Asian Studies

Administered by the Asian Studies Committee;
Shu-chin Tsui, Program Director
Suzanne M. Astolfi, Program Coordinator
(See committee list, page 353.)

Associate Professors: Songren Cui, Shu-chin Tsui
Joint Appointment with Art: Assistant Professor De-nin Deanna Lee
Joint Appointment with English: Assistant Professor Belinda Kong†
Joint Appointments with Government: Associate Professor Henry C. W. Laurence,
Assistant Professor Lance L. P. Guo
Joint Appointments with History: Associate Professor Thomas Conlan, Assistant
Professor Rachel L. Sturman
Joint Appointment with Religion: Professor John C. Holt
Assistant Professor: Vyjayanthi Ratnam Selinger
Lecturers: Sree Padma Holt, Natsu Sato†
Visiting Lecturer in Japanese: Jun Ono
Lecturer in Chinese Language: Xiaoke Jia
Lecturer in Japanese Language: Asuka Hosaka

Students in Asian studies focus on the cultural traditions of China, Japan, or South Asia (India,
Sri Lanka, Pakistan, Bangladesh, and Nepal). In completing the major, each student is required
to gain a general understanding of one of these cultural areas, to acquire a working proficiency
in one of the languages of South or East Asia, to develop a theoretical or methodological
sophistication, and to demonstrate a degree of applied specialization. These principles are
reflected in the requirements for an Asian studies major.

Off-Campus Study

Foreign study for students interested in Asian studies is highly recommended. Established
programs in the People’s Republic of China, Hong Kong, and Taiwan are available for students
interested in China. Students are particularly encouraged to attend the ACC, CET, and IUP
programs. The AKP and JCMU programs are recommended for students interested in Japan,
but they may select another program based upon their academic interests. The ISLE and SITA
programs (see page 48) are recommended for students interested in South Asia. Consult the
Asian studies office or Web site for information about these and other programs. Up to three
credits from off-campus study (excluding beginning and intermediate—first- and second-
year—language courses) may count toward the major. Up to two credits from off-campus
study (excluding language courses) may count for the minor.

Requirements for the Major in Asian Studies

One majors in Asian studies by focusing on a particular geographic and cultural area (e.g.,
South Asia) or by specializing in the subfield of Disciplinary Asian Studies. Eight courses
are required in addition to the study of an Asian language. These eight include a senior
seminar (300 level) and other courses as described below. A student who wishes to graduate
with honors in the program must also write an honors thesis, which is normally a one-year
project. Students must earn a grade of C- or better in order to have a course count for the
major. No courses taken Credit/D/Fail may count for the major, unless the course is graded
Credit/D/Fail only. No “double counting” of courses is allowed for the major. First-year
seminars do count for the major.
The major requires courses from two categories:

1. **Language.** Two years of an East Asian language or one year of a South Asian language, or the equivalent through intensive language study. The College does not directly offer courses in any South Asian language. Arrangements may be made with the director of the program and the Office of the Registrar to transfer credits from another institution, or students may meet this requirement by studying Sinhala on the ISLE Program or Tamil on the SITA Program. Advanced language study is important for and integral to the major. In addition to the required two years of language study, students may apply up to three advanced intermediate (third-year) or advanced (fourth-year) East Asian language courses toward the total of eight required for the area-specific or disciplinary major.

2a. **Area-specific option.** Eight courses, seven of which focus on the student’s area of specialization and one of which is in an Asian cultural area outside that specialization. One of these eight courses is normally a senior seminar. The possible areas of specialization are China, Japan, East Asia, and South Asia. Students must take at least one premodern and one modern course in their area of specialization. Students specializing in China must take Asian Studies 370 and either Asian Studies 249 or 275; those specializing in Japan must take Asian Studies 283; and those focusing on South Asia must take one 200-level course from each of the following three areas: anthropology, religion, and history, all of which must have South Asia as their primary focus (whenever possible, two of those courses should be Asian Studies 232, 240, or 256).

