ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE ______________________

1. ACADEMIC UNIT: School of Historical, Philosophical & Religious Studies

2. COURSE PROPOSED: REL 111

(prefix) (number) (title) (semester hours) 3

3. CONTACT PERSON: Name: P. F. Lengel

Phone: 480/727-7979

Mail Code: 4302 E-Mail: pflengel@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. AREA(S) PROPOSED COURSE WILL SERVE. A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. (Please submit one designation per proposal)

Core Areas

- Literacy and Critical Inquiry—L
- Mathematical Studies—MA
- Humanities, Fine Arts and Design—HU
- Social and Behavioral Sciences—SB
- Natural Sciences—SQ

Awareness Areas

- Global Awareness—G
- Historical Awareness—H
- Cultural Diversity in the United States—C

6. DOCUMENTATION REQUIRED.

(1) Course Description
(2) Course Syllabus
(3) Criteria Checklist for the area
(4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

CROSS-LISTED COURSES: ☐ No ☑ Yes; Please identify courses: REL 111

Is this an unscheduled course?: ☑ No ☐ Yes; Is it governed by a common syllabus?

Mark Von Hagen
Chair/Director (Print or Type) __________________________
Date: 7/23/11

Chair/Director (Signature) __________________________

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Rationale and Objectives

The lack of historical awareness on the part of contemporary university graduates has led recent studies of higher education to call for the creation and development of historical consciousness in undergraduates now and in the future. From one perspective historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of national identity and of values which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is summed up in the aphorism that he who fails to learn from the past is doomed to repeat it. Teachers of today's students know well that those students do not usually approach questions of war and peace with any knowledge of historic concord, aggression, or cruelty, including even events so recent as Nazi and Stalinist terror.

The requirement of a course which is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent such a sequence. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.
Proposer: Please complete the following section and attach appropriate documentation.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1. History is a major focus of the course.</td>
</tr>
<tr>
<td>☑</td>
<td>☐</td>
<td>2. The course examines and explains human development as a sequence of events.</td>
</tr>
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<td></td>
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<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
</tr>
<tr>
<td></td>
<td>☑</td>
<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
</tr>
</tbody>
</table>

**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses in which there is only chronological organization.
- Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.
- Courses whose subject areas merely occurred in the past.
<table>
<thead>
<tr>
<th>Course Prefix</th>
<th>Number</th>
<th>Title</th>
<th>Designation</th>
</tr>
</thead>
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<tr>
<td>HST</td>
<td>111</td>
<td>Introduction to Asia</td>
<td>H</td>
</tr>
</tbody>
</table>

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
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<tr>
<td>1. History is major focus of course, and 2. The course examines and explains human development as a sequence of events.</td>
<td>Course is carefully structured to demonstrate the development of a region and its people over time through various aspects of the politics, culture, art and religions of its major civilizations</td>
<td>See annotated syllabus and Table of Contents to trace how historical lens is used to create an understanding of the development if India from its earliest cultures through the present day.</td>
</tr>
<tr>
<td>3. There is a disciplined systematic examination if human institutions as they change over time</td>
<td>Course traces changes in various elements of life in the region over time, through cultural contact, colonialism, imperialism and ultimately nationalism</td>
<td>See annotated syllabus and Table of Contents to trace the evolution of religious life and thought.</td>
</tr>
<tr>
<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
<td>Course uses a textbook that weaves historical development of politics, culture, religion and art and reinforces those connections with frequent power point and video presentations</td>
<td>See copies of pages 178 and 179 from text and samples of power point presentation used to introduce evidence of development of visual art.</td>
</tr>
</tbody>
</table>
course catalog & class search

Term: Fall 2011
Search: Course catalog
Subject: HST
Level: 111
Gen Studies:
Keywords:
Campus:
Campus:

HST 111 Introduction to Asia

Offers a basic introduction to the geography, history, cultures, states, and societies of South and Southeast Asia as well as China, Japan, and Korea.
Enrollment requirements: Pre-requisites: Students who have credit for REL 111 may not enroll in HST 111
Academic Group & Organization: Liberal Arts and Sciences - Historical, Philosophical & Religious Studies, Sch
Allow multiple enrollments: No
Primary course component: Lecture
Repeatable for credit: No
Grading method: Student Option

Feedback
INTRODUCTION TO ASIA: SPRING 2011

Course: HST/REL 111: Introduction to Asia (25698/25696)
Asia Studies Major, Southeast Asia Certificate,
Islamic Studies Certificate.

