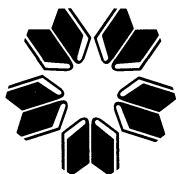


THE
INTERNATIONALIZATION
OF SCHOLARSHIP
AND
SCHOLARLY SOCIETIES



American Council of Learned Societies

ACLS OCCASIONAL PAPER, No. 28

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Introduction

Scholarly communities are becoming international in scale, not just local or national. Scholars in all fields can today find colleagues across the globe. The end of the cold war, with the consequent relaxation of some long-standing barriers to travel, access and collegueship, is one change that has helped this along. A second involves rapid advances in electronic scholarly communication which make possible the inexpensive, quick and reliable sharing of ideas, texts, and now even sound and visual images across very great distances. In many disciplines of the humanities and social sciences, new scholarly perspectives (post-modernism, cultural studies) are also encouraging exchanges across national borders.

On November 11-13, 1994, with support from the Andrew W. Mellon Foundation, the American Council of Learned Societies held a retreat to consider issues arising from this "Internationalization of Scholarship." One hundred and ten people gathered at the Westfields International Conference Center outside Washington, D.C. to take stock of recent developments and to chart an agenda for the future. We explored together the extent and shape of this transformation, the likely future developments, and the opportunities and problems which have been created for scholars and for learned societies. We also sought to identify issues for further consideration by ACLS, by its member learned societies, and by public and private organizations which support scholarship in the humanities and social sciences. A summary of the Retreat has been published in the Winter/Spring 1995 *ACLS Newsletter*.

In advance of the meeting, each learned society was asked to prepare an essay on the internationalization of its activities and on the internationalization of scholarship in its area. Gathered here are 15 of these essays, chosen to give a representative sense of the ways in which internationalization has proceeded in the humanities and humanistic social sciences. We have chosen the essays with a view to exhibiting the diversity among them. Essays from the other member learned societies are available on request from ACLS.

Among the 15 represented there is considerable variety in size, date of founding, articulated mission with regard to scholars in other countries, and magnitude and scope of the international activities undertaken. A few were founded as international societies (particularly some of the younger societies), some as North American (largely embracing the U.S. and Canada), but most were founded to gather together scholars in the United States in a particular field. Whatever the

original intentions, most of the learned societies now have a significant percentage or number of members residing outside the United States, and most now have important activities that reach beyond the United States.

A catalog of all the specific international undertakings mentioned in these essays would make quite a lengthy list, but it is worth outlining some of the major kinds of activities mentioned in these essays:

- facilitating attendance by foreign scholars at annual meetings in the United States;
- holding international meetings, conferences and symposia;
- participating in the activities of an international learned society as one of several national learned societies;
- sponsoring exchanges and lecture tours to the United States by foreign scholars;
- encouraging submissions by foreign scholars to journals published in the United States;
- appointing foreign scholars to journals' editorial boards;
- preparing scholarly resource materials (bibliographies, indexes, etc.) for scholars around the world;
- donating journals to foreign universities which could not otherwise afford them;
- disseminating professional news and information about scholarly resources via the Internet;
- calling attention to encroachments on academic freedom in various parts of the world;
- preparing curriculum materials in cooperation with scholars in other countries.

In short, the learned societies are now reaching to perform, in one way or another, almost every regular activity of a learned society on an international scale.

The main focus of most of the essays is on the internationalization of the activities of the learned societies, but there is also suggestive discussion of the internationalization of scholarship itself: how the disciplines themselves are being transformed in becoming international communities. More than just political or geographical boundaries are being crossed. Subfields within some disciplines are becoming less parochial or ethnocentric, alternative perspectives that have grown up in different national scholarly communities are now confronting one another in fruitful exchange, the boundaries between disciplines are becoming more porous, and some entirely new fields of study are taking

shape. This collection of essays is in no way an adequate accounting of the important changes in scholarship that are being facilitated by increased contact among scholars from different countries, but they do provide some glimpses of the important transformations that are taking place.

By its very nature, scholarship tends to reach across national boundaries. International aspirations come relatively comfortably to learned societies. But the practical obstacles are substantial; the difficulties lie in moving from aspiration to accomplishment. In recent years, both technological and political developments have made international activities easier to undertake and more successful, but it is also worth noting some of the many organizations which have assisted the learned societies in becoming more international by contributing encouragement, organizational assistance, money, and advice. United Nations agencies (UNESCO), U.S. government agencies and programs (U.S. Information Agency, Fulbright Program, National Endowment for the Humanities, National Science Foundation), foundations (Abe, Ford, German-Marshall, Huang Hsing, Luce, Mellon, Pew, Rockefeller, Soros), and organizations facilitating research and scholarship (the ACLS-SSRC Joint Area Committees, Council for International Exchange of Scholars, Committee for Scholarly Communication with China, Institute of International Education, International Research & Exchanges Board, the Council of Overseas Research Centers) are all mentioned gratefully in these essays, and this is certainly not a complete accounting.

From its very beginnings, the American Council of Learned Societies has sought to connect scholars and scholarship in the United States to scholars and scholarship abroad. These essays testify that we are in the midst of a very rapid increase in the scope and nature of international activity on the part of our member learned societies, and we remain committed to this goal.

American Council of Learned Societies

Steven C. Wheatley
Director, ACLS American Studies Program
and Vietnam Fulbright Program,
with contributions from other members of the ACLS staff

The founding purpose of the ACLS was to represent American scholarship in international fora. After World War I, an invitation to join the Union Académique Internationale (UAI) was presented to historian J. Franklin Jameson of the Library of Congress. While most members of the UAI were academies composed of selected individuals, Jameson felt that such organization was “incompatible with our democratic ethos.” He proposed instead that the United States be represented by a federation of learned societies. The ACLS was thus first organized in 1919 and formally incorporated in 1924.

Soon thereafter, the ACLS began to promote the development in the United States of China studies, Japan studies, and Slavic studies on the assumption that sophisticated humanistic scholarship required such knowledge. During World War II and in the decades that followed, the Council became active in other area studies and in the advancement of academic exchanges.

I. Goals

Risking oversimplification, we can identify several crucial goals of ACLS international activities:

Supporting the International Academic Cause

The Council’s international work is, at base, a recognition of the ideal that knowledge and scholarship are not bounded by political and cultural borders and are inherently transnational. We have proceeded from the assumption that the internationalization of the scope of scholarship is valuable in itself: we cannot understand our own culture except in relation to others. Furthermore, we believe that the growth and strengthening of the global academy can only accelerate the advancement of knowledge in all fields. The international presence of the ACLS gives voice to principles of academic freedom, the integrity of scholarship, and the open community of knowledge.

Adherence to this principle also carries the positive obligation to advocate for international scholarship and to promote more international perspectives among American scholars by drawing attention to scholarly issues related to foreign cultures and societies and by creating opportunities for American scholars to collaborate with scholars from abroad. We also try to support the vitality of scholarly institutions abroad, and we encourage U.S. private foundations to support their work.

Providing Opportunities for American Scholars

“Provide opportunities” most easily and quickly translates into providing funds. As a mediating re-grant agency, we have taken on this role in a number of fields, the most obvious example being the work of the ACLS/SSRC joint area committees. Scholarship in area studies often requires special support to maintain and extend complex skills, to travel to distant collections and research sites, and to consult with colleagues in other countries. Support is equally essential, but less easily obtained, for international activity which runs across a range of disciplines. The Travel Grant program and the German-American Commission on Collaborative Research are Council programs in the latter category. The intermittent success we have had in funding these broad programs underlines this difficulty.

Within the American academic community, the Council seeks support for lines of research otherwise neglected or marginalized in academia. Current examples are the field development work of the joint committees and the International Predissertation Fellowship Program.

Apart from funding, the Council’s role has been to provide scholars with institutional and juridical space in which to conduct their work. Money alone was not sufficient to effect research in and exchanges with the USSR and China. Mechanisms such as the International Research & Exchanges Board (IREX) and the Committee for Scholarly Communication with China (CSCC) were necessary to negotiate with Stalinist bureaucracies research possibilities for American scholars. We hope that the Vietnam Fulbright Program will provide similar opportunities. Similarly, the U.S.-Canada-Mexico dialogue and the Hong Kong American Studies Center look toward developing infrastructures for intensified international collaboration. The ACLS works with the Council of American Overseas Research Centers (CAORC) to assure facilities and research access for American scholars at different locations around the world.

Insulating Scholarship from Politics

We need to advance academic principles by practical work as well as

by advocacy. Our strategic position as a mediating agency is again important in this connection. The design of establishing ACLS and three colleague agencies as the Conference Board of Associated Research Councils to be the governing authority for the domestic administration of the senior Fulbright program separates academic peer review and grant administration from direct government administration by the United States Information Agency. On an international scale, programs such as IREX, the CSCC, and the Vietnam Fulbright Program allow for academic exchange and research contact in advance of diplomatic relations or in the face of political hostility between states.

Serving Our Constituent Societies

International activity requires resources and contacts that some of our individual societies may not have. The Council is thus in a position to provide societies with an international reach. Current examples include the journals exchange project and the Travel Grant program.

II. Activities

Since 1919, the Council has worked toward these goals along several broad lines of activity:

Representation

As the recognized representative of scholarship in general and humanistic scholarship in particular, the Council represents that constituency in international organizations and in American groups dedicated to international activities. The Union Académique Internationale is the oldest example of this representative function; the most recent would be the Council's participation in the establishment of the German-American Academic Council. Other examples include the Council's participation in the Conference Board of Associated Research Councils, the tripartite sponsorship of the CSCC, and observer status at the European Science Foundation.

Academic Exchange

Academic exchange is one of the basic building blocks of international academic activity. Most public funds for international scholarly work are dedicated to academic exchange, a plastic term covering extended overseas visits for training, research, and teaching, whether through one-way travel or a two-way exchange of scholars between countries. The

Council's goal in this arena has been to see that academic exchange is indeed academic, that the decisions are made on the basis of carefully organized peer review, and that exchanges are administered with an eye to the scholarly possibilities inherent in the task. Our signal work in this arena is the sponsorship of the Council for International Exchange of Scholars (CIES). Other exchange programs include those administered by the CSCC, the exchanges administered in New York (the American Studies Program, the Vietnam Fulbright Program, the German-American Commission on Collaborative Research), and those administered cooperatively with SSRC (the Abe Fellowship Program, the International Predissertation Fellowship Program).

Research Planning

The joint committees and several other projects, such as our work on constitutionalism, provide uniquely valuable opportunities for outstanding multidisciplinary and international groups of scholars to collaborate over time to address important scholarly issues. Essentially, these activities try to identify intellectual, organizational and logistical problems facing scholars in their fields and to attempt to solve those problems. The projects also try to identify new or otherwise important intellectual problems and encourage scholars to pursue them. The joint committees spend considerable time trying to review and evaluate the state of their fields. On this basis, they try, on the one hand, to identify research priorities worthy of support and, on the other hand, to organize projects concerned with matters such as the availability of research material, translations, language training, publications, and teaching.

Scholarly Communication

The Council also works to develop and extend means of scholarly communication to underserved areas of the world. Examples of this activity are the Sub-Saharan journals donation project, the Hanoi American Studies Reading Room, and the *Manual for International Book and Journal Donations*.

III. Strengths

What specific strengths does the Council bring to its international activities?

Accountability

The ACLS is accountable in two senses: accountable to the wider

academic community for the programmatic content of its work and administratively accountable so that funders have confidence in the effective management of programs.

Prestige

The reputation of the Council as a whole, our contacts developed from past programs, and our ability to assemble leading scholars (as in the constitutionalism projects) all contribute to our standing in this field.

Interdisciplinarity

The Council's position as the broadest interdisciplinary organization in American scholarship makes it a natural setting for much international academic work. At the end of the twentieth century, much scholarly research is transcending the disciplinary boundaries developed at the century's beginning. This is especially the case in foreign studies, as almost all international scholarly work is minimally interdisciplinary in that it often requires command of at least one, possibly quite arcane, foreign language as well as an understanding of linguistically contained cultural frameworks. At the same time, international work depends on contacts with foreign scholarly milieus organized along different disciplinary lines than those reflected in American scholarship. Therefore, the necessity of frankly interdisciplinary research organizations is more and more apparent. Once thought exotic, the work done by joint committees and similar groups is now the life's blood of many fields.

Flexibility

While ACLS represents a sizable national constituency, its administration is relatively small. This size is, in most cases, an asset. We are able to respond to opportunities and manage programs with a minimum of bureaucracy and with a consistent focus on maintaining high academic quality. We are also able to work effectively with other organizations (as we do in most of our international programs). Indeed, this cooperation is essential if we are to remain small and flexible.

IV. Problems

Lopsided Geography

Most of the Council's current international programs deal with Europe or East Asia. Other areas of the world have been represented only occasionally, such as in the comparative constitutionalism project and

the journals distribution project. The preferences and enthusiasms of funders and limits on staff time are the primary causes of this situation. This fact also reflects the cumulative effect of work in these areas where contacts and reputation tend to develop further programs and opportunities. Finally, the division of the joint committees between ACLS and SSRC has some bearing on the development of programs outside the work of the committees, strictly considered.

Competition with Other Organizations

While cooperation with other organizations is one of the key elements of ACLS international activity, competition for funds is also an unfortunate fact. In a general sense, all non-profit organizations compete against each other in the philanthropic marketplace. Competition in the international arena, however, is more schematized and apparent. Since funders often define their interests geographically as well as programmatically, the number of potential donors for any given activity is small. At the same time, the possible donee organizations with the interest and capacity to administer international programs in any one area are few and mutually known. Finally, the practice of putting out most international programs for competitive bid is increasing in the federal government.

While this competitive process may be on the whole salutary, it does pose difficulties for an organization committed to cooperation with other agencies. A colleague agency in one area may become a competitor in another. This disjunction is of course manageable (even logical) in the abstract, but can lead to conflict and misunderstanding at personal and practical levels.

Foreign Entanglements

In its international work, ACLS receives support from foreign governments and cooperates with foreign governments, some of whom are not always in public favor. While the staff is rigorous in seeing that the principles articulated above are the sole focus of its cooperation, there is a potential for misunderstanding here as well.

Latin American Studies Association

Reid Reading
Executive Director, LASA

Introduction

The Latin American Studies Association (LASA) was established to foster the concerns of all scholars interested in Latin American Studies; to encourage more effective training, teaching, and research in connection with such studies; and to provide a forum for dealing with matters of common interest to the scholarly professions and to individuals concerned with Latin American studies.

It is, of course, not difficult to see that an area studies association with these kinds of objectives is (or should be), by its very nature, international, since expertise in the area comes from abroad as well as within the borders of the United States. This is increasingly the case for Latin America, as a recent LASA president noted in a recent document produced for a LASA planning committee:

A large proportion of the knowledge about Latin America produced by scholars in the early 1960s was produced by U.S. citizens working in U.S. universities. This has changed. It is impossible to work productively in any area of Latin American studies without depending to a large and increasing degree on the scholarly output of Latin Americans and other non-U.S. citizens and institutions. . . .

[. . .] The fact that LASA can no longer hold a successful international congress without the substantial participation of specialists from Latin America is just one sign of the times. What just a few years ago might have been viewed by some as a form of intellectual foreign assistance (a trip to a LASA congress for a Latin American scholar) is now a quite different phenomenon—it is a reflection of Latin American scholarship.

But it is not easy to *bring in line with these realities* an organization founded in, and based in, the United States, or in any one single country, for that matter. To attempt to become truly international, or even partly so, produces many challenges, not the least of which is to create the necessary resources for doing so.

Current Programs and Strategies for Creating and Maintaining the International Connection

LASA has traveled several different paths to become as internationalized as it is. While we are not yet totally satisfied with the present state of affairs, we have made progress. Space limitations do not allow for more than a brief mention of a few of the areas in which we have made progress and a few strategies we have used.

Internationalizing the Membership

At this writing, LASA had 3,382 members, with final membership for the Association expected to surpass 3,450 (a record year). Of these members, 795, or 23 percent, resided abroad. Of the residents abroad, 534 (16 percent of the total membership) resided in Latin America. While there are a few U.S. researchers in residence abroad, an estimated 95 percent of LASA members with foreign addresses are in permanent residence there. We do not have data on the number of foreign-born permanent or temporary U.S. residents who are 1994 members, but they are numerous.

The countries represented most strongly in LASA are: Mexico, 190; Japan, 127; Brazil, 72; (Puerto Rico, 66); Canada, 58; Argentina, 56; and Venezuela, 26.

In large part, it is U.S. scholars doing research abroad who introduce their foreign colleagues to LASA, and they in turn acquaint other colleagues in their countries with the Association. We intend to intensify our efforts to recruit international members and institutions in 1995.

Membership fees are subsidized for Latin Americans, which is especially helpful in countries with scarce or expensive dollars. Members abroad can purchase UNESCO coupons in their own currencies. LASA converts these coupons to dollars.

Involvement in International Congresses (held every 18 months)

LASA congresses are huge affairs, in proportion to the size of the membership. LASA registered 2,225 (paying) attendees in our March 1994 meeting, held in Atlanta, Georgia. There were 449 panels, workshops, plenaries, and meetings over a three-day period, with 27 simultaneous panel or workshop sessions in four two-hour periods during each of the three days. Official participants numbered 1,827, of which 44 percent were women.

Among other strategies for maximizing international participation in our international congresses is the inclusion of international scholars on

the 16-member program committee. This helped produce the formal participation of 656 scholars from 44 countries in 1994. The international participation rate of 36 percent of the total number of panelists signifies that international representation in the meetings is 50 percent higher than in the Association membership itself.

LASA expends a great deal of energy in raising travel funds for foreign participants. In 1994, LASA was able to support the travel of more than 120 participants from Latin America, 31 of whom also stayed on to lecture or do research at U.S. institutions after the meeting. However, because LASA is able to support only a small number of Latin American applicants for travel funds, one of the central driving forces behind LASA's newly initiated capital campaign is to provide funding for the many highly qualified scholars who are unable to contribute to and benefit from LASA's international gatherings.

Involvement in Task Forces

LASA has 14 Task Forces and Working Groups. Some of them, including the Task Force on Women in Latin American Studies, the Task Force on Higher Education in Latin America, and the Task Force on Scholarly Relations with Cuba, have received major grants to carry on their work. The latter has been particularly successful, with five, ten-member working groups meeting alternately in the United States and Cuba.

The Task Forces are truly international, with many scholars from abroad serving as chairs and co-chairs. Here again, the rate of participation of foreign academics in LASA Task Forces is twice the proportion of their membership in the Association as a whole.

Involvement as Board (Executive Council) Members

LASA has six voting Board members, each of who serve three-year terms, in addition to the president, past president, and vice-president. For several years, the Nominating Committee slate has included, in the six candidates, at least two from abroad. Members vote for three of the six. Presently, two of the six voting Board members are from (and in) foreign countries—one from Chile, the other from Mexico. A third member has just taken a position abroad.

Meetings Abroad

In 1983, LASA held its first international congress out of the United States—in Mexico City. While not the largest in terms of number of panels, it was one of the most highly attended.

An international congress scheduled for September 1989 in San Juan, Puerto Rico, was visited by Hurricane Hugo three days before it was scheduled to begin. But that's another (and a big) story. We turned the meeting around to Miami six weeks later, but our international intentions were good.

LASA held its June 1993 Board (Executive Council) meeting in Havana, Cuba, and the Executive Director has been instructed by the EC to develop a proposal for a major LASA congress at a Latin American site for the Spring of 1997.

Finally, we are currently considering, and an interested foundation is enthusiastic about supporting, smaller LASA "thematic" meetings every 18 months, between the larger congresses, in Latin America. The first one could focus on a theme such as the environment and sustainable development.