2b. **Disciplinary-based option.** Eight courses, at least five of which must be in the chosen discipline (e.g., government, history, literature, religion, and other approved areas). Those choosing this option should consult with their advisor concerning course selection and availability. One of the eight courses must be a 300-level course in the discipline of focus, wherever possible. The three remaining courses, chosen in consultation with an advisor, must explore related themes or relate to the student’s language study. The language studied must be in the student’s primary cultural or national area of focus, or in cases where a discipline allows for comparison across areas, in one of the primary areas of focus.

**Requirements for the Minor in Asian Studies**

Students focus on the cultural traditions of either East Asia or South Asia by completing a concentration of at least five courses in one geographic area or four courses in one geographic area and one course outside that specialization. Of these five courses, two may be language courses, provided that these language courses are at the level of third-year instruction or above. Two courses completed in off-campus programs may be counted toward the minor. Students focusing on South Asia must take one 200-level course from each of the following three areas: anthropology, religion, and history, all of which must have South Asia as their primary focus (whenever possible, two of those courses should be Asian Studies 232, 240, or 256). Students must earn a grade of C- or better in order to have a course count for the minor. No Credit/D/Fail courses may count for the minor, unless the course is graded Credit/D/Fail only. No “double counting” of courses is allowed for the minor. First-year seminars do count for the minor.

**Program Honors**

Students contemplating honors candidacy in the program must have established records of A and B in program course offerings and present clearly articulated, well-focused proposals for scholarly research. Students must prepare an honors thesis and successfully defend their thesis in an oral examination.
Other Modernities
This yearlong cluster of courses examines Asian modernities in the twentieth century from the perspectives of China, Japan, India, and the Asian diaspora. The cluster focuses on works of literature, film, culture, and art to explore multiple Asian conceptions and critiques of modernity. Topics include the emergence of and resistance against imperialism; the process of nation-building and its destruction; the shaping of national identity; and the competing claims of gender, ethnicity, class, and sexuality. Multiple courses are offered each semester; students are highly encouraged to take more than one. Courses in this cluster satisfy the literature focus within the disciplinary-based option for the Asian Studies major. Fall 2008: Asian Studies 220, 237, 247, and 254. Spring 2009: Asian Studies 244, 257, and 266.

First-Year Seminars
For a full description of first-year seminars, see pages 147–57.

[11c.d. Living in the Sixteenth Century. (Same as History 13.)]

(Same as Government 19.)

20b.d. Global Media and Politics. Fall 2008. HENRY C. W. LAURENCE.
(Same as Government 20.)

Introductory, Intermediate, and Advanced Courses

[103c.d - IP. Introduction to Asian Art. (Same as Art History 103.)]

139c.d - IP, VPA. Music of South Asia. Every three years. Spring 2010. VINEET SHENDE.
A survey of the musical traditions of the Indian Subcontinent, with particular emphasis on the genres of North Indian (Hindustani) classical, South Indian (Karnatak) classical, and “Bollywood” film music. While historical and cultural factors are studied, focus is on musical construction concepts and processes. (Same as Music 139.)
Prerequisite: Music 61, 101, or 131, or permission of the instructor.

201c.d - ESD, IP. Literature of World War II and the Atomic Bomb in Japan: History, Memory, and Empire. Fall 2008. VYJAYANTHI SELINGER.
A study of Japan’s coming to terms with its imperialist past. Literary representations of Japan’s war in East Asia are particularly interesting because of the curious mixture of remembering and forgetting that mark its pages. Post-war fiction delves deep into what it meant for the Japanese people to fight a losing war, to be bombed by a nuclear weapon, to face surrender, and to experience Occupation. Sheds light on the pacifist discourse that emerges in atomic bomb literature and the simultaneous critique directed towards the emperor system and wartime military leadership. Also examines what is suppressed in these narratives—Japan’s history of colonialism and sexual slavery—by analyzing writings from the colonies (China, Korea, and Taiwan). Tackles the highly political nature of remembering in Japan. Writers include the Nobel prize-winning author Ōe Kenzaburō, Ōoka Shōhei, Kojima Nobuo, Shimao Toshio, Hayashi Kyoko, and East Asian literati like Yu Dafu, Lu Heruo, Ding Ling, and Wu Zhou Liu.

