

# EAST ASIAN STUDIES UNDERGRADUATE COURSE LIST FOR 2024-2025



## *CEAS Provisional Course Listing as of April 23<sup>rd</sup>, 2024*

Some of the information contained here may have changed since the time of publication. Always check with the department under which the course is listed, or on Yale University Course Search found at <https://courses.yale.edu/> to see whether the courses you are interested in are still being offered and that the times have not changed.

Courses not listed here may also apply to the major with permission of the DUS. The final paper in the course must be on East Asia. Please contact the DUS or Registrar if you have questions.

Please note that course numbers listed with an "a" are offered in the 2024 fall term and those with a "b" are offered in the 2025 spring term. Courses with a \*\* satisfy the pre-modern requirement for the East Asian Studies major.

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## **ANTHROPOLOGY**

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**ANTH 213a/EAST 313a**                      **Contemporary Japan and the Ghosts of Modernity**                      Yukiko Koga  
W 3.30-5.20

This course introduces students to contemporary Japan, examining how its defeat in the Second World War and loss of empire in 1945 continue to shape Japanese culture and society. Looking especially at the sphere of cultural production, it focuses on the question of what it means to be modern as expressed through the tension between resurgent neonationalism and the aspiration to internationalize. The course charts how the legacy of Japan's imperial failure plays a significant role in its search for renewal and identity since 1945. How, it asks, does the experience of catastrophic failure—and failure to account for that failure—play into continued aspirations for modernity today? How does Japanese society wrestle with modernity's two faces: its promise for progress and its history of catastrophic violence? The course follows the trajectory of Japan's postwar nation-state development after the dissolution of empire, from its resurrection out of the ashes after defeat, to its identity as a US ally and economic superpower during the Cold War, to decades of recession since the 1990s and the search for new relations with its neighbors and new reckonings with its own imperial violence and postwar inactions against the background of rising neonationalism. *Instructor permission required.*

**ANTH 215a/ARCG 215a\*\***                      **Archaeology of China**                      Anne Underhill  
MW 9.00-10.15

Archaeology of China, one of the world's oldest and most enduring civilizations, from the era of early humans to early empires. Methods of interpreting remains from prehistoric and historic period sites.

**ANTH 324a/EAST 324a**                      **Politics of Memory**                      Yukiko Koga  
T 1.30-3.20

This course explores the role of memory as a social, cultural, and political force in contemporary society. How societies remember difficult pasts has become a contested site for negotiating the present. Through the lens of memory, we examine complex roles that our relationships to difficult pasts play in navigating issues we face today. This course explores this politics of memory that takes place in the realm of popular culture and public space. The class asks such questions as: How do you represent difficult and contested pasts? What does it mean to enable long-silenced victims' voices to be heard? What are the consequences of re-narrating the past by highlighting past injuries and trauma? Does memory work heal or open wounds of a society and a nation? Through examples drawn from the Holocaust, the atomic bombing in Hiroshima, the Vietnam War, genocide in Indonesia and massacres in Lebanon, to debates on confederacy statues, slavery,

and lynching in the US, this course approaches these questions through an anthropological exploration of concepts such as memory, trauma, mourning, silence, voice, testimony, and victimhood. *Instructor permission required.*

**ANTH 326b/ARCG 326b\*\***  
F 3.30-5.20

**Ancient Civilizations of the Eurasian Steppes**

William Honeychurch

Examination of peoples of the steppe zone that stretches from Eastern Europe to Mongolia. Overview of what archaeologists know about Eurasian steppe societies, with emphasis on the Neolithic, Bronze and Iron, and medieval ages. Attention both to material culture and to historical sources. Topics range from the domestication of the horse to Genghis Khan's world empire, including the impact these events had on neighboring civilizations in Europe and Asia. *Instructor permission required.*

**ANTH 342a/EAST 346a**  
M 1.30-3.20

**Cultures and Markets in Asia**

Helen Siu

Historical and contemporary movements of people, goods, and cultural meanings that have defined Asia as a region. Reexamination of state-centered conceptualizations of Asia and of established boundaries in regional studies. The intersections of transregional institutions and local societies and their effects on trading empires, religious traditions, colonial encounters, and cultural fusion. Finance flows that connect East Asia and the Indian Ocean to the Middle East and Africa. The cultures of capital and market in the neoliberal and postsocialist world. *Instructor permission required.*

**ANTH 362a**  
T 1.30-3.20

**Unity and Diversity in Chinese Culture**

Helen Siu

An exploration of the Chinese identity as it has been reworked over the centuries. Major works in Chinese anthropology and their intellectual connections with general anthropology and historical studies. Topics include kinship and marriage, marketing systems, rituals and popular religion, ethnicity and state making, and the cultural nexus of power. *Instructor permission required.*

**ANTH 414b/EAST 417b**  
T 1.30-3.20

**Hubs, Mobilities, and World Cities**

Helen Siu

Analysis of urban life in historical and contemporary societies. Topics include capitalist and postmodern transformations; class, gender, ethnicity, and migration; and global landscapes of power and citizenship. *This course meets during the Reading Period. Instructor permission required.*

**ANTH 415b**  
M 1.30-3.20

**Culture, History, Power, and Representation**

Helen Siu

This seminar critically explores how anthropologists use contemporary social theories to formulate the junctures of meaning, interest, and power. It thus aims to integrate symbolic, economic, and political perspectives on culture and social process. If culture refers to the understandings and meanings by which people live, then it constitutes the conventions of social life that are themselves produced in the flux of social life, invented by human activity. Theories of culture must therefore illuminate this problematic of agency and structure. They must show how social action can both reproduce and transform the structures of meaning, the conventions of social life. Even as such a position becomes orthodox in anthropology, it raises serious questions about the possibilities for ethnographic practice and theoretical analysis. How, for example, are such conventions generated and transformed where there are wide differentials of power and unequal access to resources? What becomes of our notions of humans as active agents of culture when the possibilities for maneuver and the margin of action for many are overwhelmed by the constraints of a few? How do elites—ritual elders, Brahmanic priests, manorial lords, factory-managers—secure compliance to a normative order? How are expressions of submission and resistance woven together in a fabric of cultural understandings? How does a theory of culture enhance our analyses of the reconstitution of political authority from traditional kingship to modern nation-state, the encapsulation of pre-capitalist modes of production, and the attempts to convert “primordial sentiments” to “civic loyalties”? How do transnational fluidities and diasporic connections make instruments of nation-states contingent? These questions are some of the questions we immediately face when probing the intersections of culture, politics and representation, and they are the issues that lie behind this seminar. *Instructor permission required.*

**ANTH 421a/EAST 421a**

Th 3.30-5.20

**Introduction to Remote Ethnography: The Xinjiang Crisis**

Mukaidaisi Muhetaer

Methods such as participant observation, interviews, surveys, and ethnography are based on the assumption of access to a field. This course looks at whether and how one can understand a society if access is restricted and dangerous for local participants. We study the cluster of concepts known as “remote ethnography” –studying on-the-ground conditions from a distance—through the case of Xinjiang, China. It looks critically at methods used by journalists, social scientists, governments, corporations and others in situations where access is not possible, including open-source research, close reading of official texts, social media analysis, digital survey techniques, remote imaging, and diaspora interviews. In particular, we ask if these can be done without detailed knowledge of local context, culture and history, and study how these sources relate to recent ethnographic knowledge about people's lives in rural southern Xinjiang. Students become familiar with the main concepts of remote ethnography and acquire basic tools for their own research. By the end of the semester, they also prepare to critically assess the methods used by anthropologists, social scientists, journalists and others in studying closed societies.

**ANTH 425a/ARCG 425a/  
EAST 428a\*\***

M 3.30-5.20

**Archaeology of Protohistoric Japan**

J. Scott Lyons

Where and when are the origins of Japanese culture? In this seminar we will examine the archaeology of the Japanese archipelago from the introduction of paddy rice agriculture through the end of the 8th century with an eye toward this question. Examining excavated materials and early textual accounts, we will confront myths—both ancient and modern—of Japanese origins, and interrogate the framing of these time periods. Students will explore the interplay between event and process; and between local developments and outside influence through topics including the arrival of immigrant populations and rice agriculture, political and trade relationships within the archipelago as well as on the Asian continent, and the emergence of political “statehood.”

**ARCHAEOLOGICAL STUDIES**

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**ARCG 215a/ANTH 215a\*\***

MW 9.00-10.15

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Anne Underhill

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**Ancient Civilizations of the Eurasian Steppes**

William Honeychurch

Examination of peoples of the steppe zone that stretches from Eastern Europe to Mongolia. Overview of what archaeologists know about Eurasian steppe societies, with emphasis on the Neolithic, Bronze and Iron, and medieval ages. Attention both to material culture and to historical sources. Topics range from the domestication of the horse to Genghis Khan's world empire, including the impact these events had on neighboring civilizations in Europe and Asia. *Instructor permission required.*

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## **CLASSICAL CIVILIZATION**

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**CLCV 121a/EALL 150a/  
EAST 307a/PHIL 100a\*\***  
T,Th 1.00-2.15

### **Writing Philosophy: Weakness of Will in Ancient China, Greece, and Today**

James Brown-Kinsella

“Grant me chastity and strength of will—but not yet!” In this infamous prayer, Augustine wrestles with a perennial problem for human agency: the apparent gap between knowing that we should do something and actually wanting to do it. How wide is the gap? How can we bridge it? How pervasive is the problem? This course introduces first-year students to writing in the discipline of philosophy by tracing the contours of these questions and exploring their answers in ancient China, ancient Greece, and modern analytic philosophy. We begin by considering the traditional account of weakness of will as *akrasia* (i.e., doing what one knows one shouldn’t do) and explaining how such a gap in our agency is or isn’t possible. Next, we consider an alternative account, that of *acedia* (i.e., not doing what one knows one should do), and assess strategies for helping an agent bridge this kind of gap. Finally, we reassess the phenomenon of weakness of will in light of arguments that position it in a broader context, approach it from a new perspective, or try to rewrite our understanding of the phenomenon altogether.

