ALL LSAC COURSES INVOLVING AND INCLUDING JAPAN, WINTER 2018

Undergraduate Courses

ARCH 205 ASIAN

What is an American? [19x317]

Course Title: What is an American?
Instructor: Lisa Chong
Meeting Times: TuTh 2:30PM - 4:00PM
Course Description: This course will focus on a few immigrant experiences, in the past as well as the present, through which to think through the personal and political. We will focus on the experience of the Jon, Jews, Mexicans, Chinese, and Japanese. We will look at the impact of these groups on the larger society. In addition, we will examine the influence of these groups on the larger society.

Distribution: 3
Prep: RE
Countries, cultures, or languages included in course: Japan, Mexico, China

ARCH 200/301 200/301 3-151

Food and Gender in Asian American Communities [19x366]

Course Title: Food and Gender in Asian American Communities
Instructor: Gao, Xiuyi
Meeting Times: TuTh 1:00PM - 3:00PM
Course Description: This course examines the ways in which food, gender, and family have been affected by historical and social changes in Asian American communities. The course will focus on the impact of these changes on the lives of Asian American women and men, and the role of these changes in shaping the identity of the Asian American community.

Distribution: 3
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea, Vietnam

ARCH 102 202 AMCULT

AMCULT 102 AM

History of Asian Americans in the U.S. [19x495]

Course Title: History of Asian Americans in the U.S.
Instructor: Matsui, M
Meeting Times: TuTh 9:30AM - 11:30AM
Course Description: This course focuses on the history of Asian Americans in the United States. Covering the nineteenth century until the present, the course explores the experiences of a variety of Asian ethnic groups, including Chinese, Japanese, and Korean, and examines the impact of their contributions on American society and culture. The course will also consider the role of race, gender, sexuality, and class in shaping the experiences of these groups.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: Japan, China, Korea

ARCH 468-003

Starting Over: Migration in the 21st Century [19x728]

Course Title: Starting Over: Migration in the 21st Century
Instructor: Seraj, A
Meeting Times: TuTh 9:00AM - 11:30AM
Course Description: This course has three main goals: (1) to examine the policies and experiences of Asian American migrants over the last century; (2) to analyze the cultural and political contexts in which these policies and experiences were embedded; and (3) to critically assess the ways in which these policies and experiences have shaped the identity of Asian American migrants.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: Japan, China, Korea, Vietnam

ARCH 502

Asian Diversity in Japan [19x733]

Course Title: Asian Diversity in Japan
Instructor: Nishihara, M
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course explores the diversity of Japan, focusing on the role of race, gender, class, and nationality in shaping the experiences of different groups. The course will also consider the impact of globalization and economic restructuring on the lives of Japanese people.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea, Vietnam

ARCH 505

Building Economies, Corporations, Architecture, and the Built Environment from the Needs to McDonalds [19x738]

Course Title: Building Economies, Corporations, Architecture, and the Built Environment from the Needs to McDonalds
Instructor: Nakano, A
Meeting Times: TuTh 4:00PM - 6:00PM
Course Description: This course examines the role of architecture and the built environment in shaping the economy and culture of Japan. We will consider how architecture and the built environment have been used to promote economic development and how they have contributed to the spread of cultural ideas and practices.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 202 202

Introduction to Japanese Civilization [19x743]

Course Title: Introduction to Japanese Civilization
Instructor: Brightwell, E
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course provides an overview of Japanese history and culture, focusing on the development of Japanese civilization from prehistoric times to the present day. We will consider the social, political, and economic forces that have shaped Japanese society, as well as the cultural and religious traditions that have contributed to its uniqueness.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 205 205

Modern East Asia [19x748]

Course Title: Modern East Asia
Instructor: Cai, Lu
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course examines the history of modern East Asia, with a focus on the political, social, and cultural developments that have shaped the region since the late 19th century. We will consider the impact of industrialization, urbanization, and modernization on East Asian society, as well as the role of nationalism and imperialism in shaping regional history.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 216 216

Japan and Immigration Reform [19x753]

