
EASC Newsletter: April 2004

Spotlight On...

Hot Topics in East Asia

What International Track?

by Scott Kennedy

One of the most ubiquitous phrases spoken in China today is *yu guoji jiegui*. Literally “to link up with the international track,” the term is used in a variety of contexts to suggest that China has to make domestic practices conform to international standards. A Chinese private entrepreneur hard up for cash criticizes China’s banks for only lending to large state-owned behemoths, demanding that banks need to *yu guoji jiegui* so that anyone with a good investment idea can get a loan. Women walk into hair salons, fashion magazines under their arms, and spend a week’s salary having their hair made up like Britney Spears. Their defense: to be beautiful, you must *yu guoji jiegui*. Your white-gloved taxi driver greets you with a spotless cab and asks, “Where do you want to go?” in English! The Olympics are coming in 2008, he explains, and so his company told him he better *yu guoji jiegui* pronto. A Chinese man whispers to his friend over a cup of tea that China’s political system is backward and needs to *yu guoji jiegui* before there’s a revolution. And finally, China’s Premier Wen Jiabao, sprinkling the admonition throughout his report to the legislature, explains how government policies will make China wealthier, safer, and more just.

When one compares the China of 2004 to the China of 1974, it is hard to complain with this linguistic tool. China suffered catastrophe upon catastrophe in the Mao era, from the Great Leap Forward to the Cultural Revolution. At the same time, its East Asian neighbors took real great leaps forward, first with their economies and then with their political systems. Over the last quarter century China has made enormous strides by any measure, largely by adopting foreign

practices and norms in China.

On the other hand, the more the country leaves its Maoist era in the dust, the more the complexities and difficulties of joining the international track become apparent. This has nothing to do with China and much more to do with the world that lies beyond its walls.

In many areas of life around the globe, there is no one dominant or recognized best international standard. Although most Americans believe in free markets, the experience of Japan, South Korea, Taiwan in the 1960s and 1970s shows conclusively that government support (through finance, R&D, and protectionism) may help a country develop a variety of globally competitive industries, from steel to automobiles to consumer electronics. Healthcare and social safety net practices vary widely across the developed world.

In some cases, there are clear and worthy standards, but they are regularly violated by their American and European advocates, making them hypocrites. Due to pressure from the U.S. and Europe, trade and investment barriers in East Asia have come tumbling down. Oddly, though, despite hailing the benefits of open markets, the U.S. provides billions in subsidies to American cotton and corn farmers. The U.S. is also the leading user of “fair trade” laws, such as antidumping, to keep low-priced goods out of American markets. Most people think dumping means selling below cost, which would be unfair, but American (and international) law only require accusers to show that a product is sold in the U.S. for less than in its home market for a dumping charge to stick. Over the past two decades, Chinese firms have been the leading defendants in such cases. Not surprisingly, Chinese industry has begun to mimic its American counterparts by bringing its own antidumping cases against foreigners exporting to China.

There are some international standards that are inherently problematic and one would hope China would avoid. Over the past two decades, companies and governments around the world have increasingly raised money by issuing bonds. Credit rating agencies (CRAs) like Moody’s and Standard & Poor’s have emerged to provide ratings of bonds so that purchasers have a clear idea of the risks involved. While this seems like a worthy goal, in fact, these CRAs have been given a monopoly by the U.S. government to provide this “service.” These firms make huge profits, but there is little evidence their ratings provide useful information to investors, giving us all a false sense of security. As part of its plan to develop a bond market, China is in the midst of copying the American model, under the false assumption that its financial system will necessarily be made more efficient and immune to crisis by CRAs.

All of these examples are from economic affairs, but it would have been easy to draw from human rights and international security. Just to name one, the ‘war on terrorism’ has led to a greater violation of human rights in the U.S. and elsewhere (as the U.S. has looked the other way in order to gain allies), while the policy of preemption has created a lower threshold for justifying attacks against (potential) enemies.

Many Chinese recognize this complexity and criticize the U.S. and Europeans for their hypocrisy. Others go further and see genuine problems in international norms and practices. They caution that China must be more discerning and follow its own path. Sometimes this warning comes from Chinese officials, but more often it comes from critics of the regime who charge it too often caves into American and European pressure. One of the hottest books in China in the last decade was *China Can Say No* (*zhongguo keyi shuo bu*) which was modeled on the polemic, *The Japan That Can Say No*, which was modeled on *The France that Can Say No*.