Recognition of Foreign Scholars

LASA's Kalman Silvert Award recognizes senior members of the profession who have made a distinguished lifetime contribution to the study of Latin America. In 1991, the Silvert award was presented to a Mexican scholar, Víctor Urquidi. Professor Urquidi is an economist, and a still active emeritus professor at the Colegio de México, in Mexico City. In 1994 this honor was bestowed on Osvaldo Sunkel, a renowned Chilean scholar who has authored several books and articles on development, planning, inflation, international relations, economic history, and the environment.

Also in 1991 the LASA Executive Council approved the creation of the "Premio Iberoamericano." The award is presented at each of LASA's international congresses to the outstanding book on Latin America in the social sciences or the humanities published in Portuguese or Spanish in any country. (LASA has a separate award—The Bryce Wood Book Award—for books published in English.)

LASA also confers a Media Award, given to "recognize long-term journalistic contributions to analysis and public debate about Latin America in the United States, as well as for breakthrough investigative reporting." In 1994, for the first time, a Latin American category was created. In that category an entire publication, *Caretas*, of Lima, Peru, was the winner. The journal was recognized for its courageous choice of subject matter, its ability to clarify controversial subject matter, and the general excellence of *Caretas* journalists.

The Resources Problem

Internationalizing is expensive. In order to achieve the level of participation from scholars in our area of world interest, LASA heavily subsidizes Latin American and Caribbean scholars by keeping their membership fee as low as 25 percent of the highest paying regular (i.e., U.S.-based and other foreign) members.

LASA also pays all travel expenses for the Board; the president, vice-president, and immediate past president; and three *ex officio* Board members, who meet every nine months. All expenses are paid for Silvert Award winners, and Premio winners, in addition to Bryce Wood Book Award and Media Award winners. The money “competes” with other monies needed for our international meetings, e.g., for travel for the large program committee and staff, and the secretariat staff. We look forward to a highly successful capital campaign that will endow the Association with the resources to award more travel and fellowship funding as well as several other dimensions of its international activities.

Conclusion

In its quarter decade, LASA has made considerable strides in its efforts to become a genuinely international association. Without this effort we could not make a claim to genuinely represent the discipline. Some of what we have attempted is sketched out in these pages.

Middle East Studies Association

Anne H. Betteridge
Executive Director, MESA

The Middle East Studies Association of North America is inevitably and intentionally international in its scope and activities. The understanding of which activities constitute appropriate international involvements has changed over time, as have the possibilities for realizing them.

Background

The Middle East Studies Association was founded in 1966 to provide an academic association for scholars who study the Middle East and North Africa, particularly since the advent of Islam. MESA self-consciously set itself apart from the American Oriental Society, where the modern Middle East was not of great interest to most members. Too, MESA has its more venerable fellow area studies association, the Association for Asian Studies, to thank for rejecting MESA's application for affiliated status. That and the encouragement of the Middle East Institute and the ACLS/SSRC Joint Committee on the Near and Middle East led to the Association's organizational meeting.

Since its founding, the Association has represented both Canada and the United States; three of the 51 founding fellows were located in Canada. MESA occasionally holds its annual meeting in Canada, and members resident in Canada are active in the Association. MESA is encouraging the formation of a MESA-related group to which members resident in Canada can belong. Through the new group MESA members in Canada will be able to respond to uniquely Canadian issues in higher education and legislation, as they affect area studies in general, and the study of the Middle East in particular.

Membership

Criteria for MESA membership affirmed in 1969 Board meeting minutes stress the importance of contact with the Middle East. The criteria for fellowship in the Association were a Ph.D. in Middle East studies, teaching courses in Middle East studies, publishing in the field and, interestingly, travel in the Middle East. The definition of membership has since become more inclusive. Now fellows of the Association must qualify in at least one of the following three ways: have a Ph.D. related to Middle East studies, have taught in Middle East studies, or have made

a scholarly contribution to Middle East studies.

Although the large majority of MESA's members live in North America, 14 percent of that majority were born elsewhere. The group is overwhelmingly Middle Eastern in origin, with 72 percent from the Middle East, 15 percent from Europe, 4 percent from South Asia, and the rest from other areas, including the Far East, Africa, and Southeast Asia. Sixteen percent of MESA's total membership resides in countries outside North America. Of these, 50 percent live in Europe and 41 percent in the Middle East, with the balance divided among other regions. Consideration of the birthplace of MESA members resident abroad yields a slightly different picture. Not counting those born in the United States and Canada, 46 percent of those resident outside North America were born in the Middle East, 41 percent in Europe, 5 percent in the Far East, and the remaining 8 percent elsewhere.

International Journal of Middle East Studies

The *International Journal of Middle East Studies* has been international in character from its beginning in 1967. One-third of the members of the first *IJMES* editorial board were scholars at universities outside North America. Over the years the editors of *IJMES* have taken care to maintain an international editorial board, and to solicit manuscripts from abroad. Six members of the current 19-member editorial board reside abroad, four in Europe and two in the Middle East.

Members of the British Institute for Middle East Studies may subscribe to the journal at reduced rates.

The journal is distributed through the East and Central Europe Journal Donation project, with the assistance of Cambridge University Press, the publisher.

Visiting Scholars

Insofar as resources and contacts have allowed, MESA has invited visiting scholars regularly over the years, asking them to make presentations at the annual meeting, and organizing brief lecture tours for them. A grant from the Ford Foundation made such visits possible in 1973 through 1979, when funds were used to bring five or six leading scholars and intellectuals from the Middle East to the United States and Canada each year for periods of three to six weeks. An invitation to participate in the program in 1975 notes that MESA "is particularly interested in encouraging the international exchange of ideas and knowledge." In 1986, MESA instituted the Visiting Scholar in the Humanities program; each year MESA funds the visit of a scholar selected by the Board to make a

presentation at the annual meeting, and to go on a two-week lecture tour. MESA members are invited to make suggestions regarding those who should be invited; these are reviewed by the Committee on Visiting Scholars, which in turn presents its recommendations to the Board.

The Ford Foundation funded a tour to China in 1991 by six prominent members of MESA to inform the development of Chinese institutions focusing on the Middle East, help facilitate institutional linkages, and to encourage intellectual exchange on topics related to the contemporary Middle East. In 1992, the Ford Foundation made possible the MESA annual meeting attendance of two scholars from Beijing.

Since 1991 many Fulbright scholars from the Middle East who are in the United States and who have research interests in Middle East studies have attended MESA's annual meetings at Fulbright expense.

Most recently, a grant from the Ford Foundation has made possible the sponsorship of special panels at the 1993 and 1994 annual meetings. Panelists are invited from Arab countries not well represented at the annual meeting, and to address topics less often broached. The participation of junior scholars, women, and those who have seldom, if ever, had the opportunity to travel to the United States is particularly encouraged. The grant also provides funds for book purchase by the visitors, and for the purchase of books to be donated to a library in the visiting scholars' home country. MESA assists with the purchase and shipping of books. Whenever possible, a librarian or curator is invited to be part of the visiting group. Contact with a prominent librarian from a Middle Eastern country assists MESA members interested in doing research there. The librarian's contact with librarian members of MESA and the purchase of new books for a collection abroad extends the program's effects. MESA offers a year's membership in the Association to the scholars for the year following their visits.

In 1993, four Sudanese scholars were invited to speak about issues of women's health; the national archivist of Sudan also visited the United States under the 1993 program. In 1994, five Syrian scholars participated in a panel entitled "From Towns to Cities: Issues of Preservation and Development." Plans for 1994 included the donation of books to the Assad Library in Damascus. Experience with the program has been encouraging. The scholars and their presentations have been received warmly, and have generated a level of enthusiasm that does not attend more conventional visits.

An unfortunate experience with the illness of a visiting scholar in 1993 has prompted MESA to arrange health insurance for all visitors; we encourage other societies to make similar arrangements, and can share information about the plan used.

Committee on Academic Freedom

The Middle East Studies Association is non-political, and is careful to maintain that status in its work. Over the years individual MESA members have sponsored resolutions at annual meetings to address issues of academic freedom in the United States and overseas. MESA's Ethics Committee deals with such issues in North America, but until 1990 there was no mechanism by which MESA could respond regularly to such matters abroad. In 1990 MESA's Board of Directors established a Committee on Academic Freedom to monitor infringements of academic freedom in the Middle East. In a supplement to the August 1990 *MESA Newsletter*, Ann Lesch, the committee's first chair, wrote that the committee

reflects the Board's concern for the rights of academic colleagues in the Middle East and North Africa. It underlines the Board's belief that, as scholars engaged in research in the region, MESA members bear a responsibility toward their counterparts and should speak out when the latter's ability to speak, teach or conduct research is impaired or denied.

Letters written by committee members are based on carefully documented information, verified with the assistance of various human rights organizations, and sent by the Secretariat. Amnesty International, Human Rights Watch, and the Science and Human Rights Program of the American Association for the Advancement of Science have been particularly helpful. From October 1993 to September 1994, the committee sent 11 letters, addressing issues of academic freedom in Bahrain, Egypt, Israel, Iran, Saudi Arabia, Syria, Tunisia, and Yemen. Text of the letters is included regularly in the *MESA Newsletter*. The letters occasionally prompt responses from governments, and we sometimes learn that situations referred to in the letters have changed for the better.

As a result of the committee's efforts, MESA is understood as an organization that is a member of an international community, and as one concerned for the welfare of colleagues abroad. The work of the committee is time-consuming, but very rewarding. It is the only work done by MESA to date that has generated a great deal of positive response from both members and non-members, and no negative reactions. MESA has prepared a packet of materials that introduces the work of the committee, and provides a model for other associations.

Involvement with Other Associations

In 1989 the National Council of Area Studies Associations (NCASA) was

formed to allow major area studies associations in the United States to gather regularly to share information, and to work together on matters of common interest. Member associations are the African Studies Association, the American Association for the Advancement of Slavic Studies, the Association for Asian Studies, the Latin American Studies Association, and MESA—all members of ACLS. ACLS meetings provide two opportunities a year for NCASA to convene. Extraordinary meetings are held to work on special projects as need be.

NCASA member organizations' shared interest in domestic aspects of area studies scholarship resulted in a joint research project and report, *Prospects for Faculty in Area Studies*, in 1991. NCASA is also concerned with furthering international cooperation among area studies scholars. Through NCASA, member associations have begun to increase contacts and explore possibilities for cooperation with counterpart organizations abroad. In 1993, a meeting with Canadian area studies organizations was held in Quebec. As a North American organization, MESA includes Canada within its purview. A Canadian MESA member attended the Quebec City meeting to represent the concerns and views of MESA's members there. The experience provided the impetus for the formation of a group of MESA members in Canada. At the Quebec City meeting we learned of the recent formation of the Canadian Council of Area Studies Learned Societies (CCASLS), an NCASA-like group in Canada. Middle East studies representatives had not been included, in part because there was no Middle East studies organization based in Canada. The formation of a constituent group of MESA members resident in Canada should redress that situation. In 1994, NCASA representatives met with Marcia Rivera, Executive Secretary and CEO of the Consejo Latinoamericano de Ciencias Sociales (CLACSO)—a federation and network of 119 social science research institutes in Latin America. The meeting afforded an opportunity to learn about the very different organization of area studies and academic organizations in Latin America, and to ponder ways in which U.S.-based area studies associations might work with them. In 1995 NCASA and American Studies Association representatives will travel to Japan to meet with area studies organization directors and scholars. The visit will be organized around a conference to consider the role of area studies in addressing global issues, and will include meetings with counterpart area studies associations to investigate possibilities for future collaboration.

MESA's affiliated associations include a wide variety of groups specializing in Middle East studies scholarship; many of these have extensive links with colleagues and institutions abroad. The Association's institutional members include a number of academic and philanthropic

institutions based in or with strong ties to the Middle East.

There is no international organization of Middle East studies as such. The International Union for Oriental and Asian Studies will sponsor the 35th International Congress of Asian and North Studies (sic) in Budapest in 1997, and has written to suggest that MESA organize one or more panels.

Changes in the Field of Middle East Studies

Middle East studies is international by definition, and so cannot be said to have become more international in character. However, the ways in which Middle East studies is international have altered. The presence of a larger proportion of scholars of Middle Eastern background in various fields and of growing Middle Eastern populations in North America have influenced the practice of Middle East studies. The fact that publications may be read critically by knowledgeable people from the region contributes to an enhanced sense of accountability among Western scholars and enriches professional exchanges.

Research questions asked alter according to current intellectual trends, noteworthy political events, and, to some extent, the availability of funding for particular topics. Truly international issues are explored more frequently now than in the past. Researchers focus less often on situations or cultural expressions in single communities, and research that crosses disciplinary and national boundaries has become more common. Greater interest in Islam, fostered both by larger Muslim populations in the United States and by current events, has encouraged the investigation of Islam as practiced in the Middle East and other areas. Earlier studies of Islam emphasized textual traditions; these remain important subjects of study, but are now complemented by work on historical and social contexts. New interdisciplinary work on Islam is flourishing, as exemplified by a 1992 round table and 1993 publication on *Islam, Democracy, the State and the West*, sponsored by the World and Islam Studies Enterprise, and an October 1994 conference at SUNY Binghamton on "The American Muslim Community, The American Legal System, and Islamic Law." Interest in comparative issues is also evident in political science, where studies of democratization in Islamic countries and of the nature of civil society in the Middle East are underway.

Interdisciplinary research on the Middle East is burgeoning, and is reflected in rich scholarship in areas such as women's studies, studies of immigration, and media arts. Here, as elsewhere, questions of cross-cultural influence and the world economy figure importantly. The flowering of Middle East women's studies is affected by an increasing

number of women students and Middle Eastern women in the field. An encouraging amount of interdisciplinary poaching is occurring with, for example, anthropological methods used in the study of Arabic poetry, and approaches drawn from social history applied to the study of novels.

The region encompassed by Middle East studies is being redefined. The new independence of Central Asian states has drawn attention to the importance of training in the regional languages and culture, bringing Middle East studies into an area where it had not previously been very active. The American Institute for Pakistan Studies recently became one of MESA's affiliated organizations. The MESA annual meeting is seen as a venue where studies of Islam will find an interested audience.

Increasing numbers of Middle Eastern students who plan to return to their home countries now study for undergraduate and advanced degrees in the United States. This cannot help but shape scholarship as it develops in the United States and as it is practiced and taught abroad. In a particularly striking example, a study of the 1990 MESA membership revealed that just over half the MESA member graduate students of sociology were non-U.S. citizens. This reflects the "thrust to indigenization" described by Georges Sabagh and Iman Ghazalla in their article on Arab sociology in the 1986 *Annual Review of Sociology*.

The nature of populations of Middle Eastern scholars in the United States is to some extent dependent upon political events. For example, of the MESA membership resident in the United States but born in the Middle East, the largest national group (29 percent of the total) is from Iran. The large number of Iranian scholars now in the United States is a result of the Islamic Revolution of 1979 and subsequent events. While it may be difficult for a Western scholar to do research on drama in Iran now, Iranian film and television programs have been studied in Los Angeles. New learned societies and other academic and philanthropic institutions have been organized by Iranian scholars, and contribute importantly to the field of Iranian studies in the United States. Similar developments can be traced in the history of scholarship in other regions within Middle Eastern studies.

For scholars of Middle East studies, the challenge is not to become more international in outlook, but to do international scholarship ever better across national and conceptual boundaries. The challenge is twofold: to train Middle East studies scholars who possess the requisite cultural and linguistic background to do fine-grained research, and to bring those skills and disciplinary expertise to the study of issues compelling to a broadly based academic audience.

American Association for the Advancement of Slavic Studies

Dorothy Atkinson
Executive Director, AAASS

Communications Technology

Modern advances in communication technology have helped enormously to strengthen ties among national organizations of scholars in Slavic studies around the globe. To take just one highly visible example, the newsletter of the International Council for Central and East European Studies (ICCEES) used to be produced at various European universities. The publication was then shipped to all of the member organizations of ICCEES, and distributed by each of those national organizations to their own members. In our case, the newsletters arrived by slow freight, several months after publication. We had to deal with customs brokers, and arrange for delivery of the cartons to our office. Then we would mail out the newsletters individually to our members. By that time it was old news at high cost.

Now we get the text electronically from the editor, and print and distribute it as part of our own newsletter (as a discrete insert on colored paper to maintain its separate identity). The information is timely, and the cost (which is deducted from our annual dues) is far lower.

The new technology has made it possible to break out of the Eurocentrism that previously marked the "International" organization. The recently appointed editor and editorial office of ICCEES are now at the University of Melbourne in Australia, while Finland houses the administrative office.

Interregional Organizational Linkages

The AAASS currently has over 400 individual foreign members and about the same number of additional foreign subscribers (primarily libraries) to our quarterly journal, the *Slavic Review*. Approximately a third of the foreign members and a tenth of foreign subscribers are Canadian; the next largest group is of Germans, and the rest are scattered around the globe. Due to the political history of the area (and to more recent factors discussed below), relatively few of our foreign members/subscribers are from the area we study, i.e., from Eastern Europe or from the countries of the former Soviet Union.

In an effort to strengthen contacts with scholars in our field who work in non-European regions of the globe, the AAASS has held several of its annual meetings over the past decade at sites chosen specifically to encourage the attendance of foreign colleagues. Our most successful meetings in this respect were held in Honolulu, and led to a significant level of participation on the part of Slavists from all over the Asian Pacific region. Our contacts through ICCSEES with area studies associations in the region facilitated our ability to disseminate information about our meetings and to issue invitations.

However, a meeting held in Miami to help create ties with Latin American colleagues proved less rewarding. We were able to obtain funds to assist scholars south of the border with travel expenses, but we had great difficulty locating appropriate candidates. The lack of comparable area studies organizations (there are none from Latin America in ICCEES) made it necessary to contact identifiable scholars individually; and the problems encountered in attempting to use postal, phone, and fax facilities were formidable.

National Council of Area Studies Associations

The National Council of Area Studies Associations, organized by the AAASS in 1987, has pursued a similar approach in reaching out to foreign colleagues. NCASA (which includes the African Studies Association, the American Association for the Advancement of Slavic Studies, the Association of Asian Studies, the Latin American Studies Association, and the Middle East Studies Association) has held meetings with scholarly counterparts over the past several years in Canada and in Latin America. It is currently planning to convene another such conference in Japan next spring.

On the whole these meetings have been highly useful in acquainting the participants about the work being done by their foreign colleagues and in establishing channels for ongoing communication and collaboration. Mechanisms that have been employed for this purpose include joint memberships and/or subscriptions, courtesy registration rates, and similar incentives to encourage closer interactions. The endeavor has been most fruitful where area studies associations already exist in the region; networking without nets is awkward at best. But one result of the NCASA meetings has been to provide an impetus for the organization of similar councils abroad.

Relations with the Area We Study

The "internationalization of knowledge" has a special dimension for

learned societies focused on international or area studies. There is a considerable difference between the pursuit of disciplinary studies across national and geographical boundaries, and multidisciplinary studies of a specific area or region of the globe, particularly when “internationalization” involves contacts with scholarly organizations within that area. The peculiarities of the situation are complicated in the case of Slavic studies by the radical changes—political, social, economic, cultural, and institutional—sweeping over the area of Eastern Europe and the former Soviet Union in recent years.

There is a tremendous and quite new diversity to be dealt with. Opportunities for scholarly collaboration are very different in, say, the Czech Republic and Tajikistan. There are new “sub-areas” demanding attention and countless subsets of each of these, all posing new challenges to our scholars as well as to theirs. Where once we had specialists on Yugoslavia, now we need expertise (and language competence) on Albanians, Bosnians, Croatians, Macedonians, Serbs, Slovenes, etc. Where once we studied the U.S.S.R. (and Russian), we now confront 15 Newly Independent States with their own variants of linguistic imperialism. Former students of the old monolith are now obliged to delve into the detritus of its disintegration.

