberation—it was essentially a history of the winners. Social and cultural history presupposes a different concept of time by breaking up the linear timeline into

moments; each moment constitutes its own reality. Furthermore, people who are *not* progressive, who are left behind, are also worthy of study.

But the most fundamental difference between the political (and social) history approach and cultural history concerns the place of the scholar-researcher and the nature of knowledge she produces. Scholarship represents an exercise of power. Cultural history requires the scholar to place herself in the middle of her own discourse; she cannot stand back in a detached, objective manner. She is challenged to constantly assess and re-assess the values and assumptions she brings to her analysis—to be self-reflexive—instead of standing in a fixed place. For this reason, it is difficult to define what "cultural history" is, just as it is difficult to articulate the essential traits of "feminism." For the same reason, feminist



Different elements and styles of shoe construction for bound feet. (Photo by Irv Epstein)

scholarship remains a powerful intellectual tool with which to change the world.

Endnotes

- ¹ In the interest of space I consider social-cultural history as one approach in this talk.
- ² Lothar Ledderose, *Ten Thousand Things: Module and Mass Production in Chinese Art* (Princeton, 2000).
- ³ Chapter 29, *The Plum in the Golden Vase, Or, Chin Ping Mei*. Vol. 2: The Rivals, tr. David T. Roy (Princeton, 2001).
- ⁴ Laurel Bossen, *Chinese Women and Rural Development: Sixty Years of Change in Lu Village*, Yunnan (Rowman & Littlefield, 2002).
- ⁵ See my *Every Step a Lotus: Shoes for Bound Feet* (California, 2001).

On Feminism and China: Foot-binding as an Aesthetic, History and Dialogue

Lin Chun

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Editors' Note: In her 2007 keynote address at the ASIANetwork Conference, Dorothy Ko made reference to the writings of Lin Chun on foot-binding. Professor Lin has kindly allowed us to reprint one of her short pieces on feminism and revisionist history in the issue of the *Exchange* to encourage further dialogue on the subject. This article was originally published under the title "Wither Feminism: A Note on China (foot-binding as an aesthetic, history and dialogue)" in *Signs: Journal of Women in Culture and Society*, Vol. 26, 4, Summer, 2001, p. 1281. (Our thanks to Lin Chun and the University of Chicago Press for their permission to reprint this article.)

In analysing women's liberation, the Chinese case distinguishes itself not only from the heterogeneous West but also from Asia (arguably even more diverse), the

to recognize women as equals with men and to protect their legitimate interests places an inbuilt limitation on an antagonistic "civil society" emerging from feminist ac-

albeit in conversations with one another, while negotiating terms and meanings gleaned from outside influences.



Scene from the revolutionary ballet, "The Red Detachment of Women," depicting a women's military unit in battle with landlords and Nationalist forces in the first civil war (1927-1937).

tivism. Instead, even those engaged in the autonomous spheres in China today tend to perceive their intellectual and organizational works as acts of self-defense not

Against the Revisionist View of "Women's Liberation"

To insist on the distinctiveness of Chinese experiences is not to totalize or essentialize or particularize them. Nor is it to neglect latent gaps, misrecognitions, conflicting significations, and gendered partialities of the collective identity, "Chinese women." It is, rather, to counter a recent revisionist trend in scholarship and politics that makes "women's liberation" under socialism seem nothing more than an ideological metanarrative of the past, to be ridiculed, discarded, and replaced. One among these revisionist theses is the alleged discovery of "female agency" in Chinese traditional culture, a thesis that glamorizes and celebrates foot-

developing underdeveloped world generally, and the postcommunist countries as well. It is unique because China has had an epic and long-fought revolution for national and social liberation in which changing women's place in society was high on the agenda. As women benefited so much from that revolution and immersed themselves (especially the educated) so deeply in its ideology of gender equality, their preoccupation was, and perhaps for the most part still is, with the promises that the postrevolutionary state made to fulfill certain normative expectations.

That such a state is seen as having the constitutional, legal, and moral obligations

state but rather against its retreat or betrayal in the face of market expansion. They ask

One among these revisionist theses is the alleged discovery of "female agency" in Chinese traditional culture, a thesis that glamorizes and celebrates foot-binding while deriding the modernist attacks on it during the iconoclastic May Fourth era.

for pro-women government commitment and social policies to be upheld. If this disturbs any global feminist standards, it is a problem for those standards, not for the local actors who make their own judgment,

binding while deriding the modernist attacks on it during the iconoclastic May Fourth era. An article published in the widely circulated journal *Dushu* (Reading) uses an earlier nativist satire to

argue that women themselves voluntarily desired the beauty of small feet right into the first decades of the twentieth century, despite the elite, male-dominated discourse



Female militia member leads discussion in rural study session. (1969)

of liberation and equality that assailed the practice.¹

Another thesis that the nationalist and communist causes crushed female subjectivity is already commonplace. It sharply separates women's liberation from national liberation, as though the independence of an oppressed people and the transformation of the ancien regime had nothing to do with, or even were adverse to, the well-being of women. This argument takes a variety of forms, from exploring the predicament of women participants in the revolution to glorifying the "liberal feminists" marginalized by party politics and ideologies.² The extensively discussed case of the writer Xiao Hong is exemplary. Her concern for the "eternal" questions of childbirth, death, and sexuality in relation to women is presented as the political tragedy of a feminist pioneer who was isolated from fellow intellectuals preoccupied with the nationalist course and discourse in the 1930s.³

A third, familiar charge contains critiques—some plausible and some not—of socialist mobilization of women, which is seen as imposed by the Communist Party-state's program and merely instrumental for state goals.

There is some important truth in each of these critical claims. There existed a minor but splendid tradition of women striving for freedom in imperial China (deriving from the insight of postcolonial theory that "traditional women" cannot be indiscriminately dismissed as mere victims deprived of subjectivity and agency—but who would deny this?). The modern revolution did not overcome male chauvinism in its power structure and consciousness, and its brutal neglect of women's suffering and sacrifice in the revolutionary war years was truly tragic. The Maoist equality-through-sameness project, or the epistemology of women's preferential treatment in the People's Republic of China, which was premised on perceived female "physiological weaknesses" were flawed.

Nevertheless, it is simply and indisputably evident for the great majority of

[I]t is simply and indisputably evident for the great majority of the female population in China that Confucianism was patriarchal, colonialism was repressive, and the anti-imperialist and anti-"feudal" revolution was therefore justified and liberating....

the female population in China that Confucianism was patriarchal, colonialism was repressive, and the anti-imperialist and anti-"feudal" revolution was therefore justified and liberating (feudalism is a term borrowed from European historiography in the Chinese Marxist terminology to signify landlordism and the "old society"). By the same token, socialism was protective and empowering with regard to encouraging women's public participation and transforming family relations. Whatever is valid and stimulating in the deconstructivist elaborations, in the end the effort of replacing the "metanarrative" of women's liberation in China can hardly succeed if only

because there really is a historical "master trajectory." That trajectory should no doubt be critically (re)grasped and might be interpreted differently. Yet, the emerging alternative narratives are often no less hegemonic in ambition and ideological in generalization, in spite of the fragmentation and incoherence inevitable in their analyses.

The obvious question is, rather, why women's liberation as part and parcel of the Chinese revolution and Chinese socialism should become a feminist target. Strategically speaking, what do the feminist project in general and women in China in particular gain, or indeed lose, from such revisionist assaults, given the fact that a solid scholarship has been built up on both sides of the story?⁴

Revisionist feminism, consciously or not, is only part of a larger trend, the by-product of the defeat of Soviet communism by the cold war and capitalist globalization. It also echoes the transnational enterprise of rewriting revolution from the French and the Russian down to the Chinese.⁵ The Chinese revolution, however, is a vulnerable case for revisionist purposes because it was, notwithstanding grave limitations, simultaneously a revolution by, of, and for women. It is such an irony that the opposition (effective if not intentional) to the revolutionary and socialist project of liberating women has a source in radical third-world cultural studies.

Inside China, however, these connections are not quite visible for two reasons. One is that much of the available intellectual energy is currently devoted to debating neoliberal doctrines and the country's developmental direction, pushing other issues into the shadow of the transitional predicaments of the political economy. The other, relatedly, is the resistance by women scholars and activists to regression in public policies, which blocks the way of abstract theorizing unconcerned about the actual situation.

China's liberal intellectuals, inspired by the paradigms of capitalist democracy (the U.S. model) or capitalist authoritarianism (the Singapore model) and financially and culturally sustained by a rising bourgeois order, have become globalization's willing agents. Indeed, the nominal socialist state itself has surrendered to international big businesses without a fight over the World Trade Organization and many other contentious grounds.

What is most remarkable in the scene, not surprisingly, is that the rightward drift of intellectual circles in China has affected their female members the least. A possible political implication here would be that a women's movement gathers momentum where reforms are failing women (along with workers and farmers), as evidenced by high unemployment, poor labor conditions, lack of protection for rural migrants, the commercialization (and traditionalization according to artificial "Oriental taste") of femininity, and ultimately the erasure of the problem of gender inequality.



"Whatever men comrades can do, women comrades can do."
"Iron Girls" at work on the Red Flag Canal in the mid-1960s.

Non-Revisionist Feminist Analysis

From a nonrevisionist feminist point of view, women's liberation in China, as in any other country, should be thoroughly historicized to avoid ahistorical moral traps. The greatest mistake of postsocialism would be a denunciation of the hard-won achievements for women through the communist revolution and socialist modernization. Among these achievements, the best-known examples are massive female participation in socially organized activities, equal pay for equal work as a legal and managerial principle, educational parity between the sexes as a social commitment and policy goal, freedom in marriage, the development of public health provisions and child-care service, and government and community intervention in the private sphere against violence and discrimination.