These critics of *yu guoji jiegui* should not be brushed aside as mindless hardcore nationalists. While China has certainly benefited from utilizing many foreign practices, China's continuing problems do not all derive from not getting on track. Sometimes the track is hard to find or it takes one to a place that should be avoided. China has many choices of which direction it wants to go, not just forward or back.

In fact, the same is true for all countries and peoples.

Scott Kennedy, a political scientist in the East Asian Languages & Cultures and Political Science Departments, is editor of *China Cross Talk: The American Debate over China Policy since Normalization, A Reader* (Rowman & Littlefield, 2003), and author of *The Business of Lobbying in China* (Harvard University Press, forthcoming 2004).

EASC EVENTS

EALC Professors Participate in Panel with CNN Correspondent Rebecca MacKinnon

On Monday, March 29, Rebecca MacKinnon was the guest of EASC at a round table discussion on "The Role of Japan in the War on Terrorism." Formerly CNN's bureau chief in Beijing and more recently Tokyo, MacKinnon addressed a crowd of 100 at the Moot Court in the Law School, asserting that Japan is a missing link in current events programming in the United States. Since 9/11, world news outside the direct purview of the war on terrorism has been scarce in the U.S. visual media. MacKinnon said that Japan is in transition owing to the government's commitment of troops to the Iraqi war, precipitating a debate about whether the Japanese people are prepared to seek a direct role in world politics.

MacKinnon was joined by George Wilson, History & EALC professor emeritus, who acted as moderator, and Greg Kasza and Scott Kennedy of EALC & Political Science as well as Joseph Hoffmann of the Law School. Group discussion went on beyond the appointed hour, and the audience chipped in with challenging questions for MacKinnon.

The round table discussion was but one event during Ms. MacKinnon's busy visit to

Bloomington from March 28 until April 2, 2004. Her visit was a part of the East Asian Journalist series which is funded through the Undergraduate Initiative grant from the Freeman Foundation and which brings journalists with wide reporting experience in Asia to I.U. Bloomington each semester. Besides visiting several journalism classes, Ms. MacKinnon also spoke to Professor Scott Kennedy's Chinese Foreign Policy class and the class Human Rights and Social Movements taught by Professor Jeff Wasserstrom. She also had an informal talk with undergraduate students majoring in East Asian Studies.

Before becoming a Fellow at the Joan Shorenstein Center on the Press, Politics and Public Policy at Harvard University, Rebecca MacKinnon was CNN's Tokyo bureau chief and correspondent, responsible for the global news network's coverage of Japan. Besides covering events in Japan, she also covered Korea, Pakistan, and the Philippines, traveling frequently to North and South Korea to cover developments related to the North Korean nuclear standoff. Prior to going to the Tokyo bureau, MacKinnon served for more than three years as CNN's Beijing bureau chief, responsible for the network's coverage of China. She joined CNN in Beijing in 1992 as a producer, and began reporting on-air for CNN in 1996. MacKinnon has also been a Fulbright scholar in Taiwan, where she worked as a freelance journalist for a number of publications, including *Newsweek*.

Second EALC/School of Business Study Tour Visits Japan

With the help of the Freeman Foundation, EASC sponsored the second Business Study Tour to Japan during spring break. Under the guidance of professors Yasuko Watt (EALC) and Peggy Hite (BUS), twenty-seven I.U. Bloomington students in the Department of East Asian Languages and Cultures, the Liberal Arts and Management Program and the School of Business participated in the tour. Besides enjoying tourist-type activities such as shopping and museum visits, students also visited local business and government buildings. Professor Watt explains, "We added more activities this year. Among them were a visit to a Kabuki theater and a reception by Yomiuri Shinbun. A student group supported by Yomiuri Shinbun newspaper hosted a lunch party for us, and we also added a business visit to Nikko Citigroup. This continues to be an exciting way for students to experience Japan first-hand and put their acquired skills to work." Before going to Japan each student decided on a paper, and once they were in Japan, students were able to do research on their topics. You can read more about this program by looking at the April 2003 issue of the EASC newsletter.

