

# ASIA 301: Selected Topics in the Study of Asia: Nation & Nationalism in Asia

## 1/3 - 2008

### COURSE AIMS AND OBJECTIVES

What is a nation? What is the nation-state? What is nationalism? In this course we discuss, within the context of Asian Studies, these and other important questions that have been the subject of much scholarly debate. We look at different instances of the formation of nation-states in Asia, and consider a variety of important related topics, such as the relationship of nationalism and colonialism, nationalism and religion, nationalism and globalisation, and the differing manifestations of nationalism in Asia and elsewhere in the world.

By the end of this course, students should:

1. be able to analyse critically the nature of the nation-state and nationalism in a variety of contexts;
2. have a deepened understanding of how nationalism has functioned within Asia itself;
3. have a greater awareness of the dramatic impacts the forces of nationalism have in the contemporary world, not only internationally, but within New Zealand itself; and
4. be further equipped to consider issues in Asian Studies from a variety of disciplinary perspectives (e.g. History, Politics, Religious Studies, Geography, Literature, Media Studies).

### STAFF

#### Course Co-ordinator:

Stephen Epstein (Director, Asian Studies Institute); Office hours: I am regularly available throughout the week, except on Wednesdays. Please feel free to stop by at any time, but you may wish to call or e-mail immediately ahead, just to be sure that I am not in a class, a meeting, a seminar, etc. VZ 717; Tel: 463 5703; Email: [stephen.epstein@vuw.ac.nz](mailto:stephen.epstein@vuw.ac.nz)

#### Additional lecturers:

Pauline Keating (History)	Tel: 463 6760	Email: <a href="mailto:pauline.keating@vuw.ac.nz">pauline.keating@vuw.ac.nz</a>
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### CLASS TIMES & ROOMS

Tuesday	3.10pm – 5 pm	KK201
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There are no tutorials. The course functions on a modified seminar format and students are expected to participate actively in class. Students are encouraged to consult Blackboard regularly for course information and announcements of programme changes.

### SET TEXTS

There is no textbook, but readings for class meetings have been collected into a course reader available from Student Notes in the Student Union building; some additional material will be posted on Blackboard.

### ESTIMATED WORKLOAD

The average workload, including class time, is 18 hours a week. This includes research, essay writing and background reading as well as preparation for participation in discussions. Please note that this is a rough guideline only. Some students will find they need to do more than this, and students aiming for high grades will almost certainly need to do more.

### ASSESSMENT

This course will be entirely internally assessed. The breakdown of the assessment, which is designed to test how well students have understood the aims and objectives of the course, is as follows:

1. **Course Essays** – Essay One (30%) due Thursday, 10 April  
– Essay Two (30%) due Thursday, 22 May
2. **Take-home Final Test** (40%), distributed in class on Tuesday, 27 May; due Friday 30 May

**NB:** This percentage breakdown supersedes the information found in the Asian Studies prospectus.

Adequate advance preparation through reading, research, and informed participation in discussions is essential. All students are expected to have completed the assigned reading before each class, and have given serious thought to the discussion questions for each session.

### ESSAY ONE (30%) DUE: THURSDAY, 10 APRIL

The essay length is 2000-2500 words (excluding bibliography and notes; please include a word count).

1. Write an essay on the role of nationalism in the formation of the modern state in Asia, using one Southeast Asian country as an example. There is an extensive bibliography on countries of Southeast Asia available on Blackboard. Note that Chapter 6 of Nick Knight's *Understanding Australia's Neighbours* may also be helpful.
2. Nationalism is a disintegrative as well as an integrative force.' (Tarling) Examine the validity of this statement by using empirical evidence on any particular Asian nationalist movement.
3. Make a study of the development of Chinese nationalism from the 1890s to the 1920s, giving consideration to the differences between "moderate" and "radical" nationalists. Were both the moderates and radicals committed to *state-strengthening* as well as nation-building?
4. How successful, in your judgment, has the Chinese government been in disseminating its own brand of nationalism among China's 1.3 billion people? (Restrict your focus to the 1990s and 2000s.)

5. "The Chinese government is using the 2008 Beijing Olympics for purely nationalist purposes, and has little interest in the 'Olympic spirit' of internationalism". Is this a fair statement?
6. In what ways has nationalism played a role in the formation of Korean identity in the twentieth century? You may choose to analyse this question more generally or to focus on a particular case study.
7. "In Korea, it may be said, everyone is ultimately a nationalist; the question is simply whose vision of the nation is to be privileged." Is this an accurate statement? Discuss.
8. Please feel free to create your own topic relevant to the themes of the course as discussed thus far, but if you choose this option you MUST discuss your ideas with Stephen beforehand.