Gender equality as a "public notion of justice" is especially vital in that it continues to legitimize the causes for women in the face of widening gaps between laws and reality, between promises and enforcement measures, between hopes and setbacks. On the other hand, it would also be self-defeating should women in China today allow themselves to be caught in a passive nostalgia for the past. For what must be rejected in that past is also obvious. The "equality of poverty" among male and female second-class citizens in the countryside is one example; the stifling of individuality and personal freedom in a polity that lacks a democratic citizenship

for both women and men is another. Postreform liberalization, however costly it may be, has opened up important spaces

and opportunities for women to advance their unfinished liberation project within and outside of state institutions.

This new phase of women's struggle may begin with a redefinition of the "social" under the double pressure of postsocialism and globalization. The social realm would involve a protective and redistributive state role as well as rationally regulated market transactions but neither statist nor market dictation, which could be ensured only by socially empowered voices and forces. The embeddedness of both public power from above and participation from below defines such a realm, where women's rights are fought through community support, public deliberation, and grassroots movements, and gender norms and values are exposed, contested, and transformed.

A focus on social defense would also help strategic reformulations at multiple, including personal, levels for women to confront themselves with fundamental questions posed in the demographic-ecological sphere (overpopulation, sex-ratio imbalance, environmental pollution, etc.) and the political-economic and cultural ones (democratization, protests against polarization and corruption, adjusting life cycle and workstyle, etc.). But then the "woman question" would transcend its gender boundary to encompass the "human condition." Feminism, like socialism, is intrinsically internationalist; yet it should be realized

that postsocialism, premised on its socialist legacies favorable for women and workers as well as on its postcapitalist possibilities, can be a check on globalization while guarding the local social. The social dimension is thus an antithesis of both (international) academic and (Chinese) official revisionism.

Endnotes

¹"In fact," Yang Xingmei writes, "in principle, to modify particular parts of one's body in order to fit the aesthetic standards of society ... ought to be a fundamental right of the individual" So foot-binding, said to involve women's choice and agency, becomes a "basic human right" (1999, 17). For a critical response, see Xiao 2000. Incredibly misguided as it is for most readers in China both historically and theoretically, this view has found some astonishing echoes among scholars in the West. For example, Ko 1994 sees women's oppression in traditional China as a fictitious political myth.

²Wang 2000 is a fascinating oral history of a handful of such women. For a review, see Ye 2000.

³For a powerful discussion, see Liu 1994.

⁴Among many examples, for a sample critique of China's "socialist patriarchy," see Stacey 1983; for a more recent, sound account of women in the communist revolution, see Gilmartin 1995.

⁵Such rewriting, of course, can be carried out in different manners from careful scrutiny to blind dismissal. Concerning the Chinese revolution, see Escherick 1995 for a thoughtful and provocative reevaluation; and Mirsky 1999.

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Colonialism as Rape:

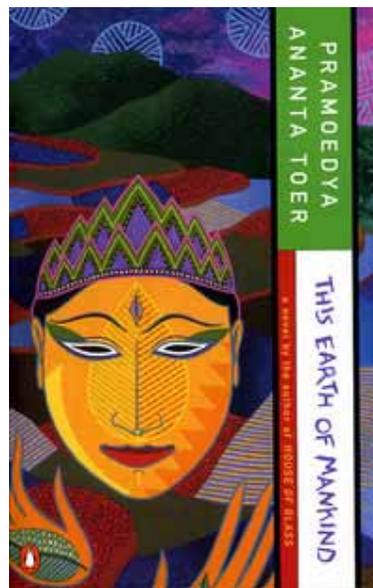
Pramoedya's *This Earth of Mankind*

Dorothy V. Borei
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Editors' Note: As Professor Borei notes in her introduction to this article, the article is based upon a presentation delivered at the 15th Annual Conference of the ASIANetwork, held in Lisle, Illinois in April, 2007. The article demonstrates how one can successfully use portions of a powerful novel to elucidate historical understanding as part of an Asian survey course.

In the spring of 2007, ASIANetwork panel on "Ordinary People: The Search for Ordinary Lives in Constructing Asia Past and Present" offered three pedagogical methods for introducing students to the experiences of ordinary (non-elite) Asians. In addition to one panelist's critique of a documentary on contemporary Chinese workers and another's discussion of Japanese diary entries written during the Pacific War, I analyzed an excerpt from a novel by Indonesia's leading author, Pramoedya Ananta Toer (1925-2006). This reading aims to move students beyond an understanding of intellectual, elite Asian responses to Western imperialism and colonialism to a more emotional, psychological understanding of ordinary people's struggle against Western power. The author's compelling description of a Dutch colonist's purchase of and initial sexual contact with his youthful Javanese

anticolonial struggle for independence, as well as rule by Sukarno and Suharto. A prolific writer of thirty works of fiction and nonfiction, Pramoedya participated in Indonesia's struggle for independence from the Dutch, for which he was jailed. He, like the Chinese writer Lu Xun, was a political dissident and wrote as a form of political action. Later, although not a card-carrying Communist,



The Novel: Colonizer and Colonized

The central character in *This Earth of Mankind*, the first in the Buru Quartet, is Minke, an upper-class Javanese who attends an elite Dutch colonial high school. He thus moves between two worlds—those of the Javanese nobility and the Dutch colonists. Despite his advantages of class and education, Minke is confused about his identity. In one scene, he wears the Javanese batik sarong along with a Western shirt and bowtie, symbolizing his role as an intermediary between two cultures. His own mother criticizes her son as a

“brown Dutchman,” who, though fluent in the Dutch language, is unable to write either Javanese or Malay. Minke's association with the concubine (*nyai*) of Mellema, the Dutch colonial businessman, and his eventual marriage to their mixed-race (Indo) daughter further the reader's understanding of how birth (in the East Indies or Europe), educational level, language ability, as well as skin color (white, brown, or mixed) and class, all affected one's status in colonial society.

In his description of Mellema's purchase and rape of the young Javanese girl, Pramoedya equates Western power with the physical features of the Dutchman.⁵ When Mellema comes to the house to strike a deal with her father, who desires a more prestigious social position with a higher salary, the young girl, keeping her head down, sees his big shoes and hears his deep voice. Later, taken to his home as

This reading aims to move students beyond an understanding of intellectual, elite Asian responses to Western imperialism and colonialism to a more emotional, psychological understanding of ordinary people's struggle against Western power.

concubine highlights the sense of powerlessness felt by the indigenous peoples in the face of white power. The rape of the concubine is an explicit representation of Western colonialism's exploitation of the non-white world.¹

The Author: Life and Politics

Pramoedya's life spanned three quarters of the twentieth century, thus covering periods of both Dutch and Japanese colonialism, the rise of Indonesian nationalism, the postwar

Pramoedya visited China twice in the 1950s. As a result, during the 1965 military coup against Sukarno, he was suspected of being a Communist and arrested, along with thousands of other leftists. For the next decade of his life (until 1979) he was imprisoned on Buru Island,² where he told tales to his fellow prisoners, stories that were written down later as the Buru Quartet.³ A harsh critic of General Suharto's New Order, the writer was still under house arrest and his books banned as late as 1998.⁴

his concubine, she tells us of “this giant” with “his voice . . . low like thunder,” a protruding nose the size of three or four Javanese noses and arms as big as her legs. Moreover, his ugliness—white, iguana-like skin, reddish face, and yellow hair—repels her. Bitterly resentful of her father’s decision to sell her for a mere twenty-five guilders, she feels utterly powerless to prevent her fate; she became a slave to him in the same way that the Indies had been enslaved by the Dutch.

Her sense of helplessness intensifies when Mellema brings her to his house where she feels soulless, “like a shadow puppet in the hands of the puppet master.” She describes herself as a defenseless “slave” who has lost her name (i.e., family), because her mother has been incapable of defending her, and her father has sold her as he would a horse. As the story progresses, we realize that, as a concubine, society stereotypes her as dirty, uncivilized, and motivated purely by lust. Furthermore, as a concubine, she can be kicked out of the master’s house for no reason; and she has no legal rights over the children she later bears him or the successful business she builds over many years because she is not legally married to Mellema. Throughout the novel, she remains nameless, referred to only as the *nyai*.

Becoming a concubine also alienated her from her own culture (as Minke’s higher education has estranged him from Javanese culture). She felt her old self “beg[i]n to disappear completely.” Initially unable to communicate with her master, Mellema teaches her to speak and read Dutch, a language she is forbidden to use to defend herself in court later. Mellema not only forbids her to chew betel nut⁶ but forces her to practice the Western custom of brushing her teeth: “He opened my lips with his fingers. With signs he ordered me to brush my teeth. . . . That was the first time I saw a toothbrush and how to use it. He waited until I finished, and my gums hurt all over.”

Several hours after bringing his newly acquired concubine to his home, Mellema rapes her. She describes her fate thus:

That night [he] came. I heard the steps of his shoes as they came nearer. He came straight into the room. I shuddered. The lamp . . . threw light onto his clothes, all white and dazzling. He came up to me. He

picked up my body from the floor, put it on the bed, and laid it down there. . . . I dared not even breathe, afraid that I might enrage him. I don’t know how long that mountain of flesh was with me. . . . I didn’t know any longer what was happening.

Students effortlessly identify with the young girl in this passage, thus enabling them to empathize easily with the fate of the colonized.

The concubine’s passiveness symbolizes a woman’s inability to fight off her rapist as well as the inability of colonized peoples to fend off militarily superior colonial powers. Students effortlessly identify with the young girl in this passage, thus enabling them to empathize easily with the fate of the colonized.