## **EAST ASIAN LANGUAGES AND LITERATURES**

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**EALL 025a/RUSS 025a**  
Th 3.30-5.20

### **Russian and Chinese Science Fiction**

Jinyi Chu

What can we learn about Russian and Chinese cultures through their fantasies? How do Russian and Chinese writers and filmmakers respond to the global issues of animal ethics, artificial intelligence, space immigration, surveillance, gender and sexuality? How are Russian and Chinese visions of the future different from and similar to the western ones? This course explores these questions by examining 20th-21st century Russian and Chinese science fictions in their cultural, historical, and philosophical contexts. All readings and discussion in English. Sci-fi authors and translators will be invited to give guest lectures. *Enrollment limited to first-year students. Permission of instructor required.*

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EAST 307a/PHIL 100a\*\***  
T,Th 1.00-2.15

### **Writing Philosophy: Weakness of Will in Ancient China, Greece, and Today**

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**EALL 200a/CHNS 200a/  
EAST 240a/HUMS 270a\*\***  
MW 10.30-11.20

### **The Chinese Tradition**

Tina Lu

An introduction to the literature, culture, and thought of premodern China, from the beginnings of the written record to the turn of the twentieth century. Close study of textual and visual primary sources, with attention to their historical and cultural backdrops. *Students enrolled in CHNS 200 join a weekly Mandarin-language discussion section. No knowledge of Chinese required for students enrolled in EALL 200. Students enrolled in CHNS 200 must have L5 proficiency in Mandarin or permission of the course instructor.*

**EALL 221a/RLST 486a\*\***  
MW 9.00-10.15

### **Introduction to Chinese Buddhist Literature**

Eric Greene

This class is an introduction to Chinese Buddhist literature. Although written in classical Chinese, Buddhist texts in China

were written in a particular idiom that was much influenced by the Indian languages and which can be difficult to understand without special training. This class introduces students who already have some reading ability in literary Chinese to this idiom and the tools and background knowledge needed to read and understand Chinese Buddhist literature. We read a series of selections of some of the most influential Chinese Buddhist texts from various genres including canonical scriptures, apocryphal scriptures, monastic law, doctrinal treatises, and hagiography. Secondary readings introduce the basic ideas of Indian and Chinese Buddhist thought to the extent necessary for understanding our readings. *Prerequisite: CHNS 171 (Literary Chinese II) or equivalent, or permission of the instructor. Students of Japanese or Korean literature who can read basic kanbun or gugyeol are also welcome to enroll; no knowledge of modern, spoken Chinese is required. Instructor permission required.*

**EALL 225b/EAST 429b**

**A Culinary History of China**

Maddalena Poli

HTBA

Food is a central aspect of a culture, and culinary traditions often become tokens of identity. There are complex historical and social factors behind culinary choices. The Chili peppers now widely used in Chinese cooking were introduced in the region only in the 16th century. What socio-economic changes made this new spice so prevalent in Chinese cuisine so quickly? This seminar uses food as a lens to study major developments in Chinese history. We will think of food particularly in three ways; as a material actor, whose presence or absence affected historical events; as a metaphor, used by intellectuals to discuss proper government and other political topics; as a cultural mediator to shape identities in the social imaginary.

**EALL 234a/EAST 410a**

**Japanese Detective Fiction**

Luciana Sanga

T,Th 11.35-12.50

This class offers an overview of modern Japanese literature with a focus on detective fiction. Through detective fiction we can examine key concepts in literature such as narrative voice, point of view, genre, modernism and postmodernism, and learn about debates in Japanese literature, the distinction between highbrow and popular fiction, and the relation between Japanese literature and translated fiction. Detective fiction also allows for the exploration of key issues in Japanese history and society such as consumerism, colonialism, class, gender, and sexuality. Readings include a wide range of texts by canonical and popular writers, as well as theoretical texts on genre and detective fiction. *All texts are available in English and no prior knowledge of Japanese or Japan is needed. Instructor permission required.*

**EALL 238b/EAST 394b/  
RLST 327b**

**Buddhist Monastic Experience**

Hwansoo Kim

Th 1.30-3.20

Is monastic life relevant in contemporary society, where religion is increasingly considered less significant in our secular lives? Can we find valuable aspects of a monastic lifestyle that can be integrated into our daily lives? If so, what are these aspects, and how can we incorporate them? This seminar represents a collaborative effort to gain insight into one of the major monastic traditions: Buddhist monasticism. Throughout this seminar, we delve into various facets of Buddhist monastic life, examining its origins, historical development, monastic identity, rules and regulations, practices, and the dynamics between monastics and the laity. We also explore the tensions that often arise between the ideals of monasticism and the realities it faces in today's world. As part of this exploration, we embark on an eight-week monastic life project, during which students create their own set of daily rules (precepts), adhere to these rules, engage in meditation and other relevant practices, and establish a regular communal gathering with fellow students. *Instructor permission required.*

**EALL 269a**

**Topics in Modern Korean Literature**

Kyunghye Eo

M 1.30-3.20

In this course, students read key works of Korean literature in English translation from the early twentieth century to the present day. The specific course topic varies by semester. Primary sources include long-form novels, short stories, poetry, and nonfiction writing by representative authors, as well as literary scholarship on themes and historical context relevant to the materials. The readings in this course are arranged in roughly chronological order, requiring us to examine Korea's colonial modernization process in the first half of the twentieth century, the authoritarian regimes of South Korea from 1948 to 87, and South Korea's integration into the neoliberal world order after democratization. Supplementary audio-visual materials such as artwork, video clips and music may be presented to students in class. *All class materials are in English translation, and no previous knowledge of Korean language is required.*

**EALL 271b/FILM 448b**  
MW 11.35-12.50

**Japanese Cinema after 1960**

Aaron Gerow

The development of Japanese cinema after the breakdown of the studio system, through the revival of the late 1990s, and to the present. *No knowledge of Japanese required.*

**EALL 277b/EAST 424b/  
MUSI 148b**  
HTBA

**Music In Flux: Blendings, Exchanges, and Cultural Significances**

Wonseok Lee

This course examines how music is transmitted by various factors and how its styles and meanings can change in a new context. Through various scholarly approaches, this class aims to enhance your understanding of the mobility of music and its meanings. We will examine the processes and conditions in which music is exchanged and blended and consider how such “mashups” function as cultural indicators and symbols for emergent and migrant communities. We will also examine the impact of technology on musical globalization, localization, and glocalization. In doing so, this class explores issues of identity, representation, authenticity, tradition, nationalism, and transnationalism. By examining music in- or as-culture, students will understand some of the political, cultural, and social aspects of music, as well as the contextual meanings of musical practices. The class will utilize audio/video sources, incorporate discussions based on academic articles and chapters, and require student analysis that connects music to its context. While this class focuses mainly on music from East Asian countries, we will also examine case studies from others around the world. *No background in music or prior knowledge of East Asia is required.*

**EALL 280a/EAST 260a/  
FILM 307a**

**East Asian Martial Arts Film**

Aaron Gerow

MW 11.35-12.50; T 7.00 – 10.00 PM

The martial arts film has not only been a central genre for many East Asian cinemas, it has been the cinematic form that has most defined those cinemas for others. Domestically, martial arts films have served to promote the nation, while on the international arena, they have been one of the primary conduits of transnational cinematic interaction, as kung-fu or samurai films have influenced films inside and outside East Asia, from *The Matrix* to *Kill Bill*. Martial arts cinema has become a crucial means for thinking through such issues as nation, ethnicity, history, East vs. West, the body, gender, sexuality, stardom, industry, spirituality, philosophy, and mediality, from modernity to postmodernity. It is thus not surprising that martial arts films have also attracted some of the world’s best filmmakers, ranging from Kurosawa Akira to Wong Kar Wai. This course focuses on films from Japan, China, Hong Kong, Taiwan, and South Korea—as well as on works from other countries influenced by them—covering such martial arts genres such as the samurai film, kung-fu, karate, wuxia, and related historical epics. It provides a historical survey of each nation and genre, while connecting them to other genres, countries, and media.

**EALL 288a/EAST 316a/  
LITR 303a/RUSS 316a/  
RSEE 316a**

**Socialist '80s: Aesthetics of Reform in China and the Soviet Union** Jinyu Chu

Th 1.30-3.20

This course offers an interdisciplinary introduction to the study of the complex cultural and political paradigms of late socialism from a transnational perspective by focusing on the literature, cinema, and popular culture of the Soviet Union and China in 1980s. How were intellectual and everyday life in the Soviet Union and China distinct from and similar to that of the West of the same era? How do we parse “the cultural logic of late socialism?” What can today’s America learn from it? Examining two major socialist cultures together in a global context, this course queries the ethnographic, ideological, and socio-economic constituents of late socialism. Students analyze cultural materials in the context of Soviet and Chinese history. Along the way, we explore themes of identity, nationalism, globalization, capitalism, and the Cold War. *Students with knowledge of Russian and Chinese are encouraged to read in original languages. All readings are available in English.*

**EALL 300a/EAST 340a**  
F 1.30-3.20

**Sinological Methods**

Pauline Lin

A research course in Chinese studies, designed for students with background in modern and literary Chinese. Explore and evaluate the wealth of primary sources and research tools available in China and in the West. For native speakers of Chinese, introduction to the secondary literature in English and instruction in writing professionally in English on topics

about China. Topics include Chinese bibliographies; bibliophiles' notes; specialized dictionaries; maps and geographical gazetteers; textual editions, variations and reliability of texts; genealogies and biographical sources; archaeological and visual materials; and major Chinese encyclopedias, compendia, and databases. *Prerequisite: CHNS 171 or equivalent.*

**EALL 319b**

**The Vernacular Short Story in Early Modern China**

Tina Lu

Th 1.30-3.20

Introduction to the literary genre *huaben*, or the vernacular short story. Seventeenth century texts, written in a version of spoken Chinese, provide an unparalleled view of life in early modern China. Discussions of book culture, commercial publication, and the social role of the vernacular. *Prerequisite: ability to read modern Chinese (L5).*

