



The University of Virginia
east asia center
NEWSLETTER

November 2004

Hoos Flock to Asia on Summer Study Abroad Programs

Dozens of UVA undergraduates and graduates traveled to China and Japan over the summer to supplement what they've learned about Asia in classrooms in Charlottesville with rich "real world" experiences in the region. Judging by the stories told by returning students at the *Abroad in East Asia* event held on September 10, these Hoos found their experiences rewarding—and even life-changing.

UVA in Shanghai (Language) Program

The largest number, 27, participated in the intensive Shanghai Language program, designed for students with at least one-year of Chinese language training. Students spent up to six hours a day in language study, earning a full year of language study credit in just eight weeks.

Prof. Miao-Fen Tseng of UVA's Chinese language program reports that the initial language training in Shanghai at East China Normal University (ECNU) "enabled students to attain the expected language proficiency and grasp a deepened understanding of Chinese Culture."



Night Market in Beijing

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A measure of their success, she reports, was "China Night, a wonderful unforgettable night when ECNU faculty, ECNU students, UVA students and invited guests all enjoyed the talented performances so much."

In addition to immersing themselves in beginning Chinese language study, the coursework in Shanghai also introduced the students to Chinese history and culture. This cultural component of the class featured a variety of field trips in addition to time in the classroom.

After spending eight weeks in Shanghai engaged in language classes, weekend tours, cultural activities, home-

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From the Director

Dear Friends and Colleagues of the East Asia Center, this semester we welcome back the students and faculty who participated in our first study abroad programs in Shanghai. All involved found it an enriching experience and we look forward to the continuation of these programs next summer. In further news concerned with Shanghai, last year Bryson Clevenger of Alderman Library visited the Shanghai Library in China. It is the hope of the Adminis-

tration here and in Shanghai that we will continue this collaborative effort to encourage international relationships, provide opportunities for growth and to learn from one another. In this spirit, we welcome Zheng Rui from Shanghai Library as the guest of Alderman Library this semester. In other news, I urge all of you to come to the East Asia Center's lecture series. Once again we have an exciting lineup of speakers for this semester and welcome all

of you to attend. Best wishes for a happy and productive Fall!

-- Anne Kinney



Upcoming Chinese Financial System Conference

Prof. Bruce Reynolds, in the UVa Economics Department, has organized a conference this August on China's consumer credit sector, as part of an ongoing research grant on China's financial system. A dozen papers, by authors from the U.S., Germany, Australia and China, will be presented and discussed at Beijing University's prestigious China Center for Economic Research. Discussants include Yi Gang, Director General of China's central bank, and Prof. Wu Jinglian, one of China's top policy advisors. U.S. Ambassador Clark T. Randt Jr. is expected to give the keynote address.

"These last five years, in which household credit has blossomed almost overnight, mark a watershed for China," says Reynolds. "Increasingly, Chinese households are able to elbow aside the business sector, borrowing to build their homes, educate their children and finance their cars. For me, this conference is a chance to puzzle out – and even to participate in – China's amazing process of institutional transformation."

The conference is jointly sponsored by Beijing University, CUNA-Mutual, the Filene Research Foundation, the International Finance Corporation, and the University of Virginia.

Hoos in Asia

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stays, and interactions with local people, the group traveled to Beijing and X'ian, China's current and ancient capital cities. In addition to seeing the famous sites in these cities, the group took advantage of opportunities to see performances of the Beijing Opera and Tang Dynasty dancing.

Prof. Tseng reports that "two important missions were accomplished: one-year language attainment and cultural exploration." She felt that "linguistic and cultural components had been successfully incorporated into a well-balanced structure." A participant, Richard Bethune, described his experience as a mix of modern and ancient lifestyles. "I rode a one billion dollar train at 270 mph in Shanghai and hiked the Great Wall at 4 mph with Chinese tourists in the mountains." For more details on the



UVA in Shanghai Language Program at the Oriental Pearl Tower

China Gateway Program

Another 16 students traveled to Shanghai, Beijing, and X'ian as part of the first contingent on UVA's own China Gateway program. This program, designed for students without Chinese-language training, provided Hoos with the opportunity to learn enough conversational Chinese to feel comfortable exploring their surroundings while also giving them an opportunity to tour three of China's great cities

For more details on the program, see the China Gateway website maintained by the International Studies Office: <http://www.virginia.edu/iso/studyabroad/gateway>

Programs in Japan

Several more Hoos returned from Japan after extended stays on study abroad programs. One of the students, David Murray, gave a spirited account of his time on the Kyoto Center for Japanese Studies program at the *Abroad in East Asia* lecture event in September. He had spent a full academic year on the program, which is run by a consortium of universities, including the University of Virginia. For more information see the Kyoto Center website maintained by Stanford University:

