

**HISTORY 103: SURVEY OF CHINESE HISTORY.
UNIVERSITY OF WISCONSIN-MADISON, FALL SEMESTER 2010.**



Need for Accommodation

If there is anything that could affect your class participation or performance and may need accommodation, such as a religious holiday, disability, or mahjong team tournament, please tell me during the first week so that appropriate arrangements can be made.

Communications:

Professor: Joe Dennis.

Office: Humanities 4116

Office Hours: Monday, 12:10-1:00; Wednesday, 1:00-2:00; and by appointment.

Phone: 263-1853.

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Teaching Assistant:

Danny Kim

Office: Humanities 4272

Mailbox: 5114 Humanities

Office Hours: TBA

Phone: 263-1939 (only during office hours).

E-mail: ddkim2@wisc.edu.

Meetings:

Lectures: Ingraham room 120, Monday, Wednesday, Friday 11:00 a.m. - 11:50 p.m.

Discussion sections:

301: Thursday 9:55-10:45, Humanities room 2611

302: Thursday, 11:00-11:50, Humanities room 2121

303: Thursday, 1:20-2:10, Humanities room 7117

304: Thursday, 2:25-3:15, Humanities room 2125

Course description

History 183 is an introduction to Chinese history from its beginnings to 1989. The goal of this course is to give you a basic understanding of the historical origins of Chinese society, government, culture, and religion.

Readings:

The following required books are available in the bookstore. Additional readings will be available electronically, or on reserve.

Patricia Buckley Ebrey. *China: A Cultural, Social, and Political History*, University of Washington, Seattle.

Confucius, D. C. Lau (translator). *The Analects*. Penguin Classics (1998).

Waley, Arthur. *Three Ways of Thought in Ancient China*. Stanford University Press.

Feng, Meng-lung. Birch, Cyril (translator). *Stories from a Ming Collection*. Grove Press.

Liang Heng and Judith Shapiro. *Son of the Revolution*.

Schedule:

Classes will combine lecture, discussion, and other activities. Please complete the assigned readings before coming to class as they will be the basis of our discussions. The schedule may be adjusted as the semester progresses. Abbreviations: ANL=*Analects*, CHN= *China: A Cultural, Social, and Political History*, SMC=*Stories from a Ming Collection*, 3W= *Three Ways of Thought in Ancient China*, SOR=*Son of the Revolution*.

- R Sep 2 Section: Introductions, class information.
F Sep 3 Opening day of lecture business. Hand out Map Quiz preparation. Discuss how to take notes and do well in a history class.
- M Sep 6 **LABOR DAY, NO CLASS.**
W Sep 8 Lecture: Regional Geography. CHN preface.
R Sep 9 **Discussion Section: Map quiz.** Sign up to lead discussion.
F Sep 10 Lecture: Origins of Chinese Civilization. CHN pp. 1-7.
M Sep 13 Hand out debate assignment. Lecture: The Early Chinese states: Shang and Western Zhou. CHN pp. 8-22.
- W Sep 15 Lecture: Eastern Zhou and Confucianism. CHN pp. 23-40.
R Sep 16 Discuss: 3W preface and pp. 83-147.
F Sep 17 Video
M Sep 20 Discuss: *The Analects* (be sure to bring your book to class), introduction, books I-II (all); III.4-8, 22, 26; IV; V.12, 15, 19, 23; VI.1, 4, 11, 16, 18, 22, 23; VII.1, 2, 6, 8, 10, 14, 20-22, 27-8, 36; VIII.2, 12; IX.4, 12, 18, 23-5, 27; X.1, 8; XI.12, 26; XII.2, 11, 13, 19; XIII.3, 11, 15, 18, XVI.7; Appendix 1.
- W Sep 22 Lecture: Daoism.
R Sep 23 Discuss 3W pp. 3-79.
F Sep 24 Lecture: Legalism.
M Sep 27 Discuss 3W pp. 151-196.
W Sep 29 Prepare for October 4 debate (in class).
R Sep 30 Prepare for October 4 debate (in class).
F Oct 1 NO CLASS – meet with debate group as needed.
M Oct 4 **In-class debate. Debate write-up due.**
W Oct 6 Lecture: China's first unification: Qin and Han. Hand out Buddhism field trip assignment.
- R Oct 7 Discuss CHN pp. 41-62, and Qin/Han documents (Learn@UW)
F Oct 8 Lecture: The period of disunion and the coming of Buddhism. CHN pp. 63-85.
M Oct 11 Lecture: China's second unification. CHN pp. 86-107.

