Program of Study

The Department of East Asian Languages and Civilizations (EALC) offers a BA program in East Asian studies that introduces students to the traditional and modern civilizations of China, Japan, and Korea, and provides them with the opportunity to achieve a basic reading and speaking knowledge of Chinese, Japanese, and Korean. This program is interdisciplinary and students may take relevant courses in both the humanities and the social sciences.

Students in other fields of study may also complete a minor in EALC. Information follows the description of the major.

Before declaring their major in EALC, students must meet with the Director of Undergraduate Studies (typically before the end of their second year) to discuss their areas of interest.

Program Requirements

Students must complete 1300 units toward an EALC major. No courses may be double-counted toward general education requirements or minor requirements. Students who plan to major in EALC are strongly encouraged (but not required) to meet the general education requirement in civilization studies by taking EALC 15411-15412-15413 East Asian Civilization I-II-III (HIST 15411-15412-15413 East Asian Civilization I-II-III).

Students planning to major in EALC should meet with EALC’s Director of Undergraduate Studies to discuss their program of study and complete the major course approval form (https://ealc.uchicago.edu/major-course-approval-form/), ideally by the end of their second year.

Language Requirement

To graduate with an EALC major, students must demonstrate competency in a primary East Asian language that is equivalent to the intermediate (second-year) level of the language. Beginning with the Class of 2021, language credit toward the major will be awarded ONLY for courses taken and successfully completed either at the University of Chicago or through a study abroad or summer program pre-approved by the Director of Undergraduate Studies. To demonstrate extant competency, students have the following options: (1) place into and complete a higher-level language course (20300 or higher), including Literary Chinese or Literary Japanese; or (2) successfully complete an EALC content course that requires the use of texts in the original. For this second option, students are required to meet with the Director of Undergraduate Studies to find a suitable course and to get permission to count the course in advance.

Topics in East Asian Languages and Civilizations (EALC)

All students are required to take three Topics in EALC courses (EALC 10500-10799). These courses are meant to introduce students to issues in East Asian studies.

Electives in the Major

Students are required to complete an additional 1000 units. Up to 600 units of these may be language credit. Many students will take an additional year of their primary East Asian language or a year of a secondary East Asian language. A beginning language sequence in the primary East Asian language cannot be counted toward the major; beginning sequences are acceptable for secondary languages.

Up to three quarters (300 units) of Literary Chinese or Literary Japanese may count either as language or as content courses.

Students who complete their general education requirement in civilization studies with a sequence other than EALC 15411-15412-15413 East Asian Civilization I-II-III (HIST 15411-15412-15413 East Asian Civilization I-II-III), may take any of those courses as an elective in the major. Students may also take additional Topics in EALC courses as electives in the major.

A maximum of six approved courses taken while studying abroad may be counted toward program requirements by petition to the Director of Undergraduate Studies.

Summary of Requirements

<table>
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<tr>
<th>Requirement</th>
<th>Units</th>
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<tbody>
<tr>
<td>Three courses in a second-year or more advanced level East Asian language *</td>
<td>300</td>
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<tr>
<td>Three Topics in EALC courses +</td>
<td>300</td>
</tr>
<tr>
<td>Seven elective courses related to East Asia §</td>
<td>700</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>1300</strong></td>
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</table>
Students who have demonstrated competency through course work, placement, or extensive prior experience/exposure to a language may substitute these courses with additional electives as approved by the Director of Undergraduate Studies.

+ EALC 10500–10799

§ Up to three of which may be a further year of the same language or a year of a second East Asian language

GRADING

Students must receive quality grades in all courses taken to meet requirements in the major. No P/F grades are offered in language courses.

BACHELOR’S THESIS AND HONORS

Students who have maintained an overall GPA of 3.5 or higher are eligible for honors, but only students who complete a bachelor’s thesis that earns an “A” grade will be awarded honors in the department. Students who do not wish to be considered for honors are not required to submit a bachelor’s thesis for graduation. To be eligible to write a bachelor’s thesis, students must have maintained an overall GPA of 3.5 or higher and submit an acceptable proposal to the department. Students typically choose an adviser for their BA project in Spring Quarter of their third year. The project must be approved by both the adviser and the director of undergraduate studies early in the student’s fourth year, typically no later than second week of Autumn Quarter. Interested students should consult the Director of Undergraduate Studies for details concerning the proposal.

To be eligible for honors, students must enroll in Autumn and Winter Quarters of EALC 29500-29600 (http://collegecatalog.uchicago.edu/search/?P=EALC%2029500-29600) Senior Thesis Tutorial I-II. EALC 29500 (http://collegecatalog.uchicago.edu/search/?P=EALC%2029500) Senior Thesis Tutorial I may count as one credit (100 units) toward the major; EALC 29600 (http://collegecatalog.uchicago.edu/search/?P=EALC%2029600) Senior Thesis Tutorial II may count only as general elective credit. Registration in the second quarter of the BA thesis seminar and continuation of the BA thesis is contingent on satisfactory performance in the first quarter of the BA thesis seminar. The BA paper must be substantially complete by the end of Winter Quarter. The BA paper may draw on material from other courses in the major; however, to receive credit for the Senior Thesis Tutorial and to be considered for honors, the student must write a paper that represents significant additional work. The BA paper is read by two members of the department and, if judged to be of A quality, the student is recommended for graduation with honors. Length and scope of the project should be agreed upon in consultation with the adviser. Use of original language material is desirable but not required.

Students may not use the BA project or paper from another program for the optional BA paper in EALC. Students who wish to discuss an exception to this policy should consult the Director of Undergraduate Studies before the end of their third year. Consent to use a single paper or project requires the approval of both program chairs on a form available from the College adviser.

MINOR PROGRAM IN EAST ASIAN LANGUAGES AND CIVILIZATIONS

Students in other fields of study may complete a minor in EALC. The minor in EALC requires a total of seven courses chosen in consultation with the Director of Undergraduate Studies. No more than three of these courses may be in an East Asian language (credit by petition may not be used for this language option). Students who plan to pursue an EALC minor are encouraged to take EALC 15411-15412-15413 East Asian Civilization I-II-III (HIST 15411-15412-15413 East Asian Civilization I-II-III), to meet the general education requirement in civilization studies.

Students who elect the minor program in EALC must meet with the Director of Undergraduate Studies before the end of Spring Quarter of their third year to declare their intention to complete the minor and submit the Consent to Complete a Minor Program form. Students choose courses in consultation with the Director of Undergraduate Studies. The director’s approval for the minor program should be submitted to the student’s College adviser by the deadline above on the form.

Courses in the minor (1) may not be double counted with the student’s major(s) or with other minors and (2) may not be counted toward general education requirements. Courses in the minor must be taken for quality grades, and more than half of the requirements for the minor must be met by registering for courses bearing University of Chicago course numbers.

CHINESE COURSES

CHIN 10100-10200-10300. Elementary Modern Chinese I-II-III.

This three-quarter sequence introduces the fundamentals of modern Chinese. By the end of Spring Quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading, and writing are equally emphasized. Accurate pronunciation is also stressed. In Spring Quarter, students are required to submit a video project for the Chinese Video Project Award. The class meets for five one-hour sessions a week. A drill session with the TA is held one hour a week in addition to scheduled class time. All courses in this sequence must be taken for a quality grade. No auditors permitted. Two sections.

CHIN 10100. Elementary Modern Chinese I. 100 Units.

This three-quarter sequence introduces the fundamentals of modern Chinese. By the end of Spring Quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading,
and writing are equally emphasized. Accurate pronunciation is also stressed. In Spring Quarter, students are required to submit a video project for the Chinese Video Project Award. The class meets for five one-hour sessions each week. A drill session with the TA is held one hour a week in addition to scheduled class time. All courses in this sequence must be taken for a quality grade. No auditors permitted.

CHIN 10200. Elementary Modern Chinese II. 100 Units.
Part 2 of this three-quarter sequence introduces the fundamentals of modern Chinese. By the end of the spring quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading, and writing are equally emphasized. Accurate pronunciation is also stressed. A video project is required in spring quarter, which will be entered in the competition for the Chinese Video Project Award. Class meets for five one-hour sessions each week. Additional small group discussions of 40 minutes per week will be arranged. Maximum enrollment for each section is 18. Must be taken for a letter grade. No auditors permitted.

CHIN 10300. Elementary Modern Chinese III. 100 Units.
Part 3 of this three-quarter sequence introduces the fundamentals of modern Chinese. By the end of the spring quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading, and writing are equally emphasized. Accurate pronunciation is also stressed. A video project is required in spring quarter, which will be entered in the competition for the Chinese Video Project Award. Class meets for five one-hour sessions each week. Additional small group discussions of 40 minutes per week will be arranged. Maximum enrollment for each section is 18.

CHIN 10123. Summer Intensive Introductory Chinese. 300 Units.
This course provides 140 contact hours and participants may be eligible to receive a FLAS grant from their home institution or from UChicago to support their study. The SLI accepts the FLAS award as full tuition for summer Chinese. All students participating Summer CHIN 10123 will participate in a four skills proficiency assessment for the course. Students will receive University of Chicago certification describing their language skills in reading, writing, speaking and listening, based on the results of the proficiency assessment.

CHIN 11100-11200-11300. First-Year Chinese for Bilingual Speakers I-II-III.
This three-quarter series is intended for bilingual speakers of Chinese. Our objectives include teaching students standard pronunciation and basic skills in reading and writing, while broadening their communication skills for a wider range of contexts and functions. The class meets for three one-hour sessions a week. Consultation with instructor encouraged prior to enrollment. All courses in this sequence must be taken for a quality grade. No auditors permitted.

CHIN 11100. First-Year Chinese for Heritage Students I. 100 Units.
Part 1 of this three-quarter sequence introduces the fundamentals of modern Chinese to bilingual speakers. Bilingual Speakers are those who can speak Chinese but do not know how to read or write. By the end of the spring quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading, and writing are equally emphasized. Accurate pronunciation is also stressed. A video project is required in spring quarter, which will be entered in the competition for the Chinese Video Project Award. Class meets for three one-hour sessions each week MWF. Must be taken for a letter grade. No auditors permitted.

CHIN 11200. First-Year Chinese for Heritage Students-II. 100 Units.
Part 2 of this three-quarter sequence introduces the fundamentals of modern Chinese to bilingual speakers. Bilingual Speakers are those who can speak Chinese but do not know how to read or write. By the end of the spring quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading, and writing are equally emphasized. Accurate pronunciation is also stressed. A video project is required in spring quarter, which will be entered in the competition for the Chinese Video Project Award. Class meets for three one-hour sessions each week MWF.

CHIN 11300. First-Year Chinese for Heritage Students-III. 100 Units.
Part 3 of this three-quarter sequence introduces the fundamentals of modern Chinese to bilingual speakers. Bilingual Speakers are those who can speak Chinese but do not know how to read or write. By the end of the spring quarter, students should have a basic knowledge of Chinese grammar and vocabulary. Listening, speaking, reading, and writing are equally emphasized. Accurate pronunciation is also stressed. A video project is required in spring quarter, which will be entered in the competition for the Chinese Video Project Award. Class meets for three one-hour sessions each week MWF.

CHIN 11400. Heritage Chinese: Developing Foundational Skills. 100 Units.
This intensive, online course is designed to build on heritage learners' skills to prepare them for success in courses offered during the academic year. Skill areas include in-depth practice in reading and writing, along with review and expansion of targeted grammar structures, development of precision in vocabulary as well as practice writing and typing Chinese characters. Students can expect to do 25-30 hours of asynchronous work each week, in addition to weekly synchronous meetings.
CHIN 15000. Chinese in Beijing. 100 Units.
CHIN 15001. Elementary Chinese in Beijing. 100 Units.
CHIN 15002. Elementary Chinese in Beijing. 100 Units.
CHIN 15003. Intermediate Chinese in Beijing. 100 Units.
CHIN 15004. Intermediate Chinese in Beijing. 100 Units.
CHIN 15005. Advanced Chinese in Beijing. 100 Units.
CHIN 15006. Advanced Chinese in Beijing. 100 Units.
CHIN 15007. Elementary Chinese in Hong Kong. 100 Units.
CHIN 15008. Elementary Chinese in Hong Kong. 100 Units.
CHIN 15009. Intermediate Chinese in Hong Kong. 100 Units.
CHIN 15010. Intermediate Chinese in Hong Kong. 100 Units.
CHIN 15011. Advanced Chinese in Hong Kong. 100 Units.
CHIN 15012. Advanced Chinese in Hong Kong. 100 Units.
CHIN 15013. Elementary Chinese in London. 100 Units.
N/A
CHIN 15014. Elementary Chinese in London. 100 Units.
N/A
CHIN 15015. Intermediate Chinese in London. 100 Units.
N/A
CHIN 15016. Intermediate Chinese in London. 100 Units.
N/A
CHIN 15017. Advanced Chinese in London. 100 Units.
N/A
CHIN 15018. Advanced Chinese in London. 100 Units.
N/A
CHIN 20100-20200-20300. Intermediate Modern Chinese I-II-III.
The goal of this sequence is to enhance students' reading, listening, speaking, and writing skills by dealing
with topics at an intermediate linguistic level. In addition to mastering the content of the textbook, students are
required to complete two language projects each quarter. Chinese computing skills are also taught. The class
meets for five one-hour sessions a week. All courses in this sequence must be taken for a quality grade. No
auditors permitted. Two sections.

CHIN 20100. Intermediate Modern Chinese I. 100 Units.
Part 1 of this sequence aims to enhance students' reading, listening, speaking, and writing skills by dealing
with topics at an intermediate linguistic level. In addition to mastering the content of the textbook, students
are required to complete two language projects each quarter. Chinese computing skills are also taught. Class
meets for five one-hour sessions each week.

CHIN 20200. Intermediate Modern Chinese II. 100 Units.
Part 2 of this sequence aims to enhance students' reading, listening, speaking, and writing skills by dealing
with topics at an intermediate linguistic level. In addition to mastering the content of the textbook, students
are required to complete two language projects each quarter. Chinese computing skills are also taught. Class
meets for five one-hour sessions each week.

CHIN 20300. Intermediate Modern Chinese III. 100 Units.
Part 3 of this sequence aims to enhance students' reading, listening, speaking, and writing skills by dealing
with topics at an intermediate linguistic level. In addition to mastering the content of the textbook, students
are required to complete two language projects each quarter. Chinese computing skills are also taught. Class
meets for five one-hour sessions each week.
Equivalent Course(s): CHIN 34300

CHIN 20101. Intermediate Modern Chinese for CPS Students. 100 Units.
StarTalk Chinese-Year 2

CHIN 20123. Summer Intensive Intermediate Chinese. 300 Units.
Summer Intermediate Chinese is an 8-week course designed for students who have already completed one year
of college-level study of Modern Chinese (Mandarin). Listening, speaking, reading, and writing are equally
emphasized, and materials from Chinese culture will also be incorporated into the course. Class will meet for
development conversations a week, with additional speaking practice during the afternoon. This intensive summer
Chinese course requires students to spend several additional hours per day preparing for class through drill
sessions, independent study, and other activities. The curriculum for Intensive Intermediate Chinese is the equivalent of the CHIN 20100-20200-20300 sequence during the regular academic year at the University of Chicago.

**CHIN 20401-20402-20403. Advanced Modern Chinese I-II-III.**
The goal of this sequence is to help students develop advanced proficiency in reading, listening, speaking, and writing. This sequence emphasizes more advanced grammatical structures. We begin with discussion in Chinese on topics relevant to modern China and then shift to authentic Chinese texts in an effort to better prepare students to deal with original Chinese source materials. Discussion in Chinese required. The class meets for five one-hour sessions a week.

**CHIN 20401. Advanced Modern Chinese I. 100 Units.**
For both graduates and undergraduates. The goal of this sequence is to help students develop advanced proficiency in reading, listening, speaking, and writing. This sequence emphasizes more advanced grammatical structures, and requires discussion in Chinese on topics relevant to modern China. Over the course of this sequence, the emphasis will shift to authentic Chinese texts in an effort to better prepare students to deal with original Chinese source materials. Class meets for five one-hour sessions each week.

**CHIN 20402. Advanced Modern Chinese II. 100 Units.**
The goal of this sequence is to help students develop advanced proficiency in reading, listening, speaking, and writing. This sequence emphasizes more advanced grammatical structures, and requires discussion in Chinese on topics relevant to modern China. Over the course of this sequence, the emphasis will shift to authentic Chinese texts in an effort to better prepare students to deal with original Chinese source materials. Class meets for five one-hour sessions each week.

**CHIN 20403. Advanced Modern Chinese III. 100 Units.**
For both graduates and undergraduates. The goal of this sequence is to help students develop advanced proficiency in reading, listening, speaking, and writing. This sequence emphasizes more advanced grammatical structures, and requires discussion in Chinese on topics relevant to modern China. Over the course of this sequence, the emphasis will shift to authentic Chinese texts in an effort to better prepare students to deal with original Chinese source materials. Class meets for five one-hour sessions each week.

**CHIN 20501-20502-20503. Fourth-Year Modern Chinese I-II-III.**
This sequence introduces a range of influential literary works and scholarly essays on Chinese cultural and social issues from the 1920s to the 1990s. Students not only expand their vocabulary and knowledge of grammatical structures but also learn sophisticated speaking and writing skills through intensive readings and discussions. The class meets for three one-hour sessions a week.

**CHIN 20501. Fourth-Year Modern Chinese I. 100 Units.**
Open to both graduate and undergraduate students. This sequence introduces a range of essays by journalists and scholars on Chinese cultural and social issues after 2001. Students will not only expand their vocabulary and knowledge of grammatical structures, but also learn sophisticated speaking and writing skills through intensive readings and discussions. Class meets for three one-hour sessions each week. Additional two one-to-one tutorial sessions during the quarter will be arranged for each student to prepare for their language projects.

**CHIN 20502. Fourth-Year Modern Chinese II. 100 Units.**
This sequence introduces a range of influential literary works and scholarly essays on Chinese cultural and social issues from the 1920s to the 1990s. Students not only expand their vocabulary and knowledge of grammatical structures but also learn sophisticated speaking and writing skills through intensive readings and discussions. The class meets for three one-hour sessions a week.

**CHIN 20503. Fourth-Year Modern Chinese III. 100 Units.**
This sequence introduces a range of influential literary works and scholarly essays on Chinese cultural and social issues from the 1920s to the 1990s. Students not only expand their vocabulary and knowledge of grammatical structures, but also learn sophisticated speaking and writing skills through intensive readings and discussions. Class meets for three one-hour sessions each week.

**CHIN 20508-20509-20510. Readings in Literary Chinese I-II-III.**
This sequence involves advanced readings in classical Chinese with selections from philosophical and historical writings.

**CHIN 20508. Intermediate Literary Chinese I. 100 Units.**
Selected readings in pre-modern Chinese literature from the first millennium B.C.E. to the end of the imperial period. The course covers important works in topics ranging from philosophy, history and religion to poetry, fiction and drama. Specific content varies by instructor. Equivalent Course(s): CHIN 40800, EALC 40800

**CHIN 20509. Intermediate Literary Chinese II. 100 Units.**
Selected readings in pre-modern Chinese literature from the first millennium B.C.E. to the end of the imperial period. The course covers important works in topics ranging from philosophy, history and religion to poetry, fiction and drama. Specific content varies by instructor.
CHIN 20510. Intermediate Literary Chinese III. 100 Units.
This course focuses on the type of medieval Daoist religious verse called youxian shi "poems on journeying in transcendence." Particular attention is given to the religious characteristics of the verse type, including metaphorical language, technical terms, and religious ideas. Medieval Chinese poets wrote youxian shi in cycles of multiple verses and the youxian shi cycles of two poets are read in their entirety: Guo Pu (276-324) and Wu Yun (d. 778). Additional readings from Wu Yun’s Daoist verse illustrate the characteristics of Daoist religious experience in the Tang Dynasty and the importance of Daoist verse for the appreciation of Tang poetry.
Equivalent Course(s): EALC 41000, CHIN 41000

CHIN 20601-20602-20603. Fifth-Year Modern Chinese I-II-III.
This sequence is designed to prepare students for academic research and activities in a Chinese language environment. Modern classic essays, documentary film and TV broadcasts will be included among the teaching materials. Students will learn not only general listening, speaking and reading skills but also academic writing. Class meets for three one-hour sessions each week. Students can arrange two additional one-on-one tutorial sessions to prepare for assigned language projects.

CHIN 20601. Fifth Year Modern Chinese. 100 Units.
Open to both grads and undergrads. This course is designed to prepare students for academic research and activities in Chinese language environment. Besides selected influential Chinese articles, TV and Radio broadcast will be also included among the teaching materials. Students will learn not only general skills of listening and reading but also speaking and writing skill in academic style through the teaching materials and instructor-guided language projects. Class meets for three one-hour sessions each week. Additional two one-to-one tutorial sessions during the quarter will be arranged for each student to prepare for their language projects.

CHIN 20602. Fifth-Year Modern Chinese II. 100 Units.
Open to both grads and undergrads. This course is designed to prepare students for academic research and activities in Chinese language environment. Besides selected influential Chinese articles, TV and Radio broadcast will be also included among the teaching materials. Students will learn not only general skills of listening and reading but also speaking and writing skill in academic style through the teaching materials and instructor-guided language projects. Class meets for three one-hour sessions each week. Additional two one-to-one tutorial sessions during the quarter will be arranged for each student to prepare for their language projects.

CHIN 20603. Fifth-Year Modern Chinese III. 100 Units.
Open to both grads and undergrads. This sequence is designed to prepare students for academic research and activities in a Chinese language environment. Modern classic essays, documentary film and TV broadcasts will be included among the teaching materials. Students will learn not only general listening, speaking, and reading skills but also academic writing. Class meets for three one-hour sessions each week. Students can arrange two additional one-on-one sessions to prepare for assigned language projects.

CHIN 20611. Sixth-Year Modern Chinese. 100 Units.
This course is designed to help students attain the proficiency level of a well-educated Chinese speaker. Teaching materials include TV programs, novels, movies, newspaper articles, WeChat conversations and research papers published in recent years. This course also teaches students how to use Chinese reference materials for their research. The class meets for two 90-minute sessions each week. Two additional one-on-one tutorial sessions during the quarter will be arranged for each student to prepare for their language projects and special research needs.
Equivalent Course(s): CHIN 61100

CHIN 20701-20702-20703. Business Chinese I-II-III.
This three-quarter sequence aims at improving overall language skills and introduces business terminology. Students learn about companies and their services and/or products, the stock market, real estate market, insurance, and e-commerce. The class meets for three ninety-minute sessions a week.

CHIN 20701. Business Chinese I. 100 Units.
Part one of this three-quarter sequence aims at improving overall language skills and introduces business terminology. Students will learn about companies and their services and/or products, the stock market, real estate market, insurance, and e-commerce. Class meets for five one-hour sessions each week.
Equivalent Course(s): CHIN 31100

CHIN 20702. Business Chinese II. 100 Units.
Equivalent Course(s): CHIN 31200

CHIN 20703. Business Chinese III. 100 Units.
Equivalent Course(s): CHIN 31300
CHIN 20800-20900-21000. Elementary Literary Chinese I-II-III.
This sequence introduces the basic grammar of the written Chinese language from the time of the Confucian Analects to the literary movements at the beginning of the twentieth century. Students will read original texts of genres that include philosophy, memorials, and historical narratives. Spring Quarter is devoted exclusively to reading poetry. The class meets for two eighty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

CHIN 20800. Elementary Literary Chinese I. 100 Units.
Introduction to the Chinese literary language from the first millennium B.C.E. to the end of the imperial period. While surveying a variety of literary genres (such as, philosophical and historical texts, poetry, and essays), focus is on grammatical structures and translation methods. Equivalent Course(s): EALC 20800

CHIN 20900. Elementary Literary Chinese II. 100 Units.
Introduction to the Chinese literary language from the first millennium B.C.E. to the end of the imperial period. While surveying a variety of literary genres (such as, philosophical and historical texts, poetry, and essays), focus is on grammatical structures and translation methods. Equivalent Course(s): EALC 20900

CHIN 21000. Elementary Literary Chinese III. 100 Units.
Introduction to the Chinese literary language from the first millennium B.C.E. to the end of the imperial period. While surveying a variety of literary genres (such as, philosophical and historical texts, poetry, and essays), focus is on grammatical structures and translation methods. Equivalent Course(s): EALC 21000

CHIN 21306. Journey to the West II. 100 Units.
TBD
Equivalent Course(s): CHIN 31306, CMLT 38500, CMLT 28500, RLIT 49200

CHIN 21801. Introduction Classical Chinese Poetry. 100 Units.
This course introduces students to the fundamentals of Classical lyric poetry. The emphasis is on learning how to read poems in the original, but some critical writings in English on Chinese poetry and poetics will also be assigned to provide a context for interpretation. Equivalent Course(s): EALC 31801, CHIN 31801

CHIN 22110-22120-22130. Second-Year Chinese for Heritage Students I-II-III.
This three-quarter sequence is intended for bilingual/heritage speakers of Mandarin Chinese. Paralleled with the Intermediate sequence for non-heritage speakers, the goal of this sequence is to further develop students’ reading, speaking, and writing skills by dealing with topics in personal settings and some academic or professional settings. Upon completing this sequence, students are expected to pass the Practical Proficiency Test to earn a certificate on their transcript.

CHIN 22110. Second-Year Chinese for Heritage Students I. 100 Units.
This three-quarter sequence is intended for bilingual/heritage speakers of Mandarin Chinese. Paralleled with the Intermediate sequence for non-heritage speakers, the goal of this sequence is to further develop students' reading, speaking, and writing skills by dealing with topics in personal settings and some academic or professional settings. Upon completing this sequence, students are expected to pass the Practical Proficiency Test to earn a certificate on their transcript. The class meets for three one-hour sessions a week. PQ: Chin 11300 or placement of 20100. Students must take a quality grade. No auditors permitted.

CHIN 22120. Second-Year Chinese for Heritage Students II. 100 Units.
This three-quarter sequence is intended for bilingual/heritage speakers of Mandarin Chinese. Paralleled with the Intermediate sequence for non-heritage speakers, the goal of this sequence is to further develop students' reading, speaking, and writing skills by dealing with topics in personal settings and some academic or professional settings. Upon completing this sequence, students are expected to pass the Practical Proficiency Test to earn a certificate on their transcript. The class meets for three one-hour sessions a week. PQ: Chin 22110 or placement. Students must take a quality grade. No auditors permitted.

CHIN 22130. Second-Year Chinese for Heritage Students III. 100 Units.
This three-quarter sequence is intended for bilingual/heritage speakers of Mandarin Chinese. Paralleled with the Intermediate sequence for non-heritage speakers, the goal of this sequence is to further develop students' reading, speaking, and writing skills by dealing with topics in personal settings and some academic or professional settings. Upon completing this sequence, students are expected to pass the Practical Proficiency Test to earn a certificate on their transcript. The class meets for three one-hour sessions a week. PQ: CHIN 22120 or placement. Students must take a quality grade. No auditors permitted.

CHIN 23110-23120-23130. Third-Year Chinese for Heritage Students I-II-III.
This three-quarter series are intended for bilingual speakers of Chinese who already have intermediate level ability to understand and speak mandarin Chinese in daily communication, although they may have some accent or some difficulty using the language in formal settings. While all the communicative skills of listening, speaking,
reading, and writing will be trained in CHIN 23100, the emphasis will be on standard Mandarin pronunciation, discourse level discussion on topics about modern China, and advanced reading and writing.

CHIN 23110. Third-Year Chinese for Heritage Students I. 100 Units.
This three-quarter series are intended for bilingual speakers of Chinese who already have intermediate level ability to understand and speak Mandarin Chinese in daily communication, although they may have some accent or some difficulty using the language in formal settings. While all the communicative skills of listening, speaking, reading, and writing will be trained in CHIN23100, the emphasis will be on standard Mandarin pronunciation, discourse level discussion on topics about modern China, and advanced reading and writing. The class meets for three one-hour sessions a week.

CHIN 23120. Third-Year Chinese for Heritage Students II. 100 Units.
Please see description for CHIN 23110

CHIN 23130. Third-Year Chinese for Heritage Students III. 100 Units.
Please see the description for CHIN 23110.

JAPANESE COURSES

JAPN 10100-10200-10300. Elementary Modern Japanese I-II-III.
This is the first year of a three-year program, which is intended to provide students with a thorough grounding in modern Japanese. Grammar, idiomatic expressions, and vocabulary are learned through oral work, reading, and writing in and out of class. Daily practice in speaking, listening, and writing is crucial. Students should plan to continue their language study through at least the second-year level to make their skills practical. The class meets for five fifty-minute periods a week. All courses in this sequence must be taken for a quality grade. No auditors permitted.

JAPN 10100. Elementary Modern Japanese I. 100 Units.
This is the first year of a three-year program designed to provide students with a thorough grounding in Modern Japanese. Grammar, idiomatic expressions, and vocabulary are learned through oral work, reading, and writing in and out of class. Daily practice in speaking, listening, and writing is crucial. Students should plan to continue their language study through at least the second-year level to make their skills practical. The class meets for five fifty-minute periods a week.

JAPN 10200. Elementary Modern Japanese II. 100 Units.
Must be taken for a letter grade. No auditors permitted. This is the first year of a three-year program designed to provide students with a thorough grounding in Modern Japanese. Grammar, idiomatic expressions, and vocabulary are learned through oral work, reading, and writing in and out of class. Daily practice in speaking, listening, reading and writing is crucial. Students should plan to continue their language study through at least the second-year level to make their skills practical. The class meets for five fifty-minute periods a week.

JAPN 10300. Elementary Modern Japanese-III. 100 Units.
This is the first year of a three-year program designed to provide students with a thorough grounding in Modern Japanese. Grammar, idiomatic expressions, and vocabulary are learned through oral work, reading, and writing in and out of class. Daily practice in speaking, listening, reading and writing is crucial. Students should plan to continue their language study through at least the second-year level to make their skills practical. The class meets for five fifty-minute periods a week.

JAPN 10123. Summer Intensive Elementary Japanese. 300 Units.
This 8-week summer intensive course is the equivalent of three quarters of Elementary Japanese (10100-10300) in the regular academic year (30 weeks). Students will develop four skills-speaking, writing, listening and reading. Students are expected to spend four to six hours outside of class every day for review and for preparation for the following day. The course is so intense that knowledge of # (kanji) is very helpful to finish this course successfully. Please do the following as preparation before starting this course. 1) Access the Japanese site on Canvas and take a look at the syllabus and files under Module. 2) Order the textbook Communicating in Japanese. Please see instructions on Canvas for how to purchase online. 3) Memorize how to read and write Hiragana and Katakana, using the textbook

JAPN 14405. Japan and the West: 19th Century. 100 Units.
This course explores the cultural interactions between Japanese and Westerners in the second half of the nineteenth century, the first period of sustained contact and the time in which enduring modes of perception and misperception were formed. We will examine travelogues, memoirs, guidebooks, histories, and other works written about Japan by Americans and Europeans, as well as works by Japanese authored for Western readership. Requirements: one short midterm paper (5-6 pages) and a longer final paper (15-16 pages). Equivalent Course(s): HIST 14400, CRES 14400, EALC 14405

JAPN 20100-20200-20300. Intermediate Modern Japanese I-II-III.
The emphasis on spoken language in the first half of the course gradually shifts toward reading and writing in the latter half. Classes conducted mostly in Japanese. The class meets for five fifty-minute sessions a week. All courses in this sequence must be taken for a quality grade. No auditors permitted.
JAPN 20100. Intermediate Modern Japanese I. 100 Units.
JAPN20100 continues to work on building a solid foundation for basic Japanese language skills while preparing students to progress to an Intermediate level. The emphasis on the spoken language gradually shifts toward reading and writing in JAPN 20200 and 20300, but spoken Japanese continues to be enriched throughout the sequence. Students at this level will be able to handle successfully a variety of uncomplicated communicative tasks in straightforward social situations. The class meets for five fifty-minute sessions each week, conducted mostly in Japanese. All courses in this sequence must be taken for a quality grade. No auditors permitted.

JAPN 20200. Intermediate Modern Japanese II. 100 Units.
The emphasis on spoken language in the first half of the course gradually shifts toward reading and writing in the latter half. The course is conducted mostly in Japanese and meets for five fifty-minute periods a week.