<http://kcjs.stanford.edu/>

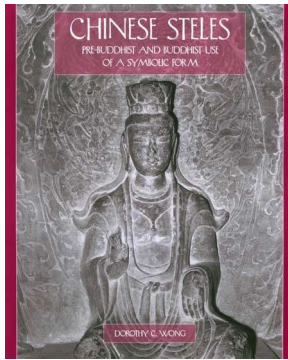


A tower in Hangzhou

program, see the Shanghai Program website maintained by the International Studies Office: <http://www.virginia.edu/iso/studyabroad/summer/shanghai.html>

Faculty Activities

Dorothy Wong's book, *Chinese Steles: Pre-Buddhist and Buddhist Use of a Symbolic Form*, (Honolulu: University of Hawai'i Press, 2004) was released in October. In May, she presented a paper titled "The Mapping of Sacred Space: Buddhist Cosmography in Dunhuang Mural Paintings" at the "Maps and Images: How They Have Transmitted Visual Knowledge Along the Silk Road" Conference held at the Oriental Institute of University of Zurich.



Ellen Fuller, Assistant Professor, Asian and Middle Eastern Languages and Cultures/Studies in Women and Gender, received a summer grant from the University of Virginia to conduct research on Japanese approaches to gender and globalization at the Japanese language archives of the Library of Congress.

Brad Reed, Associate Professor, History, spent the summer running the China Gateway Program in Shanghai and then conducting research for his next book at the provincial archives in Beijing and the county archives in Chengdu.

Bruce Reynolds spent the first week of August at Beijing University, running a conference there, and was startled to discover that 10 (ten!) Wahos from the class of 2004 were also on campus. They were part of a contingent of 70 young Americans, all recent BAs, who were training up in English as a Second Language prior to spending a year in Shenzhen, teaching middle schoolers and high schoolers.

Many of the Virginia students will be familiar to readers of this newsletter, because they passed through the East Asia BA program, or language study, or Shanghai (or

all three!). Ricky Carew was there (although Ricky may instead choose to stay in Beijing, where he has snagged an internship with a prestigious magazine, *Caijing*). Jason Shutte, Christina Wong and Canby Wood are also part of this group. "It's a wonder to me, and gratifying, to see this flood of energy diverted towards Asia by our small curricular dams. If you'd like to reach them, I have email addresses for all ten."

In mid-October, **Len Schoppa** of the UVA Department of Politics hosted a mini-conference on his current book project, on Japan's unraveling system of social protection. The book, tentatively titled "Race for the Exits: Women, Firms, and Japan's Unraveling System of Social Protection," examines how globalization and women's changing gender role aspirations have undermined Japan's system of "convoy capitalism" which relied heavily on women and firms to provide the income security and care that are provided by welfare state programs in most other advanced industrialized nations. The gathering was funded by a book grant from the Japan Foundation Center for Global Partnership, which obliged Schoppa to complete his manuscript, submit it to an interdisciplinary group of scholars and practitioners, and convene the group in order to solicit their advice on strengthening the manuscript. The meeting was held on October 22 in the Colonnade Club on grounds. Attending the conference were Mary Brinton, a sociologist from Harvard, Yoshiko Kojo, a political scientist from Harvard, Edward Lincoln, an economist at the Council on Foreign Relations, and Ayako Doi, a journalist based in Washington, D.C. Schoppa reports that he received extremely helpful suggestions from the group. He is currently revising the manuscript to reflect their advice while also responding to comments from the academic press to which he has submitted the book manuscript.

Upcoming Lectures and Events

Taiwan - US Relations:
a Review and Prospect
Harry Tseng
Dec. 3, 3 p.m., Minor Hall 225

The East Asia Center lecture series is made possible through the generous support of the Ellen Boyard Weedon Foundation and the Office of the Dean of Arts and Sciences.

Teaching Chinese as a Foreign Language

Hsin-hsin Liang

While teaching load and other obligations do not allow me to teach my specialty "Teaching Chinese as a Foreign Language" as a regular course at UVa, I had some opportunities to share my techniques and knowledge with other institutes on the other side of the world during this summer. During June, along with Professor Hong Gang Jin (Hamilton College and the President of Chinese Language Teachers Association) I conducted a 3-day teachers training workshop at the Taiwan Normal University in Taipei. The participants reached the full capacity of 50. Jin and I then went to the Hong Kong Chinese University to visit the Mandarin Center there for 2 days before we plunged into the 3-day intensive pre-service teachers training workshop at the Associated Colleges in China (ACC) Program in Beijing. I continued the in-service teachers training for the following three weeks. In addition to my regular training responsibilities, I gave a

