



NATIONAL ENDOWMENT FOR THE

Humanities

DIVISION OF EDUCATION PROGRAMS

## **Narrative Section of a Successful Proposal**

The attached document contains the narrative and selected portions of a previously funded proposal for a cooperative agreement with NEH. It is not intended to serve as a model, but to give you a sense of how a successful proposal may be crafted. Every successful proposal is different, and each applicant is urged to prepare a proposal that reflects its particular project and aspirations. Prospective applicants should consult the NEH *Bridging Cultures* at Community Colleges guidelines at <http://www.neh.gov/grants/guidelines/BridgingCulturesCCRF.html> for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the narrative and selected portions, not the entire funded proposal. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: Asian Traditions and Cultural Differences: An NEH *Bridging Cultures* Project

Institution: East-West Center

Project Director: Peter Hershock

Grant Program: NEH *Bridging Cultures* at Community Colleges

**THINKING THROUGH CULTURAL DIVERSITY:  
BRIDGING CULTURAL DIFFERENCES IN ASIAN TRADITIONS**

The Asian Studies Development Program (ASDP) is seeking funding for a multi-year project that will enable community college faculty to develop curricula which address how Asian cultures and societies have conceived and effectively engaged issues of cultural difference. Centered on the historical dynamics of cultural interaction in Asia, the project will explore how the arts, literature, knowledge systems, religious traditions and trade serve as cultural bridges; how different conceptions of personhood and community afford distinctive resources for framing and engaging issues of cultural plurality, both within and among societies; and how Asian perspectives on cultural difference might complement those that are prevalent in American undergraduate classrooms.

In addition to enhancing efforts to internationalize undergraduate humanities teaching and learning, the project will also bring institutional commitments to cultural diversity more comprehensively and powerfully into the undergraduate classroom, facilitating both pedagogical and public engagement with the challenges and creative potential of cultural interaction on fifteen participating community college campuses.

**INTELLECTUAL RATIONALE**

The need to respond to social, cultural and ethnic plurality has been identified as one of the defining features of modern societies, most influentially perhaps in John Rawls' seminal *Theory of Justice*. But while it might reasonably be argued that the emergence of pluralism as an explicit social and political value is, indeed, a modern phenomenon, it is clear that many premodern societies were characterized by considerable plurality in terms of ethnicity, religious practices, legal systems, social classes and cultural practices. Moreover, while pluralism may not have been explicitly framed as a value in premodern societies, there is considerable evidence that plurality was recognized as an important factor in both realizing and sustaining social and cultural vitality.

For example, since the Han dynasty, the totemic representation of Chinese imperial identity and cultural vitality has been the *long* or “dragon” (龍)—a mythical creature that incorporates the distinguishing features of a multitude of animals, and that symbolically affirms the productive integration of cultural differences. In more explicit affirmation of the productive force of cultural integration, the 12<sup>th</sup> century Song Emperor Xiaozong described the relationship among the indigenous teachings of Confucianism and Daoism and the imported tradition of Buddhism as akin to that among the legs of a *ding*, the three-legged ritual vessel that since Shang times (2<sup>nd</sup> millennium BCE) had been a symbol of political power and cultural authority. In India, King Aśoka, the Buddhist ruler of the Mauryan empire in the 3<sup>rd</sup> century BCE, circulated edicts throughout the realm that expressed the state’s commitment to religious tolerance and to offering state support for religious traditions. Some eighteen hundred years later, the Muslim Mughul emperor, Akbar (1542-1605), expanded on the Aśokan legacy of religious tolerance, combining Persian, Indian and European literary and artistic forms and ideals in a celebration of cultural differences that ushered in an era of extraordinary aesthetic vitality on the subcontinent.

Indeed, as dramatic as the dynamics of cultural interaction are at present, including both the perceived threat they constitute to established traditions and the promises they afford for productive transformation, these dynamics are—like globalization itself—neither new nor exclusive to the industrialized West. Since late antiquity, in trade nexuses like those in the oases along the “silk roads,” in the Malay ports that facilitated Indian Ocean trade, and in the great cosmopolitan cities of Eurasia like Chang’an in China and Baghdad in Persia, the interplay among distinct and often competing meaning systems has been a familiar reality. Both prior to and in parallel with the so-called “rise of the West,” societies across Eurasia have been informed by tensions between traditional and newly emerging cultural identities, practices and ideals.

There is considerable evidence, then, that the premodern world was not unfamiliar with what anthropologist James Clifford (1988) has termed the “predicament of culture”—the experience of simultaneously troubling and creative experiences of “pervasive off-centeredness in a world of distinct meaning systems” as a result of an “unprecedented overlay of traditions” in connection with interaction among societies. In short, neither the fact of plurality nor recognition of the importance of bridging cultures is peculiar to the modern world.

It is nevertheless arguable that “predicaments of culture” have been greatly amplified over the last decades. In part, this is due to the phenomenally accelerated movement of goods, people and ideas that has resulted from ongoing advances in transportation, communications and information technologies. As made powerfully evident, for example, by the global recession of 2009 and the events of the so-called “Arab spring,” accelerating interaction has brought to the fore needs for shared perspectives that recognize the value of pluralism and that foster policies and practices that bridge national and cultural boundaries. And so, while the importance of bridging cultures is not new, the imperatives for bridging cultures are at a global historical high.

