

History 282:Traditional China
Fall 2011
3:30- 4:45 Tuesdays and Thursdays
Palmer 205

Instructor: Seok-Won Lee
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Course Description

This course is designed to provide the students with a general understanding of Chinese history from antiquity to around 1800. This course will discuss important thematic issues in premodern Chinese history such as state formation, barbarians and empire, Confucianism and Buddhism, the emergence of the new ruling class, family and gender, peasant uprisings, urbanization and popular cultures, and outlaws.

Grades

1. Two short response papers (minimum 1000 words) (40%)
Of the reading materials I have assigned each week, you should choose and analyze one or two materials and write two response papers (minimum 1000 words). Your first response paper is due on **Oct 6**. Therefore, you must choose reading materials for your paper between **WEEK 1** and **WEEK 7**. The 2nd response paper is due on **Nov 17** and you may write on any reading materials assigned between **WEEK 8** and **WEEK 13**. You are not expected to simply summarize the readings. You should critically evaluate the strength and problems of the author's arguments and evidence.
2. **Map Quiz** (5%)
3. **Mid-term** (25%)
4. **Final Exam** (25%)
5. **Participation in Regular Class and Discussion** (5%): If you are absent more than 4 times without reasonable explanations, your grade will result in an F.

Codes on Academic Ethics

Each student in this course is strongly expected to abide by Rhodes College's Honor Code. All papers and exams must be based on your own work. **Plagiarism will result in an F in any case.** If you have questions on this, you can always consult with the instructor.

Civility and Etiquette in Classroom

To create and preserve a classroom atmosphere that optimizes teaching and learning, all participants share a responsibility in creating a civil and non-disruptive forum. Students are expected to conduct themselves at all times in this classroom in a manner that does not disrupt teaching or learning.

1. You are expected to be on time. You should be in your seat and ready to begin class at 2:30 pm. Packing up your things early is disruptive to others around you and to the instructor.
2. Classroom participation is a part of your grade in this course. To participate, you must attend class having prepared the materials for the day. Questions and comments must be relevant to the topic at hand.
3. Raise your hand to be recognized.
4. Classroom discussion should be civilized and respectful to everyone and relevant to the topic we are discussing. Classroom discussion is meant to allow us to hear a variety of viewpoints. This can only happen if we respect each other and our differences. Any discussion from class that continues on any listserv or class discussion list should adhere to these same rules and expectations.
5. Electronic devices such as cell phones and pagers must be turned off during class, unless you have informed me ahead of time that you are expecting an emergency message.
- 6. ALL MOBILE PHONES MUST BE TURNED OFF IN THE CLASSROOM.**

Disability Services

Rhodes College is committed to providing all students a liberal arts education through a personalized learning environment. If you think you have or you do have a documented disability which will need reasonable academic accommodations, please contact Melissa Butler, Director of Student Disability Services, at butterm@rhodes.edu or call 843-3885.

Course Materials

- Valerie Hanson, The Open Empire: A History of China to 1600 (W.W. Norton, 2000), 458p.

- **Electronic Reserves:** All other reading materials are available on electronic reserve in a PDF format at Professor Lee's Inbox.

Week 1 Introduction : Understanding China

Aug 25 Introduction (No readings required)

Week 2 Formation of "Chinese" Empire

Aug 30 Writing Chinese History

Sep 1 China, Chinese and Chineseness (1st In-class MAP Quiz)

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 17-53.

Mary Lynn Rampolla, A Pocket Guide to Writing in History (Boston: Bedford/St. Martin's, 2007), 25-68.

Eric Hobsbawm, "The Curious History of Europe," On History (New York: The New Press, 1997), 217-227.

Week 3 Warring States

Sep 6 Ancient Chinese Empire in Turmoil

Sep 8 The Warring States: "Chinese" philosophy and ethics

Questions

What are the origins of so-called Chinese philosophy and the Chinese value system such as Confucianism and Taoism? What do principles such as filial piety, ritual, humaneness, and the Way mean? How different are they from the "Western" thinking system?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 54-95.

