



NATIONAL  
ENDOWMENT  
FOR THE  
HUMANITIES

## **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 current Institutes guidelines, which reflect the most recent information and instructions, at <https://www.neh.gov/grants/education/institutes-higher-education-faculty>

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.

Project Title: *Buddhist East Asia: The Interplay of Religion, the Arts, and Politics*

Institution: East-West Center

Project Director: Peter Hershock

Grant Program: NEH Institutes for Higher Education Faculty

**BUDDHIST EAST ASIA: THE INTERPLAY OF RELIGION, THE ARTS AND POLITICS** will be offered by the Asian Studies Development Program (ASDP), a collaborative initiative of the East-West Center and the University of Hawai'i to enhance undergraduate teaching and learning about Asian cultures and societies (History of ASDP, Appendix E, p. 70). The Institute program is designed to meet the needs of educators in community colleges, liberal arts colleges and universities who are introducing students to culturally and historically distant traditions, and will offer deep and context-rich engagement with key traditions, practices, and primary texts. The program will help participants to develop curricular materials for humanities courses in religion, philosophy, history, art history and literature, and to engage such themes as globalization and cultural pluralism. This program will build on lessons learned from the very successful 2015 institute on *Buddhist Asia: Traditions, Transmissions and Transformations*. (Evaluations of the 2015 program, Attachment 5, p. 86).

#### **INTRODUCTION AND SCOPE OF THE PROGRAM**

As one of the world's great religions, Buddhism is regularly introduced in a wide range of undergraduate humanities courses, including history, art history, literature, philosophy, and religion. The academic resources for doing so are now abundant, but not well-suited to undergraduate teaching and learning. Textbook introductions to Buddhism present simplified accounts of founding doctrines and the development of various "schools" of Buddhism, often on the basis of outdated scholarship. Generally using contemporary national borders as organizational defaults, little attention is given to the complexity of intra- and inter-regional exchanges that characterized premodern Asia, and the diversity of Buddhist traditions is granted only cursory attention. Moreover, textbook treatments of Buddhism (and course units organized around them) typically do not address the cultural, socioeconomic and political dimensions of Buddhism. In sharp contrast, there is also now a rapidly growing body of scholarship on various moments, movements and figures in Buddhist history that reflects recent research trends toward highly-detailed studies that trade historical and

cultural breadth for investigative depth and thick description. But, written by and for specialists, these works are difficult to use in undergraduate teaching.

The multi-disciplinary, four-week program of *Buddhist East Asia* is designed to strike a pedagogically useful balance between the needs for both breadth and depth in undergraduate teaching and learning. The program will be structured both geographically and historically, working out from Buddhism's South Asian origins in the first millennium BCE, through its transmission into China, Korea and Japan from the 2<sup>nd</sup> to 6<sup>th</sup> centuries, its flourishing across East Asia from the 6<sup>th</sup> to 16<sup>th</sup> centuries, and then its encounters with global modernity in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Each of the first three weeks of the program will feature sessions that address the intellectual, spiritual, ritual, and institutional dimensions of Buddhism, but also sessions on how Buddhism both shaped and was shaped by ongoing political, economic, literary and artistic dynamics. The final week will be organized around "case studies" of Buddhism as a "living tradition" changing in response to encounters with global modernity. Throughout, the program will focus on enabling participants to understand how Buddhism offered East Asians a new "total care system" that addressed both personal and social needs in ways that were inseparable from the dynamics of cultural interaction, artistic production, trade and politics.

Presenting Buddhism in this more holistic fashion will help to dispel many common misconceptions about Buddhism, including impressions that Buddhism is incompatible with war or that Buddhist societies have been more egalitarian than their historical counterparts in other parts of the world. Just as importantly, however, it will provide a model for exploring the diverse social, political, economic and cultural ramifications of Buddhism in the undergraduate classroom.

#### **INTELLECTUAL RATIONALE**

Buddhism is customarily referred to as one of the great "world religions." But it is a religion without a defining creed, revelatory core text, centralized authority structure, or indispensable

practices and institutions. In fact, thinking about Buddhist traditions and practices as aspects of a single, pan-Asian religion is largely an artifact of early modern, trade-mediated, and politically-charged interactions among Euro-American and Asian cultures and societies. The word “Boudhism” entered the Oxford English Dictionary in 1801, and the now standard spelling “Buddhism” was first used some fifteen years later in the *Asiatic Journal*, a publication of the British East India Company. Indeed, it was not until the 1893 World Parliament of Religions (held in Chicago) that “Buddhists” began identifying themselves as such. Prior to this, Buddhist practitioners across Asia thought of themselves as members of locally vibrant, family-like lineages of teachers, teachings and ritual practices that were as distinct from those in other parts of Asia as were their climates and cuisines.

Over much of its twenty-five hundred year history, then, Buddhism has not been a world religion in the modern sense, but rather something much more like what religious scholar Robert Campany has referred to as a “cultural repertoire”—one that all evidence suggests was both remarkably appealing and adaptable. Within a thousand years of the life of its nominal founder, Siddhartha Gautama in the 5<sup>th</sup> century BCE, Buddhism was the most widely practiced religion in Asia, bridging cultures from the Swat valley of present-day Afghanistan to volcanic Java, from tropical Sri Lanka to arctic Siberia, and from the bustling manufacturing and market centers of the Indo-Gangetic plain like Mathura to the imperial capitals of China, Korea and Japan.

Yet, granted the set of associations that surround Buddhism today, its adoption across virtually all of Asia presents a considerable puzzle. Buddhism is now commonly viewed as having been founded on the insight that “everything is suffering” and on the practice of renouncing one’s social roles, devoting oneself to solitary meditation, and eventually gaining release from the cycle of life-and-death through a “blowing-out” or “cooling-down” (*nirvana*) of the ignorance-fueled flames of passion and desire. This characterization of Buddhism, found in any number of American humanities and world history textbooks, has the merit of being simple and succinct. But it renders

mysterious the appeal of Buddhism and its adoption by hundreds of millions of people, including culturally sophisticated ruling elites, illiterate farmers, and profit-motivated merchants. Whether among those living in luxury, those uncertain about the source of their next meal, or those climbing commercially-crafted social ladders, world renunciation has never been an easy sell or popular ideal. The proposed institute aims in part at “solving” this mystery in the context of East Asia.

No less importantly, however, the program will place the widespread image of Buddhism as a religion of peaceful spiritual retreat in conversation with the historical reality that it had profound effects on civil society and politics and was not always warmly embraced or happily tolerated. For example, there were three major purges of Buddhism in premodern China. The most severe of these, in the mid-9<sup>th</sup> century, was due in part to imperial concerns about the inordinate tax-exempt wealth of Buddhist institutions, and led to the destruction of some 4,500 temples and monasteries, the burning of Buddhist libraries, and the forced laicization of over 250,000 monks and nuns. In medieval Japan, armed monks (*sōhei*) in the Tendai School intimidated adherents of other doctrinal schools and brazenly contested imperial policy in the streets of the capital. And, after nearly a thousand years during which Buddhism was the intellectual commonsense, the fervent embrace of Neo-Confucianism by Korean elites in the late 14<sup>th</sup> century led to the prohibition of many Buddhist rituals and a banning of Buddhist institutions from the capital.

### **Reimagining East Asian Buddhism**

There are a number of reasons for wanting to explore the complexities of Buddhist East Asia. Perhaps the most compelling of these is that any account of East Asian histories and their relevance today would be incomplete without accurately and comprehensively taking into account the emergence and spread of Buddhism throughout the region.

