



NATIONAL ENDOWMENT FOR THE

Humanities

DIVISION OF RESEARCH PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the Seminars and Institutes application guidelines at

<http://www.neh.gov/grants/education/summer-seminars-and-institutes>

for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials. The page limit for the narrative description is now **fifteen** double-spaced pages.

Project Title: Modern Mongolia: Heritage and Tradition Amid Changing Realities

Institution: American Center for Mongolian Studies

Project Director: David Dettmann

Grant Program: Summer Seminars and Institutes

Modern Mongolia: Heritage and Tradition Amid Changing Realities

A 2016 NEH Four-week Summer Institute proposal for teachers in higher education to be based at the American Center for Mongolian Studies (ACMS) at the University of Pennsylvania in Philadelphia, from June 6 to July 1, 2016.

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Budget, budget narrative attached separately

Reference letter form attached separately

Modern Mongolia: Heritage and Tradition Amid Changing Realities

2016 NEH Summer Institute proposal for teachers in higher education

The American Center for Mongolian Studies (ACMS) at University of Pennsylvania seeks funding from the National Endowment for the Humanities for a 4-week Summer Institute on Modern Mongolia. The proposed institute would be held on the campus of the University of Pennsylvania in Philadelphia, from June 6 to July 1, 2016.

Intellectual Rationale, Format, and Audience

Mongolia is a large country, and the idea of Mongolia holds an equally large place in the popular imagination. It is the land of eternal sky, with green rolling landscapes, and the gateway to the Central Eurasian steppe. It is the land of one of the only enduring nomadic pastoral systems in the world. It is also the land of Genghis Khan and legacies of powerful cavalries which controlled much of Eurasia between the 12th and 16th centuries. But there is another Mongolia too. The same land that served as a cradle for powerful organized conquest of Eurasia has, in recent years, become one of the world's fastest growing economies. Foreign investment has been booming, and Mongolia's cities are in a state of constant development. Mongolia is also one of the world's most successful new democracies, which can serve as an important model when compared to other post-Soviet states and nascent democracies of the Middle East and Central Asia. New foreign imports appear daily in the capital city, and signs of wealth and middle class living are commonplace.

Mongolia's incredible growth and development are largely due to its growing role as a natural resource supplier and as a strategic transit hub. These make it a very important part of the present and the future of Asia. Still, modern Mongolia remains unknown to

most, even while it remains renowned for its outsized past of khans and conquest. The goals of the proposed Institute are to supply context for understanding Modern Mongolia and to provide appropriate resources to incorporate Modern Mongolia into undergraduate university and college curricula.

Mongolia's rapid pace of change also comes with negative consequences common among the world's developing countries. Corruption plagues the government, businesses, and society. The social infrastructure is inadequate as a result of large-scale migrations from rural areas to the capital city. Education and health care have also been devastated. The country's pristine environment faces dire challenges as air, land, and water pollution have drastically increased. Finally, livelihoods are changing, and in many cases connections to traditional cultural practices are eroding.

A primary focus of the Institute will be the impact of modernization on the cultures of Mongolia and the challenges to Mongolia's religious, artistic, and literary heritage. Such influences will be analyzed through an interdisciplinary approach to teaching modern Mongolia. In addition to stimulating plenary sessions held on a daily basis, Institute faculty will lead thought-provoking and reflective discussions to enable participants to understand contemporary Mongolia's challenges, successes, and problems, thus broadening their perspectives on the world and their place in it. These discussions will range from such subjects as comparisons of the Mongolian experience with those of other states struggling with modernization to the traditions of Mongolian diaspora communities in our own country.

The peoples of Mongolia have developed their civilization based upon a rich history of interconnection to peoples of the broader region, and a wealth of archeological sites throughout the country bear witness to the many cultures and peoples that have inhabited the region. Important sites include the so-called deer stones and many other monuments associated with Bronze Age cultures, as well as sites from the Scythian, Xiongnu, Xianbei, Turkic, Uyghur, Khitan, and Mongol empires.

Mongolia's modern cultures have also been shaped by powerful regional influences. Tibet is one such example with the widespread adoption of Tibetan Buddhism and Tibetan arts. Other important contributions to modern Mongolian culture include neighboring China, Russia and Eastern Europe, and West Asia. At the same time, Mongolia has also influenced other cultures during the Mongol Empire period as well as through contemporary exchanges, such as the current global interest in throat singing, which originated in Mongolia.

Mongolia maintains one of the only enduring nomadic pastoral systems in the world, a legacy reflected in a range of contemporary cultural practices and beliefs and the nation's music, art, oral traditions, and poetry. Furthermore, the concept of "land" and the peoples' connection to it are vital in understanding modern Mongolia. It also has the largest common property grasslands in the world, which sustain the pastoral nomads. Development and industrialization come with important consequences for people and culture, as more people move to cities, extractive resource industries have an impact on landscapes, and changes in global climate influence the traditional ways of life.

