

EAST ASIAN LANGUAGES AND CULTURES

Courses offered by the Department of East Asian Languages and Cultures are listed on the Stanford Bulletin's ExploreCourses (<http://explorecourses.stanford.edu/>) web site under the subject codes:

- CHINA (<https://explorecourses.stanford.edu/search/?q=CHINA&view=catalog&page=0&filter-term-Autumn=on&filter-term-Winter=on&filter-term-Spring=on&filter-term-Summer=on&filter-coursestatus-Active=on&filter-departmentcode-CHINA=on&collapse=&filter-catalognumber-CHINA=on&filter-catalognumber-CHINA=on>)
- JAPAN (<https://explorecourses.stanford.edu/search/?q=JAPAN&view=catalog&page=0&filter-term-Autumn=on&filter-term-Winter=on&filter-term-Spring=on&filter-term-Summer=on&filter-coursestatus-Active=on&collapse=&filter-catalognumber-JAPAN=on&filter-catalognumber-JAPAN=on>)
- KOREA (<https://explorecourses.stanford.edu/search/?q=KOREA&view=catalog&page=0&filter-term-Autumn=on&filter-term-Winter=on&filter-term-Spring=on&filter-term-Summer=on&filter-coursestatus-Active=on&filter-departmentcode-KOREA=on&collapse=&filter-catalognumber-KOREA=on&filter-catalognumber-KOREA=on>)
- EALC (<https://explorecourses.stanford.edu/search/?q=EALC&view=catalog&page=0&filter-term-Autumn=on&filter-term-Winter=on&filter-term-Spring=on&filter-term-Summer=on&filter-coursestatus-Active=on&filter-departmentcode-EALC=on&collapse=&filter-catalognumber-EALC=on&filter-catalognumber-EALC=on>) (East Asian Languages and Cultures)

Language courses are listed on the Stanford Bulletin's ExploreCourses (<http://explorecourses.stanford.edu/>) web site under:

- CHINLANG (Chinese Language) (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=CHINLANG&filter-catalognumber-CHINLANG=on>)
- JAPANLNG (Japanese Language) (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=JAPANLNG&filter-catalognumber-JAPANLNG=on>)
- KORLANG (Korean Language) (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=KORLANG&filter-catalognumber-KORLANG=on>)

The Department of East Asian Languages and Cultures offers programs for students who wish to engage with the cultures of China, Japan, and Korea as articulated in language, linguistics, literature, film, cultural studies, and visual arts. Students emerge with a sophisticated understanding of culture as a dynamic process embodied in language and other representational media, especially the verbal and visual forms that are central to humanistic study. Department faculty represent a broad range of research interests and specialties, and visiting scholars and postdoctoral fellows from the Stanford Humanities Center, the Andrew W. Mellon Fellowship of Scholars in the Humanities, the Freeman Spogli Institute for International Studies, and the Center for East Asian Studies add to the intellectual vitality of the department.

East Asian Languages and Cultures offers a full range of courses at the undergraduate and graduate levels. Undergraduate courses concentrate on language, literature, and other cultural forms from the earliest times to the present, covering traditional and contemporary topics from Confucian conceptions of self and society to inflections of gender in

the twentieth century. Classes emphasize developing powers of critical thinking and expression that will serve students well no matter what their ultimate career goals. Graduate programs offer courses of study involving advanced language training, engagement with primary texts and other materials, literary history, and training in research methodologies and critical approaches.

East Asian language skills provide a foundation for advanced academic training and professional careers in fields such as business, diplomacy, education, and law. The department also offers opportunities for students who choose to double-major or minor in other academic disciplines, including anthropology, art history, economics, education, history, linguistics, philosophy, political science, religious studies, and sociology.

The department accepts candidates for the degrees of Bachelor of Arts, Master of Arts, and Doctor of Philosophy in Chinese and Japanese, and Bachelor of Arts in East Asian Studies. It also offers undergraduate minors and the Ph.D. minor in Chinese or Japanese language and literature.

For information concerning other opportunities for the study about Asian history, societies, and cultures, see the following departments and programs: Anthropology, Art and Art History, Business, Comparative Literature, East Asian Studies, Economics, History, Law, Linguistics, Philosophy, Political Science, Religious Studies, and Sociology.

Undergraduate Mission Statements for East Asian Languages and Cultures East Asian Studies Major

The mission of the program in East Asian Studies is to enable students to obtain a comprehensive understanding of East Asia broadly conceived, which is the area stretching from Japan through Korea and China to the contiguous areas of the Central Asian landmass. Majors are expected to have a good mastery of an East Asian language and focus on a particular sub-region or a substantive issue involving the region as a whole. The classes emphasize the developing powers of critical thinking and expression, which serve students well no matter what their ultimate career goals in business, government service, academia, or the professions.

Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to demonstrate:

1. effective and nuanced skills interpreting primary and secondary source materials.
2. a good grasp on their own work of the course material and methodologies in East Asian studies.
3. analytical writing skills and close reading skills.
4. effective oral communication skills.

East Asian Studies, China Subplan Major

The mission of the undergraduate program in Chinese is to expose students to a variety of perspectives in Chinese language, culture, and history by providing them with training in writing and communication, literature, and civilization. The classes emphasize the developing powers of critical thinking and expression, which serve students well no matter what their ultimate career goals in business, government service, academia, or the professions.

Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to demonstrate:

1. effective and nuanced skills interpreting primary and secondary source materials.
2. a good grasp on their own work of the course material and methodologies in the studies of Chinese.
3. analytical writing skills and close reading skills.
4. effective oral communication skills.

East Asian Studies, Japan Subplan Major

The mission of the undergraduate program in Japanese is to expose students to a variety of perspectives in Japanese language, culture, and history by providing students with training in writing and communication, literature, and civilization. The classes emphasize the developing powers of critical thinking and expression, which serve students well no matter what their ultimate career goals in business, government service, academia, or the professions.

Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to demonstrate:

1. effective and nuanced skills interpreting primary and secondary source materials.
2. a good grasp on their own work of the course material and methodologies in the studies of Japanese.
3. analytical writing skills and close reading skills.
4. effective oral communication skills.

East Asian Studies, Korea Subplan Major

The mission of the undergraduate program in Korean is to expose students to a variety of perspectives in Korean language, culture, and history by providing students with training in writing and communication, literature, and civilization. The classes emphasize the developing powers of critical thinking and expression, which serve students well no matter what their ultimate career goals in business, government service, academia, or the professions.

Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to demonstrate:

1. effective and nuanced skills interpreting primary and secondary source materials.
2. a good grasp on their own work of the course material and methodologies in the studies of Korean.
3. analytical writing skills and close reading skills.
4. effective oral communication skills.

Study Abroad

There are several exciting opportunities for Stanford students interested in Japan and China. The Kyoto Consortium for Japanese Studies (KCJS (<http://www.kcjs.jp/>)), is designed for undergraduates wishing to do advanced work in Japanese language and Japanese studies. The

language requirement is two years of Japanese. Students may attend either one or two semesters.

The BOSP Kyoto program (<https://undergrad.stanford.edu/programs/bosp/explore/kyoto/>) combines an Autumn and/or Spring Quarter of academic study with an optional internship in Japan. Founded in collaboration with the School of Engineering, it provides students with the opportunity to fit language immersion and practical classroom experience into their busy schedules. It also welcomes students in the sciences, social sciences, and humanities. Autumn Quarter participants must have completed JAPANLNG 1 First-Year Japanese Language, Culture, and Communication, First Quarter. Spring Quarter participants must have completed JAPANLNG 2 First-Year Japanese Language, Culture, and Communication, Second Quarter. Preference is given to students with additional language study, as well as those who have taken courses in Japanese literature and culture, or in Japanese linguistics. It is hosted on the Doshisha University campus in the heart of Kyoto. For information about either program in Kyoto, students should contact the Bing Overseas Studies Program office in Sweet Hall.

Undergraduates interested in studying Chinese language, history, culture, and society are encouraged to apply to the BOSP Hong Kong Program (<https://undergrad.stanford.edu/programs/bosp/explore/hong-kong/>), offered only in the Autumn Quarter. In partnership with the Chinese University of Hong Kong (CUHK), BOSP will welcome its first group of students in Hong Kong during the Autumn Quarter of the 2019-20 academic year. For more information on studying abroad in Hong Kong, contact Lizzy Monroe (lm Monroe@stanford.edu; 650-725-6769). There are no prerequisites for the Hong Kong Program. In addition to Mandarin, Stanford students may choose to enroll in "survival" Cantonese and Putonghua elective courses.

The Inter-University Center for Japanese Language Studies (IUC) (<https://web.stanford.edu/dept/IUC/cgi-bin/>), located in Yokohama, is designed for students who seek the most advanced level of training in Japanese. This program accepts students with high intermediate Japanese language skills who seek Japan-related careers. Students should take note of the Inter-University Program for Chinese Language Studies (IUP) (<http://ieas.berkeley.edu/iup/>) at Tsinghua University (wbhaas@stanford.edu; +86 18518379420) and the Inter-University Center (IUC) for Japanese Language Studies (<http://stanford.edu/dept/IUC/>) in Yokohama (iucjapan@stanford.edu; 650-725-1490). Stanford is a member of these consortia. Graduate students interested in the graduate exchange program with the Department of Chinese at Peking University in Beijing should consult the chair of the department early in the academic year.

Currently, Stanford University does not offer a study abroad program for students to study Korean in South Korea. Students interested in opportunities in South Korea should contact Professor Dafna Zur (dzur@stanford.edu) to discuss different Korea language immersion programs offered by other Universities.

Graduate Programs in East Asian Languages and Cultures Learning Outcomes

The purpose of the master's program is to further develop knowledge and skills in East Asian Languages and Cultures and to prepare students for a professional career or doctoral studies. This is achieved through the completion of courses, in the primary field as well as related areas, and experience with independent work and specialization.

The Ph.D. is conferred upon candidates who have demonstrated substantial scholarship and the ability to conduct independent research and analysis in East Asian Languages and Cultures. Through completion of advanced course work and rigorous skills training, the doctoral program prepares students to make original contributions to the

knowledge of East Asian Languages and Cultures and to interpret and present the results of such research.

Admission

All students contemplating application for admission to graduate study must have a creditable undergraduate record. The applicant need not have majored in Chinese or Japanese as an undergraduate but must have had the equivalent of at least three years of training in the language in which he or she intends to specialize, and must also demonstrate a command of English adequate for the pursuit of graduate study. Applicants should not wish merely to acquire or improve language skills, but to pursue study in one of the following fields: Chinese archaeology, Chinese linguistics, Chinese literature, Chinese philosophy, Japanese cultural history, Japanese literature, Japanese linguistics, and Japanese visual culture.

All interested students are required to submit their application via Stanford's Graduate Admissions website (<https://gradadmissions.stanford.edu/applying/>). EALC requires students to submit official transcripts, writing samples, personal statements, letters of recommendation, and GRE test scores. International students must also submit TOEFL scores. For a full list of requirements, please check the Graduate Admissions website.

Bachelor of Arts

The department offers a Bachelor of Arts degree with the following options:

- Bachelor of Arts in East Asian Studies
- Bachelor of Arts in East Asian Studies, China Subplan (p. 4)
- Bachelor of Arts in East Asian Studies, Japan Subplan (p.)
- Bachelor of Arts in East Asian Studies, Korea Subplan (p.)

As of September 2016, the department no longer offers the following degrees:

- Bachelor of Arts in Chinese (replaced by Bachelor of Arts in East Asian Studies, China Subplan)
- Bachelor of Arts in Japanese (replaced by Bachelor of Arts in East Asian Studies, Japan Subplan)

Students who previously enrolled in those degrees may choose to complete the major, following the requirements stated in previous Stanford Bulletins (<http://exploreddegrees.stanford.edu/archive/#text>). Check with the department for further clarification.

Bachelor of Arts in East Asian Studies

Majors in East Asian Studies begin or continue the mastery of Chinese, Japanese, or Korean. Within the humanities or social sciences, they may focus on a particular sub-region, for example, Japan; South China, Hong Kong, and Taiwan; or western China and Central Asia; or a substantive issue involving the region as a whole, such as environmental protection, public health, rural development, historiography, cultural expression, or religious beliefs. The major seeks to reduce the complexity of a region to intellectually manageable proportions and illuminate the interrelationships among the various facets of society.

Potential majors should declare by the end of the sophomore year on Axxess, and must meet with the student services officer (SSO) or Director of Undergraduate Studies (DUS) to discuss and submit a proposal to complete the East Asian Studies major. The major declaration request will not be approved on Axxess until a proposal has been submitted and approved. Majors must complete at least 75 units of course work on China, Japan, and/or Korea in addition to a 3 unit EALC 198 Senior Colloquium. Courses to be credited toward major requirements must be completed with a letter grade of 'C' or better.

The following requirements are in addition to the University's basic requirements for the bachelor's degree (<http://exploreddegrees.stanford.edu/undergraduatedegreesandprograms/#bachelorstext>). Letter grades are mandatory for required courses.

Degree Requirements

I. Language

Proficiency in Chinese, Japanese, or Korean language at the second-year level or above, to be met either by coursework or examination. Students who meet the language proficiency requirement through examination are still expected to: 1) take an additional 15 units of language at a higher level, 2) enroll in literature courses taught in the language, 3) complete another first-year language classes in another Asian language. No more than 30 units of language courses are counted toward the major.

II. Area Courses

Complete three area courses, one in each category below: Humanities, History, Social Sciences. Courses listed are examples and not exhaustive; if uncertain whether a particular course fits into one of these categories, contact the department to check.

A. Humanities

CHINA 153	Chinese Bodies, Chinese Selves
JAPAN 124	Manga as Literature
JAPAN 284	Aristocrats, Warriors, Sex Workers, and Barbarians: Lived Life in Early Modern Japanese Painting
KOREA 101N	Kangnam Style: K-pop and the Globalization of Korean Soft Power
KOREA 121	Doing the Right Thing: Ethical Dilemmas in Korean Film
RELIGST 50	Exploring Buddhism
RELIGST 55	Exploring Zen Buddhism
RELIGST 56	Exploring Chinese Religions

B. History

HISTORY 11SC	How Is a Buddhist
HISTORY 95	Modern Korean History
HISTORY 106A	Global Human Geography: Asia and Africa
HISTORY 195	Modern Korean History
HISTORY 292F	Culture and Religions in Korean History

C. Social Sciences

EASTASN 217	Health and Healthcare Systems in East Asia
JAPAN 151	Japanese Business Culture and Systems
POLISCI 148	Chinese Politics
SOC 116	Chinese Organizations and Management
SOC 117A	China Under Mao
SOC 167A	Asia-Pacific Transformation

III. Substantive Concentration

Complete four courses with a thematic coherence on East Asia, one of which must be a seminar above the 100-level. Examples include China, Japan, or Korea; or, in recognition of the new subregions which are emerging, South China and Taiwan, or Central Asia. Examples include:

- East Asian religions and philosophies
- Culture and society of modern Japan
- Ethnic identities in East Asia
- Arts and literature in late imperial China
- Foreign policy in East Asia
- Social transformation of modern Korea
- China's political economy

See ExploreCourses under CHINA, EASTASN, JAPAN, KOREA, and EALC or other relevant departments.

IV. Capstone Essay

Submit a final paper - Capstone Essay (~ 7,500 words) or Honors Thesis (~ 15,000 words) and present the research to EALC peers and faculty.

The topic should be built upon the student's thematic interest.

Majors are required to take the Senior Colloquium course in Winter Quarter of the Senior year, and enroll in at least one Senior Research course (CHINA/JAPAN/KOREA 198C or CHINA/JAPAN/KOREA 198H) with their research adviser in the the senior year.

EALC 198	Senior Colloquium
CHINA 198C	Senior Research
JAPAN 198C	Senior Research
KOREA 198C	Senior Research
CHINA 198H	Senior Research
JAPAN 198H	Senior Research
KOREA 198H	Senior Research

A faculty adviser for the capstone essay must be finalized no later than the second week of the Autumn Quarter of senior year.

Senior Capstone and Honors Thesis Presentations will be held in the Spring Quarter; students must present as part of their final project.

V. Overseas Studies

Majors must study abroad for at least one quarter overseas in the country of focus.

If the abroad program is not through the Bing Overseas Studies Program, students should consult with the Dept SSO or DUS prior to studying abroad.

VI. Writing in the Major

An East Asian Studies course that satisfies the University Writing in the Major requirement (WIM) should be completed before beginning the senior capstone essay or honors thesis. Depending on the country of focus students should choose from the following 3 WIM courses:

Students may enroll in multiple WIM courses, but indicate the primary course counted as 'WIM.'

CHINA 111	Literature in 20th-Century China
JAPAN 138	Introduction to Modern Japanese Literature and Culture
KOREA 120	Narratives of Modern and Contemporary Korea

VII. Unit Minimum

The courses taken for the major must add up to at least 78 units, comprised of the 3 unit Senior Colloquium and at least 75 additional units, all taken for a letter grade. Courses must be at least 3 units and taken with a letter grade to be counted towards the degree.

Majors are encouraged to distribute their coursework among at least three disciplines and two subregions in Asia. The subregions need not be traditionally defined.

Bachelor of Arts in East Asian Studies, China Subplan

The Bachelor of Arts in East Asian Studies, China Subplan, offers students the ability to study East Asia with a special focus on Chinese culture and language. The Bachelor of Arts in East Asian Studies, China Subplan, replaced the department's Bachelor of Arts in Chinese. Students currently pursuing the Bachelor of Arts in Chinese may choose to continue his or her plan of study, or opt to complete the Bachelor of Arts in East Asian Studies, China Subplan requirement instead. Note: Once

students drop the Bachelor of Arts in Chinese on Axess, they cannot re-enroll/declare under the Bachelor of Arts in Chinese again. Consult the Director of Undergraduate Studies or student services officer for more clarification.

The following requirements are in addition to the University's basic requirements for the bachelor's degree (<http://exploreddegrees.stanford.edu/undergraduatedegreesandprograms/#bachelorstext>). Letter grades are mandatory for required courses. The following courses, as well as their prerequisites, must be completed with a grade point average (GPA) of 2.0 or better.

Degree Requirements

Units

I. Gateway Courses

Students must take two gateway courses appropriate to the East Asian Studies, China Subplan. These Gateway courses should have a focus on East Asian culture ("East Asian Gateway Course Cluster") and/or Chinese culture ("Gateway Course Cluster for the China Subplan").

The courses listed below are examples and not exhaustive. At least one of the two courses chosen must be taught by the department. Students pursuing the EAS-China Subplan major should consult with the DUS or SSO to make sure that courses fit under these categories.

East Asian Gateway Course Cluster

EASTASN 97	The International Relations of Asia since World War II
ECON 124	Economic Development and Challenges of East Asia
HISTORY 92A	The Historical Roots of Modern East Asia
RELIGST 55	Exploring Zen Buddhism
SOC 167A	Asia-Pacific Transformation
THINK 53	Food Talks: The Language of Food

Gateway Course Cluster for China Subplan

CHINA 110	How to Be Modern in China: A Gateway to the World Course
CHINA 168	The Chinese Family
ESF 9 or ESF 9A	Education as Self-Fashioning: Chinese Traditions of the Self
POLISCI 148	Chinese Politics
RELIGST 56	Exploring Chinese Religions
SOC 116	Chinese Organizations and Management
SOC 117A	China Under Mao

II. Proficiency of the Modern Chinese Language, at the Third-Year Level

Students must be proficient in modern Chinese at Stanford's third-year level. Language assessment exams are offered by the Language Center to determine language proficiency.

Students may select different series (see below) for learning the modern Chinese language, and continue until completion of third-year modern Chinese. Determine the appropriate series after taking the Placement Exam and consulting with a Chinese Language Instructor.

Series A (Non-Heritage Speakers):

CHINLANG 1	First-Year Modern Chinese, First Quarter
CHINLANG 2	First-Year Modern Chinese, Second Quarter
CHINLANG 3	First-Year Modern Chinese, Third Quarter

Series B (Heritage speakers):

CHINLANG 1B	First-Year Modern Chinese for Bilingual Students, First Quarter
CHINLANG 2B	First-Year Modern Chinese for Bilingual Students, Second Quarter
CHINLANG 3B	First-Year Modern Chinese for Bilingual Students, Third Quarter

Series C (Summer Intensive Program):

CHINLANG 5

III. Classical Chinese

Take one classical Chinese course.

Additional classical Chinese courses taken may fulfill additional culture course requirements (IV-B.)

CHINA 105	Beginning Classical Chinese, First Quarter
CHINA 106	Beginning Classical Chinese, Second Quarter
CHINA 107	Beginning Classical Chinese, Third Quarter

IV. Additional Courses 22-25

A. Complete Three CHINA courses at the 100 level, one in each of the following areas:

- Pre-modern China

- Modern China

- Chinese linguistics

B. Four additional culture courses, as approved by the DUS or SSO. One of these should be a HISTORY course on China, offered by the Department of History.

C. Fulfill the Writing in the Major (WIM) requirement by taking CHINA 111.

CHINA 111 Literature in 20th-Century China

V. Senior Capstone Essay or Honors Thesis

Winter Quarter, Senior year: Students must enroll in the Senior Colloquium course to work on research and writing methods with DUS to work on their Senior Capstone Essay or Senior Honors Thesis.

EALC 198 Senior Colloquium

Spring Quarter, Senior year: Students enroll in a Senior Research course with their topic adviser. Students may also enroll in Senior Research with their topic adviser in the Fall and/or Winter Quarter(s) the senior year. Students must enroll in at least one Senior Research course with their topic adviser.

CHINA 198C Senior Research

CHINA 198H Senior Research

Spring Quarter, Senior year: Students submit and present the final research project to EALC faculty and peers.

Bachelor of Arts in East Asian Studies, Japan Subplan

The Bachelor of Arts in East Asia, Japan Subplan, offers students the ability to study East Asia with a special focus on Japanese culture and language. The Bachelor of Arts in East Asian Studies, Japan Subplan, replaced the department's Bachelor of Arts in Japanese. Students currently pursuing the Bachelor of Arts in Japanese may choose to continue his or her plan of study, or opt to complete the Bachelor of Arts in East Asian Studies, Japan Subplan requirement instead. *Note:* Once students drop the Bachelor of Arts in Japanese on Axess, he or she cannot re-enroll/declare under the Bachelor of Arts in Japanese again. Consult Prof. Yiqun Zhou, Director of Undergraduate Studies, or Ai Tran, EALC's student services officer, for more clarification.

The following requirements are in addition to the University's basic requirements for the bachelor's degree (<http://exploreddegrees.stanford.edu/undergraduatedegreesandprograms/>

#bachelorstext). Letter grades are mandatory for required courses. The following courses, as well as their prerequisites, must be completed with a grade point average (GPA) of 2.0 or better.

Degree Requirements

**Units
6-10**

I. Gateway Courses

Students must take two gateway courses appropriate to the East Asian Studies, Japan Subplan. These Gateway courses should have a focus on East Asian culture ("East Asian Gateway Course Cluster") and/or Japanese culture ("Gateway Course Cluster for the Japan Subplan").

The courses listed below are examples and not exhaustive. At least one of the two courses chosen must be taught by the department. Students pursuing the EAS-Japan Subplan major should consult with the DUS or SSO to make sure that courses fit under these categories.

East Asian Gateway Course Cluster

EASTASN 97	The International Relations of Asia since World War II
ECON 124	Economic Development and Challenges of East Asia
HISTORY 92A	The Historical Roots of Modern East Asia
RELIGST 55	Exploring Zen Buddhism
SOC 167A	Asia-Pacific Transformation
THINK 53	Food Talks: The Language of Food

Gateway Course Cluster for Japan Subplan

JAPAN 82N	Joys and Pains of Growing Up and Older in Japan
JAPAN 110	Romance, Desire, and Sexuality in Modern Japanese Literature
JAPAN 122	Translating Cool: Globalized Popular Culture in Asia
JAPAN 148	Modern Japanese Narratives: Literature and Film
JAPAN 151	Japanese Business Culture and Systems
JAPAN 160	Classical Japanese Literature in Translation
JAPAN 184	Aristocrats, Warriors, Sex Workers, and Barbarians: Lived Life in Early Modern Japanese Painting
JAPAN 186	

II. Proficiency of the Modern Japanese Language, at the Third-Year Level 45

Students must be proficient in modern Japanese at Stanford's third-year level. Language assessment exams are offered by the Language Center to determine language proficiency.

After taking the Placement Exam and consulting with a Japanese Language Instructor, enroll in the appropriate courses until the completion of third-year Japanese coursework.

First-year, Modern Japanese:

JAPANLNG 1	First-Year Japanese Language, Culture, and Communication, First Quarter
JAPANLNG 2	First-Year Japanese Language, Culture, and Communication, Second Quarter
JAPANLNG 3	First-Year Japanese Language, Culture, and Communication, Third Quarter

Second-year, Modern Japanese:

JAPANLNG 21	Second-Year Japanese Language, Culture, and Communication, First Quarter
JAPANLNG 22	Second-Year Japanese Language, Culture, and Communication, Second Quarter

JAPANLNG 23	Second-Year Japanese Language, Culture, and Communication, Third Quarter
Third-year, Modern Japanese:	
JAPANLNG 101	Third-Year Japanese Language, Culture, and Communication, First Quarter
JAPANLNG 102	Third-Year Japanese Language, Culture, and Communication, Second Quarter
JAPANLNG 103	Third-Year Japanese Language, Culture, and Communication, Third Quarter

III. Additional Courses 25

A. Complete Three JAPAN courses at the 100-level with one in each of the following areas:

- Pre-modern Japan
- Modern Japan
- Japanese Linguistics

B. Four additional culture courses dealing with Japan primarily at the 100-level, as approved by the DUS or SSO.

C. Fulfill the Writing in the Major (WIM) requirement by taking JAPAN 138.

JAPAN 138	Introduction to Modern Japanese Literature and Culture
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IV. Senior Capstone Essay or Honors Thesis

Winter Quarter, Senior year: Students must enroll in the Senior Colloquium course to work on research and writing methods with DUS to work on their Senior Capstone Essay or Senior Honors Thesis.

EALC 198	Senior Colloquium
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Spring Quarter, Senior year: Students enroll in a Senior Research course with their topic adviser. Students may also enroll in Senior Research with their topic adviser in the Fall and/or Winter Quarter(s) the senior year. Students must enroll in at least one Senior Research course with their topic adviser.

JAPAN 198C	Senior Research
JAPAN 198H	Senior Research

Spring Quarter, Senior year: Students submit and present the final research project to EALC faculty and peers.

Additional notes:

- Students who complete third-year Japanese at KCJS satisfy the language requirement but are required to take a placement test if they wish to enroll in:
 - JAPANLNG 211 Fourth-Year Japanese, First Quarter
 - JAPANLNG 212 Fourth-Year Japanese, Second Quarter
 - JAPANLNG 213 Fourth-Year Japanese, Third Quarter

These requirements are in addition to the University's basic requirements for the bachelor's degree. Letter grades are mandatory for required courses.

Bachelor of Arts in East Asian Studies, Korean Subplan

The Bachelor of Arts in East Asia, Korean Subplan, offers students the ability to study East Asia with a special focus on Korean culture and language. The following requirements are in addition to the University's basic requirements for the bachelor's degree (<http://exploreddegrees.stanford.edu/undergraduatedegreesandprograms/#bachelorstext>). Letter grades are mandatory for required courses. The following courses, as well as their prerequisites, must be completed with a grade point average (GPA) of 2.0 or better.

Degree Requirements

Units

6-10

I. Gateway Courses

Students must take two gateway courses appropriate to the East Asian Studies, Korea Subplan. These Gateway courses should have a focus on East Asian culture ("East Asian Gateway Course Cluster") and/or Korean culture ("Gateway Course Cluster for the Korea Subplan").

The courses listed below are examples and not exhaustive.

At least one of the two courses chosen must be taught by the department. Students pursuing the EAS-Korea Subplan major should consult with the DUS or SSO to make sure that courses fit under these categories.

East Asian Gateway Course Cluster	
THINK 53	Food Talks: The Language of Food
RELIGST 55	Exploring Zen Buddhism
HISTORY 92A	The Historical Roots of Modern East Asia
ECON 124	Economic Development and Challenges of East Asia
SOC 167A	Asia-Pacific Transformation
Gateway Course Cluster for Korea Subplan	
KOREA 122	Translating Cool: Globalized Popular Culture in Asia
KOREA 101N	Kangnam Style: K-pop and the Globalization of Korean Soft Power

II. Three Years of Modern Korean 45

Students must be proficient in modern Korean at Stanford's third-year level. Language assessment exams are offered by the Language Center to determine language proficiency.

After taking the Placement Exam and consulting with a Korean Language Instructor, enroll in the appropriate courses until the completion of third-year Korean coursework.