This Earth of Mankind does of course represent certain problems for the historian. For example, the novel was written about seven decades after the events described in the novel by someone who did not participate in them. The fact that this is a work of fiction also undermines (but certainly does not negate) its use as a primary source. Furthermore, Pramoedya, an educated, upper-class male, cannot be said truly to represent the uneducated, female perspective. Finally, the students in my class read only a brief excerpt, not the entire source, which professional historians ideally recommend.

In spite of these caveats, which themselves provide important grist for class discussion,⁷ the novel allows students to explore many aspects of the impact of imperialism on the colonized. Reading the entire work provides a picture of the complicated class and family structure in the Dutch East Indies, the ways in which language and law were used to discriminate against the indigenous peoples, the arrogance of Westerners who demean the local culture in favor of the superiority of Western “civilization,” etc. Most powerful is the fate of the concubine. As a female, she is trapped by the traditional Javanese patriarchal family system; as a Javanese, she also finds herself dominated by colonial social and legal institutions. Sold by her father to serve as a Dutchman’s sexual slave, she

loses the business she had built over two decades as well as her beloved daughter at the end of the novel. Minke, her son-in-law, analyzes her situation, saying, “this was nothing more than a case of the white race swallowing up Natives. . . .” (333).

Endnotes

¹My academic training focused on Chinese history and my teaching at Guilford was limited to East Asia; but in the decade prior to my retirement I began to introduce Southeast Asia in a new survey on the “Asian Pacific in Modern Times.” In the summer of 2000, I was fortunate enough to participate in an East-West Center seminar on Southeast Asia at the University of Hawai’i (see www.ewc.hawaii.edu for more information). One of the assigned seminar readings was the first of Pramoedya’s four books on the waning days of Dutch colonial rule in the Netherlands East Indies: *This Earth of Mankind* (New York: Penguin Books, 1990). Impressed with the power of this work, I decided to use an excerpt from it in my fall Asian survey in order to illustrate how indigenous populations responded to Western colonialism. Instead of relying—as I had in the past—solely on the intellectual responses of China’s literati and Japanese samurai, this new reading successfully conveyed the emotional, psychological responses of “ordinary people,” thereby reaching the undergraduate on a very different level.

²Pramoedya vividly described the harsh life of prisoners on Buru in his memoir *The Mute’s Soliloquy* (New York: Penguin, 2000).

³The Buru Quartet includes, in addition to *This Earth of Mankind*, *Child of All Nations*, *Footsteps*, and *House of Glass*.

⁴Two surveys I found particularly useful for historical background are M. C. Ricklefs, *A History of Modern Indonesia since c. 1200*, 3rd edition (Stanford University Press, 2001), and David Joel Steinberg, ed., *In Search of Southeast Asia: A Modern History*, revised edition (Honolulu: University of Hawaii, 1987).

⁵Most, but not all, of the following discussion will be found on pp. 82-88.

⁶Chewing betel nut was common in Southeast Asia until the twentieth century when it was largely replaced by smoking tobacco. Although the betel nut darkened the teeth, it had some medical benefits as a narcotic and a relaxant. In addition, it was used in various Indonesian rituals. See Anthony Reid, “Betel-Chewing in Indonesia,” *Journal of Asian Studies* XLIV.3 (May 1985): 529-547.

⁷The fact that Pramoedya lived under and fought against both Dutch colonialism and post-independence authoritarianism legitimizes his credentials as a participant in the modern history of Indonesia. Using a traditional primary source along with the excerpt helps to substantiate the reliability of colonial oppression pictured in the reading. More difficult is the fact that Pramoedya was an educated male depicting the emotional reactions of an uneducated female. Not knowing anything about the author, my students assumed that the author is a female, thus leading the class into a fascinating exchange.

The Conversion of Missionaries in China: The Case of N. Astrup Larsen, 1913-1927

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Editors' Note: This article was presented as part of the panel, "Perspectives on Christian Missions in China and Thailand," held during the 16th Annual Conference of the ASIANetwork on March 15th, in San Antonio, Texas. Professor Scholl's judicious use of Astrup Larsen's personal papers in his analysis of Larsen's intellectual and spiritual development, with regard to his relationship with the Lutheran Church, and his evolving understanding of Chinese affairs, make this piece an especially important scholarly contribution.

Nikolai Astrup Larsen (1878-1961) went to China as the second ordained missionary from the Synod of the Norwegian Lutheran Church in America. The Scandinavian-American missions were active from about 1890 and were concentrated in Henan and northern Hubei Provinces. Larsen was the superintendent of the Synod's mission at its start in 1914 and was a member of several boards and committees, including one responsible for planning the Lutheran Church in China (pinyin, *Xin Yi Hui*, organized 1920), which he hoped would diminish intra-Lutheran sectarian differences and foster indigenous leadership. He was elected president of the LCC in 1924. He was a friend of K. L. Reichelt, and promoted his Christian Mission to Buddhists. He was a member of the China Continuation Committee (CCC), a non-denominational Protestant organization, and in 1924 Larsen was elected to membership in the National Christian Council (NCC), a group of one hundred Protestants within the CCC, committed to work for the indigenization of the Chinese church. In his last year in China, he taught at the short-lived Union Lutheran College in Hunan.¹ Larsen wrote dozens of

articles concerning missions and carried on a voluminous correspondence, a great deal of which is preserved in the archives of

conservative in its theology. Larsen had literally been born in the Old Main of Luther College, the first institution created to train pastors who would maintain its strict orthodoxy. At Luther Seminary (1896-1900), he had been a disciple of Walther, the theologian who heavily influenced most of the pastors of his denomination. Yet during a decade as a pastor, he had begun to move away from his heritage of "cocksure Missourianism."² His decision in 1913 to go to China as a missionary, then, was preceded by a spiritual journey that would eventually produce an outspoken reaction against what he felt to be the prevalent dogmatism, blind loyalty to tradition, and narrow-mindedness of his denomination.

His years in China changed him in ways he could not have foreseen. Once there, Larsen would take increasingly strong and public stands on the issues of his day, especially concerning church union and social and political action. Even so, by



Norwegian Lutheran Church in America mission field, c. 1932.
(Credit: Larsen papers, Luther College Archives)

Luther College, Decorah, Iowa, and at Luther Seminary in St. Paul. These records provide an abundant and richly textured look into the workings of the China missions of the Norwegian-American Lutherans during an era of great ferment and historical significance.

Since its origins in the pioneer days of the Middle West, the Synod had been

His decision in 1913 to go to China as a missionary, then, was preceded by a spiritual journey that would eventually produce an outspoken reaction against what he felt to be the prevalent dogmatism, blind loyalty to tradition, and narrow-mindedness of his denomination.

way of comparison, Larsen was neither so evangelically zealous when he went to China, nor so spiritually confused when he went home as John Hersey's fictional missionary David Treadup in the novel *The*

Call (1985). Treadup, born in the same year as Larsen, went to China full of enthusiasm, "To evangelize the world in our generation." But he moved so far away from orthodoxy that he was dismissed from his service with the YMCA, and he ended his days as an agnostic.³ The arc of Larsen's career generally follows the lines of the well-known missionaries profiled in Lian Xi's *The Conversion of Missionaries: Liberalism in American Protestant Missions in China, 1907-1932*, including Edward Hicks Hume, Frank W. Rawlinson, and Pearl S. Buck. Yet although his theology was questioned by the Synod hierarchy, his call was not retracted, as happened in the case of Frank Rawlinson; nor did he ever renounce what he considered an orthodox Christianity, as did Rawlinson, Pearl Buck, and David Treadup.⁴ Larsen's conservatism waned during his China years, but he never drifted into syncretism or agnosticism. When he returned to the United States he remained in the ministry where he became a



Nikolai (Nick) Astrup Larsen and his Chinese teacher, c. 1920.

prominent advocate for ecumenism and the greater involvement of his church in social and economic issues.

Just three years into his China service, Larsen fully expected he would soon resign his call, since he felt that the Synod might dismiss him as a heretic if it knew how far he had moved away from some of its

teachings.⁵ But after another year, he came to believe that he "was not alone," as he wrote a brother in 1917, in his conviction that his denomination was in dire need of a theological reawakening if it was not to suffer catastrophic reversals.⁶ He consequently took upon himself the goal

liberal missionaries, and Larsen's early experiences with famine victims undoubtedly was one of many which propelled him toward the side of the liberals.

By the end of 1917, Larsen had decided he would not resign from the

To what degree missionaries should address the material as opposed to the spiritual needs of the Chinese people was a principal point of contention between conservative and liberal missionaries, and Larsen's early experiences with famine victims undoubtedly was one of many which propelled him toward the side of the liberals.

of working with select others in his own denomination and with other liberal Protestant missionaries to move his church in the paths that would best advance true Christianity and human welfare in the mission field and at home.

By becoming a missionary in China, he hoped he could evade the theological doubts and conflicts he had been struggling with for over a decade, that there would "be permitted to preach the simple unadorned Gospel of Christ, without having to engage in theological controversy." He confessed to his pastor brother Lauritz, "To this extent at least my offer to go to the mission field was selfish, and perhaps it is condign punishment when I have been troubled by the old controversies here in China too."⁷ Though missionaries who preached hellfire and inerrancy of the Bible battled those who accepted historical criticism and emphasized the need for social and institutional reformation, China offered him a new perspective and a whole new range of influences and experiences.