205b.d. Development and Conservation in India. Fall 2008. ASHISH KOTHARI.
Examines the relationship between economic development, biodiversity conservation, and people’s livelihoods as it is playing out in India. Development is having significant
impacts on the environment and on rural communities, especially communities that depend on natural resources for their livelihood or where protected areas are set aside for nature. Addresses these local challenges as well as macroeconomic policies and globalization. (Same as Environmental Studies 242.)

Examines the articulation of fundamental social, cultural, and political values within seminal texts of literature that were written from the fourth century B.C.E. to the fifth century C.E. in the Indian subcontinent. The texts may include the Edicts of Asoka (emphasizing the moral development of social interaction), the Arthasastra (concerned with strategic policy and royal statecraft), Manudharmasastra (the codification of social duties according to age, gender, and vocation), and Vatsayana’s Kamasutra (the aesthetics of cultured etiquette). One-half credit.

This course surveys ritual objects, sculpture, architecture, painting, and decorative arts in Japan from the Neolithic to the modern period. Topics include ceramic forms and grave goods, the adaptation of Chinese models, arts associated with Shinto and Buddhist religions, narrative painting, warrior culture, the tea ceremony, woodblock prints and popular arts, modernization and the avant-garde. (Same as Art History 219.)

A chronological survey of ritual objects, sculpture, architecture, painting, and decorative arts in China from the Neolithic to the modern period. Topics include ritual practices and mortuary art, technologies of art and the role of trade, the impact of Buddhism, courtly and scholarly modes of painting, and popular and avant-garde art. (Same as Art History 211.)

[212c,d - ESD, IP. Writing China from Afar. (Same as English 273 [formerly English 283].)]

[213c,d - ESD. Introduction to Asian American Literature. (Same as English 271 [formerly English 284].)]

[216c,d - ESD. IP. Asian Diaspora Literature of World War II. (Same as English 274.)]

Examines the multitude of visual expressions Chinese artists adopted, re-fashioned, and rejected during the political struggles of the twentieth century, from the May Fourth Movement of 1919 through the Cultural Revolution (1966–76) and (almost) to the present day. Major themes include the tension between identity and modernity, the relationship between art and politics, and the impact of globalization and an international art market. Part of the Other Modernities course cluster (see page 70). (Same as Art History 220.)
Prerequisite: Art History 101 or 110, or permission of the instructor.

Studies the emergence of Mahayana Buddhist worldviews as reflected in primary sources of Indian, Chinese, and Japanese origins. Buddhist texts include the Buddhacarita (“Life of Buddha”), the Sukhavati Vyuha (“Discourse on the ‘Pure Land’”), the Vajracchedika Sutra (the “Diamond-Cutter”), the Prajnaparamita-hrdaya Sutra (“Heart Sutra of the Perfection of Wisdom”), the Saddharmapundarika Sutra (the “Lotus Sutra”), and the Platform Sutra of the Sixth Patriarch, among others. (Same as Religion 223.)

[226c,d - ESD. IP. Religion and Political Violence in South Asia. (Same as Anthropology 223 and Religion 225.)]

[227b,d - IP. Contemporary Chinese Politics. (Same as Government 227.)]
Courses of Instruction

   An analytical survey of the sources, substance, and significance of contemporary
   Chinese Foreign Policy. Emphasis is on understanding Beijing’s distinctive diplomatic
   voice by unpacking the growing web of China’s diplomatic relations with states as diverse
   as the United States and India, Germany and Brazil, South Africa and Russia, Saudi Arabia
   and Israel. Students will outline and interpret Beijing’s recent initiatives in the areas of
   international investment, trade, energy, education, and civilian and military technology.
   (Same as Government 228.)

   A survey of the political landscape and trends of change in tropical Southeast Asia and
   an investigation of the fundamental driving forces of changes in this region of rich diversity
   in culture, religion, ethnicity, mystic beliefs, and political traditions. Topics include nation
   building and the role of colonial history in it; regime legitimacy; political protests (often
   spearheaded by college students); armed insurgence and nationalism; the different responses
   to modernization; the causes and consequences of rapid economic growth; the clash between
   human rights, democracy, and indigenous traditions. (Same as Government 229.)

