

DEAR COLLEAGUE LETTER

Director: Roger T. Ames (University of Hawai'i)
Dates: May 24 – June 25, 2010
Location: East-West Center, Honolulu, Hawai'i

Dear Colleague:

Thank you for your interest in our NEH Summer Institute on *The Silk Roads: Early Globalization and Chinese Cultural Identity*, to be held in beautiful Manoa valley in Honolulu, Hawaii in the summer of 2010. As you may know, these summer institutes funded through the National Endowment of Humanities are designed to provide college and university teachers with the intellectual and pedagogic foundations for teaching broad undergraduate courses on specific regions and/or topics.

The Silk Roads: Early Globalization and Chinese Cultural Identity will mark the thirteenth in a series of NEH-funded, five-week residential institutes hosted by the Asian Studies Development Program (ASDP) within the last fifteen years. Established in 1990 as a collaborative effort of the University of Hawai'i and the East-West Center, ASDP's major objective is infusing Asian content and perspectives throughout the American undergraduate curriculum. Over five stimulating weeks in the summer of 2010, we will be furthering this objective through making use of the rich history and *imaginaire* of the Silk Roads to examine how global interconnectedness shapes and is shaped by culture, focusing on the complex relationships through which China came to comprise one of the world's most resilient and diverse cultures.

Intellectual and Pedagogical Context: Interdependence and Teaching Across Boundaries

The 21st century might well become known as the “century of interdependence.” Economically, socially, politically, and culturally, global interconnectedness is not just building steadily; it is both accelerating and deepening. Yet, as distinctive as present day patterns of globalization and interdependence are in terms of their scale and rapidity of change, global interconnectedness is by no means a new phenomenon. As early as the 3rd century BCE, the global “east” and “west” already were linked by trade occurring between the “Middle Kingdoms” of China and imperial Rome. In spite of such well-known linkages, however, there has been an anachronistic tendency among both teachers and researchers to compartmentalize the ancient and pre-modern world according to currently prevailing spatial divisions.

To give one specific example, it has only been relatively recent that a critical assessment has begun of how presuppositions about metageography have shaped—if not substantially distorted—the research and teaching of history and cultural origins. Having begun to realize the extent to which knowledge and understanding of our past (and present) have been constrained by the “myth of continents,” contemporary scholarship is exploring new ways of organizing research and teaching. The classic division of Europe and Asia at the Ural Mountains—even as a heuristic—has obscured the fact that both “European” and “Asian” cultures developed in complex interaction with one another. Current scholarship is now highlighting “Eurasian” characteristics of the cultural genealogies of both “West” and “East.” Similarly, the “Atlantic world” and the “Indian Ocean sphere of trade” have emerged as new organizing principles for examining the interdependent origination of cultures in Europe and the Americas and in South and Southeast Asia, Africa, and the Middle East.

Especially over the past generation, scholars have become acutely aware that mutual misunderstanding is practically unavoidable when other cultures are accessed by means of presumably neutral and yet profoundly divisive concepts and categories. The realization that global interdependence is nothing new carries this insight a significant step further: we cannot understand our own culture in isolation from others. Indeed, the case could be made that a signal effect of global interdependence has been realizing that cultures arise inter-culturally—that is, in wide-ranging, intimate commerce with one another.

This institute seeks to help teachers of the undergraduate core curriculum to appreciate this paradigmatic shift in thinking about the relationship between location and identity by concentrating on the Silk Road, an exemplary instance of the ways in which global interconnectedness shapes and is shaped by culture and cultural change.

Institute Rationales, Themes and Purposes

Beginning roughly two thousand years ago, a network of trade routes, mountain passes, and communities was consolidated centering on craft and commerce that linked the kingdoms of Qin and Han China (221 BCE - 220 CE) with emerging polities in what are now known as Central and South Asia. By the time of China's Tang dynasty (617-907), these so-called Silk Roads served as a conduit for intensive interchange among the cultures of China, India, Central Asia, the Middle East, and Europe.