### **ESSAY TWO (30%) DUE: THURSDAY, 22 MAY**

The essay length is 2000-2500 words (excluding bibliography and notes; please include a word count).

1. After World War II, the Japanese sense of nationhood and national identity changed fundamentally. Discuss.
2. How do discourses of the uniqueness of the Japanese contribute to the formation of Japanese nationalism?
3. Write an essay on the intersection of globalisation and nationalism, choosing one Asian country as an example.
4. What relationships exist between gender and nationalism? Consider with reference to one Asian nation.
5. What is the Hindu nationalist view of Indian history? What characteristics do Hindu nationalists ascribe to India?
6. Ideally, Theravada Buddhist monks in Sri Lanka remove themselves from society as part of their renunciation, yet they engage in national politics. How can these two roles be reconciled?
7. How has Buddhism been used to justify violence in Sri Lanka?
8. Again, you may feel free to create your own question relevant to the themes of the course, but if you choose this option you MUST discuss your topic with Stephen beforehand.

### **NOTES ON ESSAY WRITING**

In writing your essay, **develop an argument carefully**, and be sure to use carefully chosen examples to back up your points. You will need to refer to credible secondary sources, but do not rely upon them to make your argument for you. We are interested in what you think just as much as what learned colleagues think. When you refer to secondary sources in support of your argument, provide accurate quotations and references as well as a bibliography for the books cited. The bibliography does not count towards the word total, and should contain references only for those books you actually cite in your essay.

Essays are to be carefully edited and proofread before submission. Try to **get an early start and leave ample time for revisions**. We urge you to talk with your lecturers about these essays at any stage of the writing process. If you have further questions, please see one of us.

Essays and the take-home test must be handed in at the deadlines specified to avoid penalties. **A penalty of 5% per day** (counting an individual piece of work as 100%) will be deducted from work submitted after the assigned date without prior permission or without a necessary and demonstrable reason such as an illness, confirmed by a doctor's certificate. Please keep to the word count limits; essays that fall below or go substantially over the limit can expect to lose marks in proportion to the severity of the shortfall or excess.

**Essays must include a cover sheet** available from the Course Documents section of Blackboard or from the School of Asian and European Language and Cultures (SAELC) Reception area. Essays are to be handed in to Stephen or the Asian Studies assignment box located to the left of the SAELC Reception area opposite the lifts on the 6th floor of von Zedlitz. No responsibility will be taken for essays placed in open staff mailboxes, pushed under doors, etc. You should never destroy notes or rough drafts until your marked essay is returned to you.

#### *A Special Note on Use of the Internet in Essays*

Although the internet can be an excellent source of information, you will come across much less trustworthy material than in more traditional forms of print media (e.g., books and journals), where writing is more likely to go through a process of peer-review and refereeing before publication. Although it is crucial to learn how to critically evaluate material from the internet, it is also essential to continue to use more traditional media, as the internet fosters a strong temptation to laziness. You may cite the internet in your essays, but you should be sure to cite at least as many sources from books and journals, except where the nature of your topic is such that it relies particularly on internet sources. When you do cite an internet source, you must cite the URL address (e.g. [www.asia.com](http://www.asia.com)), the author of the text, the title of the piece, the chapter or page number of the section to which you are referring and the date on which you accessed the site.

The internet has made plagiarism easier than ever before, and the temptation to cut and paste material without citation or download papers from special sites has become an increasingly serious problem. **The internet has also made catching plagiarism much easier than ever before.** Students who take material from the internet without providing proper acknowledgement can expect to fail their essay; depending on the severity of the case, be given a mark as low as 0%, which will make passing the course very difficult. (This warning also applies to plagiarism from more traditional material.) It should also be noted that assignments that consist mainly of direct quotations are not acceptable, even if sources are acknowledged. For more on academic integrity and plagiarism, see p. 12 below. If you have questions about whether what you are doing is acceptable, be sure to check with Stephen or another lecture.

#### **FINAL TAKE-HOME TEST (40%) DUE DATE 30 MAY, 5 P.M.**

The final take-home test will be distributed at the end of class on Tuesday, 27 May, and will be due 72 hours later. The test will consist of three questions. The first two questions will likely focus on individual topics from the course in depth, while the third will require you to consider issues in a comparative perspective. Further details will be given later in the course.