### ***Why Asia?***

It is no longer necessary to call attention to the economic and political importance of Asia. With two of the top three economies in the world located in Asia, with Asia as a whole accounting for over 30% of global GDP, with nearly 60% the world’s population and six of the ten largest countries in the world located in the region, and with four of the world’s top ten carbon emitters, Asia is indisputably a key nexus of contemporary globalization processes. Yet, it is still not widely appreciated that the world’s four largest national populations of Muslims all lie in Asia (Indonesia, Pakistan, Bangladesh and India), or that contemporary Asian nations are among the world’s most ethnically, linguistically and culturally plural. China, for example, has 54 officially recognized minorities; India, the world’s most populous democracy, has 22 officially recognized languages and

some 2000 dialects; and more than 300 ethnic groups are legally recognized in Indonesia. In cultural terms, Asia is a global “hotspot.”

Yet, in spite of accelerating internationalization efforts at American colleges and universities, Asian cultures and societies remain proportionally underrepresented in the undergraduate classroom. In part, this may be because the predominantly European and African heritages of the American people have made it natural for schools to turn West rather than East in their internationalization efforts. But in part, it is also an effect of the relatively recent re-emergence of Asia as a global crossroads of manufacturing, trade and intellectual exchange over the past half century. Thus, although the American Association for Asian Studies (AAS) was founded in 1941 and now has a worldwide membership of nearly 8,000 scholars, AAS members make up a very small fraction of the 1.54 million post-secondary teachers working at American colleges and universities. In effect, the supply of Asian studies specialists has grown more slowly than demand—a shortfall that expectedly has been most evident at undergraduate-serving colleges and universities where funding for area studies specialists is proportionally much lower than at research universities. This shortfall is especially acute at community colleges, even in the case of minority-serving institutions—like Middlesex Community College and City College of San Francisco, two of ASDP’s partners in this proposed project—where there are significant numbers of Asian and Asian-American students.

Redressing the underrepresentation of Asia in undergraduate humanities and social science curricula is crucial in preparing American graduates to respond effectively to the challenges and creative possibilities being brought about by contemporary globalization processes. Acquiring a working knowledge of Asian cultures and peoples, and their remarkable diversity, will pay immense dividends in a future where the opportunities and imperatives for undertaking business, research, policy-making and institution-building with the countries and diverse peoples of Asia will only become progressively greater.

Yet the imperatives for improving American understanding of Asia go beyond both the intrinsic value of acquiring factual knowledge about other cultures and peoples, and the instrumental value of developing the skills needed to interact effectively in and with them. For two decades, ASDP has been committed to enhancing undergraduate teaching and learning about Asia, with the understanding that this entails not only learning-about, but also learning-with and learning-from Asian cultures and peoples. Engaging those whose histories and cultures differ markedly from our own opens new opportunities for constructive and creative collaboration. But also opens new prospects for self-understanding, and for the expansion of ethical horizons in ways needed to productively resolve the “predicaments of culture” that characterize the 21<sup>st</sup> century.

In keeping with the Chinese proverb that “you cannot see the true face of Mount Lu while standing on its summit,” the French Sinologist, Francois Jullien, has argued that it is often by means of “detours” outside our own cultures that we gain the most certain and swift “access” to self-understanding. Moreover, since the first step toward ethical consciousness is to place ourselves in the position of others, the process of seeing ourselves through the eyes of those who are culturally and/or historically distant also opens new prospects for ethical growth. This is especially true when the detours taken afford perspectives in which we become aware of the *uncommon* nature of basic assumptions about humanity, community and the good life. While differences of values and practices can be troubling, skillful engagement with them can create and sustain the conditions needed for meaningful and mutual contribution. In keeping with this realization, it could be said that increased higher education engagement with Asian cultures and societies is not crucial *in spite of* their vast differences from our own, but rather *because* of them.

### **PROJECT CONTENT AND DESIGN**

*Thinking through Cultural Diversity* is a multi-dimensional three-year project that will place significantly different understandings of culture and plurality in dialogue, with the aim of deepening

engagement with issues of cultural interaction, diversity and civility in a global context. For this project, ASDP will work with a core group of forty-five faculty and administrators from fifteen community colleges committed to developing new curricula and programs as well as expanding public outreach related to the NEH theme of Bridging Cultures. The fifteen schools will be organized in five geographical clusters of three schools each, with one school in each cluster serving as the lead institution.

The project is organized around a progressive series of activities that integrates faculty, curriculum and institutional development, stimulates and supports relevant research, and encourages increased public outreach on project themes. The project will be launched with a 10-day Summer Residential Symposium that will provide core participants with an introduction to intellectual resources for deepening engagement with the project themes, and with an introduction to relevant Asian cultural traditions. The program is described in more detail below. Over the course of the Residential Symposium, participant teams will be responsible for developing preliminary plans for how best to enhance Asian studies offerings on their own campuses, and more generally how to generate and sustain campus-wide engagement with the Bridging Cultures theme over the course of the grant.