   Examines the history of modern global imperialism and colonialism from the sixteenth
   through the twentieth centuries. Focuses on the parallel emergence of European nationalism,
   imperialism, and ideas of universal humanity. Examines the historical development of anti-
   colonial nationalisms in the regions ruled by European empires, and considers the often-
   contentious nature of demands for human rights. Emphasis on the history of South Asia,
   with attention to Latin America and Africa. (Same as History 280.)

   Rachel Sturman.
   Seminar. Explores changing conceptions of the body, sexuality, and gender in South
   Asia, with a focus on modern formations since the late eighteenth century. Topics include
   practices of female seclusion; ideas of purity, pollution, and the care of the self; religious
   renunciation and asceticism; the erotics of religious devotion; theories of desire; modern
   conjugality; and the emergence of a contemporary lesbian/gay/queer movement. Part of the
   Other Modernities course cluster (see page 70). (Same as Gender and Women’s Studies
   259 and History 259.)

   A reading of various genres of translated Hindu religious literature, including Rig Veda
   hymns, philosophical Upanishads, Yoga Sutras, the epics Ramayana and Mahabharata,
   including the Bhagavad Gita, selected myths from the Puranas, and poetry and songs of
   medieval devotional saints. Focuses on development of various types of religious world
   views and religious experiences within Hindu traditions, as reflected in classical Sanskrit
   and vernacular literature of India. (Same as Religion 220.)

   A consideration of various types of individual and communal religious practice and
   religious expression in Hindu tradition, including ancient ritual sacrifice, mysticism and
   yoga (meditation), dharma and karma (ethical and political significance), pilgrimage (as
   inward spiritual journey and outward ritual behavior), puja (worship of deities through
   seeing, hearing, chanting), rites of passage (birth, adolescence, marriage, and death), etc.
   Focuses on the nature of symbolic expression and behavior as these can be understood from
   indigenous theories of religious practice. Religion 220 is recommended as a previous course.
   (Same as Religion 221.)
An examination of the major trajectories of Buddhist religious thought and practice as understood from a reading of primary and secondary texts drawn from the Theravada traditions of India, Sri Lanka, Thailand, and Burma. (Same as Religion 222.)

Examines the “rhetoric of confession” in Japanese literature. From the diaries of court ladies in classical Japan to the modern I-novel, Japanese authors have used the first-person narrative to tell stories and provide commentary on the nature of storytelling. Covers major literary works from twentieth-century Japan to ask the following questions: Why is first-person fiction attractive to storytellers? When, how, and why does the “I” tell his/her story? What place does the reader occupy in such fiction? Examines how works respond to major historical debates surrounding Japan’s encounter with the West, modernization, and the changing status of minorities and women. Works read include Natsume Sōseki’s *Kokoro* (Heart), Shimazaki Tōson’s *Hakai* (Broken Commandment), Tanizaki Jun’ichirō’s *Chijin no Ai* (Naomi), and Dazai Osamu’s *Shayō* (Setting Sun). No previous knowledge of Japanese history or language is required. Part of the Other Modernities course cluster (see page 70).

Explores Indian films, film consumption, and film industries since 1947. Focuses on mainstream cinema in different regions of India, with some attention to the impact of popular film conventions on art cinema and documentary. Topics include the narrative and aesthetic conventions of Indian films, film magazines, fan clubs, cinema and electoral politics, stigmas on acting, filmmakers and filmmaking, rituals of film watching, and audience interpretations of movies. The production, consumption, and content of Indian cinema are examined in social, cultural, and political contexts, particularly with an eye to their relationships to class, gender, and nationalism. Attendance at weekly evening screenings is required. Part of the Other Modernities course cluster (see page 70). (Same as Anthropology 232.)

Prerequisite: One of the following: Anthropology 101, Sociology 101, Film 101, Film 202; or permission of the instructor.

Explores the changing nature of modern China from interdisciplinary perspectives: history, literature, documentary films, and cultural studies. Investigates the process of nation-building and destruction throughout the nineteenth and twentieth centuries by using history as the primary framework and written/visual representations as analytical texts. A required course for majors in Asian studies specializing in China.