#### **MANDATORY COURSE REQUIREMENTS**

In order to pass this course, you must obtain an overall mark of at least 50% from the combination of assessed. The course relies upon in-class discussion, so you are expected to be present at each session. Your performance in and enjoyment of the course, will be proportional to your participation. If you must be absent for an unavoidable reason, you are requested to contact Stephen beforehand by phone or e-mail.

## LECTURE PROGRAMME

<b>Week 1 – 26</b>	<b>Introduction/Theoretical Approaches to Nationalism</b>
<b>February</b>	<b>Video Screening: <i>From the Barrel of a Gun</i> (1990)</b> (Stephen Epstein, Asian Studies)
<b>Readings:</b>	Smith, Anthony D. (2000). 'Theories of Nationalism: alternative models of nation formation' in Michael Leifer (Ed.). <i>Asian nationalism</i> . Routledge. Yoshino, Kosaku. (2001). 'Japan's nationalism in a marketplace perspective' in Guibernau Monsterrat and John Hutchinson (Eds.). <i>Understanding Nationalism, Polity</i> .
<b>Discussion Questions:</b>	<ol style="list-style-type: none"><li>1. What is nationalism?</li><li>2. How is nationalism interpreted in different ways?</li><li>3. Why is it important to study nationalism in Asia?</li><li>4. What does nationalism mean here in New Zealand? How does nationalism manifest itself in New Zealand? Are all New Zealanders Kiwis?</li></ol>

Week2– 4 March	China I (Pauline Keating, History)
<p><b>Reading:</b></p> <p>Harrison, Henrietta. (2001). <i>China: Inventing the Nation</i>. Arnold. Chapter 4.</p> <p><u>Seminar Part 1</u></p> <p><b>A: Review</b></p> <p>We'll spend about ten minutes reviewing the meanings of "nationalism" that you've encountered so far.</p> <p><b>B: Harrison's Chapter 4 of <i>China: Inventing the Nation</i></b></p> <ol style="list-style-type: none"><li>1. Harrison makes the point that in Japan, the nationalism promoted by the Meiji reformers focussed on the Emperor, whereas the nationalism promoted in the new Chinese textbooks of the 1900s focussed on "China" ("historical China embodied ... in its mountains and streams and its 400 million people" (p. 93). What do you think are the reasons for this?</li><li>2. Is it fair to say that racism was the strongest feature of the Chinese nationalism that flourished during the late-Qing period (1890s–1911)?</li><li>3. Why did early Chinese nationalists not favour the adoption of <i>Chinese</i> martial arts over <i>Western-style</i> physical exercises in their promotion of physically strong and active citizens?</li><li>4. Did the nationalists' drive to mobilise women as citizens entail the promotion of human, as well as civic, rights for women?</li><li>5. Harrison: "Ideas of military citizenship changed social attitudes towards the relation between the individual and the state", and this change was "one of the immediate causes of the 1911 revolution" (p. 128). Explain.</li></ol> <p>Choose any ONE of the following questions that you'd like the group to examine</p> <ol style="list-style-type: none"><li>a. Harrison argues that the New Policy reforms of the 1901 – 1909 period "were the means by which modern Chinese nationalism was tied into the structures of the state" (p. 89). What does she mean?</li><li>b. Was the nationalism of the reformers (constitutionalists) different from the nationalism of the republicans (republicans) in the 1900 – 1911 period?</li><li>c. What role was assigned to "the people" by the following categories of nationalists?:<ol style="list-style-type: none"><li>i. Qing government reformers;</li><li>ii. Intellectual reformers outside government;</li><li>iii. Liang Qichao (he belongs to ii. above, but deserves special attention);</li><li>iv. Revolutionary nationalists.</li></ol></li><li>d. In what ways was the nationalism fostered in the new schools "at odds" with state-led nationalism?</li><li>e. Harrison says that "a subtle shift" had been taking place since the 18<sup>th</sup> century "in Chinese ideas of identity" (p. 103). Explain.</li><li>f. Given that less than 10 per cent of the Chinese population could read much more than their own names in the 1900s, it is reasonable to assign to newspapers a central role in the nurturing and</li></ol>	

spread of modern Chinese nationalism?

- g. Harrison suggests that military reforms and the creation of the New Army after 1895 are integral to the history of modern Chinese nationalism. Other historians find the seeds of “warlordism” (the antithesis of nationalism) in the late-Qing military reforms. Can you reconcile these two viewpoints?