These early great routes of sustained globalization got their name from one of the significant commodities initially traded along its length: Chinese silk. Indeed, the Romans applied the term "Seres" or "silk people" to the inhabitants of remote East Asia. But in fact, all manner of goods were traded or passed as tribute along the Silk Road including precious gems and metals, spices, oils, horses and other animals, and rare plants. As with contemporary patterns of globalization, exchanges of technologies and techniques also took place along the Silk Road. In addition to such material "goods," the Silk Road also mediated the transmission of diverse notions of "the good," especially as idealized in religious scriptures, practices and works of art.

Due in significant degree to this complex pattern of economic, social, political, and spiritual commerce and commingling, the societies that developed along the Silk Roads were among the most diverse in the pre-modern world. Contemporaneous accounts of these societies—like that compiled by the 7th century Chinese monk, Xuanzang, during his sixteen-year journey along the Silk Roads and in India, or by Marco Polo in the 13th century—depict flourishing communities rich in local and global commodities and diverse in their cultures and religious practices. By the 16th century, however, the 'silk' of the Silk Roads had become a merely metaphorical phenomena. Silk technology had been spread (at first by what some have described as an early example of "industrial espionage") into Europe and the Middle East, and by the 15th century silk production was well established across Eurasia. More importantly, changes within many Asian societies, combined with the advent of European imperialism and with new maritime and communication technologies, significantly reset the scale (and in some degree, the meaning) of the global commerce of cultures. As trade was diverted away from the old overland Silk Roads in favor of more cost-effective maritime routes, the once flourishing Central Asian societies along the Silk Roads fell gradually into ruin, their past glories largely forgotten until the end of the 19th and early 20th centuries when adventurers, geographers, archeologists and art historians restored "The Silk Road" as a focus in the global

imagination—a powerful example of the unevenness and situational nature of the impacts of globalization processes, but also of the role of imagining “distant worlds” in shaping contemporary identities.

As will be made evident over the course of the Institute through examining relevant literary texts and works of art, the concrete commercial activities of Silk Roads trade have not infrequently been paired with rich imaginations of other lands and peoples—distant worlds that often provided both incentives and means for shaping and sharpening local identities. The proposed Institute will explore both concrete and metaphorical dimensions of the Silk Roads phenomena, from the middle of the first millennia BCE to the present, with an eye to dispelling both the “myth of continents” and the too-often unchallenged presumption that the advent of globalization is coeval with that of modernity.

The study of the Silk Roads is necessarily a study of global interactions, and because global interactions are always experienced in locally distinctive ways, the Institute will focus on how the exchanges of goods, peoples, ideas and ideals, mediated by the Silk Roads, have informed the development of disparate Chinese cultures and identities. While other geographical areas linked by the Silk Roads could well be used to highlight such issues, China is an apt choice for several key reasons.

First, while China’s reemergence as a global economic and political power over the past quarter century has understandably led to keen interest in Chinese culture and history among American undergraduates, China has been a regional, if not global, power since at least the later Han dynasty. Because the documentary records of China’s far reaching contacts are both continuous and detailed, it is possible to reconstruct the influences of Silk Roads interchanges on Chinese realities and imaginations over nearly two millennia. Moreover, the numerous extant expressions of the transformative effects of Silk Roads commerce in the visual and plastic arts, architecture, and monumental constructions enable a particularly rich reading of other than imperial and literate engagements with these effects.

Secondly, China’s own complex and multifaceted history exemplifies the degree to which cultural continuity invariably involves diversity and ongoing cultural change. Much as globalization processes have wrongly been taken to be coeval with modernity, China has often been imagined—and thus significantly misrepresented—as homogeneous and static.

And thirdly, the ongoing shaping of cultural identities is by no means an innocent process. China provides many historical and contemporary examples of complex cultural appropriation that require both a nuanced understanding and a critical evaluation. Indeed, the Silk Roads continue to factor importantly into China’s national identity construction.