JAPN 20300. Intermediate Modern Japanese III. 100 Units.
The emphasis on spoken language in the first half of the course gradually shifts toward reading and writing in the latter half. The course is conducted mostly in Japanese and meets for five fifty-minute periods a week.

JAPN 20401-20402-20403. Advanced Modern Japanese I-II-III.
The third year marks the end of the basic modern language study. Our goal is to help students learn to understand authentic written and spoken materials with reasonable ease. The texts are all authentic materials with some study aids. Classes conducted in Japanese. The class meets for three eighty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

JAPN 20401. Advanced Modern Japanese I. 100 Units.
The goal is to help students learn to understand authentic written and spoken materials with reasonable ease and to solidify the grammar, vocabulary and kanji foundation built during the students’ study at Elementary and Intermediate Modern Japanese levels. Students will expand their four language skills (speaking, listening, reading, and writing) as well as the socio-cultural knowledge they need for communication, thereby easing their transition into Advanced Japanese. The class meets for three eighty-minute sessions each week. All courses in this sequence must be taken for a quality grade. No auditors permitted.

JAPN 20402. Advanced Modern Japanese II. 100 Units.
The third year marks the end of the basic modern language study. Our goal is to help students learn to understand authentic written and spoken materials with reasonable ease. The texts are all authentic materials with some study aids. Classes conducted in Japanese. The class meets for three eighty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

JAPN 20403. Advanced Modern Japanese III. 100 Units.
The third year marks the end of the basic modern language study. The purpose of the course is to help students learn to understand authentic written and spoken materials with reasonable ease. The texts are all authentic materials with some study aids. All work in Japanese. The class meets for three eighty-minute periods a week.

JAPN 20500-20600-20700. Fourth-Year Modern Japanese I-II-III.
This course is intended to improve Japanese reading, speaking, writing, and listening ability to the advanced high level as measured by the ACTFL (American Council on the Teaching of Foreign Languages) Proficiency Guidelines. Weekly assignments require students to tackle modern Japanese texts of varying length and difficulty. Organized around a range of thought-provoking themes (from brain death and organ transplants to Japanese values on work and religion), reading assignments include academic theses in psychology and anthropology, literary texts, and popular journalism. After each reading, students are encouraged to discuss the topic in class. Videos/DVDs are used to improve listening comprehension skills. There are also writing assignments. The class meets for two eighty-minute sessions a week.

JAPN 20500. 4th-Year Modern Japanese I. 100 Units.
This course is intended to improve Japanese reading, speaking, writing, and listening ability to the advanced low level as measured by the ACTFL (American Council on the Teaching of Foreign Languages) Proficiency Guidelines. Weekly assignments require students to tackle modern Japanese texts of varying length and difficulty. Organized around a range of thought-provoking themes, reading assignments include academic theses, literary texts, and popular journalism. After each reading, students are encouraged to discuss the topic in class and are required to write their own thoughts on each reading along with a summary. The class
meets for two eighty-minute sessions each week. All courses in this sequence must be taken for a quality grade.

JAPN 20700. 4th-Year Modern Japanese III. 100 Units.
Open to both undergraduates and graduates. This course is designed to improve Japanese reading, speaking, writing and listening ability to the advanced high level as measured by the ACTFL (American Council on the Teaching of Foreign Languages) Proficiency Guidelines. Weekly assignments will require students to tackle modern Japanese texts of varying length and difficulty. Organized around a range of thought-provoking themes (from brain death and organ transplants to Japanese values on work and religion), reading assignments will include academic theses in psychology and anthropology, literary texts, and popular journalism. After completing the readings, students will be encouraged to discuss each topic in class. Videos/DVDs will be used to improve listening comprehension skills. There will also be writing assignments.

JAPN 20800-20900-21000. Reading Scholarly Japanese I-II; Reading Scholarly Japanese-3.
This course focuses on reading of scholarly Japanese materials that will enable students to read academic Japanese. The materials are selected from a wide range of disciplines by the instructor and by students.

JAPN 20800. Reading Scholarly Japanese I. 100 Units.
This course focuses on reading of scholarly Japanese materials that will enable students to read academic Japanese. The materials are selected from a wide range of disciplines by the instructor and by students.
Equivalent Course(s): JAPN 30800

JAPN 20900. Reading Scholarly Japanese II. 100 Units.
This course focuses on reading of scholarly Japanese materials that will enable students to read academic Japanese. The materials are selected from a wide range of disciplines by the instructor and by students.
Equivalent Course(s): JAPN 30900

JAPN 21000. Reading Scholarly Japanese-3. 100 Units.
TBD
Equivalent Course(s): JAPN 31000

JAPN 21200-21300. Intermediate Modern Japanese through Japanimation I-II.
This sequence focuses on learning spoken Japanese that is aimed at native speakers. Our goals are to get students accustomed to that sort of authentic Japanese and to enable them to speak with high fluency. To keep the balance, writing and reading materials are provided. Students are encouraged to watch videos and practice their speaking.

JAPN 21200. Intermediate Modern Japanese Through Japanimation I. 100 Units.
This course focuses on learning spoken Japanese through full-length Japanese animated films. To ensure balance in learning, writing and reading materials are also provided. Students at this level are able to handle successfully a variety of uncomplicated communicative tasks in straightforward social situations. The class meets for five fifty-minute sessions each week. All courses in this sequence must be taken for a quality grade. No auditors permitted.

JAPN 21300. Intermediate Modern Japanese through Japanimation II. 100 Units.
This course focuses on learning spoken Japanese that is aimed at native speakers. The goals are getting accustomed to that sort of authentic Japanese and being able to speak with a high degree of fluency. To keep a balance, writing and reading materials are provided. Watching videos and practicing speaking are the keys to success in this course.

JAPN 24900. Pre-Modern Japanese: Kindai Bungo I. 100 Units.
The course is a systematic introduction to pre-modern and early-modern texts written in classical Japanese (bungo or kogo), the standard written language in Japan up to the beginning of the twentieth century. We will learn and absorb the fundamentals of classical Japanese grammar and engage with some of the core grammatical problematics of the language. Throughout the course students will gain a firm foundation in how the language is constructed, increase their comprehension of the language's vocabulary, and will familiarize themselves with original texts in prose and poetry alike, including narrative fiction (monogatari), anecdotes (setsuwa), essays (zuihitsu), and traditional Japanese poems (waka). The goal is to acquire a firm foundation in the classical language and to be able to read pre-modern texts with the help of a dictionary, for the purpose of academic research.
Equivalent Course(s): JAPN 34900

KOREAN COURSES

KORE 10100-10200-10300. Introduction to the Korean Language I-II-III.
This introductory sequence is designed to provide a basic foundation in modern Korean language and culture by focusing on the balanced development of the four basic language skills of speaking, listening comprehension, reading, and writing. Students in KORE 10100 begin by learning the complete Korean writing system (Hangul), which is followed by lessons focusing on basic conversational skills and grammatical structures. To provide sufficient opportunities to apply what has been learned in class, there are small group drill sessions, weekly Korean television drama screenings, and a number of other cultural activities (e.g., Korean New Year’s game
competitions). The class meets for five fifty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

KORE 10100. Introduction to the Korean Language I. 100 Units.
KORE 10100 is the first course of the three Introductory Korean sequences which is designed to build students’ solid foundation in modern Korean language and culture. Students will learn how to read and write in Hangul (the Korean alphabet) and how to communicate on a variety of daily topics such as self, family, location, food, and daily activities. In order to provide sufficient practice and opportunity to use what has been learned in real life situations, there will be small group practice sessions. In addition, students will be introduced to Korean culture through media, music, and other cultural activities.

KORE 10200. Introduction to the Korean Language II. 100 Units.
KORE 10200 is the second quarter of the Introductory Korean sequences. It is designed to continue to build students’ solid foundation in modern Korean language and culture. Students will learn how to communicate on a variety of familiar topics and how to handle straightforward social situations or transactions. In order to provide sufficient practice and opportunity to use what has been learned in class in real life situations, there will be small group sessions. In addition, the course will introduce students to Korean culture through media, music, and other cultural activities.

KORE 10300. Introduction to the Korean Language III. 100 Units.
KORE 10300 is the third quarter of the Introductory Korean sequences. It is designed to continue to build students’ solid foundation in modern Korean language and culture. Students will learn how to communicate on a variety of familiar topics and how to handle straightforward social situations or transactions. In order to provide sufficient practice and opportunity to use what has been learned in class in real life situations, there will be small group sessions. In addition, the course will introduce students to Korean culture through media, music, and other cultural activities.

KORE 10123. Summer Intensive Introductory Korean. 300 Units.
This eight-week course will provide beginners with a solid basic foundation in modern Korean. In particular, this course offers a balanced emphasis on oral communication practice, listening, and reading comprehension, and also develops students’ writing abilities and familiarity with formal speech situations. Students will thus gain the skills for interpersonal interactions and interpretation, as well as for delivering presentations. Korean culture will also be incorporated into the course by working with contemporary Korean media, among other material. The course will also include visits to the Korean-speaking communities in the Chicago area for more direct experience of the language in its local context. The curriculum for Intensive Introductory Korean is the equivalent of the KORE 10100-10200-10300 sequence during the regular academic year at the University of Chicago.

KORE 10400. Heritage Korean: Developing Foundational Skills. 100 Units.
This intensive, online course is designed to build on heritage learners’ skills to prepare them for success in courses offered during the academic year. Skill areas include in-depth practice in reading and writing, along with review and expansion of targeted grammar structures, development of precision in vocabulary, as well as practice writing and typing the Korean alphabet. Students can expect to do 25-30 hours of asynchronous work each week, in addition to weekly synchronous meetings.

KORE 20100-20200-20300. Intermediate Korean I-II-III.
As a continuation of KORE 10100-10200-10300, this sequence is intended to continue to build on students’ language skills with an emphasis on enhancing the speaking ability, presentational skills, composition writing skills, and usage of more complex constructions. Approximately 150 Chinese characters are introduced for the achievement of basic literacy and vocabulary expansion. The curriculum also includes media, authentic reading materials, and weekly Korean language table meetings to maximize cultural exposure and opportunities to apply Korean language skills in real life situations. The class meets for five fifty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

KORE 20100. Intermediate Korean I. 100 Units.
As a continuation of KORE 10100-10200-10300, this sequence is intended to continue to build on students’ language skills with an emphasis on enhancing the speaking ability, presentational skills, composition writing skills, and usage of more complex constructions. Approximately 150 Chinese characters are introduced for the achievement of basic literacy and vocabulary expansion. The curriculum also includes media, authentic reading materials, and weekly Korean language table meetings to maximize cultural exposure and opportunities to apply Korean language skills in real life situations. The class meets for five fifty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

KORE 20200. Intermediate Korean II. 100 Units.
As a continuation of Beginning Korean, this course is to help students increase their communication skills (both oral and written) in the Korean language. Through an integrated framework of listening, speaking, reading, and writing, this course aims to increase fluency and accuracy in Korean. Videotapes and additional reading materials will be used in a supplementary fashion and approximately 100 Chinese characters will be introduced for the achievement of basic literacy. Classes are conducted mostly in Korean and meet for fifty-minute periods five times a week. Must be taken for a letter grade.
KORE 20300. Intermediate Korean III. 100 Units.
As a continuation of Beginning Korean, this course is to help students increase their communication skills (both oral and written) in the Korean language. Through an integrated framework of listening, speaking, reading, and writing, this course aims to increase fluency and accuracy in Korean. Videotapes and additional reading materials will be used in a supplementary fashion and approximately 100 Chinese characters will be introduced for the achievement of basic literacy. Classes are conducted mostly in Korean and meet for fifty-minute periods five times a week. Must be taken for a letter grade.

KORE 20401-20402-20403. Advanced Korean I-II-III.
This sequence introduces a wide selection of authentic reading materials from Korean newspaper articles, college-level textbooks, and literary prose as an entry point to discuss topics and issues in Korean society, culture, and history. The primary objective is further enhancement of advanced reading comprehension, composition writing, and presentational skills. In addition, Chinese character (Hanja) lessons are incorporated into each lesson with the purpose of expanding vocabulary to the advanced level. The class meets for two eighty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

KORE 20401. Advanced Korean I. 100 Units.
This sequence introduces a wide selection of authentic reading materials from Korean newspaper articles, college-level textbooks, and literary prose as an entry point to discuss topics and issues in Korean society, culture, and history. The primary objective is further enhancement of advanced reading comprehension, composition writing, and presentational skills. In addition, Chinese character (Hanja) lessons are incorporated into each lesson with the purpose of expanding vocabulary to the advanced level. The class meets for two eighty-minute sessions a week. All courses in this sequence must be taken for a quality grade.

KORE 20402. Advanced Korean II. 100 Units.
For graduates and advanced undergraduates. Must be taken for a letter grade. This course introduces readings from a wide selection of written styles including journalistic pieces, college-level textbooks and literary prose. The class focuses on exercises in reading comprehension and discussions on various topics/issues related to contemporary Korea. Some audio and videotapes (e.g., televised news programs, movies, and dramas) will be used in order to improve the students' capacity in advanced Korean. Classes are conducted in Korean and meet for eighty-minute periods two times a week.

KORE 20403. Advanced Korean III. 100 Units.
This course introduces readings from a wide selection of written styles including journalistic pieces, college-level textbooks and literary prose. The class focuses on exercises in reading comprehension and discussions on various topics/issues related to contemporary Korea. Some audio and videotapes (e.g., televised news programs, movies, and dramas) will be used in order to improve the students' capacity in advanced Korean. Classes are conducted in Korean and meet for eighty-minute periods twice a week.

KORE 21100-21200-21300. Fourth-Year Modern Korean I-II-III.
Fourth-Year Modern Korean I-II-III

KORE 21100. Fourth-Year Modern Korean I. 100 Units.
KORE 21100 is designed for the students who aim to improve their speaking, listening, reading, and writing skills to an advanced level. This course will focus on enhancing speed, accuracy, and comprehension in advanced listening and reading of authentic texts (such as newspaper articles, essays, poems, reports etc.) as well as the refinement of writing skills in various styles. Students will also discuss social and cultural issues in Korea using their analytic skills and knowledge acquired in class.

KORE 21200. Fourth-Year Modern Korean II. 100 Units.
KORE 21200 is the second quarter of the Fourth-Year Modern Korean sequences. It is designed to continue to improve students' speaking, listening, reading, and writing skills to an advanced level. This course will be focusing on enhancing speed, accuracy, and comprehension in advanced listening and reading of authentic texts (such as interviews, movies, novels, essays, reports, etc.) as well as the refinement of writing skills in various styles. Students will also discuss social, cultural, and political issues in Korea using their analytic skills and knowledge acquired in class.

KORE 21300. Fourth-Year Modern Korean III. 100 Units.
In KORE 21300, students will learn basic principles, methods, and techniques in translation and apply appropriate strategies and methods to the practice and description of translation. Students will watch prerecorded lecture videos, complete their weekly translation assignments (Korean to English and English to Korean), and participate in group or individual sessions to discuss their translation works. Students will also choose a literary work or a text of their own choice for their final translation project. The materials covered in this class include medical guidelines, campaign flyers, newspaper articles, reports, brochures, resume, business/academic emails, and editorials.

KORE 21400. Business Korean. 100 Units.
TBD
Equivalent Course(s): KORE 51400
KORE 22110. Understanding Contemporary Korean Society Through Media. 100 Units.
This content-based language course designed to meet the needs of high-advanced level students of Korean, including international/heritage language students who have studied in Korea up to the primary school levels. There are two main goals for the course. The first objective of the course is to foster speed, accuracy, and comprehension in advanced listening and reading of authentic contemporary texts as well as the refinement of writing skills in various styles. The second objective is for the students to acquire a deeper analytic knowledge of cultural and social issues in contemporary Korea. By examining various articles, TV shows, and films, we are going to discuss contemporary Korean culture, politics and society. The themes that will be dealt with in the class are "The Hell Choson discourse and Korean youth culture," "Pain and Sympathy: South Korean Society after the Sewol Ferry Disaster" and "Korea as Multi-Ethnic Society."
Equivalent Course(s): KORE 42110

KORE 22200. Contemporary Korean Society and History through Fiction and Film. 100 Units.
This content-based language course is designed to meet the needs of high-advanced level students of Korean, including international/heritage language students who have studied in Korea up to the primary school levels. We analyze cultural and historical issues in contemporary Korea through four contemporary short novels and related film and media. Other goals are to foster fluency, accuracy, and comprehension in reading authentic contemporary texts, as well as advancing language skills for formal presentation, discussion, and writing. Equivalent Course(s): KORE 42200

KORE 22300. Changing Identity of Contemporary Korean Through Film and Literature. 100 Units.
KORE 42300 is a content-based language course designed to meet the needs of high-advanced level students of Korean, including international/heritage language students who have studied in Korea up to the primary school levels. In particular, we deal with how contemporary Korean society can be understood through the diverse perspectives of emergent minority groups. Topics include Korean language and identity, gender and sexuality, and Korea as a multi-ethnic society. Class activities include watching contemporary films featuring minorities in Korea. We also read essays written by minorities (e.g., Korean-Japanese, Russian-Korean) and Korean social activists. Students are encouraged to foster their own views on contemporary social issues through diverse activities of discussion, debate, presentation, and writing. Equivalent Course(s): KORE 42300

KORE 29000. Business Korean. 100 Units.
This course aims to help students build an advanced-level speaking, vocabulary, and communication skills needed for a variety of Korean business settings. Students will become familiar with Korean business language and culture through classroom activities and homework assignments based on authentic materials. Topics will include searching for job opportunities related to Korea, composing CVs, preparing for job interviews and presentations, discussing business cases, and introducing current issues related to Korean economy and society.

EAST ASIAN LANGUAGES AND CIVILIZATIONS COURSES

EALC 10500. Topics in EALC: Major Works of East Asian Buddhism. 100 Units.
An exploration of key textual and artistic works of East Asian Buddhism, including Chinese translations of Indic scriptures such as the Lotus and Vimalakirti sutras, Chan/Soen/Zen treatises and dialogues, and important works of Buddhist visual and material culture, including shrine murals, devotional prints, reliquaries, and sculptures. Equivalent Course(s): RLST 28610

EALC 10502. Topics in EALC: Nature & Dao. 100 Units.
This course is about ways some fundamental questions about life have been asked and answered in Chinese traditions. What is the world-especially what we today might call the "natural" or "living" world? How should one live, and see one's life, within it? What is our relationship with it? How can we best understand it? How should our understanding guide our own lives and practices? We'll explore some traditional Chinese responses to these questions as they have been expressed in religious practice, painting, literature, philosophy, gardening, and travel. Programatically, the course is a hybrid: a "great works" course in the classic mold grafted onto a survey of some recent writings in the "environmental humanities." These texts will both provide a set of conversation partners for our classic Chinese works and outline possible resources for reading and thinking about them here in our present age of ecological catastrophe generated, in large part, by our modern human practices. Note: This course is open only to students in the College. There are no prerequisites. Equivalent Course(s): RLST 28602

EALC 10503. Topics in EALC: Korean Diaspora and "Homecomings" in East Asia. 100 Units.
The course examines a selection of cinematic and literary works that recount the personal and communal history of the Korean diaspora. It is a conceptual and thematic exploration of the Korean diaspora through the narratives that recount personal and communal history of Korean diaspora, from the Japanese colonial to the era of globalization in the recent decades. The objective of the course is to study the unusually complex and intricate relationships between the homeland and host countries as well as the vexed subjective belongings and longings that characterize narratives about Korean diasporic experiences. By analyzing the filmic and literary representations of and by Korean diasporic subjects in China and Japan, the class not only examines ethnic Koreans' pressing issues in their own terms but aims to generate inter-disciplinary and intra-regional discussions on the paths that different national groups and generations have crossed towards larger collective memories of twentieth-century East Asia. No knowledge of Korean is required.
Equivalent Course(s): CRES 10503

**EALC 10508. Topics in EALC: Popular Culture, Past & Present. 100 Units.**

This course explores the influence of popular culture in shaping so-called civilization in China, Japan, and Korea. Among the topics to be addressed are local cults and spirit mediums, food and drink, games, literacy, and mass media.

**EALC 10510. Topics in EALC: East Asian Popular Music. 100 Units.**

This course surveys a variety of scholarly approaches to the study of popular music in East Asia since 1900, including questions of authenticity, gender, media technologies, circulation, and translation. The course will introduce a variety of musical genres from China, Japan, Korea, Hong Kong and Taiwan, ranging from forms considered 'traditional' to contemporary idol and hiphop music. All readings will be available in English, and no background in music is required or expected.

**EALC 10512. Topics in EALC: East Asian Cinema. 100 Units.**

The course offers panoramic views as well as close-ups of cinematic landscapes of East Asia and Southeast Asia. We will cover a variety of films—including animation and documentary—from Japan, Korea, China, Taiwan, Hong Kong, Indonesia, and Malaysia, with a focus on site-specific works and trans-regional co-productions, circulations, and exchanges. Combining critical readings with truly close analyses of films, this course seeks to develop: (1) solid understandings of cinema’s peculiar and intricate relations to space and time; (2) conversations between cinema and other art forms, such as photography, painting, and calligraphy; (3) methods and skills of conducting film analysis. Proficiency in East Asian languages is NOT required.

Equivalent Course(s): CMST 24605

**EALC 10515. Topics in EALC: Early Modern Chinese Drama. 100 Units.**

This course will introduce the major forms and works of Chinese drama from the 16th-18th centuries. Drama occupied a central place in the culture of the Ming and Qing dynasties, its tremendous popularity felt throughout the spaces of everyday life: from the lavish playbooks perused in the scholar’s study to the performances of household actors in wealthy residences and of itinerant troupes in the marketplace. We will read a variety of northern and southern dramas that tell of lovesick girls returning from the dead, anti-government protests in the streets, queer romances, and treks to foreign lands, paying attention to their narrative richness and complexity as well as their diverse histories of reading and performance. All readings in English and no background required.

Equivalent Course(s): TAPS 20515

**EALC 10520. Topics in EALC: Gendered Bodies in East Asia. 100 Units.**

An introductory course to the study of gender and sexuality in modern and contemporary East Asia, the course examines the ways in which Korea, Japan, and China have undergone the key changes during modernization during the past century. Focus is given to gendered body and its representations-visual, sound, textual, legal, artistic, and cultural traditions, both established and out-of-establishment, as students discuss issues such as identity, love, sex, family, citizenship, law, violence, war, religion, creativity, work, migration, gendered space, and politics, among others, the topics that involve the issue of embodiment in representations and display in varying degrees. Paying attention to the media specificity of the chosen texts, students will close-read and analytically and critically engage various aspects of the relationship between the substance and the medium of the selected texts.

**EALC 10524. Topics in EALC: Traditional Performance in East Asia. 100 Units.**

This course surveys traditional theater and performance in East Asia, including their histories and intersections, but also their modern transformations and contemporary status as living practices and cultural objects. Mixing theatrical texts and readings from performance studies with videos or documentaries about these traditions, the course encourages students to reconsider what constitutes a “tradition,” how knowledge is codified or transmitted (and how certain means of transmission might be privileged over others), and the implications of these performance traditions being recast as cultural products for tourism or soft power. In addition to introducing the major performance traditions of China, Japan, and Korea, the course aims to incorporate perspectives from rural performance, circuses or spectacle shows, and traditional East Asian theater performed by Asian-American artists and communities. All course readings will be available in English.

**EALC 10527. Topics in EALC: The Japanese Novel. 100 Units.**

This course surveys a variety of scholarly approaches to the study of popular music in East Asia since 1900, including questions of authenticity, gender, media technologies, circulation, and translation. The course will introduce a variety of musical genres from China, Japan, Korea, Hong Kong and Taiwan, ranging from forms considered 'traditional' to contemporary idol and hiphop music. All readings will be available in English, and no background in music is required or expected.

**EALC 10530. Topics in EALC: History of Craft Production in East Asia: Making and Knowing. 100 Units.**

In this course, we will investigate the history of craft production and discuss the materials, methods, contexts, and meanings of skilled craft in East Asia. The making of material objects can take numerous forms, and usually involve multiple social groups who rely on different methods of knowing (e.g., tacit or explicit, individually...
embodied or widely shared). From the imperial and official workshop of early China to the silk weaving household in post-Meij 4Japan, and from the handicraft communities in rural China to the contemporary Korean Hanji paper artist - we will study a diverse range of crafts and consider various ways of making and knowing in relation to creativity and innovation, labor organizations, social structures, as well as statecraft and political power. By engaging with scholarships in history, anthropology, archaeology, art history, material culture, and history of science and technology, we will ask: How are the processes of object-, self-, and world-making intertwined? What is the relationship between making and knowing? How have these different approaches in making and/or knowing evolved alongside broader changes in the history of East Asia? What can they tell us about people’s lives and experiences in a given culture and society? For the final project, students will have the creative option to remake a historical artifact of East Asia and reflect upon their hands-on experience in this process. All readings will be provided in English. Equivalent Course(s): HIST 14205

EALC 10566. Topics in EALC: Korean Bordercrossings. 100 Units.

EALC 10590. Topics in EALC: Introduction to East Asian Philosophy. 100 Units.

This course serves as an introduction to dominant trends and concepts in East Asian philosophy, including topics in Confucianism, Daoism, and Buddhism. Though the course overwhelmingly focuses on premodern traditions, topics in the final weeks extend to early modern and modern philosophical movements in East Asia, including texts from the Neo-Confucian canon and the Kyoto School. The course serves not only to acquaint students with significant moments in the history of Asian thought, but also to demonstrate the possibility for Asian philosophy to contribute to topics in Western philosophy, including issues in epistemology, phenomenology, ontology, and metaphysics.

EALC 10600. Topics in EALC: Ghosts & the Fantastic in Literature and Film. 100 Units.

What is a ghost? How and why are ghosts represented in particular forms in a particular culture at particular historical moments and how do these change as stories travel between cultures? This course will explore the complex meanings, both literal and figurative, of ghosts and the fantastic in traditional Chinese, Japanese, and Korean tales, plays, and films. Issues to be explored include: 1) the relationship between the supernatural, gender, and sexuality; 2) the confrontation of death and mortality; 3) collective anxieties over the loss of the historical past 4) and the visualization (and exorcism) of ghosts through performance. Equivalent Course(s): SIGN 26006, CMST 24603

EALC 10601. Traditional East Asian Lit: Crime and Punishment. 100 Units.

This course will investigate the literary production of justice in premodern East Asia. Drawing on Chinese, Japanese, and Korean literary traditions, we will read selections from novels, short stories, plays, and biographies that center around criminal acts and their aftermath, paying particular attention to the acts of textual interpretation and the performances of judgment in which character, author, and reader are simultaneously engaged. Over the course of the class, we will ask: What are the moral and narrative possibilities for rebels, pirates, and thieves? How can we account for the popularity of both outlaw romances and legal procedures? How can earthly and karmic laws, central and local authorities, family and state commitments be reconciled? What do narratives of investigation and punishment tell us about the limits of human knowledge and the potential for redemption? What constitutes justice, and is it possible in this world or only the next? Equivalent Course(s): CMIL 10601

EALC 10602. Topics in EALC: Past, Present, & Future of the Novel. 100 Units.

This course will introduce students to the study of the novel in East Asia. In particular, it examines the evolution of the novel in Japan, China, and Korea as a form of imaginative writing. We will examine major canonical works from each country: three from the early 20th century; three from mid-century; and three from the early 21st century. How did the novel form develop in East Asia relative to other parts of the world? How has the form evolved with the shifting geo-political and economic positions of Japan, China, and Korea? How has it attempted to represent social and cultural conflict? Authors to be read include Natsume Soseki, Lu Xun, Xiao Hong, Kang Kyeong-ae, Hayashi Fumiko, Han Kang, Tawada Yoko, and Cixin Liu. All works will be read in translation.

EALC 10603. Topics in EALC: The Chinese Classics. 100 Units.

In this course we will explore the Chinese classics (Classics of Changes, Documents, Poetry, Spring and Autumn Annals, and the three Ritual classics) at different moments in their traditions: at the time of their first creation, at the time of their canonization as classics, at different moments throughout China's imperial history, and today. Because the Chinese classics have also been regarded as classics in both Korea and Japan, we will also consider their adaptation within those contexts.

EALC 10622. Topics in EALC: Understanding Games and Play with Pre-modern East Asian Literature. 100 Units.

Games are everywhere, so pervasive that we tend to take for granted what games are and how the notion of play is associated with specific cultural and historical contexts. In this class, we will defamiliarize our understandings of games and play by exploring their active interactions with literature mainly in pre-modern China and Japan. From Tang dynasty riddle tales to Edo period puppet theater, from the fantastic pilgrimage in the novel Journey to the West to the virtual journey on the Sugoroku game board—all these materials we will cover in class center on
the ways in which playing, storytelling, and reading go hand in hand with one another. Stories are turned into literary games, and sometimes, games start to tell stories. By engaging theories in game studies, media studies, and narratology with a close reading and discussion of selected tales, novels, and plays, we will consider: What aspects of games and play, as well as their related cultural values can we discover in these literary works? How do games and play as a perspective enable us to consider such issues as fictional world, objecthood, adaptation, and memory in literature and beyond? How do certain narrative and stylistic devices in different media (e.g., textual, visual, and material) function in our examination of games and stories? All readings will be provided in English.

EALC 10655. Topics: Chinese Landscapes of Repair, Past and Present. 100 Units.
Reduce, remove, repair” has recently been proposed as a strategy through which the devastating effects of climate change and colonialism on earth systems, biodiversity, and human societies might still be reversed. In this course, we will explore a range of representations and practices related to “repair” in China, thinking about how we might repair our understanding of ourselves and of our relation to the world. Our first task will be to unpack basic concepts—repair, environment, nature, world—in relation to one another. We will consider literary, philosophical, and artistic works that question the notion that humans are separate from nature or the environment, and will study the specific means whereby different literary and visual genres call attention to elements—plants, water, air, earth, humans—in need of repair. Throughout the course, we will ask the following questions: How do we orient ourselves toward repair as a mode of living? What would our daily life look like—how would it change—if it were guided by the aspiration to repair rather than by the desire to progress, expand, extract, and conquer? What can help generate the wish to repair? Our materials will include ancient Chinese philosophical and literary texts and landscape paintings; Chinese contemporary literary works, artworks, and documentary films; and theoretical texts in environmental humanities. Finally, our course will also have a practical component, as we will try to learn about “reparative”

EALC 10677. Topics in EALC: Race, Media, and Translingual Practice. 100 Units.
In this class, we will discuss the role that comparison plays as a key method for studying East Asian cultures. We will explore ways of making comparison and reflect on our own habits of comparative thinking. What is comparable and what is not? How can comparison reveal otherwise hidden connections? How might comparison inflict violence on the subjects that we study? How can we compare responsibly, sensitively, and creatively? We will focus on three themes: race, media, and language. We will explore how their interconnections present new opportunities and challenges for comparative thinking when studying Japan, Korea, and China from a global perspective. In lieu of a final paper, each student will develop a critical reflection journal responding to these questions by examining selected cases in a medium of choice (such as handwritten pages, podcast, short film, blog, poetry). All classes will be divided into seminar sessions and workshop sessions. In a seminar session, we will discuss a selection of literary materials, films, and recent theoretical texts produced in interdisciplinary fields including cultural studies, media studies, and postcolonial studies in East Asian contexts in the premodern and modern eras. In a workshop session, we will discuss new portions of students’ journal-in-progress (which will be circulated beforehand). The goal is to help each student develop and modify their own approach to drawing insightful comparison.
Equivalent Course(s): CRES 10677, EALC 30677, MAPH 30677

EALC 10701. Topics in EALC: Poets/Teachers/Fighters: Writing Women in China and Beyond. 100 Units.
This course offers a survey of women's writing in late Imperial and modern China, exploring the ways in which women (and men) reimagined the collectivity of women and the concept of “women’s literature” in order to stake out a position in the cultural sphere. How did Chinese women use literature to redefine what it meant to be a woman, and what was their role (both of women and of literature) in the major social and political upheavals and in the revolutionary movements of their day? Readings include essays, poetry, diaries and fiction by women writers from the 12th to the 21st century in China, Hong Kong, and Taiwan. All assigned readings are in English translation, but students who read Chinese are encouraged to read the original texts.
Equivalent Course(s): GNSE 20700

EALC 10703. Topics in EALC: Contemporary East Asian Horror Cinema. 100 Units.
Since the mid 1990s, Asian Horror films have been enormously popular. Films like The Ring (Japan) and A Tale of Two Sisters (South Korea) were not only extremely successful in their countries of origin, but have gained worldwide cult followings since their original releases. Their worldwide fans and distributors sometimes distinguish these films by their country of origin (J-Horror vs. K-Horror vs. C-Horror), but sometimes opt for collective designations (Asian Horror). We will be considering the usefulness of each designation by considering both tendencies that are unique to each national cinema (such as the "Haunted Girls High School" trope found in K-Horror films like Whispering Corridors and Memento Mori, or the "Haunted New Media" trope common in J-Horror films like The Ring and Pulse), as well as the marketing of a pan-Asian "extreme" horror in films like Audition and A Tale of Two Sisters, not to mention international co-productions like Three... Extremes. In so doing, we will be considering the relationship of these films to other aspects of contemporaneous East Asian filmmaking, from other genre films that are grouped under the "extreme" designation to the art house tendencies of "slow cinema" that can be found in horror films like Visible Secret and Pulse. This course will be an introduction to the major films and filmmakers of horror from Japan, South Korea, and Hong Kong from the mid 1990s to the mid 2000s (roughly the peak of its international following).
Equivalent Course(s): GNSE 10703, CMST 14603
EALC 10704. Topics in EALC: The Modern Short Story in East Asia. 100 Units.