**Week 3–11 March**

**China II (Pauline Keating, History)**

**Reading:**

Waldron, Arthur, ‘Representing China: The Great Wall and Cultural Nationalism in the Twentieth Century’ in Harumi Befu (Ed.), *Cultural Nationalism in East Asia: Representation and Identity*. University of California Press, 1993, pp. 36-61.

**NB:** an additional reading on nationalism and the upcoming Beijing Olympics will be posted on Blackboard later.

**Waldron’s “Representing China” Chapter**

1. What do you think are the most important points that Waldron makes about Chinese nationalism in this chapter?
2. Choose any *THREE* of the following questions that you’d like the group to examine
  - a. What different meanings have been given to the *symbol* of the great wall throughout its history? Which meanings are used by Chinese nationalists?
  - b. “The departure of the Qing [in 1911] and its legitimating values created a vacuum at the heart of Chinese civilization that to this day has not been filled” (p. 40)  
Is this too strong?
  - c. What does Waldron mean when he says that the authors of *Heshang (River Elegy, 1988)* and their generation are the products of a period of “deculturation” in China (p. 50)?
  - d. Some Western observers at first likened the Red Guard movement of 1966–68 to the May Fourth Movement of 1919. Walder insists that the two movements were radically different (p. 50). In what ways?
  - e. Explain what Waldron means by the “double bind” in which the ex-Red Guard generation is trapped (p. 52).
  - f. Waldron, following Thoravel, says that “China today is plagued by two losses: of the reality of the past and of the ideology of the present” (p. 53). What does he mean?
  - g. What major point (or points) is Waldron making in the final paragraph of his article?

<b>Week 4 – 18 March</b>	<b>Korea I</b> (Stephen Epstein, Asian Studies)
<b>Readings:</b>	<p>Kim, Richard E. (1988). Lost Names in <i>Lost Names: Scenes from a Korean Boyhood</i>. University of California Press.</p> <p>Schmid, Andre. (2002). 'Introduction: A Monumental Story' in <i>Korea Between Empires, 1895-1919</i>. Columbia University Press.</p> <p>Shin, Gi-Wook. (1998). 'Nation, history, and politics' in Hyung Il Pai and Timothy R. Tangherlini (Eds.) <i>Nationalism and the Construction of Korean Identity</i>. Institute of East Asian Studies, University of California.</p>
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>1. To what extent do the origins of Korean nationalism lie in Korea's reaction to the 'Other' (China, Japan, the West)?</li> <li>2. What is the relationship between ethnic identity and nationalism in Korea? Is it different from other nations you are familiar with?</li> <li>3. What is the significance of the loss of one's name in the excerpts from Richard Kim's novel?</li> <li>4. How have both authoritarian governments and dissidents been able to use discourse of the nation to support their causes in South Korea?</li> </ol>

<b>Week 5 – 25 March</b>	<b>EASTER HOLIDAY</b>	<b>NO LECTURE THIS WEEK</b>
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<b>Week 6 – 1 April</b>	<b>Korea II</b> (Stephen Epstein, Asian Studies)
<b>Readings:</b>	<p>Cho, Hae-Joang. (1998). 'Constructing and Deconstructing 'Koreanness' ' in <i>Making Majorities</i>. Stanford University Press.</p> <p>Shin, Gi-Wook. (2005). 'The Paradox of Korean Globalization', Asia/Pacific Research Center, <a href="http://iis-db.stanford.edu/pubs/20125/Shin.pdf">http://iis-db.stanford.edu/pubs/20125/Shin.pdf</a> (the statistical data may be skimmed briefly)</p> <p>Ahn, Yonson (2006). 'The Korea-China Textbook War--What's It All About?' History News Network. <a href="http://hnn.us/articles/21617.html">http://hnn.us/articles/21617.html</a></p>
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>5. What meaning does the revival of Confucianism and popular folk culture hold in contemporary Korea?</li> <li>6. The sense of national identity in Korea (both North and South) arguably remains stronger than anywhere else in the world. Would you agree? Why? In addition to the articles we have read, what empirical evidence for or against this proposition would you suggest?</li> <li>7. In light of Shin's and Cho's articles, how would you say globalization is affecting Korea's sense of national identity. Do you see a similar process occurring in New Zealand or other countries you are familiar with?</li> <li>8. How is history being mobilized to wage nationalist wars between Korea and China?</li> </ol>