A major aim of the proposed Institute is to drive home the point that, contrary to popular imagination, especially in the West, Chinese culture has from very early been neither monolithic nor exclusive. Chinese cultural endurance has not principally been a function of conserving an essentially singular identity, but rather a consequence of China’s sustained accommodation of mutually enriching differences. The complex nature of Chinese cultural identity is nicely illustrated in the traditional totem of Chinese culture, the *long* 龍 that is conventionally but not unproblematically translated as “dragon.” Unlike the dragon of Western mythic lore, the Chinese *long* is a positive

symbol of strength and flourishing—a hybrid creature that incorporates and harmonizes within itself the distinctive characteristics of all other creatures. Nowhere are Chinese narratives of cultural clash and interpenetration more clearly expressed than in China’s own accounts and representations of the dynamic exchanges that came and went via the Silk Road.

Three overarching themes serve to unite the diverse content of the Institute program: discerning how characteristically Chinese ways of responding to difference developed over time; how Chinese visions of their own futures emerged through these multiple encounters; and how China is likely to translate the complex outcomes of contemporary global change into opportunities for at once conserving and creatively extending Chinese culture. Throughout the five weeks of the Institute, the Silk Road will be investigated as a nexus of social, cultural, economic, political, and spiritual interchange that is open to objective inquiry, but also to richly multiple interpretations. Structured chronologically as well as thematically, the Institute will pair historical examinations of sites and events with explorations of various and often contending narratives of experience and myth, focusing on primary texts that are available in translation and suitable for use in undergraduate classrooms.

The Silk Road: Early Globalization and Chinese Cultural Identity is designed to meet the needs of faculty from the humanities and social sciences who are interested in deepening the role of comparative cultural studies through the infusion of Chinese materials into their teaching. The lectures, films, readings and discussions will be oriented towards helping Institute participants construct engaging, well-informed, and critically robust course modules and syllabi that will meaningfully integrate China and issues of global interdependence into existing and planned curricula.

To create a cooperative environment for discussion and to deepen specific avenues of inquiry over the course of the Institute, participants will be encouraged to form small working groups based on their disciplinary and personal interests. Ideas and concerns generated in working group discussions are also expected to feed into participant-moderated Friday morning discussions. These sessions, for which most of each week’s presenters will return, will afford participants opportunities: to draw out connections among individual lectures and discussions; to follow up on issues raised during the week; to explore how the content of the week’s lectures and discussion reflect on the interplay of religion and politics; and, to consider pedagogical strategies for infusing Institute content into existing and new courses.

Over the course of the five weeks, each participant will develop a course syllabus or module incorporating program content. These projects may be discipline-specific or multi-disciplinary, and may be developed either individually or in small groups. Throughout the program, the Academic Director and the Institute Coordinator will meet with participants individually or in small groups to discuss projects and assist in necessary networking. On the final day of the Institute, participants will present their projects to their colleagues.

Institute Components

Prior to their arrival in Honolulu, participants will receive a topical bibliography from which they will be encouraged to read according to their own teaching and research interests. All participants will be expected to read the following:

- R.T. Ames and D.L. Hall, *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*
- Patricia Ebrey, *The Cambridge Illustrated History of China*
- Susan Whitfield, *Life Along the Silk Road*
- Richard Foltz, *Religions of the Silk Road: Overland Trade and Cultural Exchange from Antiquity to the 15th Century*

Before arriving in Hawaii, participants also will be asked to make use of the Institute website containing links to selected readings for the first two days of the program, bibliographies, lists of relevant films, and a forum for sharing information and making inquiries prior to, during and after the Institute program. Upon arrival, participants will receive a binder containing all supplementary readings selected by Institute presenters as background for each session. These readings, together with the presentations, will afford Institute participants a thorough grounding for developing course syllabi and modules relevant to their own teaching.

Institute Program

Week One: *Origins and Identities: China in a Silk Roads Context (500BCE-700CE)*

The primary focus of the first week of the Institute is to introduce participants to Chinese cultural identities and dynamics prior to and during the early consolidation of the Silk Roads, to address the mounting importance of influences from beyond the “central kingdoms” of early China, and to show how a distinctively Chinese culture began emerging from roughly the 5th century BCE. This will provide a “benchmark” for assessing how Chinese culture was shaped by and in turn came to shape its participation in the early eras of global interaction and change.