It has never been easy to pursue on-site research in the area: lack of access to sources, rude living conditions, official xenophobia, all made such work a test of character. But recent developments created new and exhilarating prospects. Archives have been opening up, problems with visas are minimal, scholars in the area meet with visiting foreigners openly and speak freely. It is much easier for such scholars to publish abroad, and our own journal, the *Slavic Review*, has published a number of articles contributed from the area. Nowadays you can (for a price) make photocopies and get through customs with them, find food and necessities in the shops, choose your own (very pricey) hotel — or even stay with friends.

Yet the opening of the area to our scholars, exciting as it is, has not been an unmixed blessing. It has become physically dangerous to work in some places. Yugoslavia is off limits. In Moscow, crime in the streets, taxi muggings and murders, insecurity of person and property are new challenges faced by visiting as well as resident scholars. (Our newsletter just published a piece on self-defense submitted by a recently returned researcher.)

The current state of affairs affects the prospects for collaboration in many ways. The history of one of our own Association’s collaborative projects is a good illustration. A few years ago we were able to take advantage of the liberalizing climate of *glasnost* under Gorbachev to

work out an agreement with an institute in the Soviet Academy of Sciences to produce a directory of scholars working in institutes of the SAS and specializing in Slavic studies.

Information on Soviet scholars has always been hard or impossible to find. There were no generally available phone books (not to mention the lack of phones), no up-to-date directories of those working in universities or research institutes. So our modest project was a breakthrough of sorts. The staff of the Soviet institute was to collect and compile the information; we were to edit, publish, and distribute it.

But no sooner had the work begun than the Soviet Union fell apart, as did relations between the central Russian Academy of Sciences and the former branch Academies of the other republics. We were obliged to limit the scope of the directory to Russian institutes, hoping to include the other states in a later stage of the project. The Russian section was completed; but the rest of the project remains on hold.

A great deal has been put on hold during this period of massive institutional change, but a whole host of new relationships has developed between individual schools and consortia in the United States and academic (or academically oriented) structures in the Newly Independent States. Some of these relationships will probably not survive long, but they are providing new opportunities for contacts and exchanges.

The AAASS is not directly involved in exchange programs, but organizations such as IREX and the Joint Committees on Eastern Europe (ACLS) and on the Soviet Successor States (SSRC) are playing an important part in helping to promote and facilitate cooperation between the American community of Slavic specialists and their counterparts within the area itself.

As opportunities have emerged for new types of work in and for the benefit of the area (e.g., social programs, business training and management, the practical work of restructuring governments, privatization, the installation of communications systems, etc.), and as public and private funds have flowed into such needed programs, the sources of funding for traditional research and scholarship have been shrinking. It is both paradoxical and frustrating that this should occur just when access to the area and its scholarly resources is more open to foreigners than ever before.

Meanwhile, the collapse of the budgets of formerly state-funded academic institutions *within* the area of the former Soviet bloc, has crippled their ability to support their own scholars. As the political barriers to the purchase of foreign literature disappeared, so did the funds available for such purchase. The few area libraries with subscriptions to our journal are finding them difficult to continue; and exchange

arrangements with foreign institutions in general have faded as exchangeable domestic publications become harder to acquire. Paradox strikes there as well as here: scholars within the area are no longer prevented on political grounds from reading foreign publications or becoming members of learned societies abroad. But they can afford to do neither.

External aid, such as that provided by the Soros Foundation, has typically addressed needs in education by creating new institutions and agencies rather than by propping up old structures. As a result, administrators, faculty, and researchers throughout the area are looking for (and obliged to look for) new sources of income; and visiting foreign scholars are often viewed in a new light as potential sources of revenue. Thanks to need-driven academic enterprise, foreign scholars can get help today with anything from finding a room near the metro, to recondit archival research.

All sorts of new schools, new programs and new agencies offer instruction, collaboration, or information/communication services. The impossibility of screening the credentials of such groups, or the legitimacy of purportedly academic programs, has created an unfamiliar set of problems. The AAASS has put together a check list of questions that we advise students to consider before signing up for any program of study in the area, but the generic advice at present is: *caveat emptor*.

On the brighter side, the crystallization of new forms that we see in the area includes the emergence of some new learned societies that are in the process of reaching out for international contacts. ICCEES has received a number of requests from such bodies, seeking recognition and affiliation. Just as it is difficult to assess the credentials of the new schools, it is proving difficult in some cases to determine which of these new organizations truly represents which scholarly community and in what area. The recent redefinition of political boundaries has complicated the delimitation of organizational boundaries, shifting them from the former "All-Union" parameters to new *national* lines.

So perhaps the most interesting point about the internationalization of knowledge in our field is that it is proceeding on the basis of a new *nationalization* of knowledge. Hegel and Marx may be out. But the dialectic is alive and flourishing in Slavic studies.

Association for the Advancement of Baltic Studies

Valters Nollendorfs
Academic Executive Director, AABS

The Association for the Advancement of Baltic Studies was founded in 1968 and is international by name, membership, and subject matter. Though most of its membership (two-thirds) lives in the United States, its members can be found in many parts of the world, primarily in Canada, Western Europe, Australia, Japan, and the Baltic states. However, because Soviet rule in the Baltic states ended only in 1991, membership there is still small and scholarly activities are still limited.

To encourage the active participation of its far-flung members, two national committees have been established by the respective constituencies: the Canadian Committee, whose activities are centered in Toronto and include the organization of lectures and annual symposia, and the Australasian Committee, whose seat is in Australia and whose activities include the organization of annual conferences.

The aims of the organization can be summarized as follows:

The AABS promotes scholarly and related pedagogical activities dealing with the past and present of the area and inhabitants of the three Baltic countries, Estonia, Latvia, and Lithuania. These activities include the study of social, political, economic, and cultural life of the inhabitants, their ancestors, and their descendants; the study of the natural and [hu]man-made environment and its changes in time; and the study of the relationships of the area with other geographic areas and their inhabitants. (*Journal of Baltic Studies* 11 [1980]: 284)

The biannual conferences of the AABS, held in even-numbered years, have reflected these broad interests. They have focused over the years not only on topics concerning the three Baltic nations, but also on Baltic relations with Scandinavia and other European countries, and on ethnic minorities in the Baltic. The conferences attract participants from various parts of the world and are truly international in nature. The most recent conferences were: the 13th Conference on Baltic Studies, "Terra Baltica," at the University of Toronto, Canada, in June, 1992, and the 14th Conference on Baltic Studies, "Independence and Identity in the Baltic States," at the University of Illinois at Chicago in June, 1994. The next conference will take place in Boston in 1996.

The Association's quarterly publications, the *Journal of Baltic Studies*

and the *Baltic Studies Newsletter* (formerly *AABS Newsletter*), are provided to the membership and have additional subscribers on all continents. The *Baltic Studies Newsletter* has become one of the most important sources of information about the academic situation in the Baltic states, academic events, exchanges, and grant opportunities. The AABS also publishes occasional volumes of scholarly studies and subsidizes the publication of important studies in the field of Baltic studies.

The AABS cooperates closely with two related scholarly organizations in Europe, the Baltische Historische Kommission (BHK), which is headquartered in Goettingen, Germany, and the Baltic Institute in Scandinavia, located in Stockholm. The former has annual conferences. The AABS and the BHK cooperated closely in co-sponsoring a series of specialized conferences in the late 1970s and the 1980s, all of which resulted in major publications. The Baltic Institute in Scandinavia used to have biannual conferences in odd-numbered years. These have been restructured into European Baltic Studies Conferences which will take place in various European centers of learning, beginning with Riga, Latvia in 1995.

In addition to these, the AABS maintains close contacts with centers of academic learning and research in North America and Europe. Unfortunately, there are only a few academic programs and institutes dedicated specifically to Baltic studies anywhere, including the Baltic states themselves. The most notable of these are in Sweden (University of Stockholm) and Germany (University of Muenster). Most of the academic Baltic studies outside the Baltic are carried out in the context of East European or Scandinavian studies, oftentimes by scholars for whom these studies are a disciplinary avocation. There are more centers devoted to disparate Estonian, Latvian, and Lithuanian studies, both in the Baltic and outside.

Since the renewed independence of the Baltic states, the AABS has devoted increased attention to developing its activities there. These include:

- A colloquium which the AABS organized in Latvia in 1991 to bring together a number of Baltic counterparts for a discussion of the concept and practice of Baltic studies.
- The Baltic Academic Center (BAC) in Riga. Established as a joint venture with IREX in 1991, it was the first U.S. non-governmental representation for the Baltic states. Its IREX representation provides information and advice about IREX's fellowship and grant programs, distributes and collects applications, and conducts special seminars and symposia. The AABS representation is concerned primarily with the

development of an organizational basis and broader issues of academic reform and development, especially as they concern the humanities and the social sciences. Among its activities, the AABS has (a) organized and supported lectures and symposia concerning the academic situation in the West, especially in the United States, grant writing, academic funding, etc.; (b) provided local logistical support for U.S. institutions, scholars, and graduate students doing research in the Baltic states; (c) provided information and assistance for institutions, scholars, and graduate students about possibilities of study in the Baltic states; (d) supported membership activities; (e) carried out liaison work with institutions, organizations, and colleagues in the Baltic states; and (f) prepared an extensive current directory of academic institutions, which is now in press. A broader program is currently in the planning and implementation stages and will include support for U.S. study programs and academic development projects in the Baltic states, especially in various humanities disciplines.

The attempts to develop a broad organizational base for the AABS in the Baltic states have faced various obstacles which are worth analyzing in order to help scholarly societies which plan to establish contacts and working relationships with colleagues and institutions in the Baltic states or other East and Central European countries which for more than half a century have been subjected to similar ideological indoctrination. These include:

- *Vestiges of Soviet academic organization.* Although the old Soviet academies have by and large been dissolved and transformed, and universities are undergoing slow change, Soviet residues still linger in academic structures and in the minds of academic colleagues. Thus in many an instance, course titles have changed but the content and methodologies have not. Academic titles and privileges carry more weight than actual knowledge. Ideas of professionalism and professional standards are new and hard to establish in societies which have, at least for the time being, placed education at the end of their lists of priorities. Institutional rather than professional allegiances prevail. Scholarly societies as we know them have not yet evolved in the individual disciplines, making multidisciplinary organizational efforts, such as those of the AABS, all the more difficult.

- *Problems of perceived functions, practical approaches, and scholarly methodologies.* The 1991 colloquium on Baltic studies in Latvia revealed the great gap between the approaches to scholarly organization and methodologies in the West and those in the Baltic states. The long Soviet-enforced isolation from Western colleagues in humanities and social science disciplines is one reason for the gap. Western disciplinary and

area studies methods and interests do not coincide, at least, not as yet, with those of our counterpart colleagues in the Baltic states. Narrow disciplinary and national concerns instead of comparative questions dominate in many fields, including literature, folklore, the arts, history, political science, etc. Such perceptions hinder the development of scholarly societies such as the AABS, which attempts to bridge disciplines as well as nationalities.

- *Problems of academic reform and faculty development.* Academic reform is painfully slow and the faculties are aging. To some extent change is impeded by factors described above. Many faculty members are unwilling or unable to adopt new methodologies and content. Old structures, privileges, and mentalities block the introduction of new approaches and the renewal of faculties. The absence of professional organizations makes the adoption and maintenance of high professional standards difficult. To an even greater extent change is impeded by the overall economic situation and governmental economic priorities, which are not placed on education. Academic infrastructure cannot be kept up, let alone brought up to modern standards. That includes the physical plant, libraries, laboratories, office and classroom equipment. Because of low academic salaries, younger scholars who know Western languages and have been educated in the West find better opportunities in the private sector.

- *Problems of communication.* Russian is no longer used as a *lingua franca* in the Baltic states, but the knowledge of English or German—the languages used by the AABS—is spotty at best, especially among humanists. As a result, many Baltic scholars are disadvantaged in their attempts to participate in the scholarly methodological discourses of the West, including participation in conferences and publication. Use of electronic media is limited by the dearth of equipment and lack of computer literacy. With few exceptions, access to computers is still basically restricted to computer and informatics specialists. Knowledge of electronic communication and information retrieval technologies is especially low among humanists and social scientists.

The methodological and organizational integration of Baltic scholarship into the Western scholarly community will be a long process. Under current circumstances it may take one to two generations. The process can be expedited and enhanced if disciplinary scholarly societies help to establish and support counterpart societies in the Baltic states, preferably on an area-wide rather than just a national basis.

The AABS stands ready to cooperate with and provide assistance to its fellow U.S. scholarly organizations which want to establish professional contacts with colleagues, institutions, and emerging scholarly groups in the Baltic states and/or to formulate professional exchange, assistance, and development programs.

American Historical Association

*Sandria B. Freitag, Executive Director, AHA,
with Robert Townsend and Vernan Horn*

Not surprisingly, the institutional history of the American Historical Association over the last century mirrors to a large extent intellectual developments in the practice of the discipline. We could probably argue that, in the early decades, this reflection was largely unconscious; today we are quite deliberately reshaping our institutional activities to reflect new theoretical and methodological breakthroughs that alter the way historians work. In the contemporary global context, with strong transnational flows of cultural products (including historical interpretation), these changes by definition involve international activity—some systematic and institutional, some ad hoc and intellectual.

As an organization with its roots in the German model of historical scholarship, the American Historical Association has a long tradition of international involvement. The Association was founded out of the American Social Science Association in 1884, as a new group of “professional” historians trained in German universities rejected the “amateur” scholars in the ASSA. The Association’s principal purpose was to establish high professional standards for historical training and research. Nevertheless, as one might expect in a country without a graduate faculty in history, over half of those attending the Association’s formative meeting were not professionally trained.

However, over the next decade several historical faculties were established, all based on the German model of historical scholarship and training, and by 1900 American universities had granted over 200 Ph.D.s. Significant recognition of the German intellectual model was signaled by the induction of the German historian Leopold von Ranke as an honorary member of the Association in 1886. Von Ranke represented, historiographically, the “professional” and “scientific” approach desired by American scholars, in which the historian conducted an “objective” analysis of primary source texts. This reliance on texts created by a ruling elite naturally led to the creation of a political narrative focused on publicly exercised power—a focus not inconsistent with the analytical emphases exercised by other disciplines of the time.

In 1890, the Association drew upon another international model, the British Historical Manuscripts Commission, to press for the collection and cataloging of governmental documents, an effort that would ultimately result in the National Archives. From its early years, then, the AHA

exhibited a characteristic still dominant in its institutional character: it amalgamated methodological and theoretical approaches (deemed “rigorous” by the discipline) with issues related to the public-oriented side of practicing history, including document preservation and editing as well as public education regarding the past.

Leaders of the Association also followed an international model of publications, such as the German *Historische Zeitschrift* and *English Historical Review*, when they founded the *American Historical Review* as the premier journal of the profession in 1895 (the *Review* was only loosely affiliated with the Association for its first three years). From its inception, the *Review* reflected the wide diversity of interests of historians in America. Then and now, over half of the *Review’s* articles treat the history of areas outside the United States.

With the new century, the members and leadership of the Association slowly moved from a position of dependence upon European models to active involvement in shaping a new kind of American historiography that would take its place in the international arena. Always, this historiography moved beyond an American subject matter, though it continued to be preoccupied with the West. Beginning in 1903, the Association began to recognize original scholarly research on European history through its Herbert Baxter Adams Prize. Subsequently, the Association has added 10 other prizes to recognize significant research and publications by U.S. scholars on history outside the United States. These prizes include, for instance, the John K. Fairbank Prize for East Asian history, the Premio del Rey Prize in the field of early Spanish or Hispanic history, and the Wesley-Logan Prize for an outstanding book on the African diaspora.

Since the selection of von Ranke, the Association has recognized over 100 foreign scholars from Europe, Asia, and Africa with honorary foreign memberships. The Association’s membership long included a significant number of foreign scholars as members, usually numbering between one and five percent of the membership in non-war years. And the Association’s annual meeting program typically includes between 25 and 50 foreign scholars addressing a wide variety of historical topics.

The Association’s longest international involvement has been with the International Historical Congresses and the International Conference of Historical Sciences that grew out of them. After the First World War the International Historical Congress flourished, partly due to the support that it received from the League of Nations. At the initiative of representatives from the AHA to the 1923 Congress in Brussels, the International Conference for Historical Sciences (ICHS) was created as a permanent international historical organization.

At the same meeting, at the behest of J. Franklin Jameson—a founder and representative of the AHA—the Congress agreed to the publication of an annual bibliography of historical works. Two years later the AHA helped secure \$35,000 in grants to help fund the bibliography and to establish an international journal, the *Bulletin*. During its early years, the treasury and legal headquarters for the ICHS was in Washington under the sponsorship of the AHA. From that time to the present, the AHA has served as the “national committee” of the United States, representing the ICHS and cooperating with it in the preparation; selection of topics, scholars, and papers; and execution of the Congresses.

In the late 1920s and 1930s the United States retreated into an isolationist phase; concomitantly the AHA’s interest in the International Congress also waned. Following the war the intellectual implications of isolationism became concrete in the practice of much history. While actively working to preserve various war documents, the members of the Association appear to have largely withdrawn into provincial concerns. Eventually, in an effort to invigorate the international involvement of U.S. historians, the Association established in 1952 a standing Committee on International Historical Activities to carry out the international relations of the Association.

In recent years, a significant part of the Association’s institutionally focused work has been devoted to encouraging the international exchange of scholars of history. Since the mid-1970s, working through a variety of funded grants, the Association has brought scholars from Western Europe, the Soviet Union, and Japan to the United States for research and conferences. In 1983, the Association marked the 50th anniversary of U.S.-Soviet diplomatic relations by co-sponsoring a series of bilateral Soviet-American conferences. The AHA also co-sponsored the first Research Conference of Japanese and American Historians held in Tokyo and Kyoto that year.

In addition to participation in the International Conference for Historical Sciences, and a large volume of scholarly work published in the *American Historical Review*, the Association also maintained a continuous commitment to internationalized history through publication of the *Guide to Historical Literature*. The *Guide*, with editions published in 1931 and 1961, initially focused its annotated citations on historical scholarship about Europe. By contrast, the newest edition of the *Guide*, published early in 1995, expands the treatment of history to Asia, Latin and South America, and Africa, and has brought together hundreds of scholars from around the world to work collaboratively.

The fostering of formal, institutional opportunities for exchange and collaboration are important, of course. But they reveal only a small part

of the profound shifts presently underway in the intellectual practice of history. Pre-eminently, these shifts reflect the permeable membranes between history and a number of other disciplines—social science quantitative methods first; then the deconstruction techniques of literary analysis; more recently, the political readings of power relationships represented by sociological and political theorists such as Foucault, Gramsci, and Said; and at the moment, the impact of new kinds of readings of visual evidence that bring together art history, anthropology, philosophy, and history. In all of these expansions of the methodological repertoire, historians have been especially interested in revealing the significance of those not previously regarded as noteworthy actors in the political narratives of an elite society. Historians now want to ask very different kinds of questions; they can construct narratives around different groups in society (e.g., women, laboring poor, *et al.*); they can move beyond printed texts to other kinds of evidence that enable them to uncover underlying assumptions and relationships that typify a society.

The interests of historians in change over time (which structures the narratives they construct), and their propensity to use case studies of particular places, are characteristics that build in certain understandings of analytical “rigor.” As a consequence, even when they draw heavily on these methodologies and pose organizing questions that were often pioneered in other disciplines, their new multidisciplinary work remains distinctively historical in nature. Perhaps it is this characteristic which permits the irony that these shifts toward multidisciplinary methodologies and theorizings have taken place at much the same time that the historical discipline itself has taken on increasing significance for the training of graduate students and for channeling job placements.