By the 7<sup>th</sup> century, Buddhist philosophy provided thinkers across Asia with a shared conceptual framework and a flexible toolkit of critical resources. Buddhist monastic colleges were

the largest institutions of learning in the world with “international” student bodies studying, not just Buddhist teachings, but also linguistics, medicine, mathematics and astronomy. When the Chinese pilgrim, Yijing (635-713), visited Nālandā, the most renowned of these monastic universities in north India, had a student body of 10,000 and a faculty of more than 2,000. Universalist Buddhist ideals of good governance played crucial roles in the 6<sup>th</sup> century reunification of China, in the cultural boom that took place on the Korean peninsula from the 4<sup>th</sup> to 7<sup>th</sup> centuries, and in the founding of imperial Japan. First referred to in China as the “teaching of the images,” Buddhism dramatically transformed both art practice and aesthetic theory, triggering an explosion of interest in figural painting and sculpture. Buddhist texts and narratives similarly transformed the literary imagination and Buddhist cosmology and mythology were interfused into both popular and elite culture. Finally, Buddhist rituals and institutions led to new forms of material culture and to “economies of liberation” that were key drivers of trade and diplomacy among East, Central, South and Southeast Asia for almost a thousand years. In sum, understanding East Asian histories without a robust appreciation of the complex roles played therein by Buddhist traditions would be akin to understanding the histories of Europe or the Americas without a fairly sophisticated understanding of Christianity and how it significantly and dynamically shaped political, economic, literary and artistic ideals and realities, as well as such fundamental social institutions as the family and the school.

A second important reason for investigating the historical dynamics of Buddhist East Asia is that it has the potential for helping to answer such contemporary questions as how global circulations of ideas and ideals enhance local creativity, how value systems cross or bridge cultural boundaries, and how global circuits of exchange and interdependence can be compatible with the resurgence of traditional religious identities. During the Buddha’s lifetime and the centuries that followed, the Indian subcontinent was undergoing a dramatic rural-to-urban transition as major trade crossroads became both manufacturing hubs and centers of regional political power. Those

who left their villages to take up residence in these new urban centers not only experienced new opportunities for wealth accumulation and material comfort, but also social and cultural dislocation. In these conditions it became possible—and at times imperative—to consider which identities and traditions to retain and which to abandon. Buddhism emerged and spread in symbiotic relationship with these dramatic changes, with major monastic centers growing up along major Eurasian trade routes. That is, the pan-Asian spread of Buddhism was inseparable from needs to address what anthropologist James Clifford terms the “predicament of culture”: a sense of being off-center in a world of competing meaning systems. The apparent success with which Buddhism mediated among distinct and often competing meaning systems offers potentially important insights for addressing comparable contemporary challenges of multiculturalism.

A third reason for exploring East Asian Buddhism is to gain new perspectives on our own histories and traditions. European contacts with Buddhist East Asia began in the early 16<sup>th</sup> century with the presence of Jesuit missionaries in Japan and China, and by the 17<sup>th</sup> and 18<sup>th</sup> centuries Western thinkers were wrestling in earnest with the complexity and fundamental unfamiliarity of East Asian intellectual and spiritual traditions. Buddhist thought had important impacts on several architects of the European Enlightenment, including Diderot and Voltaire, as well as later thinkers like Schopenhauer and Nietzsche. More recently, Buddhism has assumed a place in the American popular imagination. Buddhism has a significant presence in contemporary media and terms like “karma,” “nirvana” and “zen” are now part of the lexicon of American popular culture. As trade and cultural exchanges with East Asia expand and deepen, American undergraduates will benefit considerably from a more accurate understanding of East Asian Buddhist histories and traditions.

### **PROJECT CONTENT AND IMPLEMENTATION**

In keeping with ASDP’s mission, the proposed Institute will take a multidisciplinary and integrative approach to studying the historical dynamics of Buddhist East Asia, and is designed to

enable participants to draft course modules or syllabi that incorporate the program's themes and content in ways suited to their own teaching responsibilities. Throughout, the focus will be on generating a humanities-based, richly interactive intellectual environment, carefully combining readings of primary sources and secondary research with lectures by some of the best teacher-scholars in the field, film screenings, group discussions, and curriculum development sessions.

***Institute Dynamics.*** Previous ASDP programs have shown that participants benefit from a blend of plenary sessions and working in small groups on topics of special interest. Plenary sessions will focus on context-building and exploring broad issues illustrating key dimensions of East Asian Buddhist histories and cultures. Presenters will model their own teaching practices and devote roughly a third of the session to discussion. Small group meetings will engage the Institute content from discipline- and interest-specific perspectives, focusing on further developing both substantive and pedagogical insights. In addition, the program will feature three participant-led sessions that will begin with small group conversations centered on questions and issues raised during the week, followed by a plenary discussion including all participants, key speakers, and the Institute Director.

To foster sustained engagement with academic leaders and presenters, key speakers each week will spend several days on site so that participants can meet with them for meals and informal discussions to follow up on insights and explore concrete strategies for using Institute content in their teaching. Informal evening “salons” hosted by the Institute Director will help participants get to know one another during the first weeks of the program.

***Institute Readings and Materials.*** Prior to the Institute, participants will receive a topical bibliography (Appendix B, p. 29) to guide their preparations for the program. In addition, they will be expected to read two background texts:

- *An Introduction to Buddhism: Teachings, History and Practices*, Peter Harvey (Cambridge University Press, 2013)



- *Buddhism in the Modern World*, edited by David L. McMahan (Routledge, 2012)

Compared to other introductions to Buddhism, *An Introduction to Buddhism* strikes an admirable balance between breadth and depth that makes it suitable for use in undergraduate courses. Although focused more heavily on the first millennium of Buddhist history, it skillfully teases out common conceptual and practical threads that connect the diverse traditions of Buddhist thought and practice across Asia in both monastic and lay communities.

McMahon's *Buddhism in the Modern World* is an accessible collection of contributions by leading scholars, each of which includes a summary, discussion topics and further reading. The first half of the book provides an overview of Buddhist Asia's encounters with modernity, beginning in roughly the 16<sup>th</sup> century, and includes chapters on early perceptions of Buddhism in Europe and North America. The second half focuses on the diverse responses of Buddhists to the challenges of modernity, including chapters on gender, science, globalization and popular culture.

The Institute website will provide participants with readings selected by presenters for the program; bibliographies; lists of relevant films; and a forum for sharing information and making inquiries prior to, during, and after the Institute program. Over the course of the institute, presenter lecture notes and power-point links will be added to the website along with other pedagogically relevant materials and resources.

***Institute Program.*** The institutions, art and architecture associated with Buddhism in China, Korea and Japan, for example, are as different as these countries' terrains, climates and cuisines. The four-week Institute is designed to explore this striking diversity in ways that can be intelligibly explored in a range of undergraduate humanities and social science courses.

### **Week One: The Buddhist "Conquest" of China: Canons, Commerce and Culture.**

The program will begin with an introduction to core Buddhist teachings and the trade-mediated conditions of their flourishing and spread by Institute Director, Peter Herschok. On the following

day, he will consider the historical and cultural dynamics by which Buddhism became so integral to medieval Chinese religious and public life that, by the 6<sup>th</sup> century, one out of every twenty-five people in China were ordained monastics and Buddhist thought held a preeminent position in Chinese intellectual and cultural life. On Tuesday afternoon, John Kieschnick (Stanford) will speak about how the appropriation of Buddhist teachings and practices transformed the ritual, aesthetic and intellectual dimensions of daily life in China, but also how they were transformed in turn by Chinese cultural agency.

On Wednesday, Kate Lingley (University of Hawai'i) will illustrate these impacts using monumental Buddhist sites like those at Yungang, donor-sponsored shrines like those in the famed Dunhuang caves, and masterworks of architecture, calligraphy and painting. But she will also address the social dimensions of Buddhist practice by looking at art-related Buddhist mutual aid societies, mortuary practices, and the intersection of kinship and Buddhist observations. Beata Grant (Washington University of St. Louis) will then join the program to explore how Chinese literary practices and imagination were transformed by Buddhism, as well as both commonalities and dissimilarities between men and women in the Chinese practice of Buddhism.