"The Great Learning, Doctrine of the Mean, and Five Forms of Conduct," "The Tradition of the Daode Jing," "Zhuang Zi," "Filial Piety," "Xunzi and the Confucian Way," "Early Discussions of Music and Literature," "Vestments of Mourning," "Han Fei Zi and His Antecedents," "The Laws of Qin before the Empire," Hawaii Reader In Traditional Chinese Culture, 63-71, 78-95, 106-112, 121-142, 147-150.

Week 4 Ancient "Chinese" Philosophy

Sep 13 Early "Chinese" Philosophers+ Debate Preparation

Sep 15 Ancient Chinese Philosophy Role-playing Debate

Questions

What are the origins of so-called Chinese philosophy and the Chinese value system such as Confucianism and Taoism? What do principles such as filial piety, ritual, humaneness, and the Way mean? How different are they from the "Western" thinking system?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 54-95.

"The Great Learning, Doctrine of the Mean, and Five Forms of Conduct," "The Tradition of the Daode Jing," "Zhuang Zi," "Filial Piety," "Xunzi and the Confucian Way," "Early Discussions of Music and Literature," "Vestments of Mourning," "Han Fei Zi and His Antecedents," "The Laws of Qin before the Empire," Hawaii Reader In Traditional Chinese Culture, 63-71, 78-95, 106-112, 121-142, 147-150.

Week 5 Early Empires

Sep 20 Qin Empire - The Emperor as Ruler

Sep 22 The Ancient Chinese Bureaucratic System

Questions

How did people in Qin and Han dynasties imagine the role of the Emperor? Of Institutions, laws and culture? How did they tie these together in the larger cosmological order?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 96-112.

“The Laws of Qin Before the Empire,” “The Five Phases,” Hawaii Reader in Traditional Chinese Culture, 147-150, 164-168.

Week 6 Han Empire and Formations of Chinese System

Sep 27 Han Confucianism and the Civil Service Examination

Sep 29 Self and Other : Formations of “Chinese” Civilization

Questions

How did Confucianism become the dominant political system of ancient China? What aspects of Chinese thought and institutions did early Chinese empires use to build its machinery? How did they shape the State’s formulation of its sovereignty?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 112-149.

“The Imperial Order and the Han Synthesis,” Sources of Chinese Tradition, 283-310.

“The Xiongnu, Raiders From the Steppe,” Hawaii Reader in Traditional Chinese Culture, 169-173.

Week 7 Barbarians and Frontiers

Oct 4 Bordering Chinese empire

Oct 6 Lecture + Mid-term review (**1st Response Paper Due**)

Questions

How did the concept of barbarians shaped in premodern East Asia? In what ways does empire building create “barbarians” and “frontiers”? In what ways do “barbarians” and “frontiers” build empires? (Why did we enclose these terms in quotation marks?)

Readings

Nicola Di Cosmo, “Beasts and Birds: The Historical Context of Early Chinese Perceptions of the Northern Peoples,” in Ancient China and Its Enemies, (London: Cambridge University Press,

2002), 93-126.

Richard Smith, Chapter 2, "The Place of Barbarians in Chinese History," Chinese Maps : Images of 'All Under Heaven.' (Hong Kong University Press, 1996), 7-22.

Park, Kyung-chul, "History of Koguryo and China's Northeast Asian Project," International Journal of Korean History, v. 6, (2004), 1-28.

Week 8 Buddhism

Oct 11 Mid-term

Oct 13 Documentary Showing: The Life of Buddha (BBC, Films for Humanities and Sciences, 2004).

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 152-189.

Week 9 Buddhism and the Formation of Chinese Culture

Oct 18 NO CLASS (Fall Break)

Oct 20 Formations of Buddhism Culture in Early China

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 152-189.

"The Introduction of Buddhism," "Excerpts from the Lotus Sutra: The Parable of the Burning House," "Buddhism's Assimilation to Tang Political Culture," "Miracles About White-Robed Guanyin as Giver of Children," "The Southern Mount Wutai as a Pilgrimage Center," Sources of Chinese Tradition, 415-432, 446, 448-450, 476-480, 534-536.