To argue that the fostering of scholarly collaboration by external agencies such as the ACLS and the SSRC should shift from interdisciplinary to discipline-focused approaches would be a mistake, however. From the perspective of the discipline of history, even when the fundamental questions being asked are historical in nature, the answers to those questions in all likelihood will be provided jointly by historians and other “specialists” in a variety of allied academic fields. I am thinking, for instance, of a recent conference focused on new historical questions that was organized by the University of Chicago and supported in part by the Social Science Research Council under its new “transnational” rubric. Despite the historical focus, no half-day session had papers and commentators from fewer than three different fields; these included history, anthropology, women’s studies, cultural studies (a category that could subsume a number of the others), literary analysis, and political

science. It is this kind of cross-disciplinary collaboration that most needs the support of external agencies; university campuses and disciplinary associations cannot effectively foster this important source of intellectual innovation.

Many of the questions posed by that particular conference challenged tenets that had emerged from work fostered by the older model of area studies. These challenges came not so much from any discipline, however, as they did from an heir to area studies—postcolonial studies. This kind of challenge from *within* area studies has led to an exercise among South Asianists, for example, to re-examine many of the basic tenets defining area studies as a form of training and academic organization. (As a result of three years' national discussion, South Asianists have now instituted a specific day each year on which to take up different issues over time; these issues range from new teaching methodologies to library collections, from research trajectories to language instruction.) It is interesting to me that among those most active in these national discussions have been historians; we seem to be ideally placed to value the contributions of an area-studies focus. These unique contributions include, especially, language training and the ability to work cross-disciplinarily to understand a region's cultural modalities and how these change over time. Historians also seem particularly able to evaluate critically the links between this form of intellectual organization with the newer forms of theoretical advances (such as those emerging from women's studies and postcolonial studies). What the South Asia discussions suggest, it would seem, is that rather than the disciplines supplanting an older model of area studies, we have a development in which both the disciplines and the area studies models have contributed to new intellectual directions that cross disciplinary boundaries.

Changes in the organization and assumptions underlying historical research practices affect other aspects of the discipline and the profession as well. We have been struck at the AHA by the interrelationship between the growing intellectual interest in new narratives with new subjects, and a commitment to teaching and student preparation (leading also to greater involvement with K-12 teachers). Similarly, expansion in the number of historians interested in non-Western areas of the world has been accompanied (though perhaps not caused) by a concomitant commitment to increasing diversity in the classroom and the academic work force. These changes have profoundly altered the responsibilities of the AHA itself: Its three divisions (responsible for research, teaching, and professional issues, respectively) and allied committee structure (especially its committees on women historians, minority historians, and international studies), work much harder to give expression to a

diversified set of voices. At the same time, the AHA's services to the field have been much elaborated to accommodate this expanded mandate. (The monthly *Perspectives* newsletter, for instance, has almost doubled in size in recent years, due in no small part to an energetic new interest in teaching.) Projects emerging from these groups have, with increasing frequency, had international implications in subject matter and forms of collaboration. A recent collection of essays guided by the Research Division, for instance, has been designed to aid teaching the results of recent research on global and world history; these essays have been published both as a collection in book form and as individual pamphlets available to K-12 teachers. Another example would be the cooperation extended by the Teaching Division and the AHA central office in recent months to Euro-Clio, an organization with member representatives from numerous European nations, interested in fostering international discussions on teaching issues.

The need for international intellectual exchange that arises from these changes in the practice of history has never been more pressing. It would be impossible under current circumstances, for instance, to work on the history of any part of the postcolonial world without working closely with scholars from that area. (This situation all too often characterized American historical scholarship of earlier decades.) Moreover, the increasingly explicit uses made of history as an ideological vehicle, in America as in many other parts of the world, underscores the political as well as intellectual implications of the way our constituencies practice history. The importance of fostering open and frequent scholarly communication across national boundaries grows with every international development.

To the extent that historians (both collectively and individually) have been involved in protecting, expanding, and making accessible archival and library collections, they have also been involved in work with important international implications. It is not only that documents relating to American history are made available for the world (though this is what people usually think of). It is also that, given the extraordinarily rich repositories in Title VI center campus libraries, as well as the Library of Congress, American research collections often serve scholars of other world regions even better than do their home institutions (e.g., scholars of African history, or even South Asia). Attracting scholars to America for these research purposes, in turn, helps to cement collegial relationships and facilitates cooperative international partnerships in scholarship. Here, too, the disciplines and area studies work to strengthen each other; they could not be effectively separated in terms of their impact.

A similar sort of relationship exists between the new intellectual

reach of historians and the modes of communication they utilize. Pre-eminent in this respect is electronic communication. Already the more informal collegial connections possible with overseas scholars has begun to make itself felt; more formal connections will emerge from the planning of international conferences and collaborations currently taking place on the Internet. At present there are some 47 electronic listservs organized to fill the need for rapid communication and new collegial communities among historians (these range from H-Women to H-Asia to H-Labor). Indeed, an exchange in mid-October over H-Asia asked for feedback from historians regarding area studies; the consensus seemed to be that this training rubric is now moving beyond Orientalism and Cold War mentalities to foundations that will serve well graduate students in history.

As a professional association for such increasingly computer-literate constituencies (and one that is still woefully underequipped for this world), we are struggling to find appropriate strategies for bringing our services onto the new technological frontier. It is clear, moreover, that facilitating communication among member historians will not only serve better our constituency here in the United States, but will also help foster expanded international ties. The Australians always seem to be first in adopting technologies to mitigate distance from intellectual colleagues, but in the case of electronic communication, the Chinese may not be far behind!

As the discipline of history itself changes, then, the role of its umbrella professional association has been changing as well. The transnational nature of the dialogue in the field necessarily provides new challenges for the AHA in continuing to serve its constituencies. We hope to provide such services not only through the maintenance of formal overseas institutional ties, but also through the informal fostering of intellectual ties—expressed, especially, in particular research techniques and agendas that incorporate the interest in new subjects and new methodologies. In the course of the AHA's efforts to facilitate intellectual and institutional collaboration, we aim to unite the discipline ever more closely with such interdisciplinary approaches as area studies and its successor approaches.

American Political Science Association

Robert J-P. Hauck

Director of International Programs, APSA

A dimension has been added to the political science discipline and the activities of the American Political Science Association (APSA) as both the discipline and the Association have developed a stronger international orientation over the last decade or two. The internationalization of political science and the international activities of APSA will continue well into the foreseeable future.

The International Focus of the Discipline

The *internationalization* of political science in recent years has meant two things: 1) the discipline and profession are spreading abroad; and 2) the boundaries of once-parochial subfields are more porous. The spread of the discipline and profession are easy to see: As late as the 1950s, only 8 national political science organizations existed; today there are over 50 national learned societies. There soon will be more as political science departments, centers, and study groups emerge throughout the Newly Independent States of the former Soviet Union, East Europe, and Asia.

The permeability of once narrowly drawn subfields is seen in the number of panels with international themes organized by traditionally domestically-oriented divisions for APSA's 1994 annual meeting . For example, the political economy division offered "Game Theoretic Applications to Problems of Development"; the race, gender, and ethnicity division organized "Minority Politics in Europe," and "Race and Politics in the Americas"; and the federalism and intergovernmental relations division organized "Federalism in Post-Communist Societies," "A Europe of Region?" and "The Issues of Divided Nations: International Status and Intergovernmental Relations." The four divisions of the annual meeting program devoted to political theory offered panels such as "Citizenship in a Revolutionary World," "Citizenship in a Post-Communist World," "Global Change, Participatory Action, Democratic Spaces," "New Political Identities in a Changing World," and "Political Integration and Coordination in a Changing World."

The Internationalization of APSA

Founded in 1903, APSA provides members services to facilitate research,

teaching, and professional development. Its services like its membership have become global. There are several indicators of the international dimension of the organization:

- Fourteen percent of the Association's individual, nonstudent members reside abroad in 75 countries. The largest contingent is from Canada (291), followed by the United Kingdom (122), Germany (120), and Japan (118). APSA's international membership is almost twice the number of non-American members in the International Political Science Association (IPSA), and the countries represented are more numerous.
- Some 1,000 international libraries and schools are institutional members of APSA, approximately one-third of total institutional membership.
- Twenty-five percent of the Association's individual members identify comparative politics as their primary field of interest, and an additional 17 percent identify with international politics, so that two-fifths of the membership now specialize in fields outside U.S. government and politics.
- Comparative politics has the largest individual membership among APSA's 37 Organized Sections created around common scholarly and professional interests.
- Eleven of the 47 divisions of the official program of the 1994 APSA annual meeting, the theme of which was "Politics and Political Science in a Changing World," organized 117 panels on international issues, 24 percent of the total program.

The International Activities of APSA

APSA's international activities were closely identified with the International Political Science Association (IPSA), formed in 1949 under the auspices of UNESCO. IPSA is a non-governmental organization whose objectives are to promote the advancement of political science throughout the world, by such means as the establishment of national associations; to organize triennial world congresses; to facilitate the spread of internationally planned research; and facilitate contacts among political scientists throughout the world.

APSA is a founding member of IPSA and is one of the 40 national associations that are "collective members" of the organization. APSA-appointed representatives regularly serve on the IPSA Council and Executive Committee, and APSA contributes a large portion of total collective member dues. In 1988, APSA hosted the IPSA's 14th IPSA World Congress in Washington, D.C. The Congress was held in tandem

with APSA's 84th annual meeting. The two meetings drew over 5,000 participants and set attendance records for both APSA and IPSA.

The year 1988 was a watershed in APSA's international activities. The Association added to its IPSA activities with the creation of the Committee on International Programs as a permanent standing committee. Since then, APSA's international activities have been concentrated in six overlapping areas: 1) collaboratives with other national associations; 2) research conferences; 3) teaching, training, and curriculum development; 4) material support; 5) special projects; and 6) member services.

1. Collaboratives Among National Associations

APSA has explored or initiated bilateral programs with the national associations of the Soviet Union, Peoples' Republic of China, Japan, Hungary, Ukraine, Vietnam, Poland, the Czech Republic, Romania, Korea, Kazakhstan, Georgia, Uzbekistan, and the former Yugoslavia. The bilateral approaches have varied in their focus and term:

- *U.S.S.R.:* A three-year project involving 25 scholars in research conferences on political leadership, evolutionary and revolutionary change, and political participation.
- *China:* A three-year project focusing on the development of the political science discipline and profession. The project included a workshop for Chinese faculty on the U.S. Congress, using 26 half-hour television programs, *Congress: We the People*, for faculty training and classroom use.
- *Japan:* A four-year-old, ongoing project involving the exchange of participants in APSA's and the Japanese Political Science Association's annual meeting. Currently engaged in developing an electronic network for scholarly communication between APSA and JPSA members.
- *Hungary:* A six-year series of research workshops dealing with participant-selected themes including political change and political participation.
- *Ukraine:* Formal agreement to commence cooperative projects on political science training.
- *Vietnam:* Two-year-old, ongoing project with the National Center for Social Sciences (Hanoi) on the uses of political science training to improve public administration and educational reform in Vietnam.

2. Research Conferences

APSA organizes conferences and workshops with international themes and participants. Whenever possible the conferences are held in conjunction with the Association's annual meeting in order to ensure the

broadest possible impact. In 1990 a portion of the year's annual meeting program was organized around the theme of political change in East Europe and the Soviet Union. Participants included scholars from East Europe and the U.S.S.R. In 1992, APSA sponsored an interdisciplinary, international symposium on the human dimensions of global environmental change in conjunction with its annual meeting. Plans are afoot for an international symposium in 1996 on the Pacific Rim in conjunction with the planned San Francisco meeting.

3. Teaching, Training, and Curriculum Development

Through its Committee on Education and Committee on International Programs, APSA has organized the following:

- A six-part distance learning project using television and satellite communications links in order to direct discussions of themes in political science to an audience of students and faculty in Moscow (1994);
- Summer Institutes on American Government for international educators, carried out in 1993, 1994, and 1995, in cooperation with American University;
- 1990 and 1992 workshops on introducing the study of Japan into the comparative politics curriculum, followed by a symposium in the APSA journal, *PS: Political Science & Politics*;
- 1991 workshop on introducing South African politics into the political science curriculum;
- Support for IREX clearinghouses in the U.S.S.R. and Russia providing information on graduate training opportunities in the United States, including survey of departments interested in receiving students;
- 1994 workshop on American politics for students from The Netherlands;
- 1993 workshop on developing graduate political science programs in Hungarian universities;
- 1989 workshop on constitutional democracy for teachers in Germany; and
- Expansion of the APSA's Congressional Fellowship Program to include participants from Asia, Germany, and France, as well as an annual parliamentary intern exchange program with Canada.

4. Material Support

To facilitate the international development of political science, the Association contributes materials and funds to departments, libraries, and individuals. APSA contributes 25 subscriptions to the *American Political Science Review* and *PS: Political Science & Politics* to the ACLS/

AAAS Sub-Saharan Africa Journal Distribution Program. An additional 28 subscriptions to the two journals are donated to the East and Central Europe Journal Donation Project of the New School for Social Research. APSA's members are encouraged and advised on how to donate books, journals, videos, etc., to Bridges to Asia. Subscriptions are donated by APSA to institutions identified by members, e.g., the Russian-American Press and Information Center, Moscow. Members are encouraged to purchase memberships for international scholars so that they might receive the APSA journals. This has been effective in East Europe and the Baltic States. APSA has also donated its course syllabi collections to the Curriculum Resource Center of the Central European University in Budapest, Hungary.

APSA supports participation in its and other international scholarly meetings. For American scholars wishing to attend international conferences, the Association administers ACLS's travel grants and regularly offers travel grants to participants in IPSA world congresses. APSA offers travel support for international scholars and foreign graduate students studying in the United States to participate in its annual meetings. For the past decade, some 40-50 scholars and 50-80 students have participated in each year's meeting through APSA grants.

Before the creation of the APSA's International Committee, it distributed 10,000 copies of Project '87's magazine, *This Constitution*, to all USIS posts. *Lessons on the Constitution* was distributed by USIA to college and law school faculty abroad. Since 1993 APSA has worked with USIA to distribute abroad its annual meeting program. Approximately 1,500 programs are sent abroad each year. The USIA field offices have also distributed other APSA publications including: *Graduate Faculty and Programs in Political Science*, *Directory of Members*, *Guide to Professional Ethics in Political Science*, *Political Science Journal Information*, and the comprehensive survey of the discipline, *Political Science: The State of Discipline II*.

5. Special Projects

These activities involve a range of programs not easily categorized. In 1990 APSA organized a group of scholars to serve as observers of the Hungarian national elections. APSA staff regularly meet with public- and private-sponsored international visitors to discuss political themes and the organization of a scholarly society. APSA consults with USIA to identify participants in the Amparts program. APSA features panels and journal pages on the Fulbright program and other international opportunities.

6. Member Services

APSA's international activities logically include member services. APSA actively recruits international members and includes them in the triennial *Directory of Members*. Funders of workshops and summer institutes are regularly asked to buy memberships for international participants as a way of keeping the international participants in touch with research and teaching in the discipline.

Canadian institutions and faculty are included in APSA's *Graduate Faculty and Programs in Political Science*. Canadian, Hong Kong, Swiss, and New Zealand institutions are also members of the Association's Departmental Service Program providing them with publications and access to the *Personnel Service Newsletter* and the Placement Service at APSA's annual meeting .

A section of *PS: Political Science & Politics* has been set aside for articles on international political science. Scholars from abroad are encouraged to submit manuscripts for all other sections of *PS* and the *American Political Science Review*.

APSA works to have scholars living abroad represented on its Council, program committee, standing committees, and editorial boards. The increasing use of electronic communication should facilitate this effort, as funding international travel to meetings has proved prohibitively expensive.

External Support for APSA Activities

APSA's international activities are funded by grants from private enterprises, private foundations, and public agencies. Among the foundations and agencies are: Ford Foundation, German-Marshall Fund of the United States, Abe Foundation, United States Information Agency, Exxon Foundation, Campbell Corporation, Asia Foundation, Japan-U.S. Friendship Commission, International Research & Exchanges Board, Institute for International Education, Huang Hsing Foundation, National Science Foundation, MacArthur Foundation, Mobil Oil Company, Washington Hilton and Towers, Sheraton Washington Hotel, Pew Charitable Trusts, and Argonne National Laboratories.

Commitment to Expansion of International Programs

APSA will continue to expand its international activities just as the discipline as a whole will continue to internationalize. Addressing the APSA Council before the 1994 annual meeting , APSA President Charles

O. Jones, of the University of Wisconsin, identified international programs as one of the core areas of activity for the Association in the last decade of the twentieth century as well as for the century to follow.

Appropriately, plans are in place to mark the Association's centennial in 2003 by creating the *Centennial Center*, a Washington facility for visiting international and American scholars pursuing their own research. The Center will offer opportunities to scholars from abroad to share their ideas with American scholars, thereby contributing to the internationalization of knowledge. The Center will emerge as a spawning ground for collaborative research.

Modern Language Association

I.

An Institutional Perspective

Phyllis Franklin

Executive Director, MLA

From the beginning, members of the Modern Language Association of America (MLA) took the languages and literatures of the world as their territory. Wishing, in 1883, to assert in the college curriculum the place of French, English, and German along with Latin and ancient Greek, the MLA's founders defined their enterprise broadly—excluding only the classical languages. Decades later, a prominent MLA member, A. H. Thorndike, argued that the founders had occupied more territory than they knew what to do with. Nevertheless, Thorndike praised their unconscious foresight . . . in denominating this the Modern Language Association. [The founders'] information as to the number of modern languages was hazy and quite inadequate. Those that came within their ken were roughly divisible into three groups: English, Germanic, and Romaic. They had little conception of the possibilities of Asia and Africa, and the Pacific Islands, or of the mass production of dialects in our great cities. They could not foresee all of the new and exciting literatures that were to spring into existence in a generation. (Stone 41)

MLA members have not only been inclusive in their view of the languages the Association would embrace; they have also been expansive about what they considered “modern.” They focused initially on medieval texts (early in the century one MLA member said that his generation had been “uncomfortable on this side of Caxton”), but before long MLA members were studying the early Renaissance, then the seventeenth, eighteenth, and nineteenth centuries. Rather quickly they moved into the twentieth century.

Since the sources they needed for their research were scattered all over the world, MLA members have always been scholarly nomads, expecting, as a matter of course, to spend summers and sabbaticals in the places where the languages and literatures they studied and taught could be found. The assumption that modern language scholars would

travel to and do research in foreign countries and foreign libraries—with some regularity and for significant periods of time—has made these scholars informal ambassadors as well as frequent participants in many international organizations, conferences, and publications.

Even without portfolio, modern language scholars have through their travels encouraged the international exchange of ideas; scholarship about the languages and literatures of other countries; and translations and interpretations of the literature, criticism, and philosophy of foreign writers. As teachers, they have introduced generations of students in the United States to the languages, ideas, and literatures of foreign authors; they have lectured in foreign colleges and universities about the languages and literatures of the United States and of other countries; and they have promoted the appointment of foreign scholars to the faculties of colleges and universities in the United States.