On the basis of these prospectuses, ASDP will work with partner schools to arrange visits by relevant Asian area studies scholars to each of the five school clusters in the first fall of the project period. During these one and a half day events, visiting scholars will give public talks on Bridging Cultures themes; will meet with participating faculty and administrators to offer feedback on curricular and program development initiatives; and will engage students in classroom discussions on project themes.

Although it would be considerably simpler to select these scholars in advance, a consultative approach to planning this activity (as well as the workshops and mentoring activities in Year 2 of the

grant) is crucial to the long-term success of the project. Community colleges are highly responsive to the needs of the communities they serve, and are rightly hesitant to engage in projects that evince a “one size fits all” approach or that limit the agency of their faculty and administrators. A key factor in successfully undertaking such a collaborative planning process is ASDP’s two decades of experience hosting programs that feature leading Asia specialists who are also master teachers. By taking such an approach, it will be possible to respond to the consensus reached in each cluster of schools regarding desired thematic, disciplinary and regional focuses for project activities. A representative list of East and Southeast Asian studies specialists with whom ASDP has worked is provided in Appendix D.

The second year of the project will focus on assisting participating schools and faculty members in practically realizing the aims set out in each of their prospectuses. With a primary focus on expanding curriculum and program development initiatives, Year 2 will feature a series of mentoring sessions and workshops hosted on/near the campuses of the five cluster-leading schools. ASDP will work with the clusters at the end of Year 1 to select a suitable Asian area studies expert who will make two mentoring visits to the cluster over the course of Year 2. Each cluster will also work with ASDP to organize a faculty development workshop involving a team of four nationally-recognized Asian studies scholars who will serve as presenting faculty. A consultative approach to selecting scholars for the mentoring and workshop activities is crucial to insuring full administrative and faculty commitment and to maximizing the impacts of the project as a partnership in which the diverse needs of each institution are granted both respect and careful response.

The purpose of the mentoring visits is twofold: first, the mentor will provide feedback to the nine core participants in the cluster regarding their efforts to develop Bridging Cultures curricula/programs; and secondly, to provide participants and other interested faculty with guidance in conducting Asia-focused research in anticipation of the online conference to be hosted in Year 3.



Each cluster will also host a content-driven, three-day workshop in the second year of the project. These workshops will bring four relevant Asian studies scholars to each cluster—one of whom will serve as the workshop Academic Director—and will feature three full days of presentations, panels, and film screenings, as well as meetings with campus teams and administrators to discuss project progress and offer feedback on curricular/program/research development initiatives.

The final year of the project will center on two conferences. The first will be a web-based conference hosted early in the first half of the year and will offer core participants and other interested faculty members an opportunity for developing and sharing project relevant research, and for critically engaging project themes. A call for papers will be issued in the second half of Year 2, after project participants will have had cluster workshop experiences and at least one on-site mentoring session. Accepted papers will be made available online two weeks prior to the conference, which will take place over a five-day period as an internet-mediated discussion of individual papers. Modeled on a successful online conference hosted in connection with a prior ASDP grant from NEH for a series of workshops on Cultures of Authority in Asian Practice, and which resulted in the publication of *Confucian Cultures of Authority* (SUNY, 2006), this conference is anticipated to result in a peer-reviewed, edited volume on *Bridging Cultures in a Global Context: Re-envisioning Civility and Diversity from Asian Cultural Perspectives* as part of the Asian Studies Development Series at the State University of New York Press. The second conference in Year 3—the final formally planned activity of the project—will be attended by one representative from each of fifteen schools, with the purpose of sharing project results and lessons learned, and discussing future steps. [A summary schedule of project activities can be found in Appendix A.]

### ***Bridging Cultures: An Approach via Asia***

A guiding premise of *Thinking through Cultural Diversity* is that bridging cultures is most effectively undertaken when it is acknowledged that culture is itself not a given, but rather a still-

emerging, historically and culturally-constructed concept. As Raymond Williams has pointed out in *Keywords: A Vocabulary of Culture and Society* (1976), “culture” is one of the two or three most complicated words in the English language. It is only relatively recently that the meaning of the word “culture” was metaphorically extended from its original reference to physical processes of nurturing and cultivation—that is, the practices of horticulture and husbandry—to point toward a complex process of material, intellectual, spiritual and aesthetic development. Thus, it was as recently as the late 19<sup>th</sup> and early 20<sup>th</sup> centuries that “culture” came to be identified with specific civilization-distinguishing patterns of practices and values.

This conception of culture was quickly appropriated in Asia. But the term chosen in East Asia, for example, to designate this modern concept differed quite markedly in its metaphorical implications. Words that, like “culture,” are rooted in instrumental physical processes of cultivation and nourishing were bypassed in favor of 文化 (Ch. *wenhua*; Jp. *bunka*)—a compound term that combines the characters for “(inscribing) the literary/civil tradition” (*wen*) and “transformation” (*hua*). Thus, instead of invoking practices of plant and animal domestication as means to understanding culture, with its implications that cultural norms have a transcendent disciplinary force with respect to that which is being “cultured,” *wenhua* pointed toward cultural norms as means to collaborating with nature rather than as disciplining it. One of the aims of *Thinking through Cultural Diversity* is to explore the possibility that focusing on Asian traditions and their transformations may afford resources for re-envisioning the nature of cultural interaction and for building, not just new, but also new kinds of cultural bridges relevant to the complex world of the 21<sup>st</sup> century.