EALC Holds End-of-the-Year Graduation Events

In celebration of the end of the academic year, the Department of East Asian Languages and Cultures (EALC) held a special honors theses presentation. Graduating seniors Lawton King and Aaron Rio presented their graduation theses and responded to questions by their colleagues, faculty and AIs on April 6th, 2004. Aaron's thesis is titled *The Vyaghri-Mahasattva or Hungry Tigress Jataka: The Transmission of Buddhist Pictorial Narrative from India to Japan,* and

Lawton's thesis is, "Good Cop, Bad Cop: Sino-Vatican Relations during the Communist Era."

On Wednesday, April 14th, EALC held the first ever senior lunch to honor its graduating seniors. Thirty-five faculty and students attended the catered, sit-down lunch, which was held on the second floor of the Faculty Club in the Indiana Memorial Union. Of the graduating seniors, thirteen students were on-campus and able to attend. Students shared their memories of EALC and I.U. and talked about their plans for life after graduation. "We were all pleasantly surprised and so honored that so many professors came to 'see us off,'" said senior Chrissy Stouder. "I am going to miss EALC!"

EALC and EASC will hold its annual Awards and Honors Reception on April 28.

Plays Introduce East Asia to the I.U. Bloomington Community

Kabuki

Students in Professor Sumie Jones' History of Japanese Theater and Drama class performed "The Love Suicides at Jordan River: An Almost Authentic Kabuki Play" on Monday, April 12. The play, about two ill-fated lovers, Osome and Hisamitsu includes all the characteristics of a typical kabuki play. Written, directed, and performed by students in the class, this play was the result of the class' intense study of the history and composition of Japanese kabuki plays.

Professor Jones explains how this project was born, "Over the years, I taught several times E473/E505, "History of Japanese Theatre and Drama" (for many years cross-listed with Theater and Drama) and once a Comparative Literature genre course, C311, "Drama." In each course, the students were always fascinated by kabuki, the popular theatre of early modern Japan, which is still flourishing. Students learn about forms and conventions through their readings and by watching great many performances on video, but I have felt that hands-on experience would stimulate their interest and solidify their knowledge. The timing for this project was great. This semester, particularly, I found E473/E505 to be just the right size and make-up for a performance. This group of students contained a great many real talents."

Director of the play, and Ph.D. student in Comparative Literature, Vanessa Nolan, illuminates the importance of this event. "The EASC and our other sponsors gave the students in Professor Jones' class a rare opportunity to 'learn by doing.' The production was a result of collaboration between students with different academic backgrounds and negotiation between kabuki and Western theater. We hope that our audience not only had a good time, but also learned something about kabuki theater from seeing the performance live in Bloomington. We also hope that we might set a precedent for future productions of this kind at I.U. or in the community."

Support for this endeavor came from the East Asian Studies Center, the Center for the Study of Global Change, the Department of Comparative Literature, and the Department of East Asian

Languages and Cultures.

Chinese Performance Night

On Saturday, April 17, the Chinese program at I.U. Bloomington resumed its tradition of holding a Chinese Performance Night. This year's performance was held at the Monroe County Public Library and included light refreshments before student performances which ran for 2 hours.

This annual event allows students to go beyond routine classroom learning and see the whole picture of their language-learning efforts. Students at all levels of Chinese ability performed skits, stories and songs. "This program is a chance for students to realize how much they have accomplished or can accomplish at different stages of their language study," explained Professor Liu.

This year the program included:

- A Trip to China (First year students)
- Beijing West Side (First year students)
- Hamlet (Second year students)
- The Quest For the Longevity Fruit (Third year students)
- Gaogui Laoshi Saves the Chinese Classics (First year students)
- Chinese Idols (Second and first year students)
- The Eccentric Behavior of Chinese Parents (First year students)
- What Is the Moral? (Third year students)
- Are There Bed Bugs in China? (Fourth year students)
- Ballad of the Chinese Studies Blues (Chinese AIs)

Workshops Educate Others about Japan and Korea

The eleven Indiana teachers from the 2002 Study Tour to Japan and Korea who created a CD-ROM of their East Asia lesson plans have been busy demonstrating those lesson plans to other educators in sessions around Indiana. Workshops were held at the Wabash Valley Education Center in West Lafayette, the Central Indiana Educational Service Center in Indianapolis, and the Indiana Council for the Social Studies Conference in Indianapolis. Workshop participants learned how to teach about Korean celadon pottery, *kamishibai*, the DMZ, and other topics. They also sampled Japanese food and received a copy of the lesson plan CD-ROM for use in their own classrooms.