First-year modern Korean:

KORLANG 1	First-Year Korean, First Quarter
KORLANG 2	First-Year Korean, Second Quarter
KORLANG 3	First-Year Korean, Third Quarter

Second-year modern Korean:

KORLANG 21	Second-Year Korean, First Quarter
KORLANG 22	Second-Year Korean, Second Quarter
KORLANG 23	Second-Year Korean, Third Quarter

Third-year modern Korean:

KORLANG 101	Third-Year Korean, First Quarter
KORLANG 102	Third-Year Korean, Second Quarter
KORLANG 103	Third-Year Korean, Third Quarter

III. Additional Courses

A. Complete the Writing in the Major (WIM) requirement.

KOREA 120	Narratives of Modern and Contemporary Korea
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B. Take six additional culture courses at the 100-level, at least two of six courses must be offered by the department.

IV. Senior Capstone Essay or Honors Thesis 4

Winter Quarter, Senior year: Students must enroll in the Senior Colloquium course to work on research and writing methods with DUS to work on their Senior Capstone Essay or Senior Honors Thesis.

EALC 198	Senior Colloquium
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Spring Quarter, Senior year: Students enroll in a Senior Research course with their topic adviser. Students may also enroll in Senior Research with their topic adviser in the Fall and/or Winter Quarter(s) the senior year. Students must enroll in at least one Senior Research course with their topic adviser.

KOREA 198H	Senior Research
KOREA 198C	Senior Research

Spring Quarter, Senior year: Students submit and present the final research project to EALC faculty and peers.

Honors Program

Majors with an overall grade point average (GPA) of 3.5 may apply for the honors program by submitting a senior thesis proposal to the honors committee during the Winter or Spring Quarter of the junior year. The proposal must include:

- a thesis outline
- a list of all relevant courses the student has taken and plans to take; one advanced-level colloquium or seminar dealing with China is required
- a preliminary reading list including a work or works in Chinese, Japanese, or Korean
- the name of a faculty member who has agreed to act as the honors topic advisor.

Students must discuss the honors project with the DUS and receive approval before conducting honors research. Without approval, students should plan to complete the capstone essay.

If the proposal is approved, research begins in Spring Quarter of the junior year, or by Autumn Quarter at the latest, when the student enrolls in 2-5 units of credit for senior research. In Winter Quarter, students enroll for 2-5 units in Senior Research (CHINA 198H Senior Research, JAPAN 198H Senior Research, or KOREA 198H Senior Research) with the thesis supervisor while writing the thesis, and the finished essay (normally about 15,000 words) is submitted to the committee no later than April 15 of the senior year. Students enroll in the Senior Colloquium, EALC 198 Senior Colloquium, in the senior year to polish and present their theses (instead of writing a capstone essay). Eight to eleven units of credit are granted for honors course work and the finished thesis.

Overseas Studies

Courses approved for the East Asian Languages and Cultures majors which are taught overseas can be found in the "Overseas Studies (<http://exploreddegrees.stanford.edu/undergraduateeducation/overseasstudies/>)" section of this Bulletin, or in the Overseas Studies office, Sweet Hall. To find course offerings in for courses, use BOSP's Course Search (<https://undergrad.stanford.edu/programs/bosp/explore/search-courses/>).

For course descriptions and additional offerings, see the listings in the Stanford Bulletin's ExploreCourses (<http://explorecourses.stanford.edu>) web site or the Bing Overseas Studies (<http://bosp.stanford.edu>) web site. Students should consult with the SSO or DUS for applicability of Overseas Studies courses to a major or minor program.

The department offers: a minor in East Asian Studies; a Minor in East Asian Studies, China Subplan; Minor in East Asian Studies, Japan Subplan; Minor in East Asian Studies, Japanese Language Subplan; and a Minor in East Asian Studies, Korea Subplan. A Minor in Translation Studies is offered by the DLCL.

Minor in East Asian Studies

The goal of the minor in East Asian Studies is to provide the student with a broad background in East Asian culture as a whole, while allowing the student to focus on a geographical or temporal aspect of East Asia. The minor may be designed from the following, for a total of six courses and a minimum of 20 units. All courses for the minor must be taken for a letter grade, a minimum of 3 units, and completed with a GPA of 2.0 or

better. Consult with the department to potentially count one of the BOSP courses taught by a Stanford home campus faculty member toward the minor.

I. Area Courses Units 9-15

Take three courses on East Asia, one in each of the following categories; if uncertain whether a particular course fits into one of these categories; check with the DUS or SSO to confirm whether selected coursework will fulfill category requirement:

- A. History
- B. Humanities
- C. Social Sciences

II. Additional Courses 9-15

- A. Complete one undergraduate seminar above the 100-level
- B. Complete two East Asian culture courses, including literature courses but excluding language courses.

Applications for the minor should be submitted online through Axess. Students must also meet with the student services officer (SSO) or Director of Undergraduate Studies (DUS) to approve the degree program proposal. Students should declare the minor no later than the second quarter of the junior year.

Minor in East Asian Studies, China Subplan

The undergraduate minor in Chinese has been designed to give students majoring in other departments an opportunity to gain a substantial introduction to the Chinese language, as well as an introduction to the culture and civilization of East Asia. The minors consist of a minimum of 20 units from the following requirements. All courses for the minor must be taken for a letter grade, a minimum of 3 units, and completed with a GPA of 2.0 or better. Consult with the department to potentially count one of the BOSP courses taught by a Stanford home campus faculty member toward the minor.

I. Proficiency in Modern Chinese Units 15-30

Students pursuing the minor must take at least 2 years of modern Chinese, and be at least proficient at Stanford's second-year level. Language assessment exams are offered by the Language Center to determine language proficiency.

Students who already have a competence at the second-year level may fulfill the language component of the minor by taking three courses in the department using materials in Chinese. These courses may be language courses such as the third-year Chinese language sequence, the fourth-year language sequence, or they may be advanced literature and linguistics courses, depending on the capabilities and interests of the student.

II. Gateway Courses 6-10

Students must take two gateway courses appropriate to the East Asian Studies, China Subplan. These Gateway courses should have a focus on East Asian culture ("East Asian Gateway Course Cluster") and/or Chinese culture ("Gateway Course Cluster for the China Subplan").

The courses listed below are examples and not exhaustive. At least one of the two courses chosen must be taught by the department. Students pursuing the EAS-China Subplan minor should consult with the DUS or SSO to make sure that courses fit under these categories.

III. Additional Courses 9-15

Complete three 100-level culture courses selected from among the department's offerings in the literature, linguistics, and civilization of the relevant minor area.

Minor in East Asian Studies, Japan Subplan

The undergraduate minor in Japanese has been designed to give students majoring in other departments an opportunity to gain a substantial introduction to the Japanese language, as well as an introduction to the culture and civilization of East Asia. The minors consist of a minimum of 20 units from the following requirements. All courses for the minor must be taken for a letter grade, a minimum of 3 units, and completed with a GPA of 2.0 or better. Consult with the department to potentially count one of the BOSP courses taught by a Stanford home campus faculty member toward the minor.

I. Proficiency in Modern Japanese

Students pursuing the minor must take at least 2 years of modern Japanese, and be at least proficient at Stanford's second-year level. Language assessment exams are offered by the Language Center to determine language proficiency.

Students who already have a competence at the second-year level may fulfill the language component of the minor by taking three courses in the department using materials in Chinese. These courses may be language courses such as the third-year Japanese language sequence, the fourth-year language sequence, or they may be advanced literature and linguistics courses, depending on the capabilities and interests of the student.

Obtain permission from the SSO or DUS before proceeding.

II. Two Gateway Courses

Students must take two Gateway courses appropriate to the East Asian Studies, Japan Subplan. These Gateway courses should have a focus on East Asian culture ("East Asian Gateway Course Cluster") and/or Japanese culture ("Gateway Course Cluster for the Japan Subplan").

At least one of the two courses chosen must be taught by the department. Students pursuing the EAS-Japan Subplan minor should consult with the DUS or SSO to make sure that courses fit under these categories.

III. Three Japanese content courses

Complete three 100-level culture courses selected from among the department's offerings in the literature, linguistics, and civilization of the relevant minor area.

Minor in East Asian Studies, Japanese Language Subplan

The undergraduate minor in East Asian Studies, Japanese Language subplan, has been designed to give students majoring in other departments and the opportunity to gain a substantial introduction to the Japanese language, as well as an introduction to the culture and civilization of East Asia. The minors consist of a minimum of 20 units from the following requirements. All courses for the minor must be taken for a letter grade, a minimum of 3 units, and completed with a GPA of 2.0 or better. Consult with the department to potentially count one of the BOSP courses taught by a Stanford home campus faculty member toward the minor.

I. Proficiency of Modern Japanese, at the Fourth-Year level

Proficiency of the modern Japanese language through Stanford's fourth-year level.

Students who place out of fourth-year Japanese (JAPAN 213: Fourth-Year Japanese, Third Quarter) are required to take 3 courses in addition to JAPAN 235: Academic Readings in Japanese.

JAPAN 235 Academic Readings in Japanese I

II. Additional Courses

Students must take two additional JAPAN courses with materials in Japanese. Courses should be at the 100-level or higher.

Minor in East Asian Studies, Korea Subplan

The undergraduate minor in Korean has been designed to give students majoring in other departments an opportunity to gain a substantial introduction to the Korean language, as well as an introduction to the culture and civilizations of East Asia. The minors consist of a minimum of 20 units from the following requirements. All courses for the minor must be taken for a letter grade, a minimum of 3 units, and completed with a GPA of 2.0 or better. Consult with the department to potentially count one of the BOSP courses taught by a Stanford home campus faculty member toward the minor.

I. Proficiency in modern Korean

Students pursuing the minor must take at least two years of modern Korean, and be at least proficient at Stanford's second-year level. Language assessment exams are offered by the Language Center to determine language proficiency.

Students who already have a competence at the second-year level may fulfill the language component of the minor by taking three courses in the department using materials in Korean. These courses may be language courses such as the third-year Korean language sequence, the fourth-year language sequence, or they may be advanced literature and linguistics courses, depending on the capabilities and interests of the student.

Obtain permission from the SSO or DUS before proceeding.

II. Complete two gateway courses

Students must take two gateway courses appropriate to the East Asian Studies, Korea Subplan. These Gateway courses should have a focus on East Asian culture ("East Asian Gateway Course Cluster") and/or Korean culture ("Gateway Course Cluster for the Korea Subplan").

The courses listed below are examples and not exhaustive.

At least one of the two courses chosen must be taught by the department. Students pursuing the EAS-Korea Subplan minor should consult with the DUS or SSO to make sure that courses fit under these categories.

III. Additional Courses

Complete three 100-level culture courses selected from among the department's offerings in the literature, linguistics, and civilization of the relevant minor area. Up to one course can be approved from outside the department with the DUS or SSO approval.

Minor in Translation Studies

Faculty Director: Alexander Key

Minor Adviser: Cintia Santana

The Division of Literatures, Cultures, and Languages, in cooperation with East Asian Languages and Cultures and the English Department, teaches undergraduates to develop and apply their foreign language knowledge to the production and analysis of translations. The minor is designed to give students majoring in a variety of fields the tools to consider the practical

Units
15-30

6-10

9-10

Units
15-30

6-10

and theoretical issues brought up by translation as an aesthetic, cultural, and ethical practice.

Declaring the Minor

Students will declare the minor in Axess, and then contact the minor adviser, Cintia Santana (csantana@stanford.edu). The program is administered by the DLCL student services office located in Pigott Hall, room 128.

Requirements

Students must take a minimum of 6 courses for 3 units or more and a minimum of 23 units for a letter grade, in fulfillment of the following requirements:

	Units
1. Prerequisite: Complete or test out of a first-year course in the language of interest.	
2. Core course: At least 4 units in a Translation Studies core course: ENGLISH/DLCL 293 or FRENCH 185 or Comparative Literature 228/ JAPAN 123/223.	4
3. Language study: At least 8 units, second year or beyond (not including conversation/oral communication) and/or relevant literature courses taught in the target language. OSP and transfer units may be considered in consultation with the minor adviser.	8
4. Literature study: At least 7 units in relevant literature courses at the 100-level or above, taught in a DLCL department, East Asian Languages and Cultures, or Classics, and determined in consultation with the minor adviser. For students interested in translation from English into another language, appropriate literature courses in the English department may be substituted.	7
5. Electives: At least 4 units in a creative writing course, or a course that foregrounds translation in departments such as Anthropology, any DLCL department, English, East Asian Languages and Cultures, Classics, Linguistics (e.g., LINGUIST 130A), or Computer Science (e.g., CS 124), determined in consultation with the minor adviser.	4
6. Final Project: Students must also complete a capstone project: a significant translation and/or translation studies project (e.g. 20 pages of prose, 10 poems, or similar appropriate amount to be determined in consultation with the minor adviser). This work may be carried out under the supervision of an instructor in a required course or as an independent study.	
Total Units	23

Master of Arts Programs in East Asian Languages and Cultures

- The department offers a Master of Arts in Chinese (p. 9), a Master of Arts in Chinese—Archaeology subplan (p. 10), and a Master of Arts in Japanese (p. 10). These programs are described below.
- The normal length of study for the degree is two years.
- No financial aid is available for those applicants who wish to obtain the M.A. only.
- Students who wish to spend the first year of graduate study at the Beijing or Yokohama centers must obtain department approval first.
- Candidates for the degree must be in residence at Stanford in California during the final quarter of registration.
- A thesis or an annotated translation of a text of suitable literary or historical worth is required for the M.A. degree. Under special circumstances, a paper approved by the graduate advisor may be substituted.
- The University's basic requirements for the master's degree, including a 45-unit minimum requirement, are given in the "Graduate Degrees

(<http://exploreddegrees.stanford.edu/graduatedegrees/>)" section of this Bulletin. Department requirements are set forth below.

Master of Arts in Chinese

The M.A. program in Chinese is designed for students with strong academic records and an interest in pursuing postgraduate research in Chinese literature, philosophy, or linguistics, but who have not yet acquired the language skills or disciplinary foundation necessary to enter a Ph.D. program. (Note: Students who wish to pursue advanced language training in preparation for post-graduate research in other fields of Chinese studies are referred to the interdisciplinary M.A. program in the Center for East Asian Studies.)

The candidate must finish third-year Chinese, and one course in advanced classical Chinese with a letter grade of 'B' or higher. Placement tests in modern and in classical Chinese will be given for incoming students during orientation week, Autumn Quarter. Those who fail to place into advanced level classical must take beginning classical Chinese. Qualified students may, upon consultation with the graduate advisor, be permitted to certify that they have attained the equivalent level of proficiency by passing examinations.

- Demonstrate proficiency in both modern and classical Chinese through completion of one of the tracks of third-year Chinese with a letter grade of 'B' or higher :

		Units
CHINLANG 103	Third-Year Modern Chinese, Third Quarter	5
CHINLANG 103B	Third-Year Modern Chinese for Bilingual Students, Third Quarter	3

- One of three advanced classical Chinese courses:

		Units
CHINA 208	Advanced Classical Chinese: Philosophical Texts	3-5
CHINA 209	Advanced Classical Chinese: Historical Narration	2-5
CHINA 210	Advanced Classical Chinese: Literary Essays	2-5

- Complete the following for a letter grade of 'B' or higher:

		Units
CHINA 201	Proseminar: Bibliographic and Research Methods in Chinese Studies	3-5

- Four CHINA courses numbered above 200:

		Units
CHINA 201	Proseminar: Bibliographic and Research Methods in Chinese Studies	3-5
CHINA 205	Beginning Classical Chinese, First Quarter	2-5
CHINA 206	Beginning Classical Chinese, Second Quarter	2-5
CHINA 207	Beginning Classical Chinese, Third Quarter	2-5
CHINA 208	Advanced Classical Chinese: Philosophical Texts	3-5
CHINA 209	Advanced Classical Chinese: Historical Narration	2-5
CHINA 211	Literature in 20th-Century China	4-5
CHINA 215	Sex, Gender, and Power in Modern China	3-5

Courses listed are examples and not exhaustive; if uncertain whether a particular course fits into one of these categories, contact the department to check. The following courses are offered this year:

CHINA 251	Popular Culture and Casino Capitalism in China	3-4
CHINA 253	Chinese Bodies, Chinese Selves	3-5
CHINA 263	Chinese Biographies of Women	3-5
CHINA 274	New Directions in the Study of Poetry and Literati Culture	3-4, 4
CHINA 275	Constructing National History in East Asian Archaeology	3-5
CHINA 340	Chinese Justice: Law, Morality, and Literature	2-5
CHINA 371	Critical Theory and Ecology: A Cross-Cultural Perspective	2-5
CHINA 390	Practicum Internship	1
CHINA 391	Seminar in Chinese Syntax	4

- Two upper-division or graduate-level courses in fields such as Chinese anthropology, art history, history, philosophy, politics, religious studies, or another relevant field, as approved by the graduate advisor in consultation with the student's individual advisor
- A master's thesis

		Units
CHINA 299	Master's Thesis or Translation	2-5

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Master of Arts in Chinese, Archaeology Subplan

The M.A. in Chinese, Archaeology subplan, is designed for students with an interest in pursuing postgraduate research in Chinese archaeology who have not yet acquired the language skills or disciplinary foundation necessary to enter a Ph.D. program. The subplan is declared on Axess. Subplans are printed on the transcript and the diploma and are elected via the Declaration or Change to a Field of Study (<https://studentaffairs.stanford.edu/sites/default/files/registrar/files/grad-subplan-change.pdf>) form.

Degree Requirements

A candidate must:

- Demonstrate proficiency in both modern and classical Chinese by completing:
 - third-year Chinese through with a minimum grade of 'B+'.
 - one of three advanced classical Chinese courses:

		Units
CHINA 275	Constructing National History in East Asian Archaeology	3-5
CHINA 276	Emergence of Chinese Civilization from Caves to Palaces	3-4
CHINA 376	Methods, Theories, and Practice in Chinese Archaeology	2-5
- Qualified students may, upon consultation with the graduate advisor, be permitted to certify that they have attained the equivalent level of proficiency by passing examinations or presenting documentary evidence of attendance at a bachelor's institution in which Chinese is the language of instruction. Exemptions may also be granted to students who study prehistoric archaeology. Instead, these students should take required course work relating to archaeology which is offered in the Stanford Archaeology Center. For details students should consult with the supervisor or the graduate advisor.
- Complete 45 units, including the following four graduate level CHINGEN or ANTHRO subject code courses appropriate to the

Chinese Archaeology track. All courses must be passed with a minimum grade of 'B+'.

		Units
a.		
ANTHRO 303	Introduction to Archaeological Theory	5
ANTHRO 307	Archaeological Methods	5
CHINA 275	Constructing National History in East Asian Archaeology	3-5
CHINA 376	Methods, Theories, and Practice in Chinese Archaeology	2-5

- Two upper-division or graduate-level courses in fields such as Chinese anthropology, archaeology, art history, history, philosophy, political science and religious studies, as approved by the graduate advisor in consultation with the student's individual advisor.
- Master's thesis.

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Master of Arts in Japanese

The M.A. program in Japanese is designed for students with strong academic records and an interest in pursuing postgraduate research in Japanese literature, cultural history, or linguistics, but who have not yet acquired the language skills or disciplinary foundation necessary to enter a Ph.D. program. *Note:* Students who wish to pursue advanced language training in preparation for postgraduate research in other fields of Japanese studies are referred to the interdisciplinary M.A. program in the Center for East Asian Studies.

The candidate must:

- Complete third-year:

		Units
JAPANLNG 101	Third-Year Japanese Language, Culture, and Communication, First Quarter	5
JAPANLNG 102	Third-Year Japanese Language, Culture, and Communication, Second Quarter	5
JAPANLNG 103	Third-Year Japanese Language, Culture, and Communication, Third Quarter	5

- Complete fourth-year Japanese and classical Japanese with a letter grade of 'B' or higher.

		Units
Fourth-year Japanese		9-15
JAPANLNG 211	Fourth-Year Japanese, First Quarter	
JAPANLNG 212	Fourth-Year Japanese, Second Quarter	
JAPANLNG 213	Fourth-Year Japanese, Third Quarter	
Classical Japanese		5-10
JAPAN 265	Readings in Premodern Japanese	
JAPAN 264	Introduction to Premodern Japanese	

- Note:* qualified students may, upon consultation with the graduate advisor, be permitted to certify that they have attained the equivalent level of proficiency by passing examinations.
- Complete the following with a letter grade of 'B' or higher:
 - four advisor-approved courses in Japanese literature, culture, or linguistics from among the offerings of the Department of East Asian Languages and Cultures, not including courses taken to fulfill the language requirement.

		Units
Courses listed are examples and not exhaustive; if uncertain whether a particular course fits into one of these categories, contact the department to check.		
JAPAN 201	Proseminar: Introduction to Graduate Study in Japanese	2-5

JAPAN 221	Translating Japan, Translating the West	3-4
JAPAN 235	Academic Readings in Japanese I	2-4
JAPAN 238	Introduction to Modern Japanese Literature and Culture	3-5
JAPAN 252	Art Animation	2-4
JAPAN 257	Science, Power, and Knowledge: East Asia to 1900	3-5
JAPAN 265	Readings in Premodern Japanese	2-5
JAPAN 288	The Japanese Tea Ceremony: The History, Aesthetics, and Politics Behind a National Pastime	5
JAPAN 292	Analyzing Japanese Text and Talk	2-4
JAPAN 210	Romance, Desire, and Sexuality in Modern Japanese Literature	3-4
JAPAN 297	Points in Japanese Grammar	2-4

- b. Complete JAPAN 201 Proseminar: Introduction to Graduate Study in Japanese (2-5 units). Linguistics students should enroll in JAPAN 279 Research in Japanese Linguistics.
- c. Two upper-division or graduate-level courses in fields such as Japanese anthropology, art history, history, philosophy, politics, and religion, as approved by the graduate advisor in consultation with the student's individual advisor.
- d. A master's thesis; enroll in JAPAN 299 Master's Thesis or Translation (1-5 units).

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Coterminal Master's in East Asian Studies

Effective Autumn Quarter 2019-20, the department no longer offers a coterminal master's program. Those interested in a coterminal program with an M.A. in East Asian Studies should see the "Center for East Asian Studies (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/eastasianstudies/#masterstext>)" section of this bulletin.

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Doctor of Philosophy Programs in East Asian Languages and Cultures

The Ph.D. degree is granted in Chinese and Japanese. Candidates for the degree are expected to acquire a thorough familiarity with Chinese or Japanese literature and linguistics, an adequate command of relevant languages, and a comprehensive knowledge of East Asian history, social institutions, and thought. The University's basic requirements for the Ph.D. are given in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees/>)" section of this bulletin. Department requirements for each program can be found in the tab menu. The department offers the following programs:

- Ph.D. in Chinese (p. 11)
- Ph.D. in Chinese, Archaeology Track (p. 12)
- Ph.D. in Japanese (p. 13)
- Ph.D. in Japanese, Linguistics Track (p. 14)

Admission to Candidacy

Candidacy is the most important University milestone on the way to the Ph.D. degree. Admission to candidacy rests both on the fulfillment of department requirements and on an assessment by the department faculty that the student has the potential to successfully complete the Ph.D.

Following University policy (GAP 4.6.1 (<https://gap.stanford.edu/handbooks/gap-handbook/chapter-4/subchapter-6/page-4-6-1/>)), students are expected to complete the candidacy requirements by Spring Quarter of the second year of graduate study.

If a student goes to the Inter-University Program for Chinese Language Studies (IUP) at Tsinghua University or the Inter-University Center (IUC) for Japanese Language Studies in Yokohama during the first two years of study, the department may consider an extension for admission to candidacy. The timing of the evaluation of a student admitted with an M.A. in East Asian Studies is decided on an individual basis.

Candidacy is a milestone different from the comprehensive exams which are regularly held in the second and third years. Mastery of the field exams is not to be equated with the potential for doing research. Admission to candidacy indicates that the department faculty consider the student qualified to pursue a program of study leading to the Ph.D.

See also the department's EALC Graduate Student Handbook (<https://stanford.app.box.com/s/3ibya7piafebb9v9440pcdg0whhlp6us/>) (pdf) for additional information on candidacy.

Doctor of Philosophy in Chinese

The Ph.D. program in Chinese is designed to prepare students for a doctoral degree in Chinese literature, philosophy, or linguistics. Applicants must have a minimum of three years of Chinese language study at Stanford or the equivalent to be considered for admission. Ph.D. students complete the M.A., as described in the "Master's (p. 9)" tab of this section of this bulletin, on the way to advancing to Ph.D. candidacy. Students who have completed an M.A. in Chinese literature or linguistics elsewhere before joining the Ph.D. program may request transfer of a limited number of course credits toward this M.A. requirement, in accordance with University policy for such units transfer (see the "Graduate Residency Transfer Credit (<http://exploreddegrees.stanford.edu/graduatedegrees/#residencytext>)" section of this bulletin). The majority of required course work for Ph.D. students demands the ability to read primary and secondary materials in Chinese. All courses must be taken for a letter grade.

Admission to Candidacy

Candidacy is the most important University milestone on the way to the Ph.D. degree. Admission to candidacy rests both on the fulfillment of department requirements and on an assessment by department faculty that the student has the potential to successfully complete the Ph.D.

Following University policy (GAP 4.6.1 (<https://gap.stanford.edu/handbooks/gap-handbook/chapter-4/subchapter-6/page-4-6-1/>)), students are expected to complete the candidacy requirements by Spring Quarter of the second year of graduate study. See the EALC Doctoral Program Bulletin page (p. 11) for additional candidacy details.

Requirements

1. Complete the department's requirements for the M.A. in Chinese, including course units and M.A. thesis. These courses must satisfy the following breath requirements:
 - a. Three courses with the CHINA subject code numbered above 200. At least one EALC course must be in a field different from the student's primary specialization (e.g., a modern literature course for students specializing in premodern literature, and vice versa, or a course in Japanese or Korean literature).
 - b. Two upper-division or graduate-level courses in other fields such as Chinese anthropology, art history, history, philosophy, politics, religious studies, or another relevant field, as approved by the graduate advisor in consultation with the student's individual advisor.
2. Complete two of three advanced classical Chinese Courses. Note: All incoming Chinese M.A. and Ph.D. students must take a placement

exam in classical Chinese held during Orientation Week of fall quarter. Those who do not place into the advanced level must take Beginning Classical Chinese.

- CHINA 208 Advanced Classical Chinese: Philosophical Texts
- CHINA 209 Advanced Classical Chinese: Historical Narration
- CHINA 210 Advanced Classical Chinese: Literary Essays

Other Requirements beyond Candidacy

1. Demonstrate proficiency in at least one supporting language (beyond the near-native level required in Chinese and English), to be chosen in consultation with the primary advisor according to the candidate's specific research goals. For this supporting language (typically Japanese, Korean, or a European language), students must be proficient at second-year level at the minimum; a higher level of proficiency may be required depending on the advisor's recommendation. Reading proficiency must be certified through a written examination or an appropriate amount of course work, to be determined on a case-by-case basis.
2. Students in Chinese literature are required to take one linguistics course (CHINA 291 The Structure of Modern Chinese), and linguistics students must take at least one literature course.
3. Complete two relevant seminars at the 300 level (CHINA 200 Directed Reading in Chinese may be substituted for one of these two seminars.)
4. Take at least one EALC course in a field different from the student's primary specialization (e.g., a modern literature course for students specializing in premodern literature, and vice versa, or a course in Japanese or Korean literature).
5. Pass a set of three comprehensive written examinations, one of which tests the candidate's methodological competence in the relevant discipline. The remaining two fields are chosen, with the approval of the graduate advisor in consultation with the student's individual advisor, from the following: archaeology, anthropology, art, Chinese literature, history, Japanese literature, linguistics, philosophy, and religion. With the advisor's approval, a Ph.D. minor in a supporting field may be deemed equivalent to the completion of one of these three examinations.
6. Before advancing to terminal graduate registration (TGR) status, students should submit a dissertation prospectus. The prospectus should be a comprehensive description of the dissertation project and include sections on the project rationale, key research questions, the contribution to the field the dissertation will make, a literature review, a chapter-by-chapter description, a projected timeline, and a bibliography.
7. Demonstrate pedagogical proficiency by serving as a teaching assistant for a minimum of three quarters, and take DLCL 301 The Learning and Teaching of Second Languages.
8. Pass the University Oral Examination. General regulations governing the oral examination are found in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees/#university-oral-exam>)" section of this Bulletin. The candidate is examined on questions related to the dissertation after acceptable parts of it have been completed in draft form.
9. Submit a dissertation demonstrating ability to undertake original research based on primary and secondary materials in Chinese.

Doctor of Philosophy in Chinese, Archaeology Track

To declare the Archaeology track, use the Declaration or Change to a Field of Study (<https://stanford.app.box.com/v/grad-subplan-change/>) form.

The Archaeology track is not printed on the transcript or diploma.

Admission to Candidacy

Candidacy is the most important University milestone on the way to the Ph.D. degree. Admission to candidacy rests both on the fulfillment of Department requirements and on an assessment by the Department faculty that the student has the potential to successfully complete the Ph.D.

Following University policy (GAP 4.6.1), students are expected to complete the candidacy requirements by the spring quarter of the second year of graduate study.

See the EALC Doctoral Program Bulletin page (p. 11) for additional candidacy details.