In recent history, Mongolia has been able to preserve its cultural heritage. The country was isolated during seven decades of Communist rule until 1990, and a relatively large share of the population remains in rural areas, living traditional lifestyles as nomadic pastoralists. The country has a fairly homogenous population, with ethnic Mongols making up approximately 96% of the country's people along with a small, regionally concentrated population of Kazakhs who enjoy broad cultural and political autonomy. Mongolia is the least densely populated country in the world, with a population of only 3 million people in a land area more than twice the size of Texas. Its natural habitats and ecosystems have largely been preserved. While rich in culture and biodiversity, the country's economy and infrastructure are poorly developed, with a per capita income of only \$6000 and few paved roads and bridges.

The pace of change, however, is accelerating, and Mongolia's cultural heritage faces a number of social and cultural challenges. China's huge appetite for mineral and natural resources have spurred mining and economic booms in Mongolia, with double digit annual increases in GDP and growing exports of coal, oil, gold, and copper. Domestic and foreign mining companies are spread out across the country and are seeking new deposits and developing mines and related infrastructure in once isolated rural areas. The boom is boosting the economy, but also creating social disruptions, as people abandon traditional lifestyles and rural areas to move to cities or gain employment in the mines. Not all people benefit equally from the boom, and growing income disparities push those who are left out to seek new ways to earn income.

Project Content and Implementation

The goals of the proposed Institute are to provide undergraduate educators with resources needed to be able to expand curricular offerings in East, Inner, or Central Asian Studies. The Institute will be organized to engage educators with stimulating presentations, materials, and discussions, and to provide them with necessary tools to build draft course modules tailored to their institutional and individual teaching circumstances.

The weekly model and format of the proposed Institute will build on the successful 2014 NEH Summer Institute conducted by Morris Rossabi titled *The Mongols and the Eurasian Nexus of Global History*, with plenary sessions along with discussions and small group work on special interest topics. The Institute's expert presenters will again spend extra time with the group of participants, in order to address new questions and ideas that participants may have. Each Friday will be totally dedicated to engaging participants to follow up on the week's material when Professor Rossabi and principal speakers from the week will open the floor for questions, discussion, and ideas.

Institute Readings

All Institute participants will be expected to read the following background texts:

- *Modern Mongolia: From Khans to Commissars to Capitalists*, by Morris Rossabi (University of California Press, 2005)
- *Precious Steppe: Mongolian Nomadic Pastoralists in Pursuit of the Market*, by Ole Bruun (Lexington Books, 2006)

Additional reading assignments for the program will be posted on the Institute website, and Institute participants will also receive full topical bibliographies upon acceptance, with reading suggestions according to their unique teaching backgrounds and interests.

WEEK ONE: CULTURAL HERITAGE OF PREMODERN MONGOLIA

The first week of the program will provide participants with a framework for understanding modern Mongolia. It will focus on Mongolia's premodern history, environment, and geography, as well as foreign cultures that influenced traditional Mongolia and continue to do so until the present. Institute Director Morris Rossabi will present general background on Mongolia, as well as the Institute's goals on the first day, and selected periods of Mongolia's ancient history that have particular relevance to modern cultural identity will be highlighted, followed by a general overview of modern Mongolia.

On Tuesday, special focus will be on the legacies of the premodern visual arts and architecture of Mongolia, with a plenary session by Nancy Steinhardt (University of Pennsylvania). Professor Steinhardt will introduce the material remains of the Xiongnu, Türks, Uyghurs, Kitan, Jurchen, and Mongols, as well as selected monasteries and palaces of the nineteenth century. The visual material discussed will be drawn from Professor Steinhardt's own travel in Mongolia, and it will be compared with art and architecture in China, Tibet, and Korea. Links between the past and present will also be explored as these cultural legacies are reclaimed as "Mongolian heritage".

Professor Steinhardt's presentation will be supplemented by a trip Wednesday to the Metropolitan Museum of Art in New York City for a guided tour of both the Asian and

Islamic wings with Curator John Guy. Then, in the afternoon, participants will meet with New York City-based Mongolian artists, who will reveal the influence of traditional motifs and patterns on their works. Tibetan-influenced Mongolian art will also be a topic of discussion this week, and the group will also visit the Rubin Museum in New York City for a guided tour. The Museum has a good collection of Mongolian paintings, and Professor Rossabi, who has taught a course at the Museum and has frequently lectured there, will supplement the presentation made by the Curators.

On Thursday, Pamela Crossley (Dartmouth University) will provide an analysis of steppe empires and intercultural contacts in the period after the fall of the Mongolian Empire until the collapse of the Qing dynasty's control over Mongolia in 1911. She will emphasize the institutions established by Manchu and Chinese officials to impose their rule over Mongolia and will describe the reasons for the growth of Tibetan Buddhism in the country. Professor Crossley will also discuss the legacy of the Manchus as a people and a culture in Mongolia and Northeast Asia.

WEEK TWO: ENDURING INFLUENCES OF REVOLUTION

In the second week, legacies of twentieth century social change will be plenary topics, focusing on revolutionary ideas, and communism, as well as political and cultural influences from the Soviet Union and China. Vehicles for explaining the Mongol experience of the twentieth century will be the Mongolian fine arts of literature, music, and dance.

