History of Chinese Civilization

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Autumn, 2015

Course Description

The purpose of this course is to introduce students to some of the major aspects of Chinese civilization from pre-history to 1800. Central themes include: What is China? How are the political communities organized? What are the major features of their cultural achievements? And what are the kinds of cultural interactions with other regions? The course will be basically chronological combined with thematic, inter-disciplinary, and comparative approaches. Active participation—asking questions, making comments, and exchanging ideas based on the assigned readings and other sources of information—is required.

Goals of the Course

1. To introduce history as a "way of knowing" the world, and to teach about the methods historians use to understand the past.
2. To understand various values and practices of Chinese people in historical times.
3. To become familiar with competing historical interpretations of major events and themes in Chinese civilization.
4. To understand relations and interactions between China and other countries, especially other East Asian countries, appreciating East Asia as a cultural zone.
5. To show how history helps understand the political, social, and cultural issues of the present.
6. To learn about ourselves from the Chinese experience; and to reveal how history helps us see our own role and function in relation to others, past and present.
7. To enhance skills in clear writing, analytical thinking, and critical reading; and to relate history to other fields of knowledge or disciplines.

Required Texts

Patricia Ebrey. Cambridge Illustrated History of China (1st or 2nd ed.) [HC]
Patricia Ebrey, ed., Chinese Civilization: A Source Book [CC]
Anthony Yu, trans., The Monkey & the Monk (Monkey, by Wu Cheng’en)
Student Activities

1- To **maintain good attendance and actively participate** in class activities. Attendance in class is essential to achieve above-mentioned goals. Each missed class (for any reason) will lead to **deduction of 1% of overall grade**. **Missing 20% of the classes will lead to the failure of the course**. I am very open to discussing your attendance problems; but please contact me, preferably before the class you must miss. At the beginning of each class, I will call the roll. If you are late for the class, after class please make sure I record your attendance. But tardiness will lead to deduction of the grade on “attendance and participation.”

Please come to each class having read all the reading assignments for the class and actively discuss and evaluate the information. **Prior to the class, you should read the assigned materials and bring your questions to class for discussion.** In class, you should actively participate in class activities, which includes raising questions, offering answers, listening carefully to others, making thoughtful assessment on the readings, and engaging in discussions with classmates.

To ensure fruitful discussions, you should **bring assigned books/articles to class** on the day we are to discuss them. It is difficult to analyze/discuss texts if you do not have them with you, and you will not be considered to have participated fully if you do not have the texts.

Grading Participation:

1-When grading participation I ask myself, “is the student actively listening to other students, raising questions, offering answers, making thoughtful assessment on the readings, engaging in discussions with classmates, and has his/her responses advanced the conversation of the group as a whole?” If the answer is yes to all of the above, then the maximum grade is awarded. If a student has been listening actively, but hasn’t helped to advance the intellectual level of the conversation, then one-half grade is given. If a student appears to be inattentive or disengaged, then a 25% grade is given, and in the case of disruptive behavior a 0 may be recorded as the participation grade.

2- To complete one **Map assignment** on China and her neighboring countries (see instructions attached to the syllabus).

3- To participate in a **Role Play: presidential debate** based on Chinese philosophical schools and write a **2 page (double-spaced) report** on it.

4- To participate in **one mini-presentation**

You should select one of the assigned dates and topics and deliver a **10-15-minute**
powerpoint presentation (specific instructions and sign-up sheet will be handed out separately).
5- To write a 4-6 page (double-spaced) reaction paper on *The Monkey & the Monk* (see instructions attached to the syllabus).
6- To take the final exam.
   The exam will be essay questions and identification of terms (see instructions attached to the syllabus).
7- Extra Credit: If you would like to “show and tell” in class about your observations on Chinese history or culture, or if you would like to do a mini-research on Chinese history or culture make a 10 minute-presentation in class, you may receive extra credit (up to 5 points based on your preparation and presentation). You must consult me about your presentation at least one week before your intended date. And no such presentation will be made during the last week of class.

**Composition of final grade:**

- Attendance =10%
- Participation =20%
- Map assignment =5%
- Presentation =10%
- ‘Presidential debate’ report =5%
- Paper on the *Monkey* =25%
- Final exam =25%
- (Extra credit =up to 5 points)

**Grading Criteria for Coursework and Exams**

General grading guidelines are as follows: "4.0" work demonstrates full mastery of the facts and interpretations found in the readings, lectures, and class discussion PLUS your independent assessment and evaluation of the material and clear academic writing style. "3.0" work demonstrates a sound understanding of the readings and lectures but fails to thoroughly analyze that material. "2.0" work shows a working knowledge of the material and a minimum of interpretation. "1.0" work may have a thesis, but lacks some key elements in factual information and poorly organized. "0" work would be disorganized, lacking thesis, clarity, and purpose, and may also have numerous spelling and mechanical errors.

