Course Content and Goals
It is clear that the East Asian region will continue to increase in political, economic, and cultural power during the twenty-first century. This course will introduce participants to major themes and events in the long histories of China, Japan, North Korea and South Korea, and Taiwan and link these to such recent topics in the news as the North Korean nuclear crisis, commemorations in 2005 of the sixtieth anniversary of the end of the Second World War, the Beijing Olympics of 2008, and the rise of a new political administration in Japan.

Along the way we will be examining in historical perspective questions related to such topics as the long-run historical connections that linked East Asians to one another culturally and politically before the modern period; East Asian literature; the ways in which East Asians have been both objects and subjects of the many historical forms of empire; the ways in which East Asians expressed the idea of modern nationalism; the long history of globalization as seen through East Asian history; and popular culture in East Asia and its relationships to global culture. Throughout the class, we will critically examine common conceptual categories employed in the study of East Asia, those such as “East & West,” “tradition and modernity,” “cultural borrowing,” “values,” and the like.

By the end of the course, you will have an understanding of the early cultural and intellectual traditions that continue to inform contemporary East Asian societies and also the long historical connections that have existed among East Asians. And you will be able to connect current issues in East Asian political and cultural affairs to relevant events and developments in the modern history of the region.

We will also explore with one another how to locate, evaluate and use reliable teaching materials related to East Asia. Finally, we will also consider the pleasures and challenges of teaching about East Asia through film, fiction, and other forms of popular culture.

Throughout, we will create opportunities for sharing knowledge about teaching East Asia. We will draw where possible on the knowledge of those in our group, participants in NCTA courses in previous years, and regional and national NCTA networks.
Course Sponsors
The East Asian Studies Center at Indiana University organizes this seminar on behalf of the National Consortium for Teaching about Asia (NCTA), a national initiative supported by the Freeman Foundation. For information, visit http://www.iu.edu/~easc/outreach/educators/seminar/index.

Seminar Requirements
To get your certificate, stipends, school resource buying grant, and other benefits, you must:
☐ Complete the main readings or viewing assignments before class
☐ Participate in discussion and individual or group presentations. Each day we will ask participants to present and evaluate teaching units, books, websites, reports on current events, or other resources.
☐ Submit a Teacher Implementation Plan (TIP) made up of three lesson plans, one each for China, Japan, and Korea by August 31, 2010. For details see 2009-10 NCTA Seminar Program Details.
☐ Implement these lesson plans in the year following the seminar.
☐ In spring 2011, attend a follow-up event. Submit a follow-up report on how your TIP was used in class to EASC by June 30, 2011.

Graduate Credit (optional)
Participants may purchase three graduate credits from Indiana University at the Indiana in-state graduate credit rate. In order to receive this graduate credit, you must complete the TIP, plus an annotated bibliography. For further information, see EASC website http://www.iu.edu/~easc/outreach/educators/seminar/requirements.shtml.

Attendance Policy
Each participant is required to engage in the entire 30 contact hours.

Daily Schedule and Structure
The seminar will meet each day July 26 to 30 from 9 a.m. until noon and from 1 p.m. until 3:30 p.m., and from 9 a.m. to 11:30 a.m. on July 31. Morning and afternoon sessions will generally begin with a presentation from the instructor. After questions and discussion, we have small group exercises and discussion about a primary source reading or film. We also introduce teaching resources on East Asia, including the useful websites listed in the syllabus. There will be two short evening films during our week together.

Teaching Materials
Each day we will introduce teaching units, materials, and catalogues from such sources as Columbia University’s Weatherhead East Asian Institute, the Stanford Program on International and Cross-Cultural Education (SPICE), etc.
**Reading Assignments**

Please do the readings before the class for which they are listed. We will be discussing the readings in class. I am also happy to suggest additional or alternative readings for those interested in exploring further in regard to any specific topics.

**Readings (All books listed below to be supplied by EASC at Indiana University)**

Ebrey, Walthall, Palais, *East Asia: A Social, Political and Cultural History*

Joanna Waley-Cohen, *The Sextants of Beijing*

Damien Keown, *Buddhism: A Very Short Introduction*

Donald Keene, *Anthology of Japanese Literature*

James Watson, ed., *Golden Arches East*

Jennifer Lee, *Fortune Cookie Chronicles: Adventures in the World of Chinese Food*

Richard Kim, *Lost Names: Scenes from a Korean Boyhood*

Ji-li Jiang, *Red Scarf Girl*

Banana Yoshimoto, *Kitchen*

In addition, I may add some additional very short, targeted readings that I will send to participants as pdf files.

