

Director: Roger T. Ames (University of Hawai`i)
Dates: July 10 – August 11, 2006
Location: East-West Center, Honolulu, Hawai`i

Dear Colleague:

Thank you for your interest in our NEH Summer Institute on *The Silk Road: Early Globalization and Chinese Cultural Identity*, to be held in beautiful Manoa valley in Honolulu, Hawai`i in the summer of 2006. 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 pedagogical foundations for teaching broad undergraduate courses on specific regions and/or topics.

The Silk Road: Early Globalization and Chinese Cultural Identity will mark the twelfth in a series of NEH-funded, five-week residential institutes hosted by the Asian Studies Development Program (ASDP) within the last fourteen 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 2006, we will be furthering this objective through making use of the rich history and *imaginaire* of the Silk Road 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 recently 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 all but 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 interculturally—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), this so-called Silk Road served as a conduit for intensive interchange among the cultures of China, India, Central Asia, the Middle East, and Europe.

This first great route of sustained globalization got its 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.

Because of this complex pattern of economic, social, political, and spiritual commerce and commingling, the societies that developed along the Silk Road 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 in the course of his sixteen-year journey along the Silk Road and in India—depict flourishing communities rich in local and global commodities and diverse in their cultures and religious practices. Roughly a millennium later, European colonialism, together with new maritime and communication technologies, would reset the scale (and in some degree, the meaning) of the global commerce of cultures, diverting trade away from the old Silk Road. By the 16th century the once flourishing Central Asian societies along the Silk Road were almost completely in ruins, economically and politically irrelevant to the rest of the world. It was not until the end of the 19th and early 20th centuries that adventurers, geographers, archeologists and art historians restored the Silk Road as a focus in the global imagination.

The Institute aims to examine and provide pedagogically relevant insight into the complex story of the Silk Road as a real and imagined site of cultural commerce and early globalization. The Institute will focus on that part of the Silk Road story that informs and is informed by the history of modern China. The rationale for a geographically delimited study of the Silk Road phenomenon is largely, but not entirely, pragmatic. The phenomenon of the Silk Road stretches over two millennia and across the marvelously varied cultures and societies that developed along more than 8,000 kilometers of the world's alternately most alluringly beautiful and most treacherous terrain. It is possible to do significant justice to only a portion of such a phenomenon in the space of a single 5-week summer institute.

More importantly, however, concentrating on a specific part of the Silk Road phenomenon promises clearer insight into issues that are of particular relevance in contemporary undergraduate classrooms. How, over time and space, did trade in goods, the exchange in beliefs and social practices, and the movements of peoples affect identity formation and the meaning of (especially cultural) diversity? And how did culture and the arts reflect and sustain both local and global dynamics? This Institute will focus on that part of the Silk Road that lies within China. While other parts of the Silk Road story could well be used to highlight such issues, China is an apt choice for several key reasons. First, China's reemergence as a global power over the past quarter century recalls in many ways the interactive processes of inner transformation and outward integration into systems of global commerce through which Chinese culture came to be among the most varied in pre-modern times. Secondly, a major part of the narrative of Chinese cultural diversity has to do with the contestation and eventual harmonization of differences regarding matters of ultimate scope and meaning—most notably, differences among religious and spiritual traditions and their variant expressions in the political and social spheres. Finally, the documentation of China's transmutation from a loose affiliation of locally centered kingdoms to a diverse and yet quite distinctive contributor to global dynamics is particularly rich. Not only are historical records continuous and detailed, there remain strikingly vigorous expressions of China's transformation by way of Silk Road commerce in the visual and plastic arts, architecture, monumental constructions, and literary works.

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 discussions 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*
- Frances Wood, *The Silk Road: Two Thousand Years in the Heart of Asia*
- Morris Rossabi, *Khubilai Khan: His Life and Times*

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: Before the Silk Road: Origins and Early Expressions of Chinese Culture (500BCE-700CE)

The primary focus of the first week of the Institute is to introduce participants to Chinese cultural identities and dynamics prior to the consolidation of the Silk Road, the mounting importance of influences from beyond the “central kingdoms” of early China, and 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 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 prior to 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?