Professor Christopher Atwood (Indiana University-Bloomington) will begin the week with two plenary sessions on post-Qing Mongolia. The first presentation will be an analysis and discussion of domestic and foreign ideas of revolution in Mongolian

revolutionary literature. The second presentation will emphasize Mongolia's unique experience among regional and global political movements of the twentieth century, and how connections to China and the Soviet Union influenced Sino-Soviet diplomacy from 1911 to 1952. Professor Atwood's discussion of the literature of the times will offer a unique perspective for an understanding of the impact of revolutionary change on the individual in early twentieth-century Mongolia.

On Wednesday, Peter Marsh (California State University) will analyze the impact of so-called "Mongolian traditional music", heavily influenced by the socialist government, and on the secret preservation of traditional music during the era of socialist realism. A musician from Washington D.C.'s Mongolian Culture Center (MCC) will provide performances on the horse-head fiddle—perhaps the most well-known and representative of Mongolian traditional music—and with traditional dance, with Professor Marsh as a guide to help contextualize the significance of the music.

On Thursday, the Mongolian ideas of "land" and "homeland" will be explored with a plenary session conducted by Elizabeth Endicott (Middlebury College), in which examples of folk poetry—an essential art form of the Mongol steppe—illustrate how land has been viewed by Mongols and how land use has changed over the past century. Professor Rossabi will finish the week's presentations with a discussion of the Soviet Union's influence on the other Mongolian arts, particularly ballet and opera, and on the Mongolian integration of these new art forms with traditional culture. Professor Rossabi has written extensively on Mongolian ballet and opera and plans to invite a Mongolian dancer from the Boston Ballet to perform.

WEEK THREE: CHALLENGES FOR MODERN NOMADS

Week three will focus on current challenges and problems in modern Mongolia, and how the people of Mongolia are adapting to change. In some cases, that change causes demographic shifts, sometimes due to changing environment, job availabilities, or even political pressures. Migration is the second theme for the week, as the topic of Mongolian diaspora communities will be explored. Change also comes with social relationships, and the third theme of the week will be the changing roles of women in Mongolia.

Monday's plenary session will be led by Clyde Goulden (Academy of Natural Sciences/Drexel University), and will focus on shifting livelihoods for herders of the northwest of Mongolia, emphasizing the influence of environmental change on their culture. Professor Goulden will draw on his experience in interviewing herders from Mongolia's Khovsgol region, on what they've perceived changing in their climate over the past 20 years, and how they are dealing with these conditions. On Tuesday, Charles Krusekopf (ACMS/Royal Roads University) will focus on Mongolia's natural resource development and the enormous impacts these developments have had on culture, environment, and government. This presentation will combine Professor Krusekopf's experience monitoring modern Mongolia's incredible natural resource development, as well as its impact on Mongolia's political system, natural environment, and tangible and intangible cultural heritage.

Wednesday will start with a session with Professor Rossabi on Mongol diaspora communities in the United States. Professor Rossabi will be reflecting on the many interviews he has carried out for a book project, with Mongolians who have decided to

settle in the U.S. This session will also help to contextualize an afternoon trip to a guided tour of the nearby Kalmyk Mongol community Buddhist temple in Howell, New Jersey. This tour will highlight local Mongol diaspora communities, as well as offer a glimpse of diversity in Mongol religious life.

On Thursday Professor Rossabi will provide background on traditional roles of women in Mongolian history citing particularly famous examples from within Khubilai Khan's family. This presentation will provide the context for an afternoon session with Professor Susan Witte (Columbia University), who will discuss how Mongolian women's identities have evolved and what this means for women's health and well-being.

These themes of change will be reflected on in the week's final discussion.

WEEK FOUR: YEARNING FOR THE PAST (CONCLUSION)

The fourth and final week will begin with two final plenary sessions and the remainder of the week will be focused on assisting participants with development of their projects, final participant presentations, and final discussions of all four weeks' themes.

Professor Johan Elverskog (Southern Methodist University) will present on a notable religious revival that has happened in Mongolia since the collapse of the Soviet Union. This presentation will reflect on the return to Tibetan Buddhism by many, a renewed interest in shamanism, and the appearance and popularity of newer religions such as Christianity and Islam.

The second and final presentation will be by Dr. William Fitzhugh (Smithsonian Institution), on protecting Mongolia's tangible cultural heritage. This presentation will

relate to Dr. Fitzhugh's own archaeological work in Mongolia on *deer stone* monuments around the country—ancient monuments that are generally very far from towns—and relics sold illegally on the black market.