One of the teacher participants, John Frank, of Center Grove High School, received the Governor's Award for Excellence in the Teaching of History 2004 based partly on the DMZ lesson plan he created for the CD-Rom. Frank was presented with a certificate and a \$1,000 award on February 28 at the annual meeting of the Indiana Association of Historians. The award

is sponsored by the Indiana Council for History Education, the Indiana Association of Historians and the Indiana Historical Society.

EASC to Offer Lifelong Learning Class

EASC is pleased to sponsor a Department of Continuing Studies Lifelong Learning class next fall. Last year EASC conducted two community enrichment classes by video distance learning (VDL) to Tell City and Vincennes. Several inquiries from the Bloomington community prompted the Center to offer a similar program here.

This six-week course, which will run from September 24-November 1, will be taught by Aiko MacPhail and will cover the language and culture of Japan. The class will include guest speakers on different topics and the opportunity for hands-on cultural experiences. Anyone who would like to learn more about Japan is encouraged to register for this fun, low-pressure class.

China Box Nears Completion

EASC outreach assistant Francis Tan has nearly completed the EASC's China Box, a chest full of items which teachers can use to enrich their instruction about China. Outreach coordinators Anne Prescott and Mary Hayes collected the items in February 2003 on their study tour preparation trip to China, and more items will be collected this summer during the study tour. Some of the contents are in response to teacher inquiries and interest. These include a Young Pioneers red scarf, a Mao pin, city maps, and a Chinese New Year's dragon puppet. Other items include games, a cassette of children's songs, a book, Chinese money, a calligraphy brush, elementary school Chinese character workbooks, and a DVD on Chinese tea. A complete list of the contents as well as information on borrowing the China Box will be available soon. If you would like to know more about how to borrow this box for your classroom, please contact Melissa Gross at 800.441.EASC.

New Exploratory Language Class a Success

When Hazelwood Middle School in New Albany, IN decided that they needed to expose their students to a variety of foreign languages, they called on the resources of IU's International Studies for Indiana Students (ISIS) program and the International Outreach Centers. The goal was to increase awareness among middle school students of the benefits of foreign language study, and to expose them to both commonly-taught and less-commonly-taught languages.

The resulting exploratory languages program used video distance learning (VDL) to link 7th grade Hazelwood students with language instructors in Swahili, Japanese, French and Spanish. The students had six one-hour classes for each language, plus introductory and wrap-up sessions. A graduate student in education, George Lee, was recruited to coordinate and structure the program, and I.U. International Outreach Centers provided the language instructors. Mikiko Kory

taught the Japanese program, and in addition to basic Japanese phrases, she included fun cultural activities such as games and how to eat with chopsticks. ISIS coordinator Kathleen Sobiech reported that, “The kids loved Mikiko’s classes. She really made them curious to learn more about her country. After the final class they were all ready to leave for Japan the next day.”

Although the Hazelwood program runs through May, plans are already underway to repeat it in coming years. A number of other Indiana middle and elementary schools have expressed interest in a similar year-long class at their schools.

WHAT TO READ...

Zen At War

**By Brian Victoria
(Weatherhill, 1997)**

For both dedicated practitioners and those with an interest less piously committed, one of the most initially attractive aspects of Buddhism must certainly be its emphasis on pacifism, enshrined in the axiomatic injunction in scriptures and commentaries alike to do no harm to other beings. Buddhism is, moreover, we are popularly made to understand, the only world religion in the name of which no crusading wars have been fought.

Yet against such images of Buddhism as uniquely unsullied by violence must be set Brian Victoria’s book *Zen at War*. In this volume, Victoria, himself a priest of the Japanese Soto Zen denomination and an instructor in the Department of Asian Languages and Cultures at the University of Auckland, New Zealand, has written a frank and devastating account of the intimate participation by Buddhists at all levels in Japan in the valorization and prosecution of the wars of that country during the modern period. Although in print now for several years, Victoria’s volume has not received the wide attention it deserves, especially at a time in which talk of new crusades and holy wars yet again dominates daily events around the world. This may be a disquieting book for those who seek in Buddhism an alternative to the messy and sometimes bloody histories of other world traditions. But in settling accounts and revealing the hidden record of the active intellectual and religious roles that Buddhists took in Japan’s wars, Victoria’s work should be widely read by historians, religious scholars, and political leaders, as well as by engaged lay readers who realize that today’s questions of war and peace make all the more acute the need to understand the social processes by which state violence is sanctioned.