Why does the short story emerge as a major literary form across East Asia in the early 20th century? Which institutional, social, and political factors contributed to its diffusion? What are the main characteristics of the short story, how does it organize time and space, and how does it differ from earlier forms of short fiction? What do various authors hope to achieve by writing short stories? Has their writing changed with the rise of new media? Informed by these questions, this course explores the variety of forms that the short story takes in modern East Asia. We will read a selection of influential Chinese, Japanese, and Korean works from the early 20th century to the present, including those by Lu Xun, Shiga Naoya, Hwang Sun-won, Miyamoto Yuriko, Xiao Hong, Na Hye-sook, Akutagawa Ryunosuke, Hoshi Shin'ichi, Lin Bai, Han Shaoqiong, Yu Hua, and Murakami Haruki, among others. Discussions will be organized around themes that allow for transregional comparisons. All readings in English translation.

EALC 10705. Topics in EALC: Imagining Environment. 100 Units.

This course introduces students to the fiction of East Asia through the themes of nature and environment. How have writers imagined the relation between the human and the non-human in the modern era? How have they drawn on indigenous ideas and attitudes? How have they responded to global environmental change and destruction? The course surveys a variety of sources for environmental imagings, including philosophical and religious attitudes; aesthetic practices; political ideas; and modern environmentalism. All readings are in English.

EALC 10707. Topics in EALC: Vernacular Poetics. 100 Units.

This course explores the formation of vernacular poetic writing in China, Japan, and Korea from the perspective of literary history. Poets from the late nineteenth and early twentieth century were confronted with the task of renewing poetry, which they met by adopting language closer to that of everyday life but also inspired by poetic production in the West. By reading poems from the period alongside contemporary scholarship, this course is a unique opportunity to examine how poets transitioned away from traditional modes of poetry and song in East Asia. Students will discuss fundamental questions about the nature and purpose of poetry that poets and theorists debated at the time and answered in the form of poems and criticism. Given the constraints of time, the course does not aim for comprehensiveness or equal coverage of the three major regions of East Asia. Instead, the reading list is organized around discrete issues designed to spur comparative thinking in the attempt to locate individual actors and their literary output within a specific historical moment. Topics covered include the break between poetry and song, translation as a creative process, the influence of print upon poetic composition, and the relationship between poetry and society. Major poets from China, Japan, and Korea will be read throughout the quarter. All material is provided in English. No knowledge of Chinese, Japanese or Korean is required.

EALC 10710. Topics in EALC: Intertwined Literatures of Postwar Asia. 100 Units.

This course explores the formation of interconnectedness of Asian literature in the decade following the conclusion of the Second World War. While the surrender of Japan and the onset of the Cold War contributed to the re-entrenchment of fiercely independent national literatures in Asia, national frameworks tend to obscure the ongoing links across Asia evoked in the works of many writers dealing with this period. Further, the notion of the "postwar" tends to disregard the ways in which war's effects continued to shape the Asian continent through Allied occupations and such widespread conflicts as the Chinese Civil War and the Korean War. By putting the postwar literatures of Asia in conversation with one another, we will aim to achieve a fuller understanding of these texts that have both depicted international circulation and spread through international communities themselves. Course materials include short stories, novels, plays, reportage, and autobiographical writings from Japan, China, Hong Kong, Tibet, Mongolia, Okinawa, and North and South Korea. All readings for this course are available in English; no knowledge of any Asian language is required.

EALC 10711. Topics in EALC: Mother tongues--Language in East Asian Literature and Film. 100 Units.

What does it mean to write as a native speaker? How do we hear in our mother tongue? It is often said that people have a natural affinity with their native language, one which allows creators to more freely and wholly express their thoughts and experiences, and which allows audiences to understand the full nuances of a work. But there are also many who do not have a straightforward relationship with a native language. For instance, colonized writers who are forced to write in a language that is not their own, films which depict people in multilingual environments, writers who can speak but not write in their first language. This course surveys literary and artistic works from China, Japan, and Korea that mourn, celebrate, and push the boundaries and potentials of language. Through the analysis of these works, we will explore the ways in which language relates to larger social, political, and cultural contexts including ethnic minorities, diaspora, gender, technology, and more. All works will be provided in English translation.

EALC 10717. Topics in EALC: Themes in Traditional Chinese Thought. 100 Units.

An introduction to ideas and ways of thinking in traditional China, and to some extent East Asia more broadly. This year, we will focus on ideas of qi ("breath," "vital energy," "psycho-physical stuff"), and related ideas about the human place in the cosmos, from their earliest appearance through their use in Neo-Confucian thought. Equivalent Course(s): FNDL 25822

EALC 10722. Topics in EALC: Queer Literature and Politics in Contemporary East Asia. 100 Units.

In recent years, there has been a proliferation of queer literature from East Asia in English translation. This course will focus on such contemporary fiction, exploring how "queer" interfaces with issues of identity and subjecthood; desire, embodiment and reproduction; creativity and labor, and more. To this end, beyond issues of fictional representation, we will work to parse the relation between queer as an identity or subject position (queer...
people/characters) and queer as a set of interpretive strategies and ethical orientations to cultural texts (queer critique). In the first half of the quarter, we will examine some of this recent fiction alongside queer literary criticism and theory, and hold in-class workshops to conceptualize together the “queer” in queer literature and learn about the current situation of queer activism and cultural production in East Asia. In the second half of the quarter, we will read further East Asian literature through several thematic clusters - family, fandom, desire, etc. - while applying the interpretive approaches we learned in the first. The course may include readings by authors such as Wang Xiaobo, Park Sang Young, Murata Sayaka, Li Kotomi and Chi Ta-Wei among others. No prior knowledge is required; all readings will be in English.

Equivalent Course(s): GNSE 12161

EALC 10723. Topics in EALC: Health, Healing, and Religion in East Asia. 100 Units.

This course will consider the intersections between health, healing, and primarily non-Abrahamic religions across East Asia. By reading about, considering, and analyzing conceptions of health and associated healing methods, you will develop the ability to better understand the medical and religious traditions of peoples in East Asia. You will learn to make sense of religious features such as ritual, spells, pilgrimage, and meditation, including various ways that healers instill calm and confidence in those they treat. These religious features appear strongly in some medical instances, and subtly in "non-religious" medical and psychological contexts. We will compare and contrast these features in the East Asian context and reflect upon their implications for healthcare in the U.S.A. today.

Equivalent Course(s): EALC 30723, CRES 10723

EALC 10728. Topics in EALC: Dunhuang and the Silk Road. 100 Units.

Dunhuang, a key oasis town on the cultural and economic networks of ancient Eurasia known today as the "Silk Roads," lay for centuries at the nexus of four major cultural spheres: those of China, Tibet, Central Asia, and the Steppe. Dunhuang is renowned especially for its connection with the Mogao Caves, a major Buddhist temple and pilgrimage site. Its immense importance today lies in the fact that it is not only the most important collection of Buddhist painting in the ancient world, but that it also held a cache of manuscripts and block-printed texts that has transformed our understanding of the history of the region, and especially of the histories of Buddhism, Daoism, Manichaemism, and Christianity. Dunhuang’s location at the nexus of cultural spheres is reflected in the astonishing range of languages attested on the site, in manuscripts, epigraphy, and graffiti. These include Chinese, Tibetan, Khotanese, Sogdian, Old Uyghur, Old Türkic, Sanskrit, Tangut, and Kuchean, among others. This course is an exploration of the rich history of Dunhuang and the Mogao Caves: not only the ancient histories reflected in its art, objects, and texts, but also the modern histories of those materials, which are today in good part scattered across the globe in museum and library collections filled by agents of 20th Century empires.

Equivalent Course(s): FNDL 25823

EALC 10733. Nature & Dao. 100 Units.

This course is about some fundamental questions about life have been asked and answered in Chinese traditions. What is the world-especially what we today might call the "natural" or "living" world? How should one live, and see one's life, within it? What is our relationship with it? How can we best understand it? How should our understanding guide our own lives and practices? We'll explore some traditional Chinese responses to these questions as they have been expressed in religious practice, painting, literature, philosophy, gardening, and travel. Programmatically, the course is a hybrid: a "great works" course in the classic mold drafted onto a survey of some recent writings in the "environmental humanities." These texts will both provide a set of conversation partners for our classic Chinese works and outline possible resources for reading and thinking about them here in our present age of ecological catastrophe generated, in large part, by our modern human practices.

Equivalent Course(s): RLST 23906

EALC 10780. Topics in EALC: Sonic Modernities in East Asia. 100 Units.

Whether heard in the radios and gramophones of Shanghai’s roaring twenties, the military sound clashes and survivors’ songs of postcolonial Korea and Taiwan, or the sound trucks, street bands and virtual idols of contemporary Japan, the modern transformations of East Asia form a vibrant, complex sonic field. This course asks: how can we grasp the diverse experiences and understandings of modernity in East Asia through a study of its sounds? How has sound been historically experienced, represented, and marshaled to construct or contest narratives of progress, difference, and sociality, and how have media technologies of sound and voice functioned therein? With these questions in mind, we will work to develop our skills in “close listening” through a range of sources comprised of sound recordings as well as literary texts, films, and videos. All materials will be accompanied by or provided in English translation. This course is open to MAPH students.

Equivalent Course(s): EALC 30780

EALC 10799. Topics in EALC: The Family in East Asian Cinemas. 100 Units.

How would you describe your family? Who do you count as its members? Nuclear family, extended family, socialist commune, totemic kinship—the list goes on. Despite the etymological affinity, it turns out that little about the family is familiar. From its inception, cinema has participated in the project of imagining different ways of constructing family life. Sundry families have been rendered on screen, soliciting our physical departure from the confines of domiciles into the movie theater where they appear. This is particularly true and prominent in contemporary films produced across East Asian societies and diasporic communities-places that are often perceived to foreground familial connection as the primary source of identity. Indeed, while the ideological
ordering of these regimes frequently presumes a standard model of the family life for which they can legislate, families on the ground hardly cohere to any single structure. All the films we will study in this class pivot around the negotiation between conformity and rebellion, predictability and strangeness, the urge to integrate and the force of diffusion behind family formation. We shall explore how the idea and ideal of the family have routinely been pursued, interrogated, destroyed, and, occasionally, rebuilt in films by such directors as Sylvia Chang, Hou Hsiao-hsien, Ann Hui, Kawase Naomi, Kore-eda Hirokazu, Clara Law, Tsai Ming-liang, Wang Shaudt, Wong Kar-wai, Edward Yang, Zhang Yimou, among others. Equivalent Course(s): CMST 24621

EALC 10800-10900-11000. Introduction to the Civilizations of East Asia I-II-III. This course explores the cultural interactions between Japanese and Westerners in the second half of the
disputative peninsula becomes a study of modern world history.

This course will move on to deal with radical transformations such as Japanese colonization and Korea's subsequent

liberation in 1945; the civil war, national division, and dictatorship in the two Koreas; and the economic miracle

and democratization in the South and nuclear development in the North. How do we understand recent

evolution in film and society? Do they come out of nowhere, or can we find an underlying consistency based on

issues.

and methodology in the study of premodern Central Asian history and will explore possible solutions to these

problems. Throughout the course, we will also address the problems of historiography

and societies from the Middle Ages to the present.

Equivalent Course(s): CRES 10800, HIST 15100, SOSC 23500

EALC 10900. Introduction to the Civilizations of East Asia II. 100 Units.

This course meets the general education requirement in civilization studies. This is a two-quarter

sequence on the civilizations of China and Japan, with emphasis on major transformation in these cultures and
societies from the Middle Ages to the present.

Equivalent Course(s): CRES 10900, HIST 15200, SOSC 23600

EALC 11000. Introduction to the Civilizations of East Asia III. 100 Units.

This course meets the general education requirement in civilization studies. This is a two-quarter

sequence on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and

societies from the Middle Ages to the present.

Equivalent Course(s): CRES 11000, HIST 15300, SOSC 23700

EALC 13010. Introduction to the History and Civilizations of Central Eurasia I: Pre-1500s. 100 Units.

This course will explore narrative and thematic histories of Central Asia up to the fifteenth century, starting

from the development of pastoral nomadism and ending during the rule of the Timurids. We will discuss the
everyday practices of the peoples in the area, the formation and influence of political, economic, and religious

forces, and the region's wider interactions with other parts of the premodern world. While acknowledging the
disparate peoples and cultures of the region, the course nevertheless assumes that Central Asia can be studied as a

cohesive unit of historical inquiry. Throughout the course, we will also address the problems of historiography

and methodology in the study of premodern Central Asian history and will explore possible solutions to these

issues.

Equivalent Course(s): EALC 33010, HIST 15404, NEHC 23010, CRES 13010

EALC 14111. Modern Japanese Poetry. 100 Units.

This class is a survey of major poets and movements of modern Japanese poetry in English translation. It will

include a diverse selection of modern Japanese poetry, including classically influenced forms such as tanka

and haiku, modern free verse, prose poetry, and avant-garde modes such as Surrealism and Constructivism.

We will pay particular attention to poetry by women, queer poets, and other underrepresented groups. The

skills introduced here include how to close read and interpret poetry on an aesthetic and emotional level, how

to connect poetry to its cultural and historical context, and how to write a paper of literary analysis that uses

evidence from the text to make an argument. No Japanese language ability required. Readings in Japanese will be

available for those who are interested.

EALC 14303. Modern Korean History. 100 Units.

This course focuses on the modern history of a country that is well known for shifting its course at dizzying

speed. Beginning with the last monarchic dynasty's "opening" to the world in the late nineteenth century, the

course will move on to deal with radical transformations such as Japanese colonization and Korea's subsequent

liberation in 1945; the civil war, national division, and dictatorship in the two Koreas; and the economic miracle

and democratization in the South and nuclear development in the North. How do we understand recent

events, such as the South Korean president's impeachment in 2017 and the North Korean leader's high-profile
diplomatic détentes in 2018? Do they come out of nowhere, or can we find an underlying consistency based on

an understanding of the long twentieth century? Through a careful study of Korea's modern history, this course

is designed to reveal the longer trajectories of Korea's historical development, showing how the study of this

contentious peninsula becomes a study of modern world history.

Equivalent Course(s): GLST 24303, HIST 14303

EALC 14405. Japan and the West: 19th Century. 100 Units.

This course explores the cultural interactions between Japanese and Westerners in the second half of the

nineteenth century, the first period of sustained contact and the time in which enduring modes of perception

and misperception were formed. We will examine travelogues, memoirs, guidebooks, histories, and other
works written about Japan by Americans and Europeans, as well as works by Japanese authored for Western readership. Requirements: one short midterm paper (5-6 pages) and a longer final paper (15-16 pages).
Equivalent Course(s): JAPN 14405, HIST 14400, CRES 14400

EALC 14502. Mediating Korean History. 100 Units.
This course explores Korea’s modern history through a variety of media, such as short stories, comics, magazines, films, and webtoons. Covering events ranging from colonization by Japan, mobilization during the second world war, the Korean War, to dictatorships, development, democratization, and the tensions on the peninsula today, our focus will be on examining selected media produced from the period under discussion paired with retrospective portrayals. By mixing past and present media together, the course tackles both historical events and historical memory, examining how history is created and remembered through different media.
Equivalent Course(s): HIST 14502, MAAD 15502

EALC 14570. Special Topics: Animation Theory. 100 Units.
Due to the ubiquity and pervasiveness of animation in contemporary media ecologies, recent years have seen a surge of interest in animation theory. But animation theory presents a vast and turbulent domain of inquiry, because animation may be narrowly defined as a set of objects or techniques or broadly conceptualized to embrace questions about life and death, about more-than-human animals, artificial life, and animism, for instance. This topics course has two aims. The first aim is to provide an overview of the key problematics of approaches to animation theory in a global and historical perspective. The second aim is to develop tools for doing animation theory in a more localized manner. To this end, course will highlight theories of character and characterization with an emphasis on how the inherent tension between individual and type in animation affects our understanding race and racism.
Equivalent Course(s): MAAD 14570, CMST 14570

EALC 14601. Twentieth-Century China through Great Trials. 100 Units.
This course surveys China’s turbulent twentieth century through the lens of great trials. From communist show trials to international courts, from struggle sessions to investigative journalism, and from trial by mob to trial by media, students will witness public and private “justice” in action both in and beyond the courtroom and across the long century’s radically different governmental regimes. Our view of China will explore both the sweeping events of revolution and individual experiences. There is no prerequisite for this course.
Equivalent Course(s): HIST 14601, LLSO 24600

EALC 14701. Human Rights in Chinese History. 100 Units.
This Gateway course will introduce students to China’s contentious rights environment and both domestic and international ideas of human rights. The course will consider social movements, dissent, the role of the press, environmentalism, and debates over “Asian values.” While the course surveys the modern period we will also discuss legacies of China’s philosophical traditions.
Equivalent Course(s): HIST 14701, HMRT 14701

EALC 15100. Beginning the Chinese Novel. 100 Units.
This course will look at the four great novels of sixteenth-century China: Romance of the Three Kingdoms, Water Margin, Journey to the West, and Plum in the Golden Vase. Deeply self-conscious about the process of their own creation and their place within the larger literary canon, these novels deploy multiple frames, philosophical disquisitions, invented histories, and false starts before the story can properly begin. By focusing on the first twelve chapters of each novel, this course will serve as both an introduction to the masterworks of Chinese vernacular literature and an exploration of the fraught beginnings of a new genre.
Equivalent Course(s): FNDL 20301

EALC 15405. The Dao De Jing: Text, Philosophy and Religion. 100 Units.
In this course, we will introduce the foundational text of the Daoist tradition: the Dao De Jing or Classic of Way and Virtue attributed to Laozi. One of the most translated classics in the world, the Dao De Jing contains a bewildering array of ideas written in terse and cryptic language. After a few introductory sessions examining the text’s historical background, date, and authorship, we will move on to consider critical analyses of the text and its manuscript counterparts excavated in China in the past few decades. As we will see, these manuscripts call into question the assumptions of traditional textual scholarship and pose new problems that are still being debated. The second half of the quarter will be devoted to the philosophical and religious aspects of the Dao De Jing. We will explore issues such as the meaning(s) of dao and de, the relationship between opposites, the concept of wu-wei (nonaction), the use of paradox and irony, mysticism, and self-cultivation. In the last two weeks, we will turn to look at the commentarial history of Dao De Jing in China as well as its reception in the West.
Equivalent Course(s): RLST 28617, EALC 35405

EALC 15411-15412-15413. East Asian Civilization I-II-III.

EALC 15411. East Asian Civilization I, Ancient Period-1600. 100 Units.
This course examines the politics, society, and culture of East Asia from ancient times until c. 1600. Our focus will be on examining key historical moments and intellectual, social, and cultural trends with an emphasis on the region as a whole. Students will read and discuss culturally significant texts and be introduced to various approaches to analyzing them.
practices of making and appreciation that underscore both trends. We will explore how the aesthetic tensions in ink painting, architecture, and ceramics. This course will examine the worldviews, historical circumstances, and Buddhist paradise, and, conversely, for their rusticity and understatement, as exemplified by developments in The arts of medieval Japan are known for their material luxury and otherworldly splendor, as in images of EALC 17211. Arts of Medieval Japan. 100 Units. Equivalent Course(s): ARTH 17207

cf. word), and which achieve formal and conceptual integration in expressive purpose (imageword). representations of the natural world that are inscribed with poetry as sites of social and cultural identity (image with the flowering of revivalist and individualist trends and the explosion of creativity in the woodblock prints of Hokusai and others, we will then turn to examine Western-style architecture and painting in the late eighteenth century; socialism, art criticism, and the emergence of the avant garde in the early twentieth century. Beginning in the late eighteenth century with the flowering of revivalist and individualist trends and the explosion of creativity in the woodblock prints of Hokusai and others, we will then turn to examine Western-style architecture and painting in the late nine EALC 16806. Arts of Japan. 100 Units. This course surveys the arts of Japan focusing on the bronze vessels of the Shang and Zhou dynasties, the Chinese appropriation of the Buddha image, and the evolution of landscape and figure painting traditions. This course considers objects in contexts (from the archaeological sites from which they were unearthed to the material culture that surrounded them) to reconstruct the functions and the meanings of objects, and to better understand Chinese culture through the objects it produced. Equivalent Course(s): ARTH 16000 EALC 16911. Modern Japanese Art and Architecture. 100 Units. This course takes the long view of modern Japanese art and architecture with a focus on the changing relationships between object and viewer in the 19th and 20th centuries. Beginning in the late eighteenth century with the flowering of revivalist and individualist trends and the explosion of creativity in the woodblock prints of Hokusai and others, we will then turn to examine Western-style architecture and painting in the late nineteenth century; socialism, art criticism, and the emergence of the avant garde in the early twentieth century. Also covered are interwar architectural modernism, art during World War II, and postwar movements such as Gutai and Mono-ha. No familiarity with art history or Japan is required. Equivalent Course(s): ARTH 16910, ARCH 16910 EALC 17207. Image and Word in Chinese Art. 100 Units. The dynamic interplay between painting, poetry, and calligraphy in the Chinese tradition is encapsulated by Su Shi’s observation that there is “poetry in painting, and painting in poetry.” Further articulation of this truism requires us to examine developing modes of visual expression, and to define ways in which a painting might be “written,” or a text “imaged.” We consider case studies which demonstrate increasingly fluid negotiation between these mediums: from pictures that labor in “illustrative” juxtaposition with didactic texts (image vs. word), to representations of the natural world that are inscribed with poetry as sites of social and cultural identity (image cf. word), and which achieve formal and conceptual integration in expressive purpose (imageword). Equivalent Course(s): ARTH 17207 EALC 17211. Arts of Medieval Japan. 100 Units. The arts of medieval Japan are known for their material luxury and otherworldly splendor, as in images of Buddhist paradise, and, conversely, for their rusticity and understatement, as exemplified by developments in ink painting, architecture, and ceramics. This course will examine the worldviews, historical circumstances, and practices of making and appreciation that underscore both trends. We will explore how the aesthetic tensions
within and between objects relate to the social and political tensions among groups during this age of unrest and instability. The course spans the period between 1200 and 1550.
Equivalent Course(s): ARTH 17211

EALC 17212. Sonic Cultures of Japan. 100 Units.
This course engages with the various techniques and practices associated with sound in Japanese culture, ranging from the 18th century through the contemporary era. The media covered will include literature, language reform movements, theater, cinema (both silent and sound), recorded music, radio broadcasting, manga, video games and anime. We will also read recent sound-oriented approaches to literary and cultural studies from scholars of both Japan and elsewhere. All readings will be in English.
Equivalent Course(s): MAAD 17212, SIGN 26085

EALC 17860. Landscape Representation in Dynastic China. 100 Units.
In China, landscape, literally “mountains and waters” (shanshui), has been a primary theme of artistic expression since the tenth century, as revealed most elaborately in two-dimensional works of art. This course surveys major areas of study in the history of Chinese landscape painting from its full bloom in the tenth century to the end of dynastic China in the twentieth century. It aims to equip students with basic knowledge and skills required to analyze the key elements of its pictorial representation, such as format, style, technique, material, etc. On a broader level, the course will investigate topics including religious significance of early landscape images, stylistic analysis and art historical accounts in relation to court and literati arenas, landscape aesthetic and theoretical foundations, and landscape representation as socio-political commentary. Considerable attention will be paid to the inherent features of various portable formats, such as scroll, fan and album leaf, as well as their historical context, viewing convention, audience and social function.
Equivalent Course(s): ARTH 17860

EALC 18001. Dream of the Red Chamber and Late Imperial China. 100 Units.
The eighteenth-century novel Dream of the Red Chamber occupies an unparalleled place in Chinese literary culture. This story of a peculiar boy born into a wealthy family in decline was an instant hit when first published and remains the subject of innumerable studies and adaptations to this day. A novel of philosophical complexity, emotional richness, and lush materiality, Dream of the Red Chamber offers an affecting portrait of the psyche of a young misfit, a reflection on memory and the act of writing, and a sprawling, encyclopedic view of Qing dynasty society. Our reading of the novel will pay close attention to the text itself while also situating it within the social, cultural, and intellectual history of late imperial China.
Equivalent Course(s): FNDL 22208

EALC 18006. Structuring China’s Built Environment. 100 Units.
This course asks a basic question: Of what does China’s built environment in history consist? Unlike other genres of art in China, a history of China’s built environment still waits to be written, concerning both the physical structure and spatial sensibility shaped by it. To this end, students will be introduced to a variety of materials related to our topic, ranging from urban planning, buildings, tombs, gardens, and furniture. The course aims to explore each of the built environments-its principles, tradition, and history-based on existing examples and textual sources, and to propose ways and concepts in which the materials discussed throughout the quarter can be analyzed and understood as a broader historical narrative of China’s built environment. This course is part of the College Course Cluster, Urban Design.
Equivalent Course(s): ARCH 18006, ARTH 18006

EALC 18803. Woodblock Prints Of Japan. 100 Units.
Despite the availability of moveable type, woodblock printing-in which each printed sheet was produced by an intricately hand-carved block-was the main reproductive technology in Japan from roughly 1600 to 1870 for both texts and images. In these years, Japan’s high literacy rates and booming urban publishing industry supported an array of fascinating illustrated books and prints-from theater ephemera and guidebooks to ”art” prints, landscape series, and supernatural tales-that offer interesting points of comparison with early modern printing in the West. This course will consider Japanese woodblock prints as artistic and social objects during the 17th through 19th centuries. We will discuss style and technique, class and gender representations, the world of the pleasure quarters, illustrated plays and fiction, urban growth and travel, censorship, and the supernatural.
Equivalent Course(s): CHST 18803, ARTH 18803

EALC 19201. Japan in the Age of the Samurai, 1500-1868. 100 Units.
The sword-wielding samurai is perhaps the best known image of early modern Japan in popular culture, but while they were the political elite, they were the minority within a complex and rapidly evolving society, one in which commoners were the drivers of economic and social change. Through lectures and discussions, this course explores the society and culture of Japan’s early modern period with a focus on the political structure, economic change, gender and the family, and popular and elite culture.
Equivalent Course(s): HIST 19201

EALC 19800. History of Ancient China. 100 Units.
This course will survey the history of China from the late Shang dynasty (c. 1200 B.C.) through the end of the Qin dynasty (207 B.C.). We will explore both traditional and recently unearthed sources, and will take a multi-disciplinary approach.
Equivalent Course(s): EALC 39800

Equivalent Course(s): EALC 39800
EALC 19909. History of Chinese Theater. 100 Units.
This course covers the history of Chinese theater from its emergence as a full-fledged art form in the 10th to 11th centuries (the Northern Song) up through its incorporation into modern urban life and nationalist discourse in the first decades of the 20th century (the Republican period). In addition to reading selections from masterpieces of Chinese dramatic literature such as Orphan of Zhao, Romance of the Western Chamber, and The Peony Pavilion, we will pay particular attention to the different types of venues, occasions, and performance practices associated with different genres of opera at different moments in time. A central theme will be the changing status of the entertainer and the cultural meanings assigned to acting. All texts to be read in English translation. Equivalent Course(s): EALC 39909

EALC 20024. Busan Biennale: The Chicago Chapter Seminar. 100 Units.
Timed to coincide with the Busan Biennale’s Chicago Chapter, a series of events and exchanges with artists and organizers of the project, this interdisciplinary class will examine the context of the biennale and respond to works in the show—giving special attention to the interplay between sound, text, and image. Using Russian composer Modest Mussorgsky’s Picture at an Exhibition as inspiration, artists, musicians, and writers from South Korea and around the world were invited to respond to both the city of Busan and to each other’s work. Similarly, we will likewise read, listen, and look at the work and create projects while considering our own context here in the city of Chicago. Students will be asked to complete one short writing assignment, one short creative piece, and develop a larger project. Weekly reading assignments will be discussed, drawing mainly from the Biennale reader and other artist writings that will guide our thinking about artistic practice across mediums and the nexus of artistic writing and conceptual art more broadly. What kind of artworks will emerge from this encounter with an international biennale? What is the meaning of interdisciplinarity and experimental form when conventional forms of exhibition making that have been so upended by the pandemic? These are just a few of the questions that will guide our inquiry during the seminar. Equivalent Course(s): EALC 30024, ARTV 20024, ARTV 30024

EALC 20033. Participatory Culture in Japan. 100 Units.
What do we mean when we talk about participatory culture in Japan? This course will explore this question through the lenses of film, television, and fan studies, focusing on the participatory nature of each medium. Material will build on itself both thematically and chronologically throughout the quarter, and include readings that explore participatory/fan culture in both Japan-specific and broader global contexts. Students will be introduced to multiple theories and reading practices for each media form, and encouraged to reflect on their own consumption habits. Equivalent Course(s): CMST 20333

EALC 20055. Comparative Legal History of Chinese States I. 100 Units.
This course defines “Chinese state” as a state that uses Chinese Script to define its legal institutions. A rich variety of this kind of state can be observed in the history of East Asia, showing a wide range of different ethnic, cultural and socio-economic backgrounds. The objective of this course is to highlight the fundamental breaks in the history of these Chinese states, which often hide under a thick curtain of linguistic continuity. Though contemporary Chinese states are undoubtedly rooted in history, this course avoids diminishing the history of the former Chinese states to a pre-history of any contemporary Chinese state. This course is divided into part I (Autumn term) and part II (Winter term). Part I concentrates on the first Chinese states, covering a period when written history in East Asia was still limited to Chinese history. Interstate relations were thus limited to international relations between Chinese states or to Chinese state relations with states without indigenous script systems. This period commences in the early Bronze Age and reaches the seventh century CE. The course will show that the legacy of script, language and concepts did not limit the plurality of legal institutions, which may be considered a natural result of differing socio-economic needs. Part II starts from the eighth century. At that time, the state of Tang became the first Chinese state for which we have evidence that it concluded equal international treaties with non-Chinese states.
Equivalent Course(s): EALC 30055

**EALC 20101. Skills and Methods in Chinese Painting History. 100 Units.**
This course aims to provide groundwork skills for conducting primary research in Chinese painting history. Emphasis will be on sinological tools and standard resources relevant to the study of early periods, especially the Song and Yuan Dynasties. To develop proficiencies in analyzing materials (silk, paper, mounting, ink, color) and investigating provenance (identifying seals, inscriptions). To gain familiarity with the scholarship on issues of connoisseurship, authenticity, and quality judgment. Weekly task-based reports. Final research paper. Equivalent Course(s): ARTH 32609, EALC 30101, ARTH 22609

**EALC 30101. Skills and Methods in Chinese Painting History. 100 Units.**
This course aims to provide groundwork skills for conducting primary research in Chinese painting history. Emphasis will be on sinological tools and standard resources relevant to the study of early periods, especially the Song and Yuan Dynasties. To develop proficiencies in analyzing materials (silk, paper, mounting, ink, color) and investigating provenance (identifying seals, inscriptions). To gain familiarity with the scholarship on issues of connoisseurship, authenticity, and quality judgment. Weekly task-based reports. Final research paper.
EALC 20150. Histories of Technology in China. 100 Units.
According to Bruno Latour, "technology is society made durable." In Francesca Bray's words, "technologies are specific to a society, embodiments of its visions of the world and of its struggles over social order. [T]he most important work that technologies do is to produce people: the makers are shaped by the making, and the users shaped by the using." This course looks at technologies in China since late imperial times and asks how technology both expressed and shaped visions of what Chinese society should be. We start with technologies of the body (how to sit on a Kang, how to have healthy babies, how to become a deity, how to do a forensic investigation of a dead body), then move on to agricultural technologies and nutrition, to manufacturing (in sites ranging from the imperial palace to small paper workshops), and to communication technologies such as printing. Next, we look at Chinese worldviews and systems of classification and how they changed, partly due to growing exposure to views from Europe, Japan, and the Islamic world. In the last few weeks, we will look at the vernacular technologies of the Republican era, at Mao-era mass science and mass technology, and some of the contemporary uses of modern communication technology in China. All readings in English.
Equivalent Course(s): HIST 24207, MAAD 15150

EALC 20330. City and Text in Late Imperial China. 100 Units.
This course will ask how the urban transformation of late imperial society was experienced and understood by writers and readers across the cities of the lower Yangzi region. What kinds of spaces were made possible by the late imperial city? How were these new physical and imaginative spaces both generating and generated by the political, ritual, and commercial functions of the city-made legible and meaningful? We will look at attempts to represent and interpret the urban landscape in a range of literary genres (poetry, vernacular fiction, diaries, travelogues), visual materials (maps, landscape paintings), and inscribed objects (steles, rocks, walls). In addition to these primary materials, we will also engage with the growing body of scholarly work on the premodern city in diverse fields such as local history, architecture, and religion. Each student will focus on one city, which will serve as a lens through which to view the various thematic issues addressed in our discussions.
Equivalent Course(s): EALC 40330, HIST 44103

EALC 20404. Reading the Yijing. 100 Units.
In this course, we will read both the original text of the Yijing and also related texts, beginning with Shang oracle-bone inscriptions and proceeding through Warring States, Qin, and Han divinatory texts.
Equivalent Course(s): EALC 30404

EALC 20406. The Mu tianzi zhuan. 100 Units.
The Mu tianzi zhuan, a short annalistic account of travels by King Mu of Zhou (r. 957-918 B.C.) that was discovered in a tomb in what is now Jixian, Henan, in A.D. 279, has been variously described as an account of the Bak tribe's longing for their Babylonian homeland; as a stellar voyage through Chinese myths concerning the creation of time; and, perhaps least sensationaly, as the first Chinese short story. In this course, we will explore the historical context of this multi-faceted text, the efforts that went into editing it after it was taken from the tomb, and how it has been implicated in modern Chinese politics and historiography. Students should be able to read more or less simple classical Chinese. Most secondary readings will also be in Chinese.
Equivalent Course(s): EALC 40406

EALC 20421. Japanese Documentary. 100 Units.
This course will examine documentary film in Japan, beginning with its prewar origins and into the present. It will also look at other forms of documentary media, such as photography and written reportage. We will pay particular attention to the political and social movements in which these filmmakers and artists participated—from Pacific War-era propaganda to 1960s radicalism. We will also look at theoretical approaches to documentary produced in Japan and elsewhere. What kind of reality does documentary seek to represent? How is this reality constructed—both aesthetically and politically?
Equivalent Course(s): CMST 34921, EALC 30421, CMST 24921

EALC 20441. Gender, Sexuality, Security Culture, and Protest in Post 3-11. 100 Units.
As seen in the visual artist Rokudenashiko's recent conviction for obscenity for disseminating artistic portrayals of her own vagina, contemporary Japan has faced a heightened level of monitoring and policing, both by the state and in other less formalized realms of society, of marginal and subversive expressions of gender and sexuality. Our primary texts come from popular culture, film, visual art, and literature, which have provided lightning rods for controversy and protest in this charged climate. This course investigates the fraught relationship between marginal expressions of gender and sexuality on the one hand, and society's notions of security and safety on the other. Whose safety matters? How do women and other minorities use artistic production, within and alongside the realm of popular culture, to advocate for their own conceptions of safety and what it might mean? From the erotic performance of feminine agency found in soft-core pornographic pink films, to the slippage between fantasy and reality found in the staged violence of women's pro-wrestling, to the eco-feminism of activist Ishimure Michiko, and beyond, this course will explore the state of gender, femininity, and sexual politics in Japan, from the 1960s on into the present day.
Equivalent Course(s): GNSE 30441, EALC 30441, GNSE 20441
EALC 20450. Peking Opera. 100 Units.