**Schedule**

**Monday July 26**

**Morning**  
**Intro: What is “East Asia”? Where is “East Asia”? When is “East Asia”**?

Course intro and self introductions. Then: What societies are included under the rubric “East Asia” and why? When does such a place begin to exist? What unites the societies and regions of East Asia? What makes them separate and distinct? What was the relationship in earlier historical times between East Asia and other parts of the world? In this section we will also learn about the relationship between language and the transmission of other cultural forms and the idea of a distinct East Asia region.

**Readings:**

Read this on-line essay from the Japan Society on the names we use to describe East Asia: Link for essay is here--  
http://aboutjapan.japansociety.org/content.cfm/whats_the_matter_with_saying_the_orient

Ebrey textbook suggestions: Chs 1

**Afternoon**  
**Beginnings of Historical Civilization in East Asia**

How long have humans been in East Asia? Where did they come from? How did settled civilizations start there? What about the rise of strong, large empires? When did “China” begin? Does it make sense to speak of the “unification” of China? Chinese claim to live in a civilization unbroken for thousands of years. What exactly does this mean?

**Readings:**

Coulmas, *The Writing Systems of the World*, chs. 6 and 7 (pdf file that will be sent to participants)

Ebrey textbook suggestions: Ch 2
Websites:
Indiana EASC  http://www.indiana.edu/~easc/
Asia for Educators, Weatherhead East Asian Institute, Columbia University
http://afe.easia.columbia.edu/

Tuesday July 27

Morning  The Rise of Philosophy: Morality, Heaven, the State and “Confucianisms”

What is Confucianism and what was the context of its origins? Is East Asia as “Confucian”? How do we know a good ruler when we see one? Why are there temples to Confucius? How is Daoism different? What kind of Daoisms are there? What is a Daoist king? How are these systems of thought and practice different throughout East Asia and how have they changed over time? Why did the Communists try to destroy Confucian culture 50 years ago and why are they trying to promote it now?

Readings:
Selections from  The Analects and The Laozi  (pdf files to be sent to participants)
Ebrey textbook suggestions: Ch 3

Afternoon  Empires, Dynasties, Shoguns

What sorts of governments and politics existed in East Asia after the earliest rise of states? Why are dynasties like the Tang and Song traditionally described as the “Golden Age” of China? Who is in power in Korea and Japan during these times? Who is a shogun and why does he exist when there is an emperor at the same time?

Readings:
Keene,  Anthology of Japanese Literature,  read excerpts that begin on pp. 33, 59, 67, 76, 82, and 137
Ebrey textbook suggestions: Chs 5, 9, 10, 11

Website:
SPICE, Stanford Program on International and Cross-Cultural Education
http://spice.stanford.edu/

Wednesday July 28

Morning  The Long History of Globalization

What is globalization and is it new? How were East Asians connected to one another in earlier centuries? And with the rest of the world? What exactly was the silk road? Why are East Asian societies often described as insular (or hermits or borrowers or imitators)? Why do East Asian societies seem to grow so fast economically today?

Readings:
Waley-Cohen,  The Sextants of Beijing,  ch 1
Lee,  Fortune Cookie Chronicles,  ch 1 and ch 5
Afternoon East Asian Buddhisms

Buddhism and “globalization”: the Silk Road. Buddhism as “world religion.” What is Buddhism? Why is it plural? Are East Asians Buddhist? Is East Asian Buddhism the same as that elsewhere?

Readings:
Keown, *Buddhism: A Very Short Introduction*, chs 1, 3, 4, 5, 6, 9
Ebrey textbook suggestions: pp. 94-97 and pp. 160-166

Websites:
www.chinainstitute.org
*From Silk to Oil: Cross-Cultural Connections Along the Silk Roads*
www.silkroadfoundation.org

Evening Documentary (Wylie Hall – Room 005, 6-8pm): “Tug of War: The Story of Taiwan” (PBS, 1998; 90 min.) The island of Taiwan has a complex history of independence from and attachment to the empires of the Chinese continent. Then in the modern era, the history of the peoples of Taiwan intersected with the history of modern empire as the island was ceded to Japan as a spoil of war in 1895. After 1945 it became the final rallying place for a mainland government and its fighting forces at civil war with the Chinese Communist Party. Under the authoritarian rule of a new government, Taiwanese accommodated themselves to postwar change. A fledgling democracy by century’s end, Taiwan remains a country in with ambiguous, and potentially dangerous, international status.