On Friday, Peter Herschok will return to discuss the iconoclastic Chan Buddhist tradition that emerged in Tang (618-907) and Song (960-1279) China. The “parent” tradition of Japanese Zen and Korean Sôn, Chan described itself as a direct, heart-to-heart transmission “beyond words and letters,” but generated a voluminous and at times raucous literature centered on the interactions of Chinese Buddhist teachers and their students, celebrating responsive virtuosity in ways that blended remarkably well with indigenous Confucian and Daoist teachings. Albert Welter (University of Arizona) will close the first week by discussing the place of the sacred in the realm of Chinese politics, exploring the at times tense relationship between Buddhist spiritual authority and the political authority of the Chinese imperial court.

**Week Two: Korean Transmissions and Transformations of Buddhism.** The second week will begin with a participant-led discussion of issues emerging over the first week of the program, with Peter Hershock, Albert Welter and Kate Lingley serving as resources. In the afternoon, Hershock will undertake with participants close readings of three primary texts in translation: the *Cakkavatti-Sihanāda Sutta*, a very early text that addresses issues of just governance and the restoration of social harmony; the *Sutra in 42 Sections*, one of the first texts used to introduce Chinese readers to Buddhism; and excerpts from the Discourse Records of Linji (*Linji Lu*), a classic example of Chan iconoclasm.

Next, Richard McBride (Brigham Young University) will offer a synoptic historical account of the transmission and transformation of Buddhist traditions in Korea and their changing relationships to state and society, followed by a more in depth look at the practice of medieval Korean Buddhism through the life and work of the monk, Ŭich'ŏn. He will be followed on Tuesday by Youn-Mi Kim (Yale) who will undertake an art historical exploration of Korean Buddhist imaginaries, focusing on how Buddhism affected artistic ideals and practices.

Robert Buswell (UCLA), one of the most globally eminent scholars of Korean Buddhism, will conduct two sessions on Thursday. The first will counter histories that would limit Korean Buddhism to serving as a one way “bridge” of Chinese influences on Japan, arguing instead that Korea was a “bastion” of Buddhist creativity in the context of pan-Asian Buddhist universalism. In the second session, he will discuss the Korean Buddhist experience, addressing the often complex interdependence of the personal and the public or political. The week will close with a participant-led discussion with Professors McBride, Kim and Buswell as resource persons.

**Week Three: Kami, Karma, Self and State: Buddhism and Japanese Identity.** The adoption of Buddhism in Japan was deeply enmeshed with efforts to unify the archipelago politically and dramatically shaped Japanese cultural identity. On Monday, Thomas Kasulis (Ohio State

University) will examine how Buddhist teachings and practices transmitted from Korea in the 6<sup>th</sup> century were at first contested by those who believed this foreign religion would offend native *kami* (spirit forces), but quickly came into symbiotic relationship with the imperial state and aristocratic society during the Nara (710-784) period. Following this, he will discuss the spread of Buddhism among the common people and the emergence of Tendai and Shingon in the Heian (794-1185) period as distinctively Japanese Buddhist reform movements fusing of concerns for state security and prosperity with convictions that enlightenment can be realized “in this very body” (*sokushin jobutsu*). On Tuesday, he will discuss the doctrinal and practical innovations of the Kamakura (1185-1333) period traditions of Pure Land, Nichiren and Zen, focusing in particular on Zen thought and practice and their impacts on Japanese aesthetics.

John Szostak (University of Hawaii) will join the program on Wednesday to discuss Buddhist influences on premodern Japanese aesthetics, art and architecture, making use of works from different periods, including temples, icons and ritual objects, calligraphic works, gardens and illustrations from popular Buddhist texts. Following him on Thursday morning will be Lori Meeks (USC), who will investigate the profound interdependence of religion and politics in premodern Japan, including a discussion about gender in Buddhist institutions. Finally, Keller Kimbrough (Univ. of Colorado, Boulder) will explore how Buddhism shaped the Japanese literary imagination and aesthetic ideals, focusing on the roles of preachers, poets and women in expressing the meaning of the Buddhist path in premodern Japan. The week will end with a participant-led panel discussion featuring Professors Kasulis, Szostak, Meeks and Kimbrough.

**Week Four: East Asian Buddhism and Modernity.** The final week of the program will address the encounters of Buddhist Asia with global modernity. Institute Director, Peter Herschok, will launch the week by charting how Buddhist institutions addressed the challenges posed by China’s encounters with global modernity, beginning with their responses to the mid-19<sup>th</sup> century

trauma of the Taiping Rebellion and working forward through the founding of the PRC, the Cultural Revolution, market liberalization and China's reemergence as an economic and political power on the global scene.

On Tuesday, James Mark Shields (Bucknell) will discuss the religious impacts of Japanese modernization, beginning with the brief, early Meiji era (1868-1912) persecution of Buddhism and the growing politicization of Shintō as a state religion, and then turn to the rise of Buddhist modernism in late 19<sup>th</sup> and early 20<sup>th</sup> century Japan, and the more recent struggles of Japanese Buddhists to square Buddhist ideals with historical realities and with modern values of equality and social justice. Next, Jin Park (American University) will address how Korean Buddhists responded to challenges of global modernity in the first half of the 20<sup>th</sup> century, including Korea's colonization by imperial Japan, its division in the context of Cold War proxy warfare, and how Buddhist institutions struggled to remain relevant as Korea reaffirmed its national identity in the second half of the century, including how Korean Buddhists engaged issues of class and gender.

The program will conclude with a group discussion of key concepts and issues and the globalization of Buddhist Asia, followed by participant project presentations on Thursday afternoon and Friday morning. (Block schedule, Appendix A, pp. 25)

### **Project Faculty and Staff**

The Principal Investigator for the project will be Dr. Peter Hershock (East-West Center), Director of the Asian Studies Development Program and a widely published scholar of Buddhism and comparative philosophy. As Institute Director, Dr. Hershock will attend all Institute sessions. The Institute's presenters have been selected to afford participants with the richest possible range of intellectual and pedagogical resources for understanding and teaching about the history, culture and legacies of Buddhist traditions in East Asia. To help bring continuity and clarity to a necessarily diverse program, each of the first three weeks will feature a lead academic who will offer multiple

lectures and interact with participants both formally and informally over several days: Albert Welter (China), Robert Buswell (Korea) and Thomas Kasulis (Japan). Short biographies of the Institute presenting faculty can be found in Appendix D, beginning on p. 41.

East-West Center administrative staff will handle budgets, presenter travel and honoraria, participant housing, field trips, and other program logistics. A graduate student assistant will work with the Institute Director to compile the Institute reader will arrange for making selected primary and secondary resources available to participants with the help of the EWC and UH Libraries, and will coordinate web-based dissemination of Institute curricular and research outcomes.

### **Participant Selection**

Twenty-five program participants will be selected by a three-person committee comprised of the Institute Director, Dr. Elizabeth Buck (ASDP Senior Advisor, emeritus, East-West Center) and Dr. Masato Ishida, Professor of Japanese Philosophy at the University of Hawai'i. In the selection process, preference will be given to applicants committed to infusing Asian content into the undergraduate curriculum, who show evidence of innovation and teaching excellence, and who can demonstrate institutional support for introducing Asian content into their curricula.

Applications for *Buddhist East Asia* will be sought from college and university teachers who have little or no graduate-level Asian or Buddhist studies training, as well as faculty with Asian studies backgrounds whose teaching responsibilities extend beyond the scope of their training. The ASDP network—comprising teachers from over 500 colleges and universities across the U.S.—is a natural reservoir of interested faculty, as is AsiaNetwork, an institutional association of over one-hundred liberal arts colleges with which ASDP has worked in the past and for which the Project Director currently serves as a Council of Advisors member. In past ASDP summer institutes, an average of 20-30% of participants are community college teachers, while 15-20% work in institutions with significant minority student representation.