presentation on pedagogical issues to the teachers of the IUP program at Tsinghua University and another one to the faculty of the CET program-Beijing. On July 4 Prof. Jin, Prof. Li-chia Liu of Indiana University and I jointly organized a one-day Forum on CFL Teacher Development. There were 47 invited participants of whom many were Field Directors or teacher trainers in 15 Study abroad programs of US universities along with 7 Chinese universities. (**Dr. Miao-fen Tseng**, the Field Director of UVa-Shanghai Program also attended.) The Director, Vice Director, and two other leading officers of the National Office of the Chinese as a Foreign Language attended the Forum as well. On July 20, Professor Jin and I were invited to give a 3-hour presentation and workshop to 80 participants on the topic of "A thematic approach to teaching language forms and functions: theories and implementation" at Nankai University, Tianjin. Though it was challenging physically for me to do all this, I am very pleased to see that in the past few years the field of CFL and the CFL teacher training has blossomed and has come to be seen as important both in Taiwan and in China.

Spring 2005 Courses

AMEL 100: From Genghis Khan to Stalin: Invasions and Empires of Central Asia

Survey of Central Asian civilizations from the first to the twenty-first centuries, with particular emphasis on nomadism, invasions, conquests, and major religious-cultural developments.

AMEL 363 / SOC 363: Chinese Culture and Social Change

This course looks at Chinese culture through the lens of social orchestration efforts by different types of Chinese states. The legitimacy of the pre-1911 imperial state in China in many ways rested upon the conscious manipulation of society and culture so as to produce morality and harmony. This aspect of imperial government has carried over into post-1911 China, and there is a body of work on both political changes in the 20th century and attempts by the modern Chinese state, whether republican or communist, to refashion Chinese society. Our purpose will be to decipher the cultural outcomes (intended or unintended) of these attempts, and to examine the ways in which traditional Chinese culture has resisted, adapted to, or been replaced by the forces of modernization and directed social change. Questions include: How does culture change? Does it respond to directives? What are the impacts of political and economic conditions on cultural and social change? How does gender factor into the equation? To what degree has social and cultural change become autonomous from the Chinese state over the course of the 20th century?

ANTH 222: Buddhism

The class deals with the historical and sociological origins of Buddhism, and its culturally varied expression in selected societies of the Southern or Orthodox tradition of Buddhism, known as Theravada. We will explore how Buddhism is practiced in the peasant cultures of Burma, Thailand and Sri Lanka. The course does not directly deal with the details of Buddhist doctrine but does contain a section on it. It is a course in anthropology, so its emphasis is the practice of Buddhism rather than its theory. As such, it also has a section on the effect of social change on Buddhism, resulting in new forms of ritual and practice, and the rise of Buddhist modernism including the modern revival of Buddhism and its internationalization.

ANTH 329/719: Marriage, Fertility, and Mortality

Prerequisite: Previous course in Anthropology or equivalent history, biology, or social science background. This course will explore the ways that culturally formed systems of values and family organization affect population processes in a variety of cultures. Topics to be discussed will include (1) marriage strategies and alternatives, the problem of unbalanced sex ratios at marriageable age, systems of polygamy and polyandry, divorce, widowhood and remarriage; (2) fertility decision making, premodern methods of birth control and spacing, infanticide; (3) disease history, the impact of epidemics and famine, the differential impact of mortality by gender, age, and class, the impact of improved nutrition and modern medicine; (4) migration, regional systems, and variation through time and space in the structure of populations.

ANTH 334 Ecology and Society

This course attempts to 1) mediate the divide between the Arts and the Sciences; 2) introduce students new to anthropology aspects of culture theory and contemporary ecological/environmental anthropology; 3) forge a synthesis between culture theory and historical ecology; 4) provide new insights on how human cultures both fashion and are fashioned by their environments; 5) provide a seminar-like context in which we can evaluate, as anthropologists and citizens of our world, aspects of the current environmental debate in our culture; and 6) facilitate independent study on environmental issues on the part of each student. Although case studies will be drawn from throughout the world, there will be a stress on the social systems and environments triangulating South Asia, East Asia, and Australia.

ANTH 367 Tibetan and Himalayan Societies

This course aims at providing a balanced, anthropological outlook on a complex and culturally diverse area, on which the West has massively projected its own fantasies: that of the Tibetan and Himalayan societies. One aim of this course will be to relate Tibetan and Himalayan ethnography to larger issues and debates of the discipline something which this still recent field of research has not

yet fully achieved. The main topics investigated shall include political and social organization, ethnicity, and religious forms.