Peking opera (jingju) is the one nationally prominent form of traditional performing arts in China. This course will introduce concepts and methods that can be applied to the study of Peking opera. Emphasis will be put on understanding artistic elements essential to the living tradition of performance—the visual aspects including stylized stage gesture and movement, sets and costumes, and colors; the music and oral transmission. Topics for discussion include "realism," alienation, time and space, connoisseurship, and film. Students will not only engage with scholarly literature that cuts across different disciplines, but also be introduced to a rich body of sources ranging from gramophone recordings to photographs, opera films, and documentaries. Motivated students will also learn some basics of singing and moves. Field trips to Chinese community Peking opera troupes may be arranged.

Equivalent Course(s): TAPS 28490

EALC 20550. (Re)Orienting Performance Studies: East Asia as Method. 100 Units.

This course will introduce students to theories and practices of performance that center East Asian forms and experiences. We will engage with East Asian performance not as essentialized and static cultural displays, but as sites for disciplinary intervention and innovation that can motivate more capacious theories of performance. The course will feature several guest scholars and practitioners who will introduce forms such as noh, kabuki, Kun opera, pansori, butoh, and K-pop through guided discussions and workshops. No background required, all readings in English.

Equivalent Course(s): TAPS 20550, CDIN 20550

EALC 20667. Ecological Imagination in Modern Chinese Short Fiction. 100 Units.

In this class, we will explore a variety of environments and ecological systems portrayed in Chinese short stories in the 20th and 21st centuries, ranging from forests to media ecology. What do fictional tales tell us about the relationship between human beings and nature and the interaction between people inhabiting different types of environment (e.g. the urban versus the rural)? How is ecocriticism entangled with literary criticism? How can we gain a new perspective on the genre of short fiction by considering techniques for storytelling in ecological terms? We will read stories written by famous Chinese writers including Lu Xun, Yu Hua, and Mo Yan (the recipient of the Nobel Prize for Literature in 2012) in conjunction with a selection of theoretical texts. This class welcomes EALC majors and minors, MAPH students, and other students who are interested in this topic. No prior knowledge of Chinese is needed.

Equivalent Course(s): EALC 30667, MAPH 30667

EALC 20800. Elementary Literary Chinese I. 100 Units.

Introduction to the Chinese literary language from the first millennium B.C.E. to the end of the imperial period. While surveying a variety of literary genres (such as, philosophical and historical texts, poetry, and essays), focus is on grammatical structures and translation methods.

Equivalent Course(s): CHIN 20800

EALC 20900. Elementary Literary Chinese II. 100 Units.

Introduction to the Chinese literary language from the first millennium B.C.E. to the end of the imperial period. While surveying a variety of literary genres (such as, philosophical and historical texts, poetry, and essays), focus is on grammatical structures and translation methods.

Equivalent Course(s): CHIN 20900

EALC 21000. Elementary Literary Chinese III. 100 Units.

Introduction to the Chinese literary language from the first millennium B.C.E. to the end of the imperial period. While surveying a variety of literary genres (such as, philosophical and historical texts, poetry, and essays), focus is on grammatical structures and translation methods.

Equivalent Course(s): CHIN 21000

EALC 21010. Archaeology of Bronze Age in China. 100 Units.

Bronze Age" in China conventionally refers to the time period from ca. 2000 to about 500 BC, during which bronze, an alloy of copper and other metals such as tin and lead, was the predominant medium used by the society, or to be more precise, the elite classes of the society. Bronze objects, in the forms of vessels, weapons, and musical instruments, were reserved for the upper ruling class of the society and were used mostly as paraphernalia during rituals and feasting. "Bronze Age" in China also indicates the emergence and eventual maturation of states with their bureaucratic systems, the presence of urban centers, a sophisticated writing system, and advanced craft-producing industries, especially metal production. This course surveys the important archaeological finds of Bronze Age China, and the theoretical issues such as state formation, craft production, writing, bureaucratic systems, urbanization, warfare, and inter-regional interaction, etc. It emphasizes a multi-disciplinary approach with readings and examples from anthropology, archaeology, art history, and epigraphy. This course will also visit the Smart Museum, the Field Museum, and the Art Institute of Chicago to take advantage of the local collections of ancient Chinese arts and archaeology.

Equivalent Course(s): EALC 31010

EALC 21055. Comparative Legal History of Chinese States II. 100 Units.

This course defines "Chinese state" as a state that uses Chinese Script to define its legal institutions. A rich variety of this kind of state can be observed in the history of East Asia, showing a wide range of different ethnic, cultural and socio-economic backgrounds. The objective of this course is to highlight the fundamental breaks
in the history of these Chinese states, which often hide under a thick curtain of linguistic continuity. Though contemporary Chinese states are undoubtedly rooted in history, this course avoids diminishing the history of the former Chinese states to a pre-history of any contemporary Chinese state. This course is divided into part I (Autumn term) and part II (Winter term). Part I concentrates on the first Chinese states, covering a period when written history in East Asia was still limited to Chinese history. Interstate relations were thus limited to international relations between Chinese states or to Chinese state relations with states without indigenous script systems. This period commences in the early Bronze Age and reaches the seventh century CE. The course will show that the legacy of script, language and concepts did not limit the plurality of legal institutions, which may be considered a natural result of differing socio-economic needs. Part II starts from the eighth century. At that time, the state of Tang became the first Chinese state for which we have evidence that it concluded equal international treaties with non-Chinese states.

Equivalent Course(s): EALC 31055

EALC 21207. Realms of Uncertainty: Buddhism & Chinese Literature. 100 Units.
Description: During these uncertain times this course explores the uncertain boundaries between illusion and reality, dream and waking, form and emptiness, and self and other. We will traverse these paired themes of Buddhist significance as they arise in Chinese literary works from another epoch of uncertainty: the twilight of the Ming dynasty (1368-1644). Our starting point will be the Heart Sutra’s famous assertion that “Form is emptiness; emptiness is form.” Accepting the uncertainty this statement inspires, we will investigate this and other distinctive indistinctions through works of fiction, drama, autobiography, and poetry. Along the way, we will examine (and call into question) the distinction between Buddhist and literary concerns: What makes literature suitable for reflecting on Buddhist ideas about being? What insights does Buddhist philosophy grant into how we engage with literature and other forms of mediated experience? No prior knowledge of Chinese language or history is necessary. NB: All materials will be provided by the instructor and read in translation (with Chinese available upon request).
Equivalent Course(s): CMLT 21206

EALC 21269. East Asia before Confucius. 100 Units.
The teachings of the Chinese philosopher Confucius have long been considered the social glue holding East Asian societies together. Enduring ideas such as respect for elders, compassion, and social conformity can all be traced to Confucius’ writings. Confucian principles prescribed an idea of world order based on benevolent ruler and good citizen, a model seemingly at odds with Marx’s characterization of oriental despotism. To what extent did these principles cement the foundations for the earliest states in East Asia? Using the rich material record uncovered from archaeological excavations in China, Korea, and Japan, this course evaluates the development of social and political networks before the time of Confucius. We will compare constructions of communities, kingship, and ritual landscapes to understand how such principles spoke to conceptions of power and morality.
Equivalent Course(s): ANTH 21269

EALC 21270. Material Worlds Across Premodern East Asia. 100 Units.
China, Korea, and Japan are recognized as key players in the globalized world. Together they figure East Asia as a region of dynamic growth where consumers and producers create new goods and tastes at an unprecedented pace. East Asia however perplexes in that liberal ideology and politic does not appear to be a condition of liberal economy. This course examines the topic of materialism in East Asia in its pre-capitalist formations (1000 BC-1500 AD) through the lens of consumption and production in China, Korea, and Japan. In particular we explore how things become goods within the framework of autocratic states, how rituals create consumers and temptations, as well as the conditions which entertain popular panregional forms such as manga, martial arts, and mafia. The course draws on anthropology, archaeology, mixed media materials, and museum visits.
Equivalent Course(s): ANTH 21270

EALC 21282. Listening to Korean Pop Songs through Fiction. 100 Units.
This course explores the possibility of listening closely to Korean popular music through literary fiction. Each week students learn about the histories and cultures of a different Korean musical genre (minyo, trot, military songs, rock, folk, K-pop, etc.) from the Japanese colonial era (1910-1945) to the present. The class engages with music through celebrated and lesser-known works of modern and contemporary Korean fiction, films, and critical essays on media, popular culture, and listening. Guiding these inquiries, we consider how popular songs intersect with, inform, or diverge from modern Korea’s history of political upheaval, rapid modernization, and mass social movement; and the ways in which popular musical languages, cultures, and histories inform understandings of literary style, form, and narrative. It is expected that upon completion, students will be able to articulate critical and informed responses to such scholarly discussions as those surrounding cultural hybridity, collective memory, and the power of song; and apply the interdisciplinary and intermedial approaches they’ve learned in class to their understandings of popular song cultures more broadly. All readings are in English. No prior knowledge of Korean is necessary.

EALC 21401. The Cultural Biography of Things in China. 100 Units.
This course investigates literary strategies in China through which material things are depicted and animated. Our emphasis will be on reading primary sources about objects up through the 18th century, but we’ll also incorporate approaches from anthropology, the history of material culture and technology, and art history in a comparative context. Genres to be covered include the ode on things, the biography, tales of the strange, the vernacular novel, handbooks for connoisseurs and collectors, paintings, illustrated books, and decorative objects.
All readings will be available in English. Some previous background in Chinese literature, history, or art history would be helpful but is not required.
Equivalent Course(s): EALC 31401

EALC 21415. Readings in Later Daoist Thought. 100 Units.
The goal of this course is to read and explore primary sources (in classical Chinese) in Daoist philosophical thought written after the founding documents of the classical period (i.e., the Daodejing and Zhuangzi). Texts to be read will most likely be selected from such sources as the Liezi, the Yinfujing, and the Guanyinzi.
Equivalent Course(s): DVP 51415, EALC 51415, RLST 25845, HREL 51415

EALC 21667. Poetics of Space in Travel: Performance and Place in Japan and Beyond. 100 Units.
The role of space in everyday life has acquired a newfound prominence in light of recent events, as exemplified in the emergence of terms like ‘social distancing’ and ‘quarantine’ as common parlance. Approaching the implications of this from a different angle through an examination of how spatial imaginings travel across time and medium, we will explore questions of space as they are bound up with problems of gender, exile, aesthetics, and performance. How is space imagined and evoked across different media? How might attention to this question lead us to rethink the way that space mediates our experiences of our surroundings? While Japan will be our primary geographic topos, we will interrogate an understanding of these spatialities as ‘Japanese’ by surveying the role they come to play in discourses of both ‘Japanese-ness’ and Western modernism. We will pay special attention to performance (namely, no dance-drama); however, we will also take up short stories, novels, film and more. Centering our investigations on modern and contemporary cultural production, our travels will also take us through premodern terrain to trace the multiple axes along which our diverse array of objects circulate. Figures considered include: Murata Sayaka, Gaston Bachelard, Hori Tatsuji, Doreen Massey, Mishima Yukio, Ōe Kenzaburō, Ezra Pound, and W. B. Yeats. All readings will be in English.
Equivalent Course(s): TAPS 21667, CMLT 21667

EALC 21702. Buddhist Thought in Japan. 100 Units.
In this seminar we will explore the intellectual history and social contexts of fundamental motifs of Buddhist thought that are particularly relevant to Japan. As we focus on the four traditions of the Lotus Sūtra, the Pure Land, the tantric teachings and Zen, we will consider the various forms of discourse that arise in relation to these phenomena. This course will also incorporate field trips to Japanese Buddhist groups in the Chicago area.
Equivalent Course(s): RLST 21702

EALC 21729. Mass Mediated Society and Japan. 100 Units.
This course explores the emergence of mass mediated society in the late twentieth century industrial modernity through the sociocultural lens of Japan. Specifically, we will be looking at the evolution of new social forms, identities, subjectivities, and experience engendered through mass mediating technologies. At the same time, we will consider the various forms of discourse that arise in relation to these phenomena. Although our attention will be on the experience and effects of mass mediated society in Japan, readings will not be Japan exclusive. They will draw from a wide range of disciplines, combining critical theory with ethnographic, and historical texts. We will also consider examples from popular culture. No previous knowledge of Japan or Japanese language is required.
Equivalent Course(s): ANTH 32725, ANTH 21725

EALC 21730. Science, Technology and Media via Japan. 100 Units.
This course will explore issues of culture, technology, and environment in Japan through the lens of Science and Technology Studies (STS) and Media Studies. The course is designed for undergraduate students. Its overall aim is to introduce students to some of the fundamental concepts, themes, and problematics in these fields via the particular social and historical circumstances in Japan. Some of the central concerns will be around issues of environment, disaster, gender, labor, media theory, gaming, and animation. In addition, we will devote attention to the recent emergence of the term media ecology as a framework problematizing technologically engineered environments.
Equivalent Course(s): MAAD 11730, ANTH 21730, ENST 21730

EALC 21855. Exile and Chinese Poetry. 100 Units.
An occupational hazard of the profession of official and scholar in traditional China was banishment (liufang) to a remote province—a punishment that might be handed down for a variety of behaviors. This course will concentrate on writings by noted poets who endured periods of banishment to the empire’s supposedly uncivilized frontiers: Liu Zongyuan, Han Yu, Su Shi, Ji Xiaolain, Lin Zeux, in particular, reading their exile texts together with the older texts that helped them voice their predicament: Qu Yuan, Sima Qian, Tao Yuanming, Xie Lingyun. Knowledge of classical Chinese is assumed; secondary readings may be in a variety of languages.
Equivalent Course(s): EALC 31855

EALC 22024. Mystery Fiction and Japanese Modernity. 100 Units.
This course explores the shifting forms of Japanese mystery fiction and the functions the mystery genre has served both within modern Japanese literature and in Japanese mass culture as a whole. On the one hand, mystery writing in Japanese has proven to be a resilient and popular brand of “low” culture, often excluded from
the realm of “pure” literature due to its focus on violence, lawlessness, and perversity. On the other, the treatment of these recurring themes according to established “rules” of the mystery genre has helped promote the creation of a reading public that shares a set of taboos and mores. Meanwhile, the problems tackled incisively by Japanese mystery works are often reflections of the larger societal problems posed by their time-including Westernization, imperial expansion, defeat in the Second World War, the arrival of economic prosperity, the collapse of the bubble economy, political corruption, and a perception of decline in the cohesiveness of community. Through examining mysteries, we will hope to arrive at a better understanding of how Japanese literature and society speak to and alter one another. Course materials include short stories, novels, and film from the 1920s to the present day by such writers and directors as Edogawa Rampo, Matsumoto Seicho, Miyabe Miyuki, Tanizaki Jun'ichiro, Kirino Natsuo, Kurosawa Akira, and Ichikawa Kon. All readings for this course are available in English.

EALC 22027. The Modern Japanese Novel. 100 Units.
This course introduces students to modern Japanese literature through the form of the novel. We begin in the late-nineteenth century, when a new generation of writers sought to come to terms with this world historical form, and end in the twenty-first, with writers trying to sustain the form through graphic art and digital media. Along the way, we will consider some of the key debates that have structured the novel’s evolution: between elite and mass forms, truth and fiction, art and politics, self and other, native and foreign. The course also looks at how the form has evolved in response to shifting modes of cultural production and shifting patterns of literary consumption. Authors covered will include Natsume Soseki, Tanizaki Jun’ichiro, Kawabata Yasunari, Oe Kenzaburo, Tawada Yoko, Murakami Haruki, and Mizumura Minea. All works will be read in English.
Equivalent Course(s): EALC 32027

EALC 22032. Future Fantasies: Science Fiction and Media History in Japan. 100 Units.
We will examine three important moments of confluence between Japanese media history and the development of science fiction media, with the goal of understanding more about society’s relationship with its science and technology. This course also aims to give you skills for reading popular cultural texts critically, thinking comparatively, and making rigorous academic arguments. Topics covered include the rise of cinema, science and empire, the bomb and the Cold War, cyborg embodiment, and networked sociality. No Japanese proficiency is required.
Equivalent Course(s): CMST 22032

EALC 22040. Buddhist Life in Pre-Modern East Asia. 100 Units.
Welcome to Buddhist Life in Pre-Modern East Asia. Like playing life simulation games The Sims and The Game of Life, in this course you will learn about lives of Buddhist practitioners from different social backgrounds in pre-modern East Asia. Some overworlds we will cover are Dunhuang and Chang’an in Tang China, Kyoto and Nara in Kamakura Japan, the Khitan Empire and Goryeo Korea. For the final project, you will choose your virtual Buddhist, research your own expansion pack, and tell the story of their life (and death). This course is an introduction to Buddhism as a practiced religion in pre-modern East Asia, with a special focus on the experience of the practitioners. Students will take on the role to be royal patrons, cultural elites, traveling monks, or common people who did not necessarily self-identify as Buddhist. We will learn about various Buddhist practices through reading text and manuscripts, viewing Buddhist art and architecture and reconstructing rituals and religious exchanges among these places. All readings are in English and no previous knowledge of Buddhism is needed to participate.
Equivalent Course(s): EALC 32040

EALC 22100. Introduction to Zen Buddhism. 100 Units.
This course will consist of the close reading and discussion of primary texts (in translation) of the Chan Buddhism of China and Zen Buddhism of Japan (##—more commonly known in English by the Japanese name, Zen), supplemented by secondary readings on Zen institutions and cultural influences. As our foundation, we will be begin with an overview of basic Buddhist tenets, and then work through key Mahāyāna ideas and sūtra passages, focusing on the ideas of Emptiness, Buddha-nature, and Mind-only. Then we will turn to the unique syntheses of these ideas in the early Chan movement in medieval China and their various deployments in the contending interpretations and methodologies of later Chan and Zen, including the Platform Sutra of Huineng, the kōan (Ch: gong-an) literature of the Song dynasty, and the essays of Dōgen. This will be done both with an eye to the historical development of these schools of thought and practice within the context of East Asian Buddhism in general, and for whatever transhistorical philosophical and religious valences we care to derive from the texts. All readings will be in English.
Equivalent Course(s): DVPR 32100, HIREL 32100, EALC 32100, RLST 22100

EALC 22235. Revolutionary Romance in Socialist China. 100 Units.
One of the goals of the socialist revolution was to transform social relations, not only those between classes but also family and romantic relations. One of the first laws that the Chinese Communist Party issued after the founding of the People’s Republic was the New Marriage Law, which banned arranged marriages, concubinage, and arrangements involving minors. 1950s cinema and literature advertised romantic love as an important achievement of the new society. At the same time, loyalty to the Party and to the collectivity were also core values that the media emphasized. In this class, we will look at how literature and cinema instructed viewers on how to select one’s object of love in Revolutionary China, and how love for a romantic partner, for the party, and for the people were differently foregrounded at specific historical moments. How did ideas of romantic love change from the 1940s to the 1980s, and how did cinema contribute to promoting them? What forms of intimacy and
models of attachment characterized revolutionary romance? Which kind of person constituted an ideal romantic partner? Who was to be loved, how, and why? Should one orient one’s passion toward one person, many, or none?

Equivalent Course(s): GNSE 32235, GNSE 22235, CMST 32235, EALC 32235, CMST 22235

EALC 22451. Social and Economic Institutions of Chinese Socialism, 1949 to 1980. 100 Units.
The socialist period (for our purposes here, c. 1949-1990) fundamentally transformed the institutions of Chinese social and economic life. Marriage and family were redefined; rural communities were reorganized on a collective basis; private property in land and other means of production was abolished. Industrialization created a new urban working class, whose access to welfare, consumer goods, and political rights depended to a large extent on their membership in work units (danweis). Migration between city and countryside came to a halt, and rural and urban society developed in different directions. This course will focus on the concrete details of how this society functioned. How did state planning work? What was it like to work in a socialist factory? What role did money and consumption play in a planned economy? Our readings are in English, but speakers of Chinese are encouraged to use Chinese materials (first-hand sources, if they can be found) for their final papers.

Equivalent Course(s): HIST 24511, HIST 34511, EALC 32451

EALC 22612. Inequalities in Chinese Literature and Media. 100 Units.
In this class we will explore how the various forms and dimensions of inequality that characterize contemporary China are reflected in literature, cinema, and internet. We will engage with concepts of subalternity, peasant worker, and new working class, and investigate emerging spaces of self-representation. Readings in Chinese and English. Ample time will be devoted to students’ research projects.

Equivalent Course(s): EALC 44612

EALC 22715. Antisocial Modernism: Troubled Subjects in 20th-Century East Asian Literature and Film and Beyond. 100 Units.
This course aims at an in-depth examination of the “dark side” of modernism through closing readings of various kinds of outsiders, misfits, and sociopaths in literature and film, with a focus on but not limited to East Asia and the 20th Century. If being “social” amounts above all to an acknowledgement of the plurality of human lives and an acquiescence to live together with others, what then does it mean to reject such a fundamental premise? In this course, we will investigate a variety of fictional characters who cannot or will not conform with the implicit conventions of communal law-criminal, lunatics, or simply people who find themselves struggling to sympathize with the feelings of others, etc. In tackling the aforementioned questions, our inquiry will be guided by a range of distinct methodological approaches such as moral philosophy, psychoanalysis, and queer theory.

Readings may include works by Lu Xun, Ma-Xu Weibang, Yi Sang, Kinugasa Teinosuke, Edogawa Rampo, Akutagawa Ryūnosuke, Dazai Osamu, Mishima Yukio, Abe Kōbō, Murakami Haruki, Fyodor Dostoevsky, Herman Melville, Samuel Beckett, Gaston Leroux, Aimé Césaire, and Derek Jarman. All readings will be in English.

Equivalent Course(s): CMLT 22715

EALC 23001. Censorship in East Asia: The Case of Colonial Korea. 100 Units.
This course examines the operation and consequences of censorship in the Japanese Empire, with focus on its effects in colonial Korea. It begins with two basic premises: first, both the Japanese colonial authorities’ measures of repression, and the Korean responses to them, can be understood as noticeably more staunch and sophisticated when compared to any other region of the Empire; and second, the censorship practices in Korea offers itself as a case that is in itself an effective point of comparison to better understand other censorship operations in general and the impact of these operations across different regions. With a view to probing an inter- and intra-relationship between censorship practices among a variety of imperial/colonial regions, this course studies the institutions related to censorship, the human agents involved in censorship-both external and internal-and texts and translations that were produced in and outside of Korea, and were subject to censorship. Overall, the course stresses the importance of establishing a comparative understanding of the functions of censorship, and on the basis of this comparative thinking we will strive to conceptualize the characteristics of Japanese colonial censorship in Korea.

Equivalent Course(s): RDIN 23001, MAAD 16001, CRES 23001, EALC 43000

EALC 23004. Generations, Gender, and Genre in Korean Fiction & TV Drama. 100 Units.
Combining close reading and viewing with historical surveys, this seminar examines an assortment of popular literary and television dramatic texts whose production involved female writers and directors of modern or contemporary Korea. Its aim is to explore the ways in which the gendered and generational identity of the textual producers contribute to generating notable imprints within the chosen genre in question, responding to the social, cultural, and political calls that arise from their own present time. The texts include, among others, prose fictions by Na Hye-sŏk (1897-1948), Park Wan-sŏ (1931-2011), Han Kang (1970- ), and Cho Nam-joo (1978- ) and television drama series such as The Hourglass (1995; written by Song Jina), Mr. Sunshine (2018; written by Kim Eun-sook), The Red Sleeve (2021 dir. by Chŏng Chi-in; original novel by Kang Mi-kang, 2017), and My Liberation Notes (2022; written by Park Hae-yeong). No Korean proficiency is required.

Equivalent Course(s): GNSE 20136, GNSE 30136, MAAD 13044

EALC 23201. Confucian Philosophy and Spirituality. 100 Units.
The goal of this course is to introduce you to the central themes and texts of classical Confucian and Neo-Confucian traditions, both as philosophical works to be evaluated and digested for their doctrinal content and as
literary artifacts from a perhaps unfamiliar cultural sphere. This will call for the development of two distinct but related sets of skills, namely, the ability to think through and comprehend philosophical arguments and ideas, and the equally crucial ability to reflect on one’s own assumptions as they come into play in one’s reaction to and evaluation of those ideas. Readings will include, from the classical period, the Four Books (Great Learning, Doctrine of the Mean, Analects of Confucius, Mencius), Xunz, the Book of Changes, and from Sung-Ming Neo-Confucian writings of Zhu Dunyi, Zhang Zai, the Cheng Brothers, Zhu Xi and Wang Yangming.

Equivalent Course(s): EALC 33201, DVPR 33001, RLST 23001, HREL 33001

EALC 23202. Li Zhi and 16th Century China: The Self, Tradition, and Dissent in Comparative Context. 100 Units.

The 16th century Chinese iconclast Li Zhi (Li Zhuowu) has been rightly celebrated as a pioneer of individualism, one of history’s great voices of social protest, an original mind powerfully arguing for genuine self-expression, and more. He was a Confucian official and erudite in the classics, yet in his sixties he takes the Buddhist tonsure, and late in life befriends the Jesuit Matteo Ricci. He sought refuge in a quiet monastery devoting his life to scholarship, yet invited constant scandal. His A Book to Burn “sold like hotcakes,” and attracted enough trouble that reportedly readers would surreptitiously hide their copies tucked up their sleeves, and was later banned by the state soon after his death. In this seminar, we will place Li both within the context of the history of “Confucian” thought, and within the literary, religious, and philosophical conversations of the late Ming. Using his writings as a productive case study, we will think about topics including “religion,” tradition and innovation, “spontaneity” and “authenticity,” and the relationship between “classics” and commentaries. Throughout, we will bring our discussions into comparative analysis, considering views of thinkers and traditions from other times and places. Chinese not required; for those interested, we will read select essays of Li’s in Chinese and students may choose translation as a final project.

Equivalent Course(s): EALC 33202, DVPR 33202, RLST 23202, HREL 33202, HIST 24519, FNDL 23202, HIST 34519

EALC 23210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice in China and Japan. 100 Units.

We will explore pictures of the efficacies of ritual language featured across a range of East Asian religious practices. Sources examined will include religious scriptures, commentaries, ritual manuals, and art; philosophical, alchemical, and magical treatises; works of traditional poetics; Chan and Zen discourse records and essays; and a range of modern theorists of language, nonsense, and religion. All works will be in English. We will consider questions such as: why do some ritual utterances center passages in obscure foreign languages, or even simple nonsense? Why do some religious practices feature claims for the absolute accuracy, profundity, and magical potencies of scriptural language, while others are at least in part based on the idea that all language, in every way, always fails? Why are some religious texts written such that they seem not to mean what they say? Can a mere painting of a cake offer nourishment?

Equivalent Course(s): EALC 33210, DVPR 33001, RLST 23001, HREL 33001

EALC 23216. Cold War, Religion and Religious Freedom in East Asia. 100 Units.

Religious freedom” is enshrined in not only liberal democratic constitutions but also in constitutions of socialist nation-states such as North Korea, although the latter are frequently dismissed by the West as veeners of democracy. The concept of “religious freedom” has been used by the West (i.e. United States) to categorize the world into “modern” and “anti-modern,” “free” and “communist” throughout the Cold War. Yet, how did “religion” emerge as a category in East Asia? What did “religious freedom” mean in the context of occupations, divisions and hot/cold war? How was religion managed by states, and how did religious communities negotiate with local and global political currents? By pivoting to East Asia as a privileged site of analysis, this course will interrogate the notions of “religion” and “religious freedom” as they were articulated and mobilized for various motives. Core areas of analysis will include the relationship between religion and state-building, religion and human rights, and religion and empire. Moreover, this course decouples the temporal qualifier “Cold War” from “East Asia” to challenge conventional demarcations of the Cold War (1945-1991), for its “end” is still a contested discussion.

Equivalent Course(s): HREL 33210, HREL 23210, RLST 28403

EALC 23812. COSI: Making Space: Buddhist Art and Architecture from India to China. 100 Units.