**EALL 351a**

**Advanced Readings in Modern Chinese Literature**

Jing Tsu

T 1.30-3.20

An introduction to literary criticism and history using texts in the original language. Fiction and nonfiction written in Chinese in different parts of the world, with a focus on the period from the nineteenth century to the present. Readings in Chinese; texts in both simplified and traditional characters. *After CHNS 163, 164, 165, or equivalent. Instructor permission required.*

**CHINESE**

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**CHNS 110a**

**Elementary Modern Chinese I (L1)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Intended for students with no background in Chinese. An intensive course with emphasis on spoken language and drills. Pronunciation, grammatical analysis, conversation practice, and introduction to reading and writing Chinese characters. *This course meets during reading period.*

**CHNS 112a**

**Elementary Modern Chinese for Heritage Speakers (L1)**

M-F 9.25-10.15, 10.30-11.20

First level of the advanced learner sequence. Intended for students with some aural proficiency but very limited ability in reading and writing Chinese. Training in listening and speaking, with emphasis on reading and writing. *Placement confirmed by placement test and by instructor.*

**CHNS 120b**

**Elementary Modern Chinese II (L2)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of CHNS 110. *After CHNS 110 or equivalent. This course meets during reading period.*

**CHNS 122b**

**Elementary Modern Chinese for Heritage Speakers (L2)**

M-F 10.30-11.20, 11.35-12.25

Continuation of CHNS 112. *After CHNS 112 or equivalent.*

**CHNS 130a**

**Intermediate Modern Chinese I (L3)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

An intermediate course that continues intensive training in listening, speaking, reading, and writing and consolidates achievements from the first year of study. Students improve oral fluency, study more complex grammatical structures, and enlarge both reading and writing vocabulary. *After CHNS 120 or equivalent.*

**CHNS 132a**

**Intermediate Modern Chinese for Heritage Speakers (L3)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

The second level of the advanced learner sequence. Intended for students with intermediate oral proficiency and elementary reading and writing proficiency. Students receive intensive training in listening, speaking, reading, and writing, supplemented by audio and video materials. The objective of the course is to balance these four skills and work toward attaining an advanced level in all of them. *Prerequisite: CHNS 122b or equivalent. This course meets during reading period.*

**CHNS 140b** **Intermediate Modern Chinese II (L4)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of CHNS 130. To be followed by CHNS 150. *After CHNS 130 or equivalent. This course meets during reading period.*

**CHNS 142b** **Intermediate Modern Chinese for Heritage Speakers (L4)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of CHNS 132. *After CHNS 132 or equivalent.*

**CHNS 150a** **Advanced Modern Chinese I (L5)**

MWF 9.25-10.15, 10.30-11.20, 11.35-12.25

Third level of the standard foundational sequence of modern Chinese, with study in speaking, listening, reading, and writing. Use of audiovisual materials, oral presentations, skits, and longer and more frequent writing assignments to assimilate more sophisticated grammatical structures. Further introduction to a wide variety of written forms and styles. Use of both traditional and simplified forms of Chinese characters. *After CHNS 140 or equivalent.*

**CHNS 151b** **Advanced Modern Chinese II (L5)**

MWF 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of CHNS 150. *After CHNS 150 or equivalent.*

**CHNS 152a** **Advanced Modern Chinese for Heritage Speakers (L5)**

MWF 9.25-10.15, 10.30-11.20, 11.35-12.25

This course is intended for heritage speakers with intermediate high to advanced low speaking and listening skills and with intermediate reading and writing skills. The class follows CHNS 142 in the heritage track. The goal of the course is to help students effectively expand their skills in reading and writing while concurrently addressing the need to improve their listening and oral skills in formal environments. The materials cover a variety of topics relating to Chinese culture, society, and cultural differences, supplemented with authentic video materials. *Prerequisite: CHNS 142 or equivalent.*

**CHNS 153b** **Advanced Modern Chinese for Heritage Speakers (L5)**

Peisong Xu

MWF 10.30-11.20

This course is intended for heritage speakers at the low advanced level with advanced low speaking and listening skills and with intermediate high to advanced low reading and writing proficiency. This course follows CHNS 152 in the heritage track. The goal of the course is to help students effectively expand their skills in reading and writing while concurrently addressing the need to improve their listening and oral skills in formal environments. The materials cover a variety of topics relating to Chinese culture, society, and cultural differences, supplemented with authentic video materials. *After CHNS 152, CHNS 156, or equivalent.*

**CHNS 156a or 157b** **Advanced Modern Chinese through Film for Heritage Speakers (L5)**

T,Th 9.00-10.15

Ninghui Liang

This course is designed to consolidate students' grasp of the language through the use of films, TV programs, videos on social media, and authentic written materials. Activities include presentations, group discussions, written assignments, and projects. Open to heritage learners with intermediate to advanced oral proficiency and intermediate-low reading and writing proficiency. *After CHNS 142 or equivalent.*

**CHNS 158a** **Advanced Modern Chinese III through Films and Stories (L5)**

MWF 9.25-10.15, 10.30-11.20, 11.35-12.25

Fourth level of the standard foundational sequence of modern Chinese, with study in speaking, listening, reading, and writing. Readings in a wide range of subjects form the basis of discussion and other activities. Students consolidate their skills, especially speaking proficiency, at an advanced level. Materials use both simplified and traditional characters. *After CHNS 151 or equivalent.*

**CHNS 159b** **Advanced Modern Chinese IV through Films and Stories (L5)**

MWF 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of CHNS 158. *After CHNS 158 or equivalent.*



- CHNS 162a** **Advanced Chinese through History and Culture (L5)** Rongzhen Li  
T,Th 11.35-12.50  
This course is intended for both heritage and non heritage learners with advanced proficiency. Students develop sophisticated language skills through working with authentic written materials, images, and videos concerning historical events, historical figures, artists, writers, and philosophers. Activities include working with translation tools, discussions, debates, presentations, oral and written exercises on platforms such as Playposit and Perusall, and collaborative projects. *After* CHNS 153, CHNS 157, CHNS 159, *or equivalent*.
- CHNS 164a** **Chinese for Reading Contemporary Fiction (L5)** Wei Su  
MW 11.35-12.50 or T,Th 11.35-12.50  
Selected readings in Chinese fiction of the 1980s and 1990s. Development of advanced language skills in reading, speaking, and writing for students with an interest in literature and literary criticism. *After* CHNS 153, CHNS 157, CHNS 159, *or equivalent*.
- CHNS 165b** **Readings in Modern Chinese Fiction (L5)** Wei Su  
T,Th 11.35-12.50  
We read and discuss modern short stories, most written prior to 1949, for the purpose of developing advanced language skills in reading, speaking, and writing. *After* CHNS 153, CHNS 157, CHNS 159, *or equivalent*.
- CHNS 166a or 167b** **Chinese for Current Affairs (L5)**  
MW 11.35-12.50 or T,Th 9.00-10.15  
Advanced language course with a focus on speaking and writing in formal styles. Current affairs are used as a vehicle to help students learn advanced vocabulary, idiomatic expressions, complex sentence structures, news writing styles and formal stylistic register. Materials include texts and videos selected from news media worldwide to improve students' language proficiency for sophisticated communications on a wide range of topics. *After* CHNS 153, CHNS 157, or CHNS 159.
- CHNS 168a or 169b** **Chinese for Global Enterprises (L5)** Min Chen  
MW 1.00-2.15  
Advanced language course with a focus on Chinese business terminology and discourse. Discussion of China's economic and management reforms, marketing, economic laws, business culture and customs, and economic relations with other countries. Case studies from international enterprises that have successfully entered the Chinese market. *After* CHNS 153, CHNS 157, CHNS 159 *or equivalent*.
- CHNS 170a\*\*** **Introduction to Literary Chinese I (L5)** Pauline Lin  
MW 11.35-12.50  
Reading and interpretation of texts in various styles of literary Chinese (*wenyan*), with attention to basic problems of syntax and literary style. *Course conducted in English. After* CHNS 151, CHNS 153, CHNS 157 *or equivalent*.
- CHNS 171b\*\*** **Introduction to Literary Chinese II (L5)** Pauline Lin  
MW 11.35-12.50  
Continuation of CHNS 170. *After* CHNS 170, *or equivalent*.
- CHNS 172a** **Chinese for Scholarly Conversation (L5)** Jianhua Shen  
MW 2.30-3.45  
This course aims to bring students to advanced competence in all aspects of modern Chinese, and prepare students for advanced research or employment in a variety of China-related fields. Materials include readings on contemporary social, cultural, and political issues, which are written by prominent scholar writers in related fields. This level is suitable for students who have had four years of college Chinese prior to attending, or who have taken three years of an accelerated program meant for heritage speakers. *Prerequisite:* CHNS 155, CHNS 157, CHNS 159, *or equivalent, or permission of instructor*.