### ***Summer Residential Symposium***

Especially in the undergraduate classroom, the process of bridging cultures is often assumed to be one of identifying common ground—a process which tacitly affirms that, in some fundamental ways, all cultures and peoples are “the same” and that differences among them are contingent

variations on an underlying, common core. Challenging this assumption is crucial to realizing the productive potential of cultural bridges, and in moving beyond simply learning-about cultural differences to learning-from them. In keeping with this insight, the Residential Symposium that will launch the proposed three-year project on *Thinking through Cultural Diversity* will provide both historical contexts and conceptual resources for engaging issues of cultural difference in undergraduate courses.

Based on preliminary discussions with the five community colleges that will serve as cluster leaders for the project, the Residential Symposium will concentrate on China in its East Asian regional context, and on Southeast Asia. In addition to responding to interests expressed by ASDP's primary partners in the project, this concentration also enables exploring how Confucian, Hindu, Buddhist and Islamic traditions were adopted and adapted by various cultures as these traditions spread across Asia, as well as the roles they played in promoting and sustaining artistic, literary, religious, social, economic and political interaction.

Prior to their arrival in Honolulu, participants will be asked to read four books to establish a shared context for the program's various presentations. In addition, a bibliography of supplemental readings will be provided (See Appendix E). The assigned books are:

- Charles Holcombe, *A History of East Asia: From the Origins of Civilization to the 21<sup>st</sup> Century*
- Nicholas Tarling, ed. *The Cambridge History of Southeast Asia, Vol. 1, parts 1 and 2*
- Roger T. Ames and Henry Rosemont, Jr., *The Analects of Confucius: A Philosophical Translation*
- Peter D. Hershock, *Diversity: The Emergence of a 21<sup>st</sup> Century Value*

On the first morning, through a combination of lecture and small group discussions, the Project Leader, Peter Hershock, will guide participants through a conceptually rich consideration of the historical dynamics that led to the emergence of importantly new kinds of engagement with “culture” in the 18<sup>th</sup> and 19<sup>th</sup> centuries, and with “difference” in the 20<sup>th</sup> and 21<sup>st</sup> centuries. The

primary aim of this session will be to establish a shared conceptual “toolkit” for developing curricula and outreach programs related to the overarching theme of Bridging Cultures. In the afternoon, Thomas Kasulis (The Ohio State University) will introduce participants to a heuristic for understanding cultural differences through the degrees to which they valorize independence and interdependence. Although drawn from his scholarship in Japanese area studies, this heuristic has proven broadly effective for enhancing engagement with and understanding of cultural differences, both in faculty development settings and in the undergraduate classroom.

The second day of the program—a Friday—will begin with Roger Ames (University of Hawai’i) discussing Chinese culture as an ongoing interplay of traditions and their transformation. Making use of three texts central to the Chinese cultural canon—the *Analects of Confucius*, the *Daodejing* (Classic of the Way and Virtue) and the *Zhongyong* (Focusing the Familiar)—he will engage participants in reflecting on the extent to which these canonical texts express distinctively Chinese conceptions of personhood and community. In the afternoon, Professors Ames and Kasulis will conduct a joint lecture and discussion session in which attention will be given to the culture-bridging roles of intellectual and religious traditions in East Asia, and to drawing out both shared and unshared approaches to the conceptions of personhood, community and civility in China and Japan.

On Monday morning, Peter Hershock will consider the historical development of Buddhism as a pan-Asian tradition, with particular attention to how Buddhism both changes and is changed by the cultural environs into which it spreads from its origins in northern India. In keeping with the regional emphases of the project, he will discuss the broad dynamics through which Buddhism goes from being a “foreign” to a fully “familiar” tradition in East and Southeast Asia. To bring these dynamics into clearer focus, he will also examine the historical processes through which Buddhism came to be accepted in China as “one” with the indigenous traditions of Confucianism and Daoism. That afternoon, Morris Rossabi (Columbia University) will consider how—over the 13<sup>th</sup> and 14<sup>th</sup>

centuries—the Mongol empire effectively bridged Eurasian cultures and societies from Persia to China. Although the primary means to creating the world’s most geographically expansive empire was warfare, the administration of the Mongol empire evinced remarkably rich engagement with the complexities of sustained cultural interaction and political integration.

On Tuesday, Barbara Andaya (University of Hawai’i) will consider the interaction between impulses for cultural unity and diversity in Southeast Asia—perhaps the most culturally and ethnically diverse region in the world today. A central theme will be the interplay of indigenous impulses and outside influences—including those from South and East Asia—in the shaping of Southeast Asian societies. To bring this interplay into pedagogically useful focus, she will address the historical dynamics of the spread of Islam from South Asia into Southeast Asia from the 12<sup>th</sup> century onward in connection with rapidly accelerating Indian Ocean trade, emphasizing how the practice of Islam in Southeast Asia illustrates the challenges and creative possibilities of sustained cultural negotiation.