Requirements

1. Complete one of three advanced classical Chinese courses and the requirements for the M.A. Qualified students may, upon consultation with the graduate advisor, be permitted to certify that they have attained the equivalent level of proficiency by passing examinations or presenting documentary evidence. Exemptions may be granted to students who study prehistoric archaeology. Instead, these students should take coursework offered in the Stanford Archaeology Center. Consult with the graduate advisor.
2. Demonstrate proficiency in at least one supporting foreign language (in addition to Chinese and English), or in a laboratory skill, to be chosen in consultation with the primary advisor according to the candidate's specific research goals. Proficiency (in language(s) and/or laboratory skills must be certified through a written examination or an appropriate amount of coursework, to be determined on a case-by-case basis.
3. Six graduate-level CHINA or ANTHRO courses appropriate to the Chinese Archaeology track, as approved by the advisor:

		Units
CHINA 208	Advanced Classical Chinese: Philosophical Texts	3-5
CHINA 209	Advanced Classical Chinese: Historical Narration	2-5
CHINA 210	Advanced Classical Chinese: Literary Essays	2-5

		Units
The following courses are offered this year:		
ANTHRO 303	Introduction to Archaeological Theory	5
ANTHRO 307	Archaeological Methods	5
ANTHRO 308	Proposal Writing Seminar in Cultural and Social Anthropology	5
ANTHRO 311G	Introduction to Culture and Society Graduate Studies in Anthropology	2
ANTHRO 310G	Introduction to Graduate Studies	2
CHINA 275	Constructing National History in East Asian Archaeology	3-5
CHINA 276	Emergence of Chinese Civilization from Caves to Palaces	3-4

4. Serve as a teaching assistant for two quarters and research assistant in an archaeology laboratory for two quarters.
5. Pass qualifying examinations in Chinese archaeology. In order to advance to Terminal Graduate Registration (TGR) status, students must also complete a prospectus defense.
6. Carry out fieldwork related to dissertation research.
7. Pass University oral examination. The candidate is examined on questions related to the dissertation after acceptable parts of it have been completed in draft form.

- Submit a dissertation demonstrating ability to undertake original research based on primary materials in Chinese or data related to China.

Doctor of Philosophy in Japanese

The Ph.D. program in Japanese is designed to prepare students for a doctoral degree in Japanese literature, cultural history, or linguistics. Applicants must have a minimum of three years of Japanese language study at Stanford or the equivalent to be considered for admission.

On the way to advancing to Ph.D. candidacy, Ph.D. students must complete an M.A. thesis, or with the permission of their primary advisor, an extended seminar paper 25-30 pages in length (not including bibliography).

The majority of required course work for Ph.D. students demands the ability to read primary and secondary materials in Japanese. Advanced standing may be considered for students entering the Ph.D. program who have already completed an M.A. in Japanese literature or linguistics elsewhere only in cases when the level of prior course work and research is deemed equivalent to departmental requirements for the Ph.D.

All courses must be taken for a letter grade. Prior to advancing to Terminal Graduate Registration (TGR) status, graduate students must complete all requirements except passing the University Oral Exam (i.e., dissertation defense), and submitting the final dissertation.

Admission to Candidacy

Candidacy is the most important University milestone on the way to the Ph.D. degree. Admission to candidacy rests both on the fulfillment of Department requirements and on an assessment by the Department faculty that the student has the potential to successfully complete the Ph.D.

Following University policy (GAP 4.6.1), students are expected to complete the candidacy requirements by the spring quarter of the second year of graduate study. Faculty in the Department will perform a holistic review of the student's academic performance, including classwork, teaching assistantships, and the M.A. Thesis.

See the EALC Doctoral Program Bulletin page (p. 11) for additional candidacy details.

Requirements for the Ph.D. in Japanese Literature

- Demonstrate proficiency in both modern and classical Japanese language by completing the following courses, or by demonstrating an equivalent level of linguistic attainment by passing the appropriate certifying examinations:

	Units
Fourth-Year Japanese:	
JAPANLNG 213 Fourth-Year Japanese, Third Quarter	2-4
Premodern Japanese:	
JAPAN 264 Introduction to Premodern Japanese	3-5
JAPAN 265 Readings in Premodern Japanese	2-5

- Demonstrate proficiency in at least one supporting language, to be chosen in consultation with the primary advisor according to the candidate's specific research goals. For the second language, students must be proficient at the second-year level, at the minimum; a higher level of proficiency may be required depending on the advisor's recommendation. Reading proficiency must be certified through a written examination or an appropriate amount of course work, to be determined on a case-by-case basis. When deemed necessary by the student's advisor(s), working knowledge of a third language may also be required. Reading proficiency must be certified through a written examination or an appropriate amount of course work, to be determined on a case-by-case basis. When deemed

necessary by the student's advisor(s), working knowledge of a third language may also be required. Students concentrating in classical Japanese literature are normally expected to fulfill this requirement by completing *kanbun*, JAPAN 265 Readings in Premodern Japanese.

- Complete eight advisor-approved courses numbered above 200 from among the offerings of the Department of East Asian Languages and Cultures. At least four of these eight courses must be advanced seminars numbered above 300. At least one of these eight courses must deal with Japanese linguistics. For students focusing on modern literature, at least two of these eight courses must deal with premodern material, and for students focusing on premodern literature, at least two of the eight courses must deal with modern material.

		Units
JAPAN 201	Proseminar: Introduction to Graduate Study in Japanese	2-5
JAPAN 210	Romance, Desire, and Sexuality in Modern Japanese Literature	3-4
JAPAN 221	Translating Japan, Translating the West	3-4
JAPAN 235	Academic Readings in Japanese I	2-4
JAPAN 238	Introduction to Modern Japanese Literature and Culture	3-4
JAPAN 252	Art Animation	2-4
JAPAN 257	Science, Power, and Knowledge: East Asia to 1900	3-5
JAPAN 258	A Critical and Historical Survey of Classical Japanese Literature	2-5
JAPAN 264	Introduction to Premodern Japanese	3-5
JAPAN 265	Readings in Premodern Japanese	2-5
JAPAN 279	Research in Japanese Linguistics	2-5
JAPAN 288	The Japanese Tea Ceremony: The History, Aesthetics, and Politics Behind a National Pastime	5
JAPAN 292	Analyzing Japanese Text and Talk	2-4
JAPAN 297	Points in Japanese Grammar	2-4
JAPAN 350	Japanese Historical Fiction	3-5
JAPAN 396	Seminar in Modern Japanese Literature	2-5

- Complete two upper-division or graduate-level courses in two supporting fields, for a total of four courses outside of Japanese literature or linguistics. Supporting fields, to be determined in consultation with the student's primary advisor, may include Japanese anthropology, art, art history, history, philosophy, politics, and religion, Chinese literature, comparative literature, etc.
- Complete JAPAN 201 Proseminar: Introduction to Graduate Study in Japanese; this course should be taken in the first or second year.
- Pass a comprehensive qualifying examination that tests the candidate's breadth and depth in the primary field of research and methodological competence in the relevant discipline.
- Submit and pass a prospectus defense before advancing to Terminal Graduate Registration (TGR) status. Students should work with their primary advisor to identify a topic, and if necessary, additional exam committee members.
- Demonstrate pedagogical proficiency by serving as a teaching assistant for a minimum of one quarter and taking DLCL 301 The Learning and Teaching of Second Languages (3 units).
- Pass the University Oral Examination. General regulations governing the oral examination are found in the "Graduate Degrees (<http://www.stanford.edu/dept/registrar/bulletin/4901.htm>)" section of this Bulletin. The candidate is examined on questions related to the dissertation after acceptable parts of it have been completed in draft form.

10. Submit a dissertation demonstrating ability to undertake original research based on primary and secondary materials in Japanese.

Doctor of Philosophy in Japanese, Linguistics Track

The Ph.D. program in Japanese is designed to prepare students for a doctoral degree in Japanese linguistics. Applicants must have a minimum of three years of Japanese language study at Stanford or the equivalent to be considered for admission. Ph.D. students complete M.A. requirements on the way to advancing to Ph.D. candidacy. The majority of required course work for Ph.D. students demands the ability to read primary and secondary materials in Japanese. Advanced standing may be considered for students entering the Ph.D. program who have already completed an M.A. in Japanese literature or linguistics elsewhere only in cases when the level of prior course work and research is deemed equivalent to departmental requirements for the Ph.D. All courses must be taken for a letter grade. Prior to advancing to terminal graduate registration (TGR) status, graduate students must complete all requirements except passing the University Oral Exam (i.e., dissertation defense) and submitting the final dissertation.

To declare the Linguistics track, use the Declaration or Change to a Field of Study (<https://stanford.app.box.com/v/grad-subplan-change/>) form.

Before advancing to Terminal Graduate Registration (TGR) status, students must complete all degree requirements below except pass the University oral examination and submit the final dissertation.

Admission to Candidacy

Candidacy is the most important University milestone on the way to the Ph.D. degree. Admission to candidacy rests both on the fulfillment of Department requirements and on an assessment by the Department faculty that the student has the potential to successfully complete the Ph.D.

Following University policy (GAP 4.6.1), students are expected to complete the candidacy requirements by Spring quarter of the second year of graduate study.

See the EALC Doctoral Program Bulletin page (p. 11) for additional candidacy details.

Doctor of Philosophy in Japanese Linguistics Candidacy Requirements

1. Modern Japanese language proficiency equivalent to the completion of JAPANLNG 213 Fourth-Year Japanese, Third Quarter.
2. Premodern Japanese language proficiency equivalent to the completion of JAPAN 264 Introduction to Premodern Japanese or JAPAN 265 Readings in Premodern Japanese.
3. Start taking courses for one supporting language.
4. Complete JAPAN 279 Research in Japanese Linguistics.
5. Satisfactory ('B+' and above) work in three graduate courses pertaining to linguistics.
6. Submit a plan for the first qualifying paper or the paper itself. Students admitted to the program with an M.A. in the relevant field and an M.A. thesis may convert it to the first qualifying paper and seek approval.
7. Completion of DLCL 301 The Learning and Teaching of Second Languages.
8. Completion of three quarters of teaching assistant requirements.

Requirements for the Ph.D. in Japanese Linguistics

1. Demonstrate proficiency in both modern and classical Japanese language by completing the following courses, or by demonstrating

an equivalent level of linguistic attainment by passing the appropriate certifying examinations:

Units

A. Complete Fourth-Year Japanese sequence

JAPANLNG 211	Fourth-Year Japanese, First Quarter	3-5
JAPANLNG 212	Fourth-Year Japanese, Second Quarter	3-5
JAPANLNG 213	Fourth-Year Japanese, Third Quarter	2-4

B. Complete one of the pre-modern Japanese sequence:

JAPAN 264	Introduction to Premodern Japanese	3-5
or		
JAPAN 265	Readings in Premodern Japanese	2-5

2. Demonstrate proficiency in at least one supporting language, to be chosen in consultation with the primary advisor according to the candidate's specific research goals. For the second language, students must be proficient at the second-year level, at the minimum; a higher level of proficiency may be required depending on the recommendation of the student's advisor(s). Reading proficiency must be certified through a written examination or an appropriate amount of course work, to be determined on a case-by-case basis. When deemed necessary by the student's advisor(s), working knowledge of a third language may also be required.
3. Complete six advisor-approved courses numbered above 200 from among the offerings of the Department of East Asian Languages and Cultures. At least one of these six courses must be an advanced seminar numbered above 300. At least one of these six courses must deal with Japanese literature.
4. Complete five upper-division or graduate-level courses in linguistics and other supporting fields. To be determined in consultation with the student's primary advisor, these may include applied linguistics, Chinese linguistics, psychology, education, anthropology, sociology.
5. Complete JAPAN 279 Research in Japanese Linguistics; this course should be taken in the first or second year at Stanford.
6. Submit two qualifying papers presenting original research in two different subfields of linguistics discussing Japanese data. The length of the paper depends on the topic but generally about 25-30 pages, and the quality is expected to be equivalent to a paper presented at a professional conference and/or publishable in the proceedings. The first qualifying papers should be submitted by Winter Quarter of the third year and the second qualifying papers should be submitted by the Winter Quarter of the fourth year. Students are encouraged to start planning and consulting advising faculty members early in the second year.
7. Submit a dissertation proposal (10-15 pages) accompanied by an annotated bibliography pertaining to the topic of the dissertation and have it approved by the dissertation reading committee after an oral presentation. The annotated bibliography is cumulative and should include, but would not be limited to, the references given in the dissertation proposal. The annotation can be a paragraph (or more, if needed) for each reference. This process should be completed by the spring quarter of the fourth year before TGR.
8. Demonstrate pedagogical proficiency by serving as a teaching assistant for a minimum of one quarter and taking DLCL 301 The Learning and Teaching of Second Languages
9. Pass the University oral examination. The candidate is examined on questions related to the dissertation after acceptable parts of it have been completed in draft form.
10. Submit a dissertation demonstrating ability to undertake original research based on primary and secondary materials in Japanese.

COVID-19 Policies

On July 30, the Academic Senate adopted grading policies effective for all undergraduate and graduate programs, excepting the professional

Graduate School of Business, School of Law, and the School of Medicine M.D. Program. For a complete list of those and other academic policies relating to the pandemic, see the "COVID-19 and Academic Continuity (<http://exploreddegrees.stanford.edu/covid-19-policy-changes/#tempdeptemplatetabtext>)" section of this bulletin.

The Senate decided that all undergraduate and graduate courses offered for a letter grade must also offer students the option of taking the course for a "credit" or "no credit" grade and recommended that deans, departments, and programs consider adopting local policies to count courses taken for a "credit" or "satisfactory" grade toward the fulfillment of degree-program requirements and/or alter program requirements as appropriate.

Undergraduate Degree Requirements

Grading

The Department of East Asian Languages and Cultures' major and minor programs will count all courses taken in academic year 2020-21 with a grade of 'CR' (credit) or 'S' (satisfactory) towards satisfaction of undergraduate degree requirements that otherwise require a letter grade.

Graduate Degree Requirements

Grading

Doctoral students in the department must take required courses for a letter grade and are expected to earn a grade of 'B' or better in each required course. In other courses, doctoral students are expected to earn a grade of 'B' or better in each course taken for a letter grade in AY 2020-21 that will count towards their degree requirement. Any grade of 'B-' or below is considered to be less than satisfactory. Grades of 'B' or below are reviewed by faculty: while the grade will stand, the student may be required to revise and resubmit the work associated with that course. For courses taken for CR/NC, instructors will be asked to submit written assessment to the student and the department of what would be the equivalent letter grade to allow for review of satisfactory academic achievement by the DGS and department.

Graduate Advising Expectations

The Department of East Asian Languages and Cultures is committed to providing academic advising in support of graduate student scholarly and professional development. When most effective, this advising relationship entails collaborative and sustained engagement by both the advisor and the advisee. As a best practice, advising expectations should be periodically discussed and reviewed to ensure mutual understanding. Both the advisor and the advisee are expected to maintain professionalism and integrity.

Faculty advisors and department staff guide students in key areas such as selecting courses, designing and conducting research, developing of teaching pedagogy, navigating policies and degree requirements, and exploring academic opportunities and professional pathways.

Graduate students are active contributors to the advising relationship, proactively seeking academic and professional guidance and taking responsibility for informing themselves of policies and degree requirements for their graduate program.

For a statement of University policy on graduate advising, see the "Graduate Advising (<http://exploreddegrees.stanford.edu/graduatedegrees/#advisingandcredentialstext>)" section of this bulletin.

Graduate Student Advising

Effective academic advising is a critical component of a successful graduate degree program. At Stanford, all matriculated graduate students

are to be advised by a member of the faculty. The nature of academic advising may differ for different programs, students, and at different stages in a degree program. During your time as a graduate student, you will have access to the department staff (in particular the Student Services Officer), Director of Graduate Studies (EALC generally has two DGS, one for Chinese and Japanese studies), and Department Chair, whom you can refer to for degree progress and policy clarification.

In order to meet the department's advising expectations, each student and their advisor meet must meet at least once per quarter for a holistic, structured discussion of the student's recent progress, short-term plans, and longer-term academic and professional goals and to discuss the steps that the student should take to meet these objectives.

Students are expected to meet regularly with their advisors and to keep them informed about their academic progress. Each student and their advisor should mutually agree on the frequency of these meetings when the advising relation begins and reassess their frequency at the start of every quarter.

Doctoral Students

No later than by the end of the second academic year, the student is assigned a faculty advisor. Until you have completed the University Oral Exam (Dissertation Defense) and graduated, you must meet with your advisor at the beginning of each quarter to discuss the courses you plan to take, as well as other academic matters. Your advisor's suggestions regarding professional issues are especially valuable, as it offers insight into the academic environment beyond your particular intellectual interest. During the quarters before your University Oral Examination (Dissertation Defense), you should decide on a faculty member with whom you want to work most closely and approach that person about becoming your advisor; he or she will serve as your primary advisor until the exam. Once you have passed the University Oral Exam (Dissertation Defense), your primary advisor will be the person you have chosen to direct your dissertation.

Master's Students

No later than by the end of your first academic year, you will be assigned a faculty advisor. Until you have completed your Master's Thesis and graduated, you must meet with your advisor at the beginning of each quarter to discuss the courses you plan to take, as well as other academic matters. Your advisor's suggestions regarding professional issues are especially valuable, as it offers insight into the academic environment beyond your particular intellectual interest.

Emeriti: (Professors) Albert E. Dien, Makoto Ueda, Steven D. Carter; (Associate Professor) Susan Matisoff; (Senior Lecturer) Yin Chuang

Chair: Haiyan Lee

Directors of Graduate Studies: Indra Levy (Japanese), Ban Wang (Chinese)

Directors of Undergraduate Studies: Dafna Zur

Professors: Ronald Egan, Haiyan Lee, Li Liu, Yoshiko Matsumoto, Chao Fen Sun, Melinda Takeuchi (East Asian Languages and Cultures, Art and Art History), Ban Wang (East Asian Languages and Cultures, Comparative Literature)

Associate Professors: Indra Levy (East Asian Languages and Cultures, Comparative Literature), James Reichert, Ariel Stilerman, Yiqun Zhou, Dafna Zur

Consulting Professor: Richard Dasher

Lecturers: Thomas Bartlett, Seungyeon Gabrielle Jung

Chinese-Japanese Area Studies Faculty:

Professors: Gordon Chang (History), Mark E. Lewis (History), Paul Harrison (Religious Studies), John Kieschnick (Religious Studies), Thomas Mullaney (History), Jean Oi (Political Science), David Palumbo-Liu (Comparative Literature), Gi-Wook Shin (Sociology), Matthew Sommer (History), Richard Vinograd (Art and Art History), Andrew Walder (Sociology), Kären Wigen (History), Lee H. Yearley (Religious Studies), Xueguang Zhou (Sociology)

Associate Professors: Miyako Inoue (Anthropology), Matthew Kohrman (Anthropology), Yumi Moon (History), Jun Uchida (History), Jean Ma (Art and Art History)

Assistant Professors: Phillip Lipsky (Political Science), Marci Kwon (Art and Art History), Michaela Mross (Religious Studies)

Chinese Courses

CHINA 20. Humanities Core: Dao, Virtue, and Nature -- Foundations of East Asian Thought. 3 Units.

This course explores the values and questions posed in the formative period of East Asian civilizations. Notions of a Dao ("Way") are common to Confucianism, Daoism, and Buddhism, but those systems of thought have radically different ideas about what that Dao is and how it might be realized in society and an individual's life. These systems of thought appeared first in China, and eventually spread to Korea and Japan. Each culture developed its own ways of reconciling the competing systems, but in each case the comprehensive structure of values and human ideals differs significantly from those that appeared elsewhere in the ancient world. The course examines East Asian ideas about self-cultivation, harmonious society, rulership, and the relation between human and nature with a view toward expanding our understanding of these issues in human history, and highlighting their legacies in Asian civilizations today. The course features selective readings in classics of Confucian, Daoist, and Buddhist texts that present the foundational tenets of Asian thought. N. B. This is the first of three courses in the Humanities Core, East Asian track. These courses show how history and ideas shape our world and future. Take all three to experience a year-long intellectual community dedicated to the life of the mind.

Same as: HUMCORE 20, JAPAN 20, KOREA 20

CHINA 21. Humanities Core: Love and Betrayal in Asia. 3 Units.

Why are lovers in storybooks East and West always star-crossed? Why do love and death seem to go together? For every Romeo and Juliet, there are dozens of doomed lovers in the Asian literary repertoires, from Genji's string of embittered mistresses, to the Butterfly lovers in early modern China, to the voices of desire in Koryo love songs, to the devoted adolescent cousins in Dream of the Red Chamber, to the media stars of Korean romantic drama, now wildly popular throughout Asia. In this course, we explore how the love story has evolved over centuries of East Asian history, asking along the way what we can learn about Chinese, Japanese, and Korean views of family and community, gender and sexuality, truth and deception, trust and betrayal, ritual and emotion, and freedom and solidarity from canonical and non-canonical works in East Asian literatures. N.B. This is the second of three courses in the East Asian track. These courses offer an unparalleled opportunity to study East Asian history and culture, past and present. Take all three to experience a year-long intellectual community dedicated to exploring how ideas have shaped our world and future.

Same as: HUMCORE 21, JAPAN 21, KOREA 21

CHINA 21Q. Humanities Core: Love and Betrayal in Asia. 3 Units.

Why are lovers in storybooks East and West always star-crossed? Why do love and death seem to go together? For every Romeo and Juliet, there are dozens of doomed lovers in the Asian literary repertoires, from Genji's string of embittered mistresses, to the Butterfly lovers in early modern China, to the voices of desire in Koryo love songs, to the devoted adolescent cousins in Dream of the Red Chamber, to the media stars of Korean romantic drama, now wildly popular throughout Asia. In this course, we explore how the love story has evolved over centuries of East Asian history, asking along the way what we can learn about Chinese, Japanese, and Korean views of family and community, gender and sexuality, truth and deception, trust and betrayal, ritual and emotion, and freedom and solidarity from canonical and non-canonical works in East Asian literatures. N.B. This is the second of three courses in the East Asian track. These courses offer an unparalleled opportunity to study East Asian history and culture, past and present. Take all three to experience a year-long intellectual community dedicated to exploring how ideas have shaped our world and future.

Same as: HUMCORE 21Q, JAPAN 21Q, KOREA 21Q

CHINA 24. Humanities Core: How to be Modern in East Asia. 3-5 Units.

Modern East Asia was almost continuously convulsed by war and revolution in the 19th and 20th centuries. But the everyday experience of modernity was structured more profoundly by the widening gulf between the country and the city, economically, politically, and culturally. This course examines literary and cinematic works from China and Japan that respond to and reflect on the city/country divide, framing it against issues of class, gender, national identity, and ethnicity. It also explores changing ideas about home/hometown, native soil, the folk, roots, migration, enlightenment, civilization, progress, modernization, nationalism, cosmopolitanism, and sustainability. All materials are in English. This course is part of the Humanities Core: <https://humanitiescore.stanford.edu/>.

Same as: COMPLIT 44, HUMCORE 133, JAPAN 24, KOREA 24

CHINA 70N. Animal Planet and the Romance of the Species. 3-4 Units.

Preference to freshmen. This course considers a variety of animal characters in Chinese and Western literatures as potent symbols of cultural values and dynamic sites of ethical reasoning. What does pervasive animal imagery tell us about how we relate to the world and our neighbors? How do animals define the frontiers of humanity and mediate notions of civilization and culture? How do culture, institutions, and political economy shape concepts of human rights and animal welfare? And, above all, what does it mean to be human in the pluralistic and planetary 21st century? Note: To be eligible for WAYS credit, you must take course for a Letter Grade.

Same as: COMPLIT 70N

CHINA 91. Introduction to China. 5 Units.

Required for Chinese and Japanese majors. Introduction to Chinese culture in a historical context. Topics include political and socioeconomic institutions, religion, ethics, education, and art and literature.

CHINA 105. Beginning Classical Chinese, First Quarter. 2-5 Units.

The goal is develop students' reading knowledge of classical Chinese, including basic grammar and commonly used vocabulary. Students will also learn concepts and ideas fundamental in Chinese culture involving family, human relationships, governance, learning, life/death, philosophy, etc. through reading canonical classical Chinese texts. Prerequisite: CHINLANG 23 or equivalent.

Same as: CHINA 205

CHINA 106. Beginning Classical Chinese, Second Quarter. 2-5 Units.

Continue to develop students' reading knowledge of classical Chinese, including basic grammar and commonly used vocabulary. Students will learn more concepts and ideas fundamental in Chinese culture involving family, human relationships, governance, learning, life/death, philosophy, etc. through reading canonical classical Chinese texts. Prerequisite: CHINA 105/205 or equivalent.

Same as: CHINA 206

CHINA 107. Beginning Classical Chinese, Third Quarter. 2-5 Units.

Goal is reading knowledge of classical Chinese. Basic grammar and commonly used vocabulary. Students with no background in classical Chinese who are taking 127/207 to satisfy Chinese major requirements must begin with 125/205. Prerequisite: CHINLANG 126/206 or equivalent. Same as: CHINA 207

CHINA 110. How to Be Modern in China: A Gateway to the World Course. 3-4 Units.

A gateway course on China, with a focus on the politics of everyday life, in the capital city of Beijing. Introduction to the history and politics of modern China. The pleasures, frictions, and challenges of daily living in the penumbra of power in Beijing as reported, represented, and reflected upon in fiction, film, reportage, social commentary, and scholarly writings. Priority to those preparing to participate in BOSP-Beijing Program or returning from the program.

CHINA 111. Literature in 20th-Century China. 4-5 Units.

(Graduate students register for 211.) How modern Chinese culture evolved from tradition to modernity; the century-long drive to build a modern nation state and to carry out social movements and political reforms. How the individual developed modern notions of love, affection, beauty, and moral relations with community and family. Sources include fiction and film clips. WIM course. Same as: CHINA 211

CHINA 112. Tiananmen Square: History, Literature, Iconography. 3-5 Units.

Multidisciplinary. Literary and artistic representations of this site of political and ideological struggles throughout the 20th century. Tiananmen-themed creative, documentary, and scholarly works that shed light on the dynamics and processes of modern Chinese culture and politics. No knowledge of Chinese required. Repeat for credit. Same as: CHINA 212

CHINA 112A. Asian Screen Cultures. 3-5 Units.

Asian screen culture, ranging from cinema to online games, has (re)shaped the global and national/regional imaginings of Asia. The Post-Cold War intensification of intra-Asian interactions has precipitated the rise of a Pan-Asian regional identity wherein the nation-state is not yet obsolete. What role does screen culture play in the border-crossing interplay among languages, ideologies, aesthetics, and affect? How does the converging media of screen culture capture local/global desires and propel the history of transformation of sign systems from the written words to visual moving images in a digital time? How do we understand the aesthetic, storytelling, and politics of Asian screen cultures vis-à-vis its historical and social context? While exploring these transnational and transdisciplinary questions, this course will deal with topical issues of Pan-Asian identity, (trans)nationalism, (un)translatability, commodity fetishism, locality and globality, technophobia, and politics of gender. Students will learn how to think and write about screen cultures of East Asia in particular and of our world of screens in general. Same as: CHINA 212A, JAPAN 112A, JAPAN 212A, KOREA 112, KOREA 212

CHINA 113. Love, Passion, and Politics in Chinese Film. 4-5 Units.

Focusing on the emotional structure of love and passion in Chinese films, the course will investigate the structures of feelings and moral relations in modern Chinese history from the 1940s till the present. Examining the interplay between private desire, romantic sentiment, family relations, and political passion, we will explore how men and women in China grapple with emotional and social issues in modern transformations. We will consider romantic love, the uplifting of sexuality into political passion, the intertwining of aesthetic experience with politics, nostalgia in the disenchanting modern world, and the tensions between the individual's self-realization and the community's agenda. Students will learn to "read" films as a work of art and understand how film works as expression of desire, impulse, emotional connections, and communal bonding during times of crisis. Course work includes a midterm exam (25%) and a final exam (25%), a weekly 250-300 word reflection on the film of the week (10%), participation and oral presentation in class (10%), and a paper of 5-7 pages to be submitted after the midterm week (30%). Starting from the second week, film screening will begin 6:30 pm Monday before classes on Tuesday and Thursday. The course does not encourage private viewing. At least 5 dinners will be provided for movie-screening events.

Same as: CHINA 213

CHINA 115. Sex, Gender, and Power in Modern China. 3-5 Units.

Investigates how sex, gender, and power are entwined in the Chinese experience of modernity. Topics include anti-footbinding campaigns, free love/free sex, women's mobilization in revolution and war, the new Marriage Law of 1950, Mao's iron girls, postsocialist celebrations of sensuality, and emergent queer politics. Readings range from feminist theory to China-focused historiography, ethnography, memoir, biography, fiction, essay, and film. All course materials are in English. Same as: CHINA 215, FEMGEN 150, FEMGEN 250

CHINA 116. Chinese Cultural Revolution: Performance, Politics, and Aesthetics. 4 Units.

Events, arts, films, and operas of the Chinese Cultural Revolution. Analysis of political passion, aesthetics, and psychology of mass movements. Places the Cultural Revolution in the long-range context of art, social movements, and politics. Chinese language is not required. Same as: CHINA 216

CHINA 118. Humanities Core: Everybody Eats: The Language, Culture, and Ethics of Food in East Asia. 3 Units.

