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:
   HST 111 Introduction to Asia
   (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 955-0739.

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 □
   CS □
   Humanities, Fine Arts and Design–HU □
   Social and Behavioral Sciences–SB □
   Natural Sciences–SQ □
   SG □

   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 multisection course?: ☑ No   □ Yes; Is it governed by a common syllabus?

   Mark Von Hagen
   Chair/Director
   (Print or Type)
   Date: 7/22/11
   Chair/Director (Signature)

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student’s awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student’s ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008
### Course Catalog & Class Search

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<td>TEMPE</td>
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<td>Introduction to Asia</td>
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Offers a basic introduction to the geography, history, cultures, states, and societies of South and Southeast Asia as well as China, Japan, and Korea.

Enroll 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

Repeatability For Credit: No  
Grading method: Student Option

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https://webapp4.asu.edu/catalog/app?component=%24DirectLink 0&page=CourseResults... 7/21/2011
Proposer: Please complete the following section and attach appropriate documentation.

## ASU - [HU] CRITERIA

**HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet *either* 1, 2, or 3 *and* at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria a CENTRAL AND SUBSTANTIAL PORTION of the course content.

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<th>Identify Documentation Submitted</th>
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<td>1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.</td>
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<td>2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.</td>
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<tr>
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<td>3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.</td>
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<td>4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:</td>
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<td>a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.</td>
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<td>b. Concerns aesthetic systems and values, literary and visual arts.</td>
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<td>c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.</td>
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<td>d. Deepen awareness of the analysis of literature and the development of literary traditions.</td>
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### THE FOLLOWING ARE NOT ACCEPTABLE:

- Courses devoted primarily to developing a skill in the creative or performing arts, including courses that are primarily studio classes in the Herberger College of the Arts and in the College of Design.

- Courses devoted primarily to developing skill in the use of a language - **However, language courses that emphasize cultural study and the study of literature can be allowed.**

- Courses which emphasize the acquisition of quantitative or experimental methods.

- Courses devoted primarily to teaching skills.
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<td>111</td>
<td>Introduction to Asia</td>
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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>
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<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>
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| 1                          | Course broadly surveys the development of ethnic, cultural, religious, philosophical, artistic traditions across South and Southeast Asia, China, Japan and Korea. | Syllabus: Jan 26 through Feb 14, Mar 21
History of Asia: See items marked as HU #1 |
| 2 and 3                    | Course combines a textbook rich in images and readings from cultural heritage of the region with a translation of Vietnam's classic narrative poem, The Tale of Kieu, and in-class power points of visual art objects. | 2. History of Asia: List of documents and example pages 178-9, 450
2. Opening pages from The Tale of Kieu
3. Excerpts from Power Ppoint presentations |
| 4a 4b 4c 4d                | The course juxtaposes the cultural, philosophical and religious development of the region with its political and social history, permitting a more nuanced analysis of the material. | a. History of Asia (Table of contents marked as HU 4a and List of Documents)
b. The Tale of Kieu (opening pages); samples of Power Point Presentations; History of Asia (List of documents)
c. History of Asia (Example: pp 178-179, 450)
d. The Tale of Kieu (opening pages) |
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”)
M 7 Feb  **Great Traditions III: The "Confucian World"**
Read: Murphey, 31-36; Review Chp. 5.
QUIZ 2

W 9 Feb  **"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)

M 14 Feb  **Great Traditions IV: The "Muslim World"**
Read: Murphey, 37-40; 113-114
QUIZ 3

W 16 Feb  **No class.**
Read ahead: Fischer (Gandhi) and Spence

M 21 Feb  **India’s Classical Kingdoms**
Read: Murphey, Chps. 6, 10.
QUIZ 4

W 23 Feb  **Kingdoms and Dynasties in China**
Read: Murphey, Chp. 8; 257-272.
MAP QUIZ II: Countries/Nation States (P/F)

M 28 Feb  **The Mandala Kingdoms of Southeast Asia**
Read: Murphey, Chp. 7.
QUIZ 5

W 2 Mar  **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 **

Read: Fischer, Gandhi; Spence, Mao in preparation for in-class writing assignment of 28 March and subsequent classes.

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:

290-300 points A+
280-289 points A
270-279 points A-
260-269 points B+
250-259 points B
240-249 points B-
230-239 points C+
200-229 points C
150-199 points D
below 150 points E

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
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 blooming of temple and palace architecture, a blossoming of 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 Noh 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
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 Ryusuku Tsunoda, Wm. Theodore de Bary and Donald
The Rediscovery and Restoration of Angkor

The spectacular temple and court complex at Angkor was the political and religious center of the Khmer Empire of early Cambodia. Jayavarman II (802–850) sponsored the initial building projects, and successive Khmer kings added their own monuments to it (see Chapter 7). Survyavaran II constructed Angkor Wat, the most magnificent of the Angkor temples during the height of the Khmer Empire in the early twelfth century, and Jayavarman VII added the adjacent Angkor Thom Buddhist complex with its serene bodhisatva heads at the end of that century. When the Thai invaded in 1431, the Khmer abandoned the city and much of Angkor and most of its temples fell into ruin.

Early in the nineteenth century, Vietnam's monarchs asserted their territorial interests to take control of Cambodia and reasserted their claims to Vietnam’s southernmost regions. These claims put them into direct conflict with the French, who thought of the region as an unclaimed political frontier ripe for French taking, to provide a base for French commerce with China. The Franco-Vietnamese treaties of 1862 and 1874 gave the French authority over southern Vietnam and the remains of the Angkor complex.