<b>Week 7–8 April</b>	<b>Japan I</b> (Stephen Epstein, Asian Studies)
<b>Readings:</b>	Nish, Ian. (2000). 'Nationalism in Japan' in Leifer, Michael (Ed.), <i>Asian Nationalism</i> . Routledge. Wilson, Sandra. (2002). 'Rethinking nation and nationalism in Japan' in Sandra Wilson (Ed.) <i>Nation and Nationalism in Japan</i> . Routledge. Yoshino, Kosaku. (1992). 'The <i>nihonjinron</i> : thinking elites' ideas of Japanese uniqueness' in <i>Cultural nationalism in Contemporary Japan</i> . Routledge.
<b>Discussion Questions:</b>	<ol style="list-style-type: none"><li>1. How has Japanese nationalism developed since the mid-19<sup>th</sup> century? To when would you date the beginning of nationalism in Japan?</li><li>2. How different is Japan from other Asian countries in its modern nation-state building?</li><li>3. Certain nations have had a major impact on Japanese culture/society and while simultaneously becoming the subject of animosity by Japanese nationalists. What nations fit within this category and what is the rationale behind this nationalist animosity?</li><li>4. What are the characteristics of <i>nihonjinron</i>?</li></ol>

FIRST ESSAY DUE

5 pm, THURSDAY, 10 APRIL

MID-TRIMESTER VACATION

14 April – 27 April

<b>Week 8 – 29 April</b> <b>Japan II</b> (Matt Allen, Asian Studies, University of Auckland)	
<b>Readings:</b>	<p>Ching, Leo. (2000). ' "Give Me Japan and Nothing Else"!': Postcoloniality, Identity and the Traces of Colonialism' in <i>South Atlantic Quarterly</i> 99.4.</p> <p>Allen, Matt and Rumi Sakamoto. (2007). ' "Hating The Korean Wave" Comic Books: A Sign of New Nationalism in Japan?' in <i>Japan Focus</i>.  <a href="http://www.japanfocus.org/products/details/2535">http://www.japanfocus.org/products/details/2535</a></p> <p>Iwabuchi, Koichi. (2006). 'Japanese popular culture and postcolonial desire for "Asia" ' in Allen, Matt and Rumi Sakamoto (Ed.) <i>Popular Culture, Globalization and Japan</i>. Routledge.</p> <p>Recommended: Chua Ben Huat. (2004). "Conceptualizing an East Asian Popular Culture" in <i>Inter-Asia Cultural Studies</i> 5.2</p>
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>1. Is Iwabuchi 'right' when he discusses Japan's desire for rapport with and domination over Asia?</li> <li>2. How does the flow of popular culture in the global environment affect our understanding of nationalism and the relations between nations within Asia?</li> <li>3. Why is understanding the history of relations between Japan and other nations in Asia important in understanding the post-colonial nature of popular culture exports? How does this history affect our sense of Japanese nationalism today?</li> <li>4. Can examining popular culture that originates in a particular country tell us anything of significance about that country (e.g. about its sense of identity and nationhood)?</li> </ol>

<b>Week 9 – 6 May</b> <b>Religious Nationalism in Asia I: India</b> (Rick Weiss, Religious Studies)	
<b>Readings:</b>	<p>Jaffrelot, C. (1996), 'Three Hindu Nationalist Strategies/1. Stigmatising and Emulating 'Threatened Others' – The Formation of Hindu Nationalism' in <i>The Hindu Nationalist Movement in India</i>. Oxford University Press.</p> <p>Ramaswamy, S. (2003). 'The Goddess and the Nation: Subterfuges of Antiquity, the Cunning of Modernity' in Flood, G. (Ed.), <i>The Blackwell Companion to Hinduism</i>. Blackwell Publishing.</p>
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>1. What are the characteristics of Hindutva? Is it a religious or a political conception?</li> <li>2. How does caste intersect with Hindu nationalism in India? In other words, how do Hindu nationalists propose to deal with caste – do they want to dispose of it, reform it, or reinforce it?</li> <li>3. What is the 'myth' of origins of the Hindu people that Hindu nationalists tell? How might this myth provide an agenda for the future?</li> <li>4. Why might the nation be imagined as a goddess? What qualities does a nation share with a deity?</li> </ol>