MW 10.30-11.20

An introduction to the literature, culture, and thought of premodern China, from the beginnings of the written record to the turn of the twentieth century. Close study of textual and visual primary sources, with attention to their historical and cultural backdrops. *Students enrolled in CHNS 200 join a weekly Mandarin-language discussion section. No knowledge of Chinese required for students enrolled in EALL 200. Students enrolled in CHNS 200 must have L5 proficiency in Mandarin or permission of the course instructor.*

## **JAPANESE**

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### **JAPN 110a Elementary Japanese I (L1)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Introductory course for students with no previous background in Japanese. Development of proficiency in listening, speaking, reading, and writing, including hiragana, katakana, and kanji characters. Introduction to Japanese culture and society. Individual tutorial sessions to improve oral communication skills. *This course meets during reading period.*

### **JAPN 120b Elementary Japanese II (L2)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of JAPN 110, with additional supplementary materials such as excerpts from television shows, anime, and songs. Introduction of 150 additional kanji. *After JAPN 110 or equivalent. This course meets during reading period.*

### **JAPN 130a Intermediate Japanese I (L3)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continued development in both written and spoken Japanese. Aspects of Japanese culture, such as history, art, religion, and cuisine, explored through text, film, and animation. Online audio and visual aids facilitate listening, as well as the learning of grammar and kanji. Individual tutorial sessions improve conversational skills. *After JAPN 120 or equivalent. This course meets during reading period.*

### **JAPN 140b Intermediate Japanese II (L4)**

M-F 9.25-10.15, 10.30-11.20

Continuation of JAPN 130. *After JAPN 130 or equivalent. This course meets during reading period.*

### **JAPN 150a Advanced Japanese I (L5)**

T,Th 1.00-2.15, 2.30-3.45

Advanced language course that further develops proficiency in reading, writing, speaking, and listening of Japanese. Discussion topics include a variety of Japanese culture and society, such as food, religion, and pop-culture. Individual tutorial sessions to improve oral communication skills. *After JAPN 140 or equivalent. This course meets during reading period.*

### **JAPN 151b Advanced Japanese II (L5)**

T,Th 2.30-3.45

Continuation of JAPN 150. *After JAPN 150 or equivalent. This course meets during reading period.*

### **JAPN 156a Advanced Japanese III (L5)**

T,Th 2.30-3.45

Close reading of modern Japanese writing on current affairs, social science, history, and literature. Development of speaking and writing skills in academic settings, including formal speeches, interviews, discussions, letters, e-mail, and expository writing. Interviews of and discussions with native speakers on current issues. Individual tutorial sessions provide speaking practice. *After JAPN 151 or equivalent. This course meets during reading period.*

### **JAPN 157b Advanced Japanese IV (L5)**

T,Th 2.30-3.45

Continuation of JAPN 156. *After JAPN 156 or equivalent.*

**JAPN 170a\*\***  
HTBA

**Introduction to Literary Japanese (L5)**

Introduction to the grammar and style of the premodern literary language (*bungotai*) through a variety of texts. *After JAPN 151 or equivalent.*

**JAPN 171b\*\***  
HTBA

**Readings in Literary Japanese (L5)**

Close analytical reading of a selection of texts from the Nara through the Tokugawa periods: prose, poetry, and various genres. Introduction to *kanbun*. *After JAPN 170 or equivalent.*

**KOREAN**

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**KREN 110a**

**Elementary Korean I (L1)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.15

A beginning course in modern Korean. Pronunciation, lectures on grammar, conversation practice, and introduction to the writing system (*Hankul*). *This course meets during reading period.*

**KREN 120b**

**Elementary Korean II (L2)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continuation of KREN 110. *After KREN 110 or equivalent. This course meets during reading period.*

**KREN 130a**

**Intermediate Korean I (L3)**

M-F 9.25-10.15, 10.30-11.20, 11.35-12.25

Continued development of skills in modern Korean, spoken and written, leading to intermediate-level proficiency. *After KREN 120 or equivalent. This course meets during reading period.*

**KREN 132a**

**Intermediate Korean for Advanced Learners I (L3)**

M-F 9.25-10.15

Intended for students with some oral proficiency but little or no training in *Hankul*. Focus on grammatical analysis, the standard spoken language, and intensive training in reading and writing. *This course meets during reading period.*

**KREN 140b**

**Intermediate Korean II (L4)**

M-F 10.30-11.20, 11.35-12.25

Continuation of KREN 130. *After KREN 130 or equivalent. This course meets during reading period.*

**KREN 142b**

**Intermediate Korean for Advanced Learners II (L4)**

M-F 9.25-10.15

Continuation of KREN 132. *After KREN 132 or equivalent. This course meets during reading period.*

**KREN 150a**

**Advanced Korean I: Korean Language and Culture through K-Pop Music (L5)**

MWF 11.35-12.25

An advanced language course with emphasis on developing vocabulary and grammar, practice reading comprehension, speaking on a variety of topics, and writing in both formal and informal styles. Use storytelling, discussion, peer group activities, audio and written journals, oral presentations, and supplemental audiovisual materials and texts in class. Intended for nonheritage speakers. *After KREN 140 or equivalent.*

**KREN 151b**

**Advanced Korean II: Language and Culture through Media (L5)**

MWF 11.35-12.25

This course is content and project-based to further develop integrated language skills-spoken and written, including grammar and vocabulary, as well as intercultural competence through Korean media. Through a variety of media, such as print media, publishing, digital media, cinema, broadcasting (radio, television, podcasting), and advertising, students explore and reflect on a wide range of topics and perspectives in Korean culture and society. The course learning activities include interactive, interpretive, and presentational communication; critical analysis; creative and authentic language applications in formal/informal contexts. *After KREN 150 or equivalent.*

**KREN 152a** **Advanced Korean III: Contemporary Life in Korea (L5)**

MWF 9.25-10.15, 10.30-11.20

This course is an advanced language course designed to further develop language skills through topics related to contemporary Korea, including lifestyle, society, culture, and literature, supplemented with authentic media materials. This course aims to expand students' understanding of Korea while enhancing their multiliteracy. *Intended for both non-heritage speakers and heritage speakers. Prerequisite: After KREN 142 or KREN 151, or equivalent.*

**KREN 153b** **Advanced Korean IV: Korean Sociocultural Practices and Perspectives (L5)**

MWF 9.25-10.15, 10.30-11.20

This course is an interdisciplinary content-based advanced course in modern Korean. It aims to advance language skills in all four areas and cultural competence to communicate with fluency and accuracy. Students build up wide-ranging vocabulary and grammar, while registering and deepening their understanding of cultural aspects through authentic materials and communicative tasks across a variety of topics, such as social, academic, or career interests. *After KREN 152 or with permission of instructor*

**KREN 154a** **Advanced Korean V: History and Society (L5)**

T,Th 1.00-2.15

An advanced language course designed to develop reading and writing skills using Web-based texts in a variety of genres. Students read texts independently and complete comprehension and vocabulary exercises through the Web. Discussions, tests, and intensive writing training in class. *After KREN 152 or equivalent.*

## **EAST ASIAN STUDIES**

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**EAST 016b/HSAR 016b\*\*** **Chinese Painting and Culture**

Quincy Ngan

MW 1.00-2.15

This course focuses on important works of Chinese painting and major painters from the fourth century CE to the twentieth century. Through close readings of the pictorial contents and production contexts of such works of art, this course investigates the works' formats, meanings, and innovations from social, historical, and art-historical perspectives. In this course, students become familiar with the traditional Chinese world and acquire the knowledge necessary to be an informed viewer of Chinese painting. Discussions of religion, folkloric beliefs, literature, relationships between men and women, the worship of mountains, the laments of scholars, and the tastes of emperors and wealthy merchants also allow students to understand the cultural roots of contemporary China. *Enrollment limited to first-year students. Preregistration required; see under First-Year Seminar Program. Instructor permission required.*

**EAST 119a/HSAR 210a\*\*** **Asian Art and Culture**

Quincy Ngan

MW 9.25-10.15

This introductory course explores the art of India, China, Japan, and Korea from prehistory to the present. We consider major works and monuments from all four regions. Themes include the representation of nature and the body, the intersection of art with spirituality and politics, and everything from elite to consumer culture. All students welcome, including those who have no previous experience with either art history or the study of Asian art. This class makes frequent visits to Yale University Art Gallery. *Instructor permission required.*

**EAST 220a/HIST 321a\*\*** **China from Present to Past**

Valerie Hansen

T,Th 2.30-3.20

Underlying causes of current issues facing China traced back to their origins in the premodern period. Topics include economic development, corruption, environmental crises, gender, and Pacific island disputes. Selected primary-source readings in English, images, videos, and Web resources. *Preference given to first years and sophomores.*

**EAST 240a/CHNS 200a/** **The Chinese Tradition**

Tina Lu

**EALL 200a/HUMS 270a\*\***

MW 10.30-11.20

An introduction to the literature, culture, and thought of premodern China, from the beginnings of the written record to the turn of the twentieth century. Close study of textual and visual primary sources, with attention to their historical and cultural backdrops. *Students enrolled in CHNS 200 join a weekly Mandarin-language discussion section. No knowledge of*

*Chinese required for students enrolled in EALL 200. Students enrolled in CHNS 200 must have L5 proficiency in Mandarin or permission of the course instructor.*

**EAST 260a/EALL 280a/  
FILM 307a**

**East Asian Martial Arts Film**

Aaron Gerow

MW 11.35-12.50; T 7.00 – 10.00 PM

The martial arts film has not only been a central genre for many East Asian cinemas, it has been the cinematic form that has most defined those cinemas for others. Domestically, martial arts films have served to promote the nation, while on the international arena, they have been one of the primary conduits of transnational cinematic interaction, as kung-fu or samurai films have influenced films inside and outside East Asia, from *The Matrix* to *Kill Bill*. Martial arts cinema has become a crucial means for thinking through such issues as nation, ethnicity, history, East vs. West, the body, gender, sexuality, stardom, industry, spirituality, philosophy, and mediality, from modernity to postmodernity. It is thus not surprising that martial arts films have also attracted some of the world's best filmmakers, ranging from Kurosawa Akira to Wong Kar Wai. This course focuses on films from Japan, China, Hong Kong, Taiwan, and South Korea—as well as on works from other countries influenced by them—covering such martial arts genres such as the samurai film, kung-fu, karate, wuxia, and related historical epics. It provides a historical survey of each nation and genre, while connecting them to other genres, countries, and media.

