Course Aims

1) **To examine the history and culture of China, Korea, and Japan from classical times to today in order to deepen our own understanding and appreciation.** Unlike a full college survey, however, we emphasize knowledge useful in the classroom and sharing with our colleagues. We listen to debates in China, Japan, and Korea over the individual, the family, social groups, religion, and government to bring out similarities and differences among, and recognize their peoples as “us” not “them.” We start from the “images” of Asia today – the rising power of China, conflicted Japan, prosperous Korea – and balance them against the classic traditions as they changed through the ages: samurai, geisha, and Sony executives; the Dao, feng shui, and the lone protester facing the tank; haiku, anime, manga, and landscapes; Confucius, Buddha, and Hello Kitty. We explore how traditions change in order to endure and ask how – or whether – they are related to Asia’s and the world’s future.

2. **To find reliable, teachable materials and prepare ourselves to teach them.** We locate and evaluate teaching resources, especially the evolving internet; look at the challenge of teaching with film, fiction, and popular culture; introduce Chicago area resources, such as museums, consulates, and other groups; exchange tips on how to promote Asia outside the classroom; and keep up with Asia in the news.

3. **To build networks and sharing within this group, with participants from previous years, and with regional and national NCTA networks.**

Background

The East Asian Studies Center at Indiana University, Bloomington, organizes this seminar on behalf of the National Consortium on Teaching about Asia (NCTA), a national initiative supported by the Freeman Foundation of Stowe, Vermont. This year we are again hosted by the Confucius Institute, Chicago.

For more information, see the Indiana University East Asian Studies Center Center’s website: http://www.iub.edu/~easc/outreach/educators/seminar/index.shtml

NCTA Requirements

For credit, stipend, money for curriculum materials, & other benefits you must:

- Attend 33 hours of class (eleven sessions – see below)
- Complete the main reading or viewing assignments, before class whenever possible
- Participate in discussion and individual or group presentations; present and evaluate appropriate teaching units, books, websites, current events, or other resources.
- By the seventh class submit a draft of your Teacher Implementation Plan (TIP) made up of three lesson plans, one each for China, Japan, and Korea. The final version of your TIP is due on or before the last session.
- Implement these lesson plans in the year following the seminar.
- Follow Up: in the year following our seminar attend at least one follow up event; submit to the IU office an evaluation of how your TIP was used in class.

Graduate Credit (optional)

Participants are eligible to purchase three graduate credits from Indiana University at the Indiana in-state rate. To receive graduate credit you must complete the TIP plus an additional project on a topic arranged with the Instructor, such as an Annotated Bibliography of 25+ sources. For details, see the Center website.
**Attendance and Fulfilling the Thirty-three Hour Requirement**

We have eleven three hour sessions (plus one backup). If you miss class for an acceptable reason (such as illness, family or school responsibilities), you may make up the hours (not more than twice) by writing a one to two page response paper on the reading from the missed class, or a course-related activity (such as a film or an art exhibit), or a similar topic you and I negotiate.

Please reserve March 28. If we cancel a session (e.g., for Chicago weather) we will make it up on this date.

**Structure of the Sessions**

Sessions generally begin with a presentation from the Instructor or guest. After questions and discussion, we either review a film or performance, introduce a resource, comment on events in the headlines, investigate a teaching unit presented by a guest teacher or members of our group, or pursue further discussion or small group activity. We will also share developments in the news and local Asia related events. There may be quick (ungraded!) class writing, and we will occasionally ask you to share your assessment of a book or teaching resource.

**Teaching Materials**

Each week we will introduce teaching units, materials, or catalogues from such sources as Stanford Program on International and Cross-Cultural Education (SPICE); National Center for History in the Schools (NCHS); China Books and Periodicals; Japan Clearinghouse, etc.

**Websites and Internet Resources**

Each week we will introduce websites and resources. We have had references on Delicious, a social bookmarking website. We have a blog: Asia: Teaching About, Learning From on Google; we use a Dropbox account for sharing files; and the East Asian Studies Center also maintains a listserv, IUNCTA, (Indiana University NCTA), to which you will be subscribed.

**Reading Assignments**

Readings are intended to be useful to those with a background in Asian history and to those who are building one; I will gladly suggest alternatives. Please try to read or look through readings before the session.

**Probable Books (all to be supplied)**

- *Teaching Asia/ Asia Teaching* (Chicago 2011). Class reader, with handouts as the course develops.

**Probable Films For Home Viewing (provided)**

- [Tentative: Korean film]

At the successful completion of the seminar you will receive a year’s subscription to *Education About Asia* (for samples, see Association for Asian Studies website: [www.asianst.org](http://www.asianst.org), link to *Education About Asia*).
**SCHEDULE (subject to improvement)**

1. **1/11 INTRODUCTIONS – WHAT DO WE TEACH WHEN WE TEACH ‘ASIA’?**


2. **1/18 CONFUCIUS: HOW HE CHANGED OVER THE AGES**

   What is Confucian “tradition” in the modern world? Is “Confucian” the same as “Chinese”? What is the role of language in East Asian culture? How do you write “Chinese characters” (hanzi/kanji)? What is lost (gained?) in translation?