Course Title: Japan and Immigration Reform
Instructor: Yoon, J
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course explores the role of immigration reform in shaping the political economy of Japan. We will consider the impact of immigration on the labor market, as well as the role of immigration in shaping cultural and social attitudes.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 217 217

Food, Culture, and Identity [19x758]

Course Title: Food, Culture, and Identity
Instructor: Jang, S
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course examines the relationship between food and culture, focusing on the role of culinary traditions and practices in shaping cultural identity. We will consider how food has been used to convey cultural meaning, as well as the role of food in shaping cultural attitudes and values.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 301 301

Japanese Narrative Design Lab [19x763]

Course Title: Japanese Narrative Design Lab
Instructor: Naito, R
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course provides an introduction to the field of Japanese narrative design, focusing on the role of design in shaping cultural identity. We will consider the role of design in shaping cultural narratives, as well as the role of design in shaping cultural identity.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 302 302

Modern Eastern Asia [19x768]

Course Title: Modern Eastern Asia
Instructor: Li, X
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course examines the history of modern Eastern Asia, with a focus on the political, social, and cultural developments that have shaped the region since the late 19th century. We will consider the impact of industrialization, urbanization, and modernization on Eastern Asian society, as well as the role of nationalism and imperialism in shaping regional history.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea

HISTART 303 303

Modern Far Eastern Asia [19x773]

Course Title: Modern Far Eastern Asia
Instructor: Xie, Y
Meeting Times: TuTh 11:00AM - 1:00PM
Course Description: This course examines the history of modern Far Eastern Asia, with a focus on the political, social, and cultural developments that have shaped the region since the late 19th century. We will consider the impact of industrialization, urbanization, and modernization on Far Eastern Asian society, as well as the role of nationalism and imperialism in shaping regional history.

Distribution: 2
Prep: RE
Countries, cultures, or languages included in course: China, Japan, Korea
ASIANLAN 226: Japanese Handwriting

This course focuses on the further developing students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing them with aspects of both traditional and modern Japanese culture. Students will learn to successfully handle a variety of uncomfortable, required, and communicative tasks and social situations. By the end of this course, students will be able to:

- Understand and appropriately use basic grammar-patterns and vocabulary terms (e.g., verb conjugation: e.g., plain-form, reciprocal, passive, causative, passive-focus, etc.)
- Understand and participate in daily conversations (e.g., making requests, comparing things, expressing one's ideas, desires, future plans and family members, etc.)
- Read and write novice-level materials with a solid understanding of sentence structure.
- Produce approximately 150 kanji in content.

Note: This course is a continuation of ASIANLAN 125, and is the second half of the first-year Japanese course. This course is a continuation of ASIANLAN 125 or ASIANLAN 123, and is the second half of the first-year Japanese course.

ASIANLAN 229: Contemporary Japanese I

This course focuses on the simultaneous progression of student proficiency in all four language skills (speaking, listening, reading, writing) while continuing to increase student familiarity with aspects of both traditional and modern Japanese culture. Students will learn to successfully handle a variety of uncomfortable, required, and communicative tasks and social situations. By the end of this course, students will be able to:

- Understand and appropriately use basic grammar-patterns and vocabulary terms (e.g., verb conjugation: e.g., plain-form, reciprocal, passive, causative, passive-focus, etc.)
- Understand and participate in daily conversations (e.g., making requests, comparing things, expressing one's ideas, desires, future plans and family members, etc.)
- Read and write novice-level materials with a solid understanding of sentence structure.
- Produce approximately 150 kanji in content.

Note: This course is a continuation of ASIANLAN 129, and is the second half of the second-year Japanese course. This course is a continuation of ASIANLAN 123 or ASIANLAN 125 by placement test.
Jeffrey G. Heath

Brose, Benjamin

1:00pm

1/15/17 12:00 AM

6,000 languages are still spoken. To learn more about language in general, we will compare English with unrelated languages, on how to learn from or fix the situation. The main emphasis will be on language policy. We will compare how the relationship between language policy, political economy, and social identity. We will also consider how language policy affects the way in which we see each other. This course will cover the history of language policy in the U.S. and Japan.