**EAST 307a/CLCV 121a/  
EALL 150a/PHIL 100a\*\***

**Writing Philosophy: Weakness of Will in Ancient China, Greece, and Today**

James Brown-Kinsella

T,Th 1.00-2.15

“Grant me chastity and strength of will—but not yet!” In this infamous prayer, Augustine wrestles with a perennial problem for human agency: the apparent gap between knowing that we should do something and actually wanting to do it. How wide is the gap? How can we bridge it? How pervasive is the problem? This course introduces first-year students to writing in the discipline of philosophy by tracing the contours of these questions and exploring their answers in ancient China, ancient Greece, and modern analytic philosophy. We begin by considering the traditional account of weakness of will as *akrasia* (i.e., doing what one knows one shouldn't do) and explaining how such a gap in our agency is or isn't possible. Next, we consider an alternative account, that of *acedia* (i.e., not doing what one knows one should do), and assess strategies for helping an agent bridge this kind of gap. Finally, we reassess the phenomenon of weakness of will in light of arguments that position it in a broader context, approach it from a new perspective, or try to rewrite our understanding of the phenomenon altogether.

**EAST 310a/GLBL 309a/  
PLSC 357a**

**The Rise of China**

Daniel Mattingly

MW 10.30-11.20

Analysis of Chinese domestic and foreign politics, with a focus on the country's rise as a major political and economic power. Topics include China's recent history, government, ruling party, technology, trade, military, diplomacy, and foreign policy.

**EAST 313a/ANTH 213a**

**Contemporary Japan and the Ghosts of Modernity**

Yukiko Koga

W 3.30-5.20

This course introduces students to contemporary Japan, examining how its defeat in the Second World War and loss of empire in 1945 continue to shape Japanese culture and society. Looking especially at the sphere of cultural production, it focuses on the question of what it means to be modern as expressed through the tension between resurgent neonationalism and the aspiration to internationalize. The course charts how the legacy of Japan's imperial failure plays a significant role in its search for renewal and identity since 1945. How, it asks, does the experience of catastrophic failure—and failure to account for that failure—play into continued aspirations for modernity today? How does Japanese society wrestle with modernity's two faces: its promise for progress and its history of catastrophic violence? The course follows the trajectory of Japan's postwar nation-state development after the dissolution of empire, from its resurrection out of the ashes after defeat, to its identity as a US ally and economic superpower during the Cold War, to decades of recession since the 1990s and the search for new relations with its neighbors and new reckonings with its own imperial violence and postwar inactions against the background of rising neonationalism. *Instructor permission required.*

**EAST 316a/EALL 288a/  
LITR 303a/RUSS 316a/  
RSEE 316a**

**Socialist '80s: Aesthetics of Reform in China and the Soviet Union** Jinyu Chu

Th 1.30-3.20

This course offers an interdisciplinary introduction to the study of the complex cultural and political paradigms of late socialism from a transnational perspective by focusing on the literature, cinema, and popular culture of the Soviet Union and China in 1980s. How were intellectual and everyday life in the Soviet Union and China distinct from and similar to that of the West of the same era? How do we parse “the cultural logic of late socialism?” What can today’s America learn from it? Examining two major socialist cultures together in a global context, this course queries the ethnographic, ideological, and socio-economic constituents of late socialism. Students analyze cultural materials in the context of Soviet and Chinese history. Along the way, we explore themes of identity, nationalism, globalization, capitalism, and the Cold War. *Students with knowledge of Russian and Chinese are encouraged to read in original languages. All readings are available in English.*

**EAST 324a/ANTH 324a**

**Politics of Memory**

Yukiko Koga

T 1.30-3.20

This course explores the role of memory as a social, cultural, and political force in contemporary society. How societies remember difficult pasts has become a contested site for negotiating the present. Through the lens of memory, we examine complex roles that our relationships to difficult pasts play in navigating issues we face today. This course explores this politics of memory that takes place in the realm of popular culture and public space. The class asks such questions as: How do you represent difficult and contested pasts? What does it mean to enable long-silenced victims’ voices to be heard? What are the consequences of re-narrating the past by highlighting past injuries and trauma? Does memory work heal or open wounds of a society and a nation? Through examples drawn from the Holocaust, the atomic bombing in Hiroshima, the Vietnam War, genocide in Indonesia and massacres in Lebanon, to debates on confederacy statues, slavery, and lynching in the US, this course approaches these questions through an anthropological exploration of concepts such as memory, trauma, mourning, silence, voice, testimony, and victimhood. *Instructor permission required.*

**EAST 326b/HIST 326b**

**Yale and Japan**

Daniel Botsman

Th 1.30-3.20

Exploration of Yale's rich historical connections to Japan. Focus on use of the University's museum and library collections to learn about various aspects of the Japanese past, from ancient times to the post-World War II era. *Knowledge of Japanese helpful but not required. Instructor permission required.*

**EAST 340a/EALL 300a**

**Sinological Methods**

Pauline Lin

F 1.30-3.20

A research course in Chinese studies, designed for students with background in modern and literary Chinese. Explore and evaluate the wealth of primary sources and research tools available in China and in the West. For native speakers of Chinese, introduction to the secondary literature in English and instruction in writing professionally in English on topics about China. Topics include Chinese bibliographies; bibliophiles’ notes; specialized dictionaries; maps and geographical gazetteers; textual editions, variations and reliability of texts; genealogies and biographical sources; archaeological and visual materials; and major Chinese encyclopedias, compendia, and databases. *Prerequisite: CHNS 171 or equivalent.*

**EAST 346a/ANTH 342a**

**Cultures and Markets in Asia**

Helen Siu

M 1.30-3.20

Historical and contemporary movements of people, goods, and cultural meanings that have defined Asia as a region. Reexamination of state-centered conceptualizations of Asia and of established boundaries in regional studies. The intersections of transregional institutions and local societies and their effects on trading empires, religious traditions, colonial encounters, and cultural fusion. Finance flows that connect East Asia and the Indian Ocean to the Middle East and Africa. The cultures of capital and market in the neoliberal and postsocialist world. *Instructor permission required.*

**EAST 390a/RLST 102a**

**Atheism and Buddhism**

Hwansoo Kim

Th 1.30-3.20

A critical examination of atheism and religions (Buddhism), with a focus on intellectual, religious, philosophical, and scientific debates about God, the origin of the universe, morality, evolution, neuroscience, happiness, enlightenment, the

afterlife, and karma. Readings selected from philosophical, scientific, and religious writings. Authors include some of the following: Charles Darwin, Bertrand Russell, Christopher Hitchens, Richard Dawkins, Deepak Chopra, Sam Harris, Owen Flanagan, Stephen Batchelor, and the Dalai Lama. *Instructor permission required.*

**EAST 394b/EALL 238b/  
RLST 327b**

**Buddhist Monastic Experience**

Hwansoo Kim

Th 1.30-3.20

Is monastic life relevant in contemporary society, where religion is increasingly considered less significant in our secular lives? Can we find valuable aspects of a monastic lifestyle that can be integrated into our daily lives? If so, what are these aspects, and how can we incorporate them? This seminar represents a collaborative effort to gain insight into one of the major monastic traditions: Buddhist monasticism. Throughout this seminar, we delve into various facets of Buddhist monastic life, examining its origins, historical development, monastic identity, rules and regulations, practices, and the dynamics between monastics and the laity. We also explore the tensions that often arise between the ideals of monasticism and the realities it faces in today's world. As part of this exploration, we embark on an eight-week monastic life project, during which students create their own set of daily rules (precepts), adhere to these rules, engage in meditation and other relevant practices, and establish a regular communal gathering with fellow students. *Instructor permission required.*

**EAST 410a/EALL 234a**

**Japanese Detective Fiction**

Luciana Sanga

T,Th 11.35-12.50

This class offers an overview of modern Japanese literature with a focus on detective fiction. Through detective fiction we can examine key concepts in literature such as narrative voice, point of view, genre, modernism and postmodernism, and learn about debates in Japanese literature, the distinction between highbrow and popular fiction, and the relation between Japanese literature and translated fiction. Detective fiction also allows for the exploration of key issues in Japanese history and society such as consumerism, colonialism, class, gender, and sexuality. Readings include a wide range of texts by canonical and popular writers, as well as theoretical texts on genre and detective fiction. *All texts are available in English and no prior knowledge of Japanese or Japan is needed. Instructor permission required.*

**EAST 417b/ANTH 414b**

**Hubs, Mobilities, and World Cities**

Helen Siu

T 1.30-3.20

Analysis of urban life in historical and contemporary societies. Topics include capitalist and postmodern transformations; class, gender, ethnicity, and migration; and global landscapes of power and citizenship. *This course meets during the Reading Period. Instructor permission required.*

**EAST 420a/RLST 229a\*\***

**Buddhist Ethics**

Meghan Howard Masang

T, Th 9.00-10.15

This course explores ethical action in a range of Buddhist traditions, with an emphasis on Mahayana Buddhism in India and Tibet. Rather than starting with the categories of Western philosophy, we seek to develop an account that emerges from Buddhist sources. We begin by establishing a working model of karmic acts—describing the status of agents and patients, the mechanics of karma, and the cosmological and soteriological contexts for action. We then examine the paradigmatic ethical act of giving as embodied by two great virtuous exemplars: the Buddha (archetypal renunciate) and Vessantara (archetypal layman). From there, we turn to case studies of ethical cultivation and negotiation in three realms of Buddhist practice: the Vinaya precepts governing monastic life, the altruism and skillful means of bodhisattvas, and the antinomian ethics of Buddhist tantra. The course concludes with a reflection on the intersection of aesthetics and morality in Buddhist thought.

**EAST 421a/ANTH 421a**

**Introduction to Remote Ethnography: The Xinjiang Crisis**

Mukaidaisi Muhetaer

Th 3.30-5.20

Methods such as participant observation, interviews, surveys, and ethnography are based on the assumption of access to a field. This course looks at whether and how one can understand a society if access is restricted and dangerous for local participants. We study the cluster of concepts known as “remote ethnography”—studying on-the-ground conditions from a distance—through the case of Xinjiang, China. It looks critically at methods used by journalists, social scientists, governments, corporations and others in situations where access is not possible, including open-source research, close reading of official texts, social media analysis, digital survey techniques, remote imaging, and diaspora interviews. In particular, we ask if these can be done without detailed knowledge of local context, culture and history, and study how

these sources relate to recent ethnographic knowledge about people's lives in rural southern Xinjiang. Students become familiar with the main concepts of remote ethnography and acquire basic tools for their own research. By the end of the semester, they also prepare to critically assess the methods used by anthropologists, social scientists, journalists and others in studying closed societies.