### **Institute Evaluation**

The Institute leadership will work with NEH to ensure a thorough evaluation of the four-week program. In addition to NEH final evaluation forms, weekly participant evaluations will be used by the Institute leaders to identify special needs and interests that develop over the course of the program. These weekly forms ask for evaluations of each presenter, their readings and supplementary activities, as well as suggestions for additional individual or small group sessions. At the end of the four weeks, a summary evaluation will be collected covering overall Institute structure and pacing, facilities and logistics. This feedback is used in planning future programs.

### **Project Website and Dissemination**

The primary avenue for sharing Institute materials will be a website containing readings selected by presenting faculty; bibliographies; a filmography; and participant projects. Over the course of the institute, presenter lecture notes and power-point links will be added to the website along with other pedagogically relevant materials and resources. Participants will be asked to contribute to the Institute website, making recommendations for links to resources that the Institute leadership will moderate. Over the course of the institute, presenter lecture notes and power-point links will be added to the website along with other pedagogically relevant materials and resources, including the participants' final projects.

Participants also will be encouraged to make research and pedagogical presentations at the 2019 ASDP National Conference, and to collaborate on editing a book organized around the Institute's themes. To date, the State University of New York Press series on Asian Studies Development has published three peer-reviewed books written by and for undergraduate educators that have evolved out of NEH-funded ASDP projects: *Chinese Culture through the Family* (2001); *Confucian Cultures of Authority* (2006); and *Teaching the Silk Road: A Guide for College Teachers* (2010). In addition, a manuscript based on a 2014 NEH summer institute, *The Mongol Era in Eurasian History*, is

in production and a book proposal from the 2015 NEH Institute on *Buddhist Asia: Traditions, Transmissions and Transformations* is currently under review.

### **Institutional Context**

ASDP is a joint effort of the East-West Center and the University of Hawai'i with over two decades of experience providing college and university teaching faculty with resources for infusing Asian studies content into undergraduate humanities and social sciences courses. Since its inception, ASDP has hosted 51 residential institutes in Hawai'i, 24 field seminars in East and Southeast Asia, and 125 workshops and conferences, attended by more than 4,000 college and university professors and administrators across the country.

The Institute will be hosted on the adjacent campuses of the East-West Center and the University of Hawai'i, which together include over 300 Asia specialists. The UH Centers for Chinese, Japanese and Korean Studies are among the largest of National Resource Centers in the United States, with 57, 37 and 31 fulltime faculty members, respectively, who teach more than 300 courses in the University's humanities, social science and language programs. The UH Hamilton Library collection of East Asian materials is among the best in the country, including a substantial body of audiovisual material.

The East-West Center is a public, non-profit research and educational institution established in 1960 with a U.S. Congressional mandate to promote better relations and understanding among the nations of Asia, the Pacific and the United States. To date, more than 56,000 students and research professionals have participated in Center programs. The Center considers professional development programs for college and university faculty to be an integral part of its community building mission. Institute sessions will take place in the EWC's Burns Hall and participants will be lodged in Lincoln Hall—the Center's guest house for visiting fellows offering easy access to all University and Center facilities, including libraries and sports facilities.



**BUDDHIST EAST ASIA: THE INTERPLAY OF  
RELIGION, THE ARTS AND POLITICS**  
**AN NEH SUMMER INSTITUTE FOR COLLEGE AND  
UNIVERSITY TEACHERS**

**ATTACHMENT 4**

**APPENDICES**

**BUDDHIST EAST ASIA: THE INTERPLAY OF  
RELIGION, THE ARTS AND POLITICS  
AN NEH SUMMER INSTITUTE FOR COLLEGE AND  
UNIVERSITY TEACHERS**

**APPENDIX A**

**FOUR-WEEK SCHEDULE OF  
ALL PROGRAM ACTIVITIES**

## BUDDHIST EAST ASIA: The Interplay of Religion, the Arts and Politics

### Week One: The Buddhist Conquest of China

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	<b>May 28</b>  <b>Peter Hershock</b>  <i>Institute Introduction: Buddha, Dharma and Sangha: Buddhist Origins and Core Teachings</i>	<b>May 29</b>  <b>Peter Hershock</b>  <i>Engaging Buddhism: Making the Religion of the “Western Regions” Chinese</i>	<b>May 30</b>  <b>Kate Lingley</b>  <i>Art, Architecture and the Social Dimensions of Buddhist Practice in China</i>  (confirmed)	<b>May 31</b>  <b>Beata Grant</b>  <i>Buddhism and the Chinese Literary Imagination</i>  (confirmed)	<b>June 1</b>  <b>Peter Hershock</b>  <i>Liberation in Action: Chan Ideals of Responsive Virtuosity</i>
Noon Ø 1:30 pm	Lunch and Participant Self-Introductions				
1:30 pm Ø 4:30 pm	2pm ID picture taking UH Campus Center at ID and Ticket Services Window	<b>John Kieschnick</b>  <i>Buddhist Impacts on Chinese Material Culture</i>  (confirmed)			<b>Albert Welter</b>  <i>Buddhism in Chinese Society and Politics: The Place of the Sacred in the Secular</i>
6:30 pm Ø 8:30 pm			Film Series: TBA		

- Film Showing Location, TBA.

## BUDDHIST EAST ASIA: The Interplay of Religion, the Arts and Politics

### Week Two: Korean Transmissions and Transformations of Buddhism

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	<b>June 4</b>  <b>Discussion Session: China</b>  Peter Hershock Kate Lingley Albert Welter	<b>June 5</b>  <b>Richard McBride</b>  <i>Korean Buddhism: An Historical Overview</i>  (confirmed)	<b>June 6</b>  <b>Youn-Mi Kim</b>  <i>Korean Buddhist Imagineries</i>  (confirmed)	<b>June 7</b>  <b>Robert Buswell</b>  <i>Currents and Crosscurrents: Korean Buddhism in East Asian Contexts</i>  (confirmed)	<b>June 8</b>  <b>Discussion Session: Korea</b>  Peter Hershock Robert Buswell Youn-mi Kim
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm	<b>Peter Hershock</b>  <i>Texts and Concepts: Cakkavatti-Sihanāda Sutta and the Heart Sutra</i>	<b>Participant Project Meetings</b>	<b>Participant Project Meetings</b>	<b>Robert Buswell</b>  <i>Korean Buddhist Experience</i>  (confirmed)	
6:00 pm Ø 8:30 pm		Film Series: TBA			

## BUDDHIST EAST ASIA: The Interplay of Religion, the Arts and Politics

### Week Three: Kami, Karma, Self and State: Buddhism and Japanese Identity

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	June 11  <b>Thomas Kasulis</b>  <i>Tendai and Shingon: Saving State and Enlightenment in this Very Body</i>  (confirmed)	June 12  <b>Thomas Kasulis</b>  <i>Pure Land, Nichiren and Zen: Kamakura Buddhist Revolutions</i>  (confirmed)	June 13  <b>John Szostak</b>  <i>Buddhism in the Art and Aesthetics of Premodern Japan</i>  (confirmed)	June 14  <b>Lori Meeks</b>  <i>Japanese Buddhist Institutions: Religion, Politics and Gender</i>  (confirmed)	June 15  <b>Discussion Session: Japan</b>  Thomas Kasulis Keller Kimbrough Lori Meeks John Szostak
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm	<b>Participant Project Meetings</b>	<b>Participant Project Meetings</b>		<b>Keller Kimbrough</b>  <i>Preachers, Poets, Women and the Way: Buddhism and Japanese Literature</i>  (confirmed)	
6:00 pm Ø 8:30 pm		Film Series: TBA			