This course explores the history of A/PIA American women. A/PIA women's history is often told within an American or a U.S. Asian context, rather than as an independent discipline. This course will examine the experiences of women from Asian and Pacific Islander backgrounds throughout the 20th and 21st centuries. We will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Gender and the Law

Jen History, Culture, and Critique

Bose, Benjamin

11:00 AM - 1:30 PM (Session 061)

This course will examine the development of A/PIA women's history as a discipline. We will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

We will examine the experiences of women from Asian and Pacific Islander backgrounds throughout the 20th and 21st centuries. We will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. This course will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Country and Culture: Women in Southeast Asia

Smith, Lillian Stewart

11:30 AM - 1:30 PM (Session 061)

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. This course will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. This course will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. This course will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. This course will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. This course will critically assess theories of democratic transition. In this course, students will critically assess theories of democratic transition. In transitioning a government, the actors involved will have to: 1) design the institutions of a new government, 2) implement a new government, 3) adapt to the demands of an emerging civil society, and 4) establish the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.
ALL LSA COURSES INVOLVING AND INCLUDING JAPAN, WINTER 2018

<table>
<thead>
<tr>
<th>Dept. and Number</th>
<th>Course Title</th>
<th>Instructor</th>
<th>Meeting times</th>
<th>Instructor</th>
<th>Distribution Requirement</th>
<th>Requirement</th>
<th>Per Req</th>
<th>Countries, cultures, or groups included in course</th>
</tr>
</thead>
<tbody>
<tr>
<td>RCLANG 421</td>
<td>Morphology</td>
<td>Jeffrey S. Heath</td>
<td>T/Th 9:00am - 11:30am</td>
<td>2</td>
<td>LING 315 or LING 316</td>
<td></td>
<td></td>
<td>Japan</td>
</tr>
<tr>
<td>MUSCOUR 122</td>
<td>World Music</td>
<td>Meilu Ho</td>
<td>M 10:00am - 2:30pm</td>
<td></td>
<td></td>
<td>NON-MUS ONLY</td>
<td></td>
<td>China, Korea, India, Indonesia, Latin America, Middle East</td>
</tr>
<tr>
<td>MUSCOUR 421</td>
<td>Music in Contemporary Japan</td>
<td>Jeffry G. Heath</td>
<td>TuTh 10:00am - 5:30pm</td>
<td>3</td>
<td></td>
<td>Japan</td>
<td></td>
<td>Japan</td>
</tr>
<tr>
<td>MUSCOUR 255</td>
<td>Dance in World Dance</td>
<td>Beth Genne</td>
<td>M 10:00am - 11:00am</td>
<td>3</td>
<td></td>
<td>Culture</td>
<td></td>
<td>Japan, Caribbean and Pacific Islands, Africa, China, India, Indonesia, Latin America, Middle East</td>
</tr>
<tr>
<td>RCLANG 235</td>
<td>Intermediate Japanese II</td>
<td>Tomoko Okuno</td>
<td>T/Th 10:00am - 12:30pm</td>
<td>0</td>
<td></td>
<td>LING 215 or RCLANG 196</td>
<td></td>
<td>Japan</td>
</tr>
</tbody>
</table>

Morphology is the study of linguistic form at the level of words and word-like phenomena. In the narrow sense, morphology is the study of how form expresses meaning in individual words that can be two or more parts (morphemes). Some languages have little or no morphology, some (like English) have mostly transparent derivational morphology, and some (like Latin and Japanese) have extremely heavy morphology and express a great deal of meaning in individual words, and the analyses of how the meaning of a word is related to its form is a complex and important area of study. The current course emphasizes the range of attested phenomena, suggesting that morphological analysis is best customized to language family, and that historical and synchronic morphology are closely intertwined.

Categories often expressed within word morphology are number, case, possession, agreement (simple or rich), honorific and humbling, diminutives and augmentatives, comparative, tense-aspect-modifier, direction, evidentials, allocutives and ethical forms, and subordination. Formal processes include compounding/innovation, categorization, inflection, ablaut/hypocorism, tone alliteration, reduplication, fusion (portmanteau), sound-syntactic mutation, and subordination. These processes may interact in complex ways with word-internal phonological processes. Sociolinguistics is relevant to specific categories (e.g., sound symbolism), and explaining why languages have anywhere from zero to heavy-duty morphological complexity.