In the opening session, the Institute’s Academic Director, Roger Ames, will provide an overview of the Institute’s rationale and curriculum and will briefly characterize the geographic, social, and cultural terrain of the central plains and southern reaches of the Chinese heartland prior to the flourishing of the Silk Road and China’s consolidation in 221 BCE under Qin Shi Huangdi—the first emperor of China. Using a range of representative contrasts and continuities between that early past through to the present day, he will pose and begin to explore the guiding questions of the Institute: By what complex patterns of commerce, communication, and cultural commingling did the natal origins of early proto-China evolve into the complex dragon-like diversity of today’s China? What role was played in this process by early cultural interchange taking place via the Silk Road? And, to what extent can we generalize the process of cultural transformation in ancient, pre-modern, and modern China to better reflect on present-day global dynamics?

On Tuesday, Dr. Victor Mair (U. of Pennsylvania) will discuss the prehistory of the Silk Road phenomena and the nature of the peoples and places that were the primary media for the development of trans-Eurasian linkages from the late Neolithic period onward. By addressing the early dynamics of China’s emergence over the Shang and Zhou dynasties, he will establish an historical baseline for sessions to follow. He will also discuss how discoveries in the Tarim Basin (in modern Xinjiang) of extraordinarily well preserved mummies dating back some 5,000 years have demonstrated the early presence of Caucasian peoples in the region, significantly complicating contemporary Chinese claims that the region has since earliest times been integral to China.

On Wednesday, attention will turn to the origins and early development of a distinctively, always evolving Chinese world and worldview. By looking at the interplay of China’s indigenous philosophical and religious systems—Confucianism and Daoism—and their seminal canons, the *Analects*, the *Daodejing*, and the *Book of Changes*, Dr. Ames will trace a protean cultural genealogy from

the emergence of *zhongguo* or the “central kingdoms” of the central plains during the Warring States period (403-221BCE) to the emergence of a full-fledged, though still relatively small, Chinese empire in the Qin (221-207 BCE) and Han (202 BCE – 220 CE) dynasties. Emphasis will be given to evincing how the interplay of Confucian and Daoist traditions can be seen as shaping early embodiments of Chinese identity. During the afternoon, participants will be given an introduction to the University of Hawai‘i library’s resources on China and the Silk Road.

Thursday morning, Dr. Mair continues with a discussion on the consolidation of the Silk Roads during the four-century long Han dynasty, when trades in material goods, technologies and ideologies reached a scale sufficient to contribute significantly to the future course of Chinese culture, including the initial introduction of Buddhism from Central Asia and India. In the afternoon, Dr. Ames will examine the literature of early China to elicit a clearer picture of both early experiences of “being Chinese” and of encountering “non-Chinese” others. Working with a range of excerpts from primary texts including the *Book of Songs*, imperial court records such as the *Book of Documents*, and historical reconstructions such as the *Intrigues of the States*, and the *Zuo Commentary*, Dr. Ames will consider how early Chinese viewed the people beyond the central kingdoms, often from a position of assumed cultural superiority.

Week Two: *Cultures in Commerce: Silk, Art, Technology, and Visions of Rulership (200-900)*

The second week of the Institute will focus on the Silk Roads as quilted arrays of primarily local-to-local trades by means of which material goods, art works, craft traditions, narratives, and religious traditions were exchanged between central China and the (Indian, Central Asian, and Near Eastern) West. On Monday, Professor Mair will discuss East-West relations during the so-called “Era of Disunity.” Often seen as a Chinese equivalent to the European “middle ages” when de-centralized cultural dynamics prevailed and there was a hiatus of “high” cultural “progress,” the Six Dynasties period (221-581) was, in fact, among the most vibrant and diverse in China’s history, and can be seen as a crucial bridge to the emergence of China’s second “golden age” in the Sui (581-617) and Tang (618-907) dynasties.