From Star Trek’s episode Mirror, Mirror, to the recent Everything Everywhere All At Once, multiple universes have their place of honor in the zeitgeist of our age. While it may seem like a recent development, the idea of complex space has been explored by numerous cultures of the past. Throughout the course of its long history, Buddhism has provided one of the most sophisticated explorations of space, from the infinitely small to the infinitely large. This course is an introduction to Buddhist art and architecture from India to China, with a special focus on the making of “space.” Taking the theorization of “space” as a guide in our survey of Buddhism, we will learn how architecture and design participate in philosophical reflections on the construction of spaces. This course asks questions specific to the study of Asian art while also broaching theoretical debates relevant across time and space, such as: how can visual culture offer a theory of “space”? What spatial mechanisms direct the viewer across space? How do objects change when removed from their original space—and what meanings do they acquire in their new contexts? The course will focus on objects from the Asian Collection at the Art Institute of Chicago. Students will be taught to work with them, investigate their history of excavation and relocation, as well as the ethical aspects of Western Asian Art collections. Students will also gain basic skills in connecting material culture to religious and historical texts.

Equivalent Course(s): ANTH 23813, RLST 28812, ARTH 2812
EALC 23901. Histories of Chinese Dance. 100 Units.
TBD
Equivalent Course(s): EALC 33901

EALC 23902. Self-Cultivation and the Way in Traditional China. 100 Units.
In this course we will explore three distinct but interrelated modes of self-cultivation and the contemplative life from premodern China: those exemplified by the Laozi, and in particular by those artists and philosophers who drew upon the text; by the Chan tradition in Tang and Song Buddhism; and by the Song Neo-Confucian philosopher and exegete Zhu Xi (1130-1200). We will read classic texts in these modes (and a few modern ones too) closely, attuning ourselves as best we can to their original contexts, and we will brood together on how we might use them in our own contemplative lives. Central to the course will be careful consideration of the different understandings of the Way (Dao) found in our texts, and how these different Ways structured conceptions of the ideal human life.
Equivalent Course(s): RLST 23902

EALC 23970. Histories of Chinese Dance. 100 Units.
This class is an introduction to the forms, practices, and meanings of dance in China and the diaspora from ancient times to the present day. Through readings, videos, class demonstrations, and performances, we will explore the reconstruction of court dance in early China; Central Asian dance and dancers in the medieval imagination; the development of operatic movement in the late imperial period; the introduction and transformation of concert dance in the first half of the 20th century; socialist dance and the model ballads of the Cultural Revolution; folk dance and PRC ethno-nationalist discourse; the post-reform transnational avant-garde; ballroom dancing and everyday urban street life; Han revivalism, Shen Yun, and "classical Chinese dance" in the 21st century. Across these varied materials we will ask: what do we mean when we speak of dance, and what makes a dance Chinese? All materials in English; no background required.
Equivalent Course(s): EALC 33970, TAPS 26270, TAPS 36270

EALC 24001. Love and Eros: Japanese History. 100 Units.
An examination of cultural forms of affection and the erotic throughout history on the Japanese archipelago. Materials from ancient myth-historical, aristocratic-literary, Buddhist-devout, Confucian-chaste, and commercialized-erotic imaginations (along with others) will be examined. Several film screenings required.
Equivalent Course(s): GNSE 34001, GNSE 24001, HIST 34001, EALC 34001, HIST 24001

EALC 24090. Japanese Woodblock Prints: From 1660 to the Present. 100 Units.
Despite the availability of moveable type, woodblock printing-in which each printed sheet was produced by an intricately hand-carved block-was the main reproductive technology in early modern Japan (roughly 1600 to 1850) for both texts and images. In these years, Japan's high literacy rates and booming urban publishing industry gave rise to an array of fascinating illustrated books and prints-from theater ephemera and guidebooks to "art" prints, landscape series, and supernatural tales-that offer interesting points of comparison with early modern printing in the West. Drawing on a recent exhibition at the Smart Museum, this course will consider Japanese woodblock prints as artistic and social objects during the seventeenth through nineteenth centuries.
While viewing actual prints in area collections, we will discuss style and technique, the representation of class and gender, the world of the pleasure quarters, illustrated plays and fiction, urban growth and travel, censorship, and the supernatural.
Equivalent Course(s): EALC 34090, ARTH 34090, ARTH 24090

EALC 24101. Zen And History. 100 Units.
This course examines Chan/Zen history, debates over this history, and consequences of Chan/Zen for understanding history and historiography per se.
Equivalent Course(s): HIST 34100, HIST 24100, EALC 34101

EALC 24107. Law and Society, China and Beyond: Using Legal Sources. 100 Units.
This course uses the robust field of Chinese legal history as a starting point for an examination of how historians have used legal records and documents to write different kinds of historical narratives. We will explore the intersection of law and society in modern China through both primary and secondary texts. While historiographic questions from the China field will arise, the class will also consider legal history ideas more generally. We will engage with debates about the role of civil law: How might more contemporary legal practices be a legacy of law or custom? How do societies' definitions of crime change over time. What role does the law play in shaping social attitudes toward different behavior?
Equivalent Course(s): LLLO 24107, HIST 24107, HIST 34107, EALC 34107

EALC 24115. Japan's Empire. 100 Units.
The Japanese empire has long been considered "anomalous" among other modern empires: it was the first modern imperial project undertaken by a non-Western nation, one that was (purportedly) based not on racial difference but rather on cultural affinity; one that positioned itself as anti-imperialist even as it was involved in colonization. Although the empire was short-lived, it continues to shape the geopolitics of East Asia today. With an aim to reassessing the "uniqueness" of the Japanese imperial era, this seminar focuses on key issues in the historiography of the Japanese empire through the critical reading and discussion of recent Anglophone works.
Assignments: Weekly Canvas posts and final research paper.
Equivalent Course(s): HIST 34115, HIST 24115, EALC 34115
EALC 24117. Aino/Ainu/Aynu: Reading Indigenous Tales in Japanese. 100 Units.
The Aynu indigenous peoples of Japan have an extensive collection of oral tales that have been collected over the past century. In this course we will read and translate (from Japanese and Aynu originals) into English, various examples of Aynu oral literature. The selections range from everyday tales in the Uwepeker (Talking Tales) genre to the sacred songs of the Aynu Yukar. Reading ability in Japanese is required
Equivalent Course(s): EALC 34117, HIST 24117, HIST 34117

EALC 24118. Aynu Civilizations. 100 Units.
This class examines the history of the Aynu peoples, the indigenous peoples of Japan. Particular focus will be given to their oral histories. Ability to read Japanese a plus but not required.
Equivalent Course(s): HIST 24118, EALC 34118, HIST 34118

EALC 24119. Things Japanese. 100 Units.
An examination of interpretations of Japan, Japanese thought, religion, culture, art, society from the sixteenth through the twenty-first centuries with a particular focus on critical readings of Orientalism, Buddhist historiography, modernization theories, and indigeneity.
Equivalent Course(s): EALC 34119, HIST 24119, HIST 34119

EALC 24120. Chinese Thought and The Good Life. 100 Units.
This course examines the ideas of thinkers with vastly different responses to the question: What is the life well lived? In our study, we will focus on early China (5th century to 221 BCE), a seminal and vibrant period in Chinese thought. Some thinkers (such as "Laozi") argue the good life is the simple one, others (Xunzi) insist that it is the life of achieved great intellectual, aesthetic, or moral ambition. Yet others argue that central to the life well lived are rich, nuanced, and strong ties to family (Confucius), acting on one’s developed intuitions (Mengzi), or developing one’s capacity to play in the moment whatever the circumstances (Zhuangzi). Two thinkers we will study focus on the means for making the social world supportive of a life that is good. Hanfeizi argues for the importance of well-defined, objective, enforced laws. Sunzi illuminates the art of war. We will explore topics such as notions of the self, conceptions of the greater cosmos, the role of rituals, ideas about human nature, and the tension between tradition and self-expression. The course includes lectures, class discussions, self-designed spiritual exercises, creating a class "Commentary" on the Analects, essays of varied lengths, and writers' circles.
Equivalent Course(s): EALC 34120, HIST 24120, HIST 34120

EALC 24201. China’s Eco-Environmental Challenges and Society’s Responses. 100 Units.
In nearly four decades of reform and opening policies, China’s economic achievements have come at a high cost for its ecological environment; air pollution, water pollution, and soil contamination, among other problems, are facts of life for most Chinese citizens. In addition, China is now the world’s biggest emitter of carbon dioxide and has recently acknowledged its contributions to global warming and the need for drastic mitigation of greenhouse gases. Facing these tremendous challenges, remarkable shifts in the way that Chinese society communicates and tackles these problems are occurring. This seminar will look, in particular, at relevant public debates, crucial policies, as well as popular initiatives and protest, to approach this wide topic. How is the relationship between humans/society and nature/environment conceptualized and communicated? Can we detect shifts from traditional to modern, even contemporary ‘Chinese approaches’? And to what extent and how do political authorities, media, the general population and scientists in China interact in the face of the acknowledged risks that environmental pose to communities, to China’s (economic) development and, not least, to individual health and well-being. Basic knowledge about modern Chinese society and politics as well as Chinese reading skills are helpful, but not a strict requirement for participation in this course.
Equivalent Course(s): ENST 24201, EALC 34201

How are instances such as the arrest of Gui Minhai, a publisher and Hong Kong business owner who was born in China but has a Swedish passport, in Thailand - apparently by Chinese authorities -, and the large-scale eviction of migrant workers in Beijing due to the lack of residency permits in their own country, related? They raise questions as to how citizenship, i.e. in this case membership in a community, a country/nation state, or a social system is defined and which rights and duties it entails, as well as what are the prerequisites for obtaining and loosing it. In this class we will discuss concepts of citizenship and analyze their representations in modern Chinese society. This includes historical and conceptual-history dimensions and encompasses notions of citizenship that are pertaining to the local, national (incl. empire/civilization), and the global level. Over the course of the semester we will touch upon topics such as forms of inclusion into (and exclusion from) the emerging Chinese ‘welfare’ model (’social citizenship’), political representation and participation (’political citizenship’), law and rights (’legal citizenship’), domestic and international (im)migration, nationalism, and many more. Basic knowledge about Chinese society and politics as well as Chinese reading skills are helpful, but not a strict requirement for participation in this course.
Equivalent Course(s): EALC 34202

EALC 24209. The Making of Modern Asia: Nationalism and Imperialism in China, India, and Japan. 100 Units.
The late-nineteenth and early twentieth centuries saw the intensification of nationalist and anti-colonial movements in Asia. What understandings of imperialism did these different movements develop? How and why did those movements take such divergent paths in their anti-colonial struggles? And despite these divergences, what similar political, social, and economic trends animated them? This class will explore the connections and
disparities between emergent nationalisms in India, China, and Japan. Instead of accepting distinctions between East and South Asia or between colonialism and semi-colonialism as proof of incomparability, this class will use the differences between these three countries to develop a comprehensive understanding of the various ways that societies responded to the threat of foreign rule and encroachment. By reading a combination of primary and secondary sources, students will discover the indelible influence that resistance to imperialism had on the development of nationalist thought in these three societies, even as that resistance took on increasingly different forms as time passed. Beginning with efforts in the late-nineteenth century to categorize their position in a global hierarchy vis-à-vis the Western powers, this course then tracks the ways that Japanese, Indian, and Chinese nationalisms took on similar shapes in different contexts before rapidly diverging in the early twentieth century.

Equivalent Course(s): HIST 24200, SALC 24200, GLST 24200

EALC 24211. Modern Japan. 100 Units.
This course explores the history of Japan from the 1830s through the 1990s. Topics to be examined include Japan's transformation into a powerful nation-state and empire, the social and cultural developments that followed, the devastation of the war and its aftermath, and the era of remarkable economic rebuilding that followed. The emphasis will be on the interconnectedness of politics and culture, and we will seek to understand modern Japanese history in light of regional and global changes. Course requirements include an in-class midterm, a final, and a research paper of 10-12 pages.
Equivalent Course(s): HIST 24211

EALC 24212. Family, State, and Community in China, 1750-Present. 100 Units.
Upper-level undergraduate course, combining lectures, discussions, and other formats (e.g., group projects) as appropriate. No previous background in Chinese history is required, but students who are complete novices in this area may find some additional reading helpful. Major themes include the breakdown of the Qing empire and the formation of a modern national state which had different expectations of its citizens than the Qing had had of their subjects; changes in kinship and family life; gender roles; notions of the individual; and changing bases of authority in local society.
Equivalent Course(s): HIST 24212

EALC 24213. Contact Zones: Japan's Treaty Ports, 1854-1899. 100 Units.
A series of treaties signed by the Tokugawa shogunate with Western powers in the 1850s designated port towns such as Nagasaki, Yokohama, Hakodate, and Kobe "treaty ports." Semicolonial sites in which Western citizens benefited from rights, such as extraterritoriality, the treaty ports were complicated places that both challenged Japan's sovereignty while also becoming conduits of economic, social, and cultural change. This seminar will explore the evolution of the treaty ports. The main assignment will be an original research paper on a topic of the student's choice.
Equivalent Course(s): GLST 26806, HIST 24213, HIST 34213, EALC 34213

EALC 24214. Cities in Modern China: History and Historiography. 100 Units.
China's shift from a predominantly rural country to an urban majority is one of the greatest social and demographic transformations in world history. This course begins with the roots of this story in the early modern history of China's cities and traces it through a series of momentous upheavals in the nineteenth and twentieth centuries. We will learn about how global ideas and practices contributed to efforts to make Chinese cities "modern," but also how urban experiences have been integral to the meaning of modernity itself. We will discuss urban space, administration, public health, commerce and industry, transportation, foreign relations, and material culture. In addition to tackling these important topics in urban history and tracing the general development of Chinese cities over time, another primary concern of our course will be the place of urban history in English-language scholarship on Chinese history more broadly. We will track this development from Max Weber's observations on Chinese cities through the rise of "China-centered" scholarship in the 1970s to the "global turn" of the 2000s. Students will develop the skills necessary for writing an effective historiography paper, i.e., doing background research, writing annotated bibliographies, and using citation-management software. Students will put these skills to work by writing a critical historiographical review of scholarship on a topic of their choice.
Equivalent Course(s): ARCH 24214, GLST 24214, ENST 24214, HIST 24214

EALC 24215. Sense and Sensation in Premodern Japanese Theater & Literature. 100 Units.
Each week will focus on a particular sense or sensation (sound, touch, horror, wonder, etc.) in works of premodern Japanese theater and fiction, paying particular attention to performance (broadly defined to include noh, kabuki, and puppet theater as well as comic storytelling and spectacle shows) as a public site for the exploration of intimacy and alienation, the circulation of feelings, and the staging of somatic difference. Considering, for example, anti-theatrical bias and discourses of contagion, scenes of possession and physical transformation, and the psychologizing of emotion and the senses, the course will engage with theories of embodiment, emotions, disability, and wonder. All readings will be available in English. Previous experience in Japanese literature or history is not required. Open to both undergraduate and graduate students.
Equivalent Course(s): EALC 34215

EALC 24225. The History of the Book in East Asia: From Bamboo to Webtoon. 100 Units.
This seminar offers an overview of the development and history of the "book" and its physical forms, broadly conceived, in East Asia from ancient times to the present. Drawing on recent scholarship, selected primary sources, and rare books housed within the library system, this course familiarizes students with the evolution of
the book and methods of book production in China, Korea, and Japan, the principles and practices of material bibliography and the application of such to physical and digital objects, and selected topics salient to the social and cultural meanings of books: authorship, the book trade, reading, censorship, and more. Assignments include a short paper, a short presentation, and a longer final paper. All readings in English, but knowledge of East Asian history or languages helpful.
Equivalent Course(s): CHSS 34215, HIPS 24215, HIST 24215, EALC 34225, HIST 34215

EALC 24255. Everyday Maoism: Work, Daily Life, and Material Culture in Socialist China. 100 Units.
The history of Maoist China is usually told as a sequence of political campaigns: land and marriage reform, nationalization of industry, anti-rightist campaign, Great Leap Forward, Cultural Revolution, etc. Yet for the majority of the Chinese population, socialism was as much about material changes as about politics: about the two-story brick houses, electric lights and telephones (loushang louxia, diandeng dianhua) that the revolution had promised; about new work regimes and new consumption patterns or, to the contrary, about the absence of such change. If we want to understand what socialism meant for different groups of people, we have to look at the "new objects" of socialist modernity, at changes in dress codes and apartment layouts, at electrification and city planning. We have to analyze workplaces and labor processes in order to understand how socialism changed the way people worked. We also have to look at the rationing of consumer goods and its effects on people's daily lives. The course has a strong comparative dimension: we will look at the literature on socialism in the Soviet Union and Eastern Europe, to see how Chinese socialism differed from its cousins. Another aim is methodological. How can we understand the lives of people who wrote little and were rarely written about? To which extent can we read people's life experiences out of material objects?
Equivalent Course(s): HIST 24507, EALC 24555, HIST 24507, CRES 24255

EALC 24256. Everyday Maoism: Revolution, Daily Life, and Material Culture in Socialist China. 100 Units.
The history of Maoist China is usually told as a sequence of political campaigns, from land reform to the Cultural Revolution. Yet for the majority of the Chinese population, the promise of socialism was as much about material transformations as it was about political change: a socialist revolution would bring better living conditions, new work regimes and new consumption patterns. If we want to understand what socialism meant for different groups of people, we have to look at the "new objects" of socialist modernity, at changes in dress codes and apartment layouts, at electrification and city planning - or at the persistence of an older material life under a new socialist veneer. In this course, we will analyze workplaces in order to understand how socialism changed the way people worked, and look at rationing and consumption in the households to see how socialism affected them at home. We will look at how specific objects came to stand in for the Maoist revolution, for socialist modernity, or for feudal backwardness. The course has a strong comparative dimension: we will read some of the literature on socialism in the Soviet Union and Eastern Europe, to see how Chinese socialism differed from its cousins. Another aim is methodological. How can we understand the lives of people who wrote little and were rarely written about? To which extent can we read people's life experiences out of the material record of their lives?
Equivalent Course(s): HIST 24512

EALC 24275. Chinese Buddhist Omnicentrism: Tiantai and Huayan. 100 Units.
In this course we will read and analyze the key texts (in English translation) of the two great classical "sinifying" Chinese Buddhist theoretical schools of the Sui, Tang, and Song dynasties: Tiantai and Huayan, with special attention to what is arguably their biggest shared innovation: the development of the classical Mahāyāna Buddhist idea of Emptiness (sūnyata) into the "omnicentric" idea that each entity, precisely through its emptiness, is in some sense present in all times and places, is eternal and omnipresent--and the controversies arising from the different justifications and implications advanced by the two schools for this shared doctrine. Readings will include the works of Zhiyi, Zhanran, and Zhili from the Tiantai school, and Dushun, Zhiyan, Chengguan, and Zongni. Some basic background in Buddhist thought is recommended. Readings will be in English, but an optional reading group working with the original classical texts will likely also be convened.
Equivalent Course(s): EALC 44275, DVPR 44275, RLST 24275, MDVL 24275

EALC 24302. China: Rise or Return? Historical Perspectives on Chinese Culture. 100 Units.
This course addresses the development through time of the Chinese state, society, and culture from its beginning to the present. Only the most general of treatments is possible in addressing such an enormous subject, but the course provides an opportunity for individual research on a specialized topic of the student's choosing within this framework. No background in Chinese studies is required. The class discusses and critiques the weekly readings. Each set of readings centers on a broad historical question of crucial historical significance.
Equivalent Course(s): HIST 24310

EALC 24305. Autobiog Writ: Gender& Modern Korea. 100 Units.
This course explores the intersections between gender, the genre of autobiography, forms of media (written; oral; visual; audiovisual) and historical, cultural, and political contexts of modern Korea. The students read theoretical writings on autobiography and gender as well as selected Korean autobiographical writings while being introduced to Korean historical contexts especially as they relate to practice of publication in a broader sense. The focus of the course is placed on the female gender-on the relationship between Korean women's life-experience, self-formation, and writing practices in particular while dealing with the gender relationship in general, although some relevant discussions on the male gender proceeds in parallel.
Equivalent Course(s): EALC 34305, CRES 24305, GNSE 35305, GNSE 25300
EALC 24306. Twentieth-Century China through Great Trials. 100 Units.
This course begins in the late nineteenth century and concludes at the present day. From international political negotiations to show trials, from struggle sessions to investigative journalism, the course will trace China's turbulent twentieth century through a series of trials, occurring at pivotal historical junctures. Students will witness public and private "justice" in action both in and beyond the courtroom and across the century's radically different governmental regimes. Readings and lectures will address the broader historical context as well as details of the various trials featured in the course.
Equivalent Course(s): HIST 24307

EALC 24307. Understanding Self through Korean Song Lyrics. 100 Units.
This is an advanced Korean language course to be offered in both Korean and English. It studies a selection of popular Korean song lyrics, treating them under the rubric of poetry. Its prerequisite is Korean proficiency of the 4th-year level and above and the student should have the Instructor's approval in advance.
Equivalent Course(s): EALC 34307

EALC 24308. Republican China. 100 Units.
Increasingly historians of modern China have begun to turn to the complex decades between the fall of China's last dynasty and the establishment of the People's Republic of China, not merely to better understand the emergence of Communism or the fate of imperial traditions, but as a significant period in its own right. In addition to examining the major social and political changes of this period, this seminar course will explore the emergence of new cultural, artistic, and literary genres in a time notorious for its turbulence. Readings explore both new and classic interpretations of the period, as well as relevant scholarship, which benefits from expanding access to Chinese archives. Assignments: Students should expect regular short writing assignments. The class will culminate with each student choosing either a historiographical final paper or a close reading of a primary source in light of the issues explored in the course.
Equivalent Course(s): HIST 34308, EALC 34308, HIST 24308

EALC 24309. Histories of Shinto. 100 Units.
While examining key texts in translation along with cultural, philosophical, religious, and political dimensions relevant to different historical periods, this course will take as its starting point the meta-historical issues related to the construction of Shinto histories per se.
 Equivalent Course(s): HREL 35421, EALC 34309, RLST 22122, HIST 24309, HIST 34309

EALC 24311. Hong Kong and Human Rights in Asia. 100 Units.
The dynamic city of Hong Kong-a multicultural, special economic zone and a contested democracy with a vibrant popular press and a long history of support for regional grassroots politics-provides the setting for three weeks of investigation of human rights locally and across Asia. Students will become familiar with the human rights challenges facing Hong Kong and the region today. Topics as diverse as labor rights, gender and sexuality, democracy, access to health care and education, and freedom of expression will command our attention. We will also explore the relationship between art, exhibition practices, the media, and human rights. The University of Chicago's new Hong Kong campus will serve as our home base, but much of our time will be spent undertaking short field excursions to speak with human rights actors, journalists, curators, and artists in Hong Kong along with a tentative short trip to southern China. As the capstone of this intensive course, students will create digital, multimedia documentary projects to showcase their engagement with a particular regional or local human rights problem. These projects may combine interviews, photographs and videos, and the production of an original text or artwork.
Equivalent Course(s): HMRT 25203, HIST 24311

EALC 24312. Korean War, Family & Generational Difference Under Division. 100 Units.
This course examines a selection of literary and cinematic texts that engage with the Korean War and the various political, ideological, and cultural divisions that occurred against the backdrop of the Cold War. The thematic focus of the course is placed on the family as an institution and experience, as well as the generational differences with which the war, division, and family matters were experienced. We will discuss texts with a view to exploring the formative and derivative effects of the war and its divisions upon the individual self-fashioning amidst disasters, crises, and unavoidable dilemmas. Discussion will pay special attention to the ways in which the dynamics between the trope of family, a rhetorically unifying force, and the effects of generational difference, an often divisive factor, reinforced and/or challenged the conventional ideological discourses on the Korean War and Korea's various divisions. All the film and literary texts chosen for the course have English translation/English subtitles.
Equivalent Course(s): EALC 34312

EALC 24333. Actors and Playwrights in Chinese Theater. 100 Units.
Before there were playwrights, there were actors. In the Chinese case, representations of actors found in tombs or paintings (10th-11th c.) predate any extant plays; but by the 13th century, playwrights like Guan Hanqing were already producing literary masterpieces with courtesan-actresses starring in big public urban theaters. With each subsequent era and dramatic genre, the algorithm governing the relative importance of actors and playwrights shifts. This course will examine the development of Chinese theater up to the present day through a focus on the changing dynamics between actors and playwrights, troupes and patrons, public and private theatrical spaces. Thematic clusters to be explored include 1) dramatic character/role type/actor/actress/star; 2) cross-dressing/gender/sexuality; 4) literary texts/performance/visual images; and 5) plays within plays. We will
read works such as The Injustice to Dou E (14th c.), The Peony Pavilion (1598), The Peach Blossom Fan (1699), Guan Hanqing (158), and Secret Love in Peach Blossom Land (1986). Students may have the option of doing a creative final project in lieu of a final paper. All texts to be read in English translation, but students with Chinese are encouraged to read materials in the original. Previous courses on China or on theater are helpful but not required.

Equivalent Course(s): EALC 34333, TAPS 28469

EALC 24340. The Merchant in Chinese Culture. 100 Units.
Throughout Chinese history, the merchant has been held up as the greedy, crass antithesis of the noble gentleman. However, the frequent derision of the merchant belies the cultural importance and complex social identities of those who traded for profit. This course will examine representations of merchants from ancient times to the present day in materials ranging from historical annals and religious tracts to novels and paintings. We will explore how the merchant has been constructed, condemned, and redeemed through scholarly and state discourses, as well as how merchants themselves have used these elite discourses for their own ends. All readings will be in English and no prior background is required.

Equivalent Course(s): MAAD 14355, EALC 34355

EALC 24400. After Camp: Re-Imagining a Japanese American Chicago. 100 Units.
Following FDR’s Executive Order 9066 and the forced incarceration of Japanese Americans, Chicago’s Japanese American population exploded beginning in 1943 when the wartime internment camps began to release internees deemed sufficiently ‘loyal’ on the condition that they not reside on the West Coast. More than 20,000 former internees settled in Chicago, creating new communities that persisted for decades with their own institutions and cultural practices—often in the face of racial discrimination, economic hardship, and continuing Cold War suspicions of ‘disloyalty.’ This course traces the history of this local community in terms of questions of collective and individual memory and cultural imagination. With a focus on visual culture (photography, painting, and motion pictures), musical practice, fiction and poetry, and oral history, we will explore the complex legacies of both the prewar and postwar Chicago Japanese American communities, including their alliances and conflicts with other marginalized groups and with more recent immigrants from Japan and elsewhere.

Equivalent Course(s): RDIN 24400, RDIN 34400, EALC 34400

EALC 24401. Status and Subversion in Early Modern Korea. 100 Units.
This course examines the history of Chosŏn Korea (1392-1910) from its establishment in the wake of the disintegration of the Mongol empire until its annexation by Japan in the early twentieth century. We will explore topics such as status and gender, ideology and law, diplomacy and invasion, and court politics and rebellion, with an eye to understanding issues including Chosŏn’s social hierarchy and its discontents, slavery, Confucianization, factionalism, obstacles to reform, and the longevity of the dynasty. Readings include recent secondary scholarship and primary sources such as official histories, diaries, law codes, letters, official documents, and inquest records, as well as visual materials. Lecture is combined with discussion. Assignments are a short paper, a Wikipedia project, and a longer final paper. All readings in English. No prior knowledge of Korean history or language is required.

Equivalent Course(s): HIST 24509

EALC 24355. True Crime and Infamy in Early Modern Japan. 100 Units.
The recent popularization of ‘true crime’ in film, television shows, and podcasts has prompted critical discussions about the ethics of mixing documentary with entertainment and fact with fiction, as well as concerns about whose narratives are given public attention as others are ignored. Using these considerations as a starting point, this course examines some of the mainstays of the genre of ‘true crime’—scandal, violence, disaster, law, and the supernatural—in fiction and theater in early modern Japan in order to trace the fluctuating relationship between news, fiction, and performance over the course of the Edo period. This course examines the many ways that works of literature and stage were already deeply invested in these tropes of rumor, scandal, sensation, spectacle, and documentary long before the advent of regularly circulating printed newspapers in Meiji Japan, as well as how these existing configurations of sense and sensationalism informed later developments in media and fiction. The goal of this course is for students to gain not only a breadth of knowledge about various literary and theatrical forms in early modern Japan but also a critical awareness of how early modern spectacles of infamy or violence intersected with categories of class, gender, sexuality, and disability to transform some figures into targets of sympathy and others into paragons of villainy or horror. All readings will be available in English.

Equivalent Course(s): MAAD 14355, EALC 34355

EALC 24404. Modern Korean History. 100 Units.
This course focuses on the modern history of a country that is well known for shifting its course at dizzying speed. Beginning with the last monarchic dynasty’s ‘opening’ to the world in the late nineteenth century, the course will move on to deal with radical transformations such as Japanese colonization and Korea’s subsequent liberation in 1945; the civil war, national division, dictatorship in two Koreas; and the economic miracle and democratization in the South and nuclear development in the North. How do we understand recent events like the South Korean president’s impeachment in 2017 and the North Korean leader’s high-profile diplomatic détentes in 2018? Do they come out of nowhere, or can we find an underlying consistency based on an understanding of the long twentieth century? Through a careful study of Korea’s modern history, this course is designed to reveal the longer trajectories of Korea’s historical development, showing how the study of this contentious peninsula becomes a study of modern world history.
Equivalent Course(s): HIST 24404

EALC 24410. From Dostoevsky to Samurai to Spaghetti Western: Adaptation and Akira Kurosawa. 100 Units.

Why are films and literature constantly remade and adapted from culture to culture across differences of time and space? What is at stake? What is gained and what is lost in cinematic remakes and adaptations? And how do cultural, historical and narrative conventions transform the adapted stories? Focusing on Akira Kurosawa’s cinematic adaptations of literary works, for example Ran, based on Shakespeare, or Hakuchi, based on Dostoevsky’s The Idiot; and on remakes of Kurosawa’s own films, such as Sergio Leone’s “spaghetti” Western A Fistful of Dollars, Georg Lucas’s Star Wars episode “Phantom Menace” and Sturges’ Western The Magnificent Seven, we will discuss how originals relate to remakes and how films transform their literary counterparts. The course is an introduction to the cinema of Akira Kurosawa and its international afterlife as well as to the problems of intercultural adaptation. Course books are available at the Seminary Co-op. The films will be viewed independently through links posted on Canvas.
Equivalent Course(s): CMLT 24410, SIGN 26081

EALC 24411. The Science of Literature. 100 Units.

This course examines the modern history of literature as an object of scientific study. In particular, it introduces key moments in the conversation between quantitative methods and literary interpretation from the late-19th century to today. These include physiological theories of the novel; stylistics; book history; sociologies of reading; distant reading; and cultural analytics. At each moment we consider the intellectual contexts that encouraged dialogue between the sciences and literature; probe the theories and models by which this dialogue was framed; and consider its relevance to the practice of literary criticism today.
Equivalent Course(s): ENGL 34422, EALC 34411, ENGL 24422

EALC 24422. Japan and the Japanese: Society, Identity, History. 100 Units.

In this course, we will explore the shifting meanings of the terms “Japan” and “Japanese” focusing primarily on the early modern and modern periods as a way to trace the dynamics of identity formation. Using primary source excerpts from Japanese and foreign official and personal accounts, secondary texts, and visual materials, we will discuss the questions of nationalism, anti-foreignness, exceptionalism, and how the “Japanese” defined themselves against others and within their own society. The critical analysis of various communities, groups, individuals, and ideologies will help us delineate the key factors that shaped society, culture, and politics. Further, the course will train students in analyzing, comparing, and evaluating textual materials and in presenting their ideas orally and in writing. Topics covered: myths, power and status, individualism and collective identity, honor and shame, print culture and information, social networks and outcasts, foreign relations. No Japanese knowledge is required. Open to both BA and MA students.
Equivalent Course(s): EALC 34422, HIST 24809

EALC 24455. New Histories of Chinese Labor. 100 Units.

Past scholarship has often reduced the history of Chinese labor to the history of the Chinese labor movement or the history of the Communist Party in its function as “the leading core” of the proletariat. The factory proletariat, of course, was never more than a small segment of the Chinese labor force - less than five percent under the Republic, less than ten in the People’s Republic. Recent work has been more inclusive, looking at work outside the formal sector, in agriculture, handicrafts, and service industries; at the work of women in formal employment and at home; at sex work and emotional work; at unemployment and precarious work; at the work of internal migrants; at Chinese workers abroad; at coerced work in private industry (the 2007 “kiln slaves’ incident”); and at carceral labor in Xinjiang and elsewhere. Most of the readings will deal with work in the Mao and post-Mao years, right up to the present. We will combine readings on Chinese labor history with more general texts on the relationship between productive and reproductive work, wage work and non-wage work, male and female work, autonomous and heteronomous work. The guiding question throughout the course is if a new Chinese labor movement is necessary, possible, or probable, and if it is not, under which conditions it might become so.
Equivalent Course(s): EALC 34455, HIST 24306, HIST 24306

EALC 24500. Reading Qing Documents. 100 Units.