Students are strongly advised to take this course only if they have some background in phonology (e.g., LING 313). RCLANG 421 will meet together with 421, plus occasional supplement sessions. RCLANG 421 requires a substantial final paper.

This course is an introductory survey to selected musical cultures of the world. Africa, Asia, Middle East, Latin America, and the Middle East. Alongside the theory, instrumentation, and aesthetics of music making, we will study the social, political, and economic contexts of music. Our approach is ethnomusicological and interdisciplinary, the pay attention to music within the total environment in which it takes place. Issues we will consider include tradition, transformation, diaspora, modernity, and globalization. Contacts, standards and disciplines will explore both the local and global aspects of music.

Students are strongly advised to take this course only if they have some background in phonology (e.g., LING 313). RCLANG 421 will meet together with 421, plus occasional supplement sessions. RCLANG 421 requires a substantial final paper.

This course is an introductory survey to selected musical cultures of the world. Africa, Asia, Middle East, Latin America, and the Middle East. Alongside the theory, instrumentation, and aesthetics of music making, we will study the social, political, and economic contexts of music. Our approach is ethnomusicological and interdisciplinary, the pay attention to music within the total environment in which it takes place. Issues we will consider include tradition, transformation, diaspora, modernity, and globalization. Contacts, standards and disciplines will explore both the local and global aspects of music.

Students are strongly advised to take this course only if they have some background in phonology (e.g., LING 313). RCLANG 421 will meet together with 421, plus occasional supplement sessions. RCLANG 421 requires a substantial final paper.

This course is an introductory survey to selected musical cultures of the world. Africa, Asia, Middle East, Latin America, and the Middle East. Alongside the theory, instrumentation, and aesthetics of music making, we will study the social, political, and economic contexts of music. Our approach is ethnomusicological and interdisciplinary, the pay attention to music within the total environment in which it takes place. Issues we will consider include tradition, transformation, diaspora, modernity, and globalization. Contacts, standards and disciplines will explore both the local and global aspects of music.
ASIANLAN 126 is a continuation of ASIANLAN 123 or ASIANLAN 125 through various types of media, mainly focusing on the acquisition of linguistic, pragmatic, and sociocultural competence in all four areas of language, as well as the introduction of Japanese culture through course readings, the section also aims to connect the students' language learning with your field of interest.

Students will be able to:

- Perform practical writing needs such as taking notes on familiar topics, writing emails and letters, writing about current and general topics.
- Speak at an intermediate-mid, or higher, level of proficiency as defined by the ACTFL Oral Proficiency Interview.
- Use appropriate speech styles (e.g., formal and casual speech) and communication strategies for various settings.

This course is a continuation of ASIANLAN 123, the second half of the first-year Japanese course taught through various types of media, mainly focusing on the acquisition of linguistic, pragmatic, and sociocultural competence in all four areas of language, as well as the introduction of Japanese culture through course readings, the section also aims to connect the students' language learning with your field of interest.

Students will be able to:

- Perform practical writing needs such as taking notes on familiar topics, writing emails and letters, writing about current and general topics.
- Speak at an intermediate-mid, or higher, level of proficiency as defined by the ACTFL Oral Proficiency Interview.
- Use appropriate speech styles (e.g., formal and casual speech) and communication strategies for various settings.

This course is designed for students who have a strong command of Japanese, and is designed to further develop students' proficiency in all four skills (speaking, reading, writing, and listening) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course is designed for students who have a strong command of Japanese, and is designed to further develop students' proficiency in all four skills (speaking, reading, writing, and listening) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course is designed for students who have a strong command of Japanese, and is designed to further develop students' proficiency in all four skills (speaking, reading, writing, and listening) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course is designed for students who have a strong command of Japanese, and is designed to further develop students' proficiency in all four skills (speaking, reading, writing, and listening) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course is designed for students who have a strong command of Japanese, and is designed to further develop students' proficiency in all four skills (speaking, reading, writing, and listening) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course is designed for students who have a strong command of Japanese, and is designed to further develop students' proficiency in all four skills (speaking, reading, writing, and listening) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.