Professor Ames will return on Tuesday to discuss the origins and early development of a distinctively 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*. Tracing a protean cultural genealogy from the emergence of *zhongguo* or the “central kingdoms” that started with 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) that then expanded rapidly in the Han (202 BCE – 220 CE) dynasty, Dr. Ames will give particular attention to the way in which the interplay of Confucian and Daoist traditions can be seen as shaping early embodiments of the Chinese “dragon” and its appetite for appropriation and appreciative inclusion.

Wednesday morning will be divided into two sessions. In the first, Professor 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 famous *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 the degree to which early Chinese viewed the people beyond the central kingdoms as “uncultured barbarians” at best or less than human at worst. In the second part of the morning, Professor Jerry Bentley (University of Hawai‘i) will introduce participants to current thinking about

the “myth of continents” and the light it sheds on the development of China and the role played by Eurasian trade routes and cultural commerce.

For the first part of Thursday morning, Professor Jonathan Skaff (Shippensburg University) will discuss the physical and human geography of the regions linked by the Silk Road in its entirety, nearly one-half of which lies within China’s borders today. This context-setting session will provide participants with a synoptic view of the Silk Road and its role in facilitating pre-modern globalization. During the second half of the morning, participants will be given an introduction to the University of Hawai‘i library’s resources on China and the Silk Road.

On Thursday afternoon, as a prelude to the content of Week Two, Professor Skaff will direct attention to a particular site providing evidence of the very early, very cosmopolitan nature of China’s imagination of itself as a nexus of global interchange: the Tang dynasty capital at Chang’an. The city of Chang’an (now Xi’an)—site of the world-famous army of terracotta soldiers buried with the first emperor of a unified China—served as the capital of China during the Han dynasty and after its reunification under the short-lived Sui dynasty (581-617). During the interregnum, north China experienced over 250 years of rule by Inner Asians who had intermarried with the native elite. The resulting cultural synthesis created a proclivity for cosmopolitanism exemplified by Chang’an—a city that by the 8th century had over a million inhabitants within its walls and a similar number living nearby, with populations from throughout East Asia, South Asia, Central Asia and the Near East. By comparison, the populations of London and Paris did not approach 1,000,000 until the beginning of the 19th century. Chang’an was the remarkable result of early patterns of global economic, social, and political exchange.

The week ends, as will all but the final week of the Institute, in a directed discussion among presenters and participants examining in more depth both pedagogical and substantive issues that have emerged over the course of the week.

Week Two: On the Road: Movements of Silk, Art, and Technology (400CE-1000CE)

The second week of the Institute will focus on the Silk Road as a quilted array 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 Skaff will discuss the nature of commerce along the Silk Road, examining the ebb and flow of trade in material goods that was determined by economic forces and the changing political landscape in China and other parts of Eurasia. Networks of merchants typically carried out this trade. To illustrate the social, political, and economic nexus in which trade occurred, Dr. Skaff will describe the case of the Sogdians who dominated commerce between China and West Asia in the 5th through 8th centuries.

While both material goods and notions of “the good” were exchanged throughout the history of Silk Road trade, precious materials, works of art, and technological innovation were especially crucial to the profitability driving early Eurasian commerce. Professor Skaff will continue the program on Tuesday with a talk on the nature of technological exchange. Although the precise carriers of technology are mostly unknown, the resulting exchanges had a profound influence on the history of China and the rest of the world. China imported technologies such as cotton cultivation, viticulture, and glassmaking, but its exports, especially papermaking and gunpowder, altered the direction of world history.