This course introduces Chinese documents of the Qing (1644-1912) and the Republican (1912-1949) periods, with an emphasis upon critical use of these documents and the related historiography. Students read a wide variety of genres, including imperial edicts, secret memorials, local gazetteers, newspapers, funeral essays, as well as selections from the Qing “Veritable Records” (Qing Shilu) and the Draft History of the Qing Dynasty (Qing Shigao). We first translate the documents into English and then analyze them.
Equivalent Course(s): HIST 24300, HIST 24500, EALC 34500

EALC 24501. Women and Work in Modern East Asia. 100 Units.

Worldwide, women do about 75 percent of the world’s unpaid care and domestic work. They spend up to three hours more per day cooking and cleaning than men do, and anywhere from two to ten hours more per day looking after children and the elderly. Women’s underpaid work at home and in industry subsidized the early stages of industrialization in nineteenth-century Britain, early twentieth-century Japan, and contemporary China, and women’s unpaid contributions to their households enable employers worldwide to keep wages low. We know, at least in outline, how women came to carry double burdens in Europe and North America, but little research has been done so far about this process in East Asia. In this course, we will discuss when and how China, Japan, and Korea developed a division of labor in which most wage work was gendered male and reproductive work was marked female. Are current divisions of labor between men and women rooted in local
cultures, or are they the result of industrial capitalist development? How do divisions of labor differ between the three East Asian countries, and how did developments in one East Asian country affect others? Equivalent Course(s): HIST 34518, GNSE 30121, EALC 34501, HIST 24518, GNSE 20121

EALC 24502. China’s New Documentary Cinema. 100 Units.
Since the early 1990s, the “new documentary” has emerged as one of the most prominent phenomena in Chinese film and video, widely circulating at international film festivals and eliciting considerable critical debate. This course examines the styles and functions of China’s “new documentary” over the last fifteen years, paying particular attention to the institutional, cultural, economic, and political conditions that underpin its flourishing. This overview will lead us to consider questions that concern the recent explosion of the documentary form worldwide, and to explore the tensions and imbalances that characterize the global circulation of the genre. We will address such issues as: what is “new” about China’s recent documentary cinema; the “national” and “transnational” dimensions of documentary filmmaking, and the ways in which these dimensions intersect in its production and circulation; the extent to which the international demand for “unofficial” images from China has contributed to its growth; the politics involved in documentary filmmaking, and the forms and meanings of “independent” cinema in the wake of intensified globalization; the links between Chinese documentary and the global rise of documentary filmmaking, and the ways in which they challenge extant concepts and theorizations of the genre.
Equivalent Course(s): CMST 24606, EALC 35402, CMST 44606

EALC 24505. Adaptation and Genre in Chinese Film and Media. 100 Units.
The course explores a central aspect of Chinese contemporary culture, namely the process of transposing new and old stories from the page to the stage to the screen. In addition, the class seeks to expand the concept of adaptation to investigate how cinema appropriates and repurposes other media, and why specific intermedial genres emerge more prominently at certain historical conjunctures. The films we will watch encompass three genres: comedy, opera film, and documentary, each respectively characterized by thematic and formal engagements with television, regional theater, and screen-based news. Some of the screenings will be followed by discussions with filmmakers, in person or on Zoom.
Equivalent Course(s): EALC 34605, CMST 34605

EALC 24506. Disability in East Asia: Past and Present. 100 Units.
Why does disability matter to East Asia? This course uses this overarching question to anchor discussions on the role disability plays in historical and contemporary issues of social inequality and human rights in China, Japan and Korea. Students will think critically about disability identities, institutions, theories, experiences, and interactions that have made disability what it is today. We will learn to narrate disability from a wide range of sources that represent bodily impairments (blindness, madness, autism, trauma, deformities etc.) in medicine, literature and film, and to relate disability narratives to theoretical debates over stigma, medicalization, the politics of inclusion and exclusion, and human rights. We will also look more closely into the lives of “disabled persons”-who they are, how they are disabled and by what circumstances, how they identify themselves and are represented in different media. More broadly, this course unsettles the concept of East Asia by making sense of disability as “difference” and to think about how it may expand our “mainstream” assumptions of body, culture and society.
Equivalent Course(s): HMR T24506, HLTH 24506, HIST 24505

EALC 24508. Human Rights in Japanese History. 100 Units.
This course examines how the modern concept of “rights” and “human rights” localized in Japan and how different parties in Japan have used the language of human rights in attempts to remake Japan’s social, cultural, and legal landscape. We will explore a wide range of topics including the translation of Eurocentric rights talk in East Asia, colonization and decolonization, statelessness and migration, transitional justice and reconciliation, biopolitical rights and bio-citizenship, indigenous rights, and women and gender-specific rights. Throughout the course we pay special attention to the ways in which rights talk and human-rights politics in Japan intertwine with the country’s efforts to modernize and build the “nation within the empire” and, after its defeat in WWII, to close off its “long postwar” and reconcile with its neighbors. This is an introductory course, and no previous knowledge of Japanese history or the international history of human rights is required. However, you should be prepared to read (and watch, browse, and listen to) a wide array of primary and secondary sources that destabilize the most common vocabulary and concepts we take for granted in contemporary human-rights talk such as race, state responsibility, and the very notion of universalism so central to the idea of human rights.
Equivalent Course(s): HIST 24508, HMR T24508

EALC 24510. Gender and Sexuality in Modern China. 100 Units.
This course explores changing ideas about gender and sexuality in modern China. ”Modern” in the context of this course signifies a period in which China faced radical new paradigms for the role of sex and the meaning of gender. Although much that we will read describes the twentieth century, we will also discover that innovations in gender roles are not unique to the past hundred years. Nor, despite long-standing stereotypes to the contrary, has it only been the privilege of the elites to disrupt the traditional male-female binary. Readings will address such themes as the ways in which gender defines patterns in family life, in politics, and under the law; marriage and homosexuality; prostitution and trafficking; performance and cross dressing; the implementation of the one child policy; gender roles in minority communities; and China’s handling of HIV/AIDS. We will consider the role of old Confucian hierarchies and scrutinize the links between industrialization, women’s liberation, nationalism,
and the communist movement. Through these diverse topics, this seminar aims to expand students' conception of the areas in which gender plays a relevant and influential role.

Equivalent Course(s): GNSE 34510, GNSE 24510, HIST 24510, EALC 34510, HIST 34510

EALC 24511. Three Film Masters of South Korea. 100 Units.

This undergraduate course examines selected film texts of three representative film masters in South Korea: Shin Sang-ok, Kim Ki-young, and Im Kwon-taek, who began their careers as popular film directors, and now are considered 'auteurs' of Korean cinema by their unique visual styles and narratives that reflect main concerns and issues of post-war Korean society. The leading figure of the Golden Age, Shin Sang-ok (1926-2006) demonstrates virtuosity in mainstream drama film productions as he explores topical issues such as the impact of modernity on women and Korean society during accelerated national development. In contrast to Shin's mild style, the grotesque cinema of Kim Ki-young (1919-1998) showcases eroticism, horror, and thrillers that inscribe the fear of modernization onto the world of desire and fantasy. Im Kwon-taek (1956-present) articulates the scars of modern Korean history and its vanishing culture at the expense of industrialization through the spheres of traditional art, religion, and the sacrificed female body. Taken together, the chosen films of these three directors provide us with instances which enable us to grasp the core of their cinematic explorations, as well as diverse aspects of aesthetics, politics, and themes in South Korean cinema, from its Golden Age of the 1960s to the present.

Equivalent Course(s): HIST 34510, EALC 34510, GNSE 24510, GNSE 34510, HIST 24510

Equivalent Course(s): EALC 34511, CMST 24511

EALC 24513. Documentary Chinese. 100 Units.

This course guides students through critical readings of primary historical documents from approximately 1800 through 1950. These documents are translated by sentence, and then historiographically analyzed. Most of these documents are from the nineteenth century. Genres include public imperial edicts, secret imperial edicts, secret memorials to the throne from officials, official reports to superiors and from superiors, funereal essays, depositions ("confessions"), local gazetteers (fangzhi), newspapers, and periodicals. To provide an introduction to these genres, the first six weeks of the course will use the Fairbank and Kuhn textbook "The Rebellion of Chung Jen-chieh" (Harvard-Yanjing Institute). The textbook provides ten different genres of document with vocabulary glosses and grammatical explanations; all documents relate to an 1841-42 rebellion in Hubei province.

Assignments: Each week prior to class students electronically submit a written translation of the document or documents to be read; a day after the class they electronically submit a corrected translation of the document or documents read. A fifteen-page term paper based on original sources in documentary Chinese is also required.

Equivalent Course(s): EALC 34513, HIST 24513, HIST 24515

EALC 24514. Colonial Power in East Asia. 100 Units.

This course takes a transnational and comparative approach to the study of colonialism in East Asia from the Opium Wars through the end of World War I. Using foundational theories of postcolonial scholarship as a starting template, we will explore the interrelationship of colonial power and ideologies of race and gender across China, Japan, and Korea during the nineteenth century. Critically evaluating both primary and secondary sources will help us contextualize the development of the Japanese empire within a larger narrative of the expansion of Euro-American colonial power into East Asia. In doing so, we will discover that sites of empire in East Asia often destabilize the most common binaries of postcolonial study: Occident/Orient, colonizer/colonized, white/other, and premodern/modern.

Equivalent Course(s): CRES 24514, GLST 24514, GNSE 24514, HIST 24514

EALC 24515. Social Outcasts: Exclusion and Discontent in Late Imperial and Modern China. 100 Units.

This course considers the often neglected presence of "social outcasts" in Chinese history as a gateway to understanding ideas and practices of discrimination from the late Qing to modern-day China. It traces changes in the intersection of law, custom, and daily social practices, focusing on attempts aimed at legitimizing discrimination across class, territory, ethnicity, religion, gender and disability. Thus a theoretical objective of the course is to analyze legal and social dimensions of exclusion along the axis of empire and state building. Chronologically, this course begins with the collapse of status order in the late Qing and explores how the Republic and the PRC managed transgressive elements of society, from beggars, prostitutes, and the insane to ethnic and religious minorities. We will use legal documents, police records, and visual materials to explore how sociocultural processes shape the experience of discrimination and its resistance. Another focus of this course will be asking how disenfranchised groups might enhance our understanding of mainstream values. Through discussions, in-class presentations, and written assignments, students will develop skills to analyze historical evidence and critically reflect on its implication for cross-cultural issues.

Equivalent Course(s): HIST 24515, CRES 24515, GNSE 24515

EALC 24516. When Love Came to China. 100 Units.

What is love? What is attachment? Is the notion of romantic love thought to be a universal force or should it be understood differently in different cultural contexts? Why did early twentieth-century Chinese writers claim that they had never known true love? How did the notion of romantic love shift its valences in Chinese translations (or recreations) of novels of Western origin? How did ideas of romantic love change from the early twentieth century to the 1940s, and how did cinema and print culture contribute to promoting them? This interdisciplinary seminar invites you to rethink love in all its complexity. We will examine a wide range of materials, including women's magazines, love letters, fiction writing, photographs, films, and popular songs, situate these works in their historical and social contexts, and analyze how they adapt elements from other cultures and media. We
will also discuss some of the issues and problems involved in locating appropriate sources, gaining access to digital archives and collections, and choosing particular methods of investigation and analysis that pertain to studies of modern China. This course includes a two-part peer-review workshop, which will serve as a forum for developing innovative research projects.

Equivalent Course(s): CMST 24616

**EALC 24517. Human Rights in China. 100 Units.**

This seminar explores the diverse range of human rights crises confronting China and Chinese people today. Co-taught by Teng Biao, an internationally recognized lawyer and advocate for human rights, and University of Chicago China historian Johanna Ransmeier, this course focuses upon demands for civil and political rights within China. Discussions will cover the Chinese Communist Party’s monopoly on power, the mechanisms of the Chinese criminal justice system, and the exertion of state power and influence in places like Tibet, Hong Kong, Xinjiang, and Taiwan, as well as the impact of the Peoples Republic of China on international frameworks. We will discuss the changing role of activism, and the expansion of state surveillance capacity. Students are encouraged to bring their own areas of interest to our conversations. Throughout the quarter we will periodically be joined by practitioners from across the broader human rights community.

Equivalent Course(s): HMRT 24007, HIST 34516, EALC 34517, HMRT 34007, HIST 24516

**EALC 24518. Taiwan in Asia and the World. 100 Units.**

This course examines the distinctive history of the island of Taiwan, from seventeenth-century Spanish colony to outpost of the Dutch empire, from multiethnic pirate cove to Qing coastal fortress, from an essential point of origin for Austronesian languages and cultures to Japan’s first model colony, and from decades living under martial law to today’s vibrant democratically elected government. There may never have been a time when Taiwan’s future was so heatedly debated, or viewed as so central to global politics, as it is at this moment.

Readings spanning three centuries and an array of governing regimes. We will explore the historical arguments and narratives that constitute the cultural identity of this diverse and contested place. In addition to reading primary sources and historiography over the quarter, students will develop and share their own research. This will culminate with either a paper or public history project.

Equivalent Course(s): HIST 24517, EALC 34518, HIST 34517

**EALC 24601. Images of Time: Japanese History Through Film. 100 Units.**

Focusing attention on the emerging nexus between audio-visual media and historical studies, this course deals with theories of time, history, and representation while making those ideas and problems concrete through a study of the way in which history in Japan has been mediated by the cinema. A close reading of a wide range of films produced in and about Japan in tandem with primary and secondary materials on theories of time, images, and national history highlights the historicity and history of both film and Japan. All work in English.

Equivalent Course(s): HIST 24603, BPRO 25000, CMST 24906

**EALC 24606. Japanese History Through Film and Other Texts. 100 Units.**

This course deals with theories of time, history, and representation while making those ideas and problems concrete through a study of the way in which history in Japan has been mediated by the cinema. It explores the “timefulness” of cinematic images without assuming their automatic relation to the world or dismissing films for their invention, compression, and elision of historical facts. A close reading of a wide range of films produced in and about Japan in tandem with primary and secondary materials on theories of time, images, and national history will highlight the historicity and history of both film and Japan.

Equivalent Course(s): HIST 24603, BPRO 25000, CMST 24906

**EALC 24607. Chinese Independent Documentary Film. 100 Units.**

This course explores the styles and functions of Chinese independent documentary since 1989, with particular attention to the social and political contexts that underpin its flourishing in Mainland China and Taiwan. We will discuss the ways in which recent Chinese documentaries challenge current theories of the genre, how they redefine the relationship between fiction and non-fiction, and the problems of media aesthetics, political intervention, and ethics of representation that they pose. We will look at their channels of circulation in Asia and elsewhere, and will discuss the implications and limits of the notion of independence. Readings will include theorizations of the documentary genre in relation to other visual media and narrative forms, analyses of specific works, and discussions on the impact of digital media.

Equivalent Course(s): EALC 34607, CMST 34607, CMST 24607

**EALC 24609. Buddhist Meditation: Tradition, Transformation, Modernization. 100 Units.**

From the Satipaṭṭhañca sutta of the Pāli canon to the “mindfulness” boom of recent years, Buddhism and meditation often appear inseparable. The aim of this seminar is to historicize and critically question this seemingly natural intimacy, for while it certainly cannot be denied that the various Buddhist traditions have always had on offer a plethora of techniques for mental (and physical) cultivation, it is far from clear how or even if all these could be subsumed under the in its current usage relatively recent category of “meditation”. Drawing on Buddhist meditation literature from various traditions, historical periods, and literary genre, in this seminar we will take up a twofold question: First, how has the encounter with Buddhist techniques of cultivation shaped the modern understanding of “meditation”, and second, up to which extend, and at what cost, has this very modern understanding of meditation conversely conditioned us to see Buddhism as a “meditative religion” par excellence?

Equivalent Course(s): RLIST 24600, EALC 34600, SALC 34600, HIST 34122, SALC 24600, HIST 24122, HREL 34600
EALC 24610. A History of Japanese Visual Culture. 100 Units.
This course will examine the rich and nuanced material history of Japan, drawing upon religious art, architecture, theater, fine arts, and crafts, as well as creations made through the technologies of photography, cinema, manga, and anime. Note that most of the materials examined will be from the pre-twentieth century. We will also use the Art Institute of Chicago, the Field Museum, and the Smart Museum as resources and some of the classes will be held off campus.
Equivalent Course(s): ARTH 24605, HIST 24609

EALC 24611. Cities in Sinophone Cinemas. 100 Units.
From the treaty port of Shanghai to the imperial capital of Beijing, from the pre-colonized city of Taipei to the floating city of Hong Kong, and from an anonymous city in inland China to global Chinatowns, cities in Chinese-language cinemas at once reflect and participate in the historical transformations of modern China and the negotiation between national, local, and cosmopolitan identities. Meanwhile, throughout its history, the motion-picture medium has shown an affinity with the city as an audio-visual ensemble, which in turn has provided constant inspiration for cinematic experimentation. Taking the chronotope of the sinophone city as an entry point, this course participates in both the ongoing discussion of cinematic cities and the emerging discourse on the phonic articulation and visual mediation of a global sinophone culture. No knowledge of Chinese is required.
Equivalent Course(s): EALC 34612, CMST 34611, EALC 34611

EALC 24612. Chinese-Language Film Comedies. 100 Units.
With the exception of the Hong Kong martial arts comedies that have gained worldwide popularity in recent decades, comedy has not been a genre generally associated with Chinese-language cinemas. Yet precisely because of the “seriousness” of China’s long 20th century laden with suffering and crisis, Chinese-language comedies provide a concentrated site for investigating national cinema on the one hand and the generic conventions of comedy on the other. Various modes of production and style will be explored in this course, including slapstick comedy and costume drama in the silent era; left-wing romantic comedy in the 1930s; post-WWII screwball comedy; the post-1949 tripartite development of comedy in China, Hong Kong and Taiwan; Chinese-American “comedy of immigration”; as well as post-modern pastiche and dark comedy from the post-new-era in the 21st century.
Equivalent Course(s): EALC 34612, CMST 34612, CMST 24612

EALC 24614. Chinese Musicals. 100 Units.
Are there Chinese musicals? It very much depends on what we would consider a Chinese musical. To answer Adrian Martin’s call for "Musical Mutations: Before, Beyond and Against Hollywood," this course will look for Chinese musicals in both obvious and unlikely places. The “musical mutations” under discussion include traditional opera adaptation, back-stage opera film, martial-arts opera film, Maoist opera film, musical comedy, song-and-dance film, melo-drama, Hong Kong musical, and most certainly the “apocalyptic” musical named by Martin, The Hole (Tsai Ming-liang, 1998). The tripartite developments of Chinese-language cinemas provide a privileged site to chart the ways the musical genre expands, transforms, and rejuvenates across time and borders.
Equivalent Course(s): EALC 34615, CMST 34615, CMST 34615

EALC 24620. Introduction to Chinese Painting. 100 Units.
As an ancient and revered art form in China, painting is a window to the nation’s history, culture, society, and aesthetics. 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 explains the works’ formats, meanings, and innovations from social, historical, and art-historical perspectives. The unique way of representation in traditional Chinese painting, which refrains from verisimilitude in its use of brushwork and washes of ink and colors, makes it an exceptional corpus to help hone students’ visual literacy and vocabulary. In this course, students become familiar with the traditional Chinese world and acquire the knowledge necessary to be informed viewers 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 modern China. This course begins with two sessions that explain the major ideas (e.g., calligraphic expression and the relationship between painting and poetry) and physical formats (e.g., handscrolls and hanging scrolls) dominant in traditional Chinese painting. These sessions familiarize students with the visual norms of a culture distant from modern Western civilization. A
Equivalent Course(s): ARTH 24620

EALC 24621. Economic Change in China, circa 1800-2000. 100 Units.
An overview of Chinese economic development since the end of the eighteenth century, with attention to its social, political, and environmental ramifications. Topics in the first part of the course include the Qing property-rights system and its implications for rural society; merchant organization; internal trade; migration; and the imperial political economy. This section of the course concludes with explanations of the economic and other crises that caused late-nineteenth- and early-twentieth-century China to be called the “land of famine.” Part two covers changes in China’s relationship to the outside world, the beginnings of industrialization, and the complex patterns of regional growth and stagnation up through the victory of the Communist Party in 1949. Part three looks at both Maoist (1949-1976) and post-Maoist development, emphasizing the economic consequences of institutional changes, industrialization and urbanization (especially since 1978), and the evolving tensions
with a so-called "socialist market economy." Mostly lecture, with some class time for discussions, plus an online discussion board; midterm, final, and two short papers (5-7 pages each).
Equivalent Course(s): ECON 22020, HIST 24611

**EALC 24622. Image, Medium and Context of Chinese Pictorial Art. 100 Units.**
In this course, pictorial representations are approached and interpreted, first and foremost, as concrete, image-bearing objects and architectural structures—as portable scrolls, screens, albums, and fans, as well as murals in Buddhist cave-temples and tombs, and relief carvings on offering shrines and sarcophagi. The lectures and discussion investigate the inherent features of these forms, as well as their histories, viewing conventions, audiences, ritual/social functions, and the roles these forms played in the construction and development of pictorial images.
Equivalent Course(s): ARTH 24602, ARTH 34602, EALC 34622

**EALC 24624. Close Encounters with Chinese Art in Chicago Museums. 100 Units.**
The class examines closely types of materials used—ceramics, stone, lacquer, silk, paper, ink—and their significance in the production of artworks through Chinese history. Students will be expected to go to the Field Museum of Natural History, the Smart Museum of Art, and the Art Institute of Chicago where classes will in the galleries, storage, and conservation areas. Students will be able to examine groups of objects of similar materials and individual pieces in detail. They will have opportunities to speak with curators and conservators about their work with museum objects—acquisition, research, exhibition planning, restoration. Many pieces known in museums today were once buried with the dead, including precious items and emblems of power and wealth, objects for daily use, and inexpensive models of buildings, animals, and figurines made for funerary purposes. Certain materials had special significance over time and their craftsmanship and production were related to their social function. Through their close study of works of art, their assigned readings, research, students will be expected to discuss objects descriptively and in historical contexts. They will write essays about selected objects as might be featured in an exhibition catalogue.
Equivalent Course(s): ARTH 34624, EALC 34624, ARTH 24624

**EALC 24625. Chinese Art & Material Culture in the Field Museum Collection. 100 Units.**
This seminar examines Chinese art and material culture in the collection of the Field Museum. The installations in the Cyrus Tang Hall of China and the Elizabeth Hubert Malott Hall of Jades introduce objects in historical and anthropological contexts in keeping with the Field Museum’s history and mission. It features objects made for and used by people of diverse social strata, geographies, and ethnicities and features particular types of materials used from the Neolithic through Early Modern periods of Chinese history. The class will examine these and other artworks in the museum’s collections from the perspectives of material culture, media, and image-making. Assigned readings will provide historical information and scholarly perspectives on objects in the cultural contexts of production, function, religious worship, and burial in tombs. Students will closely study individual objects from these perspectives, discuss them with the class, and write about them, focusing on the significance of certain visual and material elements, their continuing use, and innovations and changes that occurred over time. The classes will also include meetings with curatorial and research staff members who will introduce their work on the collections-research, installation, and history of acquisitions. Visits will include access to conservation and storage areas. Most classes will be held in the Field Museum. Class attendance and participation in class discussion are mandatory.
Equivalent Course(s): EALC 34625, ARTH 24625, ARTH 34625

**EALC 24626. Japanese Cultures of the Cold War: Literature, Film, Music. 100 Units.**
This course is an experiment in rethinking what has conventionally been studied and taught as "postwar Japanese culture" as instances of global Cold War culture. We will look at celebrated works of Japanese fiction, film and popular music from 1945 through 1990, but instead of considering them primarily in relation to the past events of World War Two, we will try to understand them in relation to the unfolding contemporary global situation of the Cold War. We will also look at English-language writing on Japan from during and after the Cold War period. Previous coursework on modern Japanese history or culture is helpful, but not required. All course readings will be in English.
Equivalent Course(s): EALC 34626

**EALC 24627. Allure of Matter: Material Art in China. 100 Units.**
This seminar examines contemporary art in China through the lens of the Smart Museum of Art’s upcoming exhibition, The Allure of Matter: Material Art in China. Using works in the exhibition as case studies, the course explores questions about materials and materiality in contemporary art. Throughout the course, we will address the following questions: How have unconventional materials impacted art practices in China? How do these material explorations inform our understanding of contemporary art in China and beyond? How do materials mediate different relationships between the artist, artwork and viewer? Guest speakers, including conservators, will expand our discussions of materiality. The course will meet for approximately half of the time at the Smart Museum or Wrightwood 659.
Equivalent Course(s): EALC 34627, ARTH 34626, ARTH 24626

**EALC 24640. Chinese Buddhist Icons: Methodologies. 100 Units.**
Icons belong to the most important category of sacred objects in Buddhism, and they were indispensable for transmitting the religion across East Asia. The ontological status of icons, however, remained polemical throughout most of the religion’s premodern history. While scholars in religious studies have since the 1960s
been attentive to the ritual and cultic functionality of Buddhist icons, art historians did not move past style-oriented methodologies and fully engage Buddhist icons as such until the 1990s. This course investigates different methodologies devised by scholars in the past to study Buddhist icons with various theoretical premises and from diverse historical perspectives and focuses. We will pay particular attention to how the field, Chinese Buddhist art history, bears those different approaches to Buddhist icons in its development of the past decades. Equivalent Course(s): ARTH 34640, EALC 34640, ARTH 24640

EALC 24650. Chinese Pagoda. 100 Units.
More often than not, the Chinese pagoda is considered the most representative of Buddhist architecture in pre-modern China. It is so ubiquitous that many have forgotten the fact that the pagoda actually has a non-Chinese origin; and its vertical building form - rather than the more usual, horizontal sprawl of traditional Chinese architecture - betrays a history that is everything but typical or representative of Chinese Buddhist architecture. Instead of seeing it merely as a building, accordingly, the course will investigate the ways in which the Chinese pagoda was uniquely conceived and constructed as a symbol, artifact, site, structure, space, etc., created to serve specific religious purposes, thereby exerting or evoking specific meanings that engaged both religious and nonreligious ideas and issues in pre-modern China. Equivalent Course(s): ARTH 24650, ARTH 34650, EALC 34650

EALC 24700. Histories of Japanese Religion. 100 Units.
An examination of select texts, moments, and problems to explore aspects of religion, religiosity, and religious institutions of Japan's history. Equivalent Course(s): EALC 34700, HIST 34700, HIST 24700, RLST 22505, HREL 34705

EALC 24706. Edo/Tokyo: Society and the City in Japan. 100 Units.
This course explores the history of one of the world’s largest cities from its origins as the castle town of the Tokugawa shoguns in the early seventeenth century; to its transformation into a national capital and imperial center, and concludes in the postwar era as Tokyo emerged from the ashes of World War II to become a center of global capital and culture. Our focus will be on the complex and evolving interactions between the natural and built environments of the city and politics, culture, and social relations. Equivalent Course(s): EALC 34706, ENST 24706, HIST 34706, CRES 34706, HIST 24706, CRES 24706, ARCH 24706

EALC 24708. Frontiers and Expansion in Modern China. 100 Units.
A study of frontier regions, migration, and border policies in Qing (1644-1912) and twentieth-century China, focusing on selected case studies. Cases will include both actual border regions (where Qing/China was adjacent to some other polity it recognized), ethnically diverse internal frontiers, and places where migrants moved into previously uninhabited regions (e.g., high mountains). Topics include the political economy and geopolitics of migration and frontier regions, the formation of ethnic and national identities in frontier contexts, borderland society (e.g., marriage, social stratification, and social mobility), and the environmental effects of migration. Assignments for undergraduates are two short papers, a midterm (which can be waived under certain circumstances), a final, and class participation; requirements for graduate students are negotiable, but will include roughly twenty pages of writing and no in-class exams. Equivalent Course(s): HIST 34608, EALC 34708, HIST 24608

EALC 24710. Japan and the World in 19th Century Art. 100 Units.
This seminar will explore artistic interaction between Japan and the West in the late 19th century. Topics include: changing European and American views of Japan and its art, the use of Japanese pictorial "sources" by artists such as Monet and Van Gogh, Japan’s invocation by decorative arts reformers, Japanese submissions to the world’s fairs, and new forms of Japanese art made for audiences within Japan. Class sessions and a research project are designed to offer different geographical and theoretical perspectives and to provide evidence of how Japonisme appeared from late 19th-century Japanese points of view. Equivalent Course(s): EALC 34710, ARTH 34710, ARTH 24710

EALC 24712. Chinese Frontier History, circa 1600-Present. 100 Units.
A study of frontier regions, migration, and border policies in Qing (1644-1912) and twentieth-century China, focusing on selected case studies. Cases will include both actual border regions (where the Qing/China was adjacent to some other polity it recognized), ethnically diverse internal frontiers, and places where migrants moved into previously uninhabited regions (e.g., high mountains). Topics include the political economy and geopolitics of migration and frontier regions, the formation of ethnic and national identities in frontier contexts, borderland society (e.g., marriage, social stratification, and social mobility), and the environmental effects of migration. Equivalent Course(s): HIST 24612, EALC 34712, HIST 34612

EALC 24713. Society and the Supernatural in Late Imperial and Modern China. 100 Units.
Chinese introductory studies often ignore religion, treating Confucius’s alleged agnosticism as representative of the Confucian culture. But ideas about supernatural entities-souls, ancestral spirits, demons, immortals, the vital energies of nature, etc.—and practices aimed at managing spirits were important before 1949. Spirits testified in court, cured or caused illness, mediated disputes, changed the weather, and made the realm governable or ungovernable. After declining in the 1950s-1970s, various kinds of worship are immensely popular again, though usually in altered forms. This course traces changes in ideas about spirits and daily social practices, focusing on attempts to "standardize the gods," resistance to such efforts, and the consequences for cohesion, or its lack,
across classes, territory, gender, ethnicity, and other differences. A central concern will be the intertwining of
religion with attempts to define communities and to claim rights within (or over) them. Another central theme is
what “religion” means as a category for understanding Chinese history, an issue that will take on very different
valences when we look at the 20th century, in which Western models of what “religions” should look like became
increasingly influential among would-be secularizers and many religious activists. Most recently, the global
dimensions of certain religions (especially Islam and Christianity) have complicated their status in the People’s
Republic in new and important ways.
Equivalent Course(s): RLST 24712, HIST 24712

EALC 24716. Japanese Art in the Sinosphere. 100 Units.
From the earliest centuries of the common era until the 1870s, Japanese writers, artists, and scholars considered
themselves to be living in the Sinosphere: the realm of China’s cultural and political centrality. Starting with
a consideration of Chinese material culture in the Tale of Genji, we will proceed to address topics such as the
relation between Chinese and Japanese handscroll paintings, the spread of Chinese-style ink monochrome
painting in Japan, the rise of the Kano school as official painters and Chinese-style painting experts, and the
immense popularity of literati painting and calligraphy. Korean painting’s intersection with Chinese and
Japanese art in the medieval and early modern periods will also factor into the discussion. We will evaluate the
changing dynamics around political power and gender embodied in the Chinese/Japanese oppositional duality
and reassess the prevailing narratives concerning how the Sinosphere faded from view in the Meiji era.
Equivalent Course(s): EALC 34716, ARTH 24706, GNSE 34706, ARTH 34706, GNSE 24706

EALC 24730. Imagining Environment in East Asia. 100 Units.
This course explores how nature and environment have been narrated, aestheticized, conceptualized, and
historically exploited in East Asia, with specific emphasis on China, Korea, and Japan. We begin with some
basic questions about the human-environment relation. What is it to imagine environment and one’s relation
to it? How have “nature” and “environment” been imagined historically in East Asia? Can we learn about our
own perceptions of the non-human world by studying those of other times and places? The course will consider
ethical and religious attitudes toward nature as found in traditional religious and philosophical thought;
changing aesthetic responses to the natural world; the rise of modern environmental awareness; popular and
political responses to pollution and environmental disaster; contemporary practices of environmentalism (eco-
tourism, conservation); and the imagining of environmental futures. Materials will be drawn from literature,
history, anthropology, philosophy, environmental policy, and film. All readings are in English.
Equivalent Course(s): HIST 24209

EALC 24803. Histories in Japan. 100 Units.
An examination of the discipline of history as practiced in Japan from ancient times to the modern. Readings in
translation of works such as the Kojiki, Okagami, Taiheiki, and others will be used to explore both the Japanese
past and the manner of interpretation of that past.
Equivalent Course(s): EALC 34803, HIST 24803, HIST 34803

EALC 24807. History of Japanese Philosophy. 100 Units.
What is philosophy and why does looking at Japanese philosophy make a difference? By examining Buddhist,
Confucian, Shinto, and modern academic philosophical traditions, this course will provide a history of ideas
found in Japan and central to thinking about being/nonbeing, government, ethics, aesthetics, economics, faith,
and practice.
Equivalent Course(s): EALC 34807, HIST 24806, HIST 34806

EALC 24810. Literature and Performance in Medieval Japan. 100 Units.
This course acquaints students with some of the major genres of medieval Japanese literature and performance,
including setsuwa (explanatory tales), sarugaku (“monkey music”) and dengaku (“field music”), imayô (popular
songs), gunki monogatari (warrior tales), and the noh and kyôgen theaters. We will explore the religious,
social, and political contexts from which these genres emerge, as well as the rich and intricate ways in which
performance and literature overlap throughout the medieval period. Specific topics of interest include the
significance of “medievality” in conceptions of Japanese culture, the shifting relationship between elite and
commoner culture, the emergence of a “national” culture, and the role of women authors and performers. We will
read primary texts in translation, examine visual materials, and watch and listen to recordings of contemporary
performances. Additionally, we will read relevant secondary scholarship in order to broaden our understanding
of both the medieval texts themselves and their reception over time and space. No Japanese language ability
is necessary, although students who have taken Japanese literature or culture courses will be particularly well
prepared.
Equivalent Course(s): EALC 38495, EALC 34810, TAPS 28495

EALC 24811. China and Global Capitalism since 1911. 100 Units.
This course examines China’s violent encounter with capitalism over the last century. How are we to explain
the “failure” of China to follow the classical free-market path of development? Why did Marxism become such
a powerful ideology in a country that was so incompletely capitalist, and what is the relation of the Mao era’s
“socialism” to capitalism? Is contemporary China a case of free-market excess or of state domination? How does
today’s US-China trade war rise from this history? In order to answer these questions, this course will develop
capitalism as a category that goes beyond a narrow focus on economic issues. We will apply and evaluate
several competing frameworks that allow us to conceptualize capitalism as simultaneously a global structure
and an everyday practice of social life. Drawing upon these different approaches, we will interpret not just the movement of commodities and the dynamics of class division in China, but changing concepts and practices of gender and nation as well. Through these discussions we aim to understand how capitalism has shaped China while using China's experience to enrich our understanding of capitalism.