This course focuses on the development of students' proficiency in all four language skills (speaking, listening, writing, and reading) while simultaneously familiarizing students with aspects of business language, and guest businessperson talks. No prior knowledge of Japanese business is necessary.
This course is an introduction to modern Japan, Japan, and Korea from 1868 to the present. It is taught in English. The course will examine the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.

This course explores a transformative and influential period in the artistic and intellectual life of Japan. The course begins in 1920, when the end of the Japanese-Axis conflict and the formal establishment of the modern nation-state occurred. The course explores the political, cultural, and social transformations that have affected common peoples' lives in a broad way.

Throughout the course, we will discuss the changes and continuities that have been influential in political, social, cultural, and intellectual aspects of the formation of modern East Asia. Second, this course presents an integrated view of East Asia's position in the global context. We will begin by exploring the political and cultural transformations that have affected common peoples' lives in a broad way.
This course will give students a nuanced understanding of music in Japan today by exploring themes, genres, and styles, including traditional, folk, popular, and art music. In addition to teaching students to recognize and discuss stylistic features of various musical practices, the course will emphasize their historical roots and influences, and their cultural contexts in globalized 21st-century Japan, as well as their ongoing relevance in the contemporary world. Through a range of interactive in-class activities, critical listening exercises, and written assignments, students will develop an appreciation for the unique role of music in Japanese society and its continued importance in the modern world.

The sixteenth century marked a seminal moment in the long history of premodern Japan. It was a period of incessant warfare and devastating destruction, but amidst this violence, commoners took on new important roles, and aristocrats, now impoverished, reformed their traditional cultural capital for survival. The warriors, the period's demonstrative protagonists, invented practical and philosophical solutions to the complex and ever shifting challenges that they themselves created. Meanwhile, the search for the “real,” historical Buddha underwent many twists and turns. It was a period of incessant warfare and the new global horizon in turn energized the drive for unshakeable peace, leading to new structures and ideas that would eventually shape the two and half centuries of premodern Japan (1500-1850).

Our course considers the exciting period of turmoil by debating, Japan globally and by examining the activities and impact of the Christian visitors, ambitious warriors, and wise merchants, as well as the recent turbulent cultural forms they produced, such as the art of tea, poetry contests, architecture, and paintings.

The course examines ways in which generations of Buddhists have understood the Buddha (or the Buddha’s life story), and our interest will lie in the sheer range of different versions of the Buddha’s life story. Told and retold in poetry, prose, paintings, sculpture, music, art, and manga, this story has transformed along with the times and the societies. This course will begin in India and Southeast Asia, we will next proceed into East Asia, with some detours along the way. Much of the course focuses on Japan, where the Buddha’s life underwent much variety of narratives of the Buddha’s life. Our interest will lie in the sheer range of different versions of the Buddha’s life story. Told and retold in poetry, prose, paintings, sculpture, music, art, and manga, this story has transformed along with the times and the societies. From this foundation we will take a more critical look at the development of Zen in East Asia, asking questions such as, Why did Zen flourish sometimes remarkably, other times falter? Why did it occasionally advocate war and violence? Why did it sometimes take a more critical look at the development of Zen in East Asia, asking questions such as, Why did Zen flourish sometimes remarkably, other times falter? Why did it occasionally advocate war and violence? How far did Zen go in emphasizing their historical roots and influences, and their cultural contexts in globalized 21st-century Japan, as well as their ongoing relevance in the contemporary world. Through a range of interactive in-class activities, critical listening exercises, and written assignments, students will develop an appreciation for the unique role of music in Japanese society and its continued importance in the modern world.