“Almost to a man,” (p. 193) the leaders of the Buddhist religion in Japan threw their weight behind the effort to promote the war goals of Japanese governments from the time of the Meiji Wars against China and Russia through the conflagrations in China, Southeast Asia and finally

the home islands of Japan themselves during the 1930s and 1940s. Leading Buddhist priests and theorists during these decades articulated an increasingly bellicose platform of ideas that explained warfare and killing as “manifestations of Buddhist compassion” and argued that religion should “preserve the state and punish any country or person who dared interfere with its right of self-aggrandizement.” (x) From early in Japan’s modern history, often tortured rationales for “holy war” became mainstays of Buddhist writing on national events. Inoue Enryō, a well-known scholar-priest argued just before the inauguration of hostilities between Japan and Russia in 1904 that war in this case would be the “conduct of a bodhisattva seeking to save untold millions of souls throughout China and Korea from the jaws of death.” Here one is made to presume for a moment that killing is actually saving people from death, for, after all, Russia was “not only the enemy of [Japan],” but also “the enemy of the Buddha.” (29) Such formulations were ubiquitous, as is clear in the disturbing arguments of even D. T. Suzuki, revered in the U.S. as the popular face of the gentle religion of Zen. Suzuki wrote early in the last century that the Chinese were “unruly heathens” who needed to be punished “in the name of religion.” (x) Such perversions of doctrines of non-violence were systematized by the 1920s and 1930s into sophisticated philosophies of so-called Imperial Way Buddhism and dished out in generous portions by the Buddhist hierarchy to military leaders who found in them a convenient spiritual aesthetics by which killing and being killed could be made more palatable for the fighting man in the mud.

There were some Buddhists, of course, who did resist what they perceived as the state’s oppressions. Uchimura Gudō, although not a strict pacifist (he was arrested in 1910 for plotting to kill members of the imperial family), did attempt as a Soto Zen priest to resist the “leeches who suck the people’s blood,” among whose number he listed the emperor and landowners. (44) In the early 1930s, although few in number, such groups as the lay Youth League for Revitalizing Buddhism pushed for international cooperation abroad and social justice at home, but its leader, Senō Girō was arrested in 1936 and broken after five months of police interrogation. By the end of that decade those who bore witness to social violence and the senselessness of jingoistic spiritualism were overwhelmed by institutional forces that saw a natural unity between the ideal of Zen selflessness and unquestioning submission to what the various arms of the state called the will of the emperor. The crushing of the Youth League ended all organized Buddhist resistance to Japanese war policies.

The centrality of nationalism in Japanese public life was not so particularly different from the experiences of other imperializing powers across the globe. Nor, too, as can be seen in the celebration by noted Christian pacifist Uchimura Kanzō of the 1894-95 Sino-Japanese conflict as a “righteous war,” were Zen Buddhists in Japan alone in their jingoistic support of the nation’s military and colonial policies. At the same time, the ideas of Imperial Way Buddhism and “soldier Zen” by which Buddhist leaders and the rank-and-file priesthood worked to wed their religion to nationalist goals certainly seem to set the record of institutionalized Buddhism apart. While some among the contemporary leadership of Japanese Zen have begun squarely to face this history, Victoria’s careful book shows how much remains to be done to understand the close relations between Zen and war. And his warning that the idea of a unity between Zen and the

sword can still be found in contemporary Japan--and even in the versions of Zen that have “settled into their new home in the West,” (129)--underscores the often pernicious tenacity of older discourses that we might presume to have been long-ago dismantled. *Reviewed by Scott O’Bryan*

PROFILES

What a Difference a Day Makes

On June 4, 1989, a day after returning to the U.S. from China, Gardner Bovingdon turned to the front page the newspaper to see the news of Tiananmen Square splashed across the front page. “It was devastating ... and it left no doubt in my mind that I was going to spend the rest of my life studying China,” Professor Bovingdon recalls. He had visited Tiananmen Square on June 2nd on his way home from a year as an English teacher at Dalian University of Technology through the Princeton in Asia Program. He remembers sensing a strange mixture of dogged determination and resignation in the students who remained in the square.