As a result of their travels and scholarly interests, they have implemented cooperative international projects that serve the needs of scholars and librarians in many countries (e.g., Donald Wing's *Short-Title Catalogue of Books Printed in England, Scotland, Ireland, Wales, and British America and of English Books Printed in Other Countries, 1641-1700*, edited by John J. Morrison, Carolyn W. Nelson, and Matthew Seccombe); fostered international commerce in books and journals; and developed college and university library collections of published and unpublished foreign works. Moreover, two modern language scholars who served in the United States House of Representatives—George Perkins Marsh and John Quincy Adams—argued successfully when the bequest from James Smithson was under consideration that a national library should be international in scope (Franklin 359).

Acting individually and within the MLA, modern language scholars have worked tirelessly to interest people in this country in the study of languages. Over the century the MLA has administered many grant projects aimed at improving the teaching of languages and at encouraging public recognition of the need for language study (for example, William Riley Parker's influential booklet *The National Interest and Foreign Languages*, which UNESCO published in 1954 and issued in revised form in 1957).

The *MLA International Bibliography* also took shape as a result of the MLA's inclusive and expansive tendencies. Begun in 1919 as a bibliography of scholarship by U.S. scholars about English, Romance, American, and Germanic languages and literatures, the first list included 600 items and appeared in 1922 as part of *PMLA*. In 1955, as a result of international events and changing national priorities, the MLA Executive Council decided to expand the bibliography, both in terms of the

nationalities of the scholars whose work would be included and in terms of the languages and literatures the reference work would cover. Initially, the compilers extended the geographic scope of the bibliography to include Eastern European languages and literatures; then, in the late 1960s, they began to cover African, Latin American, and Asian languages and literatures. Now available in print, online, and as a CD-ROM, the bibliography lists about 45,000 items annually and is used in research libraries in this country and abroad.

The MLA's book publication program has also encouraged the internationalization of knowledge through reference works (e.g., *British Newspapers and Periodicals, 1641-1700: A Short-Title Catalogue of Serials Printed in England, Scotland, Ireland, and British America*, compiled by Carolyn Nelson and Matthew Seccombe), books for teachers (e.g., Approaches to Teaching World Literature series), and books for graduate students (e.g., *An Introduction to Old French*, by William W. Kibler, 1984). In 1993, the MLA launched a Texts and Translations series that aims to make available for classroom use inexpensive editions of works in various languages that are out of print or available only in expensive editions. The MLA has thus far issued three titles in French; titles in German, Russian, and Spanish are in preparation. Finally, I note that the *MLA Handbook for Writers of Research Papers* has been translated into Japanese and that another book about recent developments in scholarship in the United States, *Redrawing the Boundaries* (edited by Stephen Greenblatt and Giles Gunn), is being translated into Korean.

Other Association activities that encourage the international exchange of ideas include the MLA's contributions of its publications to foreign libraries, membership in the International Federation for Modern Languages and Literatures, and the establishment of a fund to pay the cost of Association membership for scholars from countries with currency restrictions. In recent years, we have been happy to welcome to the MLA convention foreign scholars whose travel the United States Information Agency supports.

I began by noting that modern language teachers and scholars took the languages and literatures of the world as their territory. This commitment has not changed, but MLA members now report that the territory may have to be reconceptualized. The old categories of national languages and literatures have begun to give way as important literature in a number of languages—but certainly in English, French, and Spanish—is being written by authors in many different countries.

II. A Report from the Field

Michael Holquist
Yale University

Phyllis Franklin has provided a history and a description of present day activities of MLA scholars who take “the languages and literatures of the world as their territory.” She concludes by saying that “MLA members now report that the territory may have to be reconceptualized.” As one of those members, I would like to suggest some reasons why such a reconceptualization seems inevitable. What follows should be taken as reflecting the views of only one member of an organization that comprises more than 30,000 scholars. Since I highlight the interdisciplinary and theoretical aspects of work done by literary scholar-teachers in American universities, it is particularly important that this emphasis should not obscure the significance of research pursued by those MLA members in the work of traditional philological disciplines, the need for which is as great now as it ever was.

Three anecdotes:

- In a book increasingly cited across the whole spectrum of the social sciences as an authoritative text on nationalism, *Imagined Communities*, Benedict Anderson organizes his argument around the ideas of two literary scholars, Walter Benjamin and Eric Auerbach.
- A growing number of trauma centers at research hospitals across the country are convening research groups consisting not only of physicians and psychiatrists but also of sociologists, literary scholars, and historians.
- A leading American psychologist seeking to understand the effects of rapid social change in Eastern Europe organizes his research around concepts deriving from the literary scholars Mikhail Bakhtin and Lev Vygotsky (author not only of the psychological classic *Thought and Language*, but a study of *Hamlet* as well).

These instances, selected at random (readers of this paper could themselves supply many others), make clear that the borders between disciplinary languages and the practices they shape are becoming less marked than they were once assumed to be. This blurring of boundaries may be—and from within a given discipline often is—negatively perceived as a crisis. When seen in a more positive light, this new development is sometimes called “cultural studies.” But even when conceived as something that promises answers to the current dilemma,

cultural studies has proved difficult to define. As the mountain of books attempting to explain it rises, the phenomenon itself becomes ever more elusive. It might be useful, for the present, at least, to think of cultural studies as a way of referring to the increasing number of works that bring together insights formerly apportioned among the social and human sciences. More to the point, cultural studies might be thought of as nominating new filiations of the kind that the Social Sciences Research Council and the American Council of Learned Societies joint committees have sponsored in the last decade, providing models for just how productive such discursive border crossings can be.

The various phenomena figured in the three instances cited above might be visualized as composing something like a Russian stacking doll (*matryoshka*). The metaphor has a certain historical logic, insofar as it is precisely the collapse of the Soviet Union that has more than anything else given new urgency to the tendencies these examples manifest. If, then, the metaphor of the *matryoshka* is accepted for the moment, we might say that it has at least three layers. One would comprise the new linkage between the social sciences and the humanities (in the cases cited, between political science, sociology, and psychology, on the one hand, and, on the other, history and literary studies). Another is made up of the connections between American and foreign scholars. A third layer consists of a new perception of how politics relates to culture.

What these three layers manifest is a new geology of scholarship: they map a territory different from the one that was previously divided between the social and human sciences. A dramatic way this shift in the tectonics of disciplines makes itself apparent is in the new alignments developing between international studies and humanistic studies. Samuel Huntingdon, director of the Olin Institute for Strategic Studies at Harvard, has recently made the point in the canonical pages of *Foreign Affairs*: "World politics is entering a new phase. . . . It is my hypothesis that the fundamental source of conflict in this new world will not be principally ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural" (22). This emphasis on culture is one way in which shifts that have already occurred in relations among the disciplines making up area studies have been recognized. As one who trained as a philologist, but who now directs a center for Russian and East European studies, I can describe some of the specific ways in which the developments impelling Huntingdon to make his hypothesis have shaped changes in the congeries of disciplines once stigmatized as "kremlinology".

The collapse of the Soviet Union is cause for wonder and dismay. But for the small band of specialists who were devoted to the academic study

of the Soviet Union, the shock of its disappearance has a particular pathos. The depth of the impact on such scholars may be felt in the words of one of their most prominent members: James H. Billington, a leading historian of Russia, a longtime director of the Kennan Institute, and the current Librarian of Congress, recently told a meeting of the American Academy of Arts and Sciences that “we are living in the midst of a great historical drama that we did not expect, do not understand, and cannot even name” (31).

The geopolitical shape of what was once the Soviet Union has changed irrevocably. But so has the shape of the academic disciplines devoted to the study of what was once the Soviet Union. The most intimate form that the collapse has assumed for experts in the area is the breakup of their own discursive paradigms. Billington is not engaging in hyperbole when he says we do not even know what to call the historical drama now unfolding. It has not been a revolution (certainly not—even in what is already the *former* Czechoslovakia—a *velvet* revolution). Nor has it been a consistently applied reform from above, dictated by a single person or group with a coherent telos. Various metaphors for change have been proposed, such as the collapse of the Ottoman Empire, or the medical trope of Oliver Sacks’ *Awakenings*. But it is still too early in the course of these events to fix them in a useful new metaphor. One other model for recent events has already proved its inutility: whatever else is happening, we are not experiencing “the end of history.”

In this age of what Thomas Kuhn might recognize as a period of unnatural science, an increasingly popular move has been to conceive the current discursive crisis as a shift from something called area studies to something called “cultural studies.” Area studies was—and, although in transition, still is—a way to name a conglomeration of professional specialties (particularly in the social sciences) organized outside the academic departmental structure and centered on specific areas of the world. Russian and East European studies is, then, one of several profession formations (along with Latin American studies, Near East studies, etc.) pursued primarily by economists, political scientists, sociologists, and historians. Slavic departments have played an ambiguous or merely service role in such formations, serving mainly as places where social scientists can pick up the languages they need to practice their specialty. The humanities in general, and the study of literature in particular, were always uneasily accommodated in this clustering. During the era of the Cold War, which saw the emergence of area studies in American universities, it was frequently felt that literary scholars had little to contribute to the kind of understanding of the Soviets required

during a period of confrontation. The emphasis was on events that were more or less recent, and that could be related to policy issues.

It was always a canard to understand kremlinology as a discipline devoted merely to monitoring the appearance of politburo members as they jockeyed for position on Lenin's tomb at May Day celebrations in Red Square (or, even worse, to equate it with "counting tanks"). Nevertheless, there was always a certain tension between area specialists, or as they were sometimes more barbarously called, "areal" specialists, and specialists in hard-core academic disciplines. As hapless chairs of Russian and Soviet and East European centers would tell you, the more an economist, say, knew about the specific details of a particular region, the less highly regarded he or she was by theoretically minded colleagues in the indubitably academic confines of micro- or macroeconomics.

On the one hand, then, professionals organized in departments of economics, political science, and so forth were slightly suspicious of area specialists, who were usually clustered in extradepartmental Title VI centers. But in one discipline the suspicion went the other way: area experts were always somewhat dubious about the contribution that specialists housed in departments of literature might make to understanding events in the Soviet Union. Government funding agencies, like the Department of Education, and local centers of area specialists at particular campuses had the sense that there was something "soft," or, as was sometimes said, "non-strategic," about literary scholarship; it had, in short, little to contribute to policy studies.

One way you can tell things are changing is in the reevaluation of this judgment that is taking place both in Washington and on campuses across the land: the culture of Eastern Europe, an area that social scientists preoccupied with real-world issues of finance and politics always left to literary scholars, is increasingly being perceived as a subject that has been neglected to the disadvantage even of hard-lining social scientists. In his most recent book, *Out of Control*, and in an even more recent interview, one of the paladins of the cold war, Zbigniew Brzezinski, is at pains to explain recent political events in terms of ethics and culturally held values, drawing a distinction between Western civilization and the rest of the world (Interview 58).

But how do these developments relate to the work of the MLA? The new respect scholars in the social and human sciences are showing for each other is having an effect beyond the field of area studies. When political scientists such as the two distinguished representatives I have invoked here call for new attention to culture, they are pointing to an aspect of what literary scholars do that is more highly specified in the

three examples with which I began. Huntington and Brzezinski are suggesting that the fundamental differences between societies can be grasped only by looking at the stories people tell themselves about themselves—and about others—that define them *as* selves. Certainly Anderson, the social scientist cited in my first anecdote, holds this view: his whole theory of nationalism is based on the premise that the power holding individuals in the embrace of the community of the nation is at bottom *narrative*. Like Renan, Anderson argues that a first condition for any nation is that it get its history wrong, meaning that the community must, if it is to cohere, see itself as the product of a past that has conduced ineluctably to its present constitution. It must exercise a certain amnesia that is both willed and shared, forgetting the vagaries and contingencies of the actual past so that it might be replaced by a more compelling and teleological tale. It is in this way that the randomness of experience can be given the comforting mantle of necessity.

This account of Anderson's theory gives no hint of its subtlety, but may suggest why two German philologists should play so important a role in *Imagined Communities*. Both Auerbach and Benjamin provide elegant hypotheses about the way in which particular literary narratives have the power to model larger assumptions about the nature of time and space in the communities from which they spring. Auerbach wandered across borders all his life, writing about European literature in Turkey, where he became a member of the MLA, ending up in the United States after World War II. And Benjamin committed suicide in an all too lugubrious realization of the metaphor of border crossing when he felt he would be turned back by Spanish customs officials to face the fate of being a Jew in Nazi-occupied France. Both argue that literary texts serve as the most intense and at the same time the most comprehensive expression of the cosmologies of the cultures in which they are enshrined, so that if one wishes to know a given society, its literary texts (even in societies where the category literature does not exist and privileged narratives are myths or orally transmitted wisdom tales) are indispensable documents. Thus, when Anderson defines nationalism as a phenomenon that derives from and creates a new cosmology for its adherents, it is not surprising he should turn to Auerbach and Benjamin, and identify novels and newspapers as sites where the new sensibility is both mirrored, and, more to the point, actively shaped.

Since the official acknowledgment of post-traumatic stress disorder (PTSD) by the American Psychiatric Association in 1980, there have been a growing number of collaborative efforts involving medical doctors, psychiatrists, sociologists, historians, and literary scholars to understand this long and widely recognized phenomenon. PTSD is “a response,

sometimes delayed, to an overwhelming event or events, which takes the form of repeated, intrusive hallucinations, dreams, thoughts or behaviors stemming from the event, along with numbing that may have begun during or after the experience, and possibly also increased arousal to (and avoidance of) stimulants recalling the event" (Caruth 2-3). The disorder was first noted during World War I, as the number of cases of shell shock reached almost epidemic proportions on some fronts, but only recently has it become increasingly clear that "the pathology consists . . . solely in the *structure of its experience* or reception: the event is not assimilated or experienced fully at the time, but only belatedly, in its repeated *possession* of the one who experiences it. To be traumatized is precisely to be possessed by an image or event" (Caruth 3, italics in original).

Another way of understanding trauma might be, then, to conceive it as an especially intense form of a problem that in its less pathological manifestations is familiar to all of us as the difficulty of assimilating our past to our present so as to form a coherent identity. Trauma is, in other words, a particularly urgent form of narrative: how to arrange a beginning, middle, and end out of all the chaos and horror of experience. Trauma is a rich area of investigation because in it "the traumatic event is not experienced as it occurs, but becomes fully evident only in connection with another place, and in another time" (Caruth 7).

Trauma studies involve interdisciplinary work by medical researchers, social scientists, historians and literary scholars, all of whom have different reasons for cooperating. Clinicians have discovered that getting a better grasp on narrative theory aids them in understanding—and treating—disorders that are rooted in a person's getting the story of his or her identity into a livable order. Historians have become involved (there is now a journal devoted to psychohistory) because much of what Freud and others in the clinical community have reported on trauma provides a new perspective on such massively traumatizing events as war or, paradigmatically, the Holocaust. And literary scholars have found a new way to ground the fictions they study in the deepest layers of lived experience, for the skills they have learned in studying complex emplotment in literary works (think of *Tristram Shandy* or the French *roman nouveau*) have much to offer their colleagues in other fields who seek to unravel the mysteries of how trauma occludes the ability of patients to tell their own stories to themselves.

The effects of such developments on the internationalization of scholarship are no doubt obvious, but let me cite some of the more pertinent. Not only is much of the theory driving trauma studies derived from a number of different countries (Austria, Israel, France, the United

States), but the whole impulse of the movement is directed toward better understanding of events whose scope is ineluctably international: the effects of wars, political repression, as well as different artistic movements in various countries that have evolved new formal means for representing such events in literary texts. The scholar I have quoted so frequently in this section, Cathy Caruth, has a Ph.D. in comparative literature and now teaches English. That she was chosen to edit two issues of *American Imago*, the official journal of the Association for Applied Psychoanalysis, is paradigmatic, as is the fact that these issues feature scholars from a wide variety of disciplines and a wide range of countries, devoting attention to questions of international concern.

A specific example of how new forces are shaping the boundaries of both nations and disciplines is provided by the work of James Wertsch, an American psycholinguist who has written several studies probing the construction of national identity. Since national identity is a topic that can only be studied comparatively, Wertsch has joined colleagues in a number of other countries: Japan, Sweden, Brazil—and since in particular, his major focus is on Eastern Europe—Russia and Estonia. In his most recent work, he has addressed the problem Billington addresses in his lecture to the American Academy: the recent history of Eastern Europe, especially Russia, where changes are so great and so manifold that they beggar all traditional schemes for investing contingency with an aura of necessity. Wertsch worked with Estonian and Russian colleagues (Peter Tuulviste, of Tartu University, and Mark Rozen, of the Institute for Psychology in Moscow) to interview large numbers of people to gather data on how they contextualize recent events in their lives. The project also involves close attention to how history was taught in the past in Estonian and Russian schools (and how that teaching compares with the teaching of national history in the United States) and how it is now presented in textbooks.

Wertsch's work has certain affinities with trauma studies, insofar as it concerns the reception of experience that can only be described as traumatic. And he too finds himself necessarily working with not only other scholars trained in his discipline, but also historians and literary scholars, since much of the analysis of his data once again involves questions of organizing narrative—at the personal level of biographies in individual subjects and at the level of history in textbooks that examine connections between the national past and the present. Although Wertsch is not formally part of the network devoted to trauma studies (indeed, because he is not), his work can represent another constellation in the expanding universe where social and human scientists find themselves necessarily thrown together on an international scale.

In all the cases I have cited and in many other instances of collaboration between literary scholars and colleagues from different disciplines and countries, I have not made the obvious point that such scholars are members of the MLA. I hope such examples make clear that while more traditional work continues to be a major component in the work done by those who teach modern languages and literatures, new trends are emerging that make the study of literature and languages more pertinent to research and teaching in several new fields—and, in thunder, vice-versa.

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American Academy of Religion

Warren G. Frisina

Associate Executive Director, AAR

From the beginning, the American Academy of Religion (AAR) has seen itself as a North American organization and is therefore, to that limited degree, international in scope. Our membership includes a considerable number of Canadians, and our 10 regional organizations encompass all Canadian provinces as well as all U.S. states and possessions. At least two regional organizations (the Pacific Northwest and the Eastern International) hold annual meetings in Canada on a regular basis. While we have some members who live in Mexico, the AAR has not had any organizational activity in that country.

Though the focus of our activities has been largely limited to North America, our members conduct their research throughout the world. For that reason, the AAR has been concerned to enhance its contacts with scholars from other parts of the world. To that end, the AAR has gradually expanded the scope of existing programs and recently undertook a number of new initiatives.

The AAR's research grant program and its program of annual meeting plenary lecturers are two examples of existing activities that have been expanded to take on an international dimension. The research grant program awards approximately two dozen individual and collaborative grants annually. At this point, the majority of AAR research grants support field work and research that is carried out in other countries. In 1994, for example, 70 percent of the grants awarded will support international research by AAR members.

The AAR's recent capital campaign established an endowment to support a plenary speaker program at our annual meeting with an emphasis on international scholars. Funds from this endowment had an immediate impact on the 1994 annual meeting program which included major addresses by two international scholars.

In addition to expanding current activities to include an international dimension, the AAR has increasingly begun exploring ways to foster our "international connections" through new initiatives.

In 1992, the AAR was one of the principal sponsors of an international scholarly meeting held in Melbourne. Together with nine scholarly organizations based in either Australia or New Zealand, the AAR and the Society of Biblical Literature conducted a five-day meeting which

attracted several hundred scholars. This was the first such consortial gathering of all the major scholarly organizations in the region and the first time the AAR co-sponsored a meeting outside North America.

As plans for the Melbourne meeting were developing, the AAR Board of Directors determined that the AAR ought to be intentional about the ways in which it develops future international activities. A proposal was made to establish an ad hoc committee that would consider the feasibility of creating an international organization dedicated to the academic study of religion, an organization whose mission would mirror the AAR's but which would be structured so as to attract a worldwide membership.