<b>Week 10–13 May</b>	<b>Religious Nationalism in Asia II: Sri Lanka</b> (Rick Weiss, Religious Studies)
<b>Readings:</b>	Tambiah, Stanley Jeyaraja. (1992). <i>Buddhism Betrayed? Religion, Politics, and Violence in Sri Lanka</i> . University of Chicago Press. Nissan, Elizabeth. (1997). 'History in the Making: Anuradhapura and the Sinhala Buddhist nation' in H.L. Seneviratne (Ed.) <i>Identity, Consciousness and the Past</i> . OUP.
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>1. How has Buddhism contributed to the ethnic conflict in Sri Lanka?</li> <li>2. In what ways have Buddhist nationalists rewritten Sri Lankan history?</li> <li>3. What role have monks played in influencing nationalist agendas in Sri Lanka? Why are monks powerful spokespersons in Sri Lanka?</li> <li>4. Is Sri Lanka a Buddhist nation?</li> </ol>

<b>Week 11–20 May</b>	<b>Religious Nationalism in Asia III: Indonesia</b> (Anna Gade, Religious Studies)
<b>Readings:</b>	Anderson, Benedict. (1991). <i>Imagined Communities</i> . Chapter 2, "Cultural roots." Verso. (2006). Extracts from <i>Voices of Islam in Southeast Asia: A Contemporary Sourcebook</i> in G. Fealy and V. Hooker (Ed.) Institute of Southeast Asian Studies.  Recommended: Laffan, Michael. (2003). <i>Islamic Nationhood and Colonial Indonesia: The Umma Below the Winds</i> .
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>1. In what terms is the nation imagined in contemporary Indonesia?</li> <li>2. Could the Indonesian nation-state have become (or become in the future) an "Islamic state?"</li> <li>3. Through what modes do Muslims view the relationship of religion and politics in modern Indonesia?</li> <li>4. To what extent can we speak of a specifically Indonesian Muslim nationalism? What about Indonesian nationalism more generally?</li> </ol>

**SECOND ESSAY DUE**

**5 p.m., THURSDAY, 22 MAY**

<b>Week 12 – 27 May</b>	<b>Nationalism and Globalisation; Summing up</b> (Stephen Epstein, Asian Studies)
<b>Readings:</b>	<p>Wang, Gungwu. (1976). 'Nationalism in Asia' in Eugene Kamenka (Ed.) <i>Nationalism: the Nature and Evolution of An Idea</i>. Arnold.</p> <p>Das, Arvind N. (2002). 'The End of Geography: Nationalism in the Era of Globalization' in Roy Starrs. (Ed.). <i>Nations Under Siege: Globalization and Nationalism in Asia</i>. Palgrave.</p>
<b>Discussion Questions:</b>	<ol style="list-style-type: none"> <li>1. How valid is a nation-based approach to thinking about Asia in an era in which the influence of nation-states appears to be on the wane?</li> <li>2. James Palais asks a pertinent question in the title to his epilogue to the volume <i>Nationalism and the Construction of Korean Identity</i>, 'Nationalism: good or bad?' Based on your reading and discussions in the course thus far, how would you answer this question? Is nationalism a good thing today? In what sense? Does your answer depend on the country?</li> <li>3. Spend some time before class reviewing your notes and the course readings, and eliciting recurring themes. What do you regard as the four or most five significant recurrent themes among the case studies we've considered throughout the semester? What are the most striking points of difference in individual case studies?</li> <li>4. How different is nationalism in Asia and nationalism elsewhere?</li> </ol>

## BIBLIOGRAPHY

A very extensive bibliography of relevant sources for the course, and for essay topics may be found in the course materials section of Blackboard.

## ACADEMIC INTEGRITY AND PLAGIARISM

Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

*The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.*

It is still plagiarism even if you re-structure the material or present it in your own style or words.

*Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.*

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning

- cancellation of your mark for an assessment or a fail grade for the course
- suspension from the course or the University.

Find out more about plagiarism, and how to avoid it, on the University's website:

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

### **GENERAL UNIVERSITY STATUTES AND POLICIES**

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the *Victoria University Calendar* available in hardcopy or under "about Victoria" on the Victoria homepage at:

[http://www.victoria.ac.nz/home/about\\_victoria/calendar\\_intro.html](http://www.victoria.ac.nz/home/about_victoria/calendar_intro.html)

Information on the following topics is available electronically under "Course Outline General Information" at:

<http://www.victoria.ac.nz/home/about/newspubs/universitypubs.aspx#general>

- Academic Grievances
- Student and Staff Conduct
- Meeting the Needs of Students with Impairments
- Student Support