Angkor was largely unknown in the West until 1857 when the French missionary, Father Charles-Emile BoullERVEAUX, brought the existence of the abandoned city to the attention of the Western public with his publication of Travels in Indochina 1848–1856, the Annam and Cambodia. Angkor’s beauty was revealed by the naturalist Henri Mohout, whose notes and drawings appeared in the widely distributed magazine Le Tour du Monde in 1863. To the French Angkor stood as a positive symbol of an Asian classical age, in some ways parallel to ancient Greece, to be celebrated, romanticized—and plundered for French museums and exhibitions. Recovery and documentation, if not the restoration, of Angkor civilization by the French became the centerpiece and stated purpose of French colonialism.

French archaeologists continued to control the Angkor complex until warfare made it impossible in the 1970s, but others have asserted their right to the city and its temples. Cambodia has used Angkor as the site for proclamations of political legitimacy since the end of World War II.

Norodom Sihanouk, who became the ruler of Cambodia when the country became independent in 1954, asserted that he was the sole heir to Angkor’s monarchs, and thus the only rightful spokesperson for the Khmer people.

Deposed by the Cambodian military under Lon Nol in 1970, Sihanouk was allowed to reclaim his position as the Khmer monarch in the 1990s during the government of Prime Minister Hun Sen. In exchange, Sihanouk had to perform a traditional Khmer ritual, including an investiture ceremony in which he bestowed a ritual name on the secular ruler—who in theory acts in the monarch’s name to administer daily affairs. This ritual can only be performed by a Khmer monarch who is the acknowledged successor to Angkor’s kings.

The Khmer Rouge under Pol Pot, who overthrew the government and took control of Cambodia in 1975, also saw themselves as heirs to Angkor. They initiated a new order under a revised ritualized ideology of Marxism and undertook projects throughout the region. Renaming their new nation-state Kampuchea to distinguish it from French colonial Cambodia, they modified the state flag by adding the Marxist star to the projection of Angkor Wat on a red background. The state flag of today’s Khmer Republic continues to acknowledge its Angkor roots: it is a red flag with Angkor Wat as its centerpiece, minus the Marxist star.

During the 1990s, Indonesians, Japanese, Americans, French, and other Europeans participated in Angkor’s restoration. Continuing the colonial-era theory of Javanese influence in Angkor, the Ecole Francaise maintains an active branch in Jakarta, Indonesia, and emphasizes the maritime and cultural relationship between island and mainland civilizations.

Today, Angkor stands as a symbol of Cambodian’s successful past. Visited by people from around the world, it has also become a source for valuable international tourist dollars. It is also still an important point of reference in the histories of neighboring Thailand, Laos, and Vietnam. Along with other archaeological treasures of the region, such as Borobudur and Myanmar’s Pagan Buddhist complex, Angkor represents the glory of Southeast Asia’s past and potential for the renewal of the crosscultural relations and sharing of ideas that were common among precolonial Southeast Asian societies.
Japan’s Empire

Power Point Example
Criteria 3, 4b, 4c
Japanese Print 1894
Sino-Japanese War
Classical Kingdoms of India

South Asia

Power Point Example

Criteria 3, 4b, 4c
Taj Mahal India
Kingdoms and Dynasties in China

History in Cycles

Example of PowerPoint
Criteria 3, 4b, 4c
message

通过技术手段，专家们希望
可以提供更多应用场景的
思考和探索。这将
是理解和深化“数
字化转型”新方
式的重要一步。

专家表示，

Tang Dynasty Porcelain
The Origins of Civilization in Asia

Asia’s Culture Cores
Radiation, Diffusion, Hybridity
Vishnu
Harappan Ram
NGUYỄN DU

THE TALE OF KIÊU

A BILINGUAL EDITION OF TRUYÊN KIÊU

Translated and Annotated by Huỳnh Sanh Thống,
with a Historical Essay by Alexander B. Woodside

Yale University Press, New Haven and London
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In answer, she said she was going to strike her face, but I

she noticed the sign when marmalade potted their hair.

A paragraph of grace for morning meals.

to morn the woman in southeasterly winds.

She had composed a song called "Cradle Song" and
didn't know the lady better than a change.

Of course she had mastered all her tunes.

She could write some, and paint, and draw, and

she was blessed with a gift, she knew all skills.

By degrees, she went soon in tiles.

A glance of two from here and kingdom rocked.

Flowers blinded her from noon, windows for French

Her eyes were raining streams, her brows stringing

supplication upon in tears, and in looks.

Yes, I knew possessed a keener, deeper charm,

her hair the sheen of clouds, her skin white and

her smile a glory, her voice the song of angels.

her face a moon, her expression, two full circles.

In that glace when was pogan complete.

each her own cell, each perfect in her way.

books like shin digging questions, snow-page odds.

They ked so older, you never was a king.

Two dauntors, brothers born, each pure brother.

In fairy a line of redempted folk.

He had a restless son. Voiced again — this hope.

There was a brighter in the can of Vogue.

* All fired in peace — boils original shreds.

* Under the China-Bing tears when sight beady

a belt of old records in old books.

* By haidrude with these secluded roses and read.

* A hundred years — in this shape on earth.

blow heavens' won't strike a rose from spile

* It is so strange that losses balance gains.

and every step things we make you sigh at heart.

You must go through a place of all and flow.

From and destitute are built to build.

*