The proposal to establish a "World Academy of Religion" was greeted by Board members with a great deal of skepticism and some genuine alarm. At the conclusion of the discussion the AAR Board determined that while there was no doubt that the AAR needed to continue expanding its international activities and that it needed to be intentional in the ways it went about doing so, it should not be involved in efforts to create a world-encompassing organization. The arguments marshaled against the proposal ranged from worries that efforts to establish such an organization might undermine the work of existing scholarly organizations in other regions to concerns about U.S. hegemonies. What counts as the academic study of religion throughout the world is quite disparate. Simply by virtue of size and organizational sophistication, would we be exporting our versions of scholarship in the field, without adequately engaging in genuine conversation with our colleagues abroad?

As an alternative, the Board established an ad hoc Committee on International Connections. The term "connections" was chosen to signal the Board's desire to enhance the AAR's linkages with other organizations involved in the study of religion without presuming anything in particular about how those linkages would develop. The committee was charged to "explore means of communication and association with scholars and groups outside North America involved in the study of religion." The hope was that the committee could initiate contacts that would be beneficial to AAR members, international scholars, and the field.

Established in 1991, the AAR ad hoc Committee on International Connections has already undertaken a number of projects to fulfill its charge. Its first project has been to inventory the international work that is already going on programmatically within the academy and to make contact with the academy's international members. In 1993 the committee convened a colloquium of international scholars at the AAR's annual meeting in Washington, D.C. With funds from the Henry Luce Foundation, 20 scholars from throughout the world were invited to participate

in four days of conversation about the challenges and opportunities for the study of religion internationally in the twenty-first century. The invited guests were asked to report on the academic study of religion in their own countries and to begin exploring how best to foster scholarly interchange across regional and national boundaries.

The colloquium helped surface significant differences in the way religion is studied in different parts of the world. For the AAR, it was a first step toward uncovering how the academy could best establish fruitful and mutually beneficial linkages with scholars and scholarly organizations outside of North America.

Building upon what was learned at the colloquium, the committee is currently involved in a number of additional projects. For example, committee members intend to create a database of international organizations dedicated to the academic study of religion. It is hoped that such a resource will make it easier to establish scholarly connections at the organizational level. They also plan to survey other professional organizations and learned societies to discover how internationalization is being dealt with by scholars in other fields or disciplines. Additionally, the Committee is sponsoring a series of special sessions at our annual meeting that address the growing internationalization of the academic study of religion.

Apart from the committee's work, the AAR's administrative offices manage a small book distribution program that contributes a single copy of each book on the AAR's publication list to institutions that do not have the resources to purchase them. The AAR also participates in the scholarly journal distribution programs organized through the ACLS.

Looking toward the future, the same technological transformations effecting other fields are being brought to bear on the academic study of religion. The AAR will have a page on a World Wide Web (WWW) site established at the Scholars Press Consortium. Our WWW site will be a significant resource for scholars from around the world who are seeking information about the study of religion both within North America and elsewhere.

The AAR has recently contracted with scholarly institutions in Asia to distribute a CD-ROM edition of the Pali Canon as well as a Japanese Cultural Dictionary on CD-ROM. Increasingly, electronic communication is transforming the way scholars in our field gather and analyze information.

Society for Ethnomusicology

Anthony Seeger
Past President, SEM

The Society for Ethnomusicology (SEM) has been an international society since its founding in the 1950s. It has been consistently international in its research object, its annual meetings, its publications, and its membership. Ethnomusicology may briefly be described as the interdisciplinary study of musical performances in any place and at any time, generally with the objective of making generalizations that transcend particular periods and particular places.¹ A fundamental tenet of the field of ethnomusicology is that in order to understand music at all we must consider all types of music, and that we must also learn about the musicology that has been developed about the traditions we study. The progress of the field may be seen as an ongoing dialogue over time and space with professional musicians and musicologists around the world. The membership of the SEM has always been broadly international (now about 30 percent of our membership), but in terms of bylaws and organizational stance the SEM is a U.S. society with overseas members. At least one non-U.S. citizen has been elected President of the Society (Professor John Blacking, Belfast), and others have been elected to the SEM Council.

The SEM is a small society (2,000 members), with volunteer officers who are elected for two-year terms. For many years lacking even a full-time clerical staff person, its budget is relatively small (\$100,000/year), and a great deal of that goes to its publications. The SEM *itself* does not, therefore, engage in many international activities, other than in supplying its international members with timely services and information as required. The *membership* of the SEM, however, is extremely active in international activities.

I do not believe the activities, scholarship, and involvement of the Society for Ethnomusicology have become more international over time. Rather, succeeding generations of its members have struggled to overcome enduring barriers of language, import tariffs, postal systems, and very limited funding in order to produce collaborative work of high quality and to train active professionals in many countries. If there is a trend, it is for a greater recognition of the role of local scholars and performers, and a greater tendency to involve them in the final writing and publications.

Between 1900 and the 1970s, ethnomusicologists were considered to

be specialists in non-European musical traditions. While some did study American vernacular music, the vast majority of the members of the field did research on non-European musical traditions either in the United States (especially among American Indians) or abroad. In the early twentieth century much of the research consisted of the collection of interview material and audio recordings for analysis, publications, and eventual deposit in an audio archives. Beginning in the 1950s, with work by Mantle Hood, it became appropriate to learn about other musical traditions by becoming “bimusical” or acceptable performers in the non-Western musical tradition. While many undergraduates received some gamelan experience thanks to this tendency, many ethnomusicologists became reasonable, and sometimes acclaimed, performers of other musical traditions.

In the 1980s more and more students began to study immigrant traditions in the United States, and European and American popular music. This may have been partly the result of shifting priorities of granting agencies (ethnomusicological research often involves 12-24 months of residence in the community whose performances are being studied, which requires considerable grant support). It also stems in part from the realization that ethnomusicology, by focusing too exclusively on non-Western musical traditions, was ignoring some of the most important musical processes of our century—the transformation or preservation of immigrant traditions and the globalization of popular music (already prefigured by the global spread of hymns and brass bands). Ethnomusicologists have typically approached popular music from an international, global perspective.

Relations between U.S. members of the Society and overseas colleagues have almost always been collegial and collaborative, but hampered by difficulties of communication. Because of their research, most ethnomusicologists speak the language of the country they work in quite well, and collaborate with scholars and professionals there. I believe the last 20 years or so has seen an increased collaboration with local scholars, and increased care in the ethical treatment of the local performers, which may be traced to postcolonial power shifts, increased communications, and the popular music industry’s commercial exploitation of traditional music.

Although the size and budget of the SEM are small, the membership itself has requested of the Executive Board that we do as much as we can to involve the international members not only as readers of our journals, but as active participants in our meetings and our publications.

The Society for Ethnomusicology has undertaken the following steps over the years to facilitate the intellectual presence of its international

membership:

- *Invited foreign scholars to present the annual Charles Seeger Lecture at the annual meetings of the Society, in order to bring their ideas before a plenary session of the annual meeting.* This was successful, but extremely expensive due to airfare and hotel fees, and has only been done a few times. Overseas members are considered in all publications awards.
- *Arranged plenary sessions for international scholars at the annual meetings.* This year, for example, the Russian scholar Izaly Zemzofsky spoke at the SEM meeting. In this case the scholar was already in the United States, and money was not required. We would do this more often if we could.
- *Put information about the Society on-line so that it may be acquired in a more timely fashion by overseas members who do not wish to pay the \$20.00 surcharge for air-mail shipping of publications.* This has been quite popular with our overseas members, who were often frustrated with the delays of the print mail.
- *Announced that the journal, Ethnomusicology, will review manuscripts in virtually any language, instead of requiring full translation before submission.* We have not had as many submissions of this sort as we expected, but our journal does publish articles by overseas members—although not as many as that of the *Yearbook* of the International Council for Traditional Music (ICTM Level C) or the *Latin American Music Review*, or the *World of Music*.
- *Exchange of Publications.* We exchange some publications with professional societies. The disadvantage is that we have no repository for what we receive, and it is quite costly. We also have a publications award, or three-year gift, to countries in the Middle East.
- *Inexpensive gift rates for members.* SEM members may give membership (and thus publications) as gifts to people in other countries for half the price of full membership. This was widely acclaimed, but has not often been used. The objective was to find a more suitable way to get the journal into the hands of the people who would benefit from it, and to give the membership an appropriate way to reciprocate for favors received in other countries. We hope this will grow.
- *On at least one occasion a group of SEM members visited the (then) U.S.S.R. as part of an international exchange of scholars.* This was considered a success by the participants.
- *The SEM set up a standing committee to serve as the National Committee of the International Council for Traditional Music (ICTM),*

the UNESCO Level C organization that is the official international organization in the area of ethnomusicology. Like many UNESCO organizations, the ICTM is a body of National Committees as well as of individual members. The vast majority of the membership of the ICTM resides in the United States, and many SEM members have served, or currently serve, on its Executive Board.

Attempts we have made in other areas, such as to coordinate tours of speakers from overseas, or to coordinate tours of musicians, have not been successful. The Society does not now have either the funds or the infrastructure to do this, while many universities do and are doing so.

During the seven years I have spent on its Executive Board, the SEM has made consistent efforts to increase communication among professionals in the field. I do not believe we have done much more than previous generations have done. We have perhaps, but not certainly, done more at the Society level, rather than the individual level, than has been attempted previously.

I look forward to hearing about the successes and failures of programs in other societies.

Notes

1. Ethnomusicologists are famous for inventing and then agonizing over definitions of the field. This is provided simply for those unfamiliar with the field.

Society for the History of Technology

Bruce Seely
Secretary, SHOT

When considered from the perspective of involvement in international matters, the Society for the History of Technology (SHOT) has a position shared by only a few other members of the ACLS. Founded in 1958, the Society is the national organization for scholars working in the field in the United States. In this capacity, it serves about 1,400 of its 1,800 individual members through a journal and annual meetings. At the same time, by definition SHOT has always been an international organization, and the membership currently includes 400 individual and about 522 institutional members from outside North America. Meeting this dual purpose has never been easy. In reality, for most of its existence the Society has served much more as the national organization for scholars in the United States and Canada.

There were, however, three ways in which the Society attempted during its early years to live up to its stated purpose of being an international body of scholars. The primary means of international participation was through the involvement of individual scholars in the Society's annual meetings (at their own expense). This meant that a few senior professors with the wherewithal or stature to secure travel funds became regular participants in the Society's annual meetings; some served within the governance structure as members of committees or the Executive Council. A second and much more important mechanism was the Society's journal, *Technology and Culture*, which was billed from the outset as "The International Quarterly of the Society for the History of Technology," and early on achieved an international circulation. The identification of corresponding members in a number of countries outside the United States offered one device for connecting many of the same senior scholars who attended meetings more closely to the primary activity of SHOT—its journal. By the 1980s, however, this mechanism had become little more than window dressing that provided those international scholars with a free subscription to the journal. The original intention that corresponding members would channel news, information, and papers to the journal had fallen into disuse.

Another early international connection for the Society came with its involvement and participation in a UNESCO-chartered group linked indirectly to the International Union for the History and Philosophy of Science. The International Committee for the History of Technology

(ICOHTEC) was created in 1968 as an outgrowth of Cold War concerns to provide a bridge between scholars working in the capitalist West and communist East. The structure of the organization was on national lines, with each country designating a delegation for each annual meeting. The head of the U.S. delegation for many years was SHOT's founder and secretary, who recruited the delegation from SHOT members willing to give papers. This individual was, according to the ICOHTEC constitution, a permanent vice-president of ICOHTEC, as was the head of the delegation from the U.S.S.R. Only within the past three years has ICOHTEC redrawn its constitution and changed the membership to an individual, rather than a national, basis. These and other adjustments make ICOHTEC an important bridge between U.S. and European scholars, and much of SHOT's international involvement will continue to be linked to ICOHTEC. There is some chance that ICOHTEC will become an umbrella for the history of technology in Europe, and plans for launching its own journal are being considered.

Since 1989, however, the Society for the History of Technology has been seriously concerned with developing better and expanded international relations. The shift was prompted by comments from non-U.S. members, who felt themselves second-class citizens, and remarks from leading American scholars, who suggested the Society and its journal were doing little to live up to their international designations. The context for the discussion was a proposal to hold an annual meeting in Sweden. At about the same time, efforts to develop organizations that better served the needs of scholars in the history of technology outside North America were taking shape in Europe. Discussion at an international meeting in The Netherlands in November 1990 centered on forming a "EURO-SHOT," while other scholars worked to produce a directory of scholars outside North America. By 1993, other fruits of these discussions were evident in the formation of a German national organization devoted exclusively to the history of technology; the development of an informal network linking scholars in Germany, France, and England by newsletter; and the strengthening of an existing network of scholars in the Scandinavian countries. Within the past year, another encouraging sign was an attempt to improve a European journal in the history of technology, with the goal of making it a European equivalent to *Technology and Culture*.

These developments have been strongly supported by SHOT and its members, but significant awkwardness has existed about the appropriate role for Americans and for SHOT in the development of institutional bases for the field outside the United States. The Society is clearly viewed by many scholars outside the United States as a role model, while SHOT

members want to support efforts to develop networks and organizations meeting local needs. But SHOT members also have been very concerned not to appear to favor some groups or individuals over others; reticence stems from lack of familiarity by North Americans with local politics, customs, and the full range of people and scholarly issues in other countries. Equally strong has been a desire to avoid appearances of cultural imperialism. SHOT addressed this general situation by appointing a committee to study the Society's connections to its non-U.S. members in 1991. The committee's recommendations, made in 1992 and adopted the following year, included few radical steps—more coverage in the journal to non-U.S. books in the book review section; more attention to non-U.S. activities in the newsletter; and significant attention to extending international involvement. Importantly, the Society explicitly rejected the designation as *the* society for the history of technology. Perhaps the most important step was an agreement in principle to hold SHOT's annual meeting outside the United States approximately every four years. Unresolved was a mechanism for insuring the participation of non-U.S. members within the governance structure. Committee appointments have often allowed those from outside the country to participate, but election of non-U.S. scholars to the Executive Council has been less common. The Council rejected, however, a proposal to pair nominees to insure the election of non-U.S. scholars. The crux of the problem remained finding ways to balance the efforts to be both *the* national society in the United States and *an* international society for interested scholars outside the country. The primary result has been much higher consciousness among the officers and many members about meeting this dual mission.

At about the same time, SHOT began to pursue several efforts to enhance what it sees as the most important developments emerging from the strengthening of scholarly work in the history of technology outside North America—genuine interchange of people and ideas. For the past five years, significant effort has been given by SHOT's officers to supporting and expanding the international community of scholars in the history of technology. The first effort in this direction was the formation in the early 1990s of its International Scholars program. Based on the recommendation of a Society committee, this initiative is designed to involve and connect non-U.S. scholars to the organization, while at the same time making U.S. scholars more aware of the community outside the United States. (See the appendix for a description of this program, its goals, and operating procedures.) Up to 10 scholars are appointed each year by a nominating committee chaired by a U.S. historian of technology with three members from outside the United States and the

president. The goal is to offer recognition to younger scholars just beginning their careers, and to identify those more senior scholars who are moving into the field. This is not intended to be an honorary position for senior members of the field. Each scholar is appointed for two years and receives a complimentary subscription to the journal and full membership. In return they are urged to attend an annual meeting (although travel funds have been problematic) and to prepare a short essay describing the state of the history of technology in their country or some other feature of their national scene. These essays have begun to appear in the *SHOT Newsletter* and have provided important information for North American members about work done elsewhere.

This program was launched in 1991 with the designation of the first three International Scholars by the president. In 1992, at the Society's first international meeting, held in Uppsala, Sweden, a full slate of 10 scholars was identified. Based on feedback from the first groups of International Scholars, the program seems to be meeting many of its goals. There is clearly a better knowledge of SHOT members and historians of technology who live outside the United States. The newsletter articles have attracted favorable comment and produced a much better understanding of the international landscape of the field. In the past three elections for the Executive Council, two non-U.S. members have won seats. It is too early to see more than hints of change in the pages of the journal, although three of the last 10 winners of the Society's article prize, including the most recent, have resided outside the United States. We hope this program will lead to more submissions of high quality articles. Finally, International Scholars themselves report that they have been assisted in their efforts to gain travel support to the annual meetings by the International Scholars designation.

Helping International Scholars find the means of attending the Society's annual meeting is a crucial concern in making this program even more successful. The Society has attempted to address the issue, but not as a strictly international matter. Since 1992, the Society has been able to award small grants to assist graduate students, independent scholars, and a few beginning professionals who wish to attend the annual meeting. The fund raising efforts stretched back over five years, and the program has been continued thanks to the generosity of a foundation with personal ties to the history of technology. For the meetings in Sweden in 1992 and in Washington, D.C., in 1993, approximately \$7,500 was made available, with non-U.S. members eligible for support. Because of special circumstances in 1994, about \$7,500 was available just for international travel—and 11 non-U.S. members received support, including three International Scholars. We

doubt we can continue this level of support for long, but the just-concluded 1994 annual meeting had the largest contingent of non-U.S. historians of technology in recent memory. Coincidentally, there was a sense among participants that this was one of the most dynamic meetings in recent years. Taken together, the travel grant initiative and International Scholars program have clearly signaled the Society's commitment to strengthening the continuing interplay between North America and the rest of the world. A number of historians of technology outside North America are now more connected to SHOT.

The Society considers these programs a success in addressing the needs of non-U.S. members, as well as in expanding the level of contact between scholars around the globe. As part of this effort, it has participated in the various ACLS-sponsored initiatives to distribute journals to Sub-Saharan Africa and to Eastern Europe, and supported other similar steps. There have been pitfalls, of course. A proposal made in 1990 to develop a Japanese affiliate (J-SHOT) started out with strong support in the Society until it was realized that the individual in Japan was pushing this connection to advance his own efforts to win recognition for his institution vis-à-vis other Japanese universities. After this experience, the idea of forming national affiliates was dropped. Significantly, SHOT's efforts to recognize International Scholars seems not to have generated similar problems or run afoul of jealousies within the sometimes more hierarchical academic structures of some countries.

But more important, these programs speak to the increasingly international nature of the history of technology in the 1990s. This field has never been a strictly American enterprise. Institutional support in Europe, for example, resided in several important museums—the Deutsches Museum in Munich, the Science Museum in London, and the Tekniska Museet in Stockholm—as well as in institutions such as the Conservatoire des Arts et Metiers in Paris. But through the 1970s, the strength of the field was clearly in North America. Throughout its history, SHOT has provided a welcoming home for those working outside the United States, and the relative lack of competing institutional and professional arrangements within the field have served to keep that door open. Many non-U.S. members genuinely want to be more involved in SHOT's programs and activities; that they can do so without seeming to abandon national programs or other international groups is an important factor in this decision. SHOT's efforts to be supportive without being domineering seem to have helped as well, although scholars elsewhere may have a very different perspective on SHOT's initiatives.

The increasingly international nature of scholarship in the history of

technology is evident in the source of important new ideas and perspectives in the field since the mid-1980s. In important ways, some of the most influential work has been done by non-U.S. historians of technology. Much of this scholarship has focused on the ideas and theoretical approaches emerging from the sociology of science and sociology of knowledge—namely, social construction. While not new in other areas, this line of approach arrived late to the history of technology and the point of entry was almost exclusively European. A conference in The Netherlands and a resulting book carried this work to an American audience, and its acceptance has done more to open the field to non-U.S. perspectives than any other development. The continuation of the Society's efforts to be more open to international currents is a clear reflection of the institutional strengthening in Europe noted above and of an increase in the numbers of first-class scholars in the field. In other words, the value of communication across the Atlantic has been recognized and accepted by historians of technology within and without the United States. As a pair of German historians noted in an International Scholars essay published in the *SHOT Newsletter*, the flow of scholarly work and ideas, which used to be from the United States to Europe, is now much more balanced. And comparative work—a trend growing in many areas of history—is becoming evident in the history of technology as well.

