

Call for Applications
Korean Studies Project Fellowships
University of California, Berkeley

The Institute of East Asia Studies is pleased to announce a call for graduate student participation in three interdisciplinary projects aimed at strengthening Korean studies on the Berkeley campus, funded by an institutional grant from the Academy of Korean Studies.

Administered through the IEAS, the purpose of the grant is to increase activities on campus related to Korean studies, including comparative studies that involve the intersection of China and Japan on Korea's role in East Asian during modern times. We seek graduate students who will construct projects that will contribute to overall goal of understanding Korea and its role within a comparative East Asian context. Graduate student participants will join faculty leaders for projects that will last 1-3 years. Participants will be selected on a competitive basis, and will receive a stipend or other funding that may be used for workshop/seminar participation, travel and research expenses, publication, etc. Students will be required to participate in quarterly seminars with other participants (students, faculty and visiting scholars), and to present their initial findings at a workshop, tentatively scheduled to take place in mid-November, 2008. Resulting manuscripts will be considered for publication in an edited volume to be published within 5 years.

To apply, graduate students should submit the following items for consideration:

- 1) A 300-word abstract of their project. The three broad research themes that have been identified are:
 - o Visual culture in modern East Asia
 - o Movement, modernization, and modernity
 - o Development strategies, economic institutions, and a planned future.

Proposed projects must contain a significant Korean studies element that advances our understanding of Korea. Comparative studies that include China and Japan are acceptable. Further information about these three themes is contained the attached appendix

- 2) A brief statement about the status of work done so far on the proposed topic
- 3) A description of how your project will contribute to the overall Korean studies project.

Researchers will be divided by the faculty project directors into three groups along the lines of the broad themes noted above.

Benefits for the selected participants will include:

- Opportunities to travel to Korea
- Stipend (we expect stipends might range from \$2K-\$6K)
- Active involvement in an informal, intellectual community for discussion and development of Korean Studies on the Berkeley campus

Fellows will be expected to present initial research findings at workshops in the fall semester, 2008.

The deadline for submission of materials is Friday, February 8, 2008. Please e-mail or mail all materials to project coordinator Hilary Finchum-Sung, Institute of East Asian Studies, 2223 Fulton St., 5th Floor, Berkeley, CA 94720. hfinchum_sung@berkeley.edu. She is also available to answer any questions by email or at 510-642-0333.

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APPENDIX----

Research Groups and Themes

I. Visual Culture in Modern East Asia

Cultural encounters between civilizations inevitably involved the exchanges of goods and the expansion of mutual knowledge. In the 19th century the printing press and the camera arrived in East Asia, producing social consequences, one may argue, that have been no less significant than the introduction of the steam engine and the railroads.

With the support of the France-Berkeley Fund and the National Research Academy of France, Berkeley has pioneered, over the course of the past decade, research on the use of the camera, both for photographing and filming, in Shanghai from the 1860s to the present. In addition, Berkeley scholars have published significant works that examine the rise of a new print culture in China and Japan – or “print capitalism” (as conceptualized by the political scientist Benedict Anderson) that was instrumental in the discursive formation of the nation-state and modern nationalism. Not much territory has been explored on related issues in the context of Korea. It is well recognized meanwhile that all across East Asia, print, photography and films have combined to introduce profound changes into all aspects of society.

At IEAS we plan to organize a research group that will begin its work by collecting and examining historical photographs, films, and journalistic publications all across East Asia for comparative and interdisciplinary study. How does the social history of photography – the way that pictures are integrated into social practices and cultural norms – differ from country to country, from region to region, across East Asia? Can we speak of multiple national traditions that derived from linguistic differences (i.e. Korean, Chinese, Japanese, etc.) when it comes to the formation of visual codes of mass communication in these countries? Or is there a certain shared repertoire of pictorial symbols that cut across national and linguistic differences in East Asia? How do pictures travel across national borders between Korea, Japan and China? When politicians pose for photographs, what sorts of intra-Asian translation takes place across linguistic divides with regard to ritual or symbolic codes expressed in such images? Findings on these questions carry broad ramifications in an understanding of issues of nationalism, consumerism, modernity, identity, among others. Among the topics selected for the organization of workshops will be images pertaining to leadership, war, women, family, work, wealth, poverty, vice, pleasure, the city, the country, and so forth. We are confident that findings from this project will deepen our understanding of public culture and social practices in individual nations as well as all across East Asia.

This research group – and the other research groups described below – will conduct multiple-year projects that will be led by Berkeley faculty members with established expertise in relevant areas of research. The faculty directors will be joined by graduate students, doctoral candidates, visiting scholars, and invited researchers from beyond Berkeley. Each group will also host the visits, on an annual but renewable basis, distinguished visitors (and/or post-doctoral fellows depending on budgetary capacities and the availability of suitable and competitive candidates) who will be giving lectures and contributing to seminar discussions. In addition there will be workshops and conferences organized on an on-going basis, each with further specified focus of examination as the projects develop.

