

**HISTORY 103: SURVEY OF CHINESE HISTORY.  
UNIVERSITY OF WISCONSIN-MADISON, FALL SEMESTER 2013.**



**Vigorously seize revolution. Wildly promote production.  
Welcome the victorious opening of the Ninth Party Congress.**

**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 two weeks so that appropriate arrangements can be made.

**Communications:**

Professor: Joe Dennis.

Office: Humanities 4123

Office Hours: Monday, 9:55-10:45 AM;

Wednesday, 10:50-11:40; and by appointment.

Phone: 263-1853.

E-mail: dennis3@wisc.edu.

Teaching Assistant: Evan Wells

Office: Humanities 4260

Mailboxes on 4<sup>th</sup> floor Humanities (northeast

corner). Dennis: Box 4016, Wells: Box 4061

Phone: 890-3308, E-mail: rewells@wisc.edu

**Meetings:** Lectures: Mondays, Wednesdays, Fridays 8:50 AM – 9:40 AM, 1101 Humanities.

Discussion sections:

Section 301: Mondays, 1:20-2:10 PM, Van Vleck B325.

Section 302: Mondays, 2:25-3:15 PM, Social Sciences 6304.

Section 303: Tuesdays, 1:20-2:10 PM, Humanities 2653.

Section 304: Tuesdays, 2:25-3:15 PM, Social Sciences 6121.

**Course description:**

History 103 is an introduction to Chinese history from its beginnings to 1989. The goal of this course is to achieve a basic understanding of the historical origins of Chinese society, government, and culture. We will also work on developing important historical skills, including:

1. Asking Questions: develop the habit of asking historical questions, including questions that may generate new directions for historical inquiry.
2. Finding Sources: learn the logic of footnotes, bibliographies, search engines, libraries, and archives, and consult them to identify and locate source materials.
3. Evaluating Sources: determine the perspective, credibility, and utility of source materials.
4. Developing and Presenting an Argument: use sources appropriately to create, modify, and support tentative conclusions and new questions.
5. Planning Further Research: draw upon preliminary research to develop a plan for further

investigation.

6. Communicating Findings Effectively: make formal and informal, written and oral presentations tailored to specific audiences.

No Chinese language skills are necessary, however, if you can read Chinese and wish to use Chinese sources, Professor Dennis is willing to help you find them.

**Readings:** The following required books are available in the University Bookstore. Additional readings will be available electronically, or on reserve.

Gardner, Daniel K. *The Four Books: The Basic Teachings of the Later Confucian Tradition*. Hackett Publishing. (2007).

Hansen, Valerie. *The Open Empire: A History of China to 1600*. Norton (2000).

Schoppa, R. Keith. *Revolution and its Past: Identities and Change in Modern Chinese History*. 3<sup>rd</sup> edition. Prentice Hall (2011).

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

### **Schedule:**

Monday, Wednesday, and Friday classes will be mostly lecture, but we will also have discussions and other activities. **Please complete the assigned readings before coming to class on the listed day.** The schedule may be adjusted as the semester progresses. Abbreviations: FB=*Four Books*, OE=*The Open Empire*, REV=*Revolution and its Past*, SOR=*Son of the Revolution*.

T Sep 3 No discussion section today. Section begins next week.

W Sep 4 Introductions, class information. Hand out Map Quiz preparation. Make map quiz groups. Discuss how to take notes and do well in a history class.

F Sep 6 Lecture: Regional Geography and Language. OE, xvii-xix; REV, 11-24.

M Sep 9 Lecture: Origins of Chinese Civilization. *The Prehistory of East Asia*, pp. 2-7. (Learn@UW);

M/T Sep 9/10 Discussion section: Map review and **MAP QUIZ**. Sign up to lead discussion.

W Sep 11 Lecture: Early States: Shang. OE, 15-40.

F Sep 13 Lecture: Early States: Western Zhou. OE, 40-53.

M Sep 16 Lecture: Early States: Eastern Zhou. OE, 54-79.

M/T Sep 16/17 Discussion section: Discuss: OE, up to page 79.

W Sep 18 Hand out debate assignment. Lecture: Confucianism. FB Intro. and 11-49.

F Sep 20 **Readings Quiz**. Discuss FB up to page 77, plus paragraph 29 (pp. 84-85), para. 42 (p. 96).