   **Please Read:** Ebrey, *China*, Chaps. 1, 2, readings in *Teaching Asia*

   **Home View:** Lee, *Eat, Drink, Man, Woman* (Taiwan, 1995).

   Websites o’ the week:
   - Asia for Educators (Weatherhead East Asian Institute, Columbia University) [http://afe.easia.columbia.edu/](http://afe.easia.columbia.edu/)

3. **1/25 WHY IS CHINA SO BIG?**

   The Chinese have claimed 5,000 year continuity, perhaps from the *Shang Dynasty*, and certainly the *Qin Dynasty* (221 BCE) and the consolidation of the *Han Dynasty* (2nd century BCE-2nd century CE) to the *Manchu/Qing Dynasty* (1644-1911). What caused this longevity? Continuity, evolution, change? Circular reasoning? Is the People’s Republic the heir or a generic modern nation? Will the communist system survive in China or fall apart like the Soviet Union?

   **Please Read:** Ebrey, *China* Chaps. 3, 4; “100 Schools of Thought,” in *Teaching Asia*

   **Discussion:** “Resolved: Confucius Lives!” (Discussion of films and reading).

   Websites o’ the week:
   - Chinese Geography: Readings, Maps: [http://afe.easia.columbia.edu/china/geog/maps.htm#1b](http://afe.easia.columbia.edu/china/geog/maps.htm#1b)

4. **2/1 THE HEIGHT OF EMPIRE: GLOBALIZATION AND THE SILK ROAD**

   The *Tang Dynasty* (6th-9th centuries) was a cosmopolitan trade and cultural center which welcomed and tamed Buddhism; the *Song Dynasty* (10th-12th centuries) was the world’s richest realm but turned inward. Was this “premodern” or “premodernized”? Was “imperial China” an obstacle to modernization or the basis of today’s unity and prosperity?

   **Please Read:** Ebrey, *China* Ch 5, 6; *Teaching Asia*


   “Wikipedia City of Cathay/ Along the River During Qingming”; Mongols; Silk Road.

5. **2/8 JAPAN: MODERNITY AND EMPIRE**

   The Meiji Emperor (r. 1868-1912) presided over a “revolution from above” which reorganized Japan into a nation. This nation then invaded China and vied with the United States. Was this combination of modernization and expansion a Japanese peculiarity or normal for a modern nation? We will look at the images of samurai, geisha, bushidō, haiku, karate, hara-kiri and then later kamikaze pilots, salary men, office ladies, and Hello Kitty as they reshaped the “traditional” Japanese family and the emperorship.

   **Guest:** James L. Huffman,

   **Read:** Menton, *Rise of Modern Japan*, Ch 1; Huffman, *Japan and Imperialism*; start Kim, *Lost Names*

   Website o’ the week: Japan Society [http://www.japansociety.org/about](http://www.japansociety.org/about)
6. 2/15 WHO CREATED THE MODERN WORLD? ASIAN AND EUROPEAN IMPERIALISMS

The Mongols unified Eurasia and destroyed traditional cultures; in China, they established the Yuan Dynasty; dissolution of Mongol control blocked the new trade routes and forced Europeans to explore, connect the seas, establish global trade, and control overseas territory.

Returning Teacher:
Please Read: Ebrey, China Ch 7, articles in Teaching Asia; continue TIPs research
Website o’ the week: http://spice.stanford.edu/catalog/

7. 2/22 KOREA: KINGDOM, COLONY, AND WAR

Korea historically was a major power and cultural center; imperial rivalries from the 19th century to 1945 tore it apart; today the two parts of a divided Korea are rethinking their relations with China and Japan, with the American dominated world system, and with each other; views of Korean history are likewise changing.

# Returning Teacher:
Website o’ the week: Korea.net (Korean Culture and Information Service) http://www.korea.net/exploring.do
Please Read: Start, Lost Names; Teaching Asia readings on Korea.

8. 2/29 JAPAN’S CONTESTED IDENTITY: FROM EMPIRE TO CONSUMER DEMOCRACY

Japanese have long debated “nihonjinron,” nature of Japanese identity, first to differentiate from China, then from the West, then globalized world culture. In the 1930s, Japanese turned to expansion, after World War II, rethought their responsibility for the war, tradition, and the meaning of modernization; this debate is revealed in fiction, film, and popular culture.

Please Read: Menton, Rise of Modern Japan Ch 2, 3; Tsutsui, Japanese Popular Culture and Globalism; works for TIPs.
Website o’ the week: Visualizing Cultures (MIT): http://ocw.mit.edu/ans7870/21f/21f.027/home/index.html

9. 3/7 MAO’S REVOLUTION AND CHINA’S RISE

Mao Zedong’s revolution united (or created) the Chinese nation in 1949, then for many years radical Maoism, especially the Cultural Revolution of 1966-1976, defined China in terms of authoritarianism and economic autarchy. Are recent rapid growth and stability of the “reform period” rooted in the earlier revolutionary years and more representative of China’s history?

Website o’ the week: Chinese Posters: Propaganda, Politics, History, Art: http://chineseposters.net/index.php

Please Read: Chapters in Ebrey, China Ch 10, 11
Individual Read and Report on: works suggested by instructor e.g. Jiang, Red Scarf Girl; “Trial of Mao” (teaching unit); Buck, The Good Earth; Chang, Wild Swans; Pruitt, Daughter of Han.
Home View: Zhang, To Live (1994; 132 min.).

10. 3/14 I OPEN SESSION – WE WILL DECIDE TOPICS

II BEGIN PRESENTATION AND DISCUSSION OF TIPS

# Guest Specialist and/or presentations by master teachers from previous seminars.
Discussion: “The Pleasures and Dangers of Using Film and Fiction to Teach Asia”
We will be joined by Cathy Gao, IU Outreach Coordinator

11. 3/21 PRESENTATION AND DISCUSSION OF TIPS

12. 3/28 RESERVE IN CASE OF CANCELLATION MAKEUP