Research topics for *Visual Culture in Modern East Asia* will include images of War, Images of Family, Images of Work and Wealth, Images of Power and Authority, and the Visual Culture in Modern East Asia

II. Movement, Modernization and Modernity

Modern East Asia has witnessed a dramatic increase in the movement of people across space. Such spatial mobility is closely connected with processes of modernization as well as warfare over the course of the twentieth century. Much dispossession and dislocation has occurred in those contexts. Meanwhile towards the end of the 20th century and with the rise of major East Asian cities, travel further comes to be associated with culture and modernity.

Experiences from such spatial movement and mobility have led to the production of a large amount of textual and non-textual materials, whether in the form of memoirs, diaries, travelogues, archival documents, newspaper reports, sociological analyses, government statistics, travel information, guidebooks, and so forth. Such writings are often instrumental in the recording of experiences, the sharing of information, the construction of self and other, the formation of geographical knowledge and reflections on the state of society.

For Korea, a land that, in its pre-modern days, placed so much normative value on landed roots and orderly transitions from generation to generation, the spatial movement of a vast number of its people both within and beyond its boundaries in the 20th century cannot but be a matter of major significance. Under Japanese rule, nearly 20% of Korea's population found themselves in Manchuria through arrangements organized, instituted, financed, coerced or encouraged by the colonial state. Yet another substantial number of people similarly found themselves in Japan or in the colonial forces overseas once Japan's war with China broke out. During the Korean War an even larger number of people became dislocated and dispossessed as the country endured massive fighting and extensive bombings; their post-war resettlement was hardly eased by the division of Korea into two states.

The social, political, cultural and economic consequences of such movement and dislocation cannot but be momentous in the making of modern Korea. By placing Korea between China and Japan in the first half of the twentieth century, we plan to focus, in this stage of research, on but two sets of issues.

- A) The introduction of new technologies of movement – steamships, trains, cars, airplanes, etc. – has profoundly changed the relationships between people and place and brought challenges to traditional assumptions about connections and belonging. In the first half of the 20th century Japan had built in Korea, Taiwan and Manchuria many more railroads, sea ports and highways than China was able to do for its continental territories as a whole. These technologies of movement opened up mountain passes beyond the Amnok Kang (Yalu River) and linked Korea and Manchuria in unprecedented ways. The networks of railroads, roads and ports channeled the interflow and exchanges between raw materials and manufactured goods between Manchuria and Japan, with Korea becoming the linchpin in the formation of an economic nexus centered in Northeast Asia.

Manchuria was not only crucial in the fashioning of Northeast Asia, but also a frontier region where Koreans, Chinese, Japanese and Russians contested and asserted their respective interest against each other. Patterns of urban development, regional planning, economic institutions and governing structures in Manchuria reflected this contested nature, which was further embodied in the shifting composition of the population and the movement of the people, which in the Korean case contributed both to the strengths of Japan's colonial economy and Korea's anti-colonial politics.

As lands caught in between the imperial designs of Russia, China, and Japan in the last century, Manchuria and Korea became, in the first half of the 20th century, materially and demographically more linked than ever before thanks to the very forces of such colonial aspirations. What was the significance of Manchuria in the making of modern Korea? What are the legacies of that past with regard to Korea's later developments, including ROK's relationships with China in the second half of the 20th century? In what way does history feature in the design or imagination for a Sino-Korean future? Are there symbolic resources of that past that may be usable in charting the course of a PRC-ROK future? As state planners in China today turn their attention to Tianjin and the city's connections with China's north including the Northeast or Manchuria, are there regional blueprints usable from the past that may structure the PRC's relationships with the ROK? These are among the issues that we will take up under the auspices of this project.

B) Travel has contributed significantly to the modern production of knowledge in geography, cartography, ethnography, anthropology, archaeology, history, international relations, and so forth and other branches of knowledge that pertain to issues of governance and identity.

In the case of Manchuria, while the Japanese Empire materially changed the physical connections between Korea and Manchuria at the beginning of the 20th century, it also began to contest the construction of Manchuria as a part of China.

When examining the contested state of Manchuria at the turn of the 20th century, we seek to understand not only the interactions between China, Japan and Korea, but also the relationships among the Koreans, the Japanese and the Chinese in Manchuria.

How did the Koreans in Manchuria either articulate or maintain a sense of Korean identity separate and/or distinct from that of the Japanese and/or the Chinese? How did the Koreans in the early 20th century in Manchuria place themselves between the colonizing power of Japan that purported to be their modernizing sponsors, and the claims of a changing and revolutionary China that claimed to be Korea's ancient font of civilizing norm? How did these choices or considerations find expressions among the Koreans outside Korea when it came to norms, value, and choices with regard to the arrangements over family, kinship, community, nation and state?

Multiple projects at Berkeley, by faculty members and doctoral candidates, in fields of Sociology, History, Political Science and Ethnic Studies, have sought to examine Korean experiences beyond the territorial boundaries of Korea.