M Sep 23 Lecture: Daoism and Mohism. OE, 80-95. By Tuesday, Sept. 24 at 7:00 p.m., post one question you have on anything related to the class on Learn@UW, (“Communications,” “Discussion,” “Questions for September 24”). Professor Dennis will read through them on Tuesday night and answer as many as possible on Wednesday and Friday.

M/T Sep 23/24 Discussion section: OE, 80-95.

W Sep 25 **Readings Quiz.** Discuss “Han Fei and Legalism” (Learn@UW), OE, 97-103. Lecture: Legalism.

F Sep 27 Lecture: China’s first unification: Qin. OE, 104-112.

M Sep 30 Video on Chinese holidays. Catch up on things we did not get to.

M/T Sep 30/Oct 1 Discussion section: Prepare for Oct 2 debate.

W Oct 2 Debate in class.

F Oct 4 **Debate assignment write-up due.** Lecture: Han. OE, 112-149.

M Oct 7 Lecture: The period of disunion and the coming of Buddhism. OE, 153-189.  
Hand out museum field trip assignment.

M/T Oct 7/Oct 8 Discussion section: Discuss OE, 153-189.

W Oct 9 Museum field trip. Meet in the Chazen Museum, the gallery on the second floor with the Buddhist sculptures.

F Oct 11 Lecture: China’s second unification. OE, 191-219.

M Oct 14 Lecture: Tang China. OE, 221-258. Video on marriage.

M/T Oct 14/Oct 15 Discussion section: Museum field trip report due. Discuss week’s readings. By Tuesday, Oct. 15 at 7:00 p.m., post on Learn@UW, (“Communications,” “Discussion,” “Questions for October 15”) one question you have on anything related to the class. Professor Dennis will read through them on Tuesday night and answer as many as possible on Wednesday and Friday.

W Oct 16 Lecture: Song China. OE, 261-297.

F Oct 18 Lecture: Northern Dynasties. OE, 298-333.

M Oct 21 Lecture: The Mongols and Yuan Dynasty. OE, 335-367.

M/T Oct 21/Oct 22 Discussion section: Review for exam.

W Oct 23 **First Exam.**

F Oct 25 Lecture: Ming China. Distribute *Pearl-Sewn Shirt* assignment. OE, 368-387.

M Oct 28 Lecture: Ming China, continued. OE, 387-407.

M/T Oct 28/Oct 29 Discussion section: Discuss: OE, 368-407.

W Oct 30 Hand out final paper assignment. Discuss the nature of history papers, how to get started, how our library works, etc.

F Nov 1 Library day, go to Memorial Library to begin work on papers. Professor Dennis and Mr. Wells will hang around the reference area on second floor (at the top of the stairs after you go through the card check gate) to answer questions. Post results on Learn@UW discussion forum, “Library Day,” by Saturday at noon. In one paragraph, say what you found and problems you encountered.

M Nov 4 Lecture: Early Contact with Europe. OE, 409-414.

M/T Nov 4/ Nov 5 Discussion section: ***Pearl-Sewn Shirt* assignment due.** Discuss it in section.

W Nov 6 Lecture: Qing Overview. REV, 25-45.

F Nov 8 Lecture: Opium Wars. REV, 46-65.

M Nov 11 Lecture: Rebellions. REV, 66-85.

M/T Nov 11/ Nov 12 Discussion section: REV up to p. 85. By Tuesday, Nov. 12 at 7:00 p.m., post one question you have on anything related to the class on Learn@UW, (“Communications,” “Discussion,” “Questions for November 12”). Professor Dennis will read through them on Tuesday night and answer as many as possible on Wednesday and Friday.

W Nov 13 Lecture: Self-strengthening. REV 86-105.

F Nov 15 Lecture: Intensification of Imperialism. REV 106-124.