Project Faculty and Staff

This project will be co-directed by David Dettmann, US Director of the ACMS, and Academic Lead Morris Rossabi, Distinguished Professor of History, City University of New York and Senior Research Scholar at Columbia University. Rossabi's books include *The Mongols and Global History*, *Modern Mongolia: From Khans to Commissars to Capitalists*, and *Khubilai Khan: His Life and Times*. Rossabi was Academic Lead Scholar for the 2014 NEH Summer Institute *The Mongols and the Eurasian Nexus of Global History*. As a former Director of the Board of Trustees of the Arts and Culture Board of the Open Society Institute (Soros Foundation), he has extensive contacts with the Arts Council of Mongolia and will coordinate with the Council to invite Mongolian artists and performers who might be traveling to the U.S. to the Institute. David Dettmann is an experienced professional in promoting Asian Area Studies educational outreach with past positions as Director of Outreach at the Center for East Asian Studies at University of Wisconsin-Madison (from 2009-2013), and at the Center for East Asian Studies at University of Pennsylvania (interim, Spring 2014). He is currently US Director for the ACMS.

Visiting scholars will include: **Dr. Christopher P. Atwood**, Associate Professor of Central Eurasian History at Indiana University-Bloomington and author of *Young Mongols and Vigilantes in Inner Mongolia Interregnum Decades, 1911-1931* (2002) and *Encyclopedia of Mongolia and the Mongol Empire* (2004); **Dr. Pamela Crossley**, Collis Professor of

History, Dartmouth College and author of *The Manchus* (2002), and the forthcoming *Intercession: The Nomadic Courts of Eurasia and the Origins of the Early Modern World* (2015); **Dr. William Fitzhugh**, Curator of Archaeology and Director, Arctic Studies Center of the Smithsonian Institution and co-author of *Genghis Khan & The Mongol Empire* (2013); **Dr. Elizabet Endicott**, Professor Emerita of History at Middlebury College and author of *A History of Land Use in Mongolia: The Thirteenth Century to the Present* (2013); **Dr. Charles Krusekopf**, Executive Director of the American Center for Mongolian Studies, and Project Director of the ACMS/Luce Foundation Mongolia Cultural Heritage Initiative. He is also Director and Associate Professor at Royal Roads University School of Business; **Dr. Clyde Goulden**, Curator and Professor Emeritus at Academy of Natural Sciences of Drexel University and co-editor of *The Geology, Biodiversity, and Ecology of Lake Hövsgöl (Mongolia)* (2006); **Dr. Nancy Steinhardt**, Professor of East Asian Art at University of Pennsylvania and author of *Chinese Archaeology in an Age of Turmoil* (2015); **Dr. Johan Elverskog**, Professor and Chair of Religious Studies at Southern Methodist University and author of *Buddhism and Islam on the Silk Road* (2010); **Dr. Susan Witte**, Associate Professor of Social Work at Columbia University; and **Dr. Peter K. Marsh**, Assistant Professor of Music at California State University East Bay and author of *The Horse-head Fiddle and the Cosmopolitan Reimagination of Tradition in Mongolia* (2014).

Participant Selection

Twenty-five college and university teachers will be selected from two- and four-year colleges and universities with a nation-wide call for applications. Participants will not be required to have previous specialized education about Mongolia, and due to the complex

and varied languages of primary source materials, participants will not be required to have particular foreign language skills.

In addition to the announcement that would go out through NEH networks, the call for applications will be advertised on the website of the Institute, and also through mailing list services that reach college and liberal arts instructors in History, Religion, Music, Russian and Chinese studies.

A committee consisting of the institute co-directors and a member of the University of Pennsylvania faculty will select participants based on the general eligibility and selection criteria from NEH, along with the participant's anticipated likelihood of successfully implementing institute materials into their curricula. This likelihood will be assessed from applicant statements, from their records, and from institutional letters of commitment for development of Asian studies-focused curriculum for undergraduate education.

Publicity and Project Website

We will design a project website that will contain all publicity materials about the upcoming Summer Institute, along with a call for applications, and it will be built to be used as a future resource for both Institute participants and to non-participating educators and the general public. The website and web-based materials will be housed on the ACMS server (which is maintained by the ACMS at **mongoliacenter.org**). An advertising campaign would directly follow, linking that site to email, mail, and print publicity efforts.

The project assistant will be selected in consultation with SAS Computing at the University of Pennsylvania, a campus resource typically used by Area Studies departments.

The website would be developed with a content management system that can be easily accessed and maintained through a simple browser, for example Drupal. Drupal would also enable workshop participants to share materials and have discussions. After the site is developed and online, David Dettmann would maintain content.

Institutional Context

The American Center for Mongolian Studies (ACMS) is a non-profit educational organization that is dedicated to supporting the development of Mongolian Studies and academic exchanges with Inner Asia. Since 2002, the ACMS has helped to shape a generation of specialists who now specialize on modern Mongolia through its research fellowship programs, workshops, conferences, and educational outreach. The ACMS is a member of the Council of American Overseas Research Centers (CAORC) and has its primary office in Ulaanbaatar, Mongolia. Its US office is located at the University of Pennsylvania. ACMS receives funding from the U.S. Department of Education (through the Title VI program) and Department of State, as well as from private foundations such as the Luce Foundation for fellowship programs and Mongolian Studies capacity building.