On Tuesday morning, Pamela Crossley (Dartmouth) will address the Silk Road phenomenon from a comparative cultural history perspective. Against the background of a general examination of the various societies in and linking Inner Asia with imperial China, Dr. Crossley will emphasize ebbs and flows in the economic dimensions of these linkages and how they reflected the changing political landscape in China and other parts of Eurasia. A particular material focus in this session will be the role horses and horse-riding cultures played in identity formation and transformation across Eurasia. Dr. Crossley returns on Thursday morning to discuss the rise of visions of Eurasian grand rulership that would eventually culminate in the Mongol conquests that brought about a truly Eurasian system of governance lasting for nearly two centuries.

Filling out the week’s program, Kate Lingley (Hawai‘i) will conduct sessions on Wednesday morning and Thursday afternoon. On Wednesday, she will provide participants with a broad introduction to the history of Chinese art traditions during the cultural heyday of the early Tang dynasty, and how these traditions evidence plural influences and aims. On Thursday afternoon, she will focus on the art and artifacts found in the Mogao caves and shrines near the ancient trading town of Dunhuang. The epicenter of the modern re-discovery of the Silk Roads phenomenon, the Mogao Caves are spectacular reminders of the vibrancy of life along the trade routes that connected the kingdoms of Central and South Asia with the imperial Tang court of China. Sealed during hostilities between imperial China and its Tibetan and Mongol competitors for control over the Silk Roads, the re-opening of these caves at the turn of the 20th century brought to light thousands of texts and paintings dating from 400-1000 CE that have led to a rewriting of Chinese Buddhist

history. These texts—many written in Sanskrit, Tibetan, Hebrew, and other Eurasian languages—are a perfect illustration of merging technologies of language and the cultural interchange of religion.

Week Three: *Religious, Aesthetic and Political Economies of the Silk Roads (700-1400)*

Week Three focuses on the complex interplay of religion and politics along the Silk Road from the Tang (617-907) to the Yuan (1279-1368) dynasties and how this interplay—and contestations over ideals, people and resources—came to shape Chinese conceptions of state and culture. The role of Buddhism was particularly pronounced in this regard, and much of the week will focus on the complex dynamics that led to the efflorescence of a truly Chinese Buddhist culture and how this interplay affected patterns of Chinese imperial politics, diplomacy, and trade.

Although a “foreign” religion that entered China primarily along the Silk Road from Central Asia and India, Buddhism played a crucial role in the development of Chinese society, eventually coming to be considered an “indigenous” Chinese form of religiosity. On Monday, Peter Hershock (East-West Center) will provide participants with an introduction to the philosophy, practices and early history of Buddhism in India, and how its transmission into China through Central Asia would challenge China’s Confucian and Daoist traditions. On Tuesday, he will guide a deeper look at the processes of accommodation and advocacy by means of which Buddhist and Chinese cultures were alloyed, culminating in the emergence of Chinese Mahayana Buddhism. Making use of primary texts such as the *Platform Sutra* and *yulu* or “discourse records,” Dr. Hershock will chart the rise of a literature of teacher-student interaction—central to the identity of Chinese Chan Buddhism—that purported to capture “live” demonstrations of improvised and liberating virtuosity, presenting a self-conscious alternative to forms of canonical Buddhism.

On Tuesday afternoon, Steve Goldberg (Hamilton College) will open up with the first of two presentations that take up the themes of tradition and modernity in the context of Song and Yuan dynasty aesthetic ideals. In the first presentation, he will examine the changing forms and functions of traditional landscape painting in the Northern and Southern Song dynasties (960-1279), before turning to a discussion of the central importance of the practice of Chinese calligraphy in the art of the scholar-painter in the Yuan dynasty (1279-1368). Dr. Goldberg then returns on Thursday afternoon to leap forward to the post-Reform era, considering the impact of the transnational cultural forces emanating from the West on contemporary Chinese visual art in post-Maoist China. Ushered in by Deng Xiaoping in 1978, the Reform era marked China’s entrance into the emerging global economy, after decades of self-isolation. With implications for earlier Chinese encounters with globalization, Dr. Goldberg will discuss how contemporary Chinese artists express concerns centered on the search for a distinctive Asian Modernity and the formation of an authentic national cultural identity.