"Political and Economic Problems Concerning Buddhism," Hawaii Reader in Traditional Chinese Culture, 377-379.

Week 10 Tang China and Its Challenges

Oct 25 Early China in Tatters and New Religious Philosophy

Oct 27 Tang China and Buddhism

Questions

How did Buddhist thinking replace Confucianism in China? What aspects of Buddhist teachings and practices contributed to the formation and legitimization of "elite" culture and state power?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 190-258.

"The Introduction of Buddhism," "Excerpts from the Lotus Sutra: The Parable of the Burning

House,” “Buddhism’s Assimilation to Tang Political Culture,” “Miracles About White-Robed Guanyin as Giver of Children,” “The Southern Mount Wutai as a Pilgrimage Center,” Sources of Chinese Tradition, 415-432, 446, 448-450, 476-480, 534-536.

“Political and Economic Problems Concerning Buddhism,” Hawaii Reader in Traditional Chinese Culture, 377-379.

Week 11 Song China

Nov 1 Song China

Nov 3 Song’s Collaper/ Neo-Confucianism

Questions

How did the concept of the central kingdom mentality change in the Song? How did the Song elites reform institutional, educational and moral systems and how did these reforms become part of the new governmental structure? Did neo-Confucianism restore the Sino-centric ideology?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 260-333.

“The New Laws of Wang Anshi,” “Wang Anshi: Memorial to Emperor Renzong (1058),” “Registering Public Opinion in the Song: Su Shi on Public Discourse,” “Political Activities of Song University Students,” Sources of Chinese Tradition, 609-616, 639-643.

“Zhu Xi’s Neo-Confucian Program,” Sources of Chinese Tradition, 720-751.

“A Schedule for Learning,” Chinese Civilization: A Sourcebook, 2nd, 195-198.

Week 12 The Mongols

Nov 8 Rise of non-Han Chinese Dynasty

Nov 10 Mongols and East Asia

Questions

How did the Han-Chinese regime collapse and “barbarians” come to power? How did the Mongols reconfigure Chineseness and rebuild its relations with Korea and Japan?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 334-367.

Joseph Fletcher, “The Mongols: Ecological and Social Perspectives,” Harvard Journal of Asiatic Studies 46/1 (June 1986): 11-50.

Week 13 East Asia in Turmoil

Nov 15 Ming China and the Tributary System

Nov 17 East Asia at War (2nd Response Paper Due)

Questions

How did the Ming elite reconstruct China? Did the spread of neo-Confucianism play a role in restoring the central kingdom mentality? What kind of impact did the 1592 War have on East Asia?

Readings

Valerie Hanson, The Open Empire: A History of China to 1600, 368-407.

Chapter 24, 'Self and Society in the Ming,' Sources of Chinese Tradition, 841-854.

Robinson, Kenneth R., "Centering the King of Chosŏn: Aspects of Korean Maritime Diplomacy, 1392-1592," The Journal of Asian Studies, v. 59, no. 1, (2000), pp. 109-125.

Week 14 Thanksgiving Break

Nov 22 **Film Showing:TBA**

Nov 24 NO CLASS (Thanksgiving break)

Week 15 Late Imperial China

Nov 29 The Manchus and the Question of Sinicization

Dec 1 Social and Economic Development in Qing China

Questions

What is the social and cultural origin of modern China? Were Manchus assimilated into Han-Chinese or was "Chineseness" itself redefined during the Qing period?

Readings

Pamela Crossley, Orphan warriors : three Manchu generations and the end of the Qing world (New Jersey: Princeton University Press, 1989), 3-30.

Evelyn S. Rawski, "Presidential Address: Reenvisioning the Qing," Journal of Asian Studies 55:4 (November 1996), 829-850.

Week 16 Final Exam

Dec 6 General Discussion/ **Final Review**

Final Exam