His journey through Tiananmen Square to the discovery of his passion for China was, like so many others, indirect and in some ways unexpected. “I went to Princeton as a pre-med student,” Bovingdon laughs. “I was a math geek in high school. I was big into the Rubik’s Cube and spent a lot of time on the computers in the basement of my high school.... I hadn’t traveled or thought much about the world. But then in college, I suffered an attack of ‘the questions.’” Those “questions” led him to an interest in Buddhism and soon he found himself more interested in classes on topics such as religion and politics in the third world than in his pre-med courses. His junior year of college, he decided to take time off and went by himself to Nepal to study Zen Buddhism. “It was an extremely interesting but frustrating experience because I knew that I wasn’t learning the language,” he says.

Even after returning to Princeton to complete his undergraduate studies, however, he did not focus on language. Instead he became interested in the relationship between religion and politics, and in Marxism. He wrote his undergraduate thesis on Marx’s theory of history, focusing on how Marx used historical explanations to defend his political program. Inspired by a class on Chinese politics that he had taken before going to Nepal, Bovingdon decided that he wanted to go to China after graduation. He set out for China with the Princeton in Asia Program in the hopes of seeing “Marxism in action.”

At Dalian University of Technology, Professor Bovingdon taught English to students in the MBA program. His students were extremely bright and came to the program with real-life experience, so he found himself learning as much from them as they did from him. “Teaching at D.U.T. confirmed my interest in teaching. I loved being in the classroom.” Beginning the study of

Chinese also unleashed his passion for learning languages, an enthusiasm he has not lost since.

By mid-April 1989, he noticed changes on campus. “There were big posters everywhere commemorating the death of Hu Yaobang. This was the beginning of the 1989 student movement, and over the next two months, my students and others would march in the streets, stage group discussions on campus, and send representatives to Beijing to take part in the larger movement. It was an extremely exciting time,” Bovingdon recalls.

Another notable experience during his time in Dalian was his silent exchanges with a young man who was dressed like many other students but had blue eyes and brown hair. “I would see this student all over campus. He always had a soccer ball, and we would nod shyly to each other, as if we understood one another. It wasn’t until years later, when I began to study Xinjiang formally, that I realized that he had been one of the few Uyghur students on campus at the time.”

Professor Bovingdon applied to graduate school in the U.S. and began his Ph.D. work at Cornell in the fall of 1990. He went to Cornell to study Chinese politics and hoping to take a class or two from Benedict Anderson, who eventually became a member of his dissertation committee. Interested in studying nationalism “from the periphery,” Bovingdon decided to study Xinjiang, where he eventually spent about 20 months doing research. Despite the challenges of doing research there, he was able to collect the data he needed and write a dissertation on nationalism and identity politics, which he defended in September 2001.

Professor Bovingdon came to Indiana University in the fall of 2003 to take what he calls his dream job. “When I.U. advertised a position in Xinjiang studies, it was as if some unseen act of nature had occurred. What an unbelievable stroke of luck!” Maybe he is lucky, or maybe he just happened to be at the right place at the right time. Whatever the case, the stars have aligned to bring him to Indiana University as a strong addition to the Department of Central Eurasian Studies where he has taught courses on the politics and history of the Xinjiang, the writings of foreign travelers visiting the region, and the politics of identity in China and Inner Asia. He looks forward to years of working with students who share his passion for Xinjiang, identity politics, and historiography. *Written by Susan W. Furukawa*

Making the Connection

To the casual observer, there is little common ground between economics and the Chinese language, but don’t tell that to business professor Rick Harbaugh. The author of *Chinese Characters: A Genealogy and Dictionary* and the webmaster for Zhongwen.com, a webpage that is a godsend to any student of Chinese, Professor Harbaugh has always been able to find a connection between his two passions, Chinese and economics.

After graduating with a degree in economics from the University of Pennsylvania, Professor

Harbaugh went to China to teach English for a year at Jilin University in the old capital of Manchukuo. While working, he studied Chinese on the side, and at the end of his year as a teacher, he took a letter of recommendation from his Chinese tutor and went to Dalian where he began knocking on doors in an attempt to find a university where he could study Chinese. He finally convinced the Northeastern Economics and Finance University to take him on as a student, and he studied there for three months. “I was their first international student studying Chinese, and now they have an entire program of Chinese study.”