## BUDDHIST East ASIA: The Interplay of Religion, the Arts and Politics

### Week Four: Buddhism and Modernity

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 am Ø Noon	<b>June 18</b>  <b>Peter Hershock</b>  <i>Reviving the Past or Reimagining the Future: Buddhism in Modern China</i>	<b>June 19</b>  <b>James M. Shields</b>  <i>Japanese Buddhism: Traditions in Transformation in the 20th Century</i>  (confirmed)	<b>June 20</b>  <b>Jin Y. Park</b>  <i>Korean Buddhism: Traditions in Transformation in the 20th Century</i>  (confirmed)	<b>June 21</b>  <b>Peter Hershock</b> <b>James M. Shields</b> <b>Jin Y. Park</b>  <i>The Globalization of Buddhist East Asia: A Discussion</i>	<b>June 22</b>  <b>Participant Presentations</b>
Noon Ø 1:30 pm					
1:30 pm Ø 4:30 pm				<b>Participant Presentations</b>	
6:00 pm Ø 8:30 pm		Film Series: TBA			

**BUDDHIST EAST ASIA: THE INTERPLAY OF  
RELIGION, THE ARTS AND POLITICS**  
**AN NEH SUMMER INSTITUTE FOR COLLEGE AND  
UNIVERSITY TEACHERS**

**APPENDIX B**

**BIBLIOGRAPHY**

## Buddhist East Asia Bibliography

### General Background:

- Bailey, Greg and Ian Mabbett. *The Sociology of Early Buddhism*, (Cambridge, 2003)
- Berkwitz, Stephen. *South Asian Buddhism: A Survey* (Routledge, 2009)
- Buswell, Robert and Daniel Lopez, edited. *The Princeton Dictionary of Buddhism* (Princeton, 2014)
- Edelglass, William and Jay Garfield, edited. *Buddhist Philosophy: Essential Readings* (Oxford, 2009)
- Elverskog, Johan. *Buddhism and Islam on the Silk Road* (University of Pennsylvania, 2010)
- Emmanuel, Steven. *A Companion to Buddhist Philosophy*, (Blackwell, 2013)
- Fisher, Robert E. *Buddhist Art and Architecture* (Thames and Hudson, 1993)
- Garfield, Jay. *Engaging Buddhism: Why It Matters to Philosophy* (Oxford, 2014)
- Gethin, Rupert. *The Foundations of Buddhism*, Rupert Gethin (Oxford University Press, 1998)
- Harris, Ian edited. *Buddhism, Power and Political Order* (Routledge, 2007)
- Harvey, Peter. *An Introduction to Buddhism: Teachings, History, and Practices* (Cambridge, 2012)
- Heirman, Ann and Stephan Peter Brumbacher, edited. *The Spread of Buddhism* (Brill, 2007)
- Juergensmeyer, Mark and Michael Jerryson, edited. *Buddhist Warfare* (Oxford, 2010)
- Lopez, Donald Jr., edited. *Buddhism in Practice* (Princeton Univ. Press, 1995)
- McMahan, David L., edited. *Buddhism in the Modern World* (Routledge, 2012)
- Paul, Diana. *Women and Buddhism: Images of the Feminine in Mahayana Buddhism* (University of California, 1985)
- Mitchell, Donald W., and Sarah Jacoby. *Buddhism: Introducing the Buddhist Experience*. (Oxford, 2014)
- Poceski, Mario. *The Wiley Blackwell Companion to East and Inner Asian Buddhism*. (Blackwell, 2014)
- Proser, Adrianna, edited. *Pilgrimage and Buddhist Art* (Yale, 2010)
- Rambelli, Fabio and Eric Reinders. *Buddhism and Iconoclasm in East Asia A History* (Bloomsbury, 2012)
- Robinson, Richard and Willard Johnson, edited. *The Buddhist Religion: A Historical Introduction* (Wadsworth Publishing, 1997)



Seckel, Dietrich. *The Art of Buddhism* (Methuen, 1965)

Sen, Tansen, ed., *Buddhism across Asia: Networks of Material, Intellectual and Cultural Exchange, Vol. 1.* (Institute of Southeast Asian Studies and Manohar Publishers, 2014)

Schober, Juliane, edited. *Sacred Biography and the Buddhist Traditions of South and Southeast Asia* (University of Hawaii Press, 1997)

Strong, Jonathan. *The Experience of Buddhism: Sources and Interpretations* (Cengage, 2007)

Swearer, Donald. *The Buddhist World of Southeast Asia* (SUNY Press, 2010)

Tilakaratne, Asanga. *Theravada Buddhism: The View of the Elders* (University of Hawaii Press, 2012)

Williams, Paul. *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge, 2009.

Whalen-Bridge, John and Pattana Kitiarsa, edited. *Buddhism, Modernity, and the State in Asia: Forms of Engagement* (Palgrave Macmillan, 2013)

Wilson, Liz. *Family in Buddhism* (State University of New York Press, 2013)

### **Some Key Texts in Translation:**

*Sutta-Nipāta: A New Translation*, H. Saddhatissa (Routledge/Curzon: 1995)

*The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya*, Bhikku Nanamoli and Bhikkhu Bodhi (Wisdom, 1995)

*The Long Discourses of the Buddha: A Translation of the Digha Nikaya*, translated by Maurice Walshe (Wisdom, 1995)

*Buddhist Wisdom Books: Containing The Diamond Sutra and The Heart Sutra*. translated and explained by Edward Conze (Unwin Hyman, 1988)

*The Holy Teaching of Vimalakirti: A Mahayana Scripture*, translated by Robert Thurman. (Penn State University Press, 1976)

*The Lotus Sutra*, trans. by Burton Watson (Columbia University Press, 1993)

### **China:**

Brook, Timothy. *Praying for Power: Buddhism and the Formation of Gentry Society in Late-Ming China* (Harvard, 1994)

Broughton, Jeffrey Lyle. *The Bodhidharma Anthology: The Earliest Records of Zen*. Berkeley, CA: University of California Press, 1999.

Campany, Robert Ford. *Signs from the Unseen Realm: Buddhist Miracle Tales from Early Medieval China* (Kuroda Institute, 2012)

Chan Sin-Wai. *Buddhism in Late Ch'ing Political Thought* (Chinese University Press, 1985)

Chappell, David W. and Masao Ichishima. *T'ient'ai Buddhism: An Outline of the Fourfold Teachings* (University of Hawaii Press, 1984)

Cook, Francis. *Hua-yen Buddhism: The Jewel Net of Indra* (University of Pennsylvania Press, 1977)

Faure, Bernard. *Ch'an Insights and Oversights: An Epistemological Critique of the Ch'an Tradition* (Princeton University Press, 1993)

Gernet, Jacques. *Buddhism in Chinese Society: An Economic History from the Fifth to Tenth Centuries* (Columbia, 1995)

Grant, Beata. *Daughters of Emptiness: Poems of Chinese Buddhist Nuns* (Wisdom, 2003)

Gregory, Peter. *Inquiry into the Origin of Humanity: An Annotated Translation of Tsung-mi's Yuan-jen-lun with a Modern Commentary* (University of Hawaii Press, 1998)

Gregory, Peter and Daniel Getz, edited. *Buddhism in the Sung* (Kuroda Institute, 1999)

Hershock, Peter D.. *Chan Buddhism* (University of Hawaii Press, 2004)

Hubbard, Jamie. *Absolute Delusion, Perfect Buddhahood: The Rise and Fall of a Chinese Heresy* (University of Hawaii Press, 2001)

Jia, Jinhua. *The Hongzhou School of Chan Buddhism: In Eighth- through Tenth-Century China*. (State University of New York Press, 2006)

Kapstein, Matthew. *The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory* (Oxford 2002)

Kieschnick, John. *The Impact of Buddhism on Chinese Material Culture* (Princeton University Press, 2003)

Li, Qiancheng. *Fictions of Enlightenment: Journey to the West, Tower of Myriad Mirrors, and Dream of the Red Chamber*. (University of Hawaii Press, 2004)

Mair, Victor. *Tang Transformation Texts: A Study of the Buddhist Contributions to the Rise of Vernacular Fiction and Drama in China*. (Harvard, 1989)

Mollier, Christine. *Buddhism and Taoism Face to Face: Scripture, Ritual and Iconographic Exchange in Medieval China* (University of Hawaii, 2008)

Powers, John. *Introduction to Tibetan Buddhism* (Snow Lion Press, 2007)

Sen, Tansen. *Buddhism, Diplomacy and Trade: The Realignment of Sino-Indian Relations, 600-1400*. Honolulu: University of Hawaii Press, 2003.