The University of Pennsylvania (Penn) has been a leader in educational programs pertaining to East Asia for more than a century and was a pioneer in the teaching of East Asian Studies and languages. The School of Arts and Sciences (SAS) supports a range of programs and departments, including the ACMS, along with key campus partners in East Asian studies (who also lend their support for this proposal): the Department of East Asian Languages and Civilizations (EALC), the Center for East Asian Studies (CEAS), and the Center for the Study of Contemporary China (CSCC).

The University of Pennsylvania institutional support also includes maintenance of a substantial library collection of East and Inner Asia-focused materials. The University has several specialized libraries on campus, and the largest Mongolia, China, and Russia-focused studies of literature, history, and social science are found in the Van Pelt Library. In addition to the general stacks, the Derk Bodde East Asian Seminar Room contains core East Asia reference works and unbound academic journals. Dr. Brian Vivier, a historian of Mongolia and China, manages East and Inner Asia-related holdings.

The University of Pennsylvania library e-resources include online journals and databases, and are accessible campus-wide with a PennKey (these are obtained together with Penn ID cards). Penn's library system is also connected to the institutional holdings of Yale, Columbia, Cornell, Princeton, Dartmouth, Brown, and Harvard, through an inter-library loan system called BorrowDirect. Campus-wide Wi-Fi Internet access is also available with PennKeys.

Penn facilities also include state-of-the-art classroom spaces with smart boards and media projection, and classrooms in Williams Hall (which are free for campus entities) would be reserved for the Institute. On-campus housing is available for participants of summer programs in "high rise" dormitories, and selected cafeterias and food courts are open with meal plans. Campus housing is a 5-minute walk to Williams Hall classrooms, and popular restaurants and food trucks can be found all around campus.

Finally, Philadelphia is one of the centers of Mongol expatriate communities on the East Coast, and cultural activities including painting, Buddhist temple visit, food tastings, music and dance performances, will be co-organized with these active groups.

Modern Mongolia: Heritage and Tradition Amid Changing Realities
 2016 NEH Summer Institute proposal for teachers in higher education

Week One: “Cultural Heritage of Premodern Mongolia” - June 6-10, 2016

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø M Noon	June 6 Morris Rossabi Institute Introduction: <i>“Modern Mongolia”</i>	June 7 Nancy Steinhardt <i>Early visual artistic heritage of the Mongols</i>	June 8 Trip to Metropolitan Museum of Art for guided tour of Mongol arts with John Guy	June 9 Pamela Crossley <i>Life on the Steppes: Nomadic State Organization and Intercultural Contacts</i>	June 10 Discussion Panel: Rossabi Crossley
Noon Ø 1:30 pm	Lunch and Participant Self- Introductions		Lunch in NYC		
1:30 pm Ø 4:30 pm	2pm PennCard and PennKey activation session	3pm Intro. to Penn’s Franklin Library Resources on Mongolia, China, Russia with Brian Vivier	Tour of Rubin Museum Meeting with NYC Area Mongol artists	Pamela Crossley <i>Heritage of the Manchus</i>	
6:30 pm Ø 8:30 pm			<i>Dinner at residence</i>		

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Week Two: “Enduring influences of revolution” - June 13-17, 2016

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am ØM Noon	June 13 Christopher Atwood <i>Internal transformation of Mongolia 1921 to 1940</i>	June 14 Christopher Atwood <i>Mongolia in Sino-Soviet diplomacy 1911 to 1952</i>	June 15 Peter Marsh <i>Rethinking Musical Tradition: Issues of Modernity and the Mongolian cultural heritage</i>	June 16 Elizabeth Endicott <i>“Homeland” and “Land” in Modern Mongolia</i>	June 17 Discussion Panel: Rossabi Endicott
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm		Film series: <i>Disappearing World parts I and II (1975)</i>	Music event with Mongolian Cultural Center, horse-head fiddle performance	Morris Rossabi <i>Mongolian Ballet and Opera: Soviet influence on the arts</i>	
6:30 pm Ø 8:30 pm					

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Week Three: “Challenges for Modern Nomads of Mongolia” – June 20-26, 2016

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	June 20 Clyde Goulden <i>Is Climate Change “The End of Nomadism?”</i>	June 21 Charles Krusekopf <i>Natural Resource Development in Mongolia: The impacts on culture, environment and government</i>	June 22 Morris Rossabi <i>Modern nomads: Mongol diaspora communities</i>	June 23 Morris Rossabi <i>Traditional roles of women in Mongolian history</i>	June 24 Discussion Panel: Goulden Rossabi Witte
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm	Film series: Mujaan (The Craftsman) (2004)		Outing: Guided tour of Howell, New Jersey’s Kalmyk community Buddhist temple	Susan Witte <i>Women’s evolving identity and related health status in modern Mongolia</i>	
6:30 pm Ø 8:30 pm					

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Week Four: “Yearning for the Past: Challenges to Mongolia’s Cultural Heritage” – June 27-July 1, 2016

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am ØM Noon	June 27 Johan Elverskog <i>Mongolia’s religious revival</i>	June 28 William Fitzhugh <i>Protecting Mongolia’s Tangible Cultural Heritage: Why? How? For Whom?</i>	June 29 Morris Rossabi Fitzhugh Elverskog Goulden <i>Final discussion</i>	June 30 Participant presentations	July 1 Participant presentations
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm	Film Series: <i>Khadak (2006)</i>				
6:30 pm Ø 8:30 pm					Final dinner at residence

Detailed Schedule of Study

Week 1, day 1:

Morris Rossabi - Introduction to Modern Mongolia

Professor Rossabi will present general background on Mongolia, as well as the Institute's goals on the first day, and selected periods of Mongolia's ancient history that have particular relevance to modern cultural identity will be highlighted, followed by a general overview of modern Mongolia. A particular case study of contemporary mining controversy will be explored to help illustrate modern Mongolia's situation.