The final content sessions of the program, on Wednesday morning and afternoon, will turn to art as a medium of cultural expression and interchange. Stanley Murashige (School of the Art Institute of Chicago) will focus on artistic traditions of East Asia, while Paul Lavy (University of Hawai’i) will focus on those of Southeast Asia. Dr. Murashige will focus on China, tracing the transmission of artistic traditions from Central and South Asia via the “silk roads” trade, the transformation of these traditions in China as they merged with indigenous aesthetic ideals, and then their further transmission and transformation in Korea and Japan. While Buddhist art will be a central unifying thread, this talk will also stress the relationship between cultural interaction and cultural vitality, with particular reference to the literati and landscape painting traditions that emerge in China during the Mongol-ruled Yuan dynasty.

Similarly, Dr. Lavy will explore how cultural influence from South and East Asia are localized in Southeast Asian contexts. Hindu, Buddhist and Islamic arts traditions all played major roles in shaping the development of the aesthetic landscapes of Southeast Asia. But as will be illustrated in this session, the marriage of indigenous aesthetic ideals and practices with these imported traditions resulted in what are still distinctively Southeast Asian forms of art, thus underscoring the complex kinds of agency involved in cultural bridging and appropriation.

The first half of Thursday morning will be devoted to working group sessions in which participants (in groups of nine participants from each of the five clusters) will reflect together on the overall program content in relation to the Bridging Cultures. They will formulate initial plans for bringing Asian perspectives on cultural interaction into both curricula and outreach activities at the three schools in each cluster. The remainder of the morning will be devoted to sharing and then revising these preliminary plans. The program will close on Friday morning with reports from each cluster that will establish a blueprint for planning the Year 1 fall speaker series, the Year 2 mentoring activities and workshops, and the two Year 3 conferences that will constitute the formal program activities of the remainder of the project. [A schedule of the Residential Symposium can be found in Appendix B.]

#### **PROJECT PERSONNEL**

The Project Director for *Thinking through Cultural Diversity* will be Dr. Peter Hershock (East-West Center), Director of the Asian Studies Development Program. In addition to his work as a scholar of Buddhist traditions and their contemporary relevance, he has done considerable work on culture and diversity, both in the context of higher education policy research and the field of comparative philosophy. His book, *Diversity: The Emergence of a 21<sup>st</sup> Century Value* (SUNY Press, forthcoming), will be a key text for the project.

Principal scholars involved in the project will include: Dr. Roger Ames (University of Hawai'i), a world-renowned scholar of Confucian thought and Chinese culture, Senior Advisor to the Asian Studies Development Program, and past director of six NEH-funded institutes on China and fourteen other faculty development institutes on China and Japan; Dr. Thomas Kasulis (The Ohio State University), professor of Comparative Studies, past Chair of both the Department of Comparative Studies and the Department of East Asian Languages and Literatures, and founding director of OSU's Institute for Collaborative Research and Public Humanities; Barbara Andaya (University of Hawai'i), professor of Asian Studies, Director of the Center for Southeast Asian Studies, and Past President of the American Association of Asian Studies; and Morris Rossabi (Columbia University), professor of the history of China and Central Asia, and a renowned expert on the Silk Roads and the Eurasian Mongol empire.

In addition to these lead scholars, the project will involve a number of outstanding scholars who will serve as mentors and presenters over the three years of the project. These scholars will be selected in collaboration with participating colleges, based on ASDP's two decades of experience hosting faculty development programs that feature presentations by leading academics who are also excellent teachers, and who understand the needs and interests of undergraduate educators. [Short CVs of key personnel can be found in Appendix C; a list of China and Southeast Asia specialists that ASDP has worked with in recent years and to which invitations for involvement will be extended at an appropriate point in the project can be found in Appendix D.]

#### **SELECTION PROCESS**

Fifteen community colleges will be selected for this three-year project, with five of these schools serving as geographic cluster leaders. After developing a preliminary outline of project activities and a list of both benefits to and required commitments from partner institutions in the project, ASDP invited statements of interest from the ten community colleges that serve as ASDP

Regional Centers, as well as several other community colleges in the ASDP network. Schools were asked to supply a letter of intent and a two-page description of how participation in the project would expand or complement existing efforts to internationalize their humanities and social science curricula in ways consistent with the Bridging Cultures theme.

On the basis of these proposals, ASDP has selected five community colleges across the U.S. to join the project: Middlesex Community College (MCC) in Lowell, MA; the Community College of Philadelphia (CCP) in Philadelphia, PA; Johnson County Community College (JCCC) in Overland Park, KS; City College of San Francisco (CCSF) in San Francisco, CA; and the Community College of Baltimore County (CCBC) in Catonsville, MD. Four of these schools are ASDP Regional Centers with extensive experience in organizing Asian studies faculty development programs and lecture series, as well as Asia-related community outreach. The five schools range in student population from 11,000 (MCC) to over 100,000 (CCBC).