Shakya, Tsering. *The Dragon in the Land of Snows: A History of Modern Tibet since 1947* (Penguin Compass, 1999)

Sharf, Robert. *Coming to Terms with Chinese Buddhism* (University of Hawaii Press, 2002)

Swanson, Paul. *Foundations of T'ien T'ai Philosophy: the flowering of the two truths theory of Chinese Buddhism* (Asian Humanities Press, 1989)

Teiser, Stephen. *The Ghost Festival in Medieval China* (Princeton, 1988)

Tuttle, Gray. *Tibetan Buddhists in the Making of Modern China* (Columbia, 2005)

van Oort, H.A., *The Iconography of Chinese Buddhism in Traditional China* (Brill, 1986)

Weidner, Marsha. *Cultural Intersections in Later Chinese Buddhism* (University of Hawaii Press, 2001)

Welter, Albert. *Monks, Rulers and Literati: The Political Ascendancy of Chan Buddhism* (Oxford, 2006)

Wu, Jiang and Lucille Chia, edited. *Spreading Buddha's Word in East Asia: The Formation and Transformation of the Chinese Buddhist Canon* (Columbia University Press, 2015)

Yampolsky, Philip, translator and editor. *The Platform Sutra of the Sixth Patriarch* (Columbia University Press, 1969)

Ziporyn, Brook. *Being and Ambiguity: Philosophical Experiments with Tiantai Buddhism* (Open Court, 2004)

Zurcher, Erik. *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*, 2 Volumes (Brill, 1959)

## **Korea:**

Buswell, Robert E. Jr. *Tracing Back the Radiance: Chinul's Way of Korean Zen* (University of Hawaii, 1991)

Buswell, Robert E. Jr. *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea* (Princeton, 1992)

Buswell, Robert E. Jr, edited. *Currents and Countercurrents: Korean Influences on the East Asian Buddhist Traditions* (University of Hawaii, 2006)

Buswell, Robert E. Jr. *Religions of Korea in Practice* (Princeton, 2007)

Hogarth, Hyun-key Kim. *Syncretism of Buddhism a Syncretism of Buddhism and Shamanism in Korea* (Jimoondang. 2002)

Lancaster, Lewis and C.S. Yu edited. *Introduction of Buddhism to Korea: New Cultural Patterns*, (Asian Humanities Press, 1989)

Lancaster, Lewis and C.S. Yu edited. *Assimilation of Buddhism in Korea: Religious Maturity and Innovation in the Silla* (Asian Humanities Press, 1991)

Lancaster, Lewis with Kikun Suh, and C.S. Yu edited. *Buddhism in Koryo: A Royal Religion* (University of California, 1996)

Lancaster, Lewis and C.S. Yu edited. *Buddhism in the Early Choson: Suppression and Transformation* (University of California, 1996)

McBride, Richard. *Doctrine and Practice in Medieval Korean Buddhism: The Collected Works of Uichon* (University of Hawaii Press,

McBride, Richard. *Domesticating the Dharma: Buddhist Cults and the Hwaŏm Synthesis in Silla Korea* (University of Hawaii Press, 2008)

Muller, Charles. *The Sutra of Perfect Enlightenment: Korean Buddhism's Guide to Meditation* (SUNY Press, 1999)

Muller, Charles and Cuong T. Nguyen, edited. *Wonhyo's Philosophy of Mind* (University of Hawaii Press, 2012)

Park, Jin Y. *Makers of Modern Korean Buddhism* (SUNY, 2010)

Park, Jin Y. *Reflections of a Zen Buddhist Nun: Essays by Zen Master Kim Iryŏp* (trans.). (University of Hawai'i Press, 2014)

Park, Sung-bae. *Buddhist Faith and Sudden Enlightenment* (SUNY Press, 1983)

Pihl, Marshall R. "Koryŏ Sŏn Buddhism and Korean Literature." *Korean Studies*. vol. 19, pp. 62-82

## **Japan:**

Abé, Ryūichi. *The Weaving of Mantra: Kūkai and the Construction of Esoteric Buddhist Discourse* (Columbia University Press, 1999)

Adolphson, Mikael. *The Gates of Power: Monks, Courtiers, and Warriors in Pre-Modern Japan* (University of Hawaii Press, 2000)

Arntzen, Sonja. *Ikkyū and the Crazy Cloud Anthology* (University of Tokyo Press, 1986)

Bodiford, William. *Sōtō Zen in Medieval Japan* (University of Hawaii, 2008)

Colcutt, Martin. *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan* (Harvard, 1981)

- Como, Michael. *Shōtoku: Ethnicity, Ritual, and Violence in the Japanese Buddhist Tradition* (Oxford University Press, 2008)
- Dialogues in a Dream (Muchū Mondo)*, translated and annotated by Thomas Yūhō Kirchner with Fukazawa Yukio. (Tenryū-ji Institute for Philosophy and Religion Press, 2010)
- Faure, Bernard. *The Red Thread: Buddhist Approaches to Sexuality* (Princeton University Press, 1998)
- Heine, Steven and Dale Wright, edited. *Zen Ritual: Studies of Zen Buddhist Theory in Practice* (Oxford, 2007)
- Heine, Steven and Dale Wright, edited. *The Kōan: Texts and Contexts in Zen Buddhism* (Oxford, 2000)
- Hershock, Peter D.. *Public Zen, Personal Zen: A Buddhist Introduction* (Rowman and Littlefield, 2014)
- Kasulis, Thomas. *Zen Action/ Zen Person* (University of Hawaii Press, 1981)
- Ketelaar, James. *Of Heretics and Martyrs in Meiji Japan: Buddhism and its Persecution* (Princeton, 1990)
- LaFleur, William. *The Karma of Words: Buddhism and the Literary Arts in Medieval Japan* (University of California Press, 1983)
- LaFleur, William and James Sanford, edited. *Flowing Traces: Buddhism in the Literary and Visual Arts of Japan* (Princeton, 1992)
- Leighton, Taigen Dan and Shohaku Okumura, edited. *Dōgen's Extensive Record: A Translation of the Eihei Koroku* (Wisdom, 2010)
- Marra, Michel. *The Aesthetics of Discontent: Politics and Reclusion in Medieval Japanese Literature* (University of Hawaii Press, 1991)
- Nelson, John K.. *Experimental Buddhism: Innovation and Activism in Contemporary Japan* (University of Hawaii, 2013)
- Okamura, Shohaku. *Realizing Genjokoan: The Key to Dogen's Shobogenzō* (Wisdom, 2010)
- Rambelli, Fabio. *Buddhist Materiality: A Cultural History of Objects in Japanese Buddhism* (Stanford, 2010)
- Ramirez-Christensen, Esperanza. *Emptiness and Temporality: Buddhism and Medieval Japanese Poetics* (Stanford University Press, 2008)
- Shields, James Mark. *Critical Buddhism: Engaging with Modern Japanese Buddhist Thought* (Ashgate, 2011)
- Stone, Jacqueline Ilyse. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*. Honolulu: University of Hawaii Press, 1999.
- Victoria, Brian Daizen. *Zen at War* (Rowman and Littlefield, 2006)