COURSE DESCRIPTION: "Introduction to Asia" is designed to enable
ASU undergraduates achieve basic literacy on the subject of Asia.
It introduces students to the societies of South and Southeast
Asia as well as China, Japan and Korea. Students who complete
this course will be familiar with some of the foundational
literature in the field of Asia Studies and with the basic
elements of the region’s major civilizations. These elements
include: (a) the region’s geography and human habitats; (b) its
extraordinary ethnic, cultural, and linguistic diversity; (c) its
major religious, philosophical, and artistic traditions; (d) its
historical evolution from classical kingdoms to modern nation
states; and (e) its place and role in the contemporary world
economy and state system and in the unfolding processes of
globalization." For students who take no other courses on Asia,
this one will provide a credible introduction. For others, the
successful completion of HST/REL 111 will prepare them for more
advanced courses about the region; it is required for the
university’s interdisciplinary Major in Asia Studies.

Time and Place: MW 3:30-4:45PM Coor L1 74

Instructor: James Rush
4560 Coor, Phone: 965-5851
Email: james.rush@asu.edu
Office hours: TW 10:00am-11:30 and by
appointment.

Blackboard: All course materials and announcements will be
posted under this course on Blackboard, myASU. If you
are enrolled in the course, you have direct access to
the site. Your grades will also be posted here.

Requirements: Regular attendance and reading assignments.
Two-part P/F map quiz: must pass.
Weekly quizzes, 100 points.
In-class essay midterm, 50 points.
Final examination, 100 points.
Term paper assignment, 50 points.
Texts: Rhoads Murphey
A History of Asia, 6th Edition
Pearson Longman, 2009

Nguyen Du
The Tale of Kieu
Huynh Sanh Thong, trs.
Yale, 1983

Louis Fishcher
Gandhi: His Life and Message for the World
Signet Classics, 2010 [1954]

Jonathan Spence
Mao Zedong: a life
Penguin, 1999

All of the above are on Reserve in Hayden Library at the main desk.

Schedule of classes and assignments:

W 19 Jan Introduction, syllabus, protocols

M 24 Jan Asia: The Big Picture and Basic Themes

   Read: Murphey, pp. 1-9.
   Study the map: Murphey, xxii-xxiii

W 26 Jan Early Civilizations in India and China

   Read: Murphey, Chps. 1, 4, 5.

M 31 Jan Great Traditions I: The "Hindu World"

   Read: Murphey, 23-27; Review Chp. 4.
   Tale of Kieu (begin reading in preparation for class on 9 February, when entire book is due)

   QUIZ 1

W 2 Feb Great Traditions II: The "Buddhist World"

   Read: Murphey, 27-31; p. 40 ("Shinto")
Great Traditions III: The "Confucian World"
Read: Murphey, 31-36; Review Chp. 5.
QUIZ 2

The Tale of Kieu: Radiation, Diffusion, and Hybridity in Vietnam
Read: The Tale of Kieu, full book.
MAP QUIZ I: Rivers, Seas, and Cities (P/F)

Great Traditions IV: The "Muslim World"
Read: Murphey, 37-40; 113-114
QUIZ 3

No class.
Read ahead: Fischer (Gandhi) and Spence

India's Classical Kingdoms
Read: Murphey, Chps. 6, 10.
QUIZ 4

Kingdoms and Dynasties in China
Read: Murphey, Chp. 8; 257-272.
MAP QUIZ II: Countries/Nation States (P/F)

The Mandala Kingdoms of Southeast Asia
Read: Murphey, Chp. 7.
QUIZ 5

State formation in Japan and Korea
Read: Murphey, Chp. 9; 272-283.
M 7 Mar  The Imperial Surge: The West Penetrates Asia
Read: Murphey, Chps. 12, 14, 15; 328–333.

W 9 Mar  MIDTERM EXAMINATION: In-class essay.

** SPRING BREAK **

M 21 Mar  Great Traditions V: Christianity in Asia
Read: Murphey, Chp. 12 (review).

W 23 Mar  Imperialism and Nationalism
Read: Murphey, Chp. 16; 333–336; 369–376.
QUIZ 6

M 28 Mar  In-Class Writing Assignment: Gandhi, Mao, and Nationalism
Read: Fischer and Spence, in entirety.

W 30 Mar  Gandhi and Indian Nationalism
Read: Fischer; Murphey, 376–380.
QUIZ 7

M 4 Apr  Mao and Chinese Nationalism
Read: Spence; Murphey, 380–384.