Many of us have grown up eating "Asian" at home, with friends, on special occasions, or even without full awareness that Asian is what we were eating. This course situates the three major culinary traditions of East Asia—China, Japan, and Korea—in the histories and civilizations of the region, using food as an introduction to their rich repertoires of literature, art, language, philosophy, religion, and culture. It also situates these seemingly timeless gastronomies within local and global flows, social change, and ethical frameworks. Specifically, we will explore the traditional elements of Korean court food, and the transformation of this cuisine as a consequence of the Korean War and South Korea's subsequent globalizing economy; the intersection of traditional Japanese food with past and contemporary identities; and the evolution of Chinese cuisine that accompanies shifting attitudes about the environment, health, and well-being. Questions we will ask ourselves during the quarter include, what is "Asian" about Asian cuisine? How has the language of food changed? Is eating, and talking about eating, a gendered experience? How have changing views of the self and community shifted the conversation around the ethics and ecology of meat consumption?. Same as: HUMCORE 22, JAPAN 118, KOREA 118

CHINA 118A. Food Culture in China: Past and Present. 2-5 Units.

This course situates the culinary traditions of China in the history and civilization of the region, using food as an introduction to its rich repertoires of literature, art, archaeology, language, philosophy, religion, and culture. It also situates these seemingly timeless gastronomies within local and global flows, social change, and ethical frameworks that question the moral imperatives driving these traditions. Students majoring or minoring in EALC must take course for 3 or more units. Same as: CHINA 218A

CHINA 144. Science, Magic, and Religion in Early China. 3-5 Units.

If the categories we use to think about the world are products of particular cultural and historical experiences, what happens when we bring the categories of the modern West to bear on early China? In this seminar, we will examine early Chinese technologies designed to achieve ethical, physical, or political transformation, and technologies designed to interpret signs, in terms of three classical anthropological categories: science, magic, and religion. How may we apply science, magic, and religion to early China, and what problems might we encounter in doing so? What alternative terms do our sources present, and what questions might they allow us to ask? How was knowledge created in early China, and how do our categories shape the knowledge we create about early China? Same as: CHINA 244

CHINA 151. Popular Culture and Casino Capitalism in China. 3-4 Units.

Examination of different forms of Chinese popular culture used to gauge or control fate and uncertainty, from geomancy and qigong to ghost culture and mahjong. Ways in which Chinese are incorporating these cultural forms into the informal economy to get rich quick: rotating credit associations, stock market speculation, pyramid schemes, underground lotteries, counterfeiting. Impact of casino capitalism on Chinese culture and social life today. Same as: CHINA 251

CHINA 151A. Chinese Music Performance. 1-2 Unit.

This class offers a unique opportunity to learn and perform Chinese music in the dynamic setting of Stanford's Chinese Music Ensemble. We will perform traditional Chinese music on a variety of Chinese instruments and study the fascinating history of Chinese music performance practice. Students will also work individually with music coaches. The course will promote an awareness of Chinese musical culture and is open to students of all levels of experience. Anyone with an interest in learning and performing Chinese music on Chinese instruments is welcome to join. Zero unit enrollment option available with instructor permission. May be repeated for credit for 15 total units. By enrolling in this course you are giving consent for the video and audio recording and distribution of your image and performance for use by any entity at Stanford University. May be repeated for credit.

CHINA 151B. The Nature of Knowledge: Science and Literature in East Asia. 4-5 Units.

"The Nature of Knowledge" explores the intersections of science and humanities East Asia. It covers a broad geographic area (China, Japan, and Korea) along a long temporal space (14th century - present) to investigate how historical notions about the natural world, the human body, and social order defied, informed, and constructed our current categories of science and humanities. The course will make use of medical, geographic, and cosmological treatises from premodern East Asia, portrayals and uses of science in modern literature, film, and media, as well as theoretical and historical essays on the relationships between literature, science, and society. As part of its exploration of science and the humanities in conjunction, the course addresses how understandings of nature are mediated through techniques of narrative, rhetoric, visualization, and demonstration. In the meantime, it also examines how the emergence of modern disciplinary "science" influenced the development of literary language, tropes, and techniques of subject development. This class will expose the ways that science has been mobilized for various ideological projects and to serve different interests, and will produce insights into contemporary debates about the sciences and humanities. Same as: CHINA 251B, JAPAN 151B, JAPAN 251B, KOREA 151, KOREA 251

CHINA 152. Gods, Ghosts, and Ancestors: Anthropology of Chinese Folk Religion. 3-5 Units.

Same as: CHINA 252

CHINA 153. Chinese Bodies, Chinese Selves. 3-5 Units.

Interdisciplinary. The body as a contested site of representational practices, identity politics, cultural values, and social norms. Body images, inscriptions, and practices in relation to health, morality, gender, sexuality, nationalism, consumerism, and global capitalism in China and Taiwan. Sources include anthropological, literary, and historical studies, and fiction and film. No knowledge of Chinese required. Same as: CHINA 253

CHINA 154. What is Chinese Theater? The Formation of a Tradition. 3-4 Units.

A survey of Chinese drama from its origins to late imperial China. Explores theories of the origins of Chinese drama, contrasting theories with the documented beginnings of theater and its first texts. How traditions turned into "elite theater" in the Ming and Qing dynasties, and how esthetic norms and moral values went into the process of theatrical transformation. Same as: CHINA 254

CHINA 155. The Culture of Entertainment in China. 3-4 Units.

Sophisticated, organized entertainment in China is evident at least as early as the second century B.C. in the court spectacles described in the early histories and in the depictions of jugglers, dancers and acrobats represented in tomb bas-reliefs. The importance attached to entertainment from ancient times both at court and in society at large is manifest not just in the establishment of imperial institutions such as the Music Bureau, but also in the appearance of large entertainment districts within the cities where people would invest extraordinary amount of resources in the pursuit of pleasure, and in small scale gatherings. The representation of play and pleasure in Chinese culture from a variety of sources (art, history, literature and performance) in different periods of Chinese history. The place of pleasure in Chinese culture, as well as ethical, socio-political and economical concerns. Held in old Knight Bldg., 521 Memorial Way, Rm. 102. Same as: CHINA 255

CHINA 155A. Health, Politics, and Culture of Modern China. 4-5 Units.

One of the most generative regions for medical anthropology inquiry in recent years has been Asia. This seminar is designed to introduce upper division undergraduates and graduate students to the methodological hurdles, representational challenges, and intellectual rewards of investigating the intersections of health, politics, and culture in contemporary China.

Same as: ANTHRO 148, ANTHRO 248, CHINA 255A

CHINA 155B. Narrative and Storytelling in Premodern China. 4-5 Units.

In premodern China, individuals and groups told stories variously to philosophize and persuade, to commemorate and critique, to educate and entertain, to scandalize and to stimulate. In this class, we will trace the evolution of Chinese narrative storytelling through close readings of some of the most compelling stories in the Chinese tradition, including early philosophical anecdotes and historical accounts, medieval tales and religious performance pieces, and early modern short stories. In the process, we will come to appreciate how Chinese narrative storytelling evolved over time, dwelling on issues such as genre, authorship, textuality, and readership to understand how writers and readers used storytelling to navigate and negotiate the world around them, including issues related to gender and sexuality, social status, and political power. Same as: CHINA 255B

CHINA 157. Science, Power, and Knowledge: East Asia to 1900. 3-5 Units.

In the early modern period, East Asian societies featured long-established institutions of learning and traditions of knowledge. This course examines the relationship between knowledge and power in East Asia societies prior to 1900. It explores how knowledge production operated in late imperial China (1550-1900), Chos'n Korea (1392-1910), and Tokugawa Japan (1600-1868). Among the themes addressed are: the state's role in patronizing science and knowledge; major intellectual movements; engagement with Western science and religion; East Asian statecraft; and East Asian understandings of space and geography. Taking a holistic perspective, it places science and technology in 1) a social and cultural context 2) in relation to other bodies and fields of knowledge 3) in comparison to other societies in a similar historical time period. A socially embedded perspective on knowledge and science seeks to appreciate how politics, society, and knowledge are integrated, and in particular how science and knowledge can be both instruments and sites of political power. By exploring these links, the course will also illustrate how our modern disciplinary categories of natural science, social science and the humanities cannot be taken for granted and the areas of knowledge they cover can be deeply intertwined. The course will also address these issues historically and across geographic regions in East Asia and beyond. The comparative lens and frameworks these perspectives can offer will bring an awareness of the diverse traditions of knowledge production in East Asia. Its examination of East Asian encounters with Western paradigms of knowledge throughout the early modern period will also illustrate how communication occurs across cultural, social, and linguistic barriers and how diverse world-views were managed in these encounters. These encounters of knowledge-exchange between Jesuit missionaries, Ming literati, Korean aristocrats, and Japanese doctors also show how cultural identities were constructed, reinforced, and challenged. These identities, expressed through the mastery of knowledge, are essential for understanding how East Asian reckoned with growing pressures to adopt Western industrial technology and military science in the late nineteenth century.

Same as: CHINA 257, HISTORY 294J, JAPAN 157, JAPAN 257, KOREA 157, KOREA 257

CHINA 157S. Tyranny and Resistance: East Asia's Political Culture and Tradition. 3-5 Units.

What is tyranny? When does political power cease to be legitimate and government become tyrannical? And what can individuals do in the face of tyranny? This course will explore East Asia's long political tradition through the problem of tyranny and its resistance. We will cover a wide range of material. We begin with how seminal political thinkers in East Asia, including Warring States philosophers such as Mencius and Han Feizi, understood the boundary between legitimate and illegitimate authority. We will also look at the strategies used by various political actors, including government officials, cultural or social elites, and common people, when they confronted what they perceived to be the unjust exercise of political power, whether in the form of despotic monarchs, corrupt authorities, or general misrule. Our discussions will be wide-ranging. We will pay particular attention to how these historical examples from China, Korea, and Japan's past have resonated with modern and contemporary political discussions in contemporary East Asian societies. Same as: JAPAN 157S, KOREA 157S

CHINA 158. Cultural Images in China-US Relations. 3-5 Units.

New interpretation of the history of China-U.S. relations, 1784-2008, using image studies. Attention to people-to-people communication, cultural interaction, and political imagination during different times and power structures. Discussion of change and continuity of cultural images in textual descriptions, visual materials, symbolic and virtual identities in historical context. Understand how people in China and the United States created, presented, interpreted, and remembered cultural images of each other and how these images affected and were affected by their foreign policies and bilateral relations.

Same as: CHINA 258

CHINA 159. Beijing and Shanghai: Twin Cities in Chinese History. 3-5 Units.

This course discusses a story of twin cities – Beijing and Shanghai, from the imperial period to the present day. The historical movement of people, goods, knowledge, thoughts, technology and shifting of political power and cultural authority has closely linked the two cities together. No other two cities in the Chinese map have more communications, interactions, and mutual influences than Beijing and Shanghai. Indeed, geographic localities, ethnic traits, material lives, and foreign contacts have produced distinct cultural landscapes and patterns of urban development of the twin cities, which provide us with a good case of comparative studies. In Beijing and Shanghai, contemporary forces, including migration, industrialization, marketization, decentralization and globalization are transforming the urban societies. Both of them take center stage in China's drama of explosive growth and unprecedented changes. They continue to compete and influence each other in many ways.

Same as: CHINA 259

CHINA 159A. Maoism and the Chinese Communist Party. 4 Units.

One of the most significant moments in Chinese history during the twentieth century was the Chinese Communist Party's victory on the mainland in 1949. Nevertheless, it remains a puzzle to many people how the CCP unified China and brought an entirely new ideology to such a large population. This course seeks to answer such intensely debated questions through analyzing the CCP's origin and its development of Marxism and Leninism in China, CCP's rural revolution and land reform, thought reform among CCP members and intellectuals, and most importantly, Mao Zedong's writings. This course offers different or even contrasting perspectives on the Chinese Communist Revolution, such as intellectuals within and outside the Party, foreign journalists in China, as well as highest-level CCP leaders. All the readings of this course are primary sources produced during Marxist revolutions within and outside China. Part I introduces some of the most influential communist ideology written by Karl Marx, Frederick Engels, and Vladimir Lenin. While there is little consensus among scholars to what degree we can call the Chinese communist revolution a Marxist revolution or a Leninist revolution, Marx's and Lenin's writings remain the guiding principles to many Chinese communist intellectuals. In Part II, Edgar Snow's most influential book *Red Star Over China* offers the most crucial first-hand perspective on the everyday life of key CCP leaders and the history of the early CCP. It is true that Snow's book is a highly romanticized version of the CCP's history, yet it offers the most vivid description of CCP's rural base in Northwest China and details on some of the most important historical events, such as the Long March. This book also provides valuable information on the ordinary people living in the Communist base. In Part III, we will focus entirely on Mao's writings and his interaction with other intellectuals from the May-Fourth period to the 1950s. These writings vividly show Mao's unique understanding of China's peasant problem, inner-Party struggles, and his vision about a new China. In Part IV, through the eyes of Li Zhisui, Mao's private doctor, we will examine how Mao's decisions changed the fate of China from 1949 to Mao's death in 1976. Parts I to IV build the intellectual and historical foundation for students of Chinese Studies to understand and interpret Mao's writings and thoughts."

Same as: CHINA 259A

CHINA 160. Classical Poetry: Reading, Theory, Interpretation. 4 Units.

Introduction to the reading and interpretation of classical Chinese poetry, with attention to the language of poetry, aesthetics, expressive purposes, and social roles. Readings in Chinese. Prerequisite: three years of modern Chinese or equivalent.

Same as: CHINA 260

CHINA 161. Soldiers and Bandits in Chinese Culture. 3-5 Units.

Social roles and literary images of two groups on the margins of traditional Chinese society; historical and comparative perspectives.

Same as: CHINA 261

CHINA 162. Lyrical and Local Prose. 3-5 Units.

Informal and personal prose of Tang and Song dynasties, with special attention to lyrical expression (prose as close alternative to poetry) and local interest (e.g., in travel diaries). These new uses and styles of prose will be compared with more formal expository prose and with poetry written by the same authors, to better understand the distribution of expressive aims and effects. Prerequisite: Classical Chinese or advanced reading knowledge of Chinese.

Same as: CHINA 262

CHINA 163. Chinese Biographies of Women. 3-5 Units.

Generic and historical analysis of the two-millennia long biographical tradition inaugurated by Liu Xiang, ca. 79-8 B.C.E. Chinese women's history, intellectual history, historiography, and literary studies.

Same as: CHINA 263

CHINA 163A. Order, Patterns, and Disorder in Early China. 3 Units.

This course explores the human impulse of order-making and its limits in the specific context of Early China. Since antiquity, the Chinese civilization displayed constant efforts to understand the natural world and human society, to seek patterns from the numerous and the diverse, and to fathom individuals' positions in the world and the proper ways to respond to all its complexity. Such attempts manifested in a cosmology with an emphasis on the resonance between the human and the natural realms, the prescription of ideals for behaviors and morals, the persistent pursuit and celebration of refined patterns in expression, and the state's construction of order through policies and cultural projects of standardization. Yet, despite the efforts of order and control, there had always been a strong tendency of anarchy, unveiling how much the seemingly prevailing structures could not contain. The course will probe into ancient philosophy, dynastic histories, literature, and arts to trace these efforts of establishing order and their consequences. The materials will also lead us to contemplate the other side of the story: What was left out? What were the restrictions? What if one failed to conform? Were any advantages found in disorder? This course is part of the Humanities Core: <https://humanitiescore.stanford.edu/>.

Same as: HUMCORE 113

CHINA 164. Classical Chinese Rituals. 3-5 Units.

Meanings of rituals regarding death, wedding, war, and other activities; historical transformations of classical rituals throughout the premodern period; legacy of the Chinese ritual tradition. Sources include canonical texts.

Same as: CHINA 264

CHINA 166. Chinese Ci Poetry (Song Lyrics). 3-4 Units.

Analysis of the entertainment song ("ci") in 11th and 12th centuries, known for its treatment of romantic love and the affections. How do male writers represent love as experienced by men and by women in entertainment songs? What happens when a woman writes in this form, dominated by male authors? How does the form change from a low-status entertainment genre, widely viewed as frivolous, into a high literary form that excited writers about its new expressive potential? Prerequisite: Advanced reading knowledge of Chinese.

Same as: CHINA 266

CHINA 167. Ghost Stories and Other Strange Tales. 3-4 Units.

Study of the zhiguai tradition, with readings in landmark collections from different dynastic periods (e.g., Tang, Song, Qing). Consideration of the cultural significance as well as the literary qualities of this tradition of storytelling in China. Readings in English.

Same as: CHINA 267

CHINA 168. The Chinese Family. 3-5 Units.

History and literature. Institutional, ritual, affective, and symbolic aspects. Perspectives of gender, class, and social change.

Same as: CHINA 268

CHINA 169. Early Chinese Mythology. 3-5 Units.

The definition of a myth. Major myths of China prior to the rise of Buddhism and Daoism including: tales of the early sage kings such as Yu and the flood; depictions of deities in the underworld; historical myths; tales of immortals in relation to local cults; and tales of the patron deities of crafts.

Same as: CHINA 269

CHINA 170. Chinese Language, Culture, and Society. 2-5 Units.

Functions of languages in Chinese culture and society, origin of the Chinese language, genetic relations with neighboring languages, development of dialects, language contacts, evolution of Chinese writing, language policies in Greater China. Prerequisite: one quarter of Chinese 1 or 1B or equivalent recommended. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit.

Same as: CHINA 270

CHINA 171. Love and Revenge. 2-4 Units.

Readings of Tang and Song period stories, anecdotal literature, poetry, and song lyrics on the themes of romantic love, unfaithfulness, and revenge. In a society of parental arranged marriage, romantic love (usually outside marriage) takes on its own special meaning, forms of expression, and dangers.

Same as: CHINA 271

CHINA 172. Female Divinities in China. 3-5 Units.

The role of powerful goddesses, such as the Queen Mother of the West, Guanyin, and Chen Jinggu, in Chinese religion. Imperial history to the present day. What roles goddesses played in the spirit world, how this related to the roles of human women, and why a civilization that excluded women from the public sphere granted them such a major, even dominant place, in the religious sphere. Readings in English-language secondary literature.

Same as: CHINA 272

CHINA 173. Manuscripts, Circulation of Texts, Printing. 3-4 Units.

History of texts before the advent of printing as well as during the early period of printing, focus on Tang and Song periods. Attention to the material existence of texts, their circulation, reading habits before and after printing, the balance between orality and writing, the role of memorization, and rewriting during textual transmission. Readings in English.

Same as: CHINA 273

CHINA 174. New Directions in the Study of Poetry and Literati Culture. 3-4 Units.

Inquiry into new approaches and interpretations of the poetic tradition in China in the context of cultural history. Readings in recent scholarship and criticism that situate poetry in print history, manuscript culture, gender studies, social history, etc. Readings in English. Reading knowledge of Chinese desirable but not required.

Same as: CHINA 274

CHINA 175. Constructing National History in East Asian Archaeology. 3-5 Units.

Archaeological studies in contemporary East Asia share a common concern, to contribute to building a national narrative and cultural identity. This course focuses on case studies from China, Korea, and Japan, examining the influence of particular social-political contexts, such as nationalism, on the practice of archaeology in modern times.

Same as: ARCHLGY 135, ARCHLGY 235, CHINA 275

CHINA 176. Emergence of Chinese Civilization from Caves to Palaces. 3-4 Units.

Introduces processes of cultural evolution from the Paleolithic to the Three Dynasties in China. By examining archaeological remains, ancient inscriptions, and traditional texts, four major topics will be discussed: origins of modern humans, beginnings of agriculture, development of social stratification, and emergence of states and urbanism.

Same as: ARCHLGY 111, CHINA 276

CHINA 178. Lives of Confucius. 3-5 Units.

This course examines the transformation of the images of Confucius (551-479 BCE) from his own time to the present day. Major topics include: Confucius and his rivals / critics, the making of Confucius the "Uncrowned King," his apotheosis as China's cultural symbol and civilization's greatest sage, and twists and turns in his modern fate. Comparisons will be made with the development of images of Socrates, Jesus, and other important cultural figures. NOTE: In order for course to count towards major or minor, undergrads must enroll in a minimum of 3 units or higher.

Same as: CHINA 278

CHINA 183A. China's Dynastic Founders. 3-5 Units.

This course examines the lives of China's dynastic founders, among whom we find the most influential, the most celebrated, the most complicated, and the most controversial rulers in premodern Chinese history. We seek to understand the ideas of leadership and legitimacy, the relationships among statecraft, military might, and moral virtue, and the importance of precedents and exemplars in traditional Chinese political culture. Primary readings are the biographies of the dynastic founders in the official histories, supplemented by the representations of these rulers in other genres of writings.

Same as: CHINA 283

CHINA 191. The Structure of Modern Chinese. 2-4 Units.

Introduce to students the basic grammar of Standard Modern Chinese in comparison to English. Students learn about the logic of the Chinese in communicating ideas and events without grammatical markers like plurality, definiteness, tense, subject/object, etc, as well as common uses of verbs and adjectives that are totally different from those in English. Prerequisite: CHINLANG 3 or equivalent, or consent of instructor.

Same as: CHINA 291

CHINA 192. The History of Chinese. 4 Units.

Focuses on syntactic and semantic changes in Chinese over the last three millennia by using electronic corpus of vernacular texts from different times.

Same as: CHINA 292

CHINA 198C. Senior Research. 1 Unit.

EALC students writing a Senior Capstone Essay who wish to do research with their adviser may enroll in this course for 1 unit, for one quarter. May be repeat for credit.

Same as: Capstone Essay

CHINA 198H. Senior Research. 2-5 Units.

EALC seniors or juniors pursuing honors research should sign up for this course under their faculty adviser for research credit.

Same as: Honors Thesis

CHINA 199. Individual Reading in Chinese. 1-4 Unit.

Asian Language majors only. Prerequisite: CHINLANG 103 or consent of instructor. Units by arrangement.

CHINA 200. Directed Reading in Chinese. 1-12 Unit.

Independent studies under the direction of a faculty member for which academic credit may properly be allowed. Research will require in-person access to archival materials in Hoover Institution, Stanford's East Asia Library, and/or Branner Map Collections. For EALC students; non-EALC students, should seek instructor permission before enrolling in section.

CHINA 201. Proseminar. Bibliographic and Research Methods in Chinese Studies. 3-5 Units.

Bibliographic, pedagogical, and research methods in Chinese studies. Prerequisite: 127/207 or equivalent.

CHINA 205. Beginning Classical Chinese, First Quarter. 2-5 Units.

The goal is develop students' reading knowledge of classical Chinese, including basic grammar and commonly used vocabulary. Students will also learn concepts and ideas fundamental in Chinese culture involving family, human relationships, governance, learning, life/death, philosophy, etc. through reading canonical classical Chinese texts. Prerequisite: CHINLANG 23 or equivalent.

Same as: CHINA 105

CHINA 206. Beginning Classical Chinese, Second Quarter. 2-5 Units.

Continue to develop students' reading knowledge of classical Chinese, including basic grammar and commonly used vocabulary. Students will learn more concepts and ideas fundamental in Chinese culture involving family, human relationships, governance, learning, life/death, philosophy, etc. through reading canonical classical Chinese texts. Prerequisite: CHINA 105/205 or equivalent.

Same as: CHINA 106

CHINA 207. Beginning Classical Chinese, Third Quarter. 2-5 Units.

Goal is reading knowledge of classical Chinese. Basic grammar and commonly used vocabulary. Students with no background in classical Chinese who are taking 127/207 to satisfy Chinese major requirements must begin with 125/205. Prerequisite: CHINLANG 126/206 or equivalent. Same as: CHINA 107

CHINA 208. Advanced Classical Chinese: Philosophical Texts. 3-5 Units.

Prerequisite: CHINA 207 or equivalent.

CHINA 209. Advanced Classical Chinese: Historical Narration. 2-5 Units.

Students must have taken CHINA 107/207, or have received permission from instructor or department to take this course.

CHINA 210. Advanced Classical Chinese: Literary Essays. 2-5 Units.

Readings and grammatical analyses of literary essays throughout imperial China. Prerequisite: CHINLIT 127/207 or equivalent.

CHINA 211. Literature in 20th-Century China. 4-5 Units.

(Graduate students register for 211.) How modern Chinese culture evolved from tradition to modernity; the century-long drive to build a modern nation state and to carry out social movements and political reforms. How the individual developed modern notions of love, affection, beauty, and moral relations with community and family. Sources include fiction and film clips. WIM course.

Same as: CHINA 111

CHINA 212. Tiananmen Square: History, Literature, Iconography. 3-5 Units.

Multidisciplinary. Literary and artistic representations of this site of political and ideological struggles throughout the 20th century. Tiananmen-themed creative, documentary, and scholarly works that shed light on the dynamics and processes of modern Chinese culture and politics. No knowledge of Chinese required. Repeat for credit.

Same as: CHINA 112

CHINA 212A. Asian Screen Cultures. 3-5 Units.

Asian screen culture, ranging from cinema to online games, has (re)shaped the global and national/regional imaginings of Asia. The Post-Cold War intensification of intra-Asian interactions has precipitated the rise of a Pan-Asian regional identity wherein the nation-state is not yet obsolete. What role does screen culture play in the border-crossing interplay among languages, ideologies, aesthetics, and affect? How does the converging media of screen culture capture local/global desires and propel the history of transformation of sign systems from the written words to visual moving images in a digital time? How do we understand the aesthetic, storytelling, and politics of Asian screen cultures vis-à-vis its historical and social context? While exploring these transnational and transdisciplinary questions, this course will deal with topical issues of Pan-Asian identity, (trans)nationalism, (un)translatability, commodity fetishism, locality and globality, technophobia, and politics of gender. Students will learn how to think and write about screen cultures of East Asia in particular and of our world of screens in general.

Same as: CHINA 112A, JAPAN 112A, JAPAN 212A, KOREA 112, KOREA 212

CHINA 213. Love, Passion, and Politics in Chinese Film. 4-5 Units.

Focusing on the emotional structure of love and passion in Chinese films, the course will investigate the structures of feelings and moral relations in modern Chinese history from the 1940s till the present. Examining the interplay between private desire, romantic sentiment, family relations, and political passion, we will explore how men and women in China grapple with emotional and social issues in modern transformations. We will consider romantic love, the uplifting of sexuality into political passion, the intertwining of aesthetic experience with politics, nostalgia in the disenchanting modern world, and the tensions between the individual's self-realization and the community's agenda. Students will learn to "read" films as a work of art and understand how film works as expression of desire, impulse, emotional connections, and communal bonding during times of crisis. Course work includes a midterm exam (25%) and a final exam (25%), a weekly 250-300 word reflection on the film of the week (10%), participation and oral presentation in class (10%), and a paper of 5-7 pages to be submitted after the midterm week (30%). Starting from the second week, film screening will begin 6:30 pm Monday before classes on Tuesday and Thursday. The course does not encourage private viewing. At least 5 dinners will be provided for movie-screening events.

Same as: CHINA 113

CHINA 215. Sex, Gender, and Power in Modern China. 3-5 Units.

Investigates how sex, gender, and power are entwined in the Chinese experience of modernity. Topics include anti-footbinding campaigns, free love/free sex, women's mobilization in revolution and war, the new Marriage Law of 1950, Mao's iron girls, postsocialist celebrations of sensuality, and emergent queer politics. Readings range from feminist theory to China-focused historiography, ethnography, memoir, biography, fiction, essay, and film. All course materials are in English.

Same as: CHINA 115, FEMGEN 150, FEMGEN 250

CHINA 216. Chinese Cultural Revolution: Performance, Politics, and Aesthetics. 4 Units.

Events, arts, films, and operas of the Chinese Cultural Revolution. Analysis of political passion, aesthetics, and psychology of mass movements. Places the Cultural Revolution in the long-range context of art, social movements, and politics. Chinese language is not required.

Same as: CHINA 116

CHINA 218A. Food Culture in China: Past and Present. 2-5 Units.

This course situates the culinary traditions of China in the history and civilization of the region, using food as an introduction to its rich repertoires of literature, art, archaeology, language, philosophy, religion, and culture. It also situates these seemingly timeless gastronomies within local and global flows, social change, and ethical frameworks that question the moral imperatives driving these traditions. Students majoring or minoring in EALC must take course for 3 or more units.

Same as: CHINA 118A

CHINA 230. Image and Text in Chinese Painting. 3-5 Units.

An examination of many types of interactions between images and texts in Chinese painting. These include poetic lines inscribed on paintings (as response or as a theme given to the artist to paint), paintings that emulate or transform ancient poetic couplets, or illustrate poetic and literary narratives, and calligraphic inscriptions. Attention will be given both to comparative perspectives and to the special aesthetic and intellectual consequences that the conjunction of the literary and visual modes give to Chinese artistic expression. [Undergraduate enrollment with consent of one of the instructors].

Same as: ARTHIST 230B, ARTHIST 430B, CHINA 430

CHINA 244. Science, Magic, and Religion in Early China. 3-5 Units.

