

History 282:Traditional China
Fall 2012
11:00- 12:15 Tuesdays and Thursdays
Palmer Hall 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 800 words) (25%)**
Of the reading materials I have assigned each week, you should choose and analyze one or two materials and write two response papers (minimum 800 words). You can choose any reading materials between WEEK 2 and WEEK 15, however, you must submit your paper by **Thursday Class** of the week your reading is assigned.
2. **Quizzes for Reading (15%)**
There will be an in-class discussion every Thursday. (11:40 – 12:15) To facilitate in-class discussion and make sure that students read assigned texts, there will be a simple quiz for assigned readings. Students are asked to answer one or two basic questions about the text.
3. **Map Quiz (5%)**
4. **Mid-term (25%)**
5. **Final Exam (25%)**
6. **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. 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 butlerm@rhodes.edu or call 843-3885.

Course Materials

- Valerie Hanson, The Open Empire: A History of China to 1600 (W.W. Norton, 2000), 458p. **ISBN-13:** 978-0393973747

- **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 23 Introduction (No readings required)

Week 2 Formation of "Chinese" Empire

Aug 28 Writing Chinese History

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

Aug 30 China, Chinese and Chineseness (**1st In-class MAP Quiz**)

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 3 Ancient Chinese Empire in Turmoil

Valerie Hanson, The Open Empire: A History of China to 1600, 54-67.

Sep 5 The Warring States: "Chinese" philosophy and ethics I: Confucianism

Valerie Hanson, The Open Empire: A History of China to 1600, 67- 85.

"The Great Learning, Doctrine of the Mean, and Five Forms of Conduct," "The Tradition of the Daode Jing," "Zhuangzi," "Filial Piety," "Xunzi and the Confucian Way," "Early Discussions of Music and Literature," Hawaii Reader In Traditional Chinese Culture, 63-71, 78-95, 106-112, 121-142, 147-150.

Questions for Discussion

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?

Week 4 Ancient "Chinese" Philosophy

Sep 11 The Warring States: "Chinese" philosophy and ethics II : Taoism and Legalism

Valerie Hanson, The Open Empire: A History of China to 1600, 85-95.

Sep 13 Ancient Chinese Philosophy : **Role-playing Debate**

"Vestments of Mourning," "Han Feizi 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.

Questions for Discussion

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?

Week 5 Early Empires

Sep 18 Qin Empire - The Emperor as Ruler

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

Sep 20 The Ancient Chinese Bureaucratic System (**In-class discussion**)

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

Questions For Discussion

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

Week 6 Han Empire and Formations of Chinese System

Sep 25 Han Confucianism and the Civil Service Examination

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

Sep 27 Self and Other : Formations of “Chinese” Civilization (**In-Class Discussion**)

“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.

Questions For Discussion

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?

Week 7 Barbarians and Frontiers

Oct 2 Bordering Chinese empire

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.

Questions For Discussion

How was 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?)

Oct 4 Lecture + **Mid-term review**

Week 8 Buddhism

Oct 9 **Mid-term**

Oct 11 Documentary Showing: The Life of Buddha (BBC, Films for Humanities and Sciences, 2004.

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

Week 9 Buddhism and the Formation of Chinese Culture

Oct 16 **NO CLASS** (Fall Break)

Oct 28 Formations of Buddhism Culture in Early China (**No Discussion**)

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 23 Early China in Tatters and New Religious Philosophy

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

Oct 25 Tang China and Buddhism (**In-Class Discussion**)

“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.

Questions For Discussion

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?

Week 11 Song China

Oct 30 Song China

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

Nov 1 Song’s Collapse/ Neo-Confucianism (**In-Class Discussion**)

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

Suggested Reading

“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.

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

Questions For Discussion

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?

Week 12 The Mongols

Nov 6 Rise of non-Han Chinese Dynasty

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

Nov 8 Mongols and East Asia (**In-Class discussion**)

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

Questions For Discussion

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?

Week 13 East Asia in Turmoil

Nov 13 Ming China and the Tributary System

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

Nov 15 East Asia at War (**In-Class Discussion**)

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.

Questions For Discussion

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?

Week 14 Thanksgiving Break

Nov 20 Documentary Showing (**TBA**)

Nov 24 **NO CLASS (Thanksgiving break)**

Week 15 Late Imperial China

Nov 27 The Manchus and the Question of Sinicization

Pamela Crossley, Orphan warriors : three Manchu generations and the end of the Qing world

(New Jersey: Princeton University Press, 1989), 3-30.

Nov 29 Social and Economic Development in Qing China (**In-Class Discussion**)

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

Questions For Discussion

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?

Week 16 Review and Final Exam

Dec 4 General Discussion/ **Final Review**

Final Exam