Professor Angela Sheng will join the Institute on Wednesday and Thursday for two presentations on the transmission and production of art and its technologies along the Silk Road. Professor Sheng's expertise in textiles will allow her to contest the "silk" metaphor used to characterize trade, and to give examples of the diversity of artistic techniques and forms of expression as they emerged over the centuries. The Mogao Caves and the shrines at Dunhuang are among the most spectacular reminders of the vibrant craft and art traditions that informed life along the trade routes that connected the kingdoms of Central and South Asia with the imperial court of China. The caves at Dunhuang will be used as a concrete example of how monumental sites came into being along the Silk Road. Dating from the 4th to 11th centuries, caves were hollowed into the cliffs near the trading town of Dunhuang. The caves provide a striking, visual history of the changing face of Chinese Buddhism, with the earliest South Asian figures giving way over time to a decidedly Chinese portraiture. Many of these caves were sealed during various hostilities between imperial China and its Tibetan and Mongol competitors for control over the Silk Road, several of which were re-opened only at the turn of the 20th century, yielding a treasure trove of the world's earliest paper archive of texts and paintings dating from 400-1000. Among these texts--many written in Sanskrit, Tibetan, Hebrew, and other Eurasian languages--was the oldest extant printed book, a 9th century printing of a 5th century translation from Sanskrit into Chinese by a Central Asian monk who was of mixed Indian and Turkish background. The Indian Buddhist text, the *Diamond Sutra*, is therefore, a perfect example of the merging of the technologies of language and translation and the cultural interchange of religion.

Week Three: Swords, Scepters, and Scriptures—Religion and the Politics of the Silk Road (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 the meaning of the good and control of people and resources—came to shape China's sense of its own identity as a unified state and as a cultural whole. The role of Buddhism was particularly pronounced in this regard. We have already discussed the art of the Buddhist caves of Dunhuang, but this week we will focus on the exchange of ideas and relations. Although a "foreign" religion that entered China primarily along the Silk Road from Central Asia and India, Buddhism was embraced by virtually every strata of Chinese society and over a period of some four centuries came to be considered one of the three peaks of Chinese religiosity, along with Confucianism and Taoism. On Monday, Dr. Peter Hershock will look at the emergence of the unique nature of Chinese Buddhism through a process of intercultural accommodation, with special reference to the Chan tradition.

On Tuesday, Professor Morris Rossabi (Columbia University) will give an overview of the history of religion and politics along the Silk Road, with emphasis on Buddhism and Islam, but also touching upon the Nestorian Christians and the Manicheans to show the extent of cultural diversity along the Silk Road. He will focus on the period prior to and during the reign of the two great Mongol emperors, Chengis Khan and Khubilai Khan (1270 – 1368), focusing on the political dynamics centered on Tibetan and Mongol alliances forged on the basis of shared commitments to Vajrayana Buddhism. Overlapping this period, Islam was becoming a significant cultural presence along the Silk Road, introduced by Muslim traders starting in the 8th century. By the late Tang and into the Song dynasty (960-1279), Muslims were prominent in the imperial Chinese court. During this period of political contestation, Professor Rossabi will relate how different kinds of tribute

flowed in both directions: for instance, the highly desired central Asian horses in return for Chinese princesses.

On Wednesday and Thursday, Professor Rossabi will use the biographies of Marco Polo and Khubilai Khan to highlight the exchange of concepts and ideas along the Silk Road and the contending forces that sought control of Central Asia. Especially in the Western *imaginaire* of pre-modern China, the figure of Marco Polo (c. 1254 – c. 1324) is impossible to ignore. Although questions have arisen about the how far Marco Polo actually traveled into China, his story is a rich subjective portrait of China during the Yuan Dynasty when the great Mongol Khans ruled China. Dr. Rossabi will discuss the narrative of Marco Polo both as a text providing insight into the experience of Chinese cultural difference and as a text in global circulation subjected to shifting interpretative perspectives from its earliest appearances until the present day. Professor Rossabi will also rehearse the early presence of Christianity in China, but will focus on the ways in which Christianity and all that came with it—new approaches to scholarship, science, and so on—came to shape China’s sense of its place in the larger world.

Week Four: *The Silk Road as Narrative Line—Changing Chinese Literature (900-1600)*

This week focuses on how cultural commerce mediated by the Silk Road affected the character and content of Chinese literature. Sessions will focus on a range of 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*.

Perhaps the single most famous literary representation of the influence of the Silk Road on the Chinese imagination is in the famous premodern novel, *Journey to the West (Xiyouji)*. In this novel, found in comic book form throughout Asia today, is recounted the fantastic journey of the Tang monk Xuanzang and the exploits of his band of fellow travelers. The historical Xuanzang violated imperial decree to travel the Silk Road in search of the origins and truth of Buddhism, returning after sixteen years to imperial accolade, with hundreds of previously unavailable Buddhist scriptures. Professor Anthony Yu (University of Chicago), the foremost translator of *Journey to the West*, will discuss both the historical background of the novel and its unique narrative form. Two days will be given to using this novel as an axis for examining various dimensions of Tang dynasty culture that were influenced by traffic from the West.