W Oct 13	Chazen Museum trip.
R Oct 14	Discuss Buddhism readings (Learn@UW).
F Oct 15	Video on the Silk Road. CHN pp. 109-112.
M Oct 18	Buddhism field trip report due. Group presentations.
W Oct 20	Discussion of Tang documents (Learn@UW).
R Oct 21	Catch up and review day.
F Oct 22	First exam.
M Oct 25	Lecture: Song China. Hand out final paper assignment.
W Oct 27	Lecture: Song China (continued).
R Oct 28	Discuss: CHN pp. 113-135.
F Oct 29	Lecture: The Mongols and Yuan Dynasty.
M Nov 1	Discuss: Yuan documents (Learn@UW) and CHN 136-157.
W Nov 3	Lecture: Ming China. Hand out SMC assignment.
R Nov 4	Discuss: CHN pp. 158-178.
F Nov 5	Video: <i>1421: The Year China Discovered America</i> .
M Nov 8	Lecture: Late Ming China.
W Nov 10	SMC assignment due. Discuss SMC 7-96. Discuss SMC 129-98.
R Nov 11	Catch up and digest day.
F Nov 12	Lecture: Contact with Europe. CHN 179-183.
M Nov 15	Discuss: Sucheta Mazumdar, "The impact of New World food crops on the diet and economy of China and India, 1600-1900" (Learn@UW).
W Nov 17	Lecture: Qing China. CHN pp.184-200.
R Nov 18	Discuss: Hevia, James. "A Multitude of Lords: Qing Court Ritual and the Macartney Embassy of 1793" (Learn@UW).
F Nov 19	Lecture: Qing (continued), CHN pp. 202-232.
M Nov 22	Lecture: Republican China, CHN 233-249.
W Nov 24	History skills day.
R Nov 25	NO CLASS - THANKSGIVING
F Nov 26	NO CLASS – THANKSGIVING BREAK
M Nov 29	Lecture: War and Revolution, CHN 250-277.
W Dec 1	Lecture: China in the 1950s and 60s. CHN 278-296.
R Dec 2	Discuss: <i>Son of the Revolution</i> .
F Dec 3	Lecture: Cultural Revolution.
M Dec 6	Lecture: China – Opening and Reform.
W Dec 8	Catch up and review day.
R Dec 9	Final paper drafts due. Bring three copies to class, two for peer review and one for the Mr. Kim.
F Dec 10	Second exam.
M Dec 13	Oral presentations on final papers (1 minute each) (first group).
W Dec 15	Final papers due. Oral presentations, second group.
	There is no final examination.

Quizzes:

"The Master said: To learn and at due times to repeat what one has learnt, is that not after all a pleasure?" *The Analects of Confucius*, Waley translation, Book I, 1.

We will have short quizzes whenever I am so inclined (usually when I sense people are not engaging the readings before class). They may be unannounced and cover the assigned readings and lecture material. So keep up and be prepared! Quizzes cannot be made up and are part of your participation grade.