Explores cultural trends in contemporary China with post-socialist condition as the contextual setting and cultural studies the theoretical framework. Discussion topics include rural-urban transformations, experimental art, alternative literature, documentary cinema, fashion codes, and gender issues. Examines how cultural trends reflect and react to China’s social-economic transitions, and how the state apparatus and the people participate in cultural production and consumption.
Courses of Instruction

254c,d - IP, VPA. Transnational Chinese Cinema. Fall 2008. SHU-CHIN TSUI.

Introduces students to films produced in the People’s Republic of China, Taiwan, and Hong Kong. Places national cinema in a transnational framework and explores how cinema as a sign system constructs sociocultural and aesthetic meanings. Students will benefit most by bringing both an open mind toward non-Western cultural texts, and a critical eye for visual art. Part of the Other Modernities course cluster (see page 70).

256c,d - ESD, IP. Modern South Asia. Fall 2008. RACHEL STURMAN.

Chronological and thematic introduction to the history of South Asia from the rise of British imperial power in the mid-eighteenth century to the present. Topics include the formation of a colonial economy and society; religious and social reform; the emergence of anti-colonial nationalism; the road to independence and partition; and issues of secularism, religious fundamentalisms, democracy, and inequality that have shaped post-colonial South Asian societies. (Same as History 261.)

257c,d. Law and Society in Colonial India. Spring 2009. RACHEL STURMAN.

Seminar. The British were fond of describing the rule of law as their foremost “gift” to their Indian subjects. What did this law actually entail, both for the colonial rulers and for their colonized subjects? How did the British create a legal system for India, and what was the role of law within colonial Indian society? Draws on primary and secondary sources, examining law as a central arena for understanding colonial governance and political modernity. Topics include key colonial legal campaigns, such as the effort to reform Hindu marriage and the campaign to identify and eradicate “criminal castes and criminal tribes.” Also explores the contentious formation of religious laws of the family administered by the colonial state, the role of race and gender in defining colonial legal subjecthood, and the legacies of colonial law for the post-colonial Indian nation state. Part of the Other Modernities course cluster (see page 70). (Same as History 257.)

Prerequisite: One course in history or permission of the instructor.

263b - IP. Transnational Race and Ethnicity. Spring 2009. DHIRAJ MURTHY.

Examines globally mediated formations of ethnic and racial identities, including the ways in which transnational communities are shaped through contact with “homelands” (physically and virtually) and vice versa. Particular attention is given to “Black” and “South Asian” diasporic communities based in London and the transnational cultural networks in Africa, the Indian Subcontinent, and the Caribbean which they help maintain. Readings will include those by Paul Gilroy, Arjun Appadurai, Les Back, Stuart Hall, Jayne Ifekwunigwe, Ian Ang, and the Delhi-based sarai school. (Same as Africana Studies 227 and Sociology 227.)

Prerequisite: Sociology 101 or Anthropology 101.

266c,d - IP. Chinese Women in Fiction and Film. Spring 2009. SHU-CHIN TSUI.

Approaches the subject of women and writing in twentieth- and early twenty-first-century China from perspectives of gender studies, literary analysis, and visual representations. Considers women writers, filmmakers, and their works in the context of China’s social-political history as well as its literary and visual traditions. Focuses on how women writers and directors negotiate gender identity against social-cultural norms. Also constructs a dialogue between Chinese women’s works and Western feminist assumptions. Part of the Other Modernities course cluster (see page 70). (Same as Gender and Women’s Studies 266.)

[269 - MCSR. Applied Research Practicum: Chinese Rural to Urban Migration. (Same as Economics 277 and Gender and Women’s Studies 277.)]

Seminar. With the rise of East Asian nationalisms and global commercialism in the early twentieth century appeared two distinct yet related figures in China and Japan: the Modern Girl, characterized by her physical appearance and consumerism, who broke with social conventions regarding domesticity, sexuality, and politics; and the Female Citizen, idealized for her role in contributing to the establishment of the modern nation in a “scientific” and “progressive” way. These two images offer a comparative perspective on women’s symbolic roles in the nation, and how anxieties over the persons and actions of women reflected larger concerns about the tensions evoked by a rapidly changing world. Discussion themes include globalization and commercialization, changing cultural notions of womanhood, family and labor systems, female education, feminism, and gendered nationalisms. (Same as Gender and Women’s Studies 271 and History 271.)