ANTH 529 Tibetan religion

The seminar will focus on anthropological issues with regard to relations between religion and society, or religion and politics, ritual, symbolism, etc. The anthropological study of Tibetan religion faces a number of challenges: geographical and political obstacles, the complexity of notably the Tantric traditions, and the arduous task of bringing together ethnography, textual scholarship and larger anthropological issues and debates in a field still striving towards intellectual maturity. This seminar intends to be a contribution to such an endeavor.

ARH 362/762 East Asian Architecture

This is a survey and introductory course on the history of traditional architecture and allied arts of East Asia which includes China, Japan, Korea, and Vietnam. Lectures will be presented to cover the major types of traditional architecture in East Asian countries. Images of the major monuments from East Asia will be shown to the class with discussions on how and why they were built in the way that are so much different from the western architecture. Lectures also will discuss that how the nobilities and commoners conceived and used their buildings. East Asian architecture stayed thousands of years in timber structural system and many magnificent palaces, temples, castles and gardens were created with this system. This course will present that in what technological concepts the timber frames were employed to serve for the multiple purposes with the similar forms. The traditional folk houses will be introduced to the class with their large varieties of different forms from different climate and cultural conditions.

ARH 367/767 Modern Japanese Architecture (1850-2000)

This lecture course opens to both graduates and undergraduates to learn about the development of modern Japanese architecture. The “modern” history in Japan started from the mid-19th century Meiji period when Japan opened the door to the Western world. The government-patronized projects showed a strong tendency of “Westernization” in architecture and they involved a number of western professionals for designs. The new period began after Frank Lloyd Wright and Le Corbusier built their projects in Tokyo. Since then the native architects, both domestically trained and foreign trained, contributed their creativities towards establishing a new architecture in Japan. This course is to expose the class to various aspects of modern Japanese architecture: its cultural roots, its main social driving forces and its major movements. The approaches are both historical and projects-analysis oriented. The main representative projects and their designers will be introduced with discussions on their design philosophy. While the course will provide a brief but complete history of modern Japanese architecture, the emphasis will be the post-WWII developments. The major architects with fames as Maekawa, Tange, Maki, Kurokawa, Ando and Takamatsu are to be introduced.

ARTH 262: East Asian Art

This course is a general introduction to the artistic traditions of China, Korea, and Japan from the prehistoric period to the modern era. Major topics include funerary art, Buddhist art, and later court and secular art. The course seeks to understand artistic forms in relation to technology, political and religious beliefs, and social and historical contexts. It also introduces the major philosophic and religious traditions Confucianism, Daoism, Shinto, and Buddhism that have shaped cultural and aesthetic ideals of East Asia.

ARTH 962 Art and Ritual of Early China

This seminar explores art in relation to society and religious and political rituals in early China,

spanning from the Shang (1766-1045 BCE) through the Han dynasty (206 BCE - 220 CE), the beginning of the historic period to the formation of the first imperial empire. Topics examined include bronze technology and decoration, funerary art and architecture, state rites, religious cults and iconography, mythologies, and ethnic and geographical factors in developments of regional cultures. Current ritual theories and art-historical approaches are also surveyed.

CHIN 102: Elementary Chinese

This is a 4-credit beginning level course in Modern Standard Mandarin Chinese for students with no or little prior experience in the language. Native or near-native speakers of Chinese are not eligible for this course. The course helps students gain constant training in listening, speaking, reading, and writing skills on a daily basis. Students are expected to attend the class five days per week. Homework and quizzes are completed on a weekly basis. In addition to daily preparation, two-hour individual lab work per week by working on digital files is required outside of the class.

CHIN 202: Intermediate Chinese

Note: No auditors are allowed. Everyone must register for credit or being an official auditor. This course is not intended for native or near native speakers of Mandarin Chinese. This 4-credit course is the continuation of Chinese 201. Students who have not had CHIN 201 at UVa are required to take a placement exam. The goal of this course is to help students continue to attain proficiency in four language skills: listening, speaking, reading, and writing at the second year level. Students are expected to master linguistic structures through constant practice in learned grammar, sentence patterns, phrases, and expressions. With the mastery of linguistic structures, students are therefore able to achieve communicative functions to describe, narrate, explain, and compare on a variety of topics centering on campus life, social issues, and aspects of Chinese culture at the paragraph level. An approximation of 700 characters will be covered. CHIN 202 meets five times per week. Textbook: Integrated Chinese, Level 2, Textbook, Workbook, & Character Workbook (Traditional and Simplified Character Edition), Boston: Cheng & Tsui, 1997. Students can choose to write either Traditional or Simplified characters but are required to be able to read both.