At the Synod's chief station in Kwangchow (now called Huangchuan) in 1914 there was tremendous flooding in the region, followed by an extended drought and resulting famine: "Wherever one went in the country," Larsen reported, "it was a common thing to see trees stripped of their bark, which was ground and used as food."⁸ Witnessing mass migrations, starvation, and killings and plundering by the roving robber and warlord bands in his region affected him profoundly. To what degree missionaries should address the material as opposed to the spiritual needs of the Chinese people was a principal point of contention between conservative and

mission field after all. For one thing, he had found some trusted friends of like mind.⁹ One of these, Joseph Tetlie, would be investigated in 1924 by the church hierarchy for heretical beliefs and at the end of the same year, Larsen, too, was directed to give a full accounting of his theological position.¹⁰

In that same year, the widespread political unrest in China was sharpened by the Shanghai Incident of May 30, 1925 when British police fired into a crowd of student demonstrators, and by summer of 1926 the Northern Expedition began. The Lutheran mission field was situated where much of the fighting took place. When Larsen described these events, he tried to explain the causes from the point of view of the Chinese: "Most Chinese Christian leaders, without condoning the excesses of the students, feel that China has just grievances against the foreign powers." Drawing on recent sessions at the National Christian Council meeting, he made a case to explain how the anti-Christian organizations were at heart anti-foreign rather than anti-religion.¹¹

Lian Xi observes that by 1927, "a broad liberalizing of the missionary attitude toward Chinese religion and culture had occurred."¹² To represent conservative missionaries who resisted this trend, however, he quotes Edward Søvik, a missionary colleague of Larsen, who in 1926 published an attack on liberal "compromises."¹³ An undated speech by Larsen probably delivered in late May 1926, offers a direct refutation of Søvik, who argued that "the intellectual and progressive element of society [are] up in arms against Christianity."¹⁴ Worse, among leading missionaries there is a widespread

“spirit of compromise” with nationalistic and anti-Christian movements. Instead of preaching the Word and emphasizing the salvation of souls, “liberal thought” has substituted “social and economic uplift. Is it strange that with such training the young Chinese Church is turning Bolshevistic?”¹⁵

Though Larsen does not name him, he quotes directly from the Søvik’s article. The NCC’s attention to economic and social concerns, he argued, is easily justified, since Christianity that is not applied in daily life is “incomplete,” a “caricature.” “How,” Larsen asked, “can one have lived a few years among the Chinese and not have felt that it is just social and economic conditions,—the intellectually, spiritually, and morally dulling influence of grinding poverty . . . which keeps countless numbers from Christ?”¹⁶

The political turmoil reached a crisis in early 1927, when most missionaries in the interior of China left among them Larsen and his family. Among the various reasons why Larsen never returned, was his sense that prospects for advancing Christianity through the efforts of foreign missionaries had eroded significantly. Most if not all of the missionaries, he believed, should return home because the current dangers signaled the end of an era:

This is going to be much more than a mere political revolution. It is going to profoundly influence the whole relation between foreigners and Chinese . . . There will be no room hereafter for the autocratic missionary, the “benevolent despot” who comes with a purseful of money . . . while

he expects the Chinese to subserviently kiss his hand and thank him for his doles.¹⁷

What Larsen had learned in China continued to inform his life and work. His career journey might be epitomized in the words of the Baptist missionary Earl H. Cressy, describing the transformative effect of China: “He had gone out to change the East, and was returning, himself a changed man . . . The conversion of the missionary by the Far East results in his being not only a missionary but an internationalist, an intermediary between the two great civilizations that inherit the Earth.”¹⁸

Endnotes

¹Van W. Symons, former Executive Director of ASIANetwork, wrote a paper on this college in 1989, titled “A Failed College: The Abortive Attempt by the Lutheran Church of China to Establish a College at Yiyang, Hunan Between 1923-1931.”

²He uses the phrase “cocksure Missiourianism” in Norwegian in a letter to his father of Jan. 28, 1913 and our “cocksureness” in English in a typescript he wrote in response to a request to account for his theology, titled “What Do I Believe and Teach?” 28 February 1925, 5. Both documents are in the Nikolai Astrup Larsen papers in the Luther College Archives, Decorah, Iowa (hereafter cited as NAL-LCA). The contents of the NAL papers are described in Archie R. Crouch and others, *Christianity in China: A Scholar’s Guide to China Mission Resources in the Libraries and Archives of the United States* (Armonk, New York: M.E. Sharpe, 1989), 130-31.

³The letter of dismissal denied that his humanism was a cause for dismissal, but Treadup identifies it as the essential cause. See John Hersey, *The Call* (New York: Viking Penguin, 1985), 551.

⁴In 1932 Pearl S. Buck denounced the aim of conversion as a worthy goal, and in 1933 she “admitted that Confucius meant as much to her as Jesus Christ.” Pressured to assure her mission

board “that nothing has clouded your conviction of our Lord Jesus Christ,” she declined to do so and resigned from her position in the Presbyterian mission. See Lian Xi, *The Conversion of Missionaries: Liberalism in American Protestant Missions in China, 1907-1932* (University Park, Pennsylvania: Pennsylvania State University Press, 1997), 120-24.

⁵NAL to Lauritz Larsen, 28 April 1916, NAL-LCA.

⁶NAL to Lauritz Larsen, 13 December 1917, Nikolai Astrup Larsen papers in the Luther Seminary Archives, St. Paul, Minnesota (hereafter cited as NAL-LSA).

⁷NAL to Lauritz Larsen, April 28, 1916, NAL-LCA.

⁸NAL, “The Lutheran Synod Mission,” in Ekeland, T. and others, eds. *White Unto Harvest: A Survey of Lutheran United Mission: The China Mission of the Norwegian Lutheran Church in America* (Minneapolis: Board of Foreign Missions, 1919), 50.

⁹NAL to Lauritz Larsen, 13 December 1917, NAL-LSA.

¹⁰H.G. Stub to NAL, 24 December 1924, NAL-LCA. Stub was the president of the Norwegian Lutheran Church in America and wrote NAL in Norwegian. The crucial request was stated as follows: “[L]a mig faa en udrødning av Deres hele teologiske standpunkt.” On heresy hunting in other Protestant missions in China during 1924, see Lian Xi, 217.

¹¹NAL, “The National Christian Council of China,” *Lutheran Church Herald* 9 (11 August 1925): 1004.

¹²Lian Xi, 188.

¹³Edward Søvik, “Thoughts on How to Meet the New Movements that Confront Us,” *Lutheran Church Herald* 10 (1 June 1926): 686-690, continued in 10 (8 June 1926): 716-717.

¹⁴Søvik, 686.

¹⁵Søvik, 716.

¹⁶NAL, “Our Relation to the N.C.C.,” (holograph manuscript of an address probably delivered at a church meeting in China, n.d. [1926?]), 32 pp., NAL-LSA.

¹⁷NAL in Hankow to J. R. Birkelund in Minneapolis, 17 March 1927, NAL-LSA.

¹⁸Earl H. Cressy, qtd. in Notto R. Thelle, “Changed by the East: Notes on Missionary Communication and Transformation.” *International Bulletin of Missionary Research*. 30.3 (July 2006): 115.

On Film (continued from page 8)

meaning of humiliation. On the other hand, the people I interviewed became my real crew, they welcomed me quickly as one of them, and were willing to work with me for the program as their voice. They always believed that my films would bring their sufferings of injustice to the authorities, make their appeal heard by the public, and eventually help resolve their problems. I have a clear project: I work with those issues and make documentaries in order to join their effort for the change—a consequence is that I am not neutral at all. My role and my documentaries are inevitably regarded with suspicion.

As it is now, although the urban audiences are sceptical of such documentaries and accuse them of being too propagandistic, the local authorities realize immediately that such kind of “propaganda” should not be circulated. Coincidentally, the head of the local Propaganda Bureau, who knows perfectly well the power of propaganda, is the sister of the head of the local hospital documented in the film where the HIV-contaminated blood bank caused so many villagers to contract AIDS. Unsurprisingly, the local government officials have made their way to mobilize the villagers to

prevent the screening of the film. I very much hope to maintain a friendly relationship with the local government, but at the same time I cannot betray the villagers. I also think that in a society where care and love are so rare, why should *Care and Love* be forbidden? I sincerely hope that more people will see this film and ask themselves the question: under such fatal circumstances, what actions should one expect to be taken by the villagers, the government, and the judges?

I repeat: do not regard the film as a work of art. It does nothing but raise questions and call for solutions.

Faculty-Undergraduate Research Partnerships: A Model for Joint Publishing in East Asian Humanities

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Editors' Note: This article is derived from one of a series of presentations that was made under the panel title, "Bringing Scholarship to the Classroom: Japan Studies," held during the 16th Annual Conference of the ASIANetwork on March 15th, in San Antonio, Texas. Faculty-undergraduate research is of primary concern to all ASIANetwork members, and in this provocative article, Professor DiNitto assesses the challenges and opportunities of such collaboration within the humanities disciplines in ways that are both honest and forthright.

The past decade has seen a new emphasis on incorporating opportunities for undergraduates to engage in research both inside and outside of the classroom. The terms "undergraduate research," "independent inquiry" and "inquiry-based learning" are buzzwords in the field. The controversial 1998 Boyer Commission report funded by the Carnegie Foundation, "Reinventing Undergraduate Education: A Blueprint for America's Research Universities," examined ways in which research universities could better bridge the gap between faculty research and student learning. This continues to be a concern for liberal arts colleges as well.

Questions remain regarding the outcome of such research opportunities, specifically the publishing opportunities for undergraduates in a collaborative relationship with a faculty member. Grants and institutions at universities and colleges sponsor faculty-student research, but how often does such co-authored research make it to print? This is standard practice in the sciences (and to some extent in the social sciences), to the extent that there are various debates in these disciplines about the ethical procedures for determining authorship credit when working in collaborative situations (see the APA guidelines). The humanities have not yet caught up with the sciences in terms of classroom research and academic publishing for a number of reasons. The field of East Asian Studies presents special

challenges, because the language proficiency level necessary to conduct advanced research is generally not present in undergraduates. Hence, any definition of "research" will differ from that of disciplines working primarily with English language materials. This paper looks at the institutional possibilities and obstacles to

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joint faculty-undergraduate student publishing both at colleges and universities, and in the major East Asian studies journals. Last, I offer a model of interdisciplinary co-authorship that has the potential for success.