Grades:

Class Participation/Discussion	25%
Map Quiz	5%
Debate Assignment	10%
Buddhism Field Trip and Report	8%
SMC assignment	7%
First exam	15%
Second exam (not cumulative)	15%
Paper 4-6 pages	15%

Please note that participation counts more than anything else. “Participation” means you are prepared, alert, and involved in discussions. This means that when you come to class you must have already read the assignment, thought about it, and noted highlights of what was said and what was not said. You will have the opportunity to lead discussion of readings during the semester and will be graded on this. Mr. Kim and I will decide the participation grade mainly on our impression of your overall contribution to discussion and class exercises.

We take attendance. If you are not physically or mentally present, you are not participating. That will hurt your grade. If you must be absent, call or e-mail us in advance. Keep us apprised of anything that could significantly impair your studies. Because everyone has other things to do, gets sick, has an out-of-town sporting event, or just needs a day off, you may miss three regular classes without penalty. After that, it affects your grade. If you miss one-quarter of the classes or more, you will fail the course. You may not miss on an exam day, or on a day in which you are scheduled to lead discussion or make a presentation, unless you get prior approval.

I apply imperial Chinese theories of social control to grading. My framework recognizes both the coercive power of the law and the encouraging power of moral example. Poor grades may result from either transgressions or nescience.¹ Transgressions, such as failure to read an assignment, failure to carefully revise papers before turning them in, lazy thinking, etc., are dealt with using Legalist principles, “if the lord above severely punishes and rewards lightly, then it expresses that the ruler loves the people... By punishments eliminate punishments.”²

Nescience, however, is students’ natural state at the beginning of each course. It shall be approached with encouragement, assistance, and compassion (unless caused by transgressions). “We can master things we originally did not understand. We not only are capable of destroying the old world, we also can create a new world.” Chairman Mao, 1949.

Paper Format:

The final paper and draft must be submitted in the following formats unless an alternate arrangement is made with the professor in advance. 1. Two electronic copies (send to dennis3@wisc.edu, and ddkim2@wisc.edu). 2. One paper copy to Mr. Kim. Please use 8.5 x 11 inch paper

¹ You will come across many new terms during this course. Grandma gave you that dictionary for a reason. When the term is not in your dictionary, which occurs often, check a bigger dictionary, such as OED, or ask me.

² Shang-chün shu chieh-ku ting-pen, Chu Shih-ch’e, 1966.

Prior to handing in your first assignment you must read and master the Writing Center's help page on how to avoid plagiarism: http://writing.wisc.edu/Handbook/QPA_plagiarism.html

Late Assignments:

I operate on a tight schedule. If you hand in an assignment late, you mess with my schedule. Remember the immutable law of Karma! Also, you will be docked 5 points per day late.

Handouts and Assignments:

If you miss a class, you are responsible for getting any handouts or assignments made. Ask me or check with someone from class. We will make a class list in the first section meeting. The Master said: "Of neighborhoods, benevolence is the most beautiful."

Other Matters:

The University has many common sense policies that you are expected not to violate. If you fear your potential actions may be improper, ask me. For example, maintaining a dignified and respectful atmosphere is a responsibility that we take seriously. Sexual harassment is one form of disrespect that undermines our community, violates university policy, and could subject one to both civil and criminal liability.

The line between acceptable social interaction and deviance has been drawn and redrawn throughout history by almost every society. For our purposes, following *The Book of Heavenly Commandments*, commandments five through ten will ensure the appropriate class atmosphere (promulgated in 1852 during The Heavenly Kingdom of the Taipings).⁴ Commandment Seven states:

Do not indulge in wickedness or lewdness. In the world there are many men, all brothers; in the world there are many women, all sisters. For the sons and daughters of Heaven, the men have men's quarters and the women have women's quarters; they are not allowed to intermix... The casting of amorous glances, the harboring of lustful imaginings about others, the smoking of opium, and the singing of libidinous songs are all offenses against the Heavenly Commandment.

If you have questions or are having any problems, please contact me. Confucius said: "He was quick and eager to learn, he was not ashamed to seek advice."

⁴ *Sources of Chinese Tradition*, p. 28.