On Wednesday morning, Tansen Sen (City U. of New York) will address how trade and diplomacy between China and “the West” (Central Asia and India) correlated to a marked degree with patterns in Chinese appropriation of Buddhist idealities. The following morning, Professor Sen will look at the less well-known Silk Roads trade nexus of India, Burma and Chinese Yunnan. The economic interchanges that took place across the extremely mountainous regions of Southwest China and Southeast Asia established linkages among a remarkably wide array of cultural groups, the legacies of which are still present in both regions.

On Thursday evening, a lecture demonstration by Frederick Lau (Hawai’i) will illustrate how China’s musical landscape was altered by Silk Roads trade, with new instruments, rhythms and harmonic patterns marrying into indigenous Chinese traditions in one of the first major examples of a “world music” aesthetic. This event will be open to the general public.

Week Four: *The Silk Roads as Metaphor: Journeys Actual and Imagined (900-1600)*

This week will focus first on how cultural commerce mediated by the Silk Road affected the character and content of Chinese literature and the literary imagination, with attention to primary texts that have come to assume particular importance in the Chinese literary canon and that evidence the impact of the Silk Road on the Chinese *imaginaire*. The second focus will be on politically and economically motivated journeys in the Yuan (1279-1368) and Ming (1368-1644) dynasties, from China and into China, that in many ways are a high point of Eurasian exploration and integration.

On Monday, Dr. Sen will provide the Institute with an overview of the history and trade dynamics of the maritime Silk Roads that from the 12th to 15th centuries were key to China's "foreign policy." As noted by the Arab trader Ibn Buttuta, Chinese ships dominated the trade routes from North Africa to China during much of the Yuan Dynasty (1279-1368), when China was under Mongol rule. But as part of Khubilai Khan's strategy to lay claim to the title of Great Khan, China also began exerting more direct political influence in Southeast and South Asia, even to the point of supplying military support to friendly states on the Indian sub-continent. Over the first third of the 15th century, the Ming court directed the Muslim admiral, Zheng He, to take several missions to India, the Arabian peninsula, and the east coast of Africa involving hundreds of Chinese ships carrying tens of thousands of sailors, traders, diplomats and soldiers—journeys that offer evidence of China's pre-modern technological mastery as well as political aspirations well beyond the borders of the Ming empire.

Perhaps the most famous literary representation of the influence of the Silk Roads on the Chinese imagination is the famous pre-modern novel, *Journey to the West* (*Xiyouji*). This novel (translated now into drama, film, and comic book form throughout Asia and in the West) recounts the fantastic exploits of a Buddhist monk and his band of fellow travelers, imaginatively extrapolated from the 16-year journey of the Chinese monk, Xuanzang, who violated imperial decree to travel the Silk Roads in the 7th century, seeking the origins and truth of Buddhism, and returning to imperial accolade, with hundreds of previously unavailable Buddhist scriptures. Dr. Ellen Widmer (Wellesley) will discuss both the historical background of the novel and its unique narrative form. On Monday afternoon, she will stress how the novel, published anonymously in the late 16th century and now generally agreed to have been penned by the Ming fiction writer and poet, Wu Cheng'en, can be seen as a narrative convergence between traditional literary works on sacred and supernatural places, people and events, and sardonic, authority-challenging comedy. On Tuesday, focus will shift to the story itself and what it tells, allegorically, about Ming China's religious, political and social life.

In two sessions on Wednesday, Professor Morris Rossabi (Columbia) will give an overview of the history of religion and politics along the Silk Roads. He will cover the introduction of Islam by Muslim traders starting in the 8th century and the prominence of Muslims during the Tang and Song dynasties. He will then focus on the period prior to and during the reign of the great Mongol emperors, Chengis Khan (1162-1227) and Khubilai Khan (1270 – 1368), and the crucial importance of Tibetan and Mongol alliances for China's political development. Professor Rossabi will address the dynamics of experiencing and enforcing cultural differences.