CHIN 206: Accelerated Intermediate Chinese

Note: Students must have the permission of the instructor in order to register for this course. Most students will receive this permission via the placement Test administered two days earlier than the first day of instruction. This 4-credit Intensive Second Year Chinese course is the continuation of Chinese 106 which is offered for students with native or near-native speaking ability. The major goal of this course is to help students develop proficiency in reading and writing based on their self-acquired competence in listening and speaking. Students are expected to express themselves clearly in writing on a variety of topics centering upon campus life, social issues, and aspects of Chinese culture at the paragraph level. While focusing on reading and writing, listening and speaking skills will also be improved and refined. The ultimate goals are to help students 1) achieve communicative functions to describe, narrate, explain, and compare on a variety of topics centering on campus life, social issues, and aspects of Chinese culture, and 2) achieve reading competency with an approximation of 1000 characters. CHIN 206 meets four hours per week. Textbook: Integrated Chinese, Level II, Textbook & Character Workbook (traditional and simplified character edition), Boston: Cheng & Tsui, 1997. Students can choose to write either Traditional or Simplified characters but are required to be able to read both.

CHIN 302/502: Readings in Modern Chinese

Native and near-native speakers of Chinese are not eligible for this course. CHIN 301/501 is the continuation of CHIN 202. All four basic skills (listening, speaking, reading and writing) are equally stressed. Students are required to listen to audiotapes everyday and actively participate in class activities. Student work is evaluated on the basis of daily attendance, exercises, dictations, quizzes,

oral performances and exams. The class is conducted mainly in Mandarin Chinese.

CHIN 402/702: Advanced Readings in Modern Chinese

This 3-credit course is designed for students who have completed CHIN 302 or CHIN 502. Students who have not had CHIN 302 or CHIN 502 are required to take a placement exam. The goal of this course is to help students understand journalistic essays through systematic study of sentence patterns and formal writing styles. Students are required to listen to audiotapes every day and actively participate in class activities. Student work is evaluated on the basis of dictations, quizzes/tests, oral performance, frequent essays, class participation, and attendance. The class is conducted mainly in Chinese.

CHIN 403/703: Business Chinese

This three-credit new course is designed for those who have already taken four or more semesters of Chinese courses in order to enhance their Chinese competence in a business related context. Native speakers of Chinese (but not heritage students) are not eligible for this course. Emphasis will be placed on both oral and written skills as well as cultural awareness in the Chinese business world. The course especially focuses on practical language skills that are most helpful in actual business interaction with Chinese-speaking communities. Classroom activities will be based on authentic documents and correspondence, as well as materials from the textbook. Students also need to use Internet, power point, multi-media instruments, and other means to assist study. Some highlights of the course are: Business negotiation in international trade, business letter writing, business document comprehension/translation, business oral presentation, and commercial language and word processing. Through intensive practice in listening, speaking, reading and writing of the Chinese language for business purposes, students are expected to acquire vocabulary, terms, phrases, sentence patterns and popular expressions used in a typical Chinese business context. Classes are conducted in Chinese.

CHIN 406: Accelerated Readings in Modern Chinese

This 3-credit course is designed for students who have native or near-native speaking ability in Mandarin Chinese and who have completed CHIN 206 ("Accelerated Second Year Chinese"). Students who have not had CHIN 206 at UVa are required to take a placement exam. The goal of CHIN 306 is to enhance students' reading comprehension by systematically exposing them to formal written Chinese. Student work is evaluated on the basis of dictations, quizzes/tests, oral performance, frequent essays, class participation, and attendance. Classes are conducted in Chinese.

CHIN 582: Media Chinese

This 3-credit course is designed for the students who have completed either CHIN 401/701 (old CHIN 324) or CHIN 406 (old CHIN 306). The goals of this course are two-fold. One is to help students familiarize with the journalistic style of writing and speaking and two is to help students to gradually read the genuine Chinese journalistic material independently

CHIN 584: Introduction to Classical Chinese

Introduction to the grammar and structure of classical Chinese.

EAST 492: East Asia Major Seminar

No description available.

ECON 355: Economy of China

Studies the special aspects and evolving institutions of the third largest (and most rapidly growing) national economy. Why did industrialization in the world's most populous nation begin so late? Why has growth been so rapid since 1979? Who benefits, and who is threatened, by China's re-emergence as a major economic power? The goals in this course are to learn those facts on which all agree

concerning China's economic evolution; to wrestle with the many questions that remain controversial; and in the process, to grant China a somewhat larger space on your radar screen than when we started.

EDLF 765: Comparative Education

This course explores similarities and differences in education across different nations. It is organized around significant themes (such as education reform, globalization), and deals extensively with issues surrounding cultural and societal influences on education in contemporary Japan and South Korea.