Thursday July 29

Morning Modern Imperialism: The East Asian “Discovery” of Europe and the Crisis of the Nineteenth and Twentieth Centuries

How did modern forms of empire differ from the earlier history of empire in East Asia? When did East Asians and Europeans first come into contact with one another and why? What is the history of modern empire in East Asia linked to things like drug wars and trade imbalances that so familiar to us today? How did East Asians react to threat of imperialism? Why are old “national humiliations” still very much alive today?

Readings:
Selections of reformist and revolutionary writing of nineteenth century East Asians (to be sent by pdf file to participants)
Ebrey textbook suggestions: pp. 257-261, 296-303, and chs 18 and 19

Website: Visualizing Cultures http://ocw.mit.edu/ans7870/21f/21f.027/home/index.html

Afternoon Popular Cultures, Visual Cultures of East Asia

How do we define “popular culture” and when does it start? What is the Korea wave? What is Japan’s Gross National Cool? Is Chinese food really Chinese? Is McDonald’s really American? We will examine a few fascinating forms of culture very familiar to us here in the U.S. but with roots in East Asia, including Chinese food, manga, and karaoke. Why are the pages of American art magazines now filled with East Asian paintings?
**Movie in class:** “The Colonel Comes to Japan” (PBS Series, “Enterprise”, 1981).

**Readings:**
Watson, *Golden Arches*, intro. and in this order, chs 5, 4, 2, 1
Lee, *Fortune Cookie Chronicles*, chs. 3 and 4

**Websites:**
Japan Society on using popular culture
http://aboutjapan.japansociety.org/content.cfm/using_pop_culture_to_teach_about_japan

Douglas McGray on Japan’s Gross National Cool
http://www.douglasmcgray.com/grossnationalcool.html

Imaging Japan
http://www.colorado.edu/cas/TEA/imagingjapan/index.html

**Evening Film (Wylie Hall – Room 005, 6-8pm):** “My Neighbor Totoro” (“Tonari no Totoro”)
(Miyazaki, 1988; 83 min.) Classic Miyazaki Hayao animated movie. Provides us with a late-century nostalgic look at family and country life. (Keep this film in mind when we discuss Banana Yoshimoto’s novel, *Kitchen*.)

**Friday July 30**

Morning **Japan’s Revolution and Korea’s Modern Odyssey**

Here we will explore why the Meiji Restoration of 1868 marks one of the most pivotal events in East Asian, and indeed, modern world history. What was the Restoration and why do we use that word? Is this the beginning of the modern period in East Asia? What happened to the Japan of the samurai and how did it seem to happen so quickly? When exactly did Japan become a “world power”? We examine the difficult history of Korea in the twentieth century, a country at the cross roads of East Asia, seen so often as a battle ground by larger powers competing for influence and resources in the region. What was the “Corean War”? How is it different from the “Korean War”? Why are there now two Koreas but no longer two Germanies?

**Readings:**
Kim, *Lost Names*, chs “Crossing,” “Homecoming,” “Lost Names”
Ebrey textbook suggestions: chs. 20, 21, 23

Afternoon **Social Change, “Modernization,” Nostalgia**

Has East Asian culture been defined more by cities or by rural areas? How have modern cities changed in East Asia and continue to change dramatically now? Is East Asia capitalist? Are East Asian countries lands of savings and frugality or spending and consumerism? What does it mean to say “westernization”? How about “modernization”? How did Japanese reflect on late-capitalist social change in their society by century’s end?

**Readings:**
Banana Yoshimoto, *Kitchen*, entire
Ebrey textbook suggestions: chs 26, 29, 30
Websites:
Expanding East Asian Studies, Columbia University http://www.exeas.org/


Korea Foundation http://www.kf.or.kr/

The Maruki Hiroshima Panels
http://www.aya.or.jp/~marukimsn/english/indexE.html

Saturday July 31

Morning **Communism and China / TIPs and Wrap-Up**

How did the Communist Party win control in China? What is the difference between the People’s Republic of China and the Republic of China? What has been the views of China championed by the Communists? Why is it that China is still ruled by a Communist Party?

**Reading:**
Jiang, *Red Scarf Girl*, entire (skimming OK—easy read, young adults book)
Ebrey textbook suggestions: chs. 24, 27, 28

**Website:**
On the “Cultural Revolution”: www.morningsun.org