Each of the five schools has identified two partner community colleges with whom to work over the three years of the project. MCC will partner with Quinsigamond Community College (Worcester, MA) and Bristol Community College (New Bedford, MA); CCP will partner with Camden County College (Camden, NJ) and Harrisburg Area Community College (Harrisburg, PA); JCCC will partner with Dodge City Community College (Dodge City, KS) and Butler Community College (Eldorado, KS); CCSF will partner with Mission College (Santa Clara, CA) and Alameda Community College (Alameda, CA); and CCBC will partner with Howard Community College (Columbia, MD) and Frederick Community College (Frederick, MD).

Each of the schools will nominate three faculty members/administrators as core participants in the project. ASDP will review the CV's and statements of interest for each candidate to evaluate their fit with the project and its aims. It is understood that all partner schools will also encourage other faculty to be involved in local activities organized in conjunction with the project. In



consultation with ASDP, each of the cluster leading schools has selected one faculty member from their core team to serve as the project coordinator for Years 2 and 3 of the grant. Each of these faculty members has had direct experience with ASDP and its model of institutional and curriculum development through faculty development. Supported by a course release partially funded through the grant, these project coordinators will be responsible for working with ASDP to identify relevant mentors, arranging local logistics for cluster workshops and mentor meetings, insuring that all project participants complete projects, developing lessons learned, and writing a summary report on the impacts of the grant on the schools in their cluster. The coordinators are: Dona Cady, Dean of Humanities and Coordinator of Asian Studies at MCC; Lowry (Andy) Anderson Jr., Dean, English and Journalism Division at JCCC; Fay Beauchamp, Humanities Coordinator and Professor of English at CCP; Annie Nguyen, Coordinator of Global Studies and Assistant Professor of English at CBCC; and Robert Irwin, Asian Studies Coordinator and Professor of English as a Second Language at CCSF. All of the coordinators from ASDP regional centers (MCC, JCC, CCP and CCSF) also serve as their college representative in ASDP's Association of Regional Centers. (Brief resumes of coordinators are in Appendix F.)

### **INSTITUTIONAL CONTEXT**

The Summer Residential Symposium will be hosted on the adjacent campuses of the University of Hawai'i and the East-West Center in Honolulu, Hawai'i which, combined, host over 300 Asia specialists. The University regularly offers more than 600 courses a year dealing with Asia. The Centers for Chinese Studies, Japanese Studies, Korean Studies and Southeast Asian Studies at the University of Hawai'i are among the largest of the U.S. National Resource Centers for these areas. The University of Hawai'i collections of East and Southeast Asian materials are among the best in the country, including a substantial body of audiovisual material.

The East-West Center is a public, non-profit research and educational institution established in 1960 with a U.S. Congressional mandate to promote better relations and understanding among the nations of Asia, the Pacific and the United States through cooperative study, training and research. To date, nearly 55,000 students and research professionals have participated in Center programs. The Center considers professional development programs for college and university faculty, K-12 teachers and journalists to be an integral part of its community building mission.

The Asian Studies Development Program is a joint initiative of the East-West Center and the University of Hawai'i. Since 1991, ASDP has contributed significantly to the expansion of undergraduate Asian studies instruction and the establishment of certificate, minor and major degree programs in Asian studies at 2-year and 4-year colleges and universities that focus on teaching rather than research. The ASDP mission has been to provide teaching faculty with resources for infusing critically framed and competently delivered Asian studies content into undergraduate humanities and social sciences courses, and to provide ongoing support for institutionally-relevant Asian studies program development.

ASDP is amply qualified to coordinate the proposed project. With over twenty years of experience, ASDP has developed a highly effective model of faculty and curriculum development through content-focused programs that bring together nationally and internationally recognized Asia scholars and exemplary undergraduate teachers in multi-disciplinary, seminar-like communities of inquiry. Since its inception, ASDP has hosted 46 residential institutes in Hawai'i (3 to 5 weeks in duration), 22 field seminars in East and Southeast Asia (2 to 5 weeks), and 105 workshops and conferences (2 to 3 days), attended by more than 4,000 college and university professors and administrators across the country. Twenty colleges and universities across the U.S. have been designated ASDP Regional Centers, and have assumed mentoring roles for other schools in their

geographical region that are committed to infusing Asian content into the undergraduate core curriculum. (A fuller program description and history of ASDP can be found in Appendix H.)

Short descriptions of each of the fifteen schools involved in the project can be found in Appendix G, accompanied by brief statements of how each school envisions participation in the project expanding or complementing existing Asian-studies initiatives, and how these will be linked to the overarching theme of Cultural Bridges at the curricular level and in the form of student-focused and public outreach activities. Commitment letters are included in Appendix G.