HIEA 203: Modern China

This course is about the revolutionary transformation of the world's oldest empire into the world's largest socialist state. It is about the people, personalities, and events that have given Modern Chinese history its dramatic, and often-tragic tone. It is also about the social, political, and cultural currents that lay beneath these more visible manifestations of change and the profound effect these forces have had on the Chinese people. Following a brief consideration of the political and social institutions of the last imperial dynasty (the Qing, 1644-1911), we will examine the interaction of foreign aggression and domestic upheaval that led first to the fall of the imperial order and the establishment of a Republic in 1911 and then to the founding of the People's Republic of China in 1949. The remainder of the semester will then be devoted to the post-'49 era under the leadership of the Chinese Communist Party (CCP), a period that has been described as the most thoroughgoing attempt at revolutionary social transformation in world history. We will close with a look at the post-Mao reform era and the issues facing China today after nearly a century of revolution. Weekly reading assignments, drawn from a survey textbook as well as other secondary and primary sources, will average between 125 and 150 pages. Grades for the course will be based on a mid-term exam (%30), a final exam (%30), a ten-page essay (%30) and attendance and participation in discussion sections (%10).

HIEA 206/702: Korea 14th-20th Centuries

This course covers the history of Korea from the late 14th century into the 21st century: the rise of the Yi Dynasty, changes wrought by the full-scale Confucianization of Korean society, the unfolding and ultimate collapse of the unique relationship between the Yi court and Ming/Qing China, challenges to the territorial integrity of Korea in the late 19th century, the rise of Korean nationalism, Japanese colonization, post-World War II social, political and economic developments, and the role of Christianity throughout the 20th century.

HIEA 207: Japan, From Susanno to Sony

This class is a comprehensive introductory survey of Japan's history from the earliest times to the present. It begins with an analysis of Japan's origin myths, which explain the role of Susanoo, and ends with discussion of the affluent, high-tech, contemporary society whose character Sony symbolizes. The course examines three phases of Japanese history: the premodern period of courtly rule preceding 1550, the early modern period of military hegemony between 1550 and 1868, and the modern nation-state period since 1868. During each period we examine the role of the court and the aristocracy, the nature of governing institutions, conditions of material life, the character of popular culture, and the powers and actions of the military. (Please note that this course deals primarily with Japan's premodern and early modern history, not its modern history--which is treated in other courses that Mr. Allinson teaches.) Student requirements for HIEA 207 include two in-class exams and one final exam, as well as participation in class discussion.

HIEA 402/802: Peasant Rebellion and Revolution in China

When, why, and how have peasant farmers in China taken up arms against established authority? As historical agents, have peasants represented a force of revolutionary change, or have they, as Marx argued, actually impeded change through their devotion to traditional social, economic, and political relations? The purpose of this seminar is to explore these and related questions by looking at peasant

rebellions in China over the last 250 years. In the process, we will examine such issues as the economic bases of peasant livelihood, the nature of peasant society, as well as the relationship between peasant communities and the larger state and society of which they are a part. In addressing these issues, we will alternate between considerations of various theoretical frameworks and the application of those theories to specific instances of peasant rebellion in China. Throughout this enterprise, we will also attempt to develop a sensitivity to the intellectual pitfalls posed by any attempt to project our own theoretical constructs upon non-literate people who, by definition, left precious few historical records as to their own interests, concerns, thoughts, and actions. Weekly meetings will be devoted to the analysis and interpretation of assigned readings averaging from 150 to 250 pages per week. Grades for the course will be based on the quality of participation in discussions (50%) and a 20 to 25-page paper on a topic or your choice (50%). Although there are no prerequisites for the course, it is strongly recommended that students have at least some knowledge of late imperial and/or twentieth-century Chinese history. Those without such should contact the instructor for an appropriate survey text before the end of fall semester, 2004. HIEA 402 satisfies the second writing requirement.

HIEA 402

This class is a colloquium for advanced students in Japanese studies. It is designed as a capstone course for students who have already had one or more courses on Japanese history, so that they can synthesize and burnish their mastery of the materials. As a 402 colloquium, the course is taught like a graduate-level, topical reading seminar. It also satisfies the seminar requirement for history majors. In spring 2005 the colloquium will treat three broad topics of keen contemporary interest in Japanese studies. These are: (1) the Pacific War, memories of it, and its subsequent meaning for the people of Japan, (2) popular practices and beliefs dealing with what is called "religion," and (3) the meaning of materialism, as it emerges out of the worlds of work, leisure, and consumption. The requirements for the course include participation in class discussions and the writing of three, out of class, eight-page essays, all based on the readings assigned in the course.

JAPN 102: First Year Japanese

This course introduces the basic speech patterns and grammatical units, including casual, daily spoken style as well as the polite speech used in formal occasions. The emphasis is equally on four skills, speaking, listening, reading, and writing. About 100 kanji are also introduced.