A google search for the keywords "faculty-student research" and "collaborative faculty-student research" turns up a number of programs and

initiatives in the humanities at American institutions such as: University of Scranton, Northern Kentucky University, St Mary's College of California, Hope College, Pace University, and California State University, Fullerton.¹ The programs at these various schools range from summer grants to academic year funding. Some, like Hope College, give priority to proposals from the humanities, and many mention that the research will culminate in a publication or presentation at scholarly conferences. Pace University's website for Student-Faculty Research Projects lists one such co-authored paper on an Asian topic, which was published in the journal *Inter-Asia Cultural Studies*.²

Besides the summer grant, logical places for this research within the humanities curriculum are the honors thesis and the capstone course. Graduating seniors in writing intensive capstone courses can bring cumulative knowledge to bear on a new research project which could easily intersect with the faculty member's own research interests. The expectation that a senior could, with significant mentoring, produce a document of publishable quality is reflected in, for example, the standards for awarding honors to theses. At William & Mary, some departments reserve the top level of "highest honors" for those theses of a publishable quality. That said, there are still questions about where such work would or could be published, and the

follow-up that by the time such work was published, the student would have graduated, in which case she would no longer be an undergraduate.

These grants are a way to compensate and motivate faculty (and students) to engage in such research, which has traditionally been done as an overload. But, in order for such a joint venture to be worth the faculty member's research time, the work would have to be published in a peer-reviewed venue where the faculty member would normally seek to publish his/her own work. To get a better idea if such co-authored projects have made it to print, I surveyed the major East Asian Studies humanities journals. In corresponding with editors, I asked if their journal had received or accepted any submissions co-authored by a faculty and an undergraduate.

Of the five journals editors who responded, not one had a co-authored submission of this type. Three of the five had published articles co-authored by a faculty-graduate student pair or by two graduate students. Two editors mentioned occasionally publishing articles co-authored by faculty. One journal had received submissions from undergraduates, but they did not make it very far into the review process. Co-authorship of any kind appears to be rare in the East Asian humanities disciplines.

A number of editors mentioned interest in increasing such submissions, but the assumption was that the work had to meet the journal's standards. I also encountered skepticism among editors and colleagues as to whether or not such projects are viable. There were suggestions that co-authorship of this type may only be viable on a project where the demands of the subject matter require collaboration. Also necessary was a division of labor which is not always clear in humanities research. There was additional concern that jointly authored publications may not be granted the same weight or value by the academic community or by internal academic review systems, which presents problems for untenured faculty.

My interest in this topic comes out of personal experience working on a project with an undergraduate at William & Mary. The project began as an honors thesis, which grew out of a series of independent studies that the student undertook with me.

Through the support of a grant from the college, the student was able to travel to Japan to collect materials. Before going overseas, I arranged for the student to meet with faculty members in Japan who offered various assistance in helping him find sources. The examining committee

critical. The faculty member can draw upon the knowledge the student brings from another discipline which can enhance the scope of the project beyond one's own specialization, bringing it to a wider audience.

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regarded the resulting honors thesis as a contribution to the field, but it needed work in terms of the level of the writing, the detail of the analysis of the primary sources, and the crafting of the argument. It would not have been accepted for publication in an academic journal in its then current state. The topic of the honors project intersected with my own research interests, and the student and I decided to work on it together so as to try for a joint publication. The student is now in an American History Ph.D. program, and no longer an undergraduate.

I revised the thesis for presentation at an invited talk for faculty and graduate students at a major American university. Over the past few months, I have been further revising this presentation for submission. The student had completed Fourth Year Japanese proficiency at William & Mary and did not have the Japanese language proficiency to conduct a detailed linguistic analysis of his sources. However, since the material was based in *manga*, he could acquire much information through analyzing the visuals. That said, I conducted new research, did a re-examination of his existing research (correcting some analytical mistakes that were based on his insufficient language proficiency), reformulated parts of the argument, added in new technical vocabulary specific to the genre, and polished the language.

The student originally conceived of the project and found all the primary sources used in the project, purchasing many in Japan. The student also brought a knowledge of American history, specifically war history (based in English language sources), that I did not have. While the first two points are timesavers for the faculty member, the third point is

Since we cannot expect undergraduates to have the level of expertise of a faculty member, in order for these joint projects to be productive, the student has to bring knowledge outside of the East Asian specialization to a collaborative effort. The interdisciplinary nature of this collaboration is key. Other possibilities might include collaboration with students with interests in women's studies or film, or working with them on a comparative national project. In this way, undergraduates could bring their knowledge of feminist and film theory or of another national tradition, to the endeavor, adding a new scope to the project.

Publishing is the culmination of our research, and there is real value in having undergraduates work at a high level with faculty. If we are serious about bringing research into the humanities classroom, we must ask ourselves if we as a community of scholars and teachers value such collaboration, if the publishing community values such collaboration, and if we are willing to redefine humanities research to include undergraduates.

Endnotes

¹The College of William & Mary recently received a three-year grant from the Andrew Mellon Foundation to increase the presence of "undergraduate research" in the curriculum. This initiative focuses on the process of student learning, but the College also encourages new curricular structures that result in research outputs (e.g., student or faculty-student presentations and publications). See the Mellon website (www.mellon.org) section on "Curricular Development and Educational Effectiveness," which enables institutions to "foster student and faculty research partnerships."

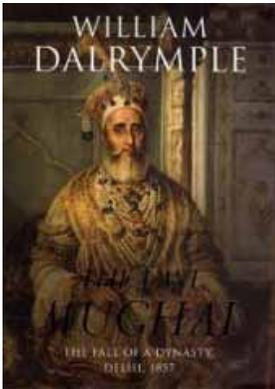
A google search on "undergraduate research" turned up programs and offices at universities such as UNC, UC Berkeley, UCLA, and UW.

²See http://digitalcommons.pace.edu/lang_research/

BOOKS THAT BECKON

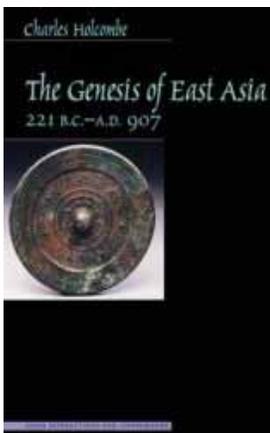
We are proud to introduce this new section to the *ASIANetwork Exchange*, whereby we solicit the opinions of renowned Asian Studies scholars who have been associated with the Network, and invite them to comment upon recent books of note that have made a lasting impression. The eclectic nature of this list is representative of the diversity of interests among members of the *ASIANetwork*, and it is our hope that in future issues, even more regions and disciplines will be covered.

Dalrymple, William, *White Mughals: Love and Betrayal in Eighteenth-Century India*, New York, Penguin Press, 2004.



Dalrymple, William, *The Last Mughal: The Fall of a Dynasty: Delhi, 1857*, New York, Knopf Press, 2007.

Barbara Metcalf, University of Michigan: Two great recent reads in the India field are by William Dalrymple, *White Mughals* and *The Last Mughal: The Eclipse of a Dynasty, Delhi 1857*. These are big, absorbing books by a master writer who bases his work on substantial scholarship. He finds an angle in each that links the past to the present. In the first, he focuses on a somewhat romanticized 18th and early 19th century world of Englishmen in India who became part of the local elite culture, not least in their marriages and liaisons with local women. Dalrymple imagines a world beyond any “clash of civilization,” of cultural and racial fluidity. In the second book, he evokes cultural pluralism again, this time in the context of a great Muslim dynasty. His nostalgia in this case is focused on a time before the expression of British racism on the one side and what he takes to be Muslim “fundamentalism” on the other that ensues in the wake of the cataclysmic 1857 revolt. Although written for a popular audience, these are serious books that raise big, stimulating questions.



Holcombe, Charles, *The Genesis of East Asia, 221 BC – AD 907*, Honolulu, University of Hawaii Press, 2001.

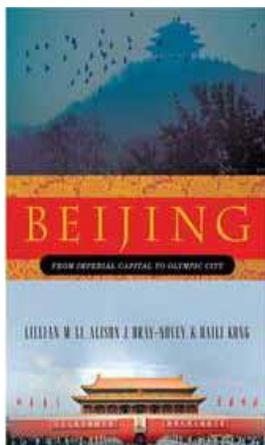
Roberta Martin, Columbia University: I would highly recommend Charles Holcombe’s *The Genesis of East Asia, 221 BC – AD 907* published by the University of Hawaii in conjunction with AAS. Although the title suggests this is ancient history, it could not be more pertinent to an understanding of “East Asia” today. Holcombe provides new perspectives on the history and evolution of China, as well as on the histories of Vietnam, Korea, and Japan. Since many AN members may teach an introduction to Asian history and/or provide the Asian expertise for a course in world history, they would find much in Holcombe to interest their students. I highly recommend it.



Keene, Donald, *Yoshimasa and the Silver Pavilion: The Creation of the Soul of Japan*, New York, Columbia University Press, 2003.

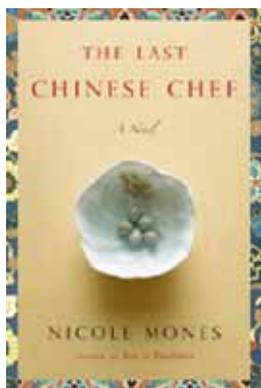
Keene, Donald, *Frog in the Well: Portraits of Japan by Watanabe Kazan, 1793-1841*, New York, Columbia University Press, 2006.