Equivalent Course(s): HIST 24810, GNSE 24811

EALC 24812. Women Writing Women in Modern Japanese Literature. 100 Units.
This course surveys the literary works by women writers of Japan through the modern period from late Meiji (early 1900s) through mid-Shôwa (1970s). Throughout this period, Japanese writers and critics have been preoccupied with questions related to self-expression: How does one know and represent one’s self in writing? Can a true self be expressed through the artifice of literature? What is the relationship between writing and self-consciousness? Yet literature written by women has largely been left out of this conversation, and often chronically consigned to the margins as mere ‘women’s writing’, a pale imitation of pure (male-authored) literature. Aiming to address this unevenness, this course engages with Furthermore, in order to transcend insubstantial and limiting categories such as “women’s writing”, this course focuses students' analysis using the dynamic lens of women writing women: that is, women’s self-representation in literature. Readings for the course are grouped by larger themes which are key not only to students' analysis of literary works, but in relation to the larger social, political and cultural contexts in which the works were produced. All works will be read in English translation.

Equivalent Course(s): GNSE 24812

EALC 24821. Modern Chinese Satirical Novel in History. 100 Units.
This course takes the fictional genre of satire as a unique window on Chinese history. Placing novels and novellas from Republican China, the PRC, and Taiwan alongside excerpts from classic satirical novels from world literature, we will focus not only on the literary merits and themes of these diverse texts but also on their social, political, and historical contexts. What essential elements constitute satire, and how can we understand a historical moment better if we think with this form of literature? What does literature reveal and what does it deliberately or inadvertently obscure? We will consider the ways in which satire advances, declines to advance, or advocates alternative realities (utopias/dystopias); the cultural critique offered by satire; and its national and supra-national contexts.

Equivalent Course(s): HIST 34811, EALC 34821, HIST 24811

EALC 24852. Sino-Western Encounters: Chinese Law and Empire from Global Perspectives. 100 Units.
This course examines Sino-Western relations through the perspective of law. Today when we talk about Chinese law in Western contexts, it is often associated with impressions such as human rights abuse and rule of person instead of law. Ever since the early eighteenth century, law has assumed a prominent role in the development of Sino-Western relation. Using law as a primary analytical framework, this course surveys a variety of issues arising from Sino-Western interactions during the nineteenth century and early twentieth centuries. Questions to be discussed include what role does the West, both as political actors and a source of ideology, play in shaping understanding of Chinese law and politics? How did laws and judicial understanding of business, sovereignty, and family structure change as China entered the global world of nation-states? As we excavate different voices from the readings, you will be able to understand large-scale political processes such as modernization, colonization, and globalization, as well as their impact on the everyday life of ordinary people. In addition to discussing how Western observers produced knowledge about Chinese law, we also look at the role of law in the Qing Empire’s expansion. The parallel of the two trajectories - one Chinese and one Western - will lead us to reconsider some of the assumptions in cross-cultural studies.

Equivalent Course(s): GLST 24852

EALC 24916. Yôkai Media. 100 Units.
This course centers on yôkai (monsters or fantastic creatures) and theories of the fantastic in cinema and media. Historically, it spans the range from medieval emaki and Edo chônin culture through 20th and 21st century manga and anime. Inquiry into yôkai and the fantastic is intended to develop new strategies for putting cinema and media into dialogue with theories of political sovereignty and capitalism in the context of everyday life and its urban myths.

Equivalent Course(s): CMST 24916, CMST 34916, MAAD 14916, EALC 34916

EALC 24924. (Re-)Presenting the Real: Nonfiction Cinema in Japan and East Asia. 100 Units.
The primary aim of the course is to investigate the historical trajectory of the theories and practices of documentary film in Japan from the 1920s to the present. We will engage in rigorous examination of the transformations of cinematic forms and contents, and of the social, cultural and political elements bound up with these transformations. Over the quarter, you will also learn the tools necessary to analyze documentaries. The course assumes no prior knowledge of film or documentary theory. Each week we will engage with theoretical or analytical readings, through which we will explore 1) how particular ethics and politics are imbricated in various documentary modes and genres and 2) the specific cases of Japanese documentaries and their styles/techniques, measuring them against today’s media regime (and measuring that regime against them). Various traces of Japanese documentary filmmaking practice can be seen carried forward and extended in cinematic creations worldwide, from works by Chris Marker, Abbas Kiarostami and Wim Wenders to recent independent documentaries in East Asia. To locate such traces in the transnational framework, the final sections of the course
will be devoted to China’s new documentary film movement since the 1990s and contemporary Taiwanese documentaries.
Equivalent Course(s): CMST 24924, EALC 34924, CMST 34924

EALC 24950. Fictions of Selfhood in Modern Japanese Literature. 100 Units.
As Japanese leaders in the mid-19th century faced the threat of colonization at the hands of the Western powers, they launched a project to achieve “Civilization and Enlightenment,” quickly transforming Japan into a global power that possessed its own empire. In the process fiction became a site for both political engagement and retreat. A civilized country, it was argued, was supposed to boast “literature” as one of its Fine Arts. This literature was charged with representing the inner life of its characters, doing so in a modern national language that was supposed to be a transparent medium of communication. Between the 1880s and the early 1900s, a new language, new literary techniques, and a new set of ideologies were constructed to produce the “self” in novels and short stories. As soon as these new practices were developed, however, they became the objects of parody and ironic deconstruction. Reading key literary texts from the 1880s through the 1930s, as well as recent scholarship, this course will re-trace this historical and literary unfolding, paying special attention to the relationship between language and subjectivity. All readings will be in English.
Equivalent Course(s): EALC 24950

EALC 25000. Modern Korean Women’s Fiction. 100 Units.
Is Korean women’s fiction on its way to World Literature? Or have some works already gained such a recognition? How should we approach the notion of ‘World Literature’ in the first place, however? To what extent would the writers’ gender matter in the reception of their work? What roles do the readers, intermediaries, and domestic and global markets play in the process in which women writers’ gendered identity affects the reading and reception of their works? Addressing these questions, among others, the class reads a selection of women’s fiction produced in modern and contemporary Korea. On the basis of close and broad readings, students are expected to work individually and collectively on a variety of issues related to literature, gender, reception, and their prominent intersections.
Equivalent Course(s): GNSE 25000, EALC 35000

EALC 25010. Premodern Japanese Literature and East Asia. 100 Units.
This course will explore the relationship of premodern Japanese literature to East Asia. How did elites in premodern Japan understand their place within the larger East Asian world? How did they construct their identities in relation to their continental neighbors? We will consider the complexities surrounding Japan’s adaptation of Sinographic (Chinese) script, the production of vernacular literature vis-à-vis kanbun texts, and moments in premodern Japanese literary works that highlight actors, objects, themes, and genres from the greater East Asian world.
Equivalent Course(s): EALC 35010

EALC 25025. The Real and the Fake in Early Modern China. 100 Units.
This class explores the late imperial fascination with the boundaries between reality and illusion, genuine and counterfeit, self and role. Focusing on the period from the sixteenth to the eighteenth century—a period marked by both tremendous commercial growth and devastating political turmoil—we will trace the development of a discourse that at once imposes and seeks to overcome these categories of real and fake. In addition to readings from drama, fiction, and poetry, materials will include manuals on forgeries and scams, dream encyclopedias, designs for imaginary gardens, and guidebooks to fantastical realms. All readings available in English, but students with Chinese reading ability will be encouraged to read the original texts.
Equivalent Course(s): EALC 45025

EALC 25200. Early Daoist Texts. 100 Units.
In this course, we will focus primarily on reading (in English) the Laozi and Zhuangzi, paying attention both to philosophical and historical issues. We’ll also read several ancillary texts, such as the “Nei ye” chapter of the Guanzi and the “Yu Lao” and Jie Lao” chapter of the Han Feizi, as well as such unearthed manuscripts as the Tai Yi sheng shui and Heng xian. In all cases, we will be concerned first of all with what these texts may have meant to people in the Warring States period, and then only incidentally with how they have been understood in subsequent periods and places.
Equivalent Course(s): FNDL 25200

EALC 25301. Inventing the Chinese Short Story. 100 Units.
This class will trace the emergence of the vernacular short story as a new genre in the late Ming and early Qing. We will focus on the seventeenth-century story collections of Feng Menglong, Ling Mengchu, Aina Jushi, and Li Yu, whose stories map the social whole of late imperial China—from merchant schemes to courtesan romances, from the friendships of students to the follies of emperors. Alongside close readings of selected stories, we will examine the structure, sources, and publication histories of these collections and locate them in a broader discussion of the meanings and functions of vernacular literature. All readings in English, though students with Chinese reading ability will be encouraged to read the original texts.
Equivalent Course(s): EALC 35301, FNDL 25305

EALC 25305. Dream of the Red Chamber and the Culture of Late Imperial China. 100 Units.
The main focus of this course will be a careful reading of Cao Xueqin’s eighteenth-century masterpiece Dream of the Red Chamber (Honglou meng). In the process, we will examine some of the range of texts, images, and
issues across various literary and cultural genres in late-imperial China that this immensely complex novel draws on. The hope is that in doing so we will gain a deeper appreciation both of the novel itself and of the culture of late-imperial China. We will read about and discuss such topics as gender, erotic desire, relations between text and commentary, and the world of theater and performance, as well as dimensions of material culture and theories of medicine and illness. Adaptions of the novel into various media-opera, film, and TV-may also be incorporated into class discussions or occasionally screened outside class. All readings are in English, using the Penguin translation entitled The Story of the Stone. An optional section introducing selections from the original text in Chinese will be available for if there is sufficient student interest.
Equivalent Course(s): EALC 35305, GNSE 25305, FNDL 24314

EALC 25306. Gender and Modernity in East Asia. 100 Units.
What are the salient forms, manifestations, and performances found at the intersections of gender and modernities in East Asia? This seminar aims at identifying the characteristics of modern gendering that East Asians experienced in the first half of the twentieth. It aims to generating a broad discussion on the form and patterns of "new" cultural experiences that came to shape themselves under the hegemony of Western modernities outside as well as those of "old" counterparts. While considering the shared questions of modernized gender, gendered consciousness, and personal/private spaces, discussions will respond to the diverse interests, backgrounds, and initiatives of student participants so as to best facilitate comparative and theoretical discussions on gender and modernity in East Asia.
Equivalent Course(s): EALC 35306, GNSE 25601, GNSE 35601

EALC 25315. Rock, Paper, Surface: Matters of Meaning in Pre-Modern China. 100 Units.
17th- and 18th-century Chinese writers drew a correlation between textual traces of the past and stones: both seemingly solid objects that convey but also resist revealing their origins. With these stony surfaces in mind, we will examine literary commentaries that aim to make meaning out of history (Zuo Tradition), philosophy (Zhuangzi), poetry (Bai Juyi and Su Shi), drama (Romance of the Western Chamber), and fiction (short stories by Feng Menglong and Li Yu). We will assess each commentator’s approach to their base text and develop our own methods for making sense of unyielding textual surfaces. Previous acquaintance with pre-modern Chinese literature is helpful but not necessary. Students with at least two quarters of classical Chinese may participate in an additional section focused on readings of the Zuo Tradition and Jin Shengtan’s commentaries on fiction and classical prose.
Equivalent Course(s): CMLT 25315

EALC 25401. Confucius and Laozi. 100 Units.
In this course we will begin with reading two of the foundational texts of the Chinese philosophical tradition: the Lunyu or Analects of Confucius and the Daode jing or Classic of the Way and Virtue ascribed to Laozi. In addition to considering what these texts may have meant to their writers, we will also consider how they were written and how that writing may have influenced what they meant both to their writers and to their earliest readers. We will also take account of recent manuscript discoveries of these texts and what they might mean for their histories.
Equivalent Course(s): EALC 35401, FNDL 25401

EALC 25415. Poetry and its Powers in Early China: Explorations in Poetic, Prophetic, and Philosophical Verse. 100 Units.
This course will survey the religious, political, and magical powers of verse during the development of literary and intellectual traditions in early China (~10th to ~1st c. BCE). Much of our time will be devoted to two major compendia of poetry: 1) the Shijing #, (Classic of Odes; Book of Songs), a compilation of ancient song lyrics that was allegedly compiled by Confucius (~500 BCE); and 2) the Chu ci # (Elegies of Chu; Songs of the South), an anthology of pre-imperial songs traditionally attributed to Qu Yuan #, a spurned official who served in the southern state of Chu during the fourth century BCE. Reading ability in Chinese is not a pre-requisite for the course, and we will work from English translations. Many of the texts we will read are archaic and difficult, and since translations are all imperfect, we will sometimes refer to more than one. This will help us to better triangulate the meaning of the text, to discover areas where interpreters diverge in their understanding, and to consider the pros and cons of different strategies of translation.
Equivalent Course(s): EALC 35415

EALC 25600. Gender and Modernity in Colonial Korea. 100 Units.
What are the salient forms, manifestations, and performances that can be discussed as aspects found at the intersection between gender experience and Korean colonial modernity? This seminar aims at identifying the characteristics of Japanese or colonially mediated modernization that Koreans experienced in the first half of the twentieth century in order to ultimately generate a broadly meaningful discussion on the texture of colonial cultural experience under its abiding colonial legacy. At the core of the class is a concern with gender. While considering the universal questions of modernized gender, gendered consciousness, and personal/private spaces, discussions will respond to the diverse interests and backgrounds of student participants so as to best facilitate comparative and theoretical discussions on colonial modernity and its postcolonial manifestations.
Equivalent Course(s): GNSE 35600, EALC 35600, GNSE 25600

EALC 25620. Japanese Animation: The Making of a Global Media. 100 Units.
This course offers an introduction to Japanese animation, from its origins in the 1910s to its emergence as global culture in the 1990s. The goal is not only to provide insight into Japanese animation within the context
of Japan but also to consider those factors that have transformed it into a global cultural form with a diverse, worldwide fanbase. As such, the course approaches Japanese animation from three distinct perspectives on Japanese animation, which are designed to introduce students to three important methodological approaches to contemporary media - film studies, media studies, and fan studies or cultural studies. As we look at Japanese animation in light of these different conceptual frameworks, we will also consider how its transnational dissemination and 'Asianization' challenge some of our basic assumptions about global culture, which have been shaped primarily through the lens of Americanization.

Equivalent Course(s): EALC 35620, SIGN 26070, CMST 25620, MAAD 15620, CMST 35620

**EALC 25708. Imagining Private Life in Early Modern China. 100 Units.**

This course examines how artists, poets, moralists, politicians, and philosophers painted, sang about, or legislated private life in early modern China. The paintings, poems, and documents we examine will allow us to peer deeply into the private lives of people speaking as intellectuals, monks, lovers, married couples, or parents. In addition to such private objects as pillows, mirrors, or personal fans, we’ll also look at paintings about private matters intended for viewing in public. To prepare us for this voyeuristic voyage, we will read modern studies of early modern family life in China by historians, sociologists and anthropologists, as well as primary legal and philosophical arguments written in classical and early modern China. We will also read some primary and secondary materials relating to private life in early modern Europe. Students will acquire a basic understanding of moral, political, and legal issues relevant to the conduct of private life at the time. Along the way, students will learn the fundamentals of conducting social history research using primary materials, including visual art. We will view works at the Art Institute of Chicago as part of the class. Requirements include regular class participation, short class presentations, a longer presentation, and a final paper based on the longer presentation. Graduate students will be expected to write longer papers utilizing more advanced research methods, including the use of primary languages.

Equivalent Course(s): ARTH 25708, EALC 35708, ARTH 35708

**EALC 25709. Picturing Moral Autonomy in China and Elsewhere. 100 Units.**

This course examines how intellectuals in Preindustrial China maintained their independence, as well as their moral compass, in times of inordinate social and political pressure. Systematic thinking on this topic appears early in China, beginning with Confucius and Mencius, but was by no means limited to the Confucian tradition. Zhuangzi (late 4th c. BCE) devoted an entire chapter to the problem. This course will survey some important meditations on the topic from the Classical period, but will focus on the Song dynasty (960-1278) with its rich body of essays, poems, and paintings touching upon the problem of moral autonomy. To supplement our study of primary sources we’ll read secondary sources on Song law, society, and government, as well as relevant secondary studies of European art. Later in the course we will read reflections on Song period Chinese essays by English radicals of the 18th century, and will wrap up with American classics by Henry David Thoreau, Ralph Waldo Emerson, and Wendell Berry. Along the way we will learn how to conduct "close readings" of both written and visual materials for clues to the deep, humanistic themes underlying artistic choice.

Equivalent Course(s): ARTH 25709, ARTH 35709, EALC 35709

**EALC 25803. Confucius and the Analects. 100 Units.**

This course will focus on Confucius, both the historical man and the legendary figure, and on the Analects, which purports to record his teachings. Through readings of the Analects in translation and of secondary scholarship in English, we will seek to determine to what extent it is possible to understand the relationship between the man and the book. For students with a basic knowledge of classical Chinese, extra sessions will be arranged to read the Analects in Chinese.

Equivalent Course(s): EALC 35803, FNDL 25803

**EALC 25811. Foundations of Chinese Buddhism. 100 Units.**

An introduction to the Buddhism of premodern China, examined through lenses of philosophy, texts, and art. We will examine important sources for the major currents of Chinese Buddhist thought and practice stretching from the earliest days of the religion in China through around the 13th century (with some attention to modern connections), giving special consideration to major textual and artistic monuments, such as translated scriptures, Chan literature, and the cave-shrines of Dunhuang.

Equivalent Course(s): EALC 35811, HIREL 35811, RLST 22501

**EALC 25840. Philosophical Approaches to Peace of Mind: The Zhuangzi in Dialogue. 100 Units.**

Philosophical activity across cultures and times has been closely associated with the management of affective states. One common goal is to minimize negative emotions by changing how events are interpreted and appraised. This course will focus on three strategies that appear across different traditions. The first argues that events are outside of our control, in some cases appealing to fate but in other cases appealing to chance. The second strategy is a skeptical approach that attacks our ability to judge any event as bad or good. The third strategy undermines the ontological status of the kinds of things we become attached to, either by rejecting the ultimate reality of individual substances or arguing that diverse things form a single whole. All of these strategies appear prominently in the classical Chinese text the Zhuangzi. The core of this course will consist of a close reading of parts of the Zhuangzi, considering these strategies as they intersect with and shed light on its various philosophies. We will also read in a comparative context. The other traditions used will be guided by student interest, but the most likely choices would be Stoicism and Epicureanism (for the first strategy), Sextus Empiricus (for the second), and arguments appearing South Asian Buddhist philosophies (for the third). Aside
from better understanding the Zhuangzi, the goal of the course is to consider how similar strategies function in significantly different cultural contexts.
Equivalent Course(s): KNOW 35840, RLST 25840, HREL 35840, DVPR 35840, EALC 35840

EALC 25844. Daoism and Chinese Religion. 100 Units.
Daoism is the collective name for a group of interrelated Chinese religious traditions, including the "Ways" of the Celestial Masters, of Highest Clarity, of Numinous Treasure, and of Complete Reality, among many others. Taken together, they have sometimes been characterized as "China's indigenous higher religion," in part for the ways they grew out and systematized the myriad disparate religious practices of China's antiquity, such as a vast range of "shamanic" and therapeutic techniques, and the philosophical and visionary ideas found in classic texts such as the Laozi, the Zhuangzi, and the Songs of Chu. More than this, however, the various forms of Daoism also grew by absorbing and remaking religious practices and ideas from across Eurasia, most importantly those found in the various styles of Buddhist religion that entered China in the first millennium AD and often formed, in this period and later, Daoism's main rival. In this course we will cover the entirety of Daoism's history in China, but focus mainly on its formative periods and on its place in China (and the world at large) today.
Equivalent Course(s): FIREL 35844, RLST 25844, EALC 35844

EALC 25900. Warring States Unearthed Manus. 100 Units.
This course will provide an overview of Chinese unearthed documents, beginning with the oracle-bone inscriptions of the Shang dynasty and the bronze inscriptions of the Western Zhou dynasty, and then concluding with bamboo and silk manuscripts of the Warring States, Qin and Han dynasties. By reading selections from these materials, we will seek to gain a general sense of both how they were produced and used at the time and also how their modern study has evolved.
Equivalent Course(s): EALC 35900

EALC 26101. Buddhism. 100 Units.
This course will survey central features of the Buddhist traditions in South, Central, and East Asia, over its roughly 2500-year history. Attention will be paid to the variety of disciplinary orientations (historical, philological, anthropological, sociological, economic, archaeological, philosophical) that may be taken to illuminate various aspects of the traditions. Consideration will also be given to the globalization of Buddhism since the late nineteenth century, and the concurrent rise of distinctive Buddhist responses to modernity and the modern/academic study of Buddhism.
Equivalent Course(s): RLST 26101, SALT 26102

EALC 26202. Reading Buddhist Scripture as Literature: The Lotus Sūtra. 100 Units.
The Lotus Sūtra, an early Mahayana Buddhist scripture that propounded startling new Buddhist beliefs and practices, is one of the most influential and widely read scriptures in the world, especially in East Asia: its champions have touted it as profoundly meaningful, beautiful, and emancipatory. How and why is it good to read? To answer these questions, we will read an English translation of the work over the first half of the course alongside some scholars that it should be read "as literature." After completing our initial reading of the Lotus, we will turn to thinkers who attempt to destabilize our notions of what "reading," "Buddhism," "literature," or "scripture" can even be said to consist of. As a final project, we will weigh in by developing our own readings of The Lotus, its history of interpretations, or the course itself. All texts in English.
Equivalent Course(s): RLIT 30602, FNDL 26207, RLST 26200

EALC 26206. The Yi Jing. 100 Units.
In this course, we will survey the creation and development of the I Ching or Yi Jing, one of the most unique classics in world literature. Originally used as a divination manual, the Yi Jing came to be viewed as the paramount wisdom text in the Chinese intellectual tradition. We will pay equal attention to how the text was first created and to how it came to be interpreted over the course of Chinese history. All readings will be in English, though students taking the course for graduate credit will be encouraged to extend their readings to Chinese sources.
Equivalent Course(s): EALC 36206, FNDL 26208

EALC 26212. The Da Xue and Zhong Yong. 100 Units.
This course will focus on the Da Xue or Great Learning and the Zhong Yong or Doctrine of the Mean, to use the familiar translations. These two texts, the composition of which is traditionally dated to the first two generations after the death of Confucius, were later included as chapters in the Li ji or Record of Ritual, one of the Chinese classics. Still later, they were selected to be two of the Four Books of Confucianism. Using several new translations, we will give close readings to both texts, paying equal attention to their historical contexts and philosophical implications. For students with a basic knowledge of classical Chinese, additional sessions will be arranged to read the texts in Chinese.
Equivalent Course(s): EALC 36212

EALC 26220. Buddhism and Modernity: East and West. 100 Units.
In the height of nineteenth-century triumph of progress, rationalism, and disenchantment with religion, many European and American intellectuals found inspiration in Buddhism as a spirituality fit for modern times, and expressed it in philosophy, literature, and even opera. On the other side, in Asian societies struggling with colonization, many intellectuals condemned Buddhism as a remnant of premodern superstition, while others hailed it as an essential element for the construction of modern identity and of the superiority of the "spiritual
EALC 26300. Medicine in Traditional China. 100 Units.
This course is a survey of medical ideas and practices in premodern China.

EALC 26333. Comparative Trinitarianisms. 100 Units.
This course will be an experiment in juxtaposition. The concept is no more and no less than trying to read in tandem a number of religious and philosophical writings from various corners of world culture which focus on some form of triplcity, triads, trinities, including the Three Hypostases of Neoplatonism, the Christian Trinity, the Hindu Trimurti, the Daoist triad of vitality/energy/spirit, the inter-nested triadic structures of Yang Xiong’s Taixuanjing and those of the Hegelian system, the Tiantai Three Truths and its reconfiguration of the Buddhist trikaya, triple gem and other triads, and perhaps others. We will enter into this experiment without any preconceived thesis about what we will find when these things are looked at all together, working together to develop ad hoc hypotheses about how these triads function, why they are so prevalent, what each one can teach us about all the others and vice versa. It is a genuine experiment in that we do not know what will happen when these elements are combined, and we adopt an attitude of reverent expectation and a willingness to follow it wherever it may lead.
Equivalent Course(s): RLST 26333, EALC 46333, DVRP 46333, GLST 26333, HREL 46333

EALC 26500. The Shi Jing: Classic of Poetry. 100 Units.
In this course, our main purpose will be to read a representative sample of the poems (about one-fifth, some sixty different poems) in the Shi jing or Classic of Poetry, China’s earliest collection of poetry. In addition to reading these poems, we will also discuss related secondary scholarship written in English (students are also most welcome to read secondary scholarship in Chinese).
Equivalent Course(s): EALC 36500

EALC 26510. The Chinese Classics. 100 Units.
The course will survey the first three of the Chinese Classics, the Yi jing or Classic of Changes, Shu jing or Classic of Documents, and Shi jing or Classic of Poetry, in three different moments of their histories: when they were first created, when they were canonized as classics, and when they were treated as the timeless wisdom at the heart of China’s traditions. All readings will be done in English, and will include both primary documents and some secondary readings.
Equivalent Course(s): EALC 36510, FNDL 23780

EALC 26515. Literature of the Fantastic and Operatic Adaptation. 100 Units.
This co-taught interdisciplinary course, offered through the Gray Center for Arts and Inquiry, explores literature of the fantastic (here including ghost stories and fairy tales) and the adaptation of such materials into opera, primary “Western-style” opera but also including some examples from Chinese opera. We will read some theoretical essays on adaptation, trans- or re-mediality, and the uncanny, but our focus will be on concrete examples and the historical arc of their transformation (which often entailed at least one intermediary step from story to play on the way to opera). This history, as in the famous case of Turandot, often involves an interesting chain of East-West crossings, misappropriations, and reappropriations; Chinoiserie has been a potent force in the history of Western opera and, in a new form, is currently in vogue again (at least judging from the recent proliferation of Chinese-themed Western-style or fusion operas being created and staged). We will select several specific operas or excerpts from opera as cases, reading their librettis, studying their music, and watching select productions on recorded media.
Equivalent Course(s): MUSI 34618, TAPS 36515, EALC 36515, MUSI 24618, TAPS 26515

EALC 26631. Place and Identity in Korean Literature. 100 Units.
This undergraduate course will examine how different identities have been imagined in relation to a particular place in pre-modern and modern Korean literature. We will consider issues and problems with “the sense of place,” as well as with “the sense of displacement” that defined diverse identities in each historical moments in Korea. Questions we will pose include how the spatial imagination constitutes the intrinsic nature of identity, how the change of place disturbs or reconstitutes the preexisting sense of identity, and how the experience of displacement or border-crossing creates new identities. Readings include the major literary works since the seventeenth up until the mid-twentieth century.