JAPN 202: Second Year Japanese

Continuation of Elementary Japanese introduces more complex sentence patterns, idioms and vocabulary to prepare students for an intermediate-level communication. The course reinforces spoken Japanese skills with writing and reading exercises, 150 kanji are introduced.

JAPN 302/502: Third Year Japanese

This course emphasizes comprehension and active reproduction of modern Japanese beyond the basic patterns of speech and writing. Various topics on current Japanese culture and society will be introduced.

JAPN 571: Introduction to Classical Japanese

This course introduces students to the classical Japanese language (bungo). Students will learn classical grammar and how to read premodern works in the original. Knowledge of the classical language enriches one's understanding and appreciation of modern Japanese, as well. We will be reading excerpts from Japanese poetry, diaries, tales, and other works. JAPN 301 is required or permission of the instructor.

JAPN 486: Modern Japanese Poetry

This is an advanced Japanese language-literature course, which will read, interpret, and discuss in Japanese selections of modern Japanese poetry written by men and women, including contemporary

works.

JPTR 322: The Modern Japanese Canon

This is an introduction course to the modern Japanese canon, early 1900s to the present. The “canon” being overwhelmingly male-authored works, we interpret and re-read the representative works from feminist, gender socio-cultural perspectives. Some of the central issues to be examined are the canon writers’ obsession with women, sensitivity to nature/seasonal changes, and understanding of self/ego. The selections include works that range from those which are lyrical, political, satirical, and erotic, to spiritual.

JPTR 546/556: Literary Adaptation in Classical Japanese Literature

No description available.

PLCP 853: Economic and Political Reform in Japan

This seminar is designed for students who have completed some graduate coursework in either Japanese politics or comparative politics. Japan is typical of many nations in that it has struggled to cope with “globalization” by attempting to implement a variety of economic reforms designed to make its economy work more efficiently—with varying degrees of success. It is somewhat unusual in that, faced with difficulties pushing economic reforms through the political system, it has made a parallel effort to make its *democratic politics* work more efficiently by adopting political reforms, including a new electoral system. This class examines Japan’s mixed record of success and failure in these efforts to implement reforms as case studies of *institutional reform*. If existing institutions heavily influence political and economic patterns of behavior, when and how are societies able to push through institutional reforms? How are political and economic reform related? While the raw material of our readings will focus on Japan, the questions we ask are ones that could be asked about a wide variety of countries. Research papers may focus on topics involving institutional reform in Japan or any other nation involved in similar efforts.

PLIR 203: International Relations of East Asia

This course introduces students to central concepts and debates in the field of International Relations by taking theories developed with European history in mind and seeing if they “travel” to East Asia. Pre-1900 episodes get brief attention, but the bulk of the course focuses on the 20th Century. For the purposes of this course, East Asia is defined as the region encompassing the Russian Far East, China, Korea, Japan, Taiwan, and Southeast Asia. Since it has been extensively involved in the region since the 1850s, we will also focus on the role of the United States in the region.

PLIR 524B: Asymmetry in International Relations and International Security

The purpose of this seminar is to explore and develop a new approach to international relations based on asymmetry. Relations between China and Vietnam will be an important example of asymmetric relations, but the course will focus on general theory and will consider other cases as well. Asymmetry will be contrasted to other paradigms in international relations and students will be expected to make creative and critical contributions to theory-building and to application. The seminar will provide an opportunity to think creatively about basic problems in international relations and to participate in the formation of a new approach.

PLIR 571: China and the World

This course serves as an introduction at the graduate level to China's interaction with its international political and economic environment. The primary focus is on China's contemporary international relations, especially on relations with the United States and on major dimensions of foreign policy in the 1980s and 1990s. The course does not require previous exposure to Chinese politics, though of course background should be useful.

RELB 316: The Religions of Japan

This course is a survey of issues in the study of Shinto and Japanese Buddhism, as well as their roles in Japanese culture and society. Among the topics discussed are syncretism between Buddhism and Shinto, the relationship between folk religion and the monastic traditions, the development of uniquely Japanese forms of Zen, the emergence of Nichiren Buddhism, the use of Shinto as a nationalistic ideology, and the survival of magic and exorcism in a modern society. Pure Land Buddhism, a major component in Japanese Buddhism, is the subject of a separate graduate seminar that traces devotional Buddhism through India, China, and Japan. Because the course emphasizes texts that are readily accessible to students, there are no necessary prerequisites; but a basic knowledge of Buddhism or Japanese history is very useful.