Lucien Ellington, University of Tennessee at Chattanooga: I really enjoyed two of Donald Keene’s more recent works on Japan: *Yoshimasa and the Silver Pavilion: The Creation of the Soul of Japan* and *Frog in the Well: Portraits of Japan by Watanabe Kazan: 1793-1841*. I thought both were really readable cultural histories that helped me better understand two interesting people and learn more about the historical eras in which they lived.



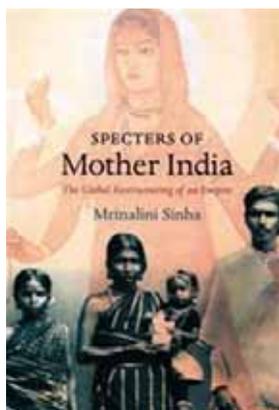
Li, Lillian M., Alison Dray-Novey, and Haili Kong, *Beijing: From Imperial Capital to Olympic City*, New York, Palgrave Macmillan, 2007.

Suzanne Barnett, University of Puget Sound: This is a very intelligent entrée to the city through time and up to the present. It is decidedly *not* a trendy book for tourists, even as it provides a way for thoughtful tourists and others to understand the city in its heritage and its parts. The authors have been on site and have had this book in play for many years, capturing the experiences of *hutong* and more whenever they could. Take one look at the bibliography to get an immediate sense of the depth of this book, even as it remains very accessibly written and presented. It could be a good starting place for a student doing independent research for a senior thesis or summer project.



Mones, Nicole, *The Last Chinese Chef*, Boston, Houghton Mifflin, 2007.

Suzanne Barnett, University of Puget Sound: This book provides food for thought about Chinese cuisine (and also makes one hungry for a Chinese meal in a great restaurant in Beijing or elsewhere) while wafting through a plot with two parts that seem to make some sense. Mones, author of *Lost in Translation*, is not a China expert but is an accomplished food writer (*Gourmet* magazine and other outlets) with lots of experience in China and with Chinese food. Her construction of a 1925 book by a famous chef in the Beijing Imperial style is both plausible and inspiring. I imagine that a student who might pursue as research use for Chinese cuisine in a senior thesis could find lots of sources in literature, philosophy, religion, and could in fact do empirical research in local (or distant) Chinese restaurants, too. The plot line of *Last Chinese Chef* might seem a bit implausible to such a student, even as the descriptions of planning, cooking, and dining might intellectually energize both the student and her or his thesis advisor.



Sinha, Mrinalini, *Specters of Mother India: The Global Restructuring of an Empire*, Durham, Duke University Press, 2006.

Barbara Metcalf, University of Michigan: To add an India/South Asia contribution, I enthusiastically recommend Mrinalini Sinha's book, *Specters of Mother India: The Global Restructuring of an Empire*. It is a fascinating window into imperial politics in the interwar period through the story of the production and reception of a screed against Indian/Hindu culture in relation to women, written by an American, Katherine Mayo. For those concerned with American politics today, a book like this is in part a reminder of America's past as a sometimes brutal colonial power, something we tend to forget, discussed here in relation to the interaction between U.S. policies in this period in the Philippines and Britain's policies in India.



Spence, Jonathan D., *Return to Dragon Mountain: Memories of a Late Ming Man*, New York, Viking Adult, 2007.

Richard Smith, Rice University: I recommend Jonathan Spence's most recent book, *Return to Dragon Mountain: Memories of a Late Ming Man*, because almost anything Jonathan writes is interesting and provocative. And this is one of his best books yet, displaying with particular effect Spence's astonishing eye for detail and his justly celebrated prose style. *Return to Dragon Mountain* focuses on the life and times of the famous Chinese historian and essayist Zhang Dai (1597-1689); in so doing it illuminates a particularly fascinating and important period in late imperial Chinese history.

NEW AND NOTEWORTHY



East Asian Studies at Trinity University

Donald N. Clark
Trinity University

The EAST Program

Deep in the heart of Texas, in a city that is more than half Hispanic and where shopkeepers have to know two languages if they want to prosper, Latin American Studies are an obvious priority for Trinity University. Indeed, Trinity's Spanish language program is extensive, and the "Mexico, the Americas, and Spain" program, known as "MAS" is a significant strength of the University. Also strong, is EAST, the "East Asian Studies at Trinity" program. EAST is Trinity's acknowledgment that our nation and people, especially our youth, must learn to think clearly and positively about Asia and recognize the certain role that Asian affairs will play in America's future. EAST therefore originated in the 1990s with a Chinese language program and has blossomed into a major interdisciplinary initiative that enjoys strong student demand and substantial alumni support. It is one of five curricular goals in Trinity's current \$200 million capital campaign. New faculty positions are part of the EAST initiative, and within the last year, gifts from alumni and trustees have created two senior professorships, one in Chinese and one in Chinese Business. Plans call for more positions in Political Science, Philosophy, and Japanese.

Chinese Language Program and International Studies

At present, EAST's foundation is Trinity's Chinese language program, founded in 1990. Each semester, nearly 150 students are enrolled in a dozen courses in Chinese language, literature, and culture. Trinity is one of only two schools in Texas to offer a Chinese language major (the other one being the University of Texas at Austin,

whose undergraduate population is 33,000). All majors study abroad, some at our exchange institutions in Hong Kong and Taiwan. In addition, every summer, four students are offered all expense paid internships in business and service-learning in Hong Kong. The service-learning internships anchor our fledgling pre-service Chinese teacher-training program (in conjunction with the Education Department). Returning interns work with San Antonio public school teachers to share their knowledge of Asia with local K-12 students. In addition to its substantial language and literature curriculum, the Chinese program also provides ample



Trinity first year student Xin Ma plays the erhu during a campus Lunar New Year's festival.

extracurricular options for our students, including a Chinese language dorm with a resident expert from China, a Chinese Culture Club, daily tutorial sessions, and a Chinese Language Corner.

International Studies has an interdisciplinary concentration in East Asia that draws on courses in History, Religion, Art

History, Religion, and Philosophy. One course, "The Culture of Business in China" is part of the Languages Across the Curriculum Program. Trinity's curriculum requirements make Asian studies part of the mainstream, with courses on Asian religions and Chinese and Korean history, among others, having long waiting lists at registration.

Scholar-Teachers of Asia

The EAST faculty embody the concept that drove the theme of the 2008 ASIANetwork conference in San Antonio: "Scholar-Teachers of Asia." Among them, **Stephen Field**, who doubles as chair of Modern Languages and EAST co-director, is the founder of the Chinese language program. His career studying divination is evident on his website, www.fengshuigate.com, which gets many hits each day from around the world. Field is looking forward to the September 2008 publication of his book *Ancient Chinese Divination* by the University of Hawaii Press. His colleague **Xing Wen**, an internationally-known authority on ancient silk and bamboo texts, has been working with Roger Ames, Director of Chinese Studies at Hawaii, on a philosophical translation of the Great Commentaries of the Book of Changes (*Yi dazuan*) and is completing an edited volume entitled *Poetry has No Hidden Intentions: Unearthing the Buried Confucian Poetic Tradition*, to be published by M.E. Sharpe. **Randall Nadeau**, who doubles as chair of Religion, published his volume on Confucianism and Daoism through Greenwood Press in 2006; and in History, **Donald Clark** is at work on *Seoul: a Literary and Cultural History* for Signal Press, Oxford, and a volume for the "Key

Issues in Asian Studies” series of the AAS, entitled “Korea in World History,” following the success of his now-classic *Living Dangerously in Korea*.

With three positions established in Chinese, and associated faculty in other departments teaching religion, philosophy, history, comparative politics, and art history, the EAST program is poised to grow into Business/Economics, and recover losses in philosophy and Japanese. For these purposes the University has pledged efforts to find additional capital campaign funding. However, for reasons our ASIANetwork colleagues well understand, we can work hard and be hopeful, but we cannot know how many of our dreams will actually come true.

Spreading the Word about Asia on the Trinity Campus

Trinity EAST faculty share a trait with most ASIANetwork colleagues: we know the West and often travel to Europe in addition to our primary experience in Asia, but our colleagues seldom have any Asian experience to speak of. Building alliances on the campus means exporting colleagues and administrators to Asia to launch them on the road to understanding why it should be an essential part of a college education in, say, south Texas.

Fortunately, Trinity has a very active study abroad program. Approximately 40 percent of Trinity students graduate with abroad experience, most of them on semester-long programs, some on summer language institutes, and a few on year-long experiences. Study abroad also offers opportunities for Trinity faculty and administrators to travel, sometimes to Asia, for example, to the School for International Training sites in Kunming and Mongolia.



Trinity President John Brazil welcoming Korean exchange students.

Trinity encourages faculty visits to study abroad sites, and when our colleagues return from Asia they form an informal caucus of people who “get it” about Asia.

EAST therefore will do almost anything to export a faculty colleague on a study abroad “fam trip” or to give a lecture at one of our partner institutions, which include Lingnan in Hong Kong, Ewha and Yonsei in Seoul, and National Cheng Kung University in Taiwan. Our music colleague **Chia-Wei Lee** regularly takes Trinity students to Taiwan to give concerts. Our long-term goal is to trade athletic teams and faculty members on short lecturing trips. One goal of our current capital campaign is to deepen our exchanges with institutions in Asia.