Reading:

"Mongolia's Mining Controversies" by Sarah Combellick-Bidney in Julian Dierkes, ed. *Change in Democratic Mongolia* (Leiden: Brill, 2012), pp. 271-296.

Week 1, day 2:

Nancy Steinhardt - Early visual artistic heritage of the Mongols

This three-hour session will introduce the material remains of the Xiongnu, Türks, Uyghurs, Kitan, Jurchen, and Mongols, as well as selected monasteries and palaces of the nineteenth century. The visual material discussed will be drawn from Professor Steinhardt's own travel in Mongolia. It will be compared with art and architecture in China, Tibet, and Korea.

Aproximately 40 pages of reading will be assigned from Fitzhugh, Rossabi, and Honeychurch, *Genghis Khan and the Mongol Empire* and Jan Bemmann et al., *Current Archaeological Research in Mongolia*.

Week 1, day 3:

TRIP TO NEW YORK CITY

Professor Steinhardt's presentation will be supplemented by a trip to the Metropolitan Museum of Art in New York City for a guided tour of both the Asian and Islamic wings with Curator John Guy. In the afternoon, participants will meet with New York City-based Mongolian artists, which will reveal the influence of traditional motifs and patterns on their works. Tibetan-influenced Mongolian art will also be a topic of discussion this week, and the group will also visit the Rubin Museum in New York City for a guided tour. The Museum has a good collection of Mongolian paintings, and Professor Rossabi, who has taught a course at the Museum and has frequently lectured there, will supplement the presentations made by the Curators.

Week 1, day 4:

Pamela Crossley- Life on the Steppes: Nomadic State Organization and Intercultural Contacts

In the following two presentations, Professor Crossley will provide an analysis of steppe empires and intercultural contacts in the period after the fall of the Mongolian Empire until the collapse of the Qing dynasty's control over Mongolia in 1911. She will emphasize the institutions established by Manchu and Chinese officials to impose rule over Mongolia and will describe the reasons for the growth of Tibetan Buddhism in the country.

Aproximately 40 pages of reading will be assigned from:

Crossley, P.K. *The Nomad Courts of Eurasia and the Origins of the Early Modern World*, Rowman & Littlefield, forthcoming 2015.

Pamela Crossley - The Heritage of the Manchus

Aproximately 40 pages of reading will be assigned from:

"Making Mongols" in P.K. Crossley, H.F. Siu and D. Sutton, eds., *Empire at the Margins: Culture, Ethnicity, and Frontier in Early Modern China* (Studies on China, 28). Berkeley: University of California Press, 2006: 58-82.

"Manzhou yuanliu kao and the Formalization of the Manchu Heritage," in *Journal of Asian Studies*, 1987:4 (November 1987):761-790.

Crossley, P.K. *The Manchus* (Blackwells, 1997, 2002).

Week 2, day 1:

Christopher Atwood - Internal transformation of Mongolia 1921 to 1940

Professor Atwood's first presentation will be an analysis and discussion of domestic and foreign ideas of revolution in Mongolian revolutionary literature, and impacts of revolution on Mongolia's society.

For readings approximately 80 pages will be selected from:

Batbayar, *Modern Mongolia: A Concise History* and primary sources from Bawden's *Jebtsundamba Khutukhtus of Urga*, an anonymous translation of the proceedings of the third party congress in 1924, and poems and stories of Natsugdorji.

Week 2, day 2:

Christopher Atwood - Mongolia in Sino-Soviet diplomacy 1911 to 1952

The second presentation will emphasize Mongolia's unique experience among regional and global political movements of the twentieth century, and how connections to China and the Soviet Union influenced Sino-Soviet diplomacy from 1911 to 1952. Professor Atwood's discussion of the literature of the times will offer a unique perspective for an understanding of the impact of revolutionary change on the individual in early twentieth-century Mongolia.

Film Series – *Disappearing World* Parts I and II

Author, scholar, adventurer Owen Lattimore had a unique opportunity to share with the world the dramatic changes that took place in Soviet Mongolia, as an official guest of the Mongolian People's Republic. This documentary series provides a window on rural and urban life in Mongolia, as well as political life, during the mid-1970s. Discussion of documentary framing will follow the film.

