

East Asia Related Courses

Spring 2010

(updated 3/30/10)

American Culture

AMCULT 301
Section 101

Topics in American Culture
War and Memory in American Culture

Credits: 3
Repeatability: May be elected twice for credit. May be elected more than once in the same term.

Primary Instructor: Hass, Kristin Ann

This course will explore eight American wars — the Revolutionary War, the U.S.-Mexican War, the Civil War, the Spanish American War, WWI, WWII, the Korean War, and the Vietnam War — remembered since. Each week we will read contemporary accounts of the war (political speeches, journalistic dispatches, novels, poems, CPI/OWI pamphlets, photographs, etc...) and compare these to various kinds of historical accounts (historical monographs, memorials, museum exhibitions, documentaries, novels, poems, paintings, film, etc...). This will teach students both about the details of the war and the shifting ground on which war has been understood in the United States. Students will be required to participate in all class meetings, to write one six page paper, and to take a final exam.

AMCULT 311
Section 101

Topics in Ethnic Studies
Museums and Tourism: Negotiating Cultures of Difference

Credits: 3
Requirements & Distribution: HU
Other Course Info: F.
Repeatability: May be elected twice for credit. May be elected more than once in the same term.

Primary Instructor: Michael, Wendy Lynnette

Choices made by individuals, local communities, and the nation, impact contents of displays at tourist attractions and in museum exhibits. But who decides what will be shown? The answer to this question, hotly debated in the museum community, remains uncertain. This course examines representations of “Otherness” in exhibitions across the United States. It will employ a variety of sources, including University of Michigan museums to examine the ways displays of difference across cultures, gender, and class inform Americans’ understanding of themselves and their nation.

Anthropology, Cultural

ANTHCUL 298
Section 101

Topics in Sociocultural Anthropology
Backdoor Dealing: Cross-Cultural Studies in Corruption

Credits: 3
Repeatability: May be repeated for a maximum of 12 credit(s). May be elected more than once in the same term.

Primary Instructor: Hicks,Randall G

What exactly is corruption? Is it the same everywhere? Does it always have the same consequences? This seminar considers corruption from an anthropological perspective. Rather than attempt a universal definition of corruption, we follow ethnographic accounts from India, China, Brazil, Russia, Nigeria and the United States to see how it is variously practiced, conceived, and critiqued. Our readings, documentaries, and films privilege the viewpoints and experiences of the protagonists themselves. Analytically, we explore the idea that where one finds corruption, one finds a set of moral beliefs through which it is legitimated or contested. This is true of backdoor dealings on the street as well as in the highest levels of business and government. What do these beliefs tell us about social relationships, struggles, and desires in these places? How are social imaginaries produced through critiques of corruption? In addressing these questions, we will see that corruption is not always detrimental to social equality, political participation, and economic growth, as we might suspect. Indeed, corrupt practices may bring these about in particular instances. Yet corruption is just as often implicated in violence, poverty, and disenfranchisement. What accounts for these different consequences? Finally, we examine the dynamics by which corruption is used to label others, even though it is present everywhere. By tracing the tentacles of corruption through history and across continents, we expose the conceits behind constructions of "us and them", "first and third worlds", and "modern and traditional". Students will be graded on class participation, short response papers, and take-home essay exams. There are no prerequisites.

Art and Design

ARTDES 301

Section 001

Studio Special Projects

A World in a Tea Bowl: Exploring Japanese Culture through Ceramic Art

Credits: 1.5
Advisory Prerequisites: ASIANLAN 126 or instructor's approval
Other Information: Taught in Japanese and English

Primary Instructor: Sadashi Inuzuka

This course is an in depth exploration of Japanese ceramic art as a means toward understanding Japanese culture, its history, aesthetics, and rituals. Included are studio practice, lectures on Japanese art history, visits from Japanese ceramic artists, a tea ceremony, flower arrangement, and culinary arts demonstrations and workshops. In the studio, students will learn to make the ceramic objects used for these occasions and will gain an integrated appreciation of Japanese culture through a theoretical and applied understanding of ceramic art.