Professor Harbaugh returned to the U.S. to continue his study of economics at the University of Pittsburgh. There he met a classmate from Taiwan who introduced him to a professor who arranged for him to visit the National University of Taiwan. “I had only intended to go for a semester, but when I registered for classes, I simply signed up for the courses that the guy in front of me took since I could barely read the course bulletin. That’s how I ended up spending three years in the Master’s course for economics! Considering how haphazard I was about it, I was very lucky. Most of what I learned about economics, I learned there.”

In 1992, after doing research on mixed property rights, Professor Harbaugh received his M.A. from National Taiwan University. While he was in Taiwan, he supported himself by filing economic reports for Wharton Economic Forecasting Associates on the economic situations in China, Taiwan, and Hong Kong. He also kept busy working on what would become *Chinese Characters: A Genealogy and Dictionary*. “The dictionary came about somewhat indirectly. To procrastinate from my Master’s thesis, I started to create a little video game based on the connections between characters. I began to suspect that the connections were far stronger than I had been taught, so I wrote a program to track the etymologies in trees that linked together the characters. When I ran the program I was very shocked to see that all the parts of the 4,000 characters that I entered arose from just 200 etymological trees. I decided that to make these trees useful it would be best to make them part of a dictionary. Of course, I had no idea how long it would take.”

After completing his Ph.D. at the University of Pittsburgh, Professor Harbaugh spent time teaching at Yale and the Claremont Colleges before coming to Indiana University as a visiting professor last year. He was hired by the Business School at I.U. Bloomington in March.

Zhongwen.com was born in 1996 while he was still at Pittsburgh. Harbaugh explains, “The printed dictionary still wasn’t finished because of typesetting problems, so I locked myself away for a weekend and ended up with the first version of this website. It gets about 10,000 visitors a day at an average of 15 to 20 minutes a visitor. That means that people are spending one million hours a year utilizing my site.”

Professor Harbaugh’s current research focuses on “signaling games.” He looks at how people show off and engage in costly behavior in order to express their high status in society. “These signaling games are a surprisingly central part of economic theory now. Economics used to

assume that efficient behavior would always prevail, but now we have nice models of how people or corporations will behave wastefully to try to prove themselves or try to hide their shortcomings.” Professor Harbaugh sees a link between economics and Chinese, too. “People often ask me ‘Why are Chinese characters so difficult?’ I think that this is partly an example of signaling. The difficulty of learning Chinese allowed affluent, educated people to distinguish themselves from their less fortunate compatriots, much as fancy clothes show off wealth. Of course, giving people a chance to show off can be a good idea too. Making everyone wear Mao suits in China might have saved some money but didn’t work in the long-run. And I’m not convinced that character simplification did much to increase literacy.”

In his teaching as well, Professor Harbaugh maintains his two abiding interests. This year, he has taught the classes, Chinese Economy in Transition and The Digital Economy. Next year he looks forward to working together with Scott Kennedy to create a set of classes on Chinese economics.

Written by Susan W. Furukawa

Faculty Notes

Sumie Jones (EALC/Comp. Lit.) authored a paper titled, “Miegakuresuru Genda: Nanshoku Bungaku to Kyokai” (Gender Seen and Unseen: Male Homoeroticism at the Borders), for *Rikkyo University Japan Studies Center Annual*, No. 2, March 2003. She is the co-editor of *Japanese Rare Books in the Library of Congress* (Tokyo: Yagi Shoten, 2003). She also continues to work on the NEH project. In May, she will begin working with the co-editors to plan volume one (the last volume to be edited) of the anthology of Edo and Meiji literature. Professor Jones presented a paper titled “Toward a Gentle Castration: Matsuura Rieko’s Progress Beyond Gender,” at the conference, “Women’s Sexualities: Historical, Interdisciplinary, and International Perspectives,” at Indiana University in November 2003. In March 2004, she acted as discussant for the panel, “Transcultural History of Food and Eating,” at the annual meeting of the Association for Asian Studies in San Diego. For the up-coming congress of the International Comparative Literature Association in August 2004 in Hong Kong, she has co-organized a workshop on literary translation, which consists of 5 panels and a concluding session. She will chair one of the panels and will present a paper, “Against Translation: The Rise of Hermeneutics in Early Modern Japan,” in another.

Scott O’Bryan (EALC/Hist) presented the paper, “Public Economists and the Environmental Movement in Japan: The Club of Rome, Population, and the Fetish of GNP,” at the Annual Conference of the American Society for Environmental History, which met in Victoria, British Columbia, March 31-April 3.