On Thursday, Professor Rossabi will discuss expressions of cultural difference in literary and historical narratives, using the biographies of Marco Polo and Khubilai Khan to highlight Eurasian struggles to wield political and cultural authority. Especially in Western imaginations of pre-modern China, Marco Polo (circa 1254-1324) is impossible to ignore. Although there are questions about how far he actually traveled into China, his story is a rich subjective portrait of China during the rule of the great Mongol Khans. Polo's narrative will be discussed both as a text providing insight into the experience of Chinese cultural difference and as a text subjected to shifting interpretative perspectives from its earliest appearances until the present day. Professor Rossabi will also examine how Chinese encounters with Christian Europe—and hence with new approaches to scholarship, science, and spirituality—shaped China's sense of its place in the larger world.

Week Five: *The Silk Roads Lost and Rediscovered: China's New Global Rise (1900-Present)*

By the Qing dynasty (1644-1911), the failed kingdoms of Central and South Asia were no longer rich sources of trade. But more importantly, the technological innovations of the clipper ship and rail transportation rendered the Silk Roads economically irrelevant. When European archeological teams began making forays into the region at the turn of the 19th and 20th centuries, they found ruin upon ruin and widely scattered communities scratching out meager existences by exhausted oases. In the ruins, however, lay a legacy of remarkable material and imaginative value. Expeditions by Aurel Stein (1906 and 1913), Sven Hedin (1896 and 1934), Paul Pelliot (1900) and others from the West uncovered startling “lost treasures” much of which was taken to the great museums of the West, reintroducing the Silk Road to the Western imagination.

Shana Brown (U. of Hawai'i) will open the final week by focusing on accelerating efforts within China in the 20th and 21st centuries to embark on a course of modernization that would restore China to global eminence. Working forward from the last years of the Qing dynasty through to the re-opening of China after the chaos of the Cultural Revolution, Dr. Brown will provide participants with the historical context for China's remarkable, century-long process of reinventing itself in light of contemporary global dynamics.

On Tuesday, Jungmin Seo (U. of Hawai'i) will lead a discussion of the shifting dynamics of Chinese national identity formation, focusing on how it reflects both internal and external conditions. Contrasting Maoist internalism and Olympic internationalism, Dr. Seo will draw attention to the relational nature of China's national self-image and the increasing importance of global opinion and global aspirations in shaping public policy and institutional change in China.

On Wednesday, Chris McNally (East-West Center) will focus on China's efforts to revitalize Silk Roads regions—largely in Xinjiang, Yunnan, and Tibet. He will also discuss how China's economic reforms of the 1970s triggered a rebirth of global interconnectedness for the Chinese and what this means in terms of China's global political identity. On the new Silk Roads, there are “caravans” moving along modern four lane freeways carrying oil and gas, and agricultural goods made possible by a vast system of irrigation; military units involved in everything from border patrol to nuclear testing; and huge double-decker tourist buses.

Thursday morning will be devoted to reflecting on the cultural rise of China in a new era of globalization, led by Dr. Roger Ames. In this session, efforts will be made to draw upon insights gained over the course of the Institute to identify possibilities and strategies for using the Silk Road phenomenon to better understand and teach about identity formation, cultural diversities, China, and global dynamics.

Thursday afternoon and Friday morning will be devoted to participant presentations.

FACILITIES AND ARRANGEMENTS

The Institute will be held at the East-West Center and the University of Hawai'i in Honolulu and the Institute's participants will have full access to the facilities of both the (adjacent) campuses.

The East-West Center is an educational institution established by the US Congress in 1960 to promote cooperative study and research in the Asia-Pacific region that will celebrate its 50th year anniversary in July, 2010. Close to 50,000 people, primarily from Asia and the Pacific, have participated in Center programs, while some 2000 research fellows, graduate students and professionals in business and government each year work with the Center's staff on a variety of issues including population, security, economic and trade policy, the environment, and international relations.