**EAST 423b/HIST 385b**  
HTBA

**Tibet in the Modern World—A 20th Century History**

Ugyan Choedup

This course delves into Tibet's modern history, covering the late nineteenth century to the present. It situates Tibet's history within the emerging ideological and political landscape shaped by the globalizing force of colonial modernity. By examining pivotal moments in twentieth-century Tibetan history, this course discusses the gradual transformation of the Tibetan world as it encountered new ideas, institutions, and practices from the modern West, often mediated through modern China and colonial and post-colonial India. Emphasizing that the present state of Tibet's future was not predetermined, the course delves into the diverse visions for Tibet's destiny that emerged at the beginning of the twentieth century. By exploring these overlooked and unrealized possibilities, it underscores the contingent and contested nature of Tibet's modern history. As such, this course may particularly interest students exploring themes of modernity, nationalism, colonialism, and exile. Through the incorporation of primary sources, students engage directly with first-hand accounts and historical materials, fostering a more intimate understanding of modern Tibetan history.

**EAST 424b/EALL 277b/**  
**MUSI 148b**  
HTBA

**Music In Flux: Blendings, Exchanges, and Cultural Significances**

Wonseok Lee

This course examines how music is transmitted by various factors and how its styles and meanings can change in a new context. Through various scholarly approaches, this class aims to enhance your understanding of the mobility of music and its meanings. We will examine the processes and conditions in which music is exchanged and blended and consider how such “mashups” function as cultural indicators and symbols for emergent and migrant communities. We will also examine the impact of technology on musical globalization, localization, and glocalization. In doing so, this class explores issues of identity, representation, authenticity, tradition, nationalism, and transnationalism. By examining music in- or as-culture, students will understand some of the political, cultural, and social aspects of music, as well as the contextual meanings of musical practices. The class will utilize audio/video sources, incorporate discussions based on academic articles and chapters, and require student analysis that connects music to its context. While this class focuses mainly on music from East Asian countries, we will also examine case studies from others around the world. *No background in music or prior knowledge of East Asia is required.*

**EAST 428a/ANTH 425a/**  
**ARCG 425a\*\***  
M 3.30-5.20

**Archaeology of Protohistoric Japan**

J. Scott Lyons

Where and when are the origins of Japanese culture? In this seminar we will examine the archaeology of the Japanese archipelago from the introduction of paddy rice agriculture through the end of the 8th century with an eye toward this question. Examining excavated materials and early textual accounts, we will confront myths—both ancient and modern—of Japanese origins, and interrogate the framing of these time periods. Students will explore the interplay between event and process; and between local developments and outside influence through topics including the arrival of immigrant populations and rice agriculture, political and trade relationships within the archipelago as well as on the Asian continent, and the emergence of political “statehood.”

**EAST 429b/EALL 225b**  
HTBA

**A Culinary History of China**

Maddalena Poli

Food is a central aspect of a culture, and culinary traditions often become tokens of identity. There are complex historical and social factors behind culinary choices. The Chili peppers now widely used in Chinese cooking were introduced in the region only in the 16th century. What socio-economic changes made this new spice so prevalent in Chinese cuisine so quickly? This seminar uses food as a lens to study major developments in Chinese history. We will think of food particularly in three ways; as a material actor, whose presence or absence affected historical events; as a metaphor, used by intellectuals to discuss proper government and other political topics; as a cultural mediator to shape identities in the social imaginary.



**EAST 431a/RLST 175a****North Korea and Religion**

Hwansoo Kim

M 1.30-3.20

Ever since the establishment of the Democratic People's Republic of Korea (DPRK) in 1948 and the Korean War (1950–1953), North Korea has been depicted by the media as a reclusive, oppressive, and military country, its leaders as the worst dictators, and its people as brainwashed, tortured, and starving to death. The still ongoing Cold War discourse, intensified by the North Korea's recent secret nuclear weapons program, furthers these negative images, and outsiders have passively internalized these images. However, these simplistic characterizations prevent one from gaining a balanced understanding of and insight into North Korea and its people on the ground. Topics other than political, military, and security issues are rarely given attention. On the whole, even though North Korea's land area is larger than South Korea and its population of 25 million accounts for a third of all Koreans, North Korea has been neglected in the scholarly discussion of Korean culture. This class tries to make sense of North Korea in a more comprehensive way by integrating the political and economic with social, cultural, and religious dimensions. In order to accomplish this objective, students examine leadership, religious (especially cultic) aspects of the North Korean Juche ideology, the daily lives of its citizens, religious traditions, the Korean War, nuclear development and missiles, North Korean defectors and refugees, human rights, Christian missionary organizations, and unification, among others. Throughout, the course places North Korean issues in the East Asian and global context. The course draws upon recent scholarly books, articles, journals, interviews with North Korean defectors, travelogues, media publications, and visual materials.

**EAST 469b/HSAR 469b****Contemporary Art and Culture in China**

Quincy Ngan

M 9.25-11.15

This course is an introduction to the art and culture of contemporary China, covering the period from 1960s to the present day. It focuses on art objects, performances, propaganda, and exhibitions produced by the government, the business sector, curators, and avant-garde artists in Mainland China. We also look at China's Olympic stadiums, the Three Gorges Dam, and skyscrapers (including those in Hong Kong and Taiwan). Class meetings discuss the required readings and investigate artworks, films, and events that speak to China's political ideologies, society, and economy, as well as its role in globalization and international conflicts. To establish a cross-cultural interpretation, this class also explores how Euro-American artists and filmmakers used their arts to express their views on contemporary China. *Instructor permission required.*

**EAST 470a or b****Independent Study**

EAST DUS

HTBA

For students with advanced Chinese, Japanese, or Korean language skills who wish to pursue a close study of the East Asia region, not otherwise covered by departmental offerings. May be used for research, a special project, or a substantial research paper under faculty supervision. A term paper or its equivalent and regular meetings with an adviser are required. Ordinarily only one term may be offered toward the major or for credit toward the degree. *Permission to enroll requires submission of a detailed project proposal, signed by the adviser, by the end of the first week of classes and its approval by the director of undergraduate studies.*

**EAST 480a or b****One-Term Senior Essay**

EAST DUS

HTBA

Preparation of a one-term senior essay under the guidance of a faculty adviser. Students must receive the prior agreement of the director of undergraduate studies and of the faculty member who will serve as the senior essay adviser. Students must arrange to meet with that adviser on a regular basis throughout the term. *Permission required.*

**EAST 491a and EAST 492b****Senior Research Project**

EAST DUS

HTBA

Two-term directed research project under the supervision of a ladder faculty member. Students should write essays using materials in East Asian languages when possible. Essays should be based on primary material, whether in an East Asian language or English. Summary of secondary material is not acceptable. *Permission required. Credit only on completion of both terms.*

## ETHNICITY, RACE, & MIGRATION

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ER&M 081a/MUSI 081a/  
SOCY 081a

Race and Place in British New Wave, K-Pop, and Beyond

Grace Kao

MW 4.00-5.15

This seminar introduces you to several popular musical genres and explores how they are tied to racial, regional, and national identities. We examine how music is exported via migrants, return migrants, industry professionals, and the nation-state (in the case of Korean Popular Music, or K-Pop). Readings and discussions focus primarily on the British New Wave (from about 1979 to 1985) and K-Pop (1992-present), but we also discuss first-wave reggae, ska, rocksteady from the 1960s-70s, British and American punk rock music (1970s-1980s), the precursors of modern K-Pop, and have a brief discussion of Japanese City Pop. The class focuses mainly on the British New Wave and K-Pop because these two genres of popular music have strong ties to particular geographic areas, but they became or have become extremely popular in other parts of the world. We also investigate the importance of music videos in the development of these genres. *Enrollment limited to freshmen. Preregistration required; see under Freshman Seminar Program. Instructor permission required.*

## FILM STUDIES

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FILM 307a/EALL 280a/  
EAST 260a

East Asian Martial Arts Film

Aaron Gerow

MW 11.35-12.50; T 7.00 – 10.00 PM

The martial arts film has not only been a central genre for many East Asian cinemas, it has been the cinematic form that has most defined those cinemas for others. Domestically, martial arts films have served to promote the nation, while on the international arena, they have been one of the primary conduits of transnational cinematic interaction, as kung-fu or samurai films have influenced films inside and outside East Asia, from *The Matrix* to *Kill Bill*. Martial arts cinema has become a crucial means for thinking through such issues as nation, ethnicity, history, East vs. West, the body, gender, sexuality, stardom, industry, spirituality, philosophy, and mediality, from modernity to postmodernity. It is thus not surprising that martial arts films have also attracted some of the world's best filmmakers, ranging from Kurosawa Akira to Wong Kar Wai. This course focuses on films from Japan, China, Hong Kong, Taiwan, and South Korea—as well as on works from other countries influenced by them—covering such martial arts genres such as the samurai film, kung-fu, karate, wuxia, and related historical epics. It provides a historical survey of each nation and genre, while connecting them to other genres, countries, and media.

FILM 448b/EALL 271b

Japanese Cinema after 1960

Aaron Gerow

MW 11.35-12.50

The development of Japanese cinema after the breakdown of the studio system, through the revival of the late 1990s, and to the present. *No knowledge of Japanese required.*

## GLOBAL AFFAIRS

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GLBL 309a/EAST 310a/  
PLSC 357a

The Rise of China

Daniel Mattingly

MW 10.30-11.20

Analysis of Chinese domestic and foreign politics, with a focus on the country's rise as a major political and economic power. Topics include China's recent history, government, ruling party, technology, trade, military, diplomacy, and foreign policy.