This is the context to the Society's deliberate efforts to facilitate international exchanges beginning in the early 1990s. The goal has been to encourage means of extending this pattern of scholarly development, focusing on the means of facilitating individual connections such as develop at scholarly meetings. But the increasingly easy access to electronic mail has done much to enhance these patterns—and here SHOT has played little role. It is absolutely clear that the ease of personal communication is essential to many individuals in their work in ways that were never true before the Internet. The result is that in less than a decade—actually over the past five years—the history of technology has developed a distinctly different look. To be sure, not all scholars are part of an electronic communications network, and many continue to do their work with no noticeable difference. But at the institutional level, and in terms of the most exciting work in the field, there is a distinctly international flavor. The 1992 annual meeting in Sweden was a turning point, bringing together 400 people, only 150 of whom were from North America. About 200 participants were at their first meeting of the Society. The pattern visible in Uppsala has continued at subsequent meetings, with more first-time presenters, many of them younger and from outside the United States, on the Society's program. We see little reason to think

this will change.

SHOT is not yet a totally international organization, and will not become completely so, given its mission to serve the needs of North American scholars. But the field has never been more international in scope. Both the Society and the scholarship of the field—by members and non-members alike—are better for that development. In 1996, the Society will meet in London, and expects to further enhance the developing international flavor of the history of technology.

Appendix

SHOT Committee on International Scholars

The Committee on International Scholars shall consist of four members, including a chairperson, appointed by the president. The membership shall reflect the goals and intent of the International Scholars program. The committee shall administer the International Scholars program, which is intended to: 1) foster a stronger international community for the study of the history of technology; 2) strengthen the Society's role as an international society for the history of technology; 3) identify and help non-U.S. historians of technology participate in the meetings and governance of the Society; 4) provide formal recognition of the work of non-U.S. historians of technology so that their respective governments and national academic communities will provide greater support for their Society-related activities; 5) provide special recognition for younger, non-U.S. scholars in their quest for support and recognition of their work in the history of technology; and 6) foster an international network of scholars in the history of technology that will benefit all members of the Society.

The Committee shall be responsible for developing a list of nominees and applicants among historians of technology working outside the United States. Announcements shall be made in the *SHOT Newsletter*, so that individuals may nominate themselves or be nominated by other members of the Society. The initial class of International Scholars shall be chosen by the committee immediately after this amendment is approved. Thereafter, nominations must be received by the Secretary no later than May 1, so that selections can be made by the committee in July. The selection criteria developed by the Committee shall not be rigidly defined. The Committee shall select up to seven International Scholars each year for a two-year term. The Committee shall also provide its

comprehensive list and its list of nominees to the president of the Society, who shall choose up to three additional International Scholars, also in July.

International Scholars are selected in two ways. The first procedure will involve selection by a Committee on International Fellows, which shall choose up to seven International Scholars each year from a list of nominees and applicants. Individuals may be nominated by any member of SHOT, or may nominate themselves; notices describing this process will appear in the newsletter and in *Technology and Culture*. The actual selection shall be made in July. The second selection procedure shall be the choice of up to three additional International Scholars each year by the president of the Society. The president shall consult the list of nominees used by the Committee on International Fellows, but shall not be required to make selections solely from the list. The president shall make the selections in July.

International Scholars shall be individuals who reside and work outside the United States. International Scholars may be both junior and more advanced scholars. They shall be chosen for a two-year term beginning in January.

International Scholars shall enjoy all rights and privileges of the society, including voting, and shall not be required to pay dues during their tenure as International Fellows. They will be strongly encouraged to attend the annual meetings during their term as International Scholar. In addition, they will be encouraged to present at least one report or essay review on the history of technology scene in their country for possible presentation to, or publication by, the Society.

American Society for Aesthetics

Roger A. Shiner
Secretary-Treasurer, ASA

Aesthetics as a field of intellectual endeavor has in modern times been pursued by scholars in different countries according to the different intellectual heritages of those countries. The term “aesthetics” was coined by Alexander Baumgarten in 1735. It became especially important in the German-speaking tradition after Kant, and in the English-speaking tradition after a number of eighteenth-century empiricist writers of the Enlightenment—Hutcheson, Shaftesbury, Hume, among the most well known. The French-speaking tradition had its own post-Cartesian tradition.

Historical facts such as these, however, are not the issue here, but rather the position of aesthetics in the modern institutionalized academy in this and other countries. In that connection, any serious degree of internationalization of scholarship is a relatively recent phenomenon. Aesthetics in the United States, like any other academic subject, was materially influenced by the influx of European intellectuals in the 1920s, 1930s and later. Contacts among scholars, however, were largely on an individual basis. The first International Congress in aesthetics was held in Berlin in 1913, and the next not until 1937 in Paris. The current regular series of quadrennial International Congresses did not begin until 1956 in Venice. But for a long while these Congresses were run by a self-perpetuating oligarchy of male persons who enjoyed government-financed trips abroad at regular intervals. Some, but by no means all, did have solid reputations as scholars, but that did not much affect the quality of the academic work at IAA meetings. Scholars from the United States did attend these meetings, especially from 1976 on, but mostly as a way of seeing the world. The general attitude was that no worthwhile work in aesthetics was being done in aesthetics outside the United States. There was some, but not enough, truth to this thought.

I am not in a position to be an impartial judge, for I was a member of the Committee which organized the meeting. But in my view international cooperation in aesthetics, at least as far as the ASA is concerned, materially changed with the holding of the XIth International Congress in Aesthetics in Montreal, Quebec, Canada in 1984. At that meeting, a formal International Association for Aesthetics came into being, with a constitution which democratized the operation of the Congresses to a considerable degree. The new Association also began

to function as a more effective focal point for international contacts between aestheticians. ASA members, because of the location, attended this 1984 Congress in unprecedented numbers. The organizing committee itself made a serious effort to invite to speak persons who were currently doing important work in the field, and not persons who felt that through seniority they deserved a hearing whatever they had to say. I think that the meeting occasioned real introductions between U.S. scholars and scholars outside North America so that barriers of prejudice and stereotyping could be overcome. There has been since 1984 something far more approaching an international world of real scholarship in aesthetics than ever there was before. The IAA's subsequent meetings have been far better attended by North Americans; there have been many less rumblings about the poor standards of aesthetics elsewhere; there has been serious interest in the work of U.S. scholars free of obsessions with American intellectual imperialism. The IAA itself has seen strong and genuine internationalists as President (especially Professor Göran Hermerén of Lund, Sweden), and as Secretary-General (my predecessor as ASA Secretary-Treasurer, Arnold Berleant). The general tendency is still there, for reasons over which in the end no learned society has control, for U.S. scholars to know no other language than English, and thus to fail to make real contact with international scholars. It happens far more regularly that scholars from other countries know English as well as their own tongue, and take a lively interest as a result in English-speaking work.

As a Canadian, I should also say that the 1984 IAA meeting was important for us, since it was the birth of the Canadian Society for Aesthetics/Société canadienne d'esthétique. Canadian aestheticians have been for some time and still are active in the ASA, serving as President (Francis Sparshott, University of Toronto), Trustee, and even Secretary-Treasurer. But these have been almost entirely anglophone Canadians. There was before 1984 scant cooperation between academics from Canada's two linguistic groups. But since its foundation the CSA/Sce has been determinedly bilingual, more than most Canadian humanities societies. Unlike anglophone aesthetics, which in both the United States and Canada has been in the last two decades dominated by philosophers, the francophone tradition of aesthetics is much broader. CSA/Sce francophone members represent a wide variety of arts-connected disciplines. The richness of CSA/Sce meetings can only make one regret the insularity which monolinguality imposes on scholarship.

It is also important to single out for special mention one recently-expanding sub-field in aesthetics which has been international almost from the beginning of this recent expansion. That is the field of

environmental aesthetics. It has developed as a major field of research simultaneously in North America and Finland. There are many, many contacts, both personal and institutional, between scholars in this field in the two countries. The first International Congress in Environmental Aesthetics was held this summer in Finland, and virtually all major speakers were from North America or the host country. The key contemporary literature is mostly by persons from these areas. The capacity of most Finnish scholars to work in English helps, of course, but those scholars have spent much time also translating North American work into Finnish, and their own writings into English. In part one might guess that such an interest in environmental aesthetics is an expression of the zeitgeist. But it is also clearly a function of a loose group of scholars who know each other, get on well, and cooperate closely because they are at the forefront of research in the area.

In aesthetics there is no question that scholarship has become more international in recent years. The questions that are asked are different to the extent that perspectives derived from trends in humanistic scholarship on the continent of Europe have made their way into North America in aesthetics as in other fields in the humanities and social sciences. There is much more awareness of the possible intellectual insularity in how a discipline which was mostly white, male analytic philosophers posed its questions. The greater emphasis in art-related fields on expanding the canons and the paradigms has produced theoretical work which begins from, or exploits, or uses as fulcra these new paradigms. At its most simplistic, the mechanism is simply that, for example, if aestheticians become interested in Mexican art, they are going to want to go to Mexico and talk to Mexicans; they are also going to want to understand the position of Mexican art in wider Mexican culture.

Although I cannot claim to have surveyed the matter carefully, it is my impression that in English-speaking, North American-based aesthetics journals, there is very little non-English-speaking international work published. The ASA's *Journal of Aesthetics and Art Criticism* regularly publishes papers by scholars in Canada, the United Kingdom, Australia, New Zealand—but then they are all “like us”. Much the same is true in reverse—the *British Journal of Aesthetics*, the journal of the British Society for Aesthetics, regularly publishes work from ASA members. Only occasionally does the rare person with a command of the language publish in, say, a German journal. Some do; we have distinguished German-speaking Kant scholars as members who publish in journals such as *Kant Studien*.

International participation in our annual national meetings is a

different matter. In our 1994 national meeting in late October 1994, there were presentations by scholars from Britain (2), Canada (9), Holland, Hong Kong, Israel, Mexico, New Zealand (4), and Norway, out of about roughly 70 speakers. About half had found their way on to the program through blind-reviewed submissions; about half were invited. We paid for two of the non-North-Americans; the rest were funded in other ways. My sense is that the visitors wanted to find out in person what was happening in North America, and to make personal contacts—goals that would not have been satisfied by simply staying at home and reading our *Journal*. I do not know why there would be a strikingly higher acceptance rate of refereed conference papers than of refereed journal papers. It is probably a combination of a numerically less tough competition, and of a higher tolerance of rough edges for a conference presentation.

There has also been an added international dimension to the Society's work with the introduction of ASA-L, an aesthetics discussion list, and with the development of an ASA site on the World Wide Web. Although the list is not by the usual standard a very active list, many of those who do participate are our international members. They view it as an efficient and invaluable way to maintain contacts with North American scholars. In fact the list itself is currently operating from Lincoln University, New Zealand, as the moderator recently left Calgary to take up a position there! As is often pointed out, the world of the Internet is one which makes global distances and locations irrelevant. The Internet seems more than any other piece of recent technology (except possibly the fax machine) to have the capacity to internationalize (some parts of?) scholarship in a remarkable way.

When one considers the local institutional demands on the North American university and college *teacher*, and the inevitable tilt towards one's own immediate scholarly and linguistic community, not much room is left in the case of the average scholar for the material effect of and change through international scholarship. All the same, aesthetics is becoming richer and less insular through the gradual expansion of international contacts which has taken place. I personally believe that our international membership, and their participation in our meetings, and our participation in theirs all do bring a unique form of intellectual nutrition to the field. We can only profit from greater expansion of the international dimension of our work.

I am pleased also to report a most recent development: the ASA Board of Trustees has agreed to make the 1996 national meeting a joint meeting with the Canadian Society for Aesthetics/Société canadienne d'esthétique in Montreal, Quebec. It may also be a joint meeting with French

aestheticians too, as there are close connections between the group of aestheticians at the Université de Montréal and the Université du Québec à Montréal, and those at different campuses of the Université de Paris. Last time we had such a joint meeting, in Vancouver in 1988, the French-Canadian aestheticians were surprised at the number of U.S. ASA members whose French was good enough to participate in the francophone sessions. I hope they will be flabbergasted in 1996.

Dictionary Society of North America

Louis T. Milic

Secretary-Treasurer, DSNA

Lexicography has long been an international activity. Even single-language dictionaries have international reach, to the foreign countries where the language is spoken, read or understood. Bilingual dictionaries are all the more international, since they involve not only the meanings but the cultures of two different countries. And those countries that have highly developed lexicographic traditions also provide technical assistance to countries eager to make their languages available to others. For example, American lexicographers are active in Japanese dictionary publishing and a major post-communist Albanian dictionary project is being pursued in California. It is hardly necessary to examine the long list of bilingual dictionaries of European languages, going back to the Renaissance, to find evidence of the internationalization of lexicography. It has a *long* tradition.

Our Society became international at its founding in 1977 when a number of foreign scholars chose to join a North American Society specifically devoted to lexicography. Of course, societies devoted to the study of language have existed for a long time and papers on lexicography have occasionally been read at their meetings, but the concentrated emphasis of a special society did not exist prior to that time. Soon thereafter (in 1983) our European counterpart emerged and developed a following similar to ours. The European Society is, however, more strictly European than the American one is North American.

Our international activities consist of biennial meetings, to which not only our international members are invited but those of the counterpart society as well, and the publication of an annual volume of articles, either those read at one of our meetings or specially produced around a theme. Our members also participate in the international meetings of related societies, publish in foreign journals, and serve in various posts as members of publishing firms and editorial boards of journals. Major publishing projects (such as those of the Oxford University Press) have also attracted the assistance of some of our members.

The main difficulty with international activities, when these require the payment of dues or subscriptions, is the complexity of international exchange. Members who have accounts at banks with U.S. affiliation can easily pay by check, and those in possession of international bank cards

can equally easily transfer the applicable funds, but others have created endless difficulty by sending us foreign checks or checks in foreign currency, which cost more than the check is worth to cash and deposit. These transactions therefore involve us in time-consuming correspondence and negotiation with banks. And yet other members have no usable currency at all. For these, about a dozen (in China, Eastern Europe and Africa) we have waived dues, an annual loss of \$250 to \$300.

For a time, we had a closer relation with the counterpart society and collected dues for each other, but the accounting became too complex for those involved in it and the partnership was abandoned. Part of the reason lies in the difference in our structures: EURALEX is in partnership with Oxford Journals, who not only subsidize their quarterly journal, but also handle subscriptions and membership records. Our Society, on the other hand, publishes an annual volume of 200 pages and two newsletters and handles its own records, correspondence, etc. As a result, no fundamental partnership is possible without doing violence to each society's structure. A more modest attempt to work together is in the planning stage and will soon be proposed.

Lexicographic scholarship has changed over the past two decades (as has all scholarship) as a result of the influence of the new technology. Commercial dictionary publishers have compiled huge corpora of data from which illustrations and definitions are constructed, an outgrowth of linguistic research in universities. Linguistics and especially semantics have deeply influenced the direction of our field. At the superficial level, a social consciousness about the sensitivity of certain groups has altered the nature of definitions and usage labels. At the same time a realization of the widespread use of English in other countries has forced publishers to accommodate to the interests of these non-native speakers of English, a direction easily seen in the pages of Cambridge University Press's *English Journal*.

These changes and the consequent internationalization of knowledge have brought the academy back to where it was in the eighteenth century, when the community of learning was without national boundaries, and Benjamin Franklin received the gold medal of the Royal Society as a scientist at the same time as the rulers of England had placed a price on his head as a political revolutionary.

American Numismatic Society

William E. Metcalf
Chief Curator, ANS

The American Numismatic Society was founded (as “The American Numismatic and Archaeological Society”) in 1858. It is fair to say that its international profile is entirely a twentieth-century phenomenon, dating from its acquisition of permanent quarters in 1908 and, more particularly, from the presidency of E. T. Newell (1916-1941).

Newell took a day-to-day hand in Society affairs, and was both a scholar and a collector. His bequest of some 87,000 coins, in addition to lifetime gifts totalling some 36,000, made the Society’s collection (which now numbers about 725,000 objects) one of the largest in the world, and one of the most important. In addition its library is the largest of its kind anywhere.

Collection Access

The Society recognizes its remoteness from other major cabinets (generally speaking, located in national capitals in Europe, but also in Munich, Oxford, St. Petersburg). From the early 1960s the Society has participated in the publication of its collections in international series (the *Sylloge Nummorum Graecorum* [see below], the *Sylloge of Coins of the British Isles*). The Society’s policies with respect to provision of casts and photographs from its collection continues to be far more liberal than that obtaining elsewhere, and library holdings are made available upon request.

The ability to respond to inquiries from serious students was one factor in the enthusiasm with which staff approached the creation of a computerized database of the Society’s collection. To date about two-thirds of the Society’s numismatic holdings—just short of 500,000 specimens—are online. No other collection approaches this level of recording.

Direct remote access remains a desideratum, but anyone with a serious inquiry can expect detailed response by mail in a short time; and there is now serious prospect of making images available as well.

Publications

Newell was the first American to earn an international reputation as a scholar, and this of course redounded to the Society’s credit; more

concretely, he was instrumental in establishing two series of publications (*Numismatic Notes and Monographs* and *Numismatic Studies*) to which he also contributed. The original *American Journal of Numismatics* had ceased publication in 1924, but after World War II *Museum Notes* was introduced; it was in turn succeeded, in 1989, by the second series of the *American Journal of Numismatics*. From the beginning, all these series have drawn a large number of international contributors, and the journal has by far the largest circulation of any publication of its kind in any language.

Since 1948, the Society has also published *Numismatic Literature*, at first a quarterly and now a semi-annual bibliography of numismatics. Until the late 1960s this was compiled by ANS librarians and based largely on ANS library acquisitions; in 1967 the International Numismatic Commission took over patronage of the project and formalized a system of international editors that continues to this day.

The increasing volume of publication, political uncertainty in areas of the world which normally produce large numbers of publications, and continued dependence on manual methods of compilation have been problems in recent years, but the Society is rapidly moving toward further bibliographical integration, and there has been no serious consideration of abandoning the ANS role.

In the 1960s, the Society began to publish its collection of Greek coins in the series *Sylloge Nummorum Graecorum*. This series, too, is under the general supervision of the International Numismatic Commission, which sets standards for format and presentation. The Society was the first to depart from a strictly geographical approach to presentation of its holdings—an approach that has resulted in the publication of huge numbers of western coins and relatively few from the eastern Mediterranean and North Africa. The original impetus was the availability of an Israeli specialist to publish the Society's holdings of ancient Palestine; scholars from other countries have now been engaged to produce other fascicules as well. Nine fascicules have appeared to date, and four others are in various stages of preparation.

The Society exchanges its publications with nearly 200 institutions, almost all of them abroad. Through this medium the audience for its publications has expanded, and the ANS Library now has a uniquely broad representation of periodicals devoted to numismatics and related disciplines.

The Graduate Seminar

Since 1952 the ANS has sponsored an annual seminar in numismatics, which brings together 10-12 graduate students for an intensive program

of numismatic study culminating in the student's preparation and presentation of a research paper. Though the format has changed over the years, since 1958 the seminar has involved the presence of one or more visiting scholars, who are brought to New York at ANS expense to assist in supervising student work. Naturally the visiting scholar is also exposed to the riches of the ANS holdings, and these contacts have promoted the Society's international image.

Only students affiliated with North American colleges and universities are eligible for stipends, but many foreign students studying here have been admitted in past years. In addition, since 1992 the Society has accepted applications from foreign students, though it is impossible to provide them with financial assistance. So far two—who have proved to be outstanding participants in the program—have attended.