M Nov 18 Lecture: Early Republic and May Fourth Movement. REV, 143-180.  
M/T Nov 18/ Nov 19 Discussion section: Discuss: REV, 86-124.  
W Nov 20 Lecture: Qing Collapse. REV 125-142. Do one reading for your final paper and post a one-page double-spaced summary on the Learn@UW discussion board, "Final Paper Readings." Explain how you found it. Look through other students' posts to see what kind of things they found.  
F Nov 22 Lecture: Republican China. REV, 143-180.  
M Nov 25 History skills day (exercises in class). No required reading for today, but get ahead on upcoming REV readings, or work on final paper to avoid December time crunch.  
M/T Nov 25/ Nov 26 Discussion section: REV, 143-180.  
W Nov 27 Video: China in Revolution. REV 180-220.  
F Nov 29 **NO CLASS, THANKSGIVING**  
M Dec 2 Lecture: Marxism and the Rise of the CCP. REV, 221-240.  
M/T Dec 2/Dec 3 Discussion section: **Final paper drafts due. Bring three copies to class for peer review.**  
W Dec 4 Lecture: War of Resistance Against Japan (WWII). REV, 241-285.  
F Dec 6 Lecture: China in the 1950s and 1960s. REV, 286-325.  
M Dec 9 Lecture: Cultural Revolution and Opening and Reform. *Son of the Revolution*, up to page 137.  
M/T Dec 9/Dec 10 Discussion section: *Son of the Revolution*, up to page 137. By Tuesday, Dec. 10 at 7:00 p.m., post on Learn@UW, ("Communications," "Discussion," "Questions for December 10") one or more questions you have on anything related to the class.  
W Dec 11 Answer questions day.  
F Dec 13 **Second Examination (not cumulative).**  
M Dec 16@noon. **Final paper due** in Learn@UW dropbox folder under "Assignments" "Final Paper."

**NO FINAL EXAM**

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 if I sense people are not doing the readings before class). They may be unannounced and cover the assigned readings and lecture material. So keep up and be prepared! Quizzes count as 1% of your grade, cannot be made up, and are counted as part of your class participation grade.

Grades:

Class Participation/Discussion (includes quizzes on readings)	24%
Map Quiz	6%
Debate Assignment	8%
Museum Field Trip and Report	5%
<i>Pearl-Sewn Shirt</i> assignment	5%
First exam	18%
Second exam (not cumulative)	19%

Final Paper, 1400-1600 words (not including notes, works cited, etc.) 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. Wells 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 lectures and one discussion without penalty.** After that, each absence will lower your class participation grade by three points. 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.<sup>1</sup> 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.”<sup>2</sup>

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 must be submitted as an electronic copy uploaded to our Learn@UW dropbox folder. The document should use one-inch margins, 12-point type, and double spacing, except in quotations, title, and footnotes.

The above format rule is not designed to stifle creativity, it simply provides uniformity and ease of reading. You may of course, where desired or necessary, incorporate graphics, video, sound, performance art, etc. If you want to do something other than mere writing, talk to me in advance so we can determine requirements.

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“When the Great Tao is lost sight of they try to compensate by being clever. This only breeds hypocrisy and sleight-of-hand.”<sup>3</sup>

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<sup>1</sup> 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.

<sup>2</sup> Shang-chün shu chieh-ku ting-pen, Chu Shih-ch’è, 1966.

<sup>3</sup> *Tao Te Ching*, article eighteen, Kwok, Palmer, Ramsay translation, 1993.

Wherever I have specified the length of a paper, you are not to exceed the upper limit. For example, if the assigned length is 1400-1600 words, you are not to write beyond 1600. A lean 1600 beats a flabby 3000. Learn proper editing or you will be sentenced to life exile in a malarial region. If you write 2000 words, we will simply cross off the last 600, tell you that your paper stopped in mid-sentence and lacked a conclusion. Such papers never score well. If your paper is too long, just revise it one more time, tighten up flabby phrasing, and cut useless and redundant statements. Editing to a target length is an important life skill.

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Plagiarism:

Question: What's the policy?

Answer: "The proverb says: Don't insult a friend's wife or bully his concubine. You've done both you impudent ape! Come here and let me have a whack at you!" - Ox Demon King to Monkey (Sun Wukong) in *Journey to the West*. Think of your assignments as your teacher's beloved.

Question: What is plagiarism?

Answer: Review the UW policy or ask me before submitting your paper. If you ask me in advance whether you can present material in a certain way, it is harmonious education. If you just present another's work without attribution, hoping you will not get caught, it will also be educational, however, the lesson learned will be that, indeed, the lot of sentient beings is to suffer.

Question: What will happen to me if I plagiarize?

Answer: *Ling chi* 凌遲, or "death by slicing," a Chinese and Mongol punishment for heinous crimes in imperial times. In contrast to simple decapitation, *ling chi* extended the suffering and forced the condemned person to dishonor their parents by defiling their body. In addition, the University will take action, such as expelling your remnant parts.

**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](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).<sup>4</sup> 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."

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<sup>4</sup> *Sources of Chinese Tradition*, p. 28.