If the categories we use to think about the world are products of particular cultural and historical experiences, what happens when we bring the categories of the modern West to bear on early China? In this seminar, we will examine early Chinese technologies designed to achieve ethical, physical, or political transformation, and technologies designed to interpret signs, in terms of three classical anthropological categories: science, magic, and religion. How may we apply science, magic, and religion to early China, and what problems might we encounter in doing so? What alternative terms do our sources present, and what questions might they allow us to ask? How was knowledge created in early China, and how do our categories shape the knowledge we create about early China?.

Same as: CHINA 144

CHINA 251. Popular Culture and Casino Capitalism in China. 3-4 Units.

Examination of different forms of Chinese popular culture used to gauge or control fate and uncertainty, from geomancy and qigong to ghost culture and mahjong. Ways in which Chinese are incorporating these cultural forms into the informal economy to get rich quick: rotating credit associations, stock market speculation, pyramid schemes, underground lotteries, counterfeiting. Impact of casino capitalism on Chinese culture and social life today.

Same as: CHINA 151

CHINA 251B. The Nature of Knowledge: Science and Literature in East Asia. 4-5 Units.

"The Nature of Knowledge" explores the intersections of science and humanities East Asia. It covers a broad geographic area (China, Japan, and Korea) along a long temporal space (14th century - present) to investigate how historical notions about the natural world, the human body, and social order defied, informed, and constructed our current categories of science and humanities. The course will make use of medical, geographic, and cosmological treatises from premodern East Asia, portrayals and uses of science in modern literature, film, and media, as well as theoretical and historical essays on the relationships between literature, science, and society. As part of its exploration of science and the humanities in conjunction, the course addresses how understandings of nature are mediated through techniques of narrative, rhetoric, visualization, and demonstration. In the meantime, it also examines how the emergence of modern disciplinary "science" influenced the development of literary language, tropes, and techniques of subject development. This class will expose the ways that science has been mobilized for various ideological projects and to serve different interests, and will produce insights into contemporary debates about the sciences and humanities.

Same as: CHINA 151B, JAPAN 151B, JAPAN 251B, KOREA 151, KOREA 251

CHINA 252. Gods, Ghosts, and Ancestors: Anthropology of Chinese Folk Religion. 3-5 Units.

Same as: CHINA 152

CHINA 253. Chinese Bodies, Chinese Selves. 3-5 Units.

Interdisciplinary. The body as a contested site of representational practices, identity politics, cultural values, and social norms. Body images, inscriptions, and practices in relation to health, morality, gender, sexuality, nationalism, consumerism, and global capitalism in China and Taiwan. Sources include anthropological, literary, and historical studies, and fiction and film. No knowledge of Chinese required.

Same as: CHINA 153

CHINA 254. What is Chinese Theater? The Formation of a Tradition. 3-4 Units.

A survey of Chinese drama from its origins to late imperial China. Explores theories of the origins of Chinese drama, contrasting theories with the documented beginnings of theater and its first texts. How traditions turned into "elite theater" in the Ming and Qing dynasties, and how esthetic norms and moral values went into the process of theatrical transformation.

Same as: CHINA 154

CHINA 254A. Shaping the Theater: Two Foundational Plays of Early Chinese Drama. 2-5 Units.

In this class we are going to read the two earliest plays in the Chinese southern dramatic tradition (nanxi) for what they can tell us of the foundation idea of a theater. We will examine Top Graduate Zhang Xie and The Lute, two tales of ambitious families and students, love, betrayal, strained family relations and even attempted murder. We will analyze their structure (music, act division and role organization), as well as the social and moral purpose of drama. Our discussion will focus on what these texts tell us about the purpose of theater, the values it attempts to promote and its social criticism. * Pre-requisite, one year of classical Chinese or equivalent.

Same as: CHINA 354A

CHINA 255. The Culture of Entertainment in China. 3-4 Units.

Sophisticated, organized entertainment in China is evident at least as early as the second century B.C. in the court spectacles described in the early histories and in the depictions of jugglers, dancers and acrobats represented in tomb bas-reliefs. The importance attached to entertainment from ancient times both at court and in society at large is manifest not just in the establishment of imperial institutions such as the Music Bureau, but also in the appearance of large entertainment districts within the cities where people would invest extraordinary amount of resources in the pursuit of pleasure, and in small scale gatherings. The representation of play and pleasure in Chinese culture from a variety of sources (art, history, literature and performance) in different periods of Chinese history. The place of pleasure in Chinese culture, as well as ethical, socio-political and economical concerns. Held in old Knight Bldg., 521 Memorial Way, Rm. 102.

Same as: CHINA 155

CHINA 255A. Health, Politics, and Culture of Modern China. 4-5 Units.

One of the most generative regions for medical anthropology inquiry in recent years has been Asia. This seminar is designed to introduce upper division undergraduates and graduate students to the methodological hurdles, representational challenges, and intellectual rewards of investigating the intersections of health, politics, and culture in contemporary China.

Same as: ANTHRO 148, ANTHRO 248, CHINA 155A

CHINA 255B. Narrative and Storytelling in Premodern China. 4-5 Units.

In premodern China, individuals and groups told stories variously to philosophize and persuade, to commemorate and critique, to educate and entertain, to scandalize and to stimulate. In this class, we will trace the evolution of Chinese narrative storytelling through close readings of some of the most compelling stories in the Chinese tradition, including early philosophical anecdotes and historical accounts, medieval tales and religious performance pieces, and early modern short stories. In the process, we will come to appreciate how Chinese narrative storytelling evolved over time, dwelling on issues such as genre, authorship, textuality, and readership to understand how writers and readers used storytelling to navigate and negotiate the world around them, including issues related to gender and sexuality, social status, and political power.

Same as: CHINA 155B

CHINA 257. Science, Power, and Knowledge: East Asia to 1900. 3-5 Units.

In the early modern period, East Asian societies featured long-established institutions of learning and traditions of knowledge. This course examines the relationship between knowledge and power in East Asia societies prior to 1900. It explores how knowledge production operated in late imperial China (1550-1900), Chos'n Korea (1392-1910), and Tokugawa Japan (1600-1868). Among the themes addressed are: the state's role in patronizing science and knowledge; major intellectual movements; engagement with Western science and religion; East Asian statecraft; and East Asian understandings of space and geography. Taking a holistic perspective, it places science and technology in 1) a social and cultural context 2) in relation to other bodies and fields of knowledge 3) in comparison to other societies in a similar historical time period. A socially embedded perspective on knowledge and science seeks to appreciate how politics, society, and knowledge are integrated, and in particular how science and knowledge can be both instruments and sites of political power. By exploring these links, the course will also illustrate how our modern disciplinary categories of natural science, social science and the humanities cannot be taken for granted and the areas of knowledge they cover can be deeply intertwined. The course will also address these issues historically and across geographic regions in East Asia and beyond. The comparative lens and frameworks these perspectives can offer will bring an awareness of the diverse traditions of knowledge production in East Asia. Its examination of East Asian encounters with Western paradigms of knowledge throughout the early modern period will also illustrate how communication occurs across cultural, social, and linguistic barriers and how diverse world-views were managed in these encounters. These encounters of knowledge-exchange between Jesuit missionaries, Ming literati, Korean aristocrats, and Japanese doctors also show how cultural identities were constructed, reinforced, and challenged. These identities, expressed through the mastery of knowledge, are essential for understanding how East Asian reckoned with growing pressures to adopt Western industrial technology and military science in the late nineteenth century. Same as: CHINA 157, HISTORY 294J, JAPAN 157, JAPAN 257, KOREA 157, KOREA 257

CHINA 258. Cultural Images in China-US Relations. 3-5 Units.

New interpretation of the history of China-U.S. relations, 1784-2008, using image studies. Attention to people-to-people communication, cultural interaction, and political imagination during different times and power structures. Discussion of change and continuity of cultural images in textual descriptions, visual materials, symbolic and virtual identities in historical context. Understand how people in China and the United States created, presented, interpreted, and remembered cultural images of each other and how these images affected and were affected by their foreign policies and bilateral relations. Same as: CHINA 158

CHINA 259. Beijing and Shanghai: Twin Cities in Chinese History. 3-5 Units.

This course discusses a story of twin cities – Beijing and Shanghai, from the imperial period to the present day. The historical movement of people, goods, knowledge, thoughts, technology and shifting of political power and cultural authority has closely linked the two cities together. No other two cities in the Chinese map have more communications, interactions, and mutual influences than Beijing and Shanghai. Indeed, geographic localities, ethnic traits, material lives, and foreign contacts have produced distinct cultural landscapes and patterns of urban development of the twin cities, which provide us with a good case of comparative studies. In Beijing and Shanghai, contemporary forces, including migration, industrialization, marketization, decentralization and globalization are transforming the urban societies. Both of them take center stage in China's drama of explosive growth and unprecedented changes. They continue to compete and influence each other in many ways. Same as: CHINA 159

CHINA 259A. Maoism and the Chinese Communist Party. 4 Units.

One of the most significant moments in Chinese history during the twentieth century was the Chinese Communist Party's victory on the mainland in 1949. Nevertheless, it remains a puzzle to many people how the CCP unified China and brought an entirely new ideology to such a large population. This course seeks to answer such intensely debated questions through analyzing the CCP's origin and its development of Marxism and Leninism in China, CCP's rural revolution and land reform, thought reform among CCP members and intellectuals, and most importantly, Mao Zedong's writings. This course offers different or even contrasting perspectives on the Chinese Communist Revolution, such as intellectuals within and outside the Party, foreign journalists in China, as well as highest-level CCP leaders. All the readings of this course are primary sources produced during Marxist revolutions within and outside China. Part I introduces some of the most influential communist creed written by Karl Marx, Frederick Engels, and Vladimir Lenin. While there is little consensus among scholars to what degree we can call the Chinese communist revolution a Marxist revolution or a Leninist revolution, Marx's and Lenin's writings remain the guiding principles to many Chinese communist intellectuals. In Part II, Edgar Snow's most influential book *Red Star Over China* offers the most crucial first-hand perspective on the everyday life of key CCP leaders and the history of the early CCP. It is true that Snow's book is a highly romanticized version of the CCP's history, yet it offers the most vivid description of CCP's rural base in Northwest China and details on some of the most important historical events, such as the Long March. This book also provides valuable information on the ordinary people living in the Communist base. In Part III, we will focus entirely on Mao's writings and his interaction with other intellectuals from the May-Fourth period to the 1950s. These writings vividly show Mao's unique understanding of China's peasant problem, inner-Party struggles, and his vision about a new China. In Part IV, through the eyes of Li Zhisui, Mao's private doctor, we will examine how Mao's decisions changed the fate of China from 1949 to Mao's death in 1976. Parts I to IV build the intellectual and historical foundation for students of Chinese Studies to understand and interpret Mao's writings and thoughts. Same as: CHINA 159A

CHINA 260. Classical Poetry: Reading, Theory, Interpretation. 4 Units.

Introduction to the reading and interpretation of classical Chinese poetry, with attention to the language of poetry, aesthetics, expressive purposes, and social roles. Readings in Chinese. Prerequisite: three years of modern Chinese or equivalent. Same as: CHINA 160

CHINA 261. Soldiers and Bandits in Chinese Culture. 3-5 Units.

Social roles and literary images of two groups on the margins of traditional Chinese society; historical and comparative perspectives. Same as: CHINA 161

CHINA 262. Lyrical and Local Prose. 3-5 Units.

Informal and personal prose of Tang and Song dynasties, with special attention to lyrical expression (prose as close alternative to poetry) and local interest (e.g., in travel diaries). These new uses and styles of prose will be compared with more formal expository prose and with poetry written by the same authors, to better understand the distribution of expressive aims and effects. Prerequisite: Classical Chinese or advanced reading knowledge of Chinese. Same as: CHINA 162

CHINA 263. Chinese Biographies of Women. 3-5 Units.

Generic and historical analysis of the two-millennia long biographical tradition inaugurated by Liu Xiang, ca. 79-8 B.C.E. Chinese women's history, intellectual history, historiography, and literary studies. Same as: CHINA 163

CHINA 264. Classical Chinese Rituals. 3-5 Units.

Meanings of rituals regarding death, wedding, war, and other activities; historical transformations of classical rituals throughout the premodern period; legacy of the Chinese ritual tradition. Sources include canonical texts.

Same as: CHINA 164

CHINA 265. Major Figures in Classical Chinese Poetry. 2-5 Units.

This year the course will focus on Su Shi (Su Dongpo), the great 11th century writer. We will look into all the forms he wrote in (3 kinds of poetry, formal prose, informal notes on "things," miracle tales, letters to family and friends, etc.) to get a sense of the range of his interests and expressive outlets. We will also consider the balance between his private life and public persona, the effects that political persecution had on him, and his exploration of the linkage between poetry and the visual arts (painting, calligraphy).

Same as: CHINA 365

CHINA 266. Chinese Ci Poetry (Song Lyrics). 3-4 Units.

Analysis of the entertainment song ("ci") in 11th and 12th centuries, known for its treatment of romantic love and the affections. How do male writers represent love as experienced by men and by women in entertainment songs? What happens when a woman writes in this form, dominated by male authors? How does the form change from a low-status entertainment genre, widely viewed as frivolous, into a high literary form that excited writers about its new expressive potential? Prerequisite: Advanced reading knowledge of Chinese.

Same as: CHINA 166

CHINA 267. Ghost Stories and Other Strange Tales. 3-4 Units.

Study of the zhiqilai tradition, with readings in landmark collections from different dynastic periods (e.g., Tang, Song, Qing). Consideration of the cultural significance as well as the literary qualities of this tradition of storytelling in China. Readings in English.

Same as: CHINA 167

CHINA 268. The Chinese Family. 3-5 Units.

History and literature. Institutional, ritual, affective, and symbolic aspects. Perspectives of gender, class, and social change.

Same as: CHINA 168

CHINA 269. Early Chinese Mythology. 3-5 Units.

The definition of a myth. Major myths of China prior to the rise of Buddhism and Daoism including: tales of the early sage kings such as Yu and the flood; depictions of deities in the underworld; historical myths; tales of immortals in relation to local cults; and tales of the patron deities of crafts.

Same as: CHINA 169

CHINA 270. Chinese Language, Culture, and Society. 2-5 Units.

Functions of languages in Chinese culture and society, origin of the Chinese language, genetic relations with neighboring languages, development of dialects, language contacts, evolution of Chinese writing, language policies in Greater China. Prerequisite: one quarter of Chinese 1 or 1B or equivalent recommended. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit.

Same as: CHINA 170

CHINA 271. Love and Revenge. 2-4 Units.

Readings of Tang and Song period stories, anecdotal literature, poetry, and song lyrics on the themes of romantic love, unfaithfulness, and revenge. In a society of parental arranged marriage, romantic love (usually outside marriage) takes on its own special meaning, forms of expression, and dangers.

Same as: CHINA 171

CHINA 272. Female Divinities in China. 3-5 Units.

The role of powerful goddesses, such as the Queen Mother of the West, Guanyin, and Chen Jinggu, in Chinese religion. Imperial history to the present day. What roles goddesses played in the spirit world, how this related to the roles of human women, and why a civilization that excluded women from the public sphere granted them such a major, even dominant place, in the religious sphere. Readings in English-language secondary literature.

Same as: CHINA 172

CHINA 273. Manuscripts, Circulation of Texts, Printing. 3-4 Units.

History of texts before the advent of printing as well as during the early period of printing, focus on Tang and Song periods. Attention to the material existence of texts, their circulation, reading habits before and after printing, the balance between orality and writing, the role of memorization, and rewriting during textual transmission. Readings in English.

Same as: CHINA 173

CHINA 274. New Directions in the Study of Poetry and Literati Culture. 3-4 Units.

Inquiry into new approaches and interpretations of the poetic tradition in China in the context of cultural history. Readings in recent scholarship and criticism that situate poetry in print history, manuscript culture, gender studies, social history, etc. Readings in English. Reading knowledge of Chinese desirable but not required.

Same as: CHINA 174

CHINA 275. Constructing National History in East Asian Archaeology. 3-5 Units.

Archaeological studies in contemporary East Asia share a common concern, to contribute to building a national narrative and cultural identity. This course focuses on case studies from China, Korea, and Japan, examining the influence of particular social-political contexts, such as nationalism, on the practice of archaeology in modern times.

Same as: ARCHLGY 135, ARCHLGY 235, CHINA 175

CHINA 276. Emergence of Chinese Civilization from Caves to Palaces. 3-4 Units.

Introduces processes of cultural evolution from the Paleolithic to the Three Dynasties in China. By examining archaeological remains, ancient inscriptions, and traditional texts, four major topics will be discussed: origins of modern humans, beginnings of agriculture, development of social stratification, and emergence of states and urbanism.

Same as: ARCHLGY 111, CHINA 176

CHINA 277. Painting, Poetry, and Calligraphy: Word and Image Studies. 2-5 Units.

This course examines the rich interplay of word and image in Chinese culture. Topics include the coexistence of painting, poem, and calligraphy in a single work of art, paintings inspired by poems and visa versa, the ways calligraphy gets written about, and painting criticism. The course serves as an introduction to field of Chinese word and image studies. It will be co-taught by specialists in Chinese literature and art.

Same as: CHINA 377

CHINA 278. Lives of Confucius. 3-5 Units.

This course examines the transformation of the images of Confucius (551-479 BCE) from his own time to the present day. Major topics include: Confucius and his rivals / critics, the making of Confucius the "Uncrowned King," his apotheosis as China's cultural symbol and civilization's greatest sage, and twists and turns in his modern fate. Comparisons will be made with the development of images of Socrates, Jesus, and other important cultural figures. NOTE: In order for course to count towards major or minor, undergrads must enroll in a minimum of 3 units or higher.

Same as: CHINA 178

CHINA 279. For Love of Country: National Narratives in Chinese Literature and Film. 3-5 Units.

Explores the nation as it is constructed, deconstructed, and continuously contested in novels, short stories, films, and other media from the second half of the 20th century in mainland China and Taiwan. Asks how the trope of the nation and the ideology of nationalism mediate the relationships between politics and aesthetics. Explores the nation's internal fault lines of gender, ethnicity, geography, language, and citizenship.

Same as: CHINA 379

CHINA 283. China's Dynastic Founders. 3-5 Units.

This course examines the lives of China's dynastic founders, among whom we find the most influential, the most celebrated, the most complicated, and the most controversial rulers in premodern Chinese history. We seek to understand the ideas of leadership and legitimacy, the relationships among statecraft, military might, and moral virtue, and the importance of precedents and exemplars in traditional Chinese political culture. Primary readings are the biographies of the dynastic founders in the official histories, supplemented by the representations of these rulers in other genres of writings.

Same as: CHINA 183A

CHINA 288. Modern China Studies: State of the Field. 3-5 Units.

This is a survey course designed to acquaint master's and doctoral students in East Asian Studies with the latest English-language scholarship on modern China, broadly defined, across the humanities and interpretive social sciences. Each time the course is offered (once every two or three years), the disciplinary emphasis shifts slightly and the readings are completely different. The course may be taken twice.

Same as: CHINA 388

CHINA 289. The Poetics and Politics of Affect in Modern China. 3-5 Units.

The role of affect in modern Chinese aesthetics and politics. Cultural and social theories of affect (love, hate, fear, grief, resentment, rage, sympathy, sincerity, shame, and nostalgia); affective discourses across genres and media including fiction, poetry, film, journalism, and television; and mass social movements such as protest, uprising, and revolution. Advanced undergraduates requires consent of instructor. Recommended: reading knowledge of Chinese.

CHINA 291. The Structure of Modern Chinese. 2-4 Units.

Introduce to students the basic grammar of Standard Modern Chinese in comparison to English. Students learn about the logic of the Chinese in communicating ideas and events without grammatical markers like plurality, definiteness, tense, subject/object, etc, as well as common uses of verbs and adjectives that are totally different from those in English. Prerequisite: CHINLANG 3 or equivalent, or consent of instructor.

Same as: CHINA 191

CHINA 292. The History of Chinese. 4 Units.

Focuses on syntactic and semantic changes in Chinese over the last three millennia by using electronic corpus of vernacular texts from different times.

Same as: CHINA 192

CHINA 299. Master's Thesis or Translation. 2-5 Units.

A total of 5 units taken in one or more quarters.

CHINA 340. Chinese Justice: Law, Morality, and Literature. 2-5 Units.

This course explores the relationship between law and morality in Chinese literature, culture, and society. Readings include court case romances, crime plays, detective novels, and legal dramas from traditional era and modern and contemporary periods. Prior coursework in Chinese history, civilization, or literature is recommended.

CHINA 354A. Shaping the Theater: Two Foundational Plays of Early Chinese Drama. 2-5 Units.

In this class we are going to read the two earliest plays in the Chinese southern dramatic tradition (nanxi) for what they can tell us of the foundation idea of a theater. We will examine Top Graduate Zhang Xie and *The Lute*, two tales of ambitious families and students, love, betrayal, strained family relations and even attempted murder. We will analyze their structure (music, act division and role organization), as well as the social and moral purpose of drama. Our discussion will focus on what these texts tell us about the purpose of theater, the values it attempts to promote and its social criticism. * Pre-requisite, one year of classical Chinese or equivalent.

Same as: CHINA 254A

CHINA 365. Major Figures in Classical Chinese Poetry. 2-5 Units.

This year the course will focus on Su Shi (Su Dongpo), the great 11th century writer. We will look into all the forms he wrote in (3 kinds of poetry, formal prose, informal notes on "things," miracle tales, letters to family and friends, etc.) to get a sense of the range of his interests and expressive outlets. We will also consider the balance between his private life and public persona, the effects that political persecution had on him, and his exploration of the linkage between poetry and the visual arts (painting, calligraphy).

Same as: CHINA 265

CHINA 369. Late Imperial Chinese Fiction. 2-5 Units.

Primary works examined include Jin Ping Mei, *Xingshi yinyuan zhuan*, *Hongloumeng*, *Qilu deng*, *Rulin waishi*, and *Ernu yingxiang zhuan*. Secondary readings focus on social dimensions of the Chinese novel (ca. 1600-1850), but students may explore other aspects of the texts in their presentations and research papers. Comparisons with the English novel, particularly on the rise of the novel and the advent of modernity.

CHINA 371. Critical Theory and Ecology: A Cross-Cultural Perspective. 2-5 Units.

This class will bring together aesthetics, politics, and art around ecological questions. We will survey the key themes in ecocritical humanities and critiques of anthropocentrism by reading selected chapters from *Literature and the Environment* (Timothy Clark). We will move on to the Marxist eco critique of capitalist economy, human alienation from nature, alienated labor as well as Frankfurt school critiques of instrumental rationality. Major readings include *The Enemy of Nature* (Kovel), *Creating an Ecological Society* (Magdoff and Williams), chapters from *The Robbery of Nature* (Foster and Clark), and essays by Adorno and Benjamin. Taking a comparative perspective, we will study Chinese eco-narratives such as *Waste Tide* (Chen Qiufan) and *Unfolding Beijing* (Hao Jingfang). Chinese is not required. PhD students are required to write a term paper of 20-25 pages. MA and undergraduate students will write two essays of 8 pages in response to the questions. nTexts to be purchased. *Literature and the Environment* (Timothy Clark); *Creating an Ecological Society* (Magdoff and Williams); *The Robbery of Nature* (Foster and Clark). The rest of readings are available on Canvas. Same as: COMPLIT 371

CHINA 376. Methods, Theories, and Practice in Chinese Archaeology. 2-5 Units.

This course is designed for graduate students who are interested in Chinese archaeology. We will discuss the current issues in the discipline, particularly related to archaeological research on food and foodways. We will conduct experimental study and laboratory analyses to investigate ancient human behavior in food procurement, preparation, and consumption. The archaeological methods include analyses of use-wear on stone tools and various microbotanical remains (starch, phytoliths, etc.) on artifacts.

Same as: ARCHLGY 376

CHINA 377. Painting, Poetry, and Calligraphy: Word and Image Studies. 2-5 Units.

This course examines the rich interplay of word and image in Chinese culture. Topics include the coexistence of painting, poem, and calligraphy in a single work of art, paintings inspired by poems and visa versa, the ways calligraphy gets written about, and painting criticism. The course serves as an introduction to field of Chinese word and image studies. It will be co-taught by specialists in Chinese literature and art.

Same as: CHINA 277

CHINA 378. Li Qingzhao. 2-4 Units.

This course examines the writings and reception history of Li Qingzhao (1084-1150s), the most renowned woman writer of imperial China. We will read her song lyrics (ci), the most celebrated form of her writings, as well as several of her poems in the shi form and her various prose writings as well. The singularity of her work as a poet and critic will be brought out through comparison with other writers of her day. Attention will also be given to the complicated reception history of her work, from her own day down through late imperial times and into the twentieth century. This history is inseparable from controversies surrounding her conduct and changing notions of womanly virtue in the Ming-Qing period. The legacy of those notions even in modern representations of Li Qingzhao will also be analyzed. Class meets in Knight Bldg, Rm 102.

Same as: CHINA 278

CHINA 379. For Love of Country: National Narratives in Chinese Literature and Film. 3-5 Units.

Explores the nation as it is constructed, deconstructed, and continuously contested in novels, short stories, films, and other media from the second half of the 20th century in mainland China and Taiwan. Asks how the trope of the nation and the ideology of nationalism mediate the relationships between politics and aesthetics. Explores the nation's internal fault lines of gender, ethnicity, geography, language, and citizenship.

Same as: CHINA 279

CHINA 388. Modern China Studies: State of the Field. 3-5 Units.

This is a survey course designed to acquaint master's and doctoral students in East Asian Studies with the latest English-language scholarship on modern China, broadly defined, across the humanities and interpretive social sciences. Each time the course is offered (once every two or three years), the disciplinary emphasis shifts slightly and the readings are completely different. The course may be taken twice.

Same as: CHINA 288

CHINA 390. Practicum Internship. 1 Unit.

On-the-job training under the guidance of experienced, on-site supervisors. Meets the requirements for curricular practical training for students on F-1 visas. Students submit a concise report detailing work activities, problems worked on, and key results. May be repeated for credit.

CHINA 391. Seminar in Chinese Syntax. 4 Units.

May be repeated for credit.

CHINA 393. Frontier Expansion and Ethnic Statecraft in the Qing Empire. 4-5 Units.

The legacy of the Qing dynasty in the territorial boundaries claimed by the People's Republic of China including the frontier zones that lie outside China proper. How the Qing acquired and ruled its frontier territories. Growth and migration of the Han Chinese population. How the dynasty's Manchu rulers managed ethnic difference. Consequences of Qing expansionism and ethnic statecraft for subject peoples and for the dynasty itself. At what point and by what processes did the Qing become China.

Same as: HISTORY 393

CHINA 395. Gender and Sexuality in Chinese History. 4-5 Units.

Same as: FEMGEN 395J, HISTORY 395J

CHINA 399. Dissertation Research. 1-12 Unit.

Independent studies under the direction of a faculty member for which academic credit may properly be allowed. Research will require some in-person access to archival materials in Hoover Institution, Stanford's East Asia Library, and/or Branner Map Collections. For EALC students; non-EALC students, should seek instructor permission before enrolling in section.

CHINA 430. Image and Text in Chinese Painting. 3-5 Units.

An examination of many types of interactions between images and texts in Chinese painting. These include poetic lines inscribed on paintings (as response or as a theme given to the artist to paint), paintings that emulate or transform ancient poetic couplets, or illustrate poetic and literary narratives, and calligraphic inscriptions. Attention will be given both to comparative perspectives and to the special aesthetic and intellectual consequences that the conjunction of the literary and visual modes give to Chinese artistic expression. [Undergraduate enrollment with consent of one of the instructors].

Same as: ARTHIST 230B, ARTHIST 430B, CHINA 230

CHINA 801. TGR Project. 0 Units.**CHINA 802. TGR Dissertation. 0 Units.****East Asian Languages and Cultures Courses****EALC 9R. Humanities Research Intensive. 2 Units.**

Everyone knows that scientists do research, but how do you do research in the humanities? This five-day course, taught over spring break, will introduce you to the excitement of humanities research, while preparing you to develop an independent summer project or to work as a research assistant for a Stanford professor. Through hands-on experience with archival materials in Special Collections and the East Asia Library, you will learn how to formulate a solid research question; how to gather the evidence that will help you to answer that question; how to write up research results; how to critique the research of your fellow students; how to deliver your results in a public setting; and how to write an effective grant proposal. Students who complete this course become Humanities Research Intensive Fellows and receive post-program mentorship during spring quarter, ongoing opportunities to engage with faculty and advanced undergraduates, and eligibility to apply for additional funding to support follow-up research. Freshmen and sophomores only. All majors and undeclared students welcome. No prior research experience necessary. Enrollment limited: apply by 11/2/20 at hri-fellows.stanford.edu.

Same as: CLASSICS 9R, ENGLISH 9R, HISTORY 9R

EALC 36. Dangerous Ideas. 1 Unit.

Ideas matter. Concepts such as revolution, tradition, and hell have inspired social movements, shaped political systems, and dramatically influenced the lives of individuals. Others, like immigration, universal basic income, and youth play an important role in contemporary debates in the United States. All of these ideas are contested, and they have a real power to change lives, for better and for worse. In this one-unit class we will examine these "dangerous" ideas. Each week, a faculty member from a different department in the humanities and arts will explore a concept that has shaped human experience across time and space. Some weeks will have short reading assignments, but you are not required to purchase any materials.