### **FOLLOW-UP AND DISSEMINATION ACTIVITIES**

Beyond the major focus on developing knowledge and understanding about Asian cultural traditions and how they reflect the plurality of practices and beliefs that emerged over time through sustained interactions among peoples and societies, the fifteen schools and forty-five core faculty involved in the project will engage in various kinds of extra-curricular dissemination activities. In addition to the visiting scholar lectures and special sessions of the cluster workshops which will be open to both students and the general public, each school will engage in such activities as film series, music and drama performances, museum visits, student journalism projects, writing competitions and “world cafes”—informal communities of inquiry including students, faculty and interested general public—that will broaden involvement in Bridging Culture initiatives on campus. Several of the cluster leader schools will also aim to develop or expand student study abroad programs in Asia that will address project themes.

Further dissemination will result from the book that will result from the online conference in Year 3 of the project, and from curriculum projects made accessible through the ASDP website. In addition, participating faculty will be encouraged to make individual and panel presentations on both the pedagogical and research dimensions of their involvement in the project at the ASDP National Conference. This conference is hosted each spring at a location selected in collaboration with

ASDP's regional centers, and regularly attracts over 150 ASDP alumni and other humanities and social science teachers and scholars who are committed to developing undergraduate Asian studies.

While ASDP's approach of curriculum development through faculty development is central to the conception of this project, significant recognition is given to the fact that a primary part of the community college mission is to respond to the needs of people in their immediate local. Thus, whereas a major component of assessment for research universities is knowledge production, the successes of community colleges are closely related to how well they serve as forums for knowledge sharing and for integrating knowledge in the fabric of the communities they serve. For this reason, enabling community members to attend public lectures and participate in informal discussions on the projects themes is not incidental to the dissemination goals the project.

#### **ASSESSMENT**

There are two dimensions of evaluation planned for the project. These are: evaluation in terms of successfully realizing planned project outcomes, and qualitative evaluation of the faculty and curriculum development processes central to the project by participating faculty members.

***Outcomes Evaluation.*** The range of outcomes anticipated for the project includes: 1] the development of new courses and/or course modules that will infuse the Bridging Cultures theme into core humanities and social science courses; the creation of new certificates, concentrations or programs that reflect the Bridging Cultures theme; student-oriented activities on project themes, including but not limited to film series, performances, intellectual cafes, and study abroad opportunities; and public outreach on project themes, including forums for public engagement with the challenges and creative potentials inherent to cultural interaction.

Each of the schools in the consortium is committed to providing the needed institutional support and leadership needed to realize significant outcomes along this range. Campus coordinators at each of the 5 cluster leader schools will work with cluster participants to document

outcomes realized, and representatives from each of the schools will report on program successes and lessons learned in the final conference in Year 3 of the grant.

***Process Evaluation.*** Evaluation instruments will be prepared for each of the core activities involved in the faculty and curriculum development aspects of the project. These include the opening Residential Symposium, the fall speaker series, the mentoring sessions, cluster workshops, and the on-line conference. Participants in each of these activities will be asked to quantitatively assess the effectiveness of the activities and to provide qualitative commentary on the design and impacts of each activity, and how well each contributed to their personal and institutional meeting of the project aims. These participant evaluations will be used in an ongoing fashion to refine project activities.

***THINKING THROUGH CULTURAL DIVERSITY:  
BRIDGING CULTURAL DIFFERENCES  
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**APPENDIX - A**

**SUMMARY SCHEDULE OF PROJECT ACTIVITIES**

***THINKING THROUGH CULTURAL DIVERSITY:  
BRIDGING CULTURAL DIFFERENCES IN ASIAN TRADITIONS***

**SUMMARY SCHEDULE**

**Year One January - December 2012**

***Spring***

- Preparation for the summer residential symposium including coordination of pre-symposium processes with community colleges, selection of participants, preparation of symposium materials, and preliminary design of the project website.

***Summer***

- Summer Residential Symposium at the East-West Center for 45 community college faculty from 15 community colleges. This 9-day program is being planned for July 5-12, 2012.
- Participants will meet in a variety of sessions including plenary lecture/discussion sessions with Asian studies scholars, and break-out meetings of cluster team members and discipline-focused discussion groups.
- At the conclusion of the 10 days, each of the college teams will have developed an institutional plan and individual faculty members will have a draft for infusing project content into their courses.
- Following the residential symposium, ASDP will work with each cluster to arrange for fall visits by relevant Asian studies scholars.

***Fall***

- One and a half day events will be held at the lead schools for each cluster, with schedules to be collaboratively determined.
- While on campus, invited Asian studies scholars will give a public talks Bridging Cultures; will meet with participating faculty and administrators to offer feedback on curricular and program development initiatives; and will engage students in classroom discussions on project themes.
- Participating faculty members will continue to work on their curriculum projects.
- Also during the fall, ASDP will consult with each cluster to plan Year Two workshops and mentoring activities.

**Year Two January – December 2013**

***Spring***

- Mentoring sessions and workshops at each community college cluster will take place. Two visits to each cluster will be made by collaboratively selected Asian area studies experts.

- Mentors will provide feedback to the nine core faculty of each cluster on their efforts to develop Bridging Cultures curricula/programs, and will provide guidance to participants and other interested faculty who are conducting Asia-focused research for the Year Three online conference.
- Each cluster will work with ASDP to organize a faculty development workshop for each cluster that will bring a team of four nationally recognized Asian Studies scholars to the lead campus of each cluster.
- Further development of the project website will take place. The website will host modules/courses developed by classroom faculty and institutional development plans for each of the 15 community colleges engaged in the project.