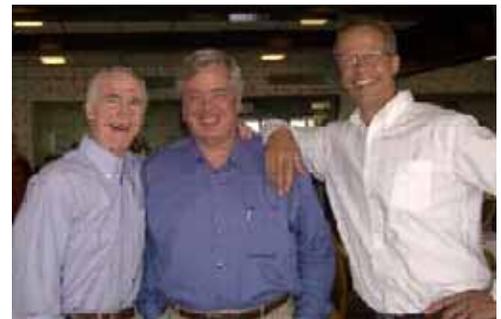
The Essential Role of NCTA in Building EAST

The National Consortium for Teaching about Asia (NCTA), a Freeman Foundation initiative, chose Trinity as a “partner site” along with two others in Texas (Rice and the Univ. of North Texas). NCTA funds a seminar series for secondary teachers that is aimed at preparing them to teach Asia-related material more effectively in their courses on World History, Geography, and other subjects. At Trinity, Donald Clark has been leading the NCTA program since 2003, with advice from the Education Department and its NCTA liaison, Professor **Angela Breidenstein**. All EAST faculty members contribute special expertise to Trinity’s NCTA series, enriching the teachers’ appreciation for Asian history, philosophy, economics, art, and music.

In 2006, Trinity became the NCTA hub for Texas, organizing study tours to Asia for Texas

teachers and centralizing efforts and resources for dissemination of NCTA programs through distance learning and technology such as podcasting. To manage these projects, NCTA funds a staff position for our Program Associate, Franke Johnson. Ms. Johnson recruits the teachers for NCTA seminars, maintains contact with area schools and NCTA alumni, manages and escorts the study tours, and sees to myriad details not only of the NCTA program but also the EAST program on campus—all in her own Trinity office with the support of a student worker. Franke Johnson also played a major role in planning and hosting the March 2008 ASIANetwork meeting.

The NCTA program has expanded to include the hosting of Fulbright English teachers from Korea in homes and schools in San Antonio each February. In a program that brings them to Texas each year to polish their English skills, Trinity’s EAST program—meaning Franke



The Texas NCTA crew: Rich Smith (Rice), Don Clark (Trinity), and Harold Tanner (University of North Texas)

Johnson—finds them their locations, and Trinity’s NCTA seminar pairs the visitors with area secondary teachers. The far-reaching value of this effort may be inferred from the fact that when the Texas NCTA teachers visit Korea, they are hosted in return by Korean teachers who previously visited them in Texas. The potential for future exchanges between schools and teachers is great.

Liaison with the San Antonio Museum of Art

During the ASIANetwork conference, a number of members visited the Asian Art wing of the San Antonio Museum of Art (SAMA) and enjoyed the unique collection with its strengths in Liao ceramics and Japanese painting and woodblocks. The collection, much of it donated by friends of Trinity, such as longtime trustee Walter

(continued on next page)



Professors Stephen Field and Don Clark visiting Trinity junior Christine Grant at Peking University.

Brown and his wife Lenora, was developed by Martha Blackwelder, now director of the Asia Society office in Houston. The collection will soon be under a new curator, Wu Xiaojin, currently at Princeton University. EAST looks forward to working with Ms. Wu at SAMA.

Trinity's NCTA and EAST programs have capitalized on this resource to make the Asian art wing at SAMA a teaching tool, both for undergraduates and for the scores of area teachers who have taken Trinity's NCTA. The size of the collection and its carefully-displayed representative samples make it ideal for teaching Chinese and Japanese art. SAMA itself has an education program that dovetails perfectly with Trinity's NCTA effort.

Making Development Choices

Planning EAST has meant making realistic choices. Though Japanese was part of the original design, enrollments faltered and Trinity decided to concentrate on the strongest possible Chinese major

Korean Students Association, in which non-Korean students are enthusiastic participants, promises to keep the Korea

Traveling Fellowships, one to south China to study gender (2004), one to South Korea to study religion in daily life (2005),

If we believe in liberal education, our own creativity and versatility is what we model for our students, and ASIANetwork is an oasis for us where we pool our resources and find ways to share our experiences.

side of EAST healthy for the foreseeable future.

What ASIANetwork has Meant to Trinity's EAST Program

Trinity joined ASIANetwork in 1998, seeing it as a body devoted to exactly our kind of education. All Trinity EAST faculty belong to the Association for Asian Studies and have histories on AAS panels and committees and are active in the Southwest Conference on Asian Studies (SWCAS), our regional branch of the AAS. We are generalists, however, who must teach in departments where we may be isolated

and one to China to study bamboo and silk manuscripts (2006). In each case the students have returned to invigorate their circles of friends and fellow-students, to offer enlightening presentations, and, best of all, to inspire younger students to study abroad in Asia. The faculty mentors too—Nadeau, Clark, and Xing—have returned as better teachers on many levels. And the traveling fellows themselves in many cases have returned to Asia or Asia-related work after graduation.

What Trinity's EAST Program Needs Now

When Trinity's Chinese program grew to two full-time, tenure track positions (now three, plus preceptors and teaching assistants), NCTA funding made it possible to launch the EAST program. We recognize, however, that NCTA is a "branch" but not a "root" activity for the Trinity faculty. We look forward to the end of our capital campaign and the permanent support that its success will give the EAST program. It will include, but not be dependent on, teacher training in Asian studies. On more than one level, the EAST faculty think that the effort is worthwhile, and we already see the results in the lives of our graduates as they face the new Pacific Century with confidence and skill.

If we believe in liberal education, our own creativity and versatility is what we model for our students, and ASIANetwork is an oasis for us where we pool our resources and find ways to

share our experiences.

Trinity faculty have regularly attended ASIANetwork meetings, given papers, and competed, successfully and unsuccessfully, for ASIANetwork's Pearl River Delta, Vietnam Scholar Exchange, Arts consultancy, and Traveling Fellows programs. Trinity University has been fortunate to win three ASIANetwork-Freeman Student-Faculty



Professor Don Clark and his ASIANetwork Freeman fellows having an on-the-spot seminar on Korean Neo-Confucianism at the scholar Yi Toegye's academy, summer 2005.

instead. Another decision was to make Korea, not Japan, EAST's "second wheel," using History Professor Donald Clark's experience in that field. Trinity's connection with Korea consists of two courses in history, a steady flow of exchange students between San Antonio and Seoul, and a programming emphasis that includes lectures and performances: a film series, for example, an evening of p'ansori storytelling, and a major lecture by Korean-American novelist Chang-rae Lee. ASIANetwork assisted by granting a team of Trinity students a traveling fellowship to study in Korea in the summer of 2005 under Clark's direction. A strong



Franke Johnson (front, right) and Prof. Harold Tanner (UNT), standing, right, with Texas NCTA study tour participants in Xi'an, 2007.

Membership News

Bridgewater State College

Wing-kai To, Associate Professor of History and Coordinator of Asian Studies, has published *Chinese in Boston, 1870-1965* (Images of America series, Arcadia Publishing, 2008). In this first photo history about Chinese in New England and Boston Chinatown, To looks at the historical settlement, community building, education and culture, the role of women, the impact of Second World War, and post-war Chinese community life.

Council for International Exchange of Scholars (CIES)

David Adams, a member of the staff at the Council for International Exchange of Scholars (CIES), the organization that assists the U.S. Department of State in administering the Fulbright Scholar Program, was recently promoted by CIES to Assistant Director for Asia and the Pacific. In his new position, David will oversee a staff that administers Fulbright Scholar Programs in East Asia, Central Asia and South Asia. He will retain some of the programs that he has administered for years, but he will also give up some (Indonesia, Vietnam and Taiwan) and take on programs in India and Sri Lanka as well as the South/Central Asian Regional Research Program. David is a member of the ASIANetwork Council of Advisors.

Hamilton College

Jay G. Williams, Walcott-Bartlett Professor of Religious Studies, published *The Path and its Power: Lao Zi's Thoughts for the 21st Century* (iUniverse, 2008). It is an attempt to restate Lao Zi's ideas for our world in 81 short poems.

Hamline University

Verne A. Dusenbery (Anthropology/Global Studies) published *Sikhs at Large: Religion, Culture and Politics in Global Perspective* (New Delhi: Oxford University Press, 2008).

Hobart and William Smith Colleges

The Department of Asian Languages and Cultures and the Environmental Studies Program, in conjunction with the Freeman Foundation, sponsored a one-day

symposium titled "One Half the World Part II: Culture, Climate, and Change in East Asia" on February 2, 2008. This conference was designed as a follow-up to the weekend symposium held in March 2006, as a continuation of the discussion of the ramifications of the rapid industrialization occurring in that part of the world. Associate Professor of Economics and Director of Environmental Studies **Thomas Drennen** and **Darrin Magee**, our newest faculty member in Environmental Studies, specializing in the issues surrounding dam construction in China, were joined by speakers from around the country and around the world.

With funding from its Department of Asian Languages and Cultures and a grant from the Tanaka Memorial Foundation, 5 faculty members of Hobart and William Smith Colleges and 2 local public school teachers of Global Studies went to Japan from January 7 through 15, 2008 as part of a curriculum development project. The trip was a follow-up to a 2007 program of curriculum development, entitled "The HWS Asian Scholars Program," undertaken to encourage faculty who were not Asia specialists to include Japan and China in their curricula. Aside from the group leader, Professor **James-Henry Holland**, director of the HWS Japanese language program, the participants were not specialists in Japan and were selected on the basis of research plans submitted on topics they would include in their classes once they had returned. Topics included the continuing debates about Japan's role in World War II, the history of microbiology as a discipline, policies in Japan to boost the birthrate, and Buddhist monastic traditions.