EALC 26640. Trends in Korean Studies. 100 Units.
The course introduces students to a selection of key trends in the understanding of Korean experiences of modernity. Its readings consist of journalistic and academic writings published in English in and outside of Korea, covering a wide temporal canvas from the era of The Independent (1896-1899), the first newspaper published by civilian Koreans, to our contemporary times in Korea and North America. While encouraging students to comparatively consider each chosen text in relation to one another, the course features the following questions, among others: How should one characterize the relationship between the subject and the object
of knowledge and the given publication as material medium; to what extent is a chosen text, be it primary or secondary, a product of and response to its historical, political, and intellectual circumstances; and what relevance do students find in the material under discussion in relation to their own age and its internet-driven global knowledge in particular, outside of the immediate contexts of Korea? These questions will be discussed under the thematic and methodological rubrics informed by studies of colonial modernity, translation, bordercrossing, gender, censorship, national division and north Korea, and digital media and platforms. Class will proceed in a series of mini-lectures and seminar-style discussion, and students' participation will be a high priority.
Equivalent Course(s): EALC 36640

EALC 26705. Approaches to Contemporary Chinese Art. 100 Units.
The aim of this course is to introduce a history of contemporary art from China since the 1970s. The course begins with a brief overview of modern art activities in China during the early 20th century along with art production amidst the Cultural Revolution era (1966-1976), under Mao. The course will then focus on contemporary avant-garde movements during the 1970s and 1980s, the response to urbanization in art at the onset of the new millennium, the influence of globalization since 2000, and a new generation of young artists from China as well as Chinese diasporic artists working transnationally. Critical attention will be paid to ways in which artists respond to the obsolescence of physical environments and interactions due to major investments in robotics, AI technologies, online communication platforms, and virtual monetary exchange applications. In addition to working with important secondary texts focused on contemporary art from China, students will have the unique opportunity to examine primary documents that I have obtained during my ongoing research activities in China. These include video footage, photo documentation, archival materials, and real artworks. We will also access Gao Minglu’s extensive archives of contemporary Chinese art documents.
Equivalent Course(s): EALC 36705, ARTH 26705, ARTH 36705

EALC 26707. Modern Chinese Art in a Global Context. 100 Units.
This course will explore the ways in which Chinese artists have defined modernity and tradition against the complex background of China’s history from the late nineteenth century to the 1970s. We will study modern Chinese art through the lenses of social and cultural history as well as cross-border comparison. A key issue for this art is the degree to which Chinese artists chose to adopt or adapt Western conventions and the extent to which they rejected them. Equally legitimate positions have been taken by artists whose work actively opposes the legacy of the past and by those who pursued innovations based upon their particular understandings of the Chinese tradition. Through examining art works in different media, including oil painting, graphic design, woodblock prints, traditional ink painting, photography, and architecture, along with other documentary materials including theoretical writing, bibliographical and institutional data, we will investigate the most compelling of the multiple realities that Chinese artists have constructed for themselves.
Equivalent Course(s): EALC 36707, ARTH 26707, ARTH 36707

EALC 26800. Korean Literature, Foreign Criticism. 100 Units.
Ever since the introduction of the modern/Western concept of “literature” to early twentieth-century Korea, literary production, consumption, and reproduction have gone hand in hand with the reception of the trends of “criticism” and “theory” propagated elsewhere, in the West in particular. This course examines the relationship between the ideas of “indigenous” and “foreign” as embodied by Korean writers in the fields of creative writing, journalism, and academia with a view to engaging and interrogating the idea of “national literature” and its institutional manifestations. It further examines artistic and theoretical endeavors by Korean writers and intellectuals to critically reflect upon and move beyond the unquestioned linguistic, ideological, and ethno-national boundaries.
Equivalent Course(s): EALC 36800

EALC 27014. Voices from the Iron House: Lu Xun’s Works. 100 Units.
An exploration of the writings of Lu Xun (1881-1936), widely considered the greatest Chinese writer of the past century. We will read short stories, essays, prose poetry, and personal letters against the backdrop of the political and cultural upheavals of early 20th century China and in dialogue with important English-language scholarly works.
Equivalent Course(s): CMLT 27014, FNDL 21907, EALC 37014

EALC 27015. Lu Xun: Foundational Texts of Modern Chinese Literature. 100 Units.
Lu Xun (1881-1936) is widely considered the greatest writer of twentieth-century China. Poet, satirist, and a compassionate advocate for social reform, he set the tone for modern Chinese writing and continues to be referenced ubiquitously in Chinese culture today, to the extent that one cannot be said to understand modern China if one does not know Lu Xun. This course is a reading of his short stories, essays, and poetry. In particular, we emphasize his use of literature for social reform and study his writing in conjunction with issues that shaped modern Chinese society: women and gender; nationalism; children and education; biology and evolution; and the relationship between literature and revolution. No knowledge of Chinese is required.
Equivalent Course(s): FNDL 22207

EALC 27016. Comparative Metahistory. 100 Units.
The seminar will focus on classical, medieval, and modern historiography from China, India, and Tibet seeking answers to three general questions: (1) How are senses of historical time created in Asian historiographies by means of rhetorical figures of repetition, parallelism, dramatic emplotment, frame stories, and interweaving
storylines? (2) How are historical persons and events given meaning through use of poetic devices, such as comparison, simile, and metaphor? And (3) How do Asian histories impose themselves as realistic accounts of the past by means of authoritative devices using citation of temporal-spatial facts, quotation of authority, and/or reliance on established historical genres? The methods employed to answer these questions are here adapted from pre-modern Asian knowledge systems of literary theory, poetics, dramaturgy, and epistemology, and thus permit looking at other knowledge formations from within the discourse of the traditions themselves.

Equivalent Course(s): KNOW 27016, CMLT 27016, KNOW 37016, EALC 37016

EALC 27421. The Body Religious in East Asia. 100 Units.
The course will explore the multifaceted discourse on the body across East Asian religious traditions as well as investigate precedents from other religions in Asia. Students will discuss multiple analytical categories of the body (cosmic body, divine body, etc.) from the point of view of East Asian religions, and assess their usefulness in making sense of religious experiences and ritualized embodied practices.

Equivalent Course(s): EALC 37421, GNSE 37421, GNSE 27421, RLST 27421

EALC 27501. The Worlds of Honglou meng (Dream of the Red Chamber): Traditional Chinese Novel & Literary Culture. 100 Units.
Written by Cao Xueqin (1715-1763), Honglou meng (Dream of the Red Chambers) has been regarded as the greatest masterpiece of Chinese prose fiction. The novel not only displays the unprecedented usage of realistic language in portraying the quotidian life, but also shows intricate literary skills in narrative and lyricism. This class investigates the internal and external worlds of Honglou meng, and reflects on the ethics and aesthetics of novel in late imperial China. We will explore, on the one hand, literary choices that made the novel sophisticated, such as the narrative strategies, the complexity in characterization, and the high degree of intertextuality which shows the creative use of other literary genres (poetry, drama, riddle). On the other hand, reading alongside recent scholarship on material culture and gender studies, we examine the interactive relations between the novel and the fashion of exquisite domestic life in the late imperial society and answer these questions. In what ways did the fashion shape the novel text, and how such fashion affects the production and reception of the novel and influences the ways of reading?

Equivalent Course(s): EALC 37521, CMLT 37521, SCTH 37512, FNDL 37512, CMLT 37512

EALC 27512. Dream of the Red Chamber: Forgetting About the Author. 100 Units.
The great Chinese-Manchu novel Honglou meng (ca. 1750) has been assigned one major author, Cao Xueqin, whose life has been the subject of much investigation. But before 1922 little was known about Cao, and interpreters of the novel were forced to make headway solely on the basis of textual clues. The so-called "Three Commentators" edition (Sanjia ping Shitou ji) shows these readers at their creative, polemical, and far-fetched best. We will be reading the first 80 chapters of the novel and discussing its reception in the first 130 years of its published existence (1792-1922), with special attention to hermeneutical strategies and claims of authorial purpose. Familiarity with classical Chinese required.

Equivalent Course(s): EALC 37512, CMLT 27512, SCTH 37512, FNDL 37512, CMLT 37512

EALC 27515. Beijing: Past and Present. 100 Units.
This class explores the history and cultural life of Beijing from the Yuan dynasty to the present. First, in what ways did the city develop over the course of the past millennium and how did the material space of the city impact people's daily life? Using materials from archaeology and architecture, we will track the permutation of the city plan, the process of construction and destruction, and the social and cultural life of urban residents. Second, how was Beijing experienced, understood, and represented in visual literary and art forms from the imperial period to today? Through literature (Lao She, Lin Yutang), art (Xu Bing, Song Dong.), and film (directed by Chen Kaige, Jia Zhangke, Guan Hu) that features Beijing and its people, we will study the city not only as an imagined site of remembrance and nostalgia, but also a political site constructing cultural identities and reflecting social conflicts. This class has a Language across the Curriculum section, and we will read selected novels and poems on Beijing. Open to MAPH students.

Equivalent Course(s): EALC 37515

EALC 27610. The Tale of Genji. 100 Units.
The Tale of Genji, sometimes called "the world's first novel," is an early eleventh century romance spanning fifty-four chapters written by a court lady known to posterity as Murasaki Shikibu. The Tale of Genji was an instant classic: it was read widely by both women and men at the Heian (794-1185) court, spawned a number of medieval nō plays based on its characters, and became the basis for satirical works in the Edo period (1600-1868). Its interpretation has also resulted in a rich commentarial tradition that spans centuries. While this course will primarily focus on reading the original text, we will explore facets of its reception and interpretation beginning in the Heian period through the present. All readings will be in English translation.

EALC 27611. Language and Gender in Premodern Japanese Literature. 100 Units.
This course will look at the intersection of vernacular literature and women's spaces in premodern Japan, focusing particularly on the Heian (794-1185) and Kamakura (1185-1333) periods. Elite women's literature has become central to modern narratives of premodern Japanese literary history, but in the Heian period, women's writing was a distinct and "lower" mode relative to men's writing, which was primarily composed in Classical Chinese. Women were usually denied access to education in Classical Chinese, and therefore found recourse in the creation of their own inscriptive spaces in the vernacular language (Japanese). We will consider how women used the vernacular language for self expression and self-representation, and focus on particular moments
where vernacular language and texts are specifically coded as female. In the process, we will touch upon issues of women’s education, marriage practices, female friendship/animosity, sexuality, gender identity, and sexual violence. Readings will be in English translation. Students wishing to do some readings in original texts may meet separately with instructor.

Equivalent Course(s): GNSE 27611, EALC 37611

EALC 27708. Feminine Space in Chinese Art. 100 Units.
Feminine space denotes an architectural or pictorial space that is perceived, imagined, and represented as a woman. Unlike an isolated female portrait or an individual female symbol, a feminine space is a spatial entity: an artificial world composed of landscape, vegetation, architecture, atmosphere, climate, color, fragrance, light, and sound, as well as selected human occupants and their activities. This course traces the construction of this space in traditional Chinese art (from the second to the eighteenth centuries) and the social/political implications of this constructive process.

Equivalent Course(s): KNOW 37003, KNOW 27003, ARTH 39400, EALC 37708, ARTH 29400

EALC 27907. Asian Wars of the Twentieth Century. 100 Units.
This course examines the political, economic, social, cultural, racial, and military aspects of the major Asian wars of the twentieth century: the Pacific War, the Korean War, and the Vietnam War. At the beginning of the course we pay particular attention to just war doctrines and then use two to three books for each war (along with several films) to examine alternative approaches to understanding the origins of these wars, their conduct, and their consequences.

Equivalent Course(s): HIST 37900, EALC 37907, CRES 37900, HIST 27900, CRES 27900

EALC 27910. Virtual Ethnography: Encounters in Mediation. 100 Units.
From everyday social media platforms like Facebook, TikTok, Instagram, and WeChat, to more complex real-time immersive social and gaming sites, virtual realms are propagating at a fantastic rate while transforming what it means to live and interact in the physical world. As such virtual world, communities, and spaces increasingly command our attention, time, and money, scholars from various fields have begun to tackle questions concerning the ethics, logics, patterns, and social specificity of the virtual through experimental forms of virtual ethnography. This advanced undergraduate course introduces students to some of these recent ethnographies and corresponding theoretical interventions into the nature of collective techno-life within virtual realms. Students will build on this material in order to develop an ethnographic inquiry into a virtual world of their choosing. In so doing, they will work individually and as a class through the processes of pre-field planning, fieldwork, and post-field analysis and writing.

Equivalent Course(s): MAAD 12910, ANTH 27910, CDIN 27910, CMST 27910

EALC 28010. Archaeology of Anyang: Bronzes, Inscriptions, and World Heritage. 100 Units.
Anyang is one of the most important archaeological sites in China. The discoveries of inscribed oracle bones, the royal cemetery, clusters of palatial structures, and industrial-scale craft production precincts have all established that the site was indeed the last capital of the Shang dynasty recorded in traditional historiography. With almost continuous excavations since the late 1920s, work at Anyang has in many ways shaped and defined Chinese archaeology and the study of Early Bronze Age China. This course intends to examine the history of research, important archaeological finds, and the role of Anyang studies in the field of Chinese archaeology. While the emphasis is on archaeological finds and the related research, this course will also attempt to define Anyang in the modern social and cultural contexts in terms of world heritage, national and local identity, and the looting and illegal trade of antiquities.

Equivalent Course(s): ANTH 26765, EALC 48010, ANTH 36765

EALC 28015. Archaeology of Bronze Age China. 100 Units.
Bronze Age in China conventionally refers to the time period from ca. 2000 BC to about 500 BC, during which bronze, an alloy of copper and other metals such as tin and lead, was the predominant medium used by the society, or to be more precise, the elite classes of the society. Bronze objects, in the forms of vessels, weapons, and musical instruments, were reserved for the upper ruling class of the society and were used mostly as paraphernalia during rituals and feasting. "Bronze Age" in China also indicates the emergence and eventual maturation of states with their bureaucratic systems, the presence of urban centers, a sophisticated writing system, and advanced craft producing industries, especially metal production. This course surveys the important archaeological finds of Bronze Age China and the theoretical issues such as state formation, craft production, writing, bureaucratic systems, urbanization, warfare, and inter-regional interaction, etc. It emphasizes a multi-disciplinary approach with readings and examples from anthropology, archaeology, art history, and epigraphy. This course will also visit the Smart Museum, the Field Museum, and the Art Institute of Chicago to take advantage of the local collections of ancient Chinese arts and archaeology.

Equivalent Course(s): EALC 48015, ANTH 46760, ANTH 27910

EALC 28150. Women and Work in 20th Century China. 100 Units.
This course examines changes in the working lives of East Asian women from the late nineteenth to the 21st century. Most of the readings will be on China but we will also discuss Korea and Japan. All readings are in English.

Equivalent Course(s): GNSE 27703, EALC 38150, HIST 24705
EALC 28200. Reading the Revolution: Chinese Social History in Documents. 100 Units.
How can we reconstruct the life experience of "ordinary" people at a time of revolutionary change? What are the sources for a history of the Chinese revolution? What can we learn from newspaper articles and official publications? What kind of information can we expect to find in unpublished sources, such as letters and diaries? How useful is oral history, and what are its limitations? We will look at internal and "open" publications and at the production of media reports to understand how the official record was created and how information was channeled, at official compilations such as the Selections of Historical Materials (wenshi ziliao), at "raw" reports from provincial archives, and finally at so-called "garbage materials" (laji cailiiao), i.e. archival files collect from flea markets and waste paper traders. Equivalent Course(s): HIST 24504, EALC 28200, HIST 34505

EALC 28202. New Directions in the Study of Japanese Religion. 100 Units.
The course will explore diverse topics in the study of Japanese religion, including recent cutting-edge research. We will cover the most prominent religious traditions in Japan, including but not limited to Buddhism, Shinto, Folk Religion, and Confucianism. Each week we will read a recent monograph and analyze the main arguments and their methodological contribution to the field of religious studies. Students are expected to write a research paper by the end of the course. Equivalent Course(s): EALC 38202, RLST 28202, HREL 38202

EALC 28218. Buddhist Visual Cultures. 100 Units.
Throughout the centuries, Buddhism has developed a unique and immensely diverse visual culture. Indeed, attention to the visual may well be one of the fundamental characteristics of this religious tradition, to the point that Buddhism in China was known as the "teachings of images" (xiang jiao). This course explores the rich world of Buddhist visual culture through a focus on some of its most representative aspects. We begin with a discussion of the Buddha's absence and the need for representations in the Indian context. Next, we study forms of meditation and visualization in China and Japan, together with dream-making technologies and dreamscapes. Then, we move into the complex world of Buddhist material artifacts in East Asia (images, mandalas, temple architecture, and Buddhist fashioning of landscape). Toward the end of the course, we examine material that is rarely studied in terms of Buddhist visual culture, namely, maps and visions of the world (Indian, Chinese, and Japanese models), and the cultural components of display of Buddhist objects at temples and museums. The course concludes with theoretical considerations on the dichotomies of absence/presence and visible/invisible that seem to characterize much of Buddhist visuality. Equivalent Course(s): EALC 38218, RLST 28218, ARTH 28218, ARTH 38218, HREL 38218

EALC 28350. Chan and Zen Buddhism. 100 Units.
An overview of the development of Chan and Zen Buddhism in China and Japan, focusing on the philosophical and doctrinal underpinnings of distinctive Chan and Zen practices and rhetorics (including basic Buddhist premises concerning impermanence and non-self and specifically Mahāyāna ideas such as Emptiness, Two Truths and Buddha-nature) as they morph through the stages of early proto-Chan, East Mountain Chan, the Northern School/Southern School split, the development of "Recorded Sayings" and gong-an (kōan) literatures, and the Linji (Rinzai) and Caodong (Sōtō) schools.
Equivalent Course(s): RLST 28350, HREL 38350, DVPR 38350

EALC 28400. Modern Chinese Literature: Communities, Media & Selves. 100 Units.
In this in-depth introduction to modern Chinese literature we will combine close readings of texts with a survey of the ideas, media, and institutions that shaped literary practices from the 1900s to the 1930s. We will discuss authors, literary circles and associations, journals and publishers, as well as notions of self, language, and community. In doing so, we will pursue the following questions: What is a modern Chinese literary text, and what are its relevant contexts? How to connect literary writing-per se a highly individualized and largely solitary activity-with the forms of sociality and the collaborative practices in which it is embedded? How did various communities and institutions affect, and how were they affected by, the writing and reading of literature? Our focus will be on the ways in which authors and groups redefined the function of literature in times of upheaval, the transformations in language and media that shaped their efforts, and the ways in which they conceived of and sought to reach out to readers. Our explorations will be both historical and historiographical, and will touch on the main debates in modern Chinese literary studies today. Equivalent Course(s): EALC 38400

EALC 28404. Zen and Translation. 100 Units.
In terms of their teachings and practices the Ch'an / Son / Zen (†) Buddhist traditions in China, Korea, and Japan differed significantly in their respective cultural parameters even as they shared a Sino-centric body of textual materials. The translation of these shared materials into English occurred sporadically from as early as the late 19th century but was first systematically addressed in Kyoto from the 1960s. Ruth Fuller Sasaki created a Zen practice center and a translation atelier at the Ryosen-an (†), a cloister within the Daitokuji (†) Zen Buddhist temple complex, and staffed it with both leading scholars of Buddhism in Japan and a new generation of Zen practitioners and writers from the West. Many of the original materials from these efforts are now held in the Special Collections of the Regenstein Library here at the University of Chicago. This course will be an examination of how Zen was initially interpreted, translated, and transmitted from the Sino-centric to the Anglophone world in the mid-20th century. The focus will be the actual notes and draft translations of key
Zen texts as worked on at the Ryosen-an and its team of Japan-based scholars and practitioners. Supplemental readings will contextualize these efforts more generally with the history of Zen in the West.

Equivalent Course(s): HIST 34108, RLST 28404, HIST 24108, HREL 38404, EALC 38404

EALC 28405. Religion in Anime and Japanese Pop Culture. 100 Units.

How does Spirited Away reflect teachings of Japanese Buddhism and Shinto? Or what about Neon Genesis Evangelion? What can pop culture tell us about religion? In this course, we will consider what Japanese religions are (and are not) by looking at their representations in popular cultural forms of past and present. Sources are drawn from a range of popular cultural forms including anime and manga, but also literature, artistic performances, visual arts, and live-action movies. The course covers foundational aspects of Japanese religious life through non-traditional sources like Bleach, The Tale of Genji, and Your Name. At the end of the course, students will be able to speak to the great diversity of religious practices and viewpoints in Japan, not only its centers but also its peripheries and minorities. Meanwhile, we will consider broader questions about the complex connections between religion and popular culture. No prior knowledge of Buddhism, Shinto, or Japanese history is expected.

Equivalent Course(s): CMLT 28405, MAAD 14805, RLST 28405

EALC 28410. Literary Censorship in Contemporary China. 100 Units.

What does 'censorship' mean? Specifically, how does the censorship of literature work in contemporary China, and what are its goals? How does censorship relate to the selective remembering of history, to processes of linguistic unification, to questions of morality and politics, and to the respect for minorities and subaltern groups? Guided by these broad questions and combining theoretical readings and case studies, this class aims to develop a nuanced approach to literary censorship that takes into account the constraints and limitations that always attend to the creation and circulation of literary works—in China as elsewhere.

Equivalent Course(s): EALC 38410

EALC 28701. Postcolonialism and Contemporary Art in East Asia. 100 Units.

This course examines contemporary artists' engagement of colonial and postcolonial ideas in works and practices of the post-1945 period. Japanese colonialism will be critically examined for its cultural and artistic legacies, while also being analyzed in conjunction with reactions against colonialism. Using theoretical readings on postcolonialism, the course addresses several critical themes in contemporary East Asian art, including Cold War politics, transnationalism, hybridity, and postmodernism. The course emphasizes comparative approaches to artistic practices of both Northeast and Southeast Asian countries, particularly focusing on artists of former colonies, including Korea, Taiwan, Hong Kong, and other Southeast Asian countries.

Equivalent Course(s): EALC 38701, ARTH 28701, ARTH 38701

EALC 28702. Tales Retold? Modern & Contemporary Chinese Art. 100 Units.

Owing to its revolutionary transformations spanning the 20th and early 21st centuries, China offers a unique access point to exploring key issues in modern and contemporary art. Modern and contemporary artists from China and the Sinophone world have long confronted rather entrenched double-binds, crises of consciousness. We might consider this a double consciousness, on their part-consciousness of being artists in a globalizing context, on the one hand; of being political or national subjects, on the other. Organized thematically, this class will examine selections of artists, movements, and the discourses surrounding them, to unpack the mutual interrelation of key concepts, art and scholarly practices. Questions to be addressed include: How does art history and criticism currently deal with modern and contemporary Chinese art? How does the art world define this category of art practice; and vice versa, how do artists view the art world? Case studies will include artists practicing today as well as historical artists whose work has become a source for the present. While the class deals primarily with art in China, it will necessarily address the wider issues of globalization and the international institutional networks of contemporary art. Students will be encouraged to think broadly about comparative and inter-Asia relations, rather than dividing the globe into East and West.

Equivalent Course(s): EALC 38702, ARTH 38702, ARTH 28702

EALC 28703. East Asian Photography Since the Mid-Twentieth Century. 100 Units.

This course will explore the history and practice(s) of photography across East Asia (China, Japan, and Korea) from the mid-20th century to the present day. During the 20th century, these nations moved from the feudal to the industrialized, globalized status. Since their dynamic histories are enmeshed with photographic practices, this course will discuss how photography interprets the history and tells its own stories. We will familiarize ourselves with the most crucial photographers and their practices that emerged in the post-Mao, and post-war periods. Particular emphasis will be given to the ways in which photographers have grappled with legacies of war and revolution, political violence, cultural heritage, and a rapid transition to an industrialized, globalized status. While emphasizing comparative approaches to discuss the rich histories of East Asian photography, this course also takes a close look at how photographic practices of East Asia are converging with global photography.

Equivalent Course(s): ARTH 28703, ARTH 38703, EALC 38703

EALC 28901. Discovering Ancient East Asia: Archaeology of China, Korea, and Japan. 100 Units.

What happened to Peking Man? Where did rice cultivation begin and who made the first pottery? Why were hoards of bronzes buried and what were they used for? This course will explore themes such as the origins of humans, the beginning of agriculture, early villages and cities, metal technology, ancient writing systems, and the rise of states and civilizations in East Asia. It will also discuss the current state of archaeological research in
Asia, and the role of archaeology in nation building and modern geopolitics. The rich resources available in the museums of Chicago will also be explored.

Equivalent Course(s): EALC 38901

EALC 29100. History of Modern China 1. 100 Units.

This lecture course presents the main intellectual, political, economic, and social trends in modern China. The course covers ideological and organization structures, as well as the social movements that define a process variously described in Western literature as modernization, reform, and revolution (or political development). Emphasis is on institutional and intellectual developments during this period, especially in the twentieth century. Some attention is paid to historiographic analysis and criticism. Readings are in the English-language secondary literature.

Equivalent Course(s): HIST 24300

EALC 29101. History of Religions’ and Japan. 100 Units.

Edmund Buckley was one of the first recipients of the Ph.D. degree from the University of Chicago. His dissertation was published in 1895 with the title Phallicism in Japan. As a practitioner of the new "science of religions," Buckley carried out his field work in Japan and collected hundreds of objects to supplement his historical and comparative research with copious examples of contemporary material culture. These talismans, ritual objects, amulets, maps and guides to Buddhist and Shinto pilgrimage sites, portable statues, shrines for traveling and the home, as well as numerous folk curios (such as phalli and kteis related to his research), were kept by the University of Chicago and, over the decades, were moved many times. They now, or much of them at any rate, reside within the Smart Museum of Art. They are uncatalogued, merely stored there, and are largely unknown. This course will be an examination of the discipline of religionswissenschaft as it was applied to Japan and the religious worlds therein. Buckley’s work, as well as the remnants of his collection, will serve as a major resource. Moreover, close readings of the works of Anesaki Masaharu, Hori Ichiro, Joseph Kitagawa, Helen Hardacre, and others, will enhance our understanding of the history of this discipline as applied to the religious world of Japan.

Equivalent Course(s): HIST 24113, EALC 39101, HIST 34113, HREL 49100, RLST 29100

EALC 29200. Reading and Research EALC. 100 Units.

TBD

EALC 29410. The Ghost Tradition in Chinese Literature, Opera, and Film. 100 Units.

What is a ghost? How and why are ghosts represented in particular forms in a particular culture at particular historical moments? This course will explore the complex meanings, both literal and figurative, of ghosts and spirits in Chinese culture across a range of genres: the ghost story, opera, visual imagery, and film. Issues to be explored include: 1) the confrontation of individual mortality and collective anxieties over the loss of the historical past; 2) the relationship between the supernatural, gender, and sexuality; 3) the visualization of ghosts and spirits in art, theater, and cinema; 4) the politics of ghosts in modern times. Course readings will be in English translation, and no prior background is required, but students who read Chinese will be encouraged to work with sources in the original. This year’s class will be designed to take full advantage of special Chicago events in spring 2014, notably the exhibition "Performing Images: Opera in Chinese Visual Culture" at the Smart Museum and Mary Zimmerman’s new production of The White Snake at the Goodman Theatre.

Equivalent Course(s): TAPS 28491, GNSE 29401, EALC 39401, GNSE 39401

EALC 29401. Sound and Silence in Chinese Literature. 100 Units.

Rather than a silent medium, a text is a literary phonograph where sounds, voices, and noises come to life. By studying the representation of sounds within literary texts from the eras predating the advent of electric sound reproduction technology, we will explore how attention to these sounds enrich our experience as modern listeners. In particular, we will rethink the relationship between sound and silence in order to develop new perspectives on understanding literary texts. By destabilizing the opposition between sound and silence, we will study literary sound to examine unconventional understandings of the nature of expression and representation. For example, the stringless zither owned by the 4th-century Chinese poet Tao Yuanming reflects a key idea in pre-modern Chinese poetics that the best sound is inaudible. How does silence convey things that cannot be expressed in sound and language? In this course, we will explore a selection of major works in Chinese literature from the antiquity (4th-century BC) to the 20th century that present a variety of relationships between sound and silence. We will also read foundational theoretical texts on sound developed in pre-modern China in conjunction with major theories of sound, voice, music, and noise developed in media studies, including works by Murray Schafer, Michel Chion, Friedrich Kittler, and Jacques Attali.

Equivalent Course(s): TAPS 28491, GNSE 29401, EALC 39401, GNSE 39401

EALC 29432. Cold War Cultures in Divided Korea and Germany, 1945-2000. 100 Units.

This course introduces students to the history of the Cold War through the comparative study of its front lines: divided Korea (north and south) and divided Germany (east and west). Germany and Korea shared little in common-culturally, geopolitically, and historically-before 1945. And yet for both nations, the end of the Second World War and the onset of the Cold War brought with it the near parallel division of their societies into two mutually antagonistic states, each allied with the opposing ideological camp. To what extent did the experience of division and marginality in the bifurcated world order give both Germans and Koreans simultaneously unique and yet similar experiences of the conflict? To answer this question, we will examine how the Cold War shaped conflicts over culture, consumption, and power in all four states while following how each positioned themselves
on the international stage vis-à-vis each other, the superpowers, and the "Third World." This course requires neither background knowledge of Korean or German languages, nor these regions' histories, nor previous coursework in history; should you have some of this knowledge, we welcome you and hope that you will share it with your classmates.

Equivalent Course(s): GRMN 29432, GLST 29432, HIST 29432

EALC 29450. Wonders and Marvels in Premodern Japan. 100 Units.
This course is an exploration of concepts of the wondrous and marvelous in Japanese literature and performance up to 1900. Primary texts and materials will include setsuwa collections, such as the Nihon ryoiki and Konjaku monogatari, poetry and poetics, early modern travel fiction, theater, and encyclopedias. We will also consider theater's engagement with the spatial and embodied aspects of wonder through noh performance and theory, spectacle shows and circuses, exhibitions and world's fairs, the operating theater and the human body. Alongside these primary texts and performances, we will survey recent scholarship on the history of wonder and marvel, considering along the way theories of fictionality, theatricality, affect and the senses, "objective agency" and the stage prop, and intersections between science, medicine, and the ludic. Readings will be available in English and no prior coursework in Japanese literature or history is required.

Equivalent Course(s): TAPS 38450, TAPS 28450, EALC 39450

EALC 29500-29600-29700. Senior Thesis Tutorial I-II-III.
One quarter of this sequence may be counted for credit in the major.

EALC 29500. Senior Thesis Tutorial I. 100 Units.
For this course students are required to obtain a "College Reading and Research Course Form" from their College adviser and have it signed both by their faculty reader and by the Director of Undergraduate Studies. Two quarters of this sequence may count as one credit for the EALC major, and are required for any undergraduate writing a B.A. Honors Thesis in EALC. It is highly recommended that students take this sequence autumn and winter, but a spring quarter course is offered for unusual circumstances.

EALC 29600. Senior Thesis Tutorial II. 100 Units.
Senior Thesis Tutorial-II. PQ: signed consent form. For this course students are required to obtain a "College Reading and Research Course Form" from their College adviser and have it signed both by their faculty reader and by the Director of Undergraduate Studies. Two quarters of this sequence may count as one credit for the EALC major, and are required for any undergraduate writing a B.A. Honors Thesis in EALC. It is highly recommended that students take this sequence autumn and winter, but a spring quarter course is offered for unusual circumstances.

EALC 29700. Senior Thesis Tutorial III. 100 Units.
The spring quarter section of the Senior Thesis Tutorial is devoted to making corrections and rewrites to the B.A. Paper, which is usually due to the Reader at the end of winter quarter.

EALC 29504. Objects of Japanese History. 100 Units.
The collections of Japanese objects held at the University of Chicago's Smart Museum, the Field Museum of Natural History, and the Art Institute of Chicago will be examined as case studies in museum studies, collection research, and, more specifically, in the interpretation of things "Japanese." Individual objects will be examined, not only for religious, aesthetic, cultural, and historical issues, but also for what they tell us of the collections themselves and the relation of these collections to museum studies per se.

Equivalent Course(s): EALC 39504, ARTH 29505, ARTH 39505, CHIST 24602, HIST 34602, HIST 24602

EALC 29527. The Spatial History of Nineteenth-Century Cities: Tokyo, London, New York. 100 Units.
The late nineteenth century saw the transformation of cities around the world as a result of urbanization, industrialization, migration, and the rise of public health. This course will take a spatial history approach; that is, we will explore the transformation of London, Tokyo, and New York over the course of the nineteenth century by focusing on the material "space" of the city. For example, where did new immigrants settle and why? Why were there higher rates of infectious disease in some areas than in others? How did new forms of public transportation shape the ability to move around the city, rendering some areas more central than others? To explore questions such as these, students will be introduced to ArcGIS in four lab sessions and asked to develop an original research project that integrates maps produced in Arc. No prior ArcGIS experience is necessary, although students will be expected to have familiarity with Microsoft Excel and a willingness to experiment with digital methods.

Equivalent Course(s): GLST 29527, HIST 39527, EALC 39527, ENST 29527, HIST 29527

EALC 29710. Russian Anarchists, Revolutionary Samurai: Introduction to Russian-Japanese Intellectual Relations. 100 Units.
This course introduces a current of Russian-Japanese exchange and cross-fertilization of ideas running from the late nineteenth century to now. Our focus will be on the historical role that Russia came to play in anarchist movement in Japan. We will read such revolutionary intellectuals as Lev Mechnikov, Peter Kropotkin, and Lev Tolstoy; compare the visions of civilizational progress of the state modernizer Fukuzawa Yukichi and Japanese anarchists Kōtoku Shūsui and Ōsugi Sakae; and study the post-WW II continuation of the anarchist tradition in the films of Kurosawa Akira, music of Takemitsu Toru, and writings of Ōe Kenzaburō.

Equivalent Course(s): EALC 39710, REES 29815, REES 39815, CMLT 39710, CMLT 29710
EALC 29900. Senior Tutorial III. 100 Units.
Independent study

EALC 29980. Books in Japan from the earliest times to the 1890s. 100 Units.
In this course we will explore the full range of Japanese books including both manuscripts and printed books ranging from daunting Chinese texts to beautiful illustrated books. We will also be looking at printed maps from the Edo period (1600-1868) and single-sheet ephemera, and we will be considering questions such as the role of censorship, the differences between wood-block printing and typography and why people continued to produce manuscripts during the age of print. We will mostly focus on materials produced in the Edo period and the Meiji period (1868-1912), ending up with the introduction of newspapers and magazines in the 1860s. There will be images available on the course website, but we will also be handling and closely examining books and manuscripts from the Regenstein Library and from my own collection. If you have never seen an old Japanese book before, you will learn how to make sense of the layout and organisation of a premodern Japanese book and to appreciate the craft and design skills that went into their production: even if you can’t read them, they have beauty and appeal as hand-made artefacts. Some of the sessions in the course are accessible to those with no knowledge of Japanese but since script choice and calligraphy inevitably need to be discussed as well, those without any knowledge of Chinese characters will be at a disadvantage.
Equivalent Course(s): EALC 39980