Same as: ARTHIST 36, COMPLIT 36A, ENGLISH 71, ETHICSOC 36X, FRENCH 36, HISTORY 3D, MUSIC 36H, PHIL 36, POLISCI 70, RELIGST 36X, SLAVIC 36

EALC 198. Senior Colloquium. 3 Units.

Students research, write, and present a capstone essay or honors thesis. All EALC undergraduate majors must take this course, be it for the senior capstone essay or honors thesis.

EALC 200. Directed Readings in Asian Languages. 1-12 Unit.

For Chinese, Japanese, and Korean literature. Prerequisite: consent of instructor. (Staff).

EALC 200A. International Technology Management Independent Study. 2-5 Units.

Independent work under the direction of a faculty member; written report or written examination required. Letter grade given on the basis of the report; if not appropriate, student should enroll in 390. May be repeated for credit.

EALC 200B. International Technology Management Independent Study. 2-5 Units.

Independent work under the direction of a faculty member; written report or written examination required. Letter grade given on the basis of the report; if not appropriate, student should enroll in 390. May be repeated for credit.

EALC 402A. Topics in International Technology Management. 1 Unit.

Theme for Autumn 2020 is "Digital transformation among new and traditional industries in Asia." Distinguished guest speakers and panels from industry discuss approaches in Asia to data-driven business models, influencer marketing, DevOps for new AI solutions, data privacy and security, new value chain relationships, etc. See syllabus for specific requirements, which may differ from those of other seminars at Stanford. Same as: EASTASN 402A, EE 402A

EALC 402T. Entrepreneurship in Asian High Tech Industries. 1 Unit.

Distinctive patterns and challenges of entrepreneurship in Asia; update of business and technology issues in the creation and growth of start-up companies in major Asian economies. Distinguished speakers from industry, government, and academia.

Same as: EASTASN 402T, EE 402T

Japanese Courses

JAPAN 20. Humanities Core: Dao, Virtue, and Nature -- Foundations of East Asian Thought. 3 Units.

This course explores the values and questions posed in the formative period of East Asian civilizations. Notions of a Dao ("Way") are common to Confucianism, Daoism, and Buddhism, but those systems of thought have radically different ideas about what that Dao is and how it might be realized in society and an individual's life. These systems of thought appeared first in China, and eventually spread to Korea and Japan. Each culture developed its own ways of reconciling the competing systems, but in each case the comprehensive structure of values and human ideals differs significantly from those that appeared elsewhere in the ancient world. The course examines East Asian ideas about self-cultivation, harmonious society, rulership, and the relation between human and nature with a view toward expanding our understanding of these issues in human history, and highlighting their legacies in Asian civilizations today. The course features selective readings in classics of Confucian, Daoist, and Buddhist texts that present the foundational tenets of Asian thought. N. B. This is the first of three courses in the Humanities Core, East Asian track. These courses show how history and ideas shape our world and future. Take all three to experience a year-long intellectual community dedicated to the life of the mind.

Same as: CHINA 20, HUMCORE 20, KOREA 20

JAPAN 21. Humanities Core: Love and Betrayal in Asia. 3 Units.

Why are lovers in storybooks East and West always star-crossed? Why do love and death seem to go together? For every Romeo and Juliet, there are dozens of doomed lovers in the Asian literary repertoires, from Genji's string of embittered mistresses, to the Butterfly lovers in early modern China, to the voices of desire in Koryo love songs, to the devoted adolescent cousins in Dream of the Red Chamber, to the media stars of Korean romantic drama, now wildly popular throughout Asia. In this course, we explore how the love story has evolved over centuries of East Asian history, asking along the way what we can learn about Chinese, Japanese, and Korean views of family and community, gender and sexuality, truth and deception, trust and betrayal, ritual and emotion, and freedom and solidarity from canonical and non-canonical works in East Asian literatures. N.B. This is the second of three courses in the East Asian track. These courses offer an unparalleled opportunity to study East Asian history and culture, past and present. Take all three to experience a year-long intellectual community dedicated to exploring how ideas have shaped our world and future.

Same as: CHINA 21, HUMCORE 21, KOREA 21

JAPAN 21Q. Humanities Core: Love and Betrayal in Asia. 3 Units.

Why are lovers in storybooks East and West always star-crossed? Why do love and death seem to go together? For every Romeo and Juliet, there are dozens of doomed lovers in the Asian literary repertoires, from Genji's string of embittered mistresses, to the Butterfly lovers in early modern China, to the voices of desire in Koryo love songs, to the devoted adolescent cousins in Dream of the Red Chamber, to the media stars of Korean romantic drama, now wildly popular throughout Asia. In this course, we explore how the love story has evolved over centuries of East Asian history, asking along the way what we can learn about Chinese, Japanese, and Korean views of family and community, gender and sexuality, truth and deception, trust and betrayal, ritual and emotion, and freedom and solidarity from canonical and non-canonical works in East Asian literatures. N.B. This is the second of three courses in the East Asian track. These courses offer an unparalleled opportunity to study East Asian history and culture, past and present. Take all three to experience a year-long intellectual community dedicated to exploring how ideas have shaped our world and future.

Same as: CHINA 21Q, HUMCORE 21Q, KOREA 21Q

JAPAN 24. Humanities Core: How to be Modern in East Asia. 3-5 Units.

Modern East Asia was almost continuously convulsed by war and revolution in the 19th and 20th centuries. But the everyday experience of modernity was structured more profoundly by the widening gulf between the country and the city, economically, politically, and culturally. This course examines literary and cinematic works from China and Japan that respond to and reflect on the city/country divide, framing it against issues of class, gender, national identity, and ethnicity. It also explores changing ideas about home/hometown, native soil, the folk, roots, migration, enlightenment, civilization, progress, modernization, nationalism, cosmopolitanism, and sustainability. All materials are in English. This course is part of the Humanities Core: <https://humanitiescore.stanford.edu/>.

Same as: CHINA 24, COMPLIT 44, HUMCORE 133, KOREA 24

JAPAN 52. Global Humanities: The Grand Millennium, 800-1800. 3-4 Units.

How should we live? This course explores ethical pathways in European, Islamic, and East Asian traditions: mysticism and rationality, passion and duty, this and other worldly, ambition and peace of mind. They all seem to be pairs of opposites, but as we'll see, some important historical figures managed to follow two or more of them at once. We will read works by successful thinkers, travelers, poets, lovers, and bureaucrats written between 800 and 1900 C.E. We will ask ourselves whether we agree with their choices and judgments about what is a life well lived.

Same as: DLCL 52, HISTORY 206D, HUMCORE 52

JAPAN 60. Asian Arts and Cultures. 5 Units.

An exploration of the visual arts of East and South Asia from ancient to modern times, in their social, religious, literary and political contexts. Analysis of major monuments of painting, sculpture and architecture will be organized around themes that include ritual and funerary arts, Buddhist art and architecture across Asia, landscape and narrative painting, culture and authority in court arts, and urban arts in the early modern world.

Same as: ARTHIST 2

JAPAN 82N. Joys and Pains of Growing Up and Older in Japan. 3 Units.

What do old and young people share in common? With a focus on Japan, a country with a large long-living population, this seminar spotlights older people's lives as a reflection of culture and society, history, and current social and personal changes. Through discussion of multidisciplinary studies on age, analysis of narratives, and films, we will gain a closer understanding of Japanese society and the multiple meanings of growing up and older. Students will also create a short video/audio profile of an older individual, and we will explore cross-cultural comparisons. Held in Knight Bldg. Rm. 201.

JAPAN 95A. Japanese Alternative Spring Break. 1 Unit.

An Alternative Spring Break (ASB) course through Haas Center. Directed reading course, designed by the students. <http://viaprograms.org/expand-your-boundaries/social-innovation-design-thinking/design-thinking-for-social-innovation/>.

JAPAN 110. Romance, Desire, and Sexuality in Modern Japanese Literature. 3-4 Units.

This class is structured around three motifs: love suicide (as a romantic ideal), female desire, and same-sex sexuality. Over the course of the quarter we will look at how these motifs are treated in the art and entertainment from three different moments of Japanese history: the Edo period (1615-1868), the modern period (1920-65), and the contemporary period (1965-present). We will start by focusing on the most traditional representations of these topics. Subsequently, we will consider how later artists and entertainers revisited the conventional treatments of these motifs, informing them with new meanings and social significance. We will devote particular attention to how this material comments upon issues of gender, sexuality, and human relationships in the context of Japan. Informing our perspective will be feminist and queer theories of reading and interpretation.

Same as: FEMGEN 110J, FEMGEN 210J, JAPAN 210

JAPAN 112A. Asian Screen Cultures. 3-5 Units.

Asian screen culture, ranging from cinema to online games, has (re)shaped the global and national/regional imaginings of Asia. The Post-Cold War intensification of intra-Asian interactions has precipitated the rise of a Pan-Asian regional identity wherein the nation-state is not yet obsolete. What role does screen culture play in the border-crossing interplay among languages, ideologies, aesthetics, and affect? How does the converging media of screen culture capture local/global desires and propel the history of transformation of sign systems from the written words to visual moving images in a digital time? How do we understand the aesthetic, storytelling, and politics of Asian screen cultures vis-à-vis its historical and social context? While exploring these transnational and transdisciplinary questions, this course will deal with topical issues of Pan-Asian identity, (trans)nationalism, (un)translatability, commodity fetishism, locality and globality, technophobia, and politics of gender. Students will learn how to think and write about screen cultures of East Asia in particular and of our world of screens in general.

Same as: CHINA 112A, CHINA 212A, JAPAN 212A, KOREA 112, KOREA 212

JAPAN 118. Humanities Core: Everybody Eats: The Language, Culture, and Ethics of Food in East Asia. 3 Units.

Many of us have grown up eating "Asian" at home, with friends, on special occasions, or even without full awareness that Asian is what we were eating. This course situates the three major culinary traditions of East Asia—China, Japan, and Korea—in the histories and civilizations of the region, using food as an introduction to their rich repertoires of literature, art, language, philosophy, religion, and culture. It also situates these seemingly timeless gastronomies within local and global flows, social change, and ethical frameworks. Specifically, we will explore the traditional elements of Korean court food, and the transformation of this cuisine as a consequence of the Korean War and South Korea's subsequent globalizing economy; the intersection of traditional Japanese food with past and contemporary identities; and the evolution of Chinese cuisine that accompanies shifting attitudes about the environment, health, and well-being. Questions we will ask ourselves during the quarter include, what is "Asian" about Asian cuisine? How has the language of food changed? Is eating, and talking about eating, a gendered experience? How have changing views of the self and community shifted the conversation around the ethics and ecology of meat consumption?.

Same as: CHINA 118, HUMCORE 22, KOREA 118

JAPAN 121. Translating Japan, Translating the West. 3-4 Units.

Translation lies at the heart of all intercultural exchange. This course introduces students to the specific ways in which translation has shaped the image of Japan in the West, the image of the West in Japan, and Japan's self-image in the modern period. What texts and concepts were translated by each side, how, and to what effect? No prior knowledge of Japanese language necessary.

Same as: COMPLIT 142B, JAPAN 221

JAPAN 122. Translating Cool: Globalized Popular Culture in Asia. 3-4 Units.

Did you grow up watching Pokémon and Power Rangers? Have you danced along to "Gangnam Style"? As we become increasingly exposed to Asian popular culture and the Internet facilitates instant access to new media, previous localized forms of entertainment—animated cartoons, comics, video games, music videos, film, and soap operas—have become part of a global staple. However, these cultural forms have emerged not only in their original form with mediation of subtitles. Many have undergone various processes of adaptation and translation so that we no longer recognize that these products had ever originated elsewhere. This course will immerse students in a range of Japanese and Korean cultural phenomena to reveal the spectrum of translation practices across national boundaries. We will inquire into why these cultural forms have such compelling and powerful staying power, contextualize them within their frames of production, and explore the strategies, limitations, and potential of translational practices. Contact instructor for place. dafnazur@stanford.edu Knight 201.

Same as: JAPAN 222, KOREA 122, KOREA 222

JAPAN 123. Critical Translation Studies. 3-5 Units.

Seminal works of translation theory and scholarship from a wide array of disciplinary, regional, linguistic, and historical perspectives. Readings are in English, but students must have at least two years of training or the equivalent in another language, or permission from the instructor. (Important note: Students who wish to count this course toward requirements in the department of East Asian Languages and Cultures must have permission from their EALC advisor.)

Same as: COMPLIT 228, JAPAN 223

JAPAN 124. Manga as Literature. 3-5 Units.

Analysis of representative manga as narratives that combine verbal and visual elements, with attention to historical and cultural background. Representative manga by Tezuka Osamu, Tatsumi Yoshihiro, Koike Kazuo, Taniguchi Jiro, Natsume Ono, Kono Fumiyo, and others. All readings in English. Class meets in Knight Bldg, Rm 018. Contact instructor (sdcarter@stanford.edu) for place.

Same as: JAPAN 224

JAPAN 125. Tokyo, Kyoto, Osaka and beyond: place in modern Japan. 2-5 Units.

From the culturally distinct urban centers of Tokyo, Kyoto, and Osaka to the sharp contrasts between the southernmost and northernmost parts of Japan, modern Japanese literature and film present rich characterizations of place that have shaped Japanese identities at the national, regional, and local levels. This course focuses attention on how these settings operate in key works of literature and film, with an eye toward developing students' understanding of diversity within modern Japan. FOR UNDERGRADS: This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit. Same as: JAPAN 225

JAPAN 133. Japanese Media Culture. 2-4 Units.

Focuses on the intertwined histories of the postwar Japanese television, anime, music, and video game industries, and how their development intersects with wider trends in Japanese society. We will pay particular attention to questions of affect, labor, and environment in media production, consumption, and style. Same as: JAPAN 233

JAPAN 138. Introduction to Modern Japanese Literature and Culture. 3-5 Units.

This class introduces key literary texts from Japan's modern era (1868-present), locating these works in the larger political, social, and cultural trends of the period. The goal of the class is to use literary texts as a point of entry to understand the grand narrative of Japan's journey from its tentative re-entry into the international community in the 1850s, through the cataclysm of the Pacific War, the remarkable prosperity of the bubble years in the 1980s until most recent, post-3/11 catastrophe-evoked Zeitgeist. We will examine a variety of primary texts by such authors as Futabatei Shimei, Higuchi Ichiyō, Natsume Sōseki, Tanizaki Jun'ichirō, Miyamoto Yuriko, Kawabata Yasunari, Ōe Kenzaburō, Yoshimoto Banana, Tawada Yōko, and Yu Miri among others. Each text will be discussed in detail paying attention to its specific character and contextualized within larger political trends (e.g., the modernization program of the Meiji regime, the policies of Japan's wartime government, and postwar Japanese responses to the cold war), social developments (e.g., changing notions of social class, the women's rights movement, the social effects of the postwar economic expansion, ecocriticism), and cultural movements (e.g., literary reform movement of the 1890s, modernism of the 1920s and 30s, postmodernism of the 1980s, and exophony). Students will also be encouraged to think about the ways these texts relate to each other and a variety of issues beyond the Japanese socio-cultural and historical context. No prior knowledge of Japanese is required for this course, although students with sufficient proficiency are welcome to refer to original sources. Prerequisites: None. Same as: JAPAN 238

JAPAN 141. Japanese Performance Traditions. 2-5 Units.

Japanese performance traditions present a distinct challenge to modern Western concepts of gender, performance, self-expression, and even the human body itself. This course introduces the socio-historical underpinnings of these traditions, and invites students to engage in a fundamental questioning of the relationship between performance, gender, and cross-cultural interpretation. This course is designed for students with interests in performance, gender, and media as well as those with an interest in Japan. Genres covered include Noh, Kabuki, Bunraku, and Butoh. Same as: COMPLIT 218A, JAPAN 241

JAPAN 144. Inventing Japan: Traditional Culture in the Modern World. 3-5 Units.

Features of traditional Japanese culture such as temples and shrines, kimono, and cultural practices like the tea ceremony, have played an important role in both domestic and international representations of Japan since the late nineteenth century. In this course students will be introduced to these elements of traditional Japanese culture, while learning to cast a critical eye on the concept of tradition. Themes will include discussion of the gendered nature of tradition in modern Japan and the role played by such traditions in constructing national identity, both in Japan and overseas. We will explore these topics using the theoretical frameworks of invention of tradition and reformatting of tradition. Contact instructor for room. rcorbett@stanford.edu. Same as: JAPAN 244

JAPAN 148. Modern Japanese Narratives: Literature and Film. 3-5 Units.

Central issues in modern Japanese visual and written narrative. Focus is on competing views of modernity, war, and crises of individual and collective identity and responsibility. Directors and authors include Kurosawa, Mizoguchi, Ozu, Ogai, Akutagawa, Tanizaki, Abe, and Ōe. Same as: JAPAN 248

JAPAN 151. Japanese Business Culture and Systems. 3-5 Units.

Japanese sociocultural dynamics in industrial and corporate structures, negotiating styles, decision making, and crisis management. Practicum on Japan market strategies. Same as: JAPAN 251

JAPAN 151B. The Nature of Knowledge: Science and Literature in East Asia. 4-5 Units.

"The Nature of Knowledge" explores the intersections of science and humanities East Asia. It covers a broad geographic area (China, Japan, and Korea) along a long temporal space (14th century - present) to investigate how historical notions about the natural world, the human body, and social order defied, informed, and constructed our current categories of science and humanities. The course will make use of medical, geographic, and cosmological treatises from premodern East Asia, portrayals and uses of science in modern literature, film, and media, as well as theoretical and historical essays on the relationships between literature, science, and society. As part of its exploration of science and the humanities in conjunction, the course addresses how understandings of nature are mediated through techniques of narrative, rhetoric, visualization, and demonstration. In the meantime, it also examines how the emergence of modern disciplinary "science" influenced the development of literary language, tropes, and techniques of subject development. This class will expose the ways that science has been mobilized for various ideological projects and to serve different interests, and will produce insights into contemporary debates about the sciences and humanities.

Same as: CHINA 151B, CHINA 251B, JAPAN 251B, KOREA 151, KOREA 251

JAPAN 152. Art Animation. 2-4 Units.

While anime has spread around the world, Japanese art animators have been busy developing a parallel tradition, built from a more personal, experimental, and idiosyncratic approach to the medium. Looking closely at key works from major artists in the field, this course explores art animation from a variety of perspectives: animation scene; philosophical attempts to account for animated movement; and art animation's unique perspective on Japanese culture. Same as: FILMSTUD 146, JAPAN 252

JAPAN 155. The Vampire in Anime. 3-4 Units.

Analysis of anime where vampires play central roles as characters and/or in plot development. Comparison of character and plot development within anime series and Western vampire literature will be the main focus; attention will also be paid to the development of the vampire as a literary and film character in the West, the conception of the supernatural in Japanese culture, and the points of similarity and difference between the two.

Same as: JAPAN 255

JAPAN 157. Science, Power, and Knowledge: East Asia to 1900. 3-5 Units.

In the early modern period, East Asian societies featured long-established institutions of learning and traditions of knowledge. This course examines the relationship between knowledge and power in East Asia societies prior to 1900. It explores how knowledge production operated in late imperial China (1550-1900), Chos'n Korea (1392-1910), and Tokugawa Japan (1600-1868). Among the themes addressed are: the state's role in patronizing science and knowledge; major intellectual movements; engagement with Western science and religion; East Asian statecraft; and East Asian understandings of space and geography. Taking a holistic perspective, it places science and technology in 1) a social and cultural context 2) in relation to other bodies and fields of knowledge 3) in comparison to other societies in a similar historical time period. A socially embedded perspective on knowledge and science seeks to appreciate how politics, society, and knowledge are integrated, and in particular how science and knowledge can be both instruments and sites of political power. By exploring these links, the course will also illustrate how our modern disciplinary categories of natural science, social science and the humanities cannot be taken for granted and the areas of knowledge they cover can be deeply intertwined. The course will also address these issues historically and across geographic regions in East Asia and beyond. The comparative lens and frameworks these perspectives can offer will bring an awareness of the diverse traditions of knowledge production in East Asia. Its examination of East Asian encounters with Western paradigms of knowledge throughout the early modern period will also illustrate how communication occurs across cultural, social, and linguistic barriers and how diverse world-views were managed in these encounters. These encounters of knowledge-exchange between Jesuit missionaries, Ming literati, Korean aristocrats, and Japanese doctors also show how cultural identities were constructed, reinforced, and challenged. These identities, expressed through the mastery of knowledge, are essential for understanding how East Asian reckoned with growing pressures to adopt Western industrial technology and military science in the late nineteenth century.

Same as: CHINA 157, CHINA 257, HISTORY 294J, JAPAN 257, KOREA 157, KOREA 257

JAPAN 157S. Tyranny and Resistance: East Asia's Political Culture and Tradition. 3-5 Units.

What is tyranny? When does political power cease to be legitimate and government become tyrannical? And what can individuals do in the face of tyranny? This course will explore East Asia's long political tradition through the problem of tyranny and its resistance. We will cover a wide range of material. We begin with how seminal political thinkers in East Asia, including Warring States philosophers such as Mencius and Han Feizi, understood the boundary between legitimate and illegitimate authority. We will also look at the strategies used by various political actors, including government officials, cultural or social elites, and common people, when they confronted what they perceived to be the unjust exercise political power, whether in the form of despotic monarchs, corrupt authorities, or general misrule. Our discussions will be wide-ranging. We will pay particular attention to how these historical examples from China, Korea, and Japan's past have resonated with modern and contemporary political discussions in contemporary East Asian societies.

Same as: CHINA 157S, KOREA 157S

JAPAN 158. A Critical and Historical Survey of Classical Japanese Literature. 2-5 Units.

This course presents a broad survey of classical Japanese literature in English translation, with particular emphasis on prose fiction and poetry. We will make use of multiple, complementary modes of literary criticism, beginning with historicism and formalism, which reflect different assumptions and interpretive priorities. The approach is integrative, with attention paid throughout to the intersections between literature, social and institutional history, and religion. Key questions to be explored include the following: How were the major works of classical Japanese literature understood by readers during the medieval and early-modern periods? How did the current canon of classical Japanese literature arise, and what historical forces shaped its development? How might modern modes of literary criticism help us better approach premodern Japanese literature, and what are their limitations?.

Same as: JAPAN 258

JAPAN 159. The Paranormal in Premodern Japan. 4 Units.

This course will explore the various stories of gods, ghosts, demons, and monsters that appear throughout the Premodern period in Japan. The course will use the concept of the paranormal to explore the ways these beings are depicted as living alongside humanity and that humanity can easily and unknowingly enter into the realm of these beings.

Same as: JAPAN 259

JAPAN 160. Classical Japanese Literature in Translation. 4 Units.

Prose, poetry, and drama from the 10th-19th centuries. Historical, intellectual, and cultural context. Works vary each year. May be repeated for credit with consent of instructor.

Same as: JAPAN 260

JAPAN 161. Japanese Ghosts: The Supernatural in Japanese Art and Entertainment. 4 Units.

The complex meanings of ghosts in Japanese culture. Representations of the supernatural in images, drama, oral narratives, prose, film, comics and animation at different moments in Japanese history.

Same as: JAPAN 261

JAPAN 162. Japanese Poetry and Poetics. 2-4 Units.

Heian through Meiji periods with emphasis on relationships between the social and aesthetic. Works vary each year. This year's genre is the diary. Prerequisites: 246, 247, or equivalent.

Same as: JAPAN 262

JAPAN 163. Japanese Performance Traditions. 3-4 Units.

Major paradigms of gender in Japanese performance traditions from ancient to modern times, covering Noh, Kabuki, Bunraku, and Takarazuka.

Same as: JAPAN 263

JAPAN 163A. Beauty and Renunciation in Japan. 3 Units.

Is it okay to feel pleasure? Should humans choose beauty or renunciation? This is the main controversy of medieval Japan. This course introduces students to the famous literary works that created a world of taste, subtlety, and sensuality. We also read essays that warn against the risks of leading a life of gratification, both in this life and in the afterlife. And we discover together the ways in which these two positions can be not that far from each other. Does love always lead to heartbreak? Is the appreciation of nature compatible with the truths of Buddhism? Is it good to have a family? What kind of house should we build for ourselves? Can fictional stories make us better persons? Each week, during the first class meeting, we will focus on these issues in Japan. During the second class meeting, we will participate in a collaborative conversation with the other students and faculty in Humanities Core classes, about other regions and issues. This course is taught in English.

Same as: HUMCORE 123

JAPAN 164. Introduction to Premodern Japanese. 3-5 Units.

Readings from Heian, Kamakura, Muromachi, and early Edo periods with focus on grammar and reading comprehension. Prerequisite: JAPANLNG 129B or 103, or equivalent.

Same as: JAPAN 264

JAPAN 165. Readings in Premodern Japanese. 2-5 Units.

Edo and Meiji periods with focus on grammar and reading comprehension. May be repeated for credit. Prerequisite: 246 or equivalent.

Same as: JAPAN 265

JAPAN 166. Introduction to Sino-Japanese. 3-5 Units.

Readings in Sino-Japanese (*kambun*) texts of the Heian, Kamakura, and Muromachi periods, with focus on grammar and reading comprehension. Prerequisite: 246 or equivalent.

Same as: JAPAN 266

JAPAN 170. The Tale of Genji and Its Historical Reception. 2-5 Units.

Approaches to the tale including 12th-century allegorical and modern feminist readings. Influence upon other works including poetry, Noh plays, short stories, modern novels, and comic book (manga) retellings. Prerequisite for graduate students: JAPANLNG 129B or 103, or equivalent. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit.

Same as: JAPAN 270

JAPAN 184. Aristocrats, Warriors, Sex Workers, and Barbarians: Lived Life in Early Modern Japanese Painting. 4 Units.

Changes marking the transition from medieval to early modern Japanese society that generated a revolution in visual culture, as exemplified in subjects deemed fit for representation; how commoners joined elites in pictorializing their world, catalyzed by interactions with the Dutch.

Same as: ARTHIST 184, ARTHIST 384, JAPAN 284

JAPAN 185. Arts of War and Peace: Late Medieval and Early Modern Japan, 1500-1868. 4 Units.

Narratives of conflict, pacification, orthodoxy, nostalgia, and novelty through visual culture during the change of episteme from late medieval to early modern, 16th through early 19th centuries. The rhetorical messages of castles, teahouses, gardens, ceramics, paintings, and prints; the influence of Dutch and Chinese visuality; transformation in the roles of art and artist; tensions between the old and the new leading to the modernization of Japan.

Same as: ARTHIST 187, ARTHIST 387, JAPAN 285

JAPAN 188. The Japanese Tea Ceremony: The History, Aesthetics, and Politics Behind a National Pastime. 5 Units.

The Japanese tea ceremony, the ultimate premodern multimedia phenomenon, integrates architecture, garden design, ceramics, painting, calligraphy, and other treasured objects into a choreographed ritual wherein host, objects, and guests perform designated roles on a tiny stage sometimes only six feet square. In addition to its much-touted aesthetic and philosophical aspects, the practice of tea includes inevitable political and rhetorical dimensions. This course traces the evolution of tea practice from its inception within the milieu of courtier diversions, Zen monasteries, and warrior villas, through its various permutations into the 20th century, where it was manipulated by the emerging industrialist class for different-but ultimately similar-ends.

Same as: ARTHIST 287A, JAPAN 288

JAPAN 189B. Honors Research. 5 Units.

Open to senior honors students to write thesis.

JAPAN 191. Japanese Pragmatics. 2-4 Units.

The choice of linguistic expressions and our understanding of what is said involve multiple sociocultural, cognitive and discourse factors. Can such pragmatic factors and processes be considered universal to all languages, or are there variations among languages? The course will investigate an array of phenomena observed in Japanese. Through readings and projects, students will deepen their knowledge of Japanese and consider theoretical implications. Prerequisites: one year of Japanese and a course in linguistics, or two years of Japanese, or consent of instructor.

Same as: JAPAN 291

JAPAN 192. Analyzing Japanese Text and Talk. 2-4 Units.

Are there reasons why certain words, phrases, sentences and prosody are chosen by language speakers and writers in specific contexts? What linguistic and extra-linguistic elements give the hearers and readers the impression that certain utterances and passages are friendly, accusatory, officious, humorous, personal, formal, colloquial, etc.? This seminar provides an introduction to different theoretical and analytical approaches to studying language use in context (e.g. pragmatics, sociolinguistics, usage-based grammar, conversational analysis, critical discourse analysis) and an opportunity to critically analyze text and talk. Using the analytical tools acquired through readings and discussions, students will be able to analyze Japanese materials of their selection. The course is designed for graduate students and advanced undergraduate students with interests either (or both) in Japanese linguistics and literature.

Same as: JAPAN 292

JAPAN 193. Acquisition of Japanese as a Second Language. 2-4 Units.