# HISTORY

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## HIST 081b

### Afterlives of Co-Prosperity: World War Two and Displacement Across Asia

T,Th 1.00-2.15

Hannah Shepherd

The global movement of people that occurred in the aftermath of the Second World War is often evoked today. It's used as a benchmark against which the scale and scope of the current global refugee crisis is measured. However, histories of this 'global' post-1945 crisis of displaced people have mainly focused on Europe, especially the aftermath of the Holocaust. This was a global war, but historical work on its aftermath for those displaced by fighting, genocidal regimes, and wartime mobilization is far less global in scope. Unlike in Europe after 1945, where, as historian Tony Judt writes, "boundaries stayed broadly intact and people were moved instead," in East Asia, "both people and boundaries moved." In this seminar, we look at the histories of the wartime and postwar movement of people in Asia, especially those mobilized or displaced by the wartime expansionist Japanese state, its colonial governments, and military forces. *Enrollment limited to first-year students. Instructor permission required.*

## HIST 303a

### Japan's Modern Revolution

Daniel Botsman

T,Th 10.30-11.20

A survey of Japan's transformation over the course of the nineteenth century from an isolated, traditional society on the edge of northeast Asia to a modern imperial power. Aspects of political, social, and cultural history.

## HIST 321a/EAST 220a\*\*

### China from Present to Past

Valerie Hansen

T,Th 2.30-3.20

Underlying causes of current issues facing China traced back to their origins in the premodern period. Topics include economic development, corruption, environmental crises, gender, and Pacific island disputes. Selected primary-source readings in English, images, videos, and Web resources. *Preference given to first years and sophomores.*

## HIST 326Jb/EAST 326b

### Yale and Japan

Daniel Botsman

Th 1.30-3.20

Exploration of Yale's rich historical connections to Japan. Focus on use of the University's museum and library collections to learn about various aspects of the Japanese past, from ancient times to the post-World War II era. *Knowledge of Japanese helpful but not required. Instructor permission required.*

## HIST 365Jb

### Law and History in China

Maura Dykstra

T 1.30-3.20

This seminar takes scholars on a journey through the laws and the history of China. We encounter a series of case studies: scholarly analyses of sets of historical materials from different periods and various contexts that illustrate types of law and ways of writing history. Students read and analyze a wide variety of case materials: legal sources, trial accounts, printed records, and archival materials from different times and places in Chinese history to familiarize themselves with a range of texts used to narrate and analyze histories of law. At the same time, students familiarize themselves with materials used to study the law, and discuss and critique a diverse range of case studies written for various audiences. Working simultaneously with case materials and case studies, students become familiar with both the range of sources and the variety of methods used to study law and history in China. *The seminar is open to students with all levels of Chinese language comprehension. Instructor permission required.*

## HIST 385b/EAST 423b

### Tibet in the Modern World—A 20th Century History

Ugyan Choedup

HTBA

This course delves into Tibet's modern history, covering the late nineteenth century to the present. It situates Tibet's history within the emerging ideological and political landscape shaped by the globalizing force of colonial modernity. By examining pivotal moments in twentieth-century Tibetan history, this course discusses the gradual transformation of the Tibetan world as it encountered new ideas, institutions, and practices from the modern West, often mediated through modern China and colonial and post-colonial India. Emphasizing that the present state of Tibet's future was not predetermined, the course delves into the diverse visions for Tibet's destiny that emerged at the beginning of the twentieth century. By exploring these overlooked and unrealized possibilities, it underscores the contingent and contested nature of Tibet's modern history. As such, this course may particularly interest students exploring themes of modernity,

nationalism, colonialism, and exile. Through the incorporation of primary sources, students engage directly with first-hand accounts and historical materials, fostering a more intimate understanding of modern Tibetan history.

## **HISTORY OF ART**

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### **HSAR 016b/EAST 016b\*\***

MW 1.00-2.15

### **Chinese Painting and Culture**

Quincy Ngan

This course focuses on important works of Chinese painting and major painters from the fourth century CE to the twentieth century. Through close readings of the pictorial contents and production contexts of such works of art, this course investigates the works' formats, meanings, and innovations from social, historical, and art-historical perspectives. In this course, students become familiar with the traditional Chinese world and acquire the knowledge necessary to be an informed viewer of Chinese painting. Discussions of religion, folkloric beliefs, literature, relationships between men and women, the worship of mountains, the laments of scholars, and the tastes of emperors and wealthy merchants also allow students to understand the cultural roots of contemporary China. *Enrollment limited to first-year students. Preregistration required; see under First-Year Seminar Program. Instructor permission required.*

### **HSAR 210a/EAST 119a\*\***

MW 9.25-10.15

### **Asian Art and Culture**

Quincy Ngan

This introductory course explores the art of India, China, Japan, and Korea from prehistory to the present. We consider major works and monuments from all four regions. Themes include the representation of nature and the body, the intersection of art with spirituality and politics, and everything from elite to consumer culture. All students welcome, including those who have no previous experience with either art history or the study of Asian art. This class makes frequent visits to Yale University Art Gallery. *Instructor permission required.*

### **HSAR 290b\*\***

T,Th 10.30-11.20

### **Arts of the Silk Road**

Mimi Yiengpruksawan

This course offers a visual history of the art objects and other material goods that people set in motion, physically and imaginatively, across the Silk Roads regions of Eurasia from antiquity through the beginnings of the medieval era. It ranges across a variety of cultural productions and sites encompassing the agrarian and nomadic zones of Eurasia from the Bronze Age through the 7<sup>th</sup>-century rise of the first Caliphates in the west and the efflorescence of the Sui-Tang cosmopolis in the east.

### **HSAR 348a\*\***

T,Th 11.35-12.25

### **Arts of Japan I**

Mimi Yiengpruksawan

Survey of major monuments in the visual arts of ancient and early medieval Japan with attention to the conditions and thought worlds of cultural production. Emphasis on the arts practices and philosophies of Buddhism and Shintō in juxtaposition with the courtly arts from narrative handscrolls to integrations of poetry and painting in landscape screens and picture albums.

### **HSAR 457a\*\***

W 1.30-3.20

### **Japanese Gardens**

Mimi Yiengpruksawan

Arts and theory of the Japanese garden with emphasis on the role of the anthropogenic landscape from aesthetics to environmental precarity, including the concept of refugium. Case studies of influential Kyoto gardens from the 11<sup>th</sup> through 15<sup>th</sup> centuries, and their significance as cultural productions with ecological implications.

### **HSAR 469b/EAST 469b**

M 9.25-11.15

### **Contemporary Art and Culture in China**

Quincy Ngan

This course is an introduction to the art and culture of contemporary China, covering the period from 1960s to the present day. It focuses on art objects, performances, propaganda, and exhibitions produced by the government, the business sector, curators, and avant-garde artists in Mainland China. We also look at China's Olympic stadiums, the Three Gorges Dam, and skyscrapers (including those in Hong Kong and Taiwan). Class meetings discuss the required readings and investigate artworks, films, and events that speak to China's political ideologies, society, and economy, as well as its role in globalization and international conflicts. To establish a cross-cultural interpretation, this class also

explores how Euro-American artists and filmmakers used their arts to express their views on contemporary China. *Instructor permission required.*

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## HUMANITIES

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**HUMS 270a/CHNS 200a/  
EALL 200a/EAST 240a\*\***

**The Chinese Tradition**

Tina Lu

MW 10.30-11.20

An introduction to the literature, culture, and thought of premodern China, from the beginnings of the written record to the turn of the twentieth century. Close study of textual and visual primary sources, with attention to their historical and cultural backdrops. *Students enrolled in CHNS 200 join a weekly Mandarin-language discussion section. No knowledge of Chinese required for students enrolled in EALL 200. Students enrolled in CHNS 200 must have L5 proficiency in Mandarin or permission of the course instructor.*

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## LITERATURE

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**LITR 303a/EALL 288a/  
EAST 316a/RUSS 316a/  
RSEE 316a**

**Socialist '80s: Aesthetics of Reform in China and the Soviet Union** Jinyu Chu

Th 1.30-3.20

This course offers an interdisciplinary introduction to the study of the complex cultural and political paradigms of late socialism from a transnational perspective by focusing on the literature, cinema, and popular culture of the Soviet Union and China in 1980s. How were intellectual and everyday life in the Soviet Union and China distinct from and similar to that of the West of the same era? How do we parse “the cultural logic of late socialism?” What can today’s America learn from it? Examining two major socialist cultures together in a global context, this course queries the ethnographic, ideological, and socio-economic constituents of late socialism. Students analyze cultural materials in the context of Soviet and Chinese history. Along the way, we explore themes of identity, nationalism, globalization, capitalism, and the Cold War. *Students with knowledge of Russian and Chinese are encouraged to read in original languages. All readings are available in English.*

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## MUSIC

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**MUSI 081a/ER&M 081a/  
SOCY 081a**

**Race and Place in British New Wave, K-Pop, and Beyond**

Grace Kao

MW 4.00-5.15

This seminar introduces you to several popular musical genres and explores how they are tied to racial, regional, and national identities. We examine how music is exported via migrants, return migrants, industry professionals, and the nation-state (in the case of Korean Popular Music, or K-Pop). Readings and discussions focus primarily on the British New Wave (from about 1979 to 1985) and K-Pop (1992-present), but we also discuss first-wave reggae, ska, rocksteady from the 1960s-70s, British and American punk rock music (1970s-1980s), the precursors of modern K-Pop, and have a brief discussion of Japanese City Pop. The class focuses mainly on the British New Wave and K-Pop because these two genres of popular music have strong ties to particular geographic areas, but they became or have become extremely popular in other parts of the world. We also investigate the importance of music videos in the development of these genres. *Enrollment limited to freshmen. Preregistration required; see under Freshman Seminar Program. Instructor permission required.*