Huron University College

Alfred L. Chan, Associate Professor of Political Science, has just completed guest editing three issues of *Chinese Law and Government*: "The Voice of a Fifth Generation Leader: Lieutenant Liu Yazhou on Sino-American Relations" (Mar.-April, 2007); "War Against Taiwan: A Strategic Evaluation by Lieutenant General Liu Yazhou" (Sept.-Oct., 2007); "The Dilemmas and Prospects of China's

Military Modernization and Air Power Strategy: The Views of Lieutenant General Liu Yazhou" (Nov.-Dec., 2007).

Illinois Wesleyan University

Irving Epstein of Illinois Wesleyan University is the general editor of the recently published *Greenwood Encyclopedia of Children's Issues Worldwide* (Greenwood Publishing, December, 2007). The six volume encyclopedia, which is the first of its kind and is approximately 3000 pages in length, includes essays on the state of children and youth in one hundred and twenty-six countries by 176 contributors. The volume on Asian and Oceania, edited by Jyotsna Pattnaik, of California State Long Beach, may be of particular interest to ASIANetwork members as it includes essays by 49 contributors who survey children's issues in twenty-four different countries and regions.

Marietta College

Professors **Luding Tong** (Modern Languages) and **Matt Young** (History), in partnership with the East Asian Studies Center at the Ohio State University and Kent State University, are offering a "Teaching about Asia" seminar for teachers in grades 6-12 in the spring 2008 semester. Thirteen teachers and administrators are enrolled, eleven of whom will receive graduate credits. The seminar is funded by a grant from the Freeman Foundation to the National Consortium for Teaching about Asia (NCTA).

Mount Holyoke College

Calvin P. Chen, Luce Assistant Professor of Politics, published *Some Assembly Required: Work, Community, and Politics in China's Rural Enterprises* (Cambridge, MA: Harvard University Asia Center, 2008).

Presbyterian College

Karen S. Kingsbury, newly appointed Associate Professor of English and Women's Studies, is a comparatist with long-standing scholarly interests in Chinese language, literature, and culture.

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Her most recent publication is *Love in a Fallen City* (New York Review; Penguin Modern Classics, 2007), a collection of fiction by Eileen Chang (Zhang Ailing) in translation.

Sewanee: The University of the South

Harold J. Goldberg, Chair of the Asian Studies Program, has received a grant from the Appalachian College Association for his research project on "Competing Voices of World War II in Europe." His book entitled *D-Day in the Pacific: The Battle of Saipan* (Indiana University Press) is a selection of the History Book Club and the Military Book Club.

St. Lawrence University

Mark W. MacWilliams, Religious Studies Department, published *Japanese Visual Culture: Explorations in the World of Manga and Anime* (M.E. Sharpe, 2008).

St. Olaf College

A translated collection of Professor of History **Robert Entenmann's** essays has been published in Taiwan, along with essays by other scholars: Yan Huayang [Robert Entenmann] et al., *Zhongguo Tianzhujiao lishi yiwenji* (Collected translated essays on the history of Chinese Catholicism). Gu Weimin, trans. Taipei: Jidujiao Yuzhouguang.

Rika Ito, Japanese language and linguistics, and **Karil Kucera**, art history, were both tenured and promoted to associate professor in February of 2007. **Phyllis Larson**, chair of the Department of Asian Studies, was promoted to Associate Dean of the School of Interdisciplinary and General Studies.

University of Evansville

LaShone M. Gibson, senior associate director of the University of Evansville's Institute for Global Enterprise in Indiana, has been honored by NAFA: Association of International

Educators with the Dorothy Brickman Award for Outstanding New Professional to International Education. The award is given annually to an individual who has been in the profession less than three years, yet has already made a significant contribution to her campus, to NAFA, and to the field of international education.

University of Redlands

Hongwei Lu, Chinese language and literature, was tenured and promoted to Associate Professor of Asian Studies. **Jianjun He** will join the Asian Studies Program as assistant professor with teaching responsibilities in Chinese language and culture, beginning fall of 2008.

Virginia Wesleyan College

Steven M. Emmanuel, Batten Professor of Philosophy, received the Martin Luther King Jr. Peace and Justice Award for his work in Vietnam and in his local community.

Making Documentary (continued from page 10)

of education, which shows no concern for real life? To sum up, should the gender studies today involve practice in real life and in transforming society, or just be limited to the classroom while avoiding conflicts and contradictions? To put it in a different way, should we respond to practical issues when we teach students the basic concepts about women's rights, so that they will not fall into disempowerment when confronted with the conflicts between an ideal of equality and the reality of inequality, but be neither empowered to promote transformation and to seek ways of change? Among all these questions, the most important point is that engagement in real-live issues challenges both us as individuals and the power relations of gender politics on the campus.

I feel a great honour to be here as a keynote speaker at the ASIANetwork conference. I am here to say thanks for all I have learned from you in the classroom as a visiting scholar in the Introduction of Women Studies at the University of the

South. I will share with you the voice from another continent where Chinese women embrace feminist thought from the West and enrich it with their local experience. I will be even more pleased if you will bring these works to your classroom and discuss the issues with your students in this globalization era.

For more information about the documentaries made by Ai Xiaoming and Hu Jie, please visit:

www.visiblerecord.com
or email to
dvd@visiblerecord.com
Tel(852)25407859
or contact
film@cuhk.edu.hk

Endnotes

¹ Lin Zhao was a woman, a college student in Beijing University. In 1957, like many intellectuals, she responded to the call from Chairman Mao to comment on the policies of the Communist Party. Several months later the whole situation changed, and she and many of that generation were classified as rightists, so she lost the

chance to continue her study, was sent away, and finally was sent to prison. In prison she wrote diaries with her blood, writing about many political ideas. She was sentenced to death in 1968, in the early years of the Cultural Revolution. ... Hu Jie got copies of the letters and diaries from her friends and other survivors, interviewed them and made a documentary about it.

²We made two documentaries on AIDS issue. One is *Care and Love* and another is *The Central Plains*. *Care and Love* draws its inspiration from 'Investigation of HIV/AIDS in Xingtai', a feature article written by Wang Keqin, a senior journalist at *China Economic Times*, which tells the story of Liu Xianhong, a woman villager who contracted HIV through a blood transfusion during childbirth. The film documents how she publicized her story, filed a lawsuit with her 8-year-old son against the local hospital and eventually received compensation. The Central Plains, the ancient Zhongzhou Plains, refers to Henan province. *The Central Plains* records the history of rural people and other marginalized groups in this region caused by critical poverty and the loss of control of blood safety. On the land of tragedy and death, despite various risks, there are men and women fighters endeavoring to reveal the truth and fight against the disaster.

From Newsletter to Journal (continued from page 1)

First, we will now publish two formal issues of the *ASIANetwork Exchange* journal per year, in the fall and spring. The journal will include most sections of the current newsletter, including Research of Note, Teaching about Asia, Media Resources, For our Students, and Books that Beckon. During the winter, we will publish an "ASIANetwork Bulletin," focusing upon the consortium's activity and business. The Bulletin will contain the articles and information now published in the Network News and New and Noteworthy sections of the newsletter.

The decision to produce a journal is a reflection of ASIANetwork's Strategic Plan and Goals, announced this past fall. In an attempt to enhance the annual conference as a showcase of scholarship and pedagogy, the Board of Directors

identified as one tactic the strengthening of the *Exchange* as a tool for AN members. The journal's focus will center on the publication of thoughtful, original, and useful articles on teaching and scholarly activity surrounding the study of Asia in the liberal arts.

New Feature for Spring Issues: Guest Editors

In order to further encourage ASIANetwork members to contribute to the *Exchange* in its new form as a journal, the Board's Publicity Committee will extend an annual call after each spring's ASIANetwork conference for applications for a guest editorship. The guest editor will be responsible for gathering, evaluating, and editing four to five articles based upon a unifying theme. The articles

will then be published as a special section in the Spring issue. The guest editorship will be launched as a feature of the Spring 2009 issue of the *Exchange*. A more detailed invitation to submit proposals for guest editing that issue is printed below.

Based upon the Board's embrace of these changes, we are happy to accept the invitation to continue as editors of the *ASIANetwork Exchange* for another term. We hope that as we embark upon this new venture over the next three years, you will join us in our efforts to make the *Exchange* an essential publication for those of us who are committed to the teaching and study of Asia in the liberal arts setting. We welcome your insights and comments for making this goal a reality.

Thomas Lutze and Irving Epstein

Call for Applications for a Guest Editor of the Spring Issue of the *ASIANetwork Exchange*

The Board of Directors of ASIANetwork call for applications for a Guest Editor of the Spring 2009 issue of the *ASIANetwork Exchange*. Proposals should include the following information and meet the criteria listed below.

General Criteria

1. A successful proposal should have significance in relationship to the 2009 ASIANetwork Conference theme, Asia Changing/Changing Asia."
2. The proposal should include a brief narrative as to how the guest editor conceives of the issue, a rationale for the proposed topics, and how the audience will be engaged.

Specific Criteria

1. It should be innovative; something that would be interesting to the readership.
2. It should include a research component and at least one of the other areas of pedagogy, media resources, or usefulness for our students
3. It should be geared to a liberal arts faculty.
4. The proposal should provide evidence of viability.
5. Proposals should be no more than 1000 words.
6. The special issues should include at least 4 to 5 articles, and the guest editor will prepare to provide high-quality articles to fill about 16 pages of text or about 6000-7500 words, depending on images or other forms of media (images, charts, syllabi as possibilities) that might be used.
7. The author of the proposal should also include a one-page CV.

Other considerations

1. Guest editors must be members of the network.
2. Board members or Exchange editors are not eligible to apply.

Send applications to: **Robert Eng, Professor of History, University of Redlands, 1200 East Colton Avenue, PO Box 3080, Redlands, CA 92373-0999.**

Deadline for applications: July 15, 2008

17th Annual ASIANetwork Conference

March 13-15, 2009



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