Williams, Duncan. *The Other Side of Zen: A Social History of SōtōZen in Tokugawa Japan* (Princeton, 2006)

Winfield, Pamela. *Icons and Iconoclasm in Japanese Buddhism: Kūkai and Dōgen on the Art of Enlightenment* (Oxford, 2013)

**BUDDHIST EAST ASIA: THE INTERPLAY OF  
RELIGION, THE ARTS AND POLITICS**  
**AN NEH SUMMER INSTITUTE FOR COLLEGE AND  
UNIVERSITY TEACHERS**

**APPENDIX E**

**HISTORY OF THE  
ASIAN STUDIES DEVELOPMENT PROGRAM**

## **THE ASIAN STUDIES DEVELOPMENT PROGRAM**

### **AN OVERVIEW**

#### **HISTORY**

The need to infuse Asian studies into the undergraduate curriculum is now well-recognized, but resources for such initiatives remain scarce, particularly for the majority of two-year and four-year colleges and minority-serving colleges. In order to address this challenge, the Asian Studies Development Program (ASDP) was established in 1990 with the mission of enhancing undergraduate teaching and learning about Asian cultures and societies throughout the undergraduate core curriculum. The ASDP model of curriculum-development-through-faculty-development, with an emphasis on pedagogically-inspiring, content-rich programs rather than curricular master plans emerged out of conversations hosted by the East-West Center and the University of Hawai'i that included representatives from the American Association of State Colleges and Universities (AASCU), the American Association of Community Colleges (AACC), the National Association for Equal Opportunity in Higher Education (NAFEO) and the Hispanic Association of Colleges and Universities (HACU).

A core ASDP conviction is that while establishing Asian studies certificate, minor and major programs are important institutional aims, it is crucial to avoid relegating Asian studies to the status of an elective field of studies for a self-selecting few. In keeping with this conviction, ASDP offers faculty and institutional development programs that aim to make familiarity with Asian cultures and societies an integral part of global cultural literacy, pointing beyond the possibility of simply learning-about Asian cultures and peoples, to learning-with and learning-from them. Making use of the extensive Asian studies resources and expertise at the East-West Center and the University of Hawai'i—which, together, have more than 300 faculty members whose primary scholarly expertise centers on Asia—ASDP offers a variety of multi-disciplinary programs, including summer residential institutes in Honolulu, field seminars in Asia, and workshops and conferences on the US mainland. To date, over 3,000 faculty from over 500 colleges and universities in 49 states have participated in ASDP programs, as well as over 100 faculty from some 50 universities in Asia and 12 in Latin America.

#### **ACTIVITIES**

Through its three components--summer institutes, field seminars and mainland workshops--ASDP is designed to build faculty teaching capacity on Asian studies in



ways sensitive to diverse student, community and institutional needs. One guiding premise of all ASDP activities is that there are no “one size fits all” approaches to enhancing undergraduate Asian studies. A second premise is that while top-down, administrative drivers are important, so are the bottom-up efforts of individual faculty members, and the horizontal peer-to-peer relationships among students who are at once the proximate beneficiaries of improved teaching about Asia and the most effective promoters of Asian studies enrollment on any campus. A final premise is that content matters. Although *how* to teach Asian studies is a primary concern of faculty members adding a new dimension to their curricular offerings, answering this question is inseparable from answering questions about *what* kind of knowledge about Asian cultures and societies will both fire student interests and imaginations, and broaden and deepen their capacities for responding to an increasingly globalized future.

Since its inception, ASDP has hosted 51 residential institutes in Hawai’i (3 to 5 weeks in duration), 24 field seminars in East and Southeast Asia (2 to 5 weeks), and 125 workshops and conferences (2 to 3 days).

### **SUMMER INSTITUTES**

ASDP summer, residential institutes are conducted on the East-West Center campus in Honolulu, and feature content-rich programs of lectures, discussions, films and site visits. Summer institutes are open to university or college humanities and social science faculty who teach primarily at the undergraduate level. In keeping with ASDP’s objective to expand the pool of faculty and academic leaders sensitive to and informed about Asia, selection criteria for the applicants include an assessment of:

- the level of commitment at the applicant’s home institution for infusing Asian studies into the undergraduate curriculum;
- the detail and scope of the applicant’s commitment to integrating institute topics into their courses, and their expressed interest in continuing work on the development of Asian studies curriculum components;
- the applicant’s ability and desire to work on Asian studies activities with other faculty from their own and nearby campuses.

Information about upcoming institutes and application procedures can be found at the East-West Center web site ([www.eastwestcenter.org/asdp](http://www.eastwestcenter.org/asdp)) or by contacting the ASDP secretariat (808-944-7337). Announcements of ASDP activities are all disseminated through the ASDP listserv.

### **Infusing Asian Studies into the Undergraduate Curriculum**

The flagship ASDP residential institute is the annual program on *Infusing Asian Studies into the Undergraduate Curriculum*. This three-week program was first held in 1991 for forty humanities and social science faculty members. In the interest of creating a “critical mass” of energy and commitment on campus, a decision was made to seek institutional applications of two- the three-member teams, and teams from 15 mainland U.S. colleges and universities were selected for participation. On the basis of a detailed review, it was judged by Institute participants and presenters to have been an enormous success. In subsequent years, the Infusing Institute, as alumni have come to refer to it, opened up to both team and individual participant applications. The twenty-third annual Infusing Institute was held in the summer of 2014.

These three-week long institutes typically focus on East Asia or Southeast Asia, emphasizing culture and the relationships between culture and contemporary social phenomena. The institutes are multi-disciplinary in content, including presentations and discussion on the geography, religion, philosophy, history, literature, arts, political economy, and social practices of the region. Institute activities include screenings of selected Asian films, group discussions, and field trips to the Honolulu Academy of Art and local cultural and historical sites related to Asia.

In keeping with the aim of ASDP, participants and participant teams are responsible for developing a written prospectus for developing Asian studies content at their home institutions, and/or to developing a course syllabi or modules with significant Asian content.

### **NEH-Funded Institutes on Asian Cultures and Civilizations**

On the basis of feedback from participants in the three-week institutes, ASDP recognized the need for longer institutes that could focus more intensely on the basic philosophical and religious underpinnings of major cultural areas of Asia, their traditional arts and literatures, contemporary issues as well as modern forms of representation such as film. With NEH funding, this need is being met with a series of five-week Institutes: *Chinese Culture and Civilization* (1993); *South Asian Culture and Civilization Institute* (1994); *Japanese Culture and Civilization Institute* (1995); *Southeast Asian Cultures* (1997); *Religion and Philosophy in China: Texts and Contexts* (1998); *Religions, Philosophies, and Culture in India: Conflicts and Negotiations* (2000); *Continuities and Crises: The Interplay of Religion and Politics in China* (2001); *Empowering Relationships: Ways of Authority in Japanese Culture* (2002); *Religion and Politics in India: Culture, History and the Contemporary Experience* (2004); *Southeast Asia: The Interplay of Indigenous Cultures and Outside Influences* (2005). *The Silk Road: Early Globalization and Chinese Cultural Identity* (2006); *The Ideal and the Real: Arcs of Change in Chinese Culture* (2007); *The Silk Roads: Early Globalization and Chinese Cultural Identities* (2010); *The*

*Dynamics of Cultural Unity and Diversity in Southeast Asia* (2011); *The Mongols and the Eurasian Nexus of Global History* (2014); and, *Buddhist Asia: Traditions, Transmissions and Transformations* (2015).

Like the three-week Infusing institutes, the five-week programs are multidisciplinary in content. However, the longer institute allows a more detailed exploration of culture and history of the region and a more substantial engagement of contemporary issues. Each institute includes a four-film cinema series, music and dance performances, and visits to local museums and appropriate cultural and historical sites.