This course provides students with a broad overview of second language acquisition (SLA) research and introduces recent SLA studies on Japanese as a second language (L2). It covers six topics: (1) the evolution of the field, (2) approaches to understanding learner language, (3) current state of knowledge of L2 developmental patterns, (4) theories of L2 learning, (5) factors that affect SLA, and (6) instructed SLA. By reading and discussing exemplary SLA studies on L2 Japanese as well as seminal papers on these topics, students will develop abilities to analyze learner language from multiple perspectives, critically read research reports, and consider implications for L2 teaching.

Same as: JAPAN 293

JAPAN 197. Points in Japanese Grammar. 2-4 Units.

(Formerly JAPANLIT157/257) The course provides practical but in-depth analyses of selected points in Japanese grammar that are often difficult to acquire within the limited hours of language courses. We consider findings from linguistic research, focusing on differences between similar expressions and distinctions that may not be salient in English, with the aim to provide systematic analytical background for more advanced understanding of the language. May be repeat for credit. Prerequisite: JAPANLNG23 or equivalent for JAPAN197; JAPANLNG103 or equivalent for JAPAN297.

Same as: JAPAN 297

JAPAN 198C. Senior Research. 1 Unit.

EALC students writing a Senior Capstone Essay who wish to conduct research with their adviser may enroll in this course for 1 unit, for 1 quarter.

Same as: Capstone Essay

JAPAN 198H. Senior Research. 2-5 Units.

EALC juniors or seniors pursuing honors research should sign up for this course under their faculty adviser for research credit.

Same as: Honors Thesis

JAPAN 199. Individual Reading in Japanese. 1-4 Unit.

Asian Languages majors only. May be repeated for credit. Prerequisites: JAPANLNG 129B or 103, and consent of instructor.

JAPAN 200. Directed Reading in Japanese. 1-12 Unit.

"Independent studies under the direction of a faculty member for which academic credit may properly be allowed. Research will require some in-person access to archival materials in Hoover Institution, Stanford's East Asia Library, and/or Branner Map Collections. For EALC students; non-EALC students, should seek instructor permission before enrolling in section."

JAPAN 201. Proseminar: Introduction to Graduate Study in Japanese. 2-5 Units.

Bibliographical and research methods. Major trends in literary and cultural theory and critical practice. May be repeated once for credit. Prerequisite: JAPANLNG 103 or 129B, or consent of instructor.

JAPAN 202. Bibliographic and Research Methods in Japanese. 1-3 Unit.
The use of library and online resources for the study of Japanese literature, language, and culture. Prerequisite: JAPANLNG 103 or 129B, or consent of instructor.

JAPAN 203. Teaching Japanese Humanities. 1 Unit.
Prepares graduate students to teach humanities at the undergraduate level. Topics include syllabus development and course design, techniques for generating discussion, effective grading practices, and issues particular to the subject matter.

JAPAN 210. Romance, Desire, and Sexuality in Modern Japanese Literature. 3-4 Units.

This class is structured around three motifs: love suicide (as a romantic ideal), female desire, and same-sex sexuality. Over the course of the quarter we will look at how these motifs are treated in the art and entertainment from three different moments of Japanese history: the Edo period (1615-1868), the modern period (1920-65), and the contemporary period (1965-present). We will start by focusing on the most traditional representations of these topics. Subsequently, we will consider how later artists and entertainers revisited the conventional treatments of these motifs, informing them with new meanings and social significance. We will devote particular attention to how this material comments upon issues of gender, sexuality, and human relationships in the context of Japan. Informing our perspective will be feminist and queer theories of reading and interpretation.

Same as: FEMGEN 110J, FEMGEN 210J, JAPAN 110

JAPAN 212A. Asian Screen Cultures. 3-5 Units.

Asian screen culture, ranging from cinema to online games, has (re)shaped the global and national/regional imaginings of Asia. The Post-Cold War intensification of intra-Asian interactions has precipitated the rise of a Pan-Asian regional identity wherein the nation-state is not yet obsolete. What role does screen culture play in the border-crossing interplay among languages, ideologies, aesthetics, and affect? How does the converging media of screen culture capture local/global desires and propel the history of transformation of sign systems from the written words to visual moving images in a digital time? How do we understand the aesthetic, storytelling, and politics of Asian screen cultures vis-à-vis its historical and social context? While exploring these transnational and transdisciplinary questions, this course will deal with topical issues of Pan-Asian identity, (trans)nationalism, (un)translatability, commodity fetishism, locality and globality, technophobia, and politics of gender. Students will learn how to think and write about screen cultures of East Asia in particular and of our world of screens in general.

Same as: CHINA 112A, CHINA 212A, JAPAN 112A, KOREA 112, KOREA 212

JAPAN 221. Translating Japan, Translating the West. 3-4 Units.

Translation lies at the heart of all intercultural exchange. This course introduces students to the specific ways in which translation has shaped the image of Japan in the West, the image of the West in Japan, and Japan's self-image in the modern period. What texts and concepts were translated by each side, how, and to what effect? No prior knowledge of Japanese language necessary.

Same as: COMPLIT 142B, JAPAN 121

JAPAN 222. Translating Cool: Globalized Popular Culture in Asia. 3-4 Units.

Did you grow up watching Pokémon and Power Rangers? Have you danced along to "Gangnam Style"? As we become increasingly exposed to Asian popular culture and the Internet facilitates instant access to new media, previous localized forms of entertainment—animated cartoons, comics, video games, music videos, film, and soap operas—have become part of a global staple. However, these cultural forms have emerged not only in their original form with mediation of subtitles. Many have undergone various processes of adaptation and translation so that we no longer recognize that these products had ever originated elsewhere. This course will immerse students in a range of Japanese and Korean cultural phenomena to reveal the spectrum of translation practices across national boundaries. We will inquire into why these cultural forms have such compelling and powerful staying power, contextualize them within their frames of production, and explore the strategies, limitations, and potential of translational practices. Contact instructor for place.

dafnazur@stanford.edu Knight 201.

Same as: JAPAN 122, KOREA 122, KOREA 222

JAPAN 223. Critical Translation Studies. 3-5 Units.

Seminal works of translation theory and scholarship from a wide array of disciplinary, regional, linguistic, and historical perspectives. Readings are in English, but students must have at least two years of training or the equivalent in another language, or permission from the instructor. (Important note: Students who wish to count this course toward requirements in the department of East Asian Languages and Cultures must have permission from their EALC advisor.)

Same as: COMPLIT 228, JAPAN 123

JAPAN 224. Manga as Literature. 3-5 Units.

Analysis of representative manga as narratives that combine verbal and visual elements, with attention to historical and cultural background. Representative manga by Tezuka Osamu, Tatsumi Yoshihiro, Koike Kazuo, Taniguchi Jiro, Natsume Ono, Kono Fumiyo, and others. All readings in English. Class meets in Knight Bldg, Rm 018. Contact instructor (sdcarter@stanford.edu) for place.

Same as: JAPAN 124

JAPAN 225. Tokyo, Kyoto, Osaka and beyond: place in modern Japan. 2-5 Units.

From the culturally distinct urban centers of Tokyo, Kyoto, and Osaka to the sharp contrasts between the southernmost and northernmost parts of Japan, modern Japanese literature and film present rich characterizations of place that have shaped Japanese identities at the national, regional, and local levels. This course focuses attention on how these settings operate in key works of literature and film, with an eye toward developing students' understanding of diversity within modern Japan. FOR UNDERGRADS: This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit.

Same as: JAPAN 125

JAPAN 233. Japanese Media Culture. 2-4 Units.

Focuses on the intertwined histories of the postwar Japanese television, anime, music, and video game industries, and how their development intersects with wider trends in Japanese society. We will pay particular attention to questions of affect, labor, and environment in media production, consumption, and style.

Same as: JAPAN 133

JAPAN 235. Academic Readings in Japanese I. 2-4 Units.

Strategies for reading academic writings in Japanese. Readings of scholarly papers and advanced materials in Japanese in students' research areas in the humanities and social sciences. Prerequisites: JAPANLNG 103, 129B, or equivalent; and consent of instructor. May be repeat for credit.

JAPAN 238. Introduction to Modern Japanese Literature and Culture. 3-5 Units.

This class introduces key literary texts from Japan's modern era (1868-present), locating these works in the larger political, social, and cultural trends of the period. The goal of the class is to use literary texts as a point of entry to understand the grand narrative of Japan's journey from its tentative re-entry into the international community in the 1850s, through the cataclysm of the Pacific War, the remarkable prosperity of the bubble years in the 1980s until most recent, post-3/11 catastrophe-evoked Zeitgeist. We will examine a variety of primary texts by such authors as Futabatei Shimei, Higuchi Ichizō, Natsume Sōseki, Tanizaki Jun'ichirō, Miyamoto Yuriko, Kawabata Yasunari, Ōe Kenzaburō, Yoshimoto Banana, Tawada Yōko, and Yu Miri among others. Each text will be discussed in detail paying attention to its specific character and contextualized within larger political trends (e.g., the modernization program of the Meiji regime, the policies of Japan's wartime government, and postwar Japanese responses to the cold war), social developments (e.g., changing notions of social class, the women's rights movement, the social effects of the postwar economic expansion, ecocriticism), and cultural movements (e.g., literary reform movement of the 1890s, modernism of the 1920s and 30s, postmodernism of the 1980s, and exophony). Students will also be encouraged to think about the ways these texts relate to each other and a variety of issues beyond the Japanese socio-cultural and historical context. No prior knowledge of Japanese is required for this course, although students with sufficient proficiency are welcome to refer to original sources. Prerequisites: None. Same as: JAPAN 138

JAPAN 239. Modern Japanese Short Stories. 2-4 Units.

This course explores the postwar Japanese short story. We will read representative works by major authors, such as Ishikawa Jun, Hayashi Fumiko, Abe Kōbō and Murakami Haruki. Attention will be devoted to both accurate reading of the Japanese prose and more general discussion of the literary features of the texts.

JAPAN 241. Japanese Performance Traditions. 2-5 Units.

Japanese performance traditions present a distinct challenge to modern Western concepts of gender, performance, self-expression, and even the human body itself. This course introduces the socio-historical underpinnings of these traditions, and invites students to engage in a fundamental questioning of the relationship between performance, gender, and cross-cultural interpretation. This course is designed for students with interests in performance, gender, and media as well as those with an interest in Japan. Genres covered include Noh, Kabuki, Bunraku, and Butoh. Same as: COMPLIT 218A, JAPAN 141

JAPAN 244. Inventing Japan: Traditional Culture in the Modern World. 3-5 Units.

Features of traditional Japanese culture such as temples and shrines, kimono, and cultural practices like the tea ceremony, have played an important role in both domestic and international representations of Japan since the late nineteenth century. In this course students will be introduced to these elements of traditional Japanese culture, while learning to cast a critical eye on the concept of tradition. Themes will include discussion of the gendered nature of tradition in modern Japan and the role played by such traditions in constructing national identity, both in Japan and overseas. We will explore these topics using the theoretical frameworks of invention of tradition and reformatting of tradition. Contact instructor for room. rcorbett@stanford.edu. Same as: JAPAN 144

JAPAN 248. Modern Japanese Narratives: Literature and Film. 3-5 Units.

Central issues in modern Japanese visual and written narrative. Focus is on competing views of modernity, war, and crises of individual and collective identity and responsibility. Directors and authors include Kurosawa, Mizoguchi, Ozu, Ōgai, Akutagawa, Tanizaki, Abe, and Ōe. Same as: JAPAN 148

JAPAN 251. Japanese Business Culture and Systems. 3-5 Units.

Japanese sociocultural dynamics in industrial and corporate structures, negotiating styles, decision making, and crisis management. Practicum on Japan market strategies.

Same as: JAPAN 151

JAPAN 251B. The Nature of Knowledge: Science and Literature in East Asia. 4-5 Units.

"The Nature of Knowledge" explores the intersections of science and humanities East Asia. It covers a broad geographic area (China, Japan, and Korea) along a long temporal space (14th century - present) to investigate how historical notions about the natural world, the human body, and social order defied, informed, and constructed our current categories of science and humanities. The course will make use of medical, geographic, and cosmological treatises from premodern East Asia, portrayals and uses of science in modern literature, film, and media, as well as theoretical and historical essays on the relationships between literature, science, and society. As part of its exploration of science and the humanities in conjunction, the course addresses how understandings of nature are mediated through techniques of narrative, rhetoric, visualization, and demonstration. In the meantime, it also examines how the emergence of modern disciplinary "science" influenced the development of literary language, tropes, and techniques of subject development. This class will expose the ways that science has been mobilized for various ideological projects and to serve different interests, and will produce insights into contemporary debates about the sciences and humanities.

Same as: CHINA 151B, CHINA 251B, JAPAN 151B, KOREA 151, KOREA 251

JAPAN 252. Art Animation. 2-4 Units.

While anime has spread around the world, Japanese art animators have been busy developing a parallel tradition, built from a more personal, experimental, and idiosyncratic approach to the medium. Looking closely at key works from major artists in the field, this course explores art animation from a variety of perspectives: animation scene; philosophical attempts to account for animated movement; and art animation's unique perspective on Japanese culture.

Same as: FILMSTUD 146, JAPAN 152

JAPAN 252A. Special Topics in Japanese Literature. 2-5 Units.

For graduate students working with Japanese literature. This course covers a selection of core texts in modern Japanese fiction and current scholarly approaches to literature in relation to 1) censorship, and 2) film. During the second half of the quarter, students will conduct guided research on these topics, to culminate in a final research paper 20-25 pages in length. For the first half of the quarter, class will be conducted entirely in Japanese. Prerequisite: fourth-year Japanese or the equivalent, and permission of the instructors.

JAPAN 253. Japanese Graduate Seminar: Translation Theory & Premodern Literature. 2-5 Units.

Translation Theory & Premodern Literature course.

JAPAN 255. The Vampire in Anime. 3-4 Units.

Analysis of anime where vampires play central roles as characters and/or in plot development. Comparison of character and plot development within anime series and Western vampire literature will be the main focus; attention will also be paid to the development of the vampire as a literary and film character in the West, the conception of the supernatural in Japanese culture, and the points of similarity and difference between the two.

Same as: JAPAN 155

JAPAN 257. Science, Power, and Knowledge: East Asia to 1900. 3-5 Units.

In the early modern period, East Asian societies featured long-established institutions of learning and traditions of knowledge. This course examines the relationship between knowledge and power in East Asia societies prior to 1900. It explores how knowledge production operated in late imperial China (1550-1900), Chos'n Korea (1392-1910), and Tokugawa Japan (1600-1868). Among the themes addressed are: the state's role in patronizing science and knowledge; major intellectual movements; engagement with Western science and religion; East Asian statecraft; and East Asian understandings of space and geography. Taking a holistic perspective, it places science and technology in 1) a social and cultural context 2) in relation to other bodies and fields of knowledge 3) in comparison to other societies in a similar historical time period. A socially embedded perspective on knowledge and science seeks to appreciate how politics, society, and knowledge are integrated, and in particular how science and knowledge can be both instruments and sites of political power. By exploring these links, the course will also illustrate how our modern disciplinary categories of natural science, social science and the humanities cannot be taken for granted and the areas of knowledge they cover can be deeply intertwined. The course will also address these issues historically and across geographic regions in East Asia and beyond. The comparative lens and frameworks these perspectives can offer will bring an awareness of the diverse traditions of knowledge production in East Asia. Its examination of East Asian encounters with Western paradigms of knowledge throughout the early modern period will also illustrate how communication occurs across cultural, social, and linguistic barriers and how diverse world-views were managed in these encounters. These encounters of knowledge-exchange between Jesuit missionaries, Ming literati, Korean aristocrats, and Japanese doctors also show how cultural identities were constructed, reinforced, and challenged. These identities, expressed through the mastery of knowledge, are essential for understanding how East Asian reckoned with growing pressures to adopt Western industrial technology and military science in the late nineteenth century.

Same as: CHINA 157, CHINA 257, HISTORY 294J, JAPAN 157, KOREA 157, KOREA 257

JAPAN 258. A Critical and Historical Survey of Classical Japanese Literature. 2-5 Units.

This course presents a broad survey of classical Japanese literature in English translation, with particular emphasis on prose fiction and poetry. We will make use of multiple, complementary modes of literary criticism, beginning with historicism and formalism, which reflect different assumptions and interpretive priorities. The approach is integrative, with attention paid throughout to the intersections between literature, social and institutional history, and religion. Key questions to be explored include the following: How were the major works of classical Japanese literature understood by readers during the medieval and early-modern periods? How did the current canon of classical Japanese literature arise, and what historical forces shaped its development? How might modern modes of literary criticism help us better approach premodern Japanese literature, and what are their limitations?.

Same as: JAPAN 158

JAPAN 259. The Paranormal in Premodern Japan. 4 Units.

This course will explore the various stories of gods, ghosts, demons, and monsters that appear throughout the Premodern period in Japan. The course will use the concept of the paranormal to explore the ways these beings are depicted as living alongside humanity and that humanity can easily and unknowingly enter into the realm of these beings.

Same as: JAPAN 159

JAPAN 260. Classical Japanese Literature in Translation. 4 Units.

Prose, poetry, and drama from the 10th-19th centuries. Historical, intellectual, and cultural context. Works vary each year. May be repeated for credit with consent of instructor.

Same as: JAPAN 160

JAPAN 261. Japanese Ghosts: The Supernatural in Japanese Art and Entertainment. 4 Units.

The complex meanings of ghosts in Japanese culture. Representations of the supernatural in images, drama, oral narratives, prose, film, comics and animation at different moments in Japanese history.

Same as: JAPAN 161

JAPAN 262. Japanese Poetry and Poetics. 2-4 Units.

Heian through Meiji periods with emphasis on relationships between the social and aesthetic. Works vary each year. This year's genre is the diary. Prerequisites: 246, 247, or equivalent.

Same as: JAPAN 162

JAPAN 263. Japanese Performance Traditions. 3-4 Units.

Major paradigms of gender in Japanese performance traditions from ancient to modern times, covering Noh, Kabuki, Bunraku, and Takarazuka.

Same as: JAPAN 163

JAPAN 264. Introduction to Premodern Japanese. 3-5 Units.

Readings from Heian, Kamakura, Muromachi, and early Edo periods with focus on grammar and reading comprehension. Prerequisite: JAPANLNG 129B or 103, or equivalent.

Same as: JAPAN 164

JAPAN 265. Readings in Premodern Japanese. 2-5 Units.

Edo and Meiji periods with focus on grammar and reading comprehension. May be repeated for credit. Prerequisite: 246 or equivalent.

Same as: JAPAN 165

JAPAN 266. Introduction to Sino-Japanese. 3-5 Units.

Readings in Sino-Japanese (*kambun*) texts of the Heian, Kamakura, and Muromachi periods, with focus on grammar and reading comprehension. Prerequisite: 246 or equivalent.

Same as: JAPAN 166

JAPAN 270. The Tale of Genji and Its Historical Reception. 2-5 Units.

Approaches to the tale including 12th-century allegorical and modern feminist readings. Influence upon other works including poetry, Noh plays, short stories, modern novels, and comic book (manga) retellings. Prerequisite for graduate students: JAPANLNG 129B or 103, or equivalent. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit.

Same as: JAPAN 170

JAPAN 279. Research in Japanese Linguistics. 2-5 Units.

This proseminar introduces Japanese linguistics research to graduate students and advanced undergraduate students. Through readings and discussions, students will familiarize themselves with materials and references in both English and Japanese in preparation for conducting research effectively in their own areas of interest in Japanese linguistics. They learn the organization and presentation of research projects and conduct a pilot project in their selected area of interest. May be repeated for credit. Prerequisite: JAPANLNG 103 or consent of instructor.

JAPAN 284. Aristocrats, Warriors, Sex Workers, and Barbarians: Lived Life in Early Modern Japanese Painting. 4 Units.

Changes marking the transition from medieval to early modern Japanese society that generated a revolution in visual culture, as exemplified in subjects deemed fit for representation; how commoners joined elites in pictorializing their world, catalyzed by interactions with the Dutch.

Same as: ARTHIST 184, ARTHIST 384, JAPAN 184

JAPAN 285. Arts of War and Peace: Late Medieval and Early Modern Japan, 1500-1868. 4 Units.

Narratives of conflict, pacification, orthodoxy, nostalgia, and novelty through visual culture during the change of episteme from late medieval to early modern, 16th through early 19th centuries. The rhetorical messages of castles, teahouses, gardens, ceramics, paintings, and prints; the influence of Dutch and Chinese visuality; transformation in the roles of art and artist; tensions between the old and the new leading to the modernization of Japan.

Same as: ARTHIST 187, ARTHIST 387, JAPAN 185

JAPAN 287. Pictures of the Floating World: Images from Japanese Popular Culture. 5 Units.

Printed objects produced during the Edo period (1600-1868), including the Ukiyo-e (pictures of the floating world) and lesser-studied genres such as printed books (ehon) and popular broadsheets (kwaraban). How a society constructs itself through images. The borders of the acceptable and censorship; theatricality, spectacle, and slippage; the construction of play, set in conflict against the dominant neo-Confucian ideology of fixed social roles.

Same as: ARTHIST 287, ARTHIST 487X

JAPAN 288. The Japanese Tea Ceremony: The History, Aesthetics, and Politics Behind a National Pastime. 5 Units.

The Japanese tea ceremony, the ultimate premodern multimedia phenomenon, integrates architecture, garden design, ceramics, painting, calligraphy, and other treasured objects into a choreographed ritual wherein host, objects, and guests perform designated roles on a tiny stage sometimes only six feet square. In addition to its much-touted aesthetic and philosophical aspects, the practice of tea includes inevitable political and rhetorical dimensions. This course traces the evolution of tea practice from its inception within the milieu of courtier diversions, Zen monasteries, and warrior villas, through its various permutations into the 20th century, where it was manipulated by the emerging industrialist class for different-but ultimately similar-ends.

Same as: ARTHIST 287A, JAPAN 188

JAPAN 291. Japanese Pragmatics. 2-4 Units.

The choice of linguistic expressions and our understanding of what is said involve multiple sociocultural, cognitive and discourse factors. Can such pragmatic factors and processes be considered universal to all languages, or are there variations among languages? The course will investigate an array of phenomena observed in Japanese. Through readings and projects, students will deepen their knowledge of Japanese and consider theoretical implications. Prerequisites: one year of Japanese and a course in linguistics, or two years of Japanese, or consent of instructor.

Same as: JAPAN 191

JAPAN 292. Analyzing Japanese Text and Talk. 2-4 Units.

Are there reasons why certain words, phrases, sentences and prosody are chosen by language speakers and writers in specific contexts? What linguistic and extra-linguistic elements give the hearers and readers the impression that certain utterances and passages are friendly, accusatory, officious, humorous, personal, formal, colloquial, etc.? This seminar provides an introduction to different theoretical and analytical approaches to studying language use in context (e.g. pragmatics, sociolinguistics, usage-based grammar, conversational analysis, critical discourse analysis) and an opportunity to critically analyze text and talk. Using the analytical tools acquired through readings and discussions, students will be able to analyze Japanese materials of their selection. The course is designed for graduate students and advanced undergraduate students with interests either (or both) in Japanese linguistics and literature.

Same as: JAPAN 192

JAPAN 293. Acquisition of Japanese as a Second Language. 2-4 Units.

This course provides students with a broad overview of second language acquisition (SLA) research and introduces recent SLA studies on Japanese as a second language (L2). It covers six topics: (1) the evolution of the field, (2) approaches to understanding learner language, (3) current state of knowledge of L2 developmental patterns, (4) theories of L2 learning, (5) factors that affect SLA, and (6) instructed SLA. By reading and discussing exemplary SLA studies on L2 Japanese as well as seminal papers on these topics, students will develop abilities to analyze learner language from multiple perspectives, critically read research reports, and consider implications for L2 teaching.

Same as: JAPAN 193

JAPAN 296. Modern Japanese Literature. 2-5 Units.

Advanced readings. May be repeated for credit. Prerequisite: JAPANLNG 213. Formerly JAPANLIT 396.

JAPAN 297. Points in Japanese Grammar. 2-4 Units.

(Formerly JAPANLIT157/257) The course provides practical but in-depth analyses of selected points in Japanese grammar that are often difficult to acquire within the limited hours of language courses. We consider findings from linguistic research, focusing on differences between similar expressions and distinctions that may not be salient in English, with the aim to provide systematic analytical background for more advanced understanding of the language. May be repeat for credit. Prerequisite: JAPANLNG23 or equivalent for JAPAN197; JAPANLNG103 or equivalent for JAPAN297.

Same as: JAPAN 197

JAPAN 298. The Theory and Practice of Japanese Literary Translation. 2-5 Units.

Theory and cultural status of translation in modern Japanese and English. Comparative analysis of practical translation strategies. Final project is a literary translation of publishable quality. Prerequisite: fourth-year Japanese or consent of instructor.

JAPAN 299. Master's Thesis or Translation. 1-5 Unit.

A total of 5 units, taken in one or more quarters.nn (Staff).

JAPAN 350. Japanese Historical Fiction. 1-5 Unit.

Authors include Mori Ogai, Akutagawa Ryunosuke, Tanizaki Jun'ichiro, Enchi Fumiko, Shiba Ryotaro, Fujisawa Shuhei, and Hiraiwa Yumie. Genre theory, and historical and cultural context. Works vary each year. May be repeated for credit.

JAPAN 377. Seminar: Structure of Japanese. 2-4 Units.

Linguistic constructions in Japanese. Topics vary annually. In 2009-10, focus is on noun-modifying constructions in Japanese from multiple perspectives including syntax, semantics, pragmatics, and acquisition. Contrasts with similar constructions in other languages. Typological implications. Prerequisites: courses in Japanese linguistics, consent of instructor.

JAPAN 381. Topics in Pragmatics and Discourse Analysis. 2-4 Units.

Naturally occurring discourse (conversational, narrative, or written) and theoretical implications. Discourse of different age groups, expressions of identity and persona, and individual styles. May be repeated for credit.

JAPAN 382. Research Projects in Japanese Linguistics. 2-5 Units.

For advanced graduate students with specific research projects in Japanese linguistics. Consent of instructor required.

JAPAN 389. Seminar in Premodern Japanese Literature. 2-5 Units.

This graduate seminar examines the major texts, genres, and conceptual developments in the field of premodern Japanese literary studies. It combines three approaches: 1) Reading seminar covering texts in the original Japanese in annotated print editions. 2) Review of current scholarly works in English and Japanese. 3) Methodology and bibliography workshop on digital and analog tools available to the researcher. On a rotating basis we will focus on the Ancient and Classical periods, the Medieval period, and the Early Modern period.

JAPAN 395. Early Modern Japanese Literature. 2-4 Units.

May be repeated for credit. Prerequisite: 247.

JAPAN 396. Seminar in Modern Japanese Literature. 2-5 Units.

Works and topics vary each year. May be repeated for credit. Prerequisite: fourth-year Japanese or consent of instructor.

JAPAN 399. Dissertation Research. 1-12 Unit.

For doctoral students in Japanese working on dissertations.

JAPAN 801. TGR Project. 0 Units.

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JAPAN 802. TGR Dissertation. 0 Units.

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Korean Courses

KOREA 20. Humanities Core: Dao, Virtue, and Nature -- Foundations of East Asian Thought. 3 Units.

This course explores the values and questions posed in the formative period of East Asian civilizations. Notions of a Dao ("Way") are common to Confucianism, Daoism, and Buddhism, but those systems of thought have radically different ideas about what that Dao is and how it might be realized in society and an individual's life. These systems of thought appeared first in China, and eventually spread to Korea and Japan. Each culture developed its own ways of reconciling the competing systems, but in each case the comprehensive structure of values and human ideals differs significantly from those that appeared elsewhere in the ancient world. The course examines East Asian ideas about self-cultivation, harmonious society, rulership, and the relation between human and nature with a view toward expanding our understanding of these issues in human history, and highlighting their legacies in Asian civilizations today. The course features selective readings in classics of Confucian, Daoist, and Buddhist texts that present the foundational tenets of Asian thought. N. B. This is the first of three courses in the Humanities Core, East Asian track. These courses show how history and ideas shape our world and future. Take all three to experience a year-long intellectual community dedicated to the life of the mind.

Same as: CHINA 20, HUMCORE 20, JAPAN 20

KOREA 21. Humanities Core: Love and Betrayal in Asia. 3 Units.

Why are lovers in storybooks East and West always star-crossed? Why do love and death seem to go together? For every Romeo and Juliet, there are dozens of doomed lovers in the Asian literary repertoires, from Genji's string of embittered mistresses, to the Butterfly lovers in early modern China, to the voices of desire in Koryo love songs, to the devoted adolescent cousins in Dream of the Red Chamber, to the media stars of Korean romantic drama, now wildly popular throughout Asia. In this course, we explore how the love story has evolved over centuries of East Asian history, asking along the way what we can learn about Chinese, Japanese, and Korean views of family and community, gender and sexuality, truth and deception, trust and betrayal, ritual and emotion, and freedom and solidarity from canonical and non-canonical works in East Asian literatures. N.B. This is the second of three courses in the East Asian track. These courses offer an unparalleled opportunity to study East Asian history and culture, past and present. Take all three to experience a year-long intellectual community dedicated to exploring how ideas have shaped our world and future.