**Work submitted late:** Extensions for work are generally granted if requested in advance of the due date of the particular assignments. Assignments turned in late without permission will be graded down a single grade (i.e., 3.3 to 3.0) per day that they are late.
ACADEMIC INTEGRITY POLICY

Ethical behavior and integrity will be maintained in this course. Participating in a behavior that violates academic integrity (e.g., unauthorized collaboration, plagiarism, multiple submissions, cheating on examinations, fabricating information, helping another person cheat, unauthorized advance access to examinations, altering or destroying the work of others, and fraudulently altering academic records) will result in your being sanctioned. Plagiarism within any assigned work is a serious violation of academic standards, punishable as cheating. Plagiarism may be defined as the act of using another's words or ideas as one's own and may include any of the following practices: (1) direct copying from any source without citation, (2) direct copying from any source without quotation marks (even if footnotes are used), (3) paraphrasing the argument of another author or student without citation, or (4) presenting purchased research as one's own. For proper from in citations, you may consult Kate L. Turabian, A Manual for Writers for Term Papers, Theses, and Dissertations, 6th ed. (Chicago: University of Chicago Press, 1996) or any style-sheet your instructor recommends. Violations may subject you to disciplinary action including the following: receiving a failing grade on an assignment, examination or course, and receiving a notation of a violation of academic integrity on your transcript.

Classroom Decorum

Unless permitted, students shall not use computer in class. PLEASE refrain from eating, reading newspaper, reading materials from other courses, talking, whispering, sleeping, doing homework, surfing the internet, or engaging in any other type of disruptive behavior. Such behavior will lead to deduction of the grade on “participation.” Turn off cell phones BEFORE entering the classroom. And when you are unavoidably late, enter the classroom as quietly as possible.
**Class Schedule**

Please do the readings before class time. The numbers refer to page numbers.

<table>
<thead>
<tr>
<th>Date</th>
<th>Topics &amp; Readings</th>
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<tbody>
<tr>
<td><strong>WEEK 1</strong></td>
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<tr>
<td>9-17</td>
<td>Introduction: Identity and Livelihood [HC, 10-15]</td>
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<td>Early Culture in China [HC, 16-22]</td>
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<td>The Shang Dynasty [HC, 21-30:]</td>
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<td><strong>WEEK 2</strong></td>
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<tr>
<td>9-24</td>
<td>The Zhou Dynasty [HC, 30-42; TCC, 13-27, 32-44]</td>
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<td>Confucius [HC, 42-47; TCC, 28-31]</td>
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<td>Discussion of Confucianism [TCC, 45-50, 56-71, 106-12, 121-29, 132-36]</td>
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<td><strong>[Map Assignment Due]</strong></td>
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<td><strong>WEEK 3</strong></td>
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<td>10-1</td>
<td>Vocation; no class</td>
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<td><strong>WEEK 4</strong></td>
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<td>10-8</td>
<td>Daoism [HC, 46-49; TCC, 78-91]</td>
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<td>Legalism [HC, 49-59; TCC, 137-42, 147-50]</td>
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<td><strong>Role Play: “Presidential Debate”</strong> Based on Chinese Philosophies</td>
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<td><strong>WEEK 5</strong></td>
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<td>10-15</td>
<td>The Qin Unification [HC, 60-63; TCC, 151-60]</td>
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<td>The Han Consolidation of the Chinese Empire [HC, 63-85; TCC, 161-68]</td>
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<td>Material Culture: Rice and Silk [HC, 54, 156-157, 76]</td>
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<td><strong>Mini-Presentation #1: Han China</strong> [TCC, 161-68, 174-241]</td>
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<td><strong>[Report on Presidential Debate Due]</strong></td>
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<td><strong>WEEK 6</strong></td>
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<td>10-22</td>
<td>The Steppe-Sown Interaction: Relations with Inner Asia [HC, 66-70; TCC, 169-73]</td>
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<td>Disunity and Introduction of Buddhism [HC, 86-107; TCC, 241-99]</td>
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<td><strong>Mini-Presentation #2, &quot;Early Buddhism,&quot;</strong> [TCC, 241-299]</td>
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<td><strong>WEEK 7</strong></td>
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<td>10-29</td>
<td>The Sui and Tang Reunification [HC, 108-135]</td>
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<td><strong>Mini-Presentation #3: Society and Culture in the Tang</strong> [TCC, 288-379]</td>
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<td>Song China: Bureaucratic Rule [HC, 136-163]</td>
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