Week 2, day 3:

Peter Marsh - Rethinking Musical Tradition: Issues of Modernity and the Mongolian cultural heritage

Professor Marsh will discuss how "traditional Mongolian" music has been imagined in modern times, and how it has changed from Soviet times to the present. Special emphasis will be on the use of the "horsehead fiddle", which is thought of as a quintessentially "Mongolian" musical instrument. Approximately 40 pages will be selected from the following:

Haslund-Christensen, Henning. *The Music of the Mongols: Eastern Mongolia*. New York: Da Capo, 1971. [ISBN: 9780306700095]

Levin, Theodore. *Where Rivers and Mountains Sing: Sound, Music, and Nomadism in Tuva and Beyond*. Bloomington: Indiana University Press, 2006. [ISBN: 9780253347152]

Marsh, Peter K. *The Horse-Head Fiddle and the Cosmopolitan Reimagination of Tradition in Mongolia*. Current Issues in Ethnomusicology Series. New York: Routledge, 2009. [ISBN: 9780415971560]

Pegg, Carole. "Ritual, Religion and Magic in West Mongolian (Oirad) Heroic Epic Performance." *British Journal of Ethnomusicology* 4 (1995): 77-99.

Pegg, Carole. *Mongolian Music, Dance, & Oral Narrative*. Seattle: University of Washington Press, 2001. [ISBN: 9780295980300]

Horsehead fiddle and traditional dance performance from the MCC

Professor Marsh's talk will be supplemented by a live performance on the horsehead fiddle, and some examples of traditional Mongolian dance with performers provided by the Mongolian Cultural Center in Washington D.C.

Week 2, day 4:

Elizabeth Endicott – 'Homeland' and 'Land' in Modern Mongolia

The readings aim to impart a sense of traditional Mongolian attitudes towards land as well as modern-day challenges posed by economic development.

"Minii Nutag" ("My Homeland"). The famous poem by D. Natsagdorj (1906-1937) reflecting traditional reverence for Mongolia's mountains and rivers.

Two Mongolian folktales:

"The Legend of Erkhii Mergen, the Archer," pp. 51-53.

"How the Camel Lost its Antlers and its Tail," pp. 36-41.

Both in *Mongolian Folktales* (Seattle: University of Washington Press in association with Avery Press, 1996).

Jagchid, Sechin. *Mongolia's Culture and Society* (Boulder: Westview Press, 1979), pp. 163-175, on traditional beliefs and attitudes towards the land.

Spadavecchia, Jamian, "Nationalism, Pastoral Nomadism, and Political Risk to Natural Resource Investments in Mongolia: Case Studies of the Aluminum Corporation of China Limited (Chalco) and Rio Tinto," *Journal of Political Risk* (June, 2014) online at <http://www.jpolorisk.com> (roughly 20 pages; unpaginated).

Morris Rossabi – Mongolian Ballet and Opera: Soviet Influences on the Arts

Professor Rossabi has written extensively on Mongolian ballet and opera, two art forms that were heavily influenced by Soviet arts. He plans to invite a Mongolian dancer from the Boston Ballet to perform as a supplement to the presentation.

Reading:

Interview of B. Chogsom [a famous Soviet-period Mongolian painter] by Yuki Konagaya. Osaka: National Museum of Ethnology; Nyam Osoryn Tsultem, *My Life* (Ulaanbaatar, 2004), pp. 3-34.

Week 3, day 1:

Clyde Goulden - Is Climate Change "The End of Nomadism?"

Professor Goulden will present his research findings in Northwestern Mongolia's Khovsgol region, through his interviews with local herders. They offer key insights

into how Mongolia's climate has changed in recent years, and how Mongolian pastoralists are coping with changes.

Readings:

Humphrey C, Sneath D 1999. *The End of Nomadism?* Duke University Press, Durham.

Goulden C, Goulden M 2013. "Adaptation to a Changing Climate in Northern Mongolia." Pp. 385-394 in: Goldman CR, Kumagai M, Robarts R. *Climatic Change and Global Warming of Inland Waters: Impacts and Mitigation for Ecosystems and Society*. John Wiley & Sons.

Film Series: Mujaan

This is a short documentary that beautifully illustrates traditional Mongolian arts and crafts. Crafts highlighted are traditional *ger* (yurt) construction, Mongolian traditional *zurag* painting, felt making, and cooking traditional foods. Discussion of traditional arts will follow the film.

Week 3, day 2:

Charles Krusekopf - Natural Resource Development in Mongolia: The impacts on culture, environment and government

Professor Krusekopf will discuss how the Mongolian economy has boomed since the mid-2000s, fueled by the development of the coal, copper and gold mining industries. The development of major mines by multi-national corporations and a gold rush involving thousands of artisanal miners across Mongolia has upset traditional ways of living, leading to disputes over land and water. New mining projects and infrastructure have impacted wildlife, destroyed archeological sites and displaced local people. Corruption has grown and democracy has been undermined as politicians seek to benefit personally from their power to allocate mining rights. This session will examine the impact the natural resource boom over the last decade has had on Mongolia's political system and government, the natural environment, and tangible and intangible cultural heritage.