Prerequisite: One course in history or permission of the instructor.


An introduction to the transformation of China’s political and social life from the advent of its last dynasty in 1644 to the present. Covers the rise and fall of the Qing dynasty, economic and cultural encounters with the West, Republican government, war with Japan, the Communist revolution, and the People’s Republic under Mao Zedong. Also discusses social and economic reforms in post-Mao China, and the global Chinese overseas community. Major themes include political and intellectual trends, the ongoing tension between the center and local society, problems of ethnicity and gender, challenges of modernization, and the (re-)emergence of the world’s oldest and largest bureaucratic state as a major power in the twenty-first century. (Same as History 275.)


Examines English writing emerging from dispersed communities of South Asia (primarily India and Pakistan), including those in Trinidad, the Persian Gulf, the United Kingdom, and the United States. Considers cultural dislocation, individualism, assimilation, and the potential loss of tradition; the performance of South Asian transnational identities in multicultural spaces; the ironies of writing the homeland from afar; the uses of exoticism; the implications of cross-ethnic intimacies; the intersections of these themes with gender, sexuality, and class; and the politics of literary representation. Authors may include Naipaul, Ghosh, Mukherjee, Suleri, Kureishi, Syal, and Lahiri. (Same as English 277.)

Prerequisite: One first-year seminar or 100-level course in English or one course in Asian studies.

278b,d - ESD, IP. China, Gender, Family. Fall 2008. Nancy Riley.

Examines issues surrounding gender and family in China, focusing on contemporary society but with some historical work. Topics to be examined include footbinding, constructions of gender during the Cultural Revolution, the role of family in society and in gender construction, and the effect of new economic changes on families and genders. (Same as Gender and Women’s Studies 278 and Sociology 278.)

Prerequisite: Sociology 101 or Anthropology 101, or permission of the instructor.


Seminar. Japan’s courtly culture spawned some of the greatest cultural achievements the world has ever known. Using the Tale of Genji, a tenth-century novel of romance and intrigue, attempts to reconstruct the complex world of courtly culture in Japan, where marriages were open and easy, even though social mobility was not; and where the greatest elegance, and most base violence, existed in tandem. (Same as History 281.)
Courses of Instruction


Comprehensive overview of modern Japanese politics in historical, social, and cultural context. Analyzes the electoral dominance of the Liberal Democratic Party, the nature of democratic politics, and the rise and fall of the economy. Other topics include the status of women and ethnic minorities, education, war guilt, nationalism, and the role of the media. (Same as Government 232.)


How do a culture, a state, and a society develop? Designed to introduce the culture and history of Japan by exploring how “Japan” came into existence, and to chart how patterns of Japanese civilization shifted through time. Attempts to reconstruct the tenor of life through translations of primary sources, and to lead to a greater appreciation of the unique and lasting cultural and political monuments of Japanese civilization. (Same as History 283.)


What constitutes a modern state? How durable are cultures and civilizations? Examines the patterns of culture in a state that managed to expel European missionaries in the seventeenth century, and came to embrace all things Western as being “civilized” in the mid-nineteenth century. Compares the unique and vibrant culture of Tokugawa Japan with the rapid program of late-nineteenth-century industrialization, which resulted in imperialism, international wars, and ultimately, the postwar recovery. (Same as History 284.)


Seminar. Examines the experience of war in China, Japan, and Europe in order to ascertain the degree to which war is a culturally specific act. Explores narratives of battle and investigates “heroic” qualities of European, Chinese, and Japanese figures. A secondary theme constitutes an examination of the impact the thirteenth-century Mongol Invasions had on each of these military cultures. (Same as History 285.)


Seminar. Explores Japan’s relations with China, Korea, and Europe in premodern and modern contexts. Also explores larger issues of state identity and cultures in East Asia. (Same as History 286.)

287c.d - ESD, IP. Kingship in Comparative Perspective. (Same as History 287.)