Same as: CHINA 21, HUMCORE 21, JAPAN 21

KOREA 21Q. Humanities Core: Love and Betrayal in Asia. 3 Units.

Why are lovers in storybooks East and West always star-crossed? Why do love and death seem to go together? For every Romeo and Juliet, there are dozens of doomed lovers in the Asian literary repertoires, from Genji's string of embittered mistresses, to the Butterfly lovers in early modern China, to the voices of desire in Koryo love songs, to the devoted adolescent cousins in Dream of the Red Chamber, to the media stars of Korean romantic drama, now wildly popular throughout Asia. In this course, we explore how the love story has evolved over centuries of East Asian history, asking along the way what we can learn about Chinese, Japanese, and Korean views of family and community, gender and sexuality, truth and deception, trust and betrayal, ritual and emotion, and freedom and solidarity from canonical and non-canonical works in East Asian literatures. N.B. This is the second of three courses in the East Asian track. These courses offer an unparalleled opportunity to study East Asian history and culture, past and present. Take all three to experience a year-long intellectual community dedicated to exploring how ideas have shaped our world and future.

Same as: CHINA 21Q, HUMCORE 21Q, JAPAN 21Q

KOREA 24. Humanities Core: How to be Modern in East Asia. 3-5 Units.

Modern East Asia was almost continuously convulsed by war and revolution in the 19th and 20th centuries. But the everyday experience of modernity was structured more profoundly by the widening gulf between the country and the city, economically, politically, and culturally. This course examines literary and cinematic works from China and Japan that respond to and reflect on the city/country divide, framing it against issues of class, gender, national identity, and ethnicity. It also explores changing ideas about home/hometown, native soil, the folk, roots, migration, enlightenment, civilization, progress, modernization, nationalism, cosmopolitanism, and sustainability. All materials are in English. This course is part of the Humanities Core: <https://humanitiescore.stanford.edu/>.

Same as: CHINA 24, COMPLIT 44, HUMCORE 133, JAPAN 24

KOREA 101N. Kangnam Style: K-pop and the Globalization of Korean Soft Power. 4 Units.

For over a decade now, South Korea has established itself as a tireless generator of soft power, the popularity of its pop-culture spreading from Asia to the rest of the world. This class will look into the economic engine that moves this "cultural contents" industry, and will examine some of its expressions in the form of K-pop. Class meets in East Asia Library (Lathrop Library), Rm 338.

KOREA 112. Asian Screen Cultures. 3-5 Units.

Asian screen culture, ranging from cinema to online games, has (re)shaped the global and national/regional imaginings of Asia. The Post-Cold War intensification of intra-Asian interactions has precipitated the rise of a Pan-Asian regional identity wherein the nation-state is not yet obsolete. What role does screen culture play in the border-crossing interplay among languages, ideologies, aesthetics, and affect? How does the converging media of screen culture capture local/global desires and propel the history of transformation of sign systems from the written words to visual moving images in a digital time? How do we understand the aesthetic, storytelling, and politics of Asian screen cultures vis-à-vis its historical and social context? While exploring these transnational and transdisciplinary questions, this course will deal with topical issues of Pan-Asian identity, (trans)nationalism, (un)translatability, commodity fetishism, locality and globality, technophobia, and politics of gender. Students will learn how to think and write about screen cultures of East Asia in particular and of our world of screens in general.

Same as: CHINA 112A, CHINA 212A, JAPAN 112A, JAPAN 212A, KOREA 212

KOREA 118. Humanities Core: Everybody Eats: The Language, Culture, and Ethics of Food in East Asia. 3 Units.

Many of us have grown up eating "Asian" at home, with friends, on special occasions, or even without full awareness that Asian is what we were eating. This course situates the three major culinary traditions of East Asia—China, Japan, and Korea—in the histories and civilizations of the region, using food as an introduction to their rich repertoires of literature, art, language, philosophy, religion, and culture. It also situates these seemingly timeless gastronomies within local and global flows, social change, and ethical frameworks. Specifically, we will explore the traditional elements of Korean court food, and the transformation of this cuisine as a consequence of the Korean War and South Korea's subsequent globalizing economy; the intersection of traditional Japanese food with past and contemporary identities; and the evolution of Chinese cuisine that accompanies shifting attitudes about the environment, health, and well-being. Questions we will ask ourselves during the quarter include, what is "Asian" about Asian cuisine? How has the language of food changed? Is eating, and talking about eating, a gendered experience? How have changing views of the self and community shifted the conversation around the ethics and ecology of meat consumption?.

Same as: CHINA 118, HUMCORE 22, JAPAN 118

KOREA 120. Narratives of Modern and Contemporary Korea. 4-5 Units.

This introductory survey will examine the development of South and North Korean literature from the turn of the 20th century until the present. The course will be guided by historical and thematic inquiries as we explore literature in the colonial period, in the period of postwar industrialization, and contemporary literature from the last decade. We will supplement our readings with critical writing about Korea from the fields of cultural studies and the social sciences in order to broaden the terms of our engagement with our primary texts.

Same as: KOREA 220

KOREA 121. Doing the Right Thing: Ethical Dilemmas in Korean Film. 3-4 Units.

Ethics and violence seem to be contradictory terms, yet much of Korean film and literature in the past five decades has demonstrated that they are an intricate and in many ways justifiable part of the fabric of contemporary existence. Film exposes time and again the complex ways in which the supposed vanguards of morality, religious institutions, family, schools, and the state are sites of condoned transgression, wherein spiritual and physical violation is inflicted relentlessly. This class will explore the ways in which questions about Truth and the origins of good and evil are mediated through film in the particular context of the political, social, and economic development of postwar South Korea. Tuesday classes will include a brief introduction followed by a film screening that will last on average for two hours; students that are unable to stay until 5 pm will be required to watch the rest of the film on their own.

Same as: KOREA 221

KOREA 122. Translating Cool: Globalized Popular Culture in Asia. 3-4 Units.

Did you grow up watching Pokémon and Power Rangers? Have you danced along to "Gangnam Style"? As we become increasingly exposed to Asian popular culture and the Internet facilitates instant access to new media, previous localized forms of entertainment—animated cartoons, comics, video games, music videos, film, and soap operas—have become part of a global staple. However, these cultural forms have emerged not only in their original form with mediation of subtitles. Many have undergone various processes of adaptation and translation so that we no longer recognize that these products had ever originated elsewhere. This course will immerse students in a range of Japanese and Korean cultural phenomena to reveal the spectrum of translation practices across national boundaries. We will inquire into why these cultural forms have such compelling and powerful staying power, contextualize them within their frames of production, and explore the strategies, limitations, and potential of translational practices. Contact instructor for place.

dafnazur@stanford.edunKnight 201.

Same as: JAPAN 122, JAPAN 222, KOREA 222

KOREA 130. Intimate Encounters: Reading and Translating Korean Literature. 4-5 Units.

Close analysis of fiction and poetry in original Korean. Discussion of the works in a broader context of Korean literature, history, and current events. Translation of Korean fiction that has not previously been translated; select translations will be considered for publication. Prerequisite: three years of Korean language.

Same as: KOREA 230

KOREA 140. Childhood and Children: Culture in East Asia. 3-5 Units.

Literature for children often reflects society's deepest-held convictions and anxieties, and is therefore a critical site for the examination of what is deemed to be the most imperative knowledge for the young generation. In this respect, the analysis of both texts and visual culture for children, including prose, poetry, folk tales, film, and picture books illuminates prevalent discourses of national identity, family, education and gender. Through an examination of a diverse range of genres and supported by the application of literary theories, students will obtain an understanding, in broad strokes, of the birth of childhood and the emergence of children's literature of China, Korea and Japan from the turn of the century until the present.

Same as: KOREA 240

KOREA 151. The Nature of Knowledge: Science and Literature in East Asia. 4-5 Units.

"The Nature of Knowledge" explores the intersections of science and humanities East Asia. It covers a broad geographic area (China, Japan, and Korea) along a long temporal space (14th century - present) to investigate how historical notions about the natural world, the human body, and social order defied, informed, and constructed our current categories of science and humanities. The course will make use of medical, geographic, and cosmological treatises from premodern East Asia, portrayals and uses of science in modern literature, film, and media, as well as theoretical and historical essays on the relationships between literature, science, and society. As part of its exploration of science and the humanities in conjunction, the course addresses how understandings of nature are mediated through techniques of narrative, rhetoric, visualization, and demonstration. In the meantime, it also examines how the emergence of modern disciplinary "science" influenced the development of literary language, tropes, and techniques of subject development. This class will expose the ways that science has been mobilized for various ideological projects and to serve different interests, and will produce insights into contemporary debates about the sciences and humanities.

Same as: CHINA 151B, CHINA 251B, JAPAN 151B, JAPAN 251B, KOREA 251

KOREA 153. Olympic Spectacles: Tokyo, Seoul, Beijing, and Tokyo. 2-5 Units.

The Olympics is the world's largest media spectacle watched by millions of people simultaneously. This course studies the summer Olympic games held in East Asia (Tokyo 64, Seoul 88, and Beijing 08) and the spectacles that the host nations created to celebrate their cultures and heritages as well as their newly gained power and status as modern nations. Nation building and branding, modernization and Westernization, Orientalism and self-Orientalization, urban development and gentrification will be studied among other themes. During the 2021 Tokyo Olympics (July 23 - August 3, 2021), we will watch and discuss the events in real time and compare them with the previous games including the 1940 Tokyo Olympics, which was canceled due to World War II.

Same as: KOREA 253

KOREA 154. From State Propaganda to COVID-19 Contract-Tracing: Korean Media and Culture. 2-5 Units.

South Korean media industry is booming. People all over the world listen to K-pop and watch K-drama; but where did this global phenomenon begin? What is distinctively Korean about the cultural products that we consume? Is Hallyu or K-Wave truly representative of Korean history or culture? If not, what are people missing and misunderstanding? By surveying the history of Korean media from the early 20th century to the present, this course introduces students to critical issues in media studies and Korean culture, which includes: state control and violence, industrialization and urbanization, democracy and labor movements, gender and sexuality, consumer culture, surveillance, and more. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit. In academic year 2020-21, a letter or credit (CR) grade will satisfy the Ways SI and A-II requirement.

Same as: FILMSTUD 132B, KOREA 254

KOREA 157. Science, Power, and Knowledge: East Asia to 1900. 3-5 Units.

In the early modern period, East Asian societies featured long-established institutions of learning and traditions of knowledge. This course examines the relationship between knowledge and power in East Asia societies prior to 1900. It explores how knowledge production operated in late imperial China (1550-1900), Chos'n Korea (1392-1910), and Tokugawa Japan (1600-1868). Among the themes addressed are: the state's role in patronizing science and knowledge; major intellectual movements; engagement with Western science and religion; East Asian statecraft; and East Asian understandings of space and geography. Taking a holistic perspective, it places science and technology in 1) a social and cultural context 2) in relation to other bodies and fields of knowledge 3) in comparison to other societies in a similar historical time period. A socially embedded perspective on knowledge and science seeks to appreciate how politics, society, and knowledge are integrated, and in particular how science and knowledge can be both instruments and sites of political power. By exploring these links, the course will also illustrate how our modern disciplinary categories of natural science, social science and the humanities cannot be taken for granted and the areas of knowledge they cover can be deeply intertwined. The course will also address these issues historically and across geographic regions in East Asia and beyond. The comparative lens and frameworks these perspectives can offer will bring an awareness of the diverse traditions of knowledge production in East Asia. Its examination of East Asian encounters with Western paradigms of knowledge throughout the early modern period will also illustrate how communication occurs across cultural, social, and linguistic barriers and how diverse world-views were managed in these encounters. These encounters of knowledge-exchange between Jesuit missionaries, Ming literati, Korean aristocrats, and Japanese doctors also show how cultural identities were constructed, reinforced, and challenged. These identities, expressed through the mastery of knowledge, are essential for understanding how East Asian reckoned with growing pressures to adopt Western industrial technology and military science in the late nineteenth century.

Same as: CHINA 157, CHINA 257, HISTORY 294J, JAPAN 157, JAPAN 257, KOREA 257

KOREA 157S. Tyranny and Resistance: East Asia's Political Culture and Tradition. 3-5 Units.

What is tyranny? When does political power cease to be legitimate and government become tyrannical? And what can individuals do in the face of tyranny? This course will explore East Asia's long political tradition through the problem of tyranny and its resistance. We will cover a wide range of material. We begin with how seminal political thinkers in East Asia, including Warring States philosophers such as Mencius and Han Feizi, understood the boundary between legitimate and illegitimate authority. We will also look at the strategies used by various political actors, including government officials, cultural or social elites, and common people, when they confronted what they perceived to be the unjust exercise political power, whether in the form of despotic monarchs, corrupt authorities, or general misrule. Our discussions will be wide-ranging. We will pay particular attention to how these historical examples from China, Korea, and Japan's past have resonated with modern and contemporary political discussions in contemporary East Asian societies.

Same as: CHINA 157S, JAPAN 157S

KOREA 158. Korean History and Culture before 1900. 3-5 Units.

This course serves as an introduction to Korean culture, society, and history before the modern period. It begins with a discussion of early Korea and controversies over Korean origins; the bulk of the course will be devoted to the Chos'n period (1392-1910), that from the end of medieval Korea to the modern period. Topics to be covered include: Korean national and ethnic origins, the role of religious and intellectual traditions such as Buddhism and Confucianism, popular and indigenous religious practices, the traditional Korean family and social order, state and society during the Chos'n dynasty, vernacular prose literature, Korean's relations with its neighbors in East Asia, and changing conceptions of Korean identity. The course will be conducted through the reading and discussion of primary texts in English translation alongside scholarly research. As such, it will emphasize the interpretation of historical sources, which include personal letters, memoirs, and diaries, traditional histories, diplomatic and political documents, along with religious texts and works of art. Scholarly work will help contextualize these materials, while the class discussions will introduce students to existing scholarly debates about the Korean past. Students will be asked also to examine the premodern past with an eye to contemporary reception. The final project for the class is a film study, where a modern Korean film portraying premodern Korea will be analyzed as a case study of how the past works in public historical memory in contemporary Korea, both North and South. An open-ended research paper is also possible, pending instructor approval.

Same as: HISTORY 291K, HISTORY 391K, KOREA 258

KOREA 190X. North Korea in a Historical and Cultural Perspective. 4-5 Units.

North Korea has been dubbed secretive, its leaders unhinged, its people mindless dupes. Such descriptions are partly a result of the control that the DPRK exerts over texts and bodies that come through its borders. Filtered through foreign media, North Korea's people and places can seem to belong to another planet. However, students interested in North Korea can access the DPRK through a broad and growing range of sources including satellite imagery, archival documents, popular magazines, films, literature, art, tourism, and through interviews with former North Korean residents (defectors). When such sources are brought into conversation with scholarship about North Korea, they yield new insights into North Korea's history, politics, economy, and culture. This course will provide students with fresh perspectives on the DPRK and will give them tools to better contextualize its current position in the world. Lectures will be enriched with a roster of guest speakers.

Same as: HISTORY 290, HISTORY 390, KOREA 290X

KOREA 198C. Senior Research. 1-3 Unit.

EALC students writing a Senior Capstone Essay who wish to conduct research with their adviser may enroll in this course for 1 unit, for 1 quarter.

Same as: Capstone Essay

KOREA 198H. Senior Research. 2-5 Units.

EALC seniors or juniors pursuing honors research should sign up for this course under their faculty adviser for research credit.

Same as: Honors Thesis

KOREA 200. Directed Readings in Korean. 1-12 Unit.

Directed Reading in Korean Studies, requires instructor consent before enrolling.

KOREA 212. Asian Screen Cultures. 3-5 Units.

Asian screen culture, ranging from cinema to online games, has (re)shaped the global and national/regional imaginings of Asia. The Post-Cold War intensification of intra-Asian interactions has precipitated the rise of a Pan-Asian regional identity wherein the nation-state is not yet obsolete. What role does screen culture play in the border-crossing interplay among languages, ideologies, aesthetics, and affect? How does the converging media of screen culture capture local/global desires and propel the history of transformation of sign systems from the written words to visual moving images in a digital time? How do we understand the aesthetic, storytelling, and politics of Asian screen cultures vis-à-vis its historical and social context? While exploring these transnational and transdisciplinary questions, this course will deal with topical issues of Pan-Asian identity, (trans)nationalism, (un)translatability, commodity fetishism, locality and globality, technophobia, and politics of gender. Students will learn how to think and write about screen cultures of East Asia in particular and of our world of screens in general.

Same as: CHINA 112A, CHINA 212A, JAPAN 112A, JAPAN 212A, KOREA 112

KOREA 220. Narratives of Modern and Contemporary Korea. 4-5 Units.

This introductory survey will examine the development of South and North Korean literature from the turn of the 20th century until the present. The course will be guided by historical and thematic inquiries as we explore literature in the colonial period, in the period of postwar industrialization, and contemporary literature from the last decade. We will supplement our readings with critical writing about Korea from the fields of cultural studies and the social sciences in order to broaden the terms of our engagement with our primary texts.

Same as: KOREA 120

KOREA 221. Doing the Right Thing: Ethical Dilemmas in Korean Film. 3-4 Units.

Ethics and violence seem to be contradictory terms, yet much of Korean film and literature in the past five decades has demonstrated that they are an intricate and in many ways justifiable part of the fabric of contemporary existence. Film exposes time and again the complex ways in which the supposed vanguards of morality, religious institutions, family, schools, and the state are sites of condoned transgression, wherein spiritual and physical violation is inflicted relentlessly. This class will explore the ways in which questions about Truth and the origins of good and evil are mediated through film in the particular context of the political, social, and economic development of postwar South Korea. Tuesday classes will include a brief introduction followed by a film screening that will last on average for two hours; students that are unable to stay until 5 pm will be required to watch the rest of the film on their own.

Same as: KOREA 121

KOREA 222. Translating Cool: Globalized Popular Culture in Asia. 3-4 Units.

Did you grow up watching Pokémon and Power Rangers? Have you danced along to "Gangnam Style"? As we become increasingly exposed to Asian popular culture and the Internet facilitates instant access to new media, previous localized forms of entertainment—animated cartoons, comics, video games, music videos, film, and soap operas—have become part of a global staple. However, these cultural forms have emerged not only in their original form with mediation of subtitles. Many have undergone various processes of adaptation and translation so that we no longer recognize that these products had ever originated elsewhere. This course will immerse students in a range of Japanese and Korean cultural phenomena to reveal the spectrum of translation practices across national boundaries. We will inquire into why these cultural forms have such compelling and powerful staying power, contextualize them within their frames of production, and explore the strategies, limitations, and potential of translational practices. Contact instructor for place.

dafnazur@stanford.edu Knight 201.

Same as: JAPAN 122, JAPAN 222, KOREA 122

KOREA 230. Intimate Encounters: Reading and Translating Korean Literature. 4-5 Units.

Close analysis of fiction and poetry in original Korean. Discussion of the works in a broader context of Korean literature, history, and current events. Translation of Korean fiction that has not previously been translated; select translations will be considered for publication. Prerequisite: three years of Korean language.

Same as: KOREA 130

KOREA 231. Topics in Korean Literature. 4-5 Units.

This year's graduate seminar in Korean Literature will focus on the period of the 1970s, an era marked as one of political turmoil and censorship. This class will examine essays and works of fiction produced by Korea's preeminent poets and writers to understand how they grappled with the changing forms of social and political life, urbanization and industrialization, and with increasing censorship over creative works. Readings will be in Korean and English.

Same as: 1970's

KOREA 240. Childhood and Children: Culture in East Asia. 3-5 Units.

Literature for children often reflects society's deepest-held convictions and anxieties, and is therefore a critical site for the examination of what is deemed to be the most imperative knowledge for the young generation. In this respect, the analysis of both texts and visual culture for children, including prose, poetry, folk tales, film, and picture books illuminates prevalent discourses of national identity, family, education and gender. Through an examination of a diverse range of genres and supported by the application of literary theories, students will obtain an understanding, in broad strokes, of the birth of childhood and the emergence of children's literature of China, Korea and Japan from the turn of the century until the present.

Same as: KOREA 140

KOREA 250. More Real than Fiction: Perspectives of History and Theory in Modern Korean Literature. 2-5 Units.

The past two decades have brought about a significant reassessment and new theoretical engagements with colonial and postcolonial Korean fiction. Colonial fiction has typically been read in binary terms: modernist/realist, resistant/collaborative, and political/escapist. In the postwar era, fiction has typically been viewed in frameworks that take into account fallouts from state developmentalism and division, the movements of bodies and capital, precarious social dynamics and gender politics. The purpose of this survey seminar is to interrogate the relationship between Korean fiction and the social/political/economic conditions of its production. We will do so by reading novels and short fiction from the last century alongside recent scholarship from both within and outside the Korean studies field. While doing so, we inquire into the efficacy of the area studies/Korean studies paradigm and investigate theoretical frameworks that might be applicable to Korean fiction in different periods. May be repeated for credit.

Same as: KOREA 350

KOREA 251. The Nature of Knowledge: Science and Literature in East Asia. 4-5 Units.

"The Nature of Knowledge" explores the intersections of science and humanities East Asia. It covers a broad geographic area (China, Japan, and Korea) along a long temporal space (14th century - present) to investigate how historical notions about the natural world, the human body, and social order defied, informed, and constructed our current categories of science and humanities. The course will make use of medical, geographic, and cosmological treatises from premodern East Asia, portrayals and uses of science in modern literature, film, and media, as well as theoretical and historical essays on the relationships between literature, science, and society. As part of its exploration of science and the humanities in conjunction, the course addresses how understandings of nature are mediated through techniques of narrative, rhetoric, visualization, and demonstration. In the meantime, it also examines how the emergence of modern disciplinary "science" influenced the development of literary language, tropes, and techniques of subject development. This class will expose the ways that science has been mobilized for various ideological projects and to serve different interests, and will produce insights into contemporary debates about the sciences and humanities.

Same as: CHINA 151B, CHINA 251B, JAPAN 151B, JAPAN 251B, KOREA 151

KOREA 253. Olympic Spectacles: Tokyo, Seoul, Beijing, and Tokyo. 2-5 Units.

The Olympics is the world's largest media spectacle watched by millions of people simultaneously. This course studies the summer Olympic games held in East Asia (Tokyo 64, Seoul 88, and Beijing 08) and the spectacles that the host nations created to celebrate their cultures and heritages as well as their newly gained power and status as modern nations. Nation building and branding, modernization and Westernization, Orientalism and self-Orientalization, urban development and gentrification will be studied among other themes. During the 2021 Tokyo Olympics (July 23 - August 3, 2021), we will watch and discuss the events in real time and compare them with the previous games including the 1940 Tokyo Olympics, which was canceled due to World War II.

Same as: KOREA 153

KOREA 254. From State Propaganda to COVID-19 Contract-Tracing: Korean Media and Culture. 2-5 Units.

South Korean media industry is booming. People all over the world listen to K-pop and watch K-drama; but where did this global phenomenon begin? What is distinctively Korean about the cultural products that we consume? Is Hallyu or K-Wave truly representative of Korean history or culture? If not, what are people missing and misunderstanding? By surveying the history of Korean media from the early 20th century to the present, this course introduces students to critical issues in media studies and Korean culture, which includes: state control and violence, industrialization and urbanization, democracy and labor movements, gender and sexuality, consumer culture, surveillance, and more. This course must be taken for a minimum of 3 units and a letter grade to be eligible for Ways credit. In academic year 2020-21, a letter or credit (CR) grade will satisfy the Ways SI and A-II requirement.

Same as: FILMSTUD 132B, KOREA 154

KOREA 257. Science, Power, and Knowledge: East Asia to 1900. 3-5 Units.

In the early modern period, East Asian societies featured long-established institutions of learning and traditions of knowledge. This course examines the relationship between knowledge and power in East Asia societies prior to 1900. It explores how knowledge production operated in late imperial China (1550-1900), Chos'n Korea (1392-1910), and Tokugawa Japan (1600-1868). Among the themes addressed are: the state's role in patronizing science and knowledge; major intellectual movements; engagement with Western science and religion; East Asian statecraft; and East Asian understandings of space and geography. Taking a holistic perspective, it places science and technology in 1) a social and cultural context 2) in relation to other bodies and fields of knowledge 3) in comparison to other societies in a similar historical time period. A socially embedded perspective on knowledge and science seeks to appreciate how politics, society, and knowledge are integrated, and in particular how science and knowledge can be both instruments and sites of political power. By exploring these links, the course will also illustrate how our modern disciplinary categories of natural science, social science and the humanities cannot be taken for granted and the areas of knowledge they cover can be deeply intertwined. The course will also address these issues historically and across geographic regions in East Asia and beyond. The comparative lens and frameworks these perspectives can offer will bring an awareness of the diverse traditions of knowledge production in East Asia. Its examination of East Asian encounters with Western paradigms of knowledge throughout the early modern period will also illustrate how communication occurs across cultural, social, and linguistic barriers and how diverse world-views were managed in these encounters. These encounters of knowledge-exchange between Jesuit missionaries, Ming literati, Korean aristocrats, and Japanese doctors also show how cultural identities were constructed, reinforced, and challenged. These identities, expressed through the mastery of knowledge, are essential for understanding how East Asian reckoned with growing pressures to adopt Western industrial technology and military science in the late nineteenth century.

Same as: CHINA 157, CHINA 257, HISTORY 294J, JAPAN 157, JAPAN 257, KOREA 157

KOREA 258. Korean History and Culture before 1900. 3-5 Units.

This course serves as an introduction to Korean culture, society, and history before the modern period. It begins with a discussion of early Korea and controversies over Korean origins; the bulk of the course will be devoted to the Chos'n period (1392-1910), that from the end of medieval Korea to the modern period. Topics to be covered include: Korean national and ethnic origins, the role of religious and intellectual traditions such as Buddhism and Confucianism, popular and indigenous religious practices, the traditional Korean family and social order, state and society during the Chos'n dynasty, vernacular prose literature, Korean's relations with its neighbors in East Asia, and changing conceptions of Korean identity. The course will be conducted through the reading and discussion of primary texts in English translation alongside scholarly research. As such, it will emphasize the interpretation of historical sources, which include personal letters, memoirs, and diaries, traditional histories, diplomatic and political documents, along with religious texts and works of art. Scholarly work will help contextualize these materials, while the class discussions will introduce students to existing scholarly debates about the Korean past. Students will be asked also to examine the premodern past with an eye to contemporary reception. The final project for the class is a film study, where a modern Korean film portraying premodern Korea will be analyzed as a case study of how the past works in public historical memory in contemporary Korea, both North and South. An open-ended research paper is also possible, pending instructor approval.

Same as: HISTORY 291K, HISTORY 391K, KOREA 158

KOREA 290X. North Korea in a Historical and Cultural Perspective. 4-5 Units.

North Korea has been dubbed secretive, its leaders unhinged, its people mindless dupes. Such descriptions are partly a result of the control that the DPRK exerts over texts and bodies that come through its borders. Filtered through foreign media, North Korea's people and places can seem to belong to another planet. However, students interested in North Korea can access the DPRK through a broad and growing range of sources including satellite imagery, archival documents, popular magazines, films, literature, art, tourism, and through interviews with former North Korean residents (defectors). When such sources are brought into conversation with scholarship about North Korea, they yield new insights into North Korea's history, politics, economy, and culture. This course will provide students with fresh perspectives on the DPRK and will give them tools to better contextualize its current position in the world. Lectures will be enriched with a roster of guest speakers. Same as: HISTORY 290, HISTORY 390, KOREA 190X

KOREA 350. More Real than Fiction: Perspectives of History and Theory in Modern Korean Literature. 2-5 Units.

The past two decades have brought about a significant reassessment and new theoretical engagements with colonial and postcolonial Korean fiction. Colonial fiction has typically been read in binary terms: modernist/realist, resistant/collaborative, and political/escapist. In the postwar era, fiction has typically been viewed in frameworks that take into account fallouts from state developmentalism and division, the movements of bodies and capital, precarious social dynamics and gender politics. The purpose of this survey seminar is to interrogate the relationship between Korean fiction and the social/political/economic conditions of its production. We will do so by reading novels and short fiction from the last century alongside recent scholarship from both within and outside the Korean studies field. While doing so, we inquire into the efficacy of the area studies/Korean studies paradigm and investigate theoretical frameworks that might be applicable to Korean fiction in different periods. May be repeated for credit. Same as: KOREA 250

KOREA 355. History and Historiography of "Premodern" Korea. 2-5 Units.

This seminar serves as an orientation to the history of *premodern* Korea through an examination of its historiography. It interrogates how scholars have situated their research questions within existing historiography and the *problématiques* that emerge from this engagement. Students will therefore read earlier, field-defining scholarship alongside more recent, emerging scholarship as a way to understand the development of premodern Korean history as a field. In particular, the course will critically examine the *premodern*/*modern* distinction and evaluate how questions in search of *modernity* and narratives of *modernization* have driven research and debates, whether explicitly or implicitly, on the *premodern* past. Topics to be covered include identity and nationalism, political and social history, gender and law, foreign relations and diplomacy, and economic and social *modernization*. All required readings in English. Ability to read Korean or another Asian language welcome but not required.