Suggested readings:

Chapter 7 of Modern Mongolia: From Khans to Commissars to Capitalists by Morris Rossabi

"Civilizational and Environmental Effects of Mongolia's Transition from a Pastoral to a Market-Driven Economy," by Lynn Rhodes. *Comparative Civilizations Review* Fall 2013 Issue 69, p33.

"Mongolia's Mining Boom Raises Environmental Concerns," by Rachel Stern.

Deutsche Welle April 1, 2014. Available at: <http://dw.de/p/1BTZT3>

"The Oyu Tolgoi Cultural Heritage Program," Introduction by Gunchinsuren et al. Available at:

http://ot.mn/sites/default/files/documents/Cultural_Heritage_Programme_proposal_EN.pdf

Week 3, day 3:

Morris Rossabi - Modern nomads: Mongol diaspora communities

Professor Rossabi's talk on Mongol diaspora communities in the U.S. will be supplemented by a trip to nearby Howell, New Jersey, where there is a cultural and religious center for area Kalmyk Mongols.

Readings:

"Mongolian Nomads in the U.S.," by Mary Rossabi, pp. 1-36. Osaka: National Museum of Ethnology, 2015.

Guided trip to Howell, New Jersey Kalmyk Mongol community Buddhist Center

This excursion will introduce participants to one of several Mongol diaspora communities in the U.S. through a nearby cultural and religious center. The Kalmyks have a unique story that also illustrates the Soviet oppression of a Mongol minority.

Week 3, day 4:

Morris Rossabi - Traditional roles of women in Mongolian history

In this presentation Professor Rossabi will provide background and context to Professor Witte's presentation on "evolving identities" with traditional roles of women in Mongolia, citing examples from some of history's most famous Mongols.

Reading: "Khubilai Khan and the Women in His Family" by Morris Rossabi in W. Bauer, ed. *Studia Sino-Mongolica* (Franz Steiner, 1979), pp. 153-180.

Susan Witte - Women's evolving identity and related health status in modern Mongolia

This session will examine women's identities in post-socialist Mongolia and the influence of these on women's health and well-being, including examples from Professor Witte's fieldwork in Mongolia.

Readings include:

Carlson, C., Tsai, L.C., Aira, T., Riedel, M., & Witte, S.S. (2014). "Risks and Resiliency of Women Engaged in Sex Work in Mongolia." In Mark McClelland and Vera Mackie (Eds.), *Routledge Handbook of Sexuality Studies in East Asia*, (pp.305-315). New York: Routledge.

Jones, H. (2006). "Working together: local and global imperatives for women in Mongolia." *Asia Europe Journal*, 4(3), 417-430.

Tumursukh, U. (2001). "Fighting over the reinterpretation of the Mongolian woman in Mongolia's post-socialist identity construction discourse." *East Asia*, 19(3), 119-146.

Witte, S.S., Toivgoon, A., Tsai, L.C., Riedel, M., Offringa, R., Chang, M., El-Bassel, N., & Ssewamala, F. (2015). "Efficacy of a savings-led microfinance intervention to reduce sexual risk for HIV among women engaged in sex work: A randomized clinical trial." *American Journal of Public Health*.

Week 4, day 1:

Johan Elverskog - Mongolia's religious revival

In this session Professor Elverskog will present on the post-Soviet revival of religion and spirituality in Mongolia, and its effects on modern Mongolian culture.

Readings will include:

Morton Axel Pedersen and Lars Hojer, "Lost in Transition: Fuzzy Property and Leaky Selves in Ulaanbaatar," *Ethnos* 73: 1 (2008): 73-96.

Mette M. High, "Cosmologies of Freedom and Buddhist Self-Transformation in the Mongolian Gold Rush." *Journal of the Royal Anthropological Institute* 19, 4 (2013): 753-770.

Buyandelgeriyn, Manduhai. "Dealing with Uncertainty: Shamans, Marginal Capitalism, and the Remaking of History in Postsocialist Mongolia." *American Ethnologist* 34 (2007): 127-147.

Film Series: Khadak

Khadak is a 2006 dramatic feature film that highlights certain themes addressed in weeks 3 and 4, including forced relocation, forced change in livelihood from pastoralism to mining, shamanism and spirituality. Discussion will follow the film to tie in themes discussed in previous weeks.

Week 4, day 2:

William Fitzhugh - Protecting Mongolia's Tangible Cultural Heritage: Why? How? And For Whom?

Dr. Fitzhugh will present on Mongolia's challenges to protect its tangible cultural heritage, with examples from his own experiences in working to protect stone monuments throughout Mongolia.

Readings will include:

Lymer, Kenneth, William W. Fitzhugh, and Richard Kortum. 2014. Deer Stones and Rock Art in Mongolia during the 2nd–1st millennia B.C. In *Deer and People*, edited by Karis Baker, Ruth Carden, and Richard Madgwick. Pp. 159-172. Oxford: Oxbow Books.

Kortum, Richard. (2014). Sacred imagery and ritual landscape: New discoveries at the Biluut Petroglyph Complex in the Mongolian Altai. *Time and Mind* 7(4):329-384.