Focuses include (1) an examination of the manner in which the power of the feminine has been expressed mythologically and theologically in Hinduism; (2) how various categories of goddesses can be seen or not as the forms of the “great goddess”; and (3) how Hindu women have been deified, a process that implicates the relationship between the goddess and women. Students read a range of works, primary sources such as Devi Mahatmya, biographies and myths of deified women, and recent scholarship on goddesses and deified women. One-half credit. (Same as Religion 289.)

Pilgrimage will be examined theoretically in two ways: first, through a comparative study of pilgrimage as a ritualized religious process of sacred space and sacred journey observed in Islam, Christianity, Buddhism, and Hinduism within the historical and cultural contexts of the Middle East, India, Southeast Asia, China, and Japan; second, as a narrative literary structure in contemporary fiction and non-fiction in modern South and East Asia. Culminates with each student selecting a pilgrimage site or literary work as the focus of an analytical paper. (Same as Religion 318.)

Religion and Fiction in Modern South Asia. (Same as Religion 319.)

Examines key developments in painting during the Song dynasty (960–1127), including theories that relate painting to sister arts of calligraphy and poetry, painting of the scholar-official class, painting for the imperial court, and painting related to Chan (Zen) Buddhism. No prior knowledge of Chinese history and culture is required. (Same as Art History 323.)

Analyzes the political, social, and cultural underpinnings of modern politics, and asks how democracy works in Japan compared with other countries. Explores how Japan has achieved stunning material prosperity while maintaining among the best healthcare and education systems in the world, high levels of income equality, and low levels of crime. Students are also instructed in conducting independent research on topics of their own choosing. (Same as Government 332.)

Prerequisite: Government 232 (same as Asian Studies 282).

Seeks to understand political change caused by China’s rapid economic ascendance and growing global influence by exploring the various underlying driving forces—marketization, globalization, etc., and how these are reshaping the socioeconomic foundation of the party-state, forcing changes in the governance structure and the ways power is contested and redistributed. The main theme varies each year to reflect important recent developments, e.g., elite politics, the transformation of the communist party, role of the military, political economy of development, the re-emerging class structure, etc. (Same as Government 333.)

Examines development from a variety of political, economic, moral, and cultural perspectives. Is democracy a luxury that poor countries cannot afford? Are authoritarian governments better at promoting economic growth than democracies? Does prosperity lead to democratization? Are democratic values and human rights universal, or culturally specific? Emphasis on Japan, China, India, and the Koreas. (Same as Government 337.)

Explores the “rise” of the warrior culture of Japan. In addition to providing a better understanding of the judicial and military underpinnings of Japan’s military “rule” and the nature of medieval Japanese warfare, shows how warriors have been perceived as a dominant force in Japanese history. Culminates in an extended research paper. (Same as History 380.)

Prerequisite: Asian Studies 283 (same as History 283) or 284 (same as History 284), or permission of the instructor.
LANGUAGE COURSES

**Chinese 101c. Elementary Chinese I.** Every fall. **SONGREN CUI AND XIAOKE JIA.**

A foundation course for communicative skills in modern Chinese (Mandarin). Five hours of class per week. Introduction to the sound system, essential grammar, basic vocabulary, and approximately 350 characters. Develops rudimentary communicative skills. No prerequisite. Followed by **Chinese 102.**

**Chinese 102c. Elementary Chinese II.** Every spring. **SONGREN CUI AND XIAOKE JIA.**

A continuation of **Chinese 101.** Five hours of class per week. Covers most of the essential grammatical structures and vocabulary for basic survival needs and simple daily routine conversations. Introduction to the next 350 characters, use of Chinese-English dictionary. Followed by **Chinese 203.**

Prerequisite: **Chinese 101** or permission of the instructor.

[**Chinese 103c. Advanced Elementary Chinese I.**]

[**Chinese 104c. Advanced Elementary Chinese II.**]

**Chinese 203c. Intermediate Chinese I.** Every fall. **SONGREN CUI AND XIAOKE JIA.**

An intermediate course in modern Chinese. Five hours of class per week. Consolidates and expands the knowledge of grammar and vocabulary, with 400 additional characters. Further improves students’ Chinese proficiency with a focus on accuracy, fluency, and complexity. Followed by **Chinese 204.**

Prerequisite: **Chinese 102** or permission of the instructor.