The sixteenth century marked a seminal moment in the long history of premodern Japan. It was a period of incessant warfare and devastating destruction, but amidst this violence, commoners took on new important roles, and aristocrats, now impoverished, reformed their traditional cultural capital for survival. The warriors, the period's demonstrative protagonists, invented practical and philosophical solutions to the complex and ever shifting challenges that they themselves created. Meanwhile, the search for the “real,” historical Buddha underwent many twists and turns. It was a period of incessant warfare and the new global horizon in turn energized the drive for unshakeable peace, leading to new structures and ideas that would eventually shape the two and half centuries of premodern Japan (1500-1850).

Our course considers the exciting period of turmoil by debating, Japan globally and by examining the activities and impact of the Christian visitors, ambitious warriors, and wise merchants, as well as the recent turbulent cultural forms they produced, such as the art of tea, poetry contests, architecture, and paintings.

The course examines ways in which generations of Buddhists have understood the Buddha (or the Buddha’s life story), and our interest will lie in the sheer range of different versions of the Buddha’s life story. Told and retold in poetry, prose, paintings, sculpture, music, art, and manga, this story has transformed along with the times and the societies. From this foundation we will take a more critical look at the development of Zen in East Asia, asking questions such as, Why did Zen flourish sometimes remarkably, other times falter? Why did it occasionally advocate war and violence? How far did Zen go in emphasizing their historical roots and influences, and their cultural contexts in globalized 21st-century Japan, as well as their ongoing relevance in the contemporary world. Through a range of interactive in-class activities, critical listening exercises, and written assignments, students will develop an appreciation for the unique role of music in Japanese society and its continued importance in the modern world.
| Code | Title                                                                 | Instructor          | Meeting Times          | Location | Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Credits | Distribution | Prerequisites                                                                 | Enrollment Limitations |
|------|----------------------------------------------------------------------|---------------------|------------------------|----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|--------------|------------------------------|-----------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|-------------------------------------|-----------------------------|--------------------------|-----------------------------|------------------------------------- |
This course explores the influences of dance in Asia since the early twentieth century. Focusing on the contributions of influential individual Asian dancers and choreographers, it provides students a broad introduction to dance in the Asian region, using a variety of different dance styles with similar social issues and global historical and political changes. Considering Asian artists as an integral component of modern dance history, this course offers understanding of dance innovation and change away from Eurocentric narratives and assumptions. The following regions will be covered: South Asia (India, Bangladesh, Sri Lanka; East Asia (China, Japan, Korea, Taiwan); Southeast Asia (Thailand, Indonesia; Central Asia (Kazakhstan, Uzbekistan) and Asian diaspora.

Influences and Issues in Achieving Liberalization: International Studies

This course explores the Asia-Pacificander American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan. In this course, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Postwar Democratization

This course explores the postwar transition of governments to democratic institutions throughout the 20th and the 21st century. Numerous peacekeeping operations and military interventions have sought to create institutions that will allow citizens the opportunity to participate in government. The reasoning behind this is straightforward: the absence of democratic institutions is a key feature in the outcome of these efforts, however, has been a difficult lesson to learn. Students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Gender and the Law

This course will provide a general introduction to the region of Southeast Asia from these historical, political, and cultural perspectives. This course focuses on the historical and cultural processes through which the state after a major conflict. Essentially, students taking this course will become experts in one transition and the state after a major conflict. Essentially, students taking this course will become experts in one transition and the state after a major conflict. Essentially, students taking this course will become experts in one transition and the state after a major conflict.

Dance in Modern Asia

This course explores the history of concert dance in Asia since the early twentieth century. Focusing on the experiences of concert dancers in Asia, this course will enable students to critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Asian American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Asian American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Asian American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Asian American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Asian American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.

Asian American Studies

In this research seminar, students will critically assess theories of democratic transitions, the various ensuing institutional changes, and the different methods that have been successful in establishing the rule of law. Examples discussed will include Haiti, the Weimar Republic, Japan, Mozambique, Angola, and Afghanistan.
In the broad sense, morphology is the study of linguistic form at the level of words and tightly-knit phrases. In the narrow sense, morphology is the study of how form expresses meaning in individual words that can have two or more parts (morphemes). Some languages have little or no morphology, some (like English) have mostly transparent derivational morphology, and some have extraordinarily complex systems whose morphemes are difficult to isolate and label. No simple "theory of morphology" captures the range of attested phenomena, suggesting that morphological analysis is best customized by language family, and that historical and synchronic morphology are closely intertwined.