Richard Rubinger (EALC) has written a chapter on “Meiji Education” will be included in the revised edition of *Sources of Japanese Tradition* to be published at the end of this year. Jurgis Elisonas also has a chapter in that revised edition.

Natsuko Tsujimura (EALC/Linguistics) was invited to give the talk, “Re-examining the Linguistic Relevance of Mimetics,” at University of Auckland, New Zealand, on March 17, 2004. She also presented a paper titled “The Linguistic Relevance of Mimetics and Its Pedagogical Implication” at the Fourth International Conference on Practical Linguistics of Japanese held at San Francisco State University on April 3-4. She was awarded a Japan-United States Friendship Commission grant through the Northeast Asia Council of the Association for Asian Studies. This grant will enable her to conduct her ongoing research to investigate the linguistic relevance of mimetics in Japanese.

Steven Raymer (School of Journalism) co-organized a 90-minute videoconference for his J414 International Newsgathering class on Wednesday, February 18. The students were able to talk with 15 Chinese journalists in Beijing. Raymer co-organized the event along with the U.S. Embassy in Beijing. For more information look at the following website: <http://www.journalism.indiana.edu/news/030304beijing/index.html>

Yasuko Ito Watt (EALC) was invited to present a talk on “ Training Teaching Assistants in a Large University” at the meeting of the Professional Development Special Interest Group of the Association of Teachers of Japanese, which was held at the University of California, San Diego, on March 5, 2004 in conjunction with the annual meeting of the Association for Asian Studies.

STUDENT & ALUMNI NOTES

Hyokyung Choi (Ph.D. student, Japanese) has won a Japan Foundation fellowship to conduct research at the University of Tokyo in Japan for 14 months starting this summer. She will also go to Korea during the fellowship term.

Terry Clark (senior, EALC & History) received a Freeman Asia grant to study Chinese at the Center for Chinese Language and Culture at National Taiwan Normal University in Taipei. He will be there for 3 months this summer. Terry has also been president of China House this past academic year.

Lawton King (senior, EALC) presented his honors thesis “Good Cop, Bad Cop: Sino-Vatican Relations during the Communist Era” on April 6th on the I.U. Bloomington campus.

Stephen Kory (EALC) has been selected as the Graduate and Professional Student Organization representative for the East Asian Languages and Cultures graduate students for 2004-05.

James Malenkos (B.A., EALC, Biochemistry & Religious Studies) was recently accepted to

study at the Inter-University Center for Japanese Studies in Yokohama starting next fall. He was awarded a Blakemore fellowship to study there.

Todd Munson (Ph.D. candidate, Japanese) has accepted a tenure-track position in the Department of History at Randolph-Macon College in Ashland, VA, beginning in the fall of 2004. Also, Todd's article titled "The Strange Case of 'Fisher v. Rickerby:' Press, Scandal, and Satire in Treaty-Port Japan" will appear in the forthcoming issue of *Asian Cultural Studies* (Vol. 30; March 2004).

Joanne Quimby (Ph.D. student, Japanese), who is working on her dissertation at Ritsumeikan University in Kyoto under a Japan Foundation fellowship this academic year, has been granted a Fulbright-Hayes fellowship to continue her research for the year 2004-05.

Aaron Rio (senior, EALC) presented his honors thesis "The Vyaghri-Mahasattva or Hungry Tigress Jataka: The Transmission of Buddhist Pictorial Narrative from India to Japan" on April 6th on the I.U. Bloomington campus. Aaron will go to Japan this summer as a participant in the JET program.

Jeeyoung Shin (Ph. D. candidate, Communication and Culture with a minor in East Asian Studies) will be presenting a paper titled 'New Korean Cinema and Cultural Identity' at the 54th Annual Conference of the International Communication Association to be held May 27-31 in New Orleans. She has been awarded an EASC Graduate Student Travel Grant for her participation in the conference. Her essay "Globalization and New Korean Cinema" will be printed in the book *New Korean Cinema*, co-edited by Chi-Yun Shin and Julian Stringer and published by Edinburgh University Press (2004, forthcoming).

Kyoim Yun (Ph.D. student, Folklore and Ethnomusicology) gave a presentation titled "Selling Shamanism on the Global Tourist Market" at the AAS meeting in San Diego in March. Travel was partially funded by a graduate student travel grant from the EASC.

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