Participants in the institutes are expected to develop individual curriculum projects, to produce a course syllabus or course module with significant Asian content related to the focus of the particular institute, and/or develop a plan for institutional development regarding Asian Studies.

### **Korea Foundation-Funded Institutes on Korean Culture and Society**

This series of workshops, hosted from 1997 to 2007 combined the residential institute experience with experiential learning in Korea. Funded by the Korea Foundation funding, the first Korean Culture and Society Summer Institute was hosted in 1997. The program included two weeks of lectures in Honolulu on Korean history, literature, religion, politics and film, and two weeks of field study in Seoul and other cultural sites in South Korea. Throughout the institute, particular attention was given to placing Korea in dynamic interaction with its neighbors in East Asia. Subsequent institutes in this series were hosted in the summers of 2000, 2002, 2004 and 2007.

### **FIELD SEMINARS**

While faculty development institutes can go a long way toward preparing college and university teachers for infusing Asian content into their courses, ASDP believes that field seminars in Asia are instrumental in the success and longevity of these efforts. Field seminars not only afford opportunities for experiential learning for participating faculty members, they provide opportunities for making personal and institutional contacts of the sort that are instrumental in developing successful student study abroad programs, faculty exchanges, and institutional partnerships.

Beginning in 1993, ASDP has offered one or two field seminars in most summers to selected Asian countries. Fulbright grants have enabled us to take groups of 14-16 participants on five-week long field seminars to China (1993 and 1994), India (1995), and Southeast Asia (1997 and 2004). Two and three week-long seminars have also been held in China (1995 and 1996) and Japan (1994 and 1995). The Freeman Foundation

supported 3-week ASDP field seminars to China, Korea and Southeast Asia from 1998 through 2012, with many of the China-focused seminars being generously co-supported by the Chinese Ministry of Education. Other funding sources, have enabled ASDP to host, shorter 2-week programs focused on the cities of Hong Kong and Shanghai.

All ASDP field study seminars include lectures and panel discussions at leading Asian colleges and universities; visits to scenic locales, cultural sites and museums; and tours of socially important sites, factories, rural villages, and urban centers.

### **Teaching About China and the United States**

This faculty exchange program has been a cooperative effort for Chinese and American faculty to improve teaching about one another's countries and cultures. This China-U.S. program was initiated with funding from the Henry Luce Foundation, and has subsequently been conducted by ASDP in collaboration with Peking University and the Chinese Ministry of Education, with support from both the East-West Center and private foundations, including most recently the Bentley Lee China Fund in 2014. In alternating years, Chinese faculty members spend three weeks in the U.S., and American faculty visit China in the intervening years.

### **ASDP FACULTY AND CURRICULUM DEVELOPMENT WORKSHOPS**

Regional workshops hosted on the campuses of ASDP-affiliated colleges and universities are an important part of ASDP's outreach and play a crucial role in advancing and sustaining Asian studies development. Workshops have been funded by NEH, The Freeman Foundation, the Japan Foundation, and the East-West Center. ASDP's two- to three-day, intensive faculty development workshops are interdisciplinary in nature and stress the relevance of Asian content in the undergraduate classroom. While culture and the humanities are the focus of the regional workshop series, each workshop's specific Asian culture content is tailored to meet the particular needs and interests of the host campus and other colleges in the region, as well as the local community. Presentations, panels and discussions during the day focus on curriculum development and evening programs are open to all faculty members, students, and the general public.

### **REGIONAL CENTER PROGRAMS**

Realizing that resources for curricular changes and faculty development are often limited in American colleges and universities, ASDP has from the outset stressed the development of consortia of alumni institutions. In order to facilitate the networking process, ASDP has established formal relationships with a number of two-year and four-year colleges and universities as regional centers that serve as model mentor institutions

for their geographical areas. A current list of these centers can be found on the ASDP website.

The Association of ASDP Regional Centers (ARCAS) meets regularly and assists in planning and organizing the ASDP Annual National Conferences which are attended by more than 150 ASDP alumni and other interested faculty. The ASDP Alumni Chapter will host the 21<sup>st</sup> ASDP National Conference in Branson, MO in March 2014. Regional centers host, on an ongoing basis, topical seminars and workshops related to teaching about Asia.

### **SPECIAL MULTI-YEAR CONSORTIUM PROJECTS**

Long-term relationships have been crucial to ASDP's development, as have the "economies of scale" associated with group activities like the ASDP institute, field seminar and workshop series. Since 2010, ASDP has been exploring the benefits of multi-year, consortium projects, developing close working partnerships with a number of schools in the ASDP network.

***Thinking through Cultural Diversity: Bridging Cultural Differences in Asian Traditions*** is a three-year project funded by the National Endowment for the Humanities. This project involves forty-five core faculty members from fifteen community colleges organized in five geographic clusters, and will place different understandings of culture and plurality in dialogue with the aim of deepening engagement with issues of cultural interaction, civility, and diversity in a global context. Focusing on China and Southeast Asia, the project will include a summer residential workshop in Honolulu; distinguished scholar lectures, mentoring visits and workshops hosted by school clusters; an online research conference; and a final lessons learned conference. The five consortium cluster leaders and their partner schools: Middlesex Community College (MCC) in Lowell, MA with Quinsigamond Community College (Worcester, MA) and Bristol Community College (New Bedford, MA); the Community College of Philadelphia (CCP) in Philadelphia, PA with Camden County College (Camden, NJ) and Harrisburg Area Community College (Harrisburg, PA); Johnson County Community College (JCCC) in Overland Park, KS with Dodge City Community College (Dodge City, KS) and Butler Community College (Eldorado, KS); City College of San Francisco (CCSF) in San Francisco, CA with Mission College (Santa Clara, CA) and Alameda Community College (Alameda, CA); and the Community College of Baltimore County (CCBC) in Catonsville, MD with Howard Community College (Columbia, MD) and Frederick Community College (Frederick, MD).

***Enhancing Undergraduate Chinese Language and Culture Studies: Integrating Faculty and Curriculum Development*** is a three-year project that aims to demonstrate a

nationally-applicable model for “fast-tracking” the integrated development of undergraduate Chinese language and culture studies in a consortium comprising three community colleges and three universities. The primary outcome of the project will be the development of a Chinese studies certificate (for community colleges) or minor degree program (for state universities) on each of the collaborating campuses, organized around three interdisciplinary core courses in Chinese studies, improved Chinese language instruction, and significantly expanded post-introductory and upper division language and cultural studies enrollments. Activities will include a series of annual summer residential workshops; annual core course development workshops; a consortium-wide language workshop; and a final lessons learned conference. Consortium members: Middlesex Community College, Lowell, MA; Portland Community College, Portland, OR; Johnson County Community College, Kansas City, KS; University of Texas, El Paso; Mercer University, Macon, GA; and University of North Carolina, Asheville.

<b>ASIAN STUDIES DEVELOPMENT PROGRAM STAFF</b>
--

Peter Hershock

Director of ASDP, East-West Center

Office: 808-944-7757

E-mail: [hershocp@eastwestcenter.org](mailto:hershocp@eastwestcenter.org)

Andy Sutton

Co-Director-ASDP, University of Hawaii, Manoa

Office: 808-956-8818

E-mail: [rasutton@hawaii.edu](mailto:rasutton@hawaii.edu)

Elizabeth Buck

Senior Adviser and ASDP Founding Director

Office: 808-944-7315

E-mail: [bucke@eastwestcenter.org](mailto:bucke@eastwestcenter.org)

Roger T. Ames

Senior Adviser and ASDP Founding Director

Office: 808-956-7288

E-mail: [rtames@hawaii.edu](mailto:rtames@hawaii.edu)

Audrey Minei

Secretary

Office: 808-944-7337

E-mail: [mineia@eastwestcenter.org](mailto:mineia@eastwestcenter.org)