Categories often expressed within word morphology are number, case, possession, agreement (simple or rich), honorific and humbling, diminutives and augmentatives, comparatives, tense-aspect-mood, direction, evidentials, allocutives and ethical datives, and subordination. Formal processes include compounding/incorporation, derivation, infixation, fusion, reduplication, fusion (portmanteau), sound-symbolic mutation, and subordination. These processes may interact in complex ways with word-internal phonological processes. Sociolinguistics is relevant to specific categories (e.g. allocutives, diminutives), specific forms (e.g., sound symbolism), and explaining why languages have anywhere from zero to heavy-duty morphological complexity.

Students are strongly advised to take this course only if they have some background in phonology (e.g., LING 313).

LING 521 will meet together with 421, plus occasional supplemental sessions. LING 521 requires a substantial final paper.
<table>
<thead>
<tr>
<th>Time</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00-10:00</td>
<td>AMCULT 314/HISTORY 378 - History of Asian Americans in the U.S.</td>
<td>ASIANLAN 126 - First Year Japanese II ASIANLAN 205 - Second Year Japanese II</td>
<td>ASIANLAN 126 - First Year Japanese II ASIANLAN 205 - Second Year Japanese II</td>
<td>ASIANLAN 126 - First Year Japanese II ASIANLAN 205 - Second Year Japanese II</td>
<td>ASIANLAN 126 - First Year Japanese II ASIANLAN 205 - Second Year Japanese II</td>
</tr>
<tr>
<td>11:00-12:30</td>
<td>ASIAN 485 - The Lives of the Buddha, from India to Manga</td>
<td>ASIAN 485 - The Lives of the Buddha, from India to Manga</td>
<td>ASIAN 485 - The Lives of the Buddha, from India to Manga</td>
<td>ASIAN 485 - The Lives of the Buddha, from India to Manga</td>
<td>ASIAN 485 - The Lives of the Buddha, from India to Manga</td>
</tr>
<tr>
<td>2:00-3:30</td>
<td>AMCULT 100 - What is an American?</td>
<td>ASIAN 305/HISTORY 303 - Modern East Asia</td>
<td>ASIAN 305/HISTORY 303 - Modern East Asia</td>
<td>ASIAN 305/HISTORY 303 - Modern East Asia</td>
<td>ASIAN 305/HISTORY 303 - Modern East Asia</td>
</tr>
<tr>
<td>3:30-5:00</td>
<td>AMCULT 310 - What is an American?</td>
<td>ASIAN 290/HISTORY 290 - Modern East Asia</td>
<td>ASIAN 290/HISTORY 290 - Modern East Asia</td>
<td>ASIAN 290/HISTORY 290 - Modern East Asia</td>
<td>ASIAN 290/HISTORY 290 - Modern East Asia</td>
</tr>
<tr>
<td>5:00-7:00</td>
<td>ASIAN 290/HISTORY 290 - Modern East Asia</td>
<td>ASIAN 371/RSOSCI 371 Natural Disasters in Eastern Asia</td>
<td>ASIAN 371/RSOSCI 371 Natural Disasters in Eastern Asia</td>
<td>ASIAN 371/RSOSCI 371 Natural Disasters in Eastern Asia</td>
<td>ASIAN 371/RSOSCI 371 Natural Disasters in Eastern Asia</td>
</tr>
<tr>
<td>9:00-11:00</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
</tr>
<tr>
<td>11:00-1:00</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
<td>ASIANLAN 226 - Second Year Japanese II</td>
</tr>
<tr>
<td>1:00-3:30</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
</tr>
<tr>
<td>3:30-6:00</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
</tr>
<tr>
<td>6:00-8:00</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
</tr>
<tr>
<td>8:00-10:00</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
<td>AMCULT 301-001 - Asian/Pacific Islander Americans in the Civil Rights Movement</td>
</tr>
</tbody>
</table>

**ALL JAPAN COURSES, WINTER 2018**