Taught in collaboration with the University of Michigan Museum of Art, this course coincides with the exhibition *Turning Point: Japanese Studio Ceramics in the mid-20th century*, May 15 - August 8, 2010.

Prerequisite: First Year Japanese I and II, or instructor's approval. This course will be taught in both Japanese and English. For more information, contact Professor Inuzuka at inuzukas@umich.edu.

Asian Studies

ASIAN 251

Section 001

Undergraduate Seminar in Chinese Culture

History as Fiction or Fiction as History? Early Chinese History in Film and Literature

Credits:	3
Advisory Prerequisites:	No knowledge of Chinese language is required.
Repeatability:	May not be repeated for credit.
Primary Instructor:	Bergeton,Uffe

What is the relationship between historical narrative and fiction? How influential are popular dramatizations of history in shaping generally accepted perceptions of the past? How do these perceptions compare with descriptions based on ancient sources and archaeological findings? In this seminar we will approach these general questions about the tension between historicity and fiction through comparative analyses of recent historical films and corresponding historical sources. The historical period studied here will be the Qin (ca. 221 BCE-206 BCE) and Han (206 BCE – 220 CE) dynasties. Since it was during this formative period that much of the institutional foundation of the later dynastic period was laid, it has often been glorified in later historical writings. Indeed, the later evaluations of the Qin have been divided into critical accounts, which tend to focus on the military violence and legal ruthlessness of the first unified Chinese empire, and celebrations of the benefits of unification, which tend to focus on the positive effects of the unification of weights and measures as well as writing and government institutions. As part of the film analyses, students will be asked to reflect on how they fit into the broader socio-political situation in contemporary China and how this reflects on their reception both in China and abroad.

In addition to the viewing of selected films, the required readings will include both traditional Chinese historical narratives (e.g., the Record of the Historian (Shiji), the Romance of the Three Kingdoms (Sanguo yanyi), etc.) in English translation as well as secondary historical studies of the Qin and Han periods by modern historians. Beyond the assigned readings and film viewings, the requirements of this course will consist of the following components: three 5-page term papers (the last of which will be the “final”); 5 10-minute in-class pop-quizzes; one in-class PPT presentation related to the weekly reading and screening materials. Attendance and active participation in class discussions are also an important part of the final grade.

History

HISTORY 328

Section 101

Humanities Topics in History

History of Christianity in East Asia

Credits:	3
Repeatability:	May be elected twice for credit.
Primary Instructor:	Shapiro,Michael Isaac

The story of Christianity’s impact upon East Asia is a subject far too rich and complex than can be appreciated by studying its reception in just one country. In China, Japan and Korea, the decision either to embrace or reject this foreign religion, considered to be quintessentially “Western,” carried radically transformative implication not only for their individual histories, but also for the modern East Asian region that emerged over the nineteenth and twentieth centuries. Yet the reaction to Christianity in each of these countries was far from uniform. Responses ranged from a powerful anti-foreignism that helped lay the basis for a communist revolution (as was the case in China) to the embrace of Christianity as the foundation of a

new, modern form of nationalism (as occurred in South Korea). This difference is all the more intriguing when we consider that these receptions of Christianity were in turn deeply rooted in East Asia's earlier exposure to Catholicism in the sixteenth century. Interestingly, in this period it was Japan that went furthest in defining its early modern form in direct opposition to Christianity, a decision that has interesting implications for how we understand its later attempt to form a modern nation-state. Thus with Christianity's arrival in East Asia we have an event that defies easy categorization either spatially or temporally; in sum, a truly unique opportunity to examine the formation of modern identity in East Asia. But what does it all mean? How have Chinese, Koreans and Japanese, at levels both individual and collective, attempted to make sense of Christianity? And how can we, as students of history, make sense of this interesting encounter and its significance for how we understand modern East Asia? In this course, we will look at how historians and others have attempted to resolve these questions and also suggest some possible answers ourselves.