### *Summer*

- Planning will continue for the five workshops scheduled for the fall.
- Participating faculty will be asked to submit drafts of their new courses and/or course modules reflecting the project themes and content. These curricular projects will be posted to the website for peer review from participating faculty at all 5 clusters.
- Each cluster will be asked to report on outreach and student focused activities. These reports will be added to the project website.

### *Fall*

- Bridging Cultures workshops with appropriate Asian studies themes will be hosted in collaboration with each of the five clusters. These workshops will be open to all interested faculty, and will include concentrated working group sessions with the core members of the cluster teams.
- Planning for the Spring 2014 web-conference and the final, lessons-learned conference will take place. Dates for both conferences will be established and a location selected for the final conference. One of the cluster schools will serve as conference host.

## **YEAR 3 January – December 2014**

### *Spring*

- The web-based conference will take place. Dates for this 5-day conference will be selected in collaboration with each of the clusters to insure the maximum availability of project participants. Preliminary discussions suggest that this conference will take place at the end of winter break.
- The conference will enable faculty and other interested faculty to present research papers related to the project them. The conference will be designed to encourage focused discussion of each of the papers.



*Summer*

- The project web site will continue to be updated with final curriculum products, papers from the web-based conference, and strategic plans from each of the 15 schools.
- Final planning for the lessons-learned conference will be undertaken with the cluster host.

*Fall*

- The final, lessons-learned conference will be attended by 15 faculty, one from each of the 15 schools engaged in the project. Participants will share project results and lessons learned, and discuss future steps.
- Final reports will be submitted by each cluster on project outcomes.

***THINKING THROUGH CULTURAL DIVERSITY:  
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**APPENDIX - B**

**SCHEDULE OF RESIDENTIAL SYMPOSIUM**

**THINKING THROUGH CULTURAL DIVERSITY:  
BRIDGING CULTURAL DIFFERENCES IN ASIAN TRADITIONS**

**Week One: July 2-6, 2012**

<b>TIME</b>	<b>MONDAY</b>	<b>TUESDAY</b>	<b>WEDNESDAY</b>	<b>THURSDAY</b>	<b>FRIDAY</b>
9:00 am  to  Noon	July 2 Asia Room	July 3 Asia Room	July 4 Asia Room	July 5 Asia Room  <b>Peter Hershock</b>  <b>Introduction</b>  <i>Cultural Diversity: Concepts and Contexts for Bridging Cultures</i>	July 6 Asia Room  <b>Roger Ames</b>  <i>Chinese Culture: Texts, Traditions and Transformations</i>
Noon  to  1:30 pm					
1:30 pm  to  4:00 pm			Participants Arrive	<b>Thomas Kasulis</b>  <i>Independence and Interdependence: A Heuristic for Engaging Cultural Differences</i>	<b>Roger Ames</b> <b>Thomas Kasulis</b>  <i>Thinking through Personhood and Community in East Asia: A Guided Discussion</i>
Evening					<b>Film: TBA</b>

**THINKING THROUGH CULTURAL DIVERSITY:  
BRIDGING CULTURAL DIFFERENCES IN ASIAN TRADITIONS**

**Week Two: July 9-13, 2012**

<b>TIME</b>	<b>MONDAY</b>	<b>TUESDAY</b>	<b>WEDNESDAY</b>	<b>THURSDAY</b>	<b>FRIDAY</b>
9:00 am  to  Noon	July 9 Asia Room  <b>Peter Hershock</b>  <i>Dynamics of Cultural and Religious Diversity: Buddhism and Intercultural Encounter in Asia</i>	July 10 Asia Room  <b>Barbara Andaya</b>  <i>Dynamics of Cultural and Religious Diversity: Islam and Intercultural Encounter in Southeast Asia</i>	July 11 Asia Room  <b>Stanley Murashige</b>  <i>Art as Cultural Bridge: East Asia</i>	July 12 Koi Room  <b>Working Group Sessions</b>  <i>Thinking through Cultural Diversity from Asian Perspectives</i>	July 13 Asia Room  <b>Final Reports of Individual Schools and Clusters</b>
Noon  to  1:30 pm					
1:30 pm  to  4:00 pm	<b>Morris Rossabi</b>  <i>Empire as Cultural Bridge: Mongol Eurasia</i>		<b>Paul Lavy</b>  <i>Art as Cultural Bridge: Southeast Asia</i>		
Evening		<b>Film: TBA</b>			

***THINKING THROUGH CULTURAL DIVERSITY:  
BRIDGING CULTURAL DIFFERENCES  
IN ASIAN TRADITIONS***

**APPENDIX - E**

**BIBLIOGRAPHY OF EAST AND  
SOUTHEAST AISA BOOKS**

**BIBLIOGRAPHY FOR *THINKING THROUGH CULTURAL DIVERSITY:*  
*BRIDGING CULTURAL DIFFERENCES IN ASIAN TRADITIONS***

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