**MUSI 148b/EALL 277b/  
EAST 424b**

**Music In Flux: Blendings, Exchanges, and Cultural Significances**

Wonseok Lee

HTBA

This course examines how music is transmitted by various factors and how its styles and meanings can change in a new context. Through various scholarly approaches, this class aims to enhance your understanding of the mobility of music and its meanings. We will examine the processes and conditions in which music is exchanged and blended and consider

how such “mashups” function as cultural indicators and symbols for emergent and migrant communities. We will also examine the impact of technology on musical globalization, localization, and glocalization. In doing so, this class explores issues of identity, representation, authenticity, tradition, nationalism, and transnationalism. By examining music in- or as-culture, students will understand some of the political, cultural, and social aspects of music, as well as the contextual meanings of musical practices. The class will utilize audio/video sources, incorporate discussions based on academic articles and chapters, and require student analysis that connects music to its context. While this class focuses mainly on music from East Asian countries, we will also examine case studies from others around the world. *No background in music or prior knowledge of East Asia is required.*

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## **PHILOSOPHY**

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**PHIL 100a/CLCV 121a/  
EALL 150a/EAST 307a\*\***

T,Th 1.00-2.15

**Writing Philosophy: Weakness of Will in Ancient China, Greece, and Today**

James Brown-Kinsella

“Grant me chastity and strength of will—but not yet!” In this infamous prayer, Augustine wrestles with a perennial problem for human agency: the apparent gap between knowing that we should do something and actually wanting to do it. How wide is the gap? How can we bridge it? How pervasive is the problem? This course introduces first-year students to writing in the discipline of philosophy by tracing the contours of these questions and exploring their answers in ancient China, ancient Greece, and modern analytic philosophy. We begin by considering the traditional account of weakness of will as *akrasia* (i.e., doing what one knows one shouldn’t do) and explaining how such a gap in our agency is or isn’t possible. Next, we consider an alternative account, that of *acedia* (i.e., not doing what one knows one should do), and assess strategies for helping an agent bridge this kind of gap. Finally, we reassess the phenomenon of weakness of will in light of arguments that position it in a broader context, approach it from a new perspective, or try to rewrite our understanding of the phenomenon altogether.

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## **POLITICAL SCIENCE**

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**PLSC 357a/EAST 310a/  
GLBL 309a**

MW 10.30-11.20

**The Rise of China**

Daniel Mattingly

Analysis of Chinese domestic and foreign politics, with a focus on the country’s rise as a major political and economic power. Topics include China’s recent history, government, ruling party, technology, trade, military, diplomacy, and foreign policy.

**PLSC 371a**

T,Th 9.25-10.15

**Japanese Politics and Public Policy**

Charles McClean

This class introduces students to 13 important puzzles about contemporary Japanese politics, domestic policy, and foreign policy, discusses various ways in which scholars have attempted to solve these puzzles, and suggests pathways for future research. Together, we seek to explain public policy outcomes across a wide range of topics, including constitutional revision, defense, economic growth, energy, gender, immigration, income inequality, population aging, territorial disputes, and trade. In the process, we learn (1) the important actors in Japanese politics (e.g., voters, politicians, parties, bureaucrats, and firms); (2) the positions that different actors take with respect to various policies, as well as the sources of these policy preferences; and (3) how political institutions block or enhance the representation of these actors’ interests.

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## **RELIGIOUS STUDIES**

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**RLST 102a/EAST 390a**

Th 1.30-3.20

**Atheism and Buddhism**

Hwansoo Kim

A critical examination of atheism and religions (Buddhism), with a focus on intellectual, religious, philosophical, and scientific debates about God, the origin of the universe, morality, evolution, neuroscience, happiness, enlightenment, the afterlife, and karma. Readings selected from philosophical, scientific, and religious writings. Authors include some of the

following: Charles Darwin, Bertrand Russell, Christopher Hitchens, Richard Dawkins, Deepak Chopra, Sam Harris, Owen Flanagan, Stephen Batchelor, and the Dalai Lama. *Instructor permission required.*

**RLST 175a/EAST 431a**

**North Korea and Religion**

Hwansoo Kim

M 1.30-3.20

Ever since the establishment of the Democratic People's Republic of Korea (DPRK) in 1948 and the Korean War (1950–1953), North Korea has been depicted by the media as a reclusive, oppressive, and military country, its leaders as the worst dictators, and its people as brainwashed, tortured, and starving to death. The still ongoing Cold War discourse, intensified by the North Korea's recent secret nuclear weapons program, furthers these negative images, and outsiders have passively internalized these images. However, these simplistic characterizations prevent one from gaining a balanced understanding of and insight into North Korea and its people on the ground. Topics other than political, military, and security issues are rarely given attention. On the whole, even though North Korea's land area is larger than South Korea and its population of 25 million accounts for a third of all Koreans, North Korea has been neglected in the scholarly discussion of Korean culture. This class tries to make sense of North Korea in a more comprehensive way by integrating the political and economic with social, cultural, and religious dimensions. In order to accomplish this objective, students examine leadership, religious (especially cultic) aspects of the North Korean Juche ideology, the daily lives of its citizens, religious traditions, the Korean War, nuclear development and missiles, North Korean defectors and refugees, human rights, Christian missionary organizations, and unification, among others. Throughout, the course places North Korean issues in the East Asian and global context. The course draws upon recent scholarly books, articles, journals, interviews with North Korean defectors, travelogues, media publications, and visual materials.

**RLST 229a/EAST 420a\*\***

**Buddhist Ethics**

Meghan Howard Masang

T,Th 9.00 – 10.15

This course explores ethical action in a range of Buddhist traditions, with an emphasis on Mahayana Buddhism in India and Tibet. Rather than starting with the categories of Western philosophy, we seek to develop an account that emerges from Buddhist sources. We begin by establishing a working model of karmic acts—describing the status of agents and patients, the mechanics of karma, and the cosmological and soteriological contexts for action. We then examine the paradigmatic ethical act of giving as embodied by two great virtuous exemplars: the Buddha (archetypal renunciate) and Vessantara (archetypal layman). From there, we turn to case studies of ethical cultivation and negotiation in three realms of Buddhist practice: the Vinaya precepts governing monastic life, the altruism and skillful means of bodhisattvas, and the antinomian ethics of Buddhist tantra. The course concludes with a reflection on the intersection of aesthetics and morality in Buddhist thought.

**RLST 327b/EALL 238b/  
EAST 394b**

**Buddhist Monastic Experience**

Hwansoo Kim

Th 1.30-3.20

Is monastic life relevant in contemporary society, where religion is increasingly considered less significant in our secular lives? Can we find valuable aspects of a monastic lifestyle that can be integrated into our daily lives? If so, what are these aspects, and how can we incorporate them? This seminar represents a collaborative effort to gain insight into one of the major monastic traditions: Buddhist monasticism. Throughout this seminar, we delve into various facets of Buddhist monastic life, examining its origins, historical development, monastic identity, rules and regulations, practices, and the dynamics between monastics and the laity. We also explore the tensions that often arise between the ideals of monasticism and the realities it faces in today's world. As part of this exploration, we embark on an eight-week monastic life project, during which students create their own set of daily rules (precepts), adhere to these rules, engage in meditation and other relevant practices, and establish a regular communal gathering with fellow students. *Instructor permission required.*

**RLST 486a/EALL 221a\*\***

**Introduction to Chinese Buddhist Literature**

Eric Greene

MW 9.00-10.15

This class is an introduction to Chinese Buddhist literature. Although written in classical Chinese, Buddhist texts in China were written in a particular idiom that was much influenced by the Indian languages and which can be difficult to understand without special training. This class introduces students who already have some reading ability in literary Chinese to this idiom and the tools and background knowledge needed to read and understand Chinese Buddhist literature. We read a series of selections of some of the most influential Chinese Buddhist texts from various genres including canonical scriptures, apocryphal scriptures, monastic law, doctrinal treatises, and hagiography. Secondary



readings introduce the basic ideas of Indian and Chinese Buddhist thought to the extent necessary for understanding our readings. *Prerequisite:* CHNS 171 (*Literary Chinese II*) or equivalent, or permission of the instructor. Students of Japanese or Korean literature who can read basic kanbun or gugyeol are also welcome to enroll; no knowledge of modern, spoken Chinese is required.

## **RUSSIAN**

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**RUSS 025a/EALL 025a**

**Russian and Chinese Science Fiction**

Jinyi Chu

Th 3.30-5.20

What can we learn about Russian and Chinese cultures through their fantasies? How do Russian and Chinese writers and filmmakers respond to the global issues of animal ethics, artificial intelligence, space immigration, surveillance, gender and sexuality? How are Russian and Chinese visions of the future different from and similar to the western ones? This course explores these questions by examining 20th-21st century Russian and Chinese science fictions in their cultural, historical, and philosophical contexts. All readings and discussion in English. Sci-fi authors and translators will be invited to give guest lectures. *Enrollment limited to first-year students. Permission of instructor required.*

**RUSS 316a/EALL 288a/  
EAST 316a/LITR 303a/  
RSEE 316a**

**Socialist '80s: Aesthetics of Reform in China and the Soviet Union**

Jinyi Chu

Th 1.30-3.20

This course offers an interdisciplinary introduction to the study of the complex cultural and political paradigms of late socialism from a transnational perspective by focusing on the literature, cinema, and popular culture of the Soviet Union and China in 1980s. How were intellectual and everyday life in the Soviet Union and China distinct from and similar to that of the West of the same era? How do we parse “the cultural logic of late socialism?” What can today’s America learn from it? Examining two major socialist cultures together in a global context, this course queries the ethnographic, ideological, and socio-economic constituents of late socialism. Students analyze cultural materials in the context of Soviet and Chinese history. Along the way, we explore themes of identity, nationalism, globalization, capitalism, and the Cold War. *Students with knowledge of Russian and Chinese are encouraged to read in original languages. All readings are available in English.*

## **RUSSIAN & EAST EUROPEAN STUDIES**

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**RSEE 316a/EALL 288a/  
EAST 316a/LITR 303a/  
RUSS 316a**

**Socialist '80s: Aesthetics of Reform in China and the Soviet Union**

Jinyi Chu

Th 1.30-3.20

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## **SOCIOLOGY**

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**SOCY 081a/ER&M 081a/  
MUSI 081a**

**Race and Place in British New Wave, K-Pop, and Beyond**

Grace Kao

MW 4.00-5.15

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