The University of Hawai'i is a Carnegie I Research university with more than 23,000 students and 2200 faculty on its main campus, a significant number of whom are highly accomplished in the field of South Asian Studies. There is a vibrant and active Center for Chinese Studies that with some 45 faculty is the largest such center outside of China. The Hamilton Library is a major repository of Chinese materials and has an excellent collection of historical and contemporary sources for research on the Silk Road. In summer, the Asia Collection at the Hamilton Library is open Mondays through Thursdays from 8:00 am to 9:00 pm, Fridays from 8:00 am until 5:00 pm, and on Sundays from 12 noon to 5:00 pm. In addition, the East-West Center has its own library focused on contemporary research materials and journals which can be used by the Institute's participants.

The Center and the University are located in Manoa, one of the most beautiful valleys in all the Hawaiian Islands. The city of Honolulu, located on the island of O'ahu, has close to a million residents and is among the most cosmopolitan and ethnically diverse of American cities. Inter-island air-room-car packages are available for very reasonable amounts, making travel to the other islands an attractive possibility over weekends.

LOGISTICAL AND PARTICIPANT INFORMATION

NEH STIPEND. PARTICIPANTS WILL RECEIVE A TOTAL STIPEND OF \$3900 TO HELP MEET COSTS ASSOCIATED WITH ATTENDING THE INSTITUTE, INCLUDING TRAVEL, HOUSING, MEALS, AND REQUIRED INSTITUTE TEXTS. A STIPEND CHECK WILL BE DISBURSED ON THE FIRST DAY OF THE INSTITUTE, MAY 24. PARTICIPANTS ARE RESPONSIBLE FOR THEIR OWN ROUND-TRIP AIRFARE TO HONOLULU.

Lodging and Meals. Lodging during the Institute will be at the Center's Lincoln Hall. Studio units (\$38 p/night) and limited one-bedroom with kitchen units (\$52 p/night) will be available on a first-come first-serve basis. All of the units in Lincoln Hall include private bath, telephone, cable TV, internet access, refrigerator, and ceiling fans. None of the units are air-conditioned. If you prefer, arrangements can be made for you to stay at the Center's dormitory facility. Single rooms are available for \$17 p/night or double at \$25 p/night. Children under 18 are permitted only in Lincoln Hall. Meal plans are available for Institute participants who choose to use them and there are many restaurants on and near the campus accessible to participants by foot or bus. We will also assist participants seeking off-campus housing and childcare if necessary. Housing in Honolulu, especially in Manoa, tends to be quite expensive with one-bedroom apartments renting for close to a thousand dollars per month.

Computer Support. Participants are encouraged to bring their own laptop computers. While limited computer support is available through the East-West Center and the University of Hawai'i, they are in heavy demand during the summer making anything other than e-mail somewhat difficult to accomplish. A laser printer for moderate printing needs will be made available.

SELECTION OF INSTITUTE PARTICIPANTS

For the 2010 Institute, twenty-five participants will be selected from two-year and four-year colleges and universities across the country, following NEH guidelines. Successful applications should demonstrate the applicant's commitment to teaching excellence and institutional development, and must include a statement of commitment from their college or university to

introduce Asian content into undergraduate courses in the humanities and social sciences. The most important part of the application is an essay in which you provide: relevant personal and academic background; reasons for applying to this particular Institute; anticipated impacts of participation on teaching, research, and/or writing projects; a discussion of Institute-related interests, both intellectual and personal; a summary of anticipated contributions to the Institute; and how participation in the program might factor into the development of your home institution.

HOW TO APPLY

If you decide to apply for admission to the Institute, please use the guidelines (http://www.eastwestcenter.org/fileadmin/resources/education/asdp_pdfs/PAR-GUID_he_2_.pdf) and cover sheet provided by the NEH (<https://securegrants.neh.gov/education/participants/>) which is available on-line. Applications must be postmarked by March 2, 2010, and should be mailed to the following address:

Asian Studies Development Program
Secretariat
East West Center, JAB 2134
1601 East-West Road
Honolulu, HI 96848-1601

Those selected for the Institute will be notified by telephone by April 1. If we can provide additional information, please feel free to phone, fax or email either of us. We look forward to hearing from you,

Sincerely,

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