By bringing Korean voices, texts, and experiences into this research, we seek to put into a sharp focus not only a better understanding of Korea, but also questions that impinge upon scholarly debates regarding a “Sinic” or “Asian” culture and identity that may have stemmed from a shared past in Confucian teachings, Buddhist practices, and a certain degree of egalitarian social sympathy. Are there empirical foundations to Samuel Huntington’s theorizing about a “Sinic” civilization that stands in competition with other major civilizations (i.e. Protestant West, Orthodox East, Islamic, Japanese, etc.)? Does “Confucian” family value and cultural norms function in ways comparable to Protestant ethics in the economic transformation of Japan, Korea, Taiwan, Hong Kong and Singapore in the third quarter of the 20th century? Or will a closer examination of the Korean experience in modern and contemporary times lead to different findings that demand a revision of such theorizing?

When raising the questions outlined above, we would like to enhance our understanding not only of the various issues as described but also to introduce Korean voices into the critical debates and discussion about East Asia that may lead to substantial revisions along theoretical lines.

Proposed topics for *Movement, Modernization, and Modernity: Korea and Manchuria* include:

- Technology and Geography: How railroads, highways and sea ports rewrite regional patterns of socio-economic connections
- Economic Geography, Demography, and Migration
- Korean Diaspora in Japan
- Korean Diaspora in Manchuria
- Modernization, Modernity and Korean Diaspora

III. Developmental Strategies, Economic Institutions and the Future for a Planned Future

Throughout East Asia, the second half of the 20th century witnessed significant endeavors towards economic modernization. These developments took place under the authorities of different state systems. They have spurred the growth of large cities, urban centers, and middle-class society. In addition, whether in Japan, Korea, Taiwan, Hong Kong, Singapore, China or Vietnam, these developments draw on elements of tradition as well as modernity that impinge both upon the state and the society, engendering far-reaching consequences that significantly change not only ways of life within individual nations but also connections across the region.

Is there an East Asian path to modernization and modernity that is common to the region, or does each nation pursue its own strategy? Are there common lessons to be drawn – issues that pertain to probable linkages between economic development, higher education, professional expertise, knowledge economy, middle-class life, global outlooks, and political aspirations – or must each nation be mindful of the uniqueness of its own strategic and geo-political positions? When national companies become multi-national, in what way do trans-national economic forces intersect with the power and authority of the national states within respective national political settings? When economic organizations become international, in what way do they intersect with national institutions of higher education and professional training in the preparation of corporate leadership? Or do culture and politics, in the end, prove to be so much more powerful than economy and technology in the shaping of East Asian societies, that Korean, Japanese or Chinese corporations will always remain Korean, Japanese or Chinese in cultures and strategies before becoming globalized institutions and embodiments of trans-national norms and practices?

When posing these questions, we are interested not only in the new constellation of regional order along the East Asian coast – whether in the formation of blocs of interest in Northeast or Southeast Asia – but also across the Pacific, between East Asia and both the Northern and Southern continents of America. It is well documented, thanks to the research of Berkeley Professor AnnaLee Saxenian, for example, that the high-tech industry of Silicon Valley is not only made possible by the engineering talent from East Asia, but is also reaching back into emerging science and technology zones in East Asia through the interactive flows of expertise and capital that connect the two sides of the Pacific. It is also of crucial significance, as shown in Berkeley professor Steven Vogel's work, that the relationships between economic institutions and state authorities are critical in today's world both to the well-being of the nation and to the people, and such patterns of interactions derived out of history as well as culture. It is, furthermore, a matter of growing significance, as Harvard economist (and former president) Lawrence Summers has noted, that East Asian investments and managerial skills are reaching beyond East Asia to guide, for example, the economic developments in South America.

Did the Asian financial crises in 1997 bring down the curtain in South Korea on a developmental strategy characterized by state collaboration with big capital? Does the Korean recovery (and South Korea's growing ties with China) in the years after 1997 signify a new beginning, when Korean economic institutions are being liberated not only from their problematic connections with an authoritarian state, but also from a traumatic history in which modernity in terms of technology and organization were firmly associated with colonial governance and authoritarian states?

From a California perspective and on the crucial question of the relationships between the national states and economic institutions: Will these connections contribute ultimately to the rise of a global urban culture on both sides of the Pacific? And if so, what will be the respective contributions of individual nations and cultures such as Korea, Japan, China, and America? Will the linkages in technology and economy eventually lead to the building, much as in the case of the Atlantic, of an Asian-Pacific community? And if so, what will be the prevailing norms, value, institutions, languages and practices that connect the urban networks on its two shores? Recent developments in East Asia, which juxtapose North Korean nuclear threats with Southeast Asian talks of a free trade zone, present intriguing prospects about the future. How do we evaluate the developmental strategies that have served the ROK so well between the years of the Korean War and the Asian financial crises? How do we evaluate the significance of ROK's deeper connections with China in the recent past – i.e. in what way does Korea's reorientation towards China, more than a hundred years after the Sino-Japanese War of 1895, stand for opportunities both to rid itself of colonial memories and pre-colonial legacies and to articulate a new sense of modernity within a context of globalization?

These are among the questions that we plan to take up under the initiatives of this research group. The topics for Economic Institutions and Development Strategies will include:

- The State and the Political Economy of Korean Modernization
- Korean Modernity: Socio-Cultural Perspectives
- Higher Education and Korean Modernity
- The Country and the City
- Connecting Korea, Northeast Asia, and the Asian-Pacific