Outside Teaching and Research

The Society's curatorial staff has compiled a distinguished record of teaching and research abroad. Of current staff, three have held fellowships at the University of Oxford, two have taught at the University of Padua, one is a member of the governing board of the collection at the University of Tübingen. One is an officer of the Fédération Internationale de la Médaille, and two have served on the International Numismatic Commission (one as vice-president). All are regular participants in international gatherings.

The Future

The Society's international profile in the future will depend heavily on further exploitation of computers and electronic globalism. Computerization of the collection itself will continue through completion, and there is hope of a library catalogue that will be definitive for the field. In addition, the possibilities of digital imaging are now being explored, and the Society is about to introduce access through the Internet. Electronic communication has serious implications—not all of which can be foreseen—for almost every aspect of the organization's work. We can expect, for example, instant updating of bibliographies, and perhaps consolidation of *Numismatic Literature* into a single CD-ROM. Other possibilities include digital imaging of the museum's huge photo archive, and the possibility of making basic numismatic literature available in a similar format has been discussed.

The ANS and Modern Numismatic Scholarship

It is critical for the ANS to continue its efforts to participate in a scholarly

community that is mainly centered in Europe. The discipline itself may now be described as mature, but in many ways the possibilities opened up by new technology cannot be exploited as long as scholars must work with antiquated research tools.

Access to material that is dispersed all over the world is critical to any modern study. One new approach is the “union catalogue” of collections represented by *Roman Provincial Coinage I* (London and Paris, 1992). This attempt to embrace all local coinages struck under the Roman Empire is truly an international venture in a number of senses: the first volume was compiled by scholars from London, Paris, and Valencia, and it concentrated on 11 “core collections” in 7 countries, while incorporating published material from a number of others. The ANS collection is part of the “core,” and an ANS staff member is involved in the preparation of at least one of the further nine planned fascicules.

The greatest obstacle to ventures of this sort is financial. A generous benefactor has supported the Society’s computerization and related programs; regrettably more conventional programs are underfunded. It is impossible, for example, to offer assistance to students and scholars who could benefit from exposure to the Society’s riches, and the Society’s own staff is dependent on outside funding for research opportunities abroad. The limited money available for scholarships and fellowships is all earmarked for residents of the United States or Canada.

In the long term, the organization’s scholarly strategy must be to continue its high level of achievement, to participate as far as means allow in groundbreaking new ventures, and to demonstrate, through research and teaching, the increasing relevance of its discipline. This represents the best hope for attracting the kind of funding that will make new breakthroughs possible.

American Folklore Society

“Folklorists in the United States and the World Beyond”¹

Barbro Klein

AFS Executive Board Member

Folklorists in the United States² have long acknowledged the global dimensions of their discipline and have demonstrated—often more forcefully than colleagues elsewhere—a commitment to dialogues across national, political, linguistic, and ethnic borders. Americans do fieldwork outside their own country to an extent that folklorists elsewhere could only dream of, and great numbers of foreign students have been educated in folklore departments in the United States. Indeed, North American folkloristics is partially shaped by scholars born and educated abroad and more folkloristic research traditions are represented in the United States than in any other single country.

At the same time, folklorists in the United States do not always take the world outside their own continent seriously. Other countries are seen as sources of American ethnic groups but not as living political and cultural entities. Although American scholars are polite toward foreign colleagues, they are also frequently reserved. What foreign colleagues represent is not always seen as something that has bearing upon daily concerns at American universities, museums, and other places of work. By the same token, many folklorists in the United States say that they are isolated and poorly informed about folklore and folklore research outside their own continent. They want to reach out, but are uncertain of how to do it. Sometimes the best intentions come forth as insensitive or condescending.³

On the following pages, I will address aspects of the relationship between American folklorists and folkloristics and the world outside, outlining some of the communicative problems and suggesting ways to improve communications. I am writing not only as a member of the AFS Executive Board but also as a returned emigrant. An Indiana Ph.D. (1970), I lived in the United States for 22 years. Since 1984, I have taught ethnology in my home country, Sweden, often working with colleagues from other parts of the world. Like many other migrants, I have switched understandings and loyalties several times. After many years in the United States, I began to regard life in America as richer and more diversified than life elsewhere. Now, after more than 10 years in Sweden, my point of orientation has changed. It is essentially North European, and it is from this perspective that I am writing about the ways in which American folklore scholars interact with the rest of the world.

Expectations, Cultural Constructs, National Concerns, and International Responsibilities

Many of the obstacles to an open dialogue between folklorists in the United States and their foreign colleagues lie in American expectations about the rest of the world. Some of these expectations are rooted in the distinctions that intellectuals draw between everyday life and scholarly life. They often take it for granted that everyday life in foreign lands must be exotic and different while academic life conforms to a transnational intellectual discourse that is essentially the same all over the globe. In addition, American scholars tend to expect others to be interested in the same theoretical issues that they are and to expect others to debate them the way they are debated in the United States. Essentially, foreign scholarship is good only when it resembles American scholarship. Few American folklorists have heeded Henry Glassie's observation in his presidential address a few years ago that "this world is one of peasants" and that many folklorists in Asia and Africa wish to concentrate on investigating the arts and traditions of the large peasant groups in their own countries. Despite their best insights, American folklorists often take it for granted that other scholars around the globe are moving in the same direction as they are.

Another expectation among American folklorists is that foreign scholarship ought to deliver advanced theoretical insights, if it is to be worth their while at all. "Europe," for example, is the home of such thinkers as Pierre Bourdieu, Michel Foucault, Julia Kristeva, and others who are currently important in a number of disciplines. Therefore, American scholars sometimes assume that "European" folklorists have integrated the perspectives of such thinkers into their scholarship more profoundly than Americans have. When it is discovered that this is not always the case, the works of the "European" colleagues are written off. Indeed, American folklorists often express disappointment with the level of scholarship outside their own continent and conclude that they do not really need to consider it. Consequently, there is little genuine interest in learning what goes on elsewhere and little motivation to listen to what people are actually saying, sometimes in poor English.

One result of such expectations and attitudes is that American folklorists often do not understand the relevance of the issues that are raised abroad to their own scholarship. Take, for example, the North and Central European debates during the 1960s and 1970s on the concept of the "folk." That German folklorists had their own political reasons to come to terms with this concept, is by now well-known in the United States. However, it is less well known that similar debates took place also

in other European countries. Recognizing the class-bias, the moralism and the spiritualism of the concept of the folk (Anttonen 36), Swedish scholars, for example, renamed its “folk” field at this time and created “ethnology” (etnologi).⁴ Actually, North and Central European scholars often find it curious that American folklore researchers persist in utilizing the concept of the “folk,” despite their apparent unease with the it. What political ends does the term continue to serve in the United States?

With this we touch upon the problems that folklorists everywhere have in acknowledging the extent to which their fields are cultural constructs. Most have a tendency to generalize from their own experiences. My Swedish colleagues speak about “ethnology” when, in fact, they mean a very particular brand of it: “Swedish ethnology.” Likewise, North American folklorists write “folklore study” when, in fact, they mean “American folklore study.” For example, with a couple of exceptions, the articles in the important anthology *Theorizing Folklore: Toward New Perspectives on the Politics of Culture* (Briggs and Shuman) hardly mention the world outside the United States more than in such general terms as “global” or “transnational” systems. Nor is there a hint that the folkloristic developments in the United States (in particular the blending of the concept of performance with an emphasis on aesthetics and public sector work) have no real counterparts elsewhere. “Theorizing folklore” unabashedly means “theorizing American folklore.”

A related question is one that currently concerns a number of folklorists from disparate parts of the world. I am referring to the ways in which folkloristics has contributed to the creation of national symbols and national identities. Although this discussion is carried on also in the United States, there is a difference, namely that many American folklorists take it for granted that today such uses of folklore are rampant everywhere else but in their own country. With some exceptions (cf. Abrahams 1993), relatively little is said about the ways in which folklore and folklore studies in recent American history have been used to construct national or regional symbols, not least through public sector work. Even if, as Jay Mechling (272) notes, U.S. scholars emphasize that the population is fragmented and essentially divided, to outsiders Americans share an awful lot. To North Europeans it is astonishing that folklorists in the United States so seldom write about the ways in which their own debates and concerns play into the arenas on which national symbols are created.

There is nothing inherently problematic about the development of different scholarly profiles in different countries and cultural settings. On

the contrary, it is essential for a discipline to develop diverse traditions and allow these to negotiate with one another. However, Americans appear to have an even harder time seeing their own scholarly products as cultural constructs than many others. Despite their best intentions, North Americans are part of a powerful system and tend to think hegemonically, sometimes myopically so.

This myopic Amerocentrism is often quite unreflected. At other times, it appears rooted in a conviction that North American folklore study is so interesting that there is little need to fetch inspiration elsewhere. Whatever the reason, the fact is that extremely few North Americans attend the meetings of international folklore societies. For example, the program of the SIEF (the International Society of Ethnology and Folklore) meetings in Vienna in September 1994 lists no speaker from the United States and two from Canada (Robert Klymasz and Gerald Pocius). This cannot be due to a lack of information as the *AFS Newsletter* and other American publications specifically mentioned this event. The North American showing was somewhat better when the same Society met in Bergen, Norway, a few years ago. At that time, however, several Americans expressed surprise at what they deemed a “low level” of discussions. There are many problems with the SIEF, not least its Eurocentrism. Despite the word “international,” the Society has long refused to admit delegates from Africa, Asia, and Latin America as full status members. However, problems of this nature should not frighten away North Americans. On the contrary, American participation is crucial, if folklorists are ever to engage in debates that will expose injustices and the unequal distribution of scholarly power. Do not well-known American scholars have a responsibility to participate in such debates?

It is not acceptable that American folklorists build walls against the world around them by refusing to travel to international meetings. None of us will redress injustices in our own part of the world by ignoring those that exist elsewhere.

Suggestions

Let me now list a few ideas—important issues as well as practical details—that might serve to improve communications and allow folklorists to benefit, more easily than now, from the strengths that exist everywhere.

Meetings and Panels

The AFS Board should urge its members, much more forcefully than it does now, not only to attend the meetings of international folklore societies but also to get involved in the work of these societies. The Board should also urge Americans to attend “foreign” panels at AFS meetings and to ask questions and initiate discussions. The program committee (Margaret Mills and John Roberts) preparing the Eugene meetings did an excellent job of placing American discussants on “foreign” panels and vice versa. Let us continue doing this systematically. Let us arrange many more panels that will make it possible to compare issues and debate them. We need to create meeting atmospheres that would make it possible for us to go beyond surface cordiality and begin debating difficult questions. That this is possible but takes a great deal of patience is demonstrated by the Folklore Fellows’ Summer School which took place in Finland in 1991 and 1993 and is scheduled for one more session during two weeks in the summer of 1995.

We should also think about ways to arrange special workshops and smaller meetings on important issues. It is not difficult to find themes. “Theorizing folklore on five continents” is one of many possible suggestions.

Mailing Lists, Resource Persons, Letters of Invitation

In order to arrange meetings and panels that encourage international participation, AFS members must be willing to spend effort and money on information. And with this we enter the bothersome topic of mailing lists, resource persons, and letters of invitation. Those who have worked with international mailing lists are familiar with the problems and expenses involved not only in the actual mailings, but in keeping lists accurate and up-to-date. Perhaps one solution is to pay someone to update these lists periodically. Perhaps this person could work together with a few resource persons in different parts of the world.

Indeed, it may not be a bad idea to establish a network of resource persons who could act as liaisons between the AFS and folklorists elsewhere. Such persons (six perhaps) could help to transmit news concerning the AFS within their parts of the world and vice versa. They could also encourage folklorists everywhere to join the AFS. To be sure, a centrally placed person must coordinate all of this, not least when it comes to address lists.

It is crucial that we improve the information that is sent abroad. It seems to me that North American folklorists do not truly realize how little foreign folklorists understand about the AFS. I know of foreign scholars

who have attended the AFS several times and think that it is an organization whose main objective is to organize conferences whose fees are miraculously low by international standards. They do not grasp that the AFS is a professional organization whose members receive both the *JAF* and a high quality newsletter. The AFS must become much better at telling the world about the special American construction that it is. Perhaps this is the time to spend money on an informational letter and an invitation to join the AFS? Perhaps we ought to advertise in international journals?

Furthermore, we must once again think about ways to facilitate the process of joining the AFS. As it is now, it is cumbersome and costly to join from abroad, even apart from the difficulties with currencies. We need to think about this much more creatively than we have so far. Could we make it possible to join via a credit card? Also, we must think of ways to ease the mailing problems. There is, for example, the problem that members residing abroad often receive the *Newsletter* containing the Annual Meeting Call for Papers too late to plan and negotiate sessions with colleagues elsewhere. Another irritating issue is that foreign members seldom receive their August *Newsletter* in time to benefit from hotel conference rates. If they are not members, they receive no information about hotels at all, even though they have had papers accepted. I realize that these questions are complicated and I also know that Nancy Painter and others at the AAA membership department have worked hard to iron out problems. Nevertheless, we need to devote attention to all the difficulties that remain.

Publications

A third line of suggestions concerns the flow and accessibility of publications and information about them. In this section I partially go beyond the immediate concerns and responsibilities of the AFS and its Executive Board.

An expansion of the excellent series *Folklore Studies in Translation* (under the general editorship of Dan Ben-Amos) would be most desirable as would other similar undertakings. Scholars living in English-speaking countries do not always appreciate the worldwide significance of their efforts to translate works from other languages into English. Yet, the translations are important services to all those who can read English but no other international language.

On the matter of publications, I would also like to mention the need for *updated lists of the important journals and publications* that appear in English in different parts of the world. I realize that institutions and libraries provide such services and that a number of listings are available

via the electronic networks. However, such lists ought to be available also to the many scholars in the world who do not have access to such networks. It is also desirable that these lists contain critical assessments of publications. Perhaps such lists could be compiled by liaison persons in a few countries and be published in the *JAF* or the *AFS Newsletter*?

A third need in the publication area is accessible, preferably annotated, *lists of Ph.D. dissertations produced in the United States and elsewhere*. Many folklorists around the world have no idea of the number and variety of folklore dissertations produced in the United States. Nor do they know how to get hold of them. A critical survey of such materials, perhaps published periodically in the *JAF*, would be an excellent service. Similarly, there is a need for information on dissertations produced outside the United States. Although a number of bibliographies exist or are being compiled, I am now speaking about briefly annotated lists that could be distributed with speed and ease. After all, dissertations constitute excellent gauges of the general development of a field. Perhaps we can identify resource persons around the world who could devote themselves to tasks of this sort?

Finally, on the matter of publication and information, what is needed is not merely information, but new attitudes toward it. Not only the Executive Board of the AFS but also all the members of the Society are responsible for raising the awareness of the importance of international information.⁵ Contemporary world events, including gigantic migrations and ever increasing diasporas, are matters of critical importance to folklorists everywhere. Perhaps the time is ripe for an anthology of essays on the importance of folklore in the world of the 1990s. I am speaking about something more analytical than the familiar "Folklore Around the World" format. Perhaps this kind of book could be based on the previously mentioned panels entitled "Theorizing Folklore on Five Continents."

Seriously Real and Really Serious

It is sometimes said that the notion of internationalism was far more in the forefront in folkloristics in the days when the global diffusion of motifs and types was a main object of study than it is today. Whatever the case might have been at one time, many contemporary folklorists all over the globe recognize a need for informed, open, respectful, and tough dialogues across political, national, racial and ethnic borders. It seems to me that if we are to achieve these dialogues, we must make the effort to rethink our premises.

We must learn to start with the assumption that life everywhere is as rich and complex as our own. This is part of what we learn to do when we begin fieldwork. We train ourselves that we must respect our informants, that it is their point of view that counts. This means abandoning stereotypical notions, preconceptions and expectations. We need to do the same thing when it comes to scholars and scholarship elsewhere. This is hard since we are trained to judge and critique the merits of what colleagues have to say. Nevertheless, we must learn to take a more inquisitive and humble view of the work that is done in other countries. This point is particularly apropos for Americans who often take their own leading positions for granted and have little patience with the slower and less forceful demeanor of others.

Broadened perspectives are critically important to our field. Some developments in American folkloristics could be of central importance to the rest of the world, for example, those that concern minority participation and those that have taken place within feminist folkloristics. Conversely, North Americans have a great deal to learn from the current preoccupation in many parts of the world with issues of national construction. Finally, there are a number of issues which folklorists from different parts of the world must face together. One of these is ways to reverse the west-east and north-south flow of fieldwork and folkloristic analyses based on fieldwork. Fieldwork outside one's own country is now largely an American and, to some extent, a West European enterprise. We must find ways to encourage folklorists from Asia, Africa, Latin-America, and Eastern Europe to conduct fieldwork in North America and Western Europe. Together we must break the givens concerning who studies whom. The American Folklore Society has important responsibilities regarding the directions taken.

Notes

1. This essay was originally prepared for the Executive Board of the American Folklore Society by Board member Barbro Klein. It appeared in the February 1995 *AFS Newsletter*.

2. Folklorists and folkloristics in the United States are the main focus of this text. "American" refers primarily to the United States; Canada is occasionally named or implicated.

3. One example is the "Sponsorship of Foreign Members" in the brochure "An Invitation to Join the American Folklore Society." Such sponsorship may in itself be a good idea. However, since no other aspect of foreign participation are mentioned, foreigners come forth in

this document as objects of charity.

4. Indeed, many Americans might find it interesting (and perhaps instructive) that Sweden switched from “folklife research” to “ethnology” in 1972, the very same year that the University of Pennsylvania adopted the designation “Folklore and Folklife” for its “folk field.”

5. For example, I have the impression that the excellent columns in the *AFS Newsletter* by Regina Bendix informing on trends in international folkloristics are not read to the extent that they deserve.

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ACLS Occasional Papers

1. *A Life of Learning* (1987 Charles Homer Haskins Lecture) by Carl E. Schorske
2. *Perplexing Dreams: Is There a Core Tradition in the Humanities?* by Roger Shattuck
3. *R.M. Lumiansky: Scholar, Teacher, Spokesman for the Humanities*
4. *A Life of Learning* (1988 Charles Homer Haskins Lecture) by John Hope Franklin
5. *Learned Societies and the Evolution of the Disciplines* by Saul B. Cohen, David Bromwich, and George W. Stocking, Jr.
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7. *Speaking for the Humanities* by George Levine, Peter Brooks, Jonathan Culler, Marjorie Garber, E. Ann Kaplan, and Catharine R. Stimpson
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11. *National Task Force on Scholarship and the Public Humanities*
12. *A Life of Learning* (1990 Charles Homer Haskins Lecture) by Paul Oskar Kristeller
13. *The ACLS Comparative Constitutionalism Project: Final Report*
14. *Scholars and Research Libraries in the 21st Century*
15. *Culture's New Frontier: Staking a Common Ground* by Naomi F. Collins
16. *The Improvement of Teaching* by Derek Bok; responses by Sylvia Grider, Francis Oakley, and George Rupp
17. *A Life of Learning* (1991 Charles Homer Haskins Lecture) by Milton Babbitt
18. *Fellowships in the Humanities, 1983-1991* by Douglas Greenberg
19. *A Life of Learning* (1992 Charles Homer Haskins Lecture) by D.W. Meinig
20. *The Humanities in the Schools*

21. *A Life of Learning* (1993 Charles Homer Haskins Lecture) by Annemarie Schimmel
22. *The Limits of Expression in American Intellectual Life* by Kathryn Abrams, W.B. Carnochan, Henry Louis Gates, Jr., and Robert M. O'Neil
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