Among the most riveting of Chinese narratives related to the Silk Road and political conflicts there during the Tang Dynasty centers on the “dangerous liaison” between the Chief Minister Yang Guozhong, the beautiful royal consort Yang Gueifei, and the Tang emperor Xuanzong (685-762). In brief, Yang Gueifei so captivated the emperor by her great beauty that he neglected his imperial responsibilities. General An Lushan, of Turkic origins, staged a rebellion that—along with natural calamities—is reported to have reduced the Chinese population from 53 million to 17 million in nine years. The emperor was forced to order the execution of Yang Guifei. The passionate intrigues underlying this tragic collapse of the Celestial Mandate are captured in the long poem, “Song of Everlasting Sorrow” by the great poet, Bai Juyi who was a devout Buddhist and a critic of Tang society of the time. Professor Yu will read the poem with the group and discuss its historical setting.

The powerful incursion of Buddhism into China was the first wave of “Western learning” whereby the encounter with another highly literate culture altered China’s sense of the rest of the world and its own place in it. It is during this period that the expression *sanjiao weiji*—“the fusion of

Confucianism, Daoism, and Buddhism as one tradition”—emerges to characterize Chinese culture. Professor David McCraw (University of Hawai'i) will speak specifically on the influence of Buddhist thinking on the great tradition of Tang Dynasty poetry, exploring its symbolism and transformative effects on indigenous Confucian and Daoist sensibilities. Particular attention will be given to the influence of Buddhist meditative practices on the Confucian project of “becoming a sage.”

Week Five: *The Silk Road Lost and Rediscovered (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 Road 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.

The week opens with Dr. Karl E Meyer, distinguished journalist, editor of *World Policy Journal*, and author of *The Dust of Empire* and *Tournament of Shadows: The Great Game of the Race for Empire in Central Asia*, reflecting on the fate of Central Asia and the classic stories of adventure associated with the archeologists and treasure seekers who re-discovered the Silk Road. Dr. Meyer will also discuss the rise in Chinese archaeology, the significant work being done to restore and preserve the Mogao caves and other sites along the Silk Road, and their reintegration into China's conception of its own cultural identity. Dr. Meyer's accounts of the political struggles of the 19th and 20th centuries will provide a valuable historical perspective on terrorism and security in this part of the world today.

On Tuesday, UH Professor Dru Gladney will lead a discussion of China's western minorities, focusing on the Uighurs and other Muslim groups that are linked culturally to the border countries of Central Asia. Their struggle for increased autonomy has been an area of concern to the central Chinese government. The “Hanization” of Xinjiang, as well as Tibet after 1950, has changed the demographics of the region in startling ways and has been a primary means of controlling western China.

On Wednesday, Dr. Chris McNally of the East-West Center will join the program to discuss the Chinese government's efforts to revitalize the Silk Road region—largely in Xinjiang Province, the “wild West” of contemporary China. He will also discuss how China's economic reforms of the 1970s triggered a rebirth of a global interconnectedness for the Chinese and will analyze what this means in terms of China's global political identity. Discussion will consider the new Silk Road as new “caravans” move along modern four lane freeways carrying oil and gas, 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 buses of tourists from the West.

Thursday morning will be devoted to a pedagogically driven discussion, led by Professor Ames, in which efforts will be made to identify strategies for using the Silk Road phenomenon to teach about 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. 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 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 \$3600 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, JULY 10. 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 (\$27 p/night) and limited one-bedroom with kitchen units (\$41 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 \$16 p/night or double at \$19 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. Child-care is available in free summer activities programs run by the State as well

as from private preschools in the range of \$450/month. Applications should be made as early as possible following acceptance into the seminar.

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, and computer accounts for e-mail access can be arranged through the Center or the University's computing system.

SELECTION OF INSTITUTE PARTICIPANTS

For the 2006 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 and cover sheet provided by the NEH which is available on-line. Applications must be postmarked by March 1, 2006, 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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