W 6 Apr  World War II and Independence in South and SE Asia
Read: Murphey, 384–398; Chp. 20.
QUIZ 8
M 11 Apr  World War II and Independence in East Asia

Read: Review 384-398; 401-404; 411-412; 437-438.

W 13 Apr  Modern India

Read: Review Murphey Chp. 20; 504-505.

QUIZ 9

M 18 Apr  Modern China

Read: Murphey, 413-429; 505-507.

W 20 Apr  Modern Japan and Korea

Read: Murphey, 404-411; 439-442; 507-508.

QUIZ 10

M 25 Apr  Modern Southeast Asia

Read: Murphey, 442-461; 508-509.

W 27 Apr  China and India as Superpowers

Read: Murphey, Chp. 21.

QUIZ 11

M 2 May  Asia Today: Modern Synthesis (and Review)

Writing assignment due. To Safe Assignment Link

WEDNESDAY 11 May 2011: FINAL EXAMINATION 12:10-2:00pm

NOTE: See Grading, Term Paper Assignment, and Map Assignment, attached.
Policy matters:

Make-ups. The final examination: The university's final examination schedule is inviolate. No one will be excused from taking the final examination at the appointed time except for the most extraordinary circumstances.

University deadlines:

Consult the Academic Calendar at

http://students.asu.edu/academic-calendar

GRADING

You will be graded on the basis of 300 points: 100 points for your quizzes; 50 points for the mid-term; 50 points for your term paper; and 100 points for your final examination. The cumulative scale is as follows:

<table>
<thead>
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<th>Points Range</th>
<th>Grade</th>
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<tbody>
<tr>
<td>290-300</td>
<td>A+</td>
</tr>
<tr>
<td>280-289</td>
<td>A</td>
</tr>
<tr>
<td>270-279</td>
<td>A-</td>
</tr>
<tr>
<td>260-269</td>
<td>B+</td>
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<tr>
<td>250-259</td>
<td>B</td>
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<td>240-249</td>
<td>B-</td>
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<td>230-239</td>
<td>C+</td>
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<td>220-229</td>
<td>C</td>
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<tr>
<td>150-199</td>
<td>D</td>
</tr>
<tr>
<td>below 150</td>
<td>E</td>
</tr>
</tbody>
</table>

Quizzes, 100 points. You will take 11 five-point quizzes (in addition to the pass-fail map quiz). Your final quiz grade will be based upon the sum of your ten best scores multiplied by two. For example, if your ten best scores add up to 45, your quiz grade will be 90 (45x2). If you miss a quiz for any reason, then that quiz will earn a 0. This will not count against you unless you miss more than one quiz.

Term paper, 50 points. The term paper assignment is described on a separate page.

Mid-term examination, 50 points. An in-class essay.

Final examination, 100 points. The final examination is worth 100 points. It will combine essay and multiple-choice questions.

Extra credit. There will be occasional opportunities during the term to earn extra credit points, to be added to your cumulative pool of points.
TERM PAPER ASSIGNMENT: Biography and History

Your term paper is based on the two biographies that we shall read in class: Louis Fischer, Gandhi; and Jonathan Spence, Mao. Focusing on one of these Asian leaders of the twentieth century, you will explain in your paper how your chosen subject exemplifies the force of nationalism in modern Asia and, in particular, India or China.

There are several parts to the assignment.

First, read both books.

Next, choose one as the basis for your paper.

Next, begin learning more about your subject by searching for additional sources on the Web and in the library. On or before Monday 21 March, report three such sources to me, using the "Term Paper Sources" link under Content on the class website. (10 points)

Next, on Monday 28 March, come to class prepared to write, in class and without books or notes, an essay titled "Gandhi as an Indian Nationalist" or "Mao Zedong as a Chinese Nationalist." In doing so, explain carefully what you mean by "nationalist." (20 points) This essay will be the first draft of your term paper.

Finally, based upon your first draft, write the final version of your paper—complete with appropriate footnotes/endnotes, bibliography, and title page—and submit it on Monday 2 May via the Safe Assignment link "Final Term Paper" on the class Blackboard website. (20 points)

The final paper should be approximately 1,000 words in length, plus the bibliography. Regulations: Font size: 12; spacing: double. ALL WRITTEN WORK should be lucid, grammatical, and without spelling errors. Your footnotes/endnotes and bibliography must comport with the forms recommended in on the Chicago Style Quick Guide Website, using the Humanities Style. Grading: five points will be awarded for correct formalities (footnotes, bibliography, etc.); and fifteen points will be awarded for content and quality of writing.

http://www.chicagomanualofstyle.org/tools_citationguide.html

Plagiarism (i.e., the unacknowledged use of someone else’s words or original research or ideas) is forbidden; please consult this site:

http://provost.asu.edu/academicintegrity/policy/StudentObligations

This site outlines the university’s disciplinary procedures.

http://www.asu.edu/studentaffairs/studentlife/judicial/academic_integrity.htm
MAP ASSIGNMENT: Locate the following on a map and learn them. See Murphey, xxii-xxiii.