RELB 315: Gender and Buddhism

This seminar takes as its point of departure Carolyn Bynum's statements: "No scholar studying religion, no participant in ritual, is ever neuter. Religious experience is the experience of men and women, and in no known society is this experience the same." The unifying theme of this seminar is gender and Buddhism. We will explore historical, textual and social questions relevant to the status of women in the Buddhist world of India, Tibet, and East Asia from the time of Buddhism's origins to the present day. Materials will draw from anthropological studies, textual Buddhist studies, and Buddhist biographical literature to consider the history of women's involvement in Buddhism and the relationship of gender to Buddhist views on selflessness, duality, and sexuality. We will also discuss the relevance of western feminist theory to the study of Buddhism and the efforts of contemporary western Buddhists to establish a post-patriarchal Buddhism. Previous course work in Buddhist Studies or Gender Studies is recommended.

RELB 392: Tantrism: Constructs of Divinity

This course examines the rise and influence of Tantrism in India and Tibet from the middle of the first millennium C.E. Tantrism was a pan-religious movement that thoroughly reshaped both Hinduism and Buddhism. It captured the imaginations of the intelligentsia of India, weaving together strands of alchemy, meditative and yogic traditions, and profound philosophical inquiries into the fundamental nature of phenomena and the human being. Its presentation in the West has largely been stereotyped as a late, degraded erosion of India's grand religions, yet the wealth of materials uncovered by scholars in the past two decades indicates that Tantric practices were at once more nuanced and more disciplined than has heretofore been recognized. In surveying the orientations and techniques foundational to the Tantric perspective, we will emphasize the rise of Tantra as a historical and cultural development, with all of the requisite facets we associate with 'religion': deity worship, rituals and their attendant liturgies, communities, devotional literature, theologies, soteriologies, cosmologies, and so forth.

RELB 534 Colloquial Tibetan IV

A continuation of Colloquial Tibetan III, this course uses multimedia programs in Colloquial Tibetan to develop verbal fluency, acquire vocabulary, and master advanced topics in spoken Tibetan.

RELB 536 Literary Tibetan IV

A continuation of Literary Tibetan III, this course is designed to expose students to a variety of styles/genres in Tibetan literature and advanced Tibetan grammar.

Prerequisites: Literary Tibetan III. Requirements: Class attendance and participation, three exams, four translation assignments.

RELB 543: Colloquial Tibetan VI

A continuation of Colloquial Tibetan V, this course utilizes Tibetan scholastic debate to develop verbal fluency, acquire vocabulary, and master advanced topics. Prerequisites: Tibetan V. Requirements: class attendance, participation, multiple exams and quizzes.

RELB 548: Literary Tibetan VI

Continuation of RELB 547 and RELB 820.

RELB 549: Tibetan Buddhist Renaissance

This course will focus on Renaissance period of Tibetan Buddhism, namely from the tenth to fourteenth centuries. This was arguably the most creative and interesting period of Tibet's religious history, and was marked by an explosive creativity that has shaped the basic forms of Tibetan Buddhism to the present. Half of the course will survey the various cultural issues of the period, including the growth of monasteries and temples, the massive translation project of Indian Buddhist literature, the rise of visionary and populist movements, the creation of an imaginal Tibet via a romantic movement based on Tibet's Imperial past, the conflict between tantra and scholastic forms of Buddhism, the shifting politics of the period, the development of pilgrimage and various types of religious communities, and so on. The other half of the course will focus on particular yogic and philosophical systems that prevailed in the Buddhist movements which developed during this time period. Undergraduates are welcome, but are required to have done Tibetan Buddhist Culture (RELB 254) or a corresponding course, and contact me before enrolling.

RELB 588: History of American Buddhism

This is a team-taught seminar offered by Heather Warren, a specialist in American religion, and Paul Groner, a specialist in Japanese Buddhism. The course covers the history of Buddhist influence in America beginning with the Transcendentalists and extending to contemporary movements. Among the topics covered are Buddhism in immigrant communities; American interpretations of Zen, Pure Land, Theravada, and Tibetan Buddhism; socially engaged Buddhism; and Buddhism and women.

RELB 821: Literary and Spoken Tibetan VIII

Continuation of RELB 547 and RELB 820.

RELB 826: Advanced Tibetan Literature

Directed readings in Tibetan literature for advanced students in Tibetan language.

RELB 827: Colloquial Tibetan VII

A continuation of Colloquial Tibetan VI.

RELG 104: Intro to Eastern Religions

This course will serve as an introduction to the religious traditions of Asia by surveying the preeminent world religions of Indian culture, Hinduism and Buddhism. We will review these religions' foundations and subsequent developments, balancing our examination between readings in vital, traditional texts (in translation), practical guides, and the accounts of contemporary adherents. Topics covered will include cosmology, theology, ethics, faith, and ritual technologies.