**Chinese 204c. Intermediate Chinese II.** Every spring. **SONGREN CUI AND XIAOKE JIA.**

A continuation of **Chinese 203.** Five hours of class per week. Further develops students’ communicative competence and strives to achieve a balance between the receptive and productive skills. Students learn another 400 characters; read longer, more complex texts; and write short compositions with increasing discourse cohesion. Followed by **Chinese 205.**

Prerequisite: **Chinese 203** or permission of the instructor.

**Chinese 205c. Advanced-Intermediate Chinese I.** Every fall. **SONGREN CUI.**

A pre-advanced course in modern Chinese. Three hours of class per week. Upgrades students’ linguistic skills and cultural knowledge to explore edited or semi-authentic materials. Followed by **Chinese 206.**

Prerequisite: **Chinese 204** or permission of the instructor.

**Chinese 206c. Advanced-Intermediate Chinese II.** Every spring. **SONGREN CUI.**

A continuation of **Chinese 205.** Three hours of class per week. Focuses on the improvement of reading comprehension and speed, and essay writing skills. Deals particularly with edited and/or authentic materials from Chinese mass media such as newspapers and the Internet. Followed by **Chinese 307.**

Prerequisite: **Chinese 205** or permission of the instructor.

**Chinese 307c. Advanced Chinese I.** Every fall. **SHU-CHIN TSUI.**

A subject-oriented language course, facilitating students’ transition from textbook Chinese to authentic materials. Subjects in rotation include social-cultural China, Chinese cinema, business Chinese, and media in China. Emphasis is given to reading and writing, with focuses on accuracy, complexity, and fluency in oral as well as written expression.

Prerequisite: **Chinese 206** or permission of the instructor.
Chinese 308c. Advanced Chinese II. Every spring. SHU-CHIN TSUI.
Continuation of Chinese 307.
Prerequisite: Chinese 307 or permission of the instructor.

An introductory course in modern Japanese language. In addition to mastering the basics of grammar, emphasis is placed on active functional communication in the language, reading, and listening comprehension. Context-oriented conversation drills are complemented by audio materials. The two kana syllabaries and 60 commonly used kanji are introduced. No prerequisite. Followed by Japanese 102.

Japanese 102c. Elementary Japanese II. Spring 2009. JUN ONO.
A continuation of the fundamentals of Japanese grammar structures and further acquisition of spoken communication skills, listening comprehension, and proficiency in reading and writing. Introduces an additional 90 kanji.
Prerequisite: Japanese 101 or permission of the instructor.

An intermediate course in modern Japanese language, with introduction of advanced grammatical structures, vocabulary, and characters. Continuing emphasis on acquisition of well-balanced language skills based on an understanding of the actual use of the language in the Japanese socio-cultural context. Introduces an additional 100 kanji.
Prerequisite: Japanese 102 or permission of the instructor.

Japanese 204c. Intermediate Japanese II. Spring 2009. VIJAYANTHI SELINGER and ASUKA HOSAKA.
A continuation of Japanese 203 with the introduction of more advanced grammatical structures, vocabulary, and characters.
Prerequisite: Japanese 203 or permission of the instructor.

Increases students’ proficiency in both spoken and written modern Japanese. A variety of written and audiovisual materials are used to consolidate and expand mastery of more advanced grammatical structures and vocabulary. Includes oral presentation, discussion, and composition in Japanese.
Prerequisite: Japanese 204 or permission of the instructor.

A continuation and progression of materials used in Japanese 205.
Prerequisite: Japanese 205 or permission of the instructor.

Designed to develop mastery of the spoken and written language. Materials from various sources such as literature, newspapers, and cultural journals as well as TV programs and films are used. Assigned work includes written compositions and oral presentations.
Prerequisite: Japanese 206 or permission of the instructor.

A continuation of Japanese 307. Continued efforts to develop oral and written fluency in informal and formal situations. Reading of contemporary texts of literature, business, and social topics.
Prerequisite: Japanese 307 or permission of the instructor.