Nation States:

EAST ASIA

China, People’s Republic
Japan
North and South Korea
Taiwan

SOUTHEAST ASIA

Vietnam
Laos
Cambodia
Thailand (formerly Siam)
Burma (Myanmar)
Malaysia
Singapore
Brunei
Philippines
Indonesia
East Timor (Timor Leste, Timor Lorosae)

SOUTH ASIA

India
Pakistan
Bangladesh
Nepal
Bhutan
Sri Lanka

Cities:

Islamabad
Karachi
Delhi/New Delhi
Mumbai (Bombay)
Chennai (Madras)
Kolkata (Calcutta)
Bangalore
Colombo
Dhaka
Kathmandu
Yangon (Rangoon)
Bangkok
Phnom Penh
Hanoi
Ho Chi Minh City (Saigon)
Jakarta
Kuala Lumpur
Singapore
Manila
Guangzhou (Canton)
Hong Kong
Shanghai
Nanjing
Chongqing (Chungking)
Kunming
Beijing
Pyongyang
Seoul
Tokyo
Kyoto
Hiroshima
Taipei

**Rivers, Seas, Mountains, etc.**

Indian Ocean
Bay of Bengal
South China Sea
Sea of Japan
Himalayas (mountain range)
Indus River
Ganges (Ganga) River
Brahmaputra River
Mekong River
Changjiang (Yanzi, Yangtze) River
Huang (Yellow) River
A History of Asia

Sixth Edition

Rhoads Murphey
Professor Emeritus of History
University of Michigan

Pearson Longman
To my lifelong teacher and friend, John Fairbank, who died on September 14, 1991, before I had the chance to present him with this book, so much of which stems from his inspiration and example.

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Ashikaga Japan

The Ashikaga shoguns, who established themselves in Kyoto, were never able to build effective central control. A rival faction supporting another member of the imperial family remained in power in southwestern Honshu and could not be dislodged; Kyushu continued under the control of still another group or groups. Civil war became endemic, and as one consequence feudal lords beyond the limited central control supported what developed into highly profitable piracy along the coasts of China, which got the Ashikaga in chronic trouble with the Ming dynasty. They tried to suppress piracy, but their power to do so was totally inadequate. For a time the Ming felt obliged to abandon large stretches of their own coast and pull settlements back to more easily protected sites up rivers and estuaries. Until the end of the fifteenth century, political chaos in Japan was chronic, despite the country's small size and the even smaller dimensions of its principal settled areas. By 1467, effective Ashikaga rule was ended, and much of Kyoto had been destroyed, although the emasculated shogunate continued in name. Rival Buddhist sects and their monasteries continued to fight bloody wars against each other with armed monks as troops. Peasant revolts and bitter conflicts among petty feudal lords continued to mar the landscape.

Yet despite the growing political disorder, and perhaps because of it, especially after about 1450, the last century of the Ashikaga saw a remarkable flowering of culture. In part, this was the result of a conscious fusion of aristocratic Heian traditions with those of the newer samurai culture. Millions also found solace in popular new Buddhist sects, including Zen and the popular evangelical and egalitarian Shin and Nichiren sects, all originally from China but adapted to varying Japanese tastes and styles. Zen (Chinese Ch'an) was a contemplative and mystical approach that concentrated on eternal truth and self-cultivation rather than on the pointless turmoil of political life. Based on disciplined meditation and oneness with universal creation, Zen appealed nevertheless to the aristocratic warrior class of samurai; it also stressed unity with nature, a traditional Japanese interest.

Less detached but clearly related to a turning away from the dusty arenas of worldly strife, or as an alternative to them, were the further blossoming of temple and palace architecture. Buildings were consciously and ingeniously integrated with their peaceful natural settings; landscape gardening and nature painting, much of it in the Southern Song mode, also flourished. The literature of the period commented on the shifting fortunes of politics and the foibles of those grasping for power or glorified in the simple beauty of nature and the joys of untroubled rural life. The shogunate patronized Zen, as it supported art and literature, thus continuing the Heian tradition.

Even more specifically Japanese was the Ashikaga evolution of the tea ceremony as a graceful, soothing, contemplative, and highly aesthetic ritual. Although its origins, too, were in Tang China, it became and remains a distinctively Japanese assertion of cultural identity and personal serenity. Delicate teahouses set in a naturally landscaped garden in unobtrusive elegance provided brief havens of tranquility and aesthetic enjoyment for samurai and other members of the elite, who characteristically took additional pleasure from the simple, exquisite beauty of the teacups. It was all a thoroughly Japanese counterpart to the bloody and often ruthless life of the times.

Finally, the Ashikaga era saw the birth and flowering of another distinctively Japanese form, the Nō drama, a subtle Zen-inspired blending of dance, spoken lines, and theater in which costumes, makeup, and refined gestures can communicate rich meaning, emotion, and passion. Every step and every movement are precisely

The Golden Pavilion in Kyoto: Japanese adaptation of a Chinese style, with careful attention to the blending of architecture with landscaping, a Japanese specialty. This beautiful building dates from 1397, in the Ashikaga period, but has had to be restored several times after fires. (Cameramann International, Ltd.)

Criterion 4
Drink Tea and Prolong Life from the Kissa yojo-ki

Tea became very popular in Japan, largely because of its close connection to Zen Buddhism, as well as the almost miraculous powers attributed to this Chinese beverage. This selection was written by Eisai (1141–1215), a Zen master who was very influential in popularizing Zen and tea drinking in Japan. Tea drinking became a ritualistic, meditative practice for many.

Tea is the most wonderful medicine for nourishing one's health; it is the secret of long life. On the hillsides it grows up as the spirit of the soil. Those who pick and use it are certain to attain a great age. India and China both value it highly, and in the past our country too once showed a great liking for tea. Now as then it possesses the same rare qualities, and we should make wider use of it.

In the past, it is said, man was coeval with Heaven, but in recent times man has gradually declined and grown weaker, so that his four bodily components and five organs have degenerated. For this reason even when acupuncture and moxa cautery are resorted to the results are often fatal, and treatment at hot springs fails to have any effect. So those who are given to these methods of treatment will become steadily weaker until death overtakes them, a prospect which can only be dreaded. If these traditional methods of healing are employed without any modification on patients today, scarcely any relief can be expected.

Of all the things which Heaven has created, man is the most noble. To preserve one's life so as to make the most of one's allotted span is prudent and proper [considering the high value of human life]. The basis of preserving life is the cultivation of health, and the secret of health lies in the well-being of the five organs. Among these five the heart is sovereign, and to build up the heart the drinking of tea is the finest method. When the heart is weak, the other organs all suffer. . . . I consider it advisable, therefore, to reveal the latest methods of healing as I have become acquainted with them in China. Accordingly I present two general approaches to the understanding of diseases prevalent in these degenerate times, hoping that they may be of benefit to others in the future.

**Harmonious Functioning of the Five Organs**

According to the esoteric scripture known as the Conquest of Hell the liver likes acid foods, the lungs pungent foods, the heart bitter ones, the spleen sweet, and the kidney salty. It also correlates them with the Five Elements and five directions.

Thus the five organs have their own taste preferences. If one of these preferences is favored too much, the corresponding organ will get too strong and oppress the others, resulting in illness. Now acid, pungent, sweet, and salty foods are eaten in great quantity, but not bitter foods. Yet when the heart becomes sick, all organs and tastes are affected. Then, eat as one may, one will have to vomit and stop eating. But if one drinks tea, the heart will be strengthened and freed from illness. It is well to know that when the heart is ailing, the skin has a poor color, a sign that life is ebbing away. I wonder why the Japanese do not care for bitter things. In the great country of China they drink tea, as a result of which there is no heart trouble and people live long lives. Our country is full of sickly-looking, skinny persons, and this is simply because we do not drink tea. Whenever one is in poor spirits, one should drink tea. This will put the heart in order and dispel all illness. When the heart is vigorous, then even if the other organs are ailing, no great pain will be felt.

*Source: From Sources of Japanese Tradition, Vol. 1 by Ryusuke Tsunoda, Wm. Theodore de Bary and Donald*
Criterion 4  ( Begin PowerPoint Examples

Japan's Empire
Japanese Print 1894
Sino-Japanese War
Classical Kingdoms of India
South Asia
Taj Mahal India
Kingdoms and Dynasties in China

History in Cycles
Criterion 4

The Origins of Civilization in Asia

Asia's Culture Cores
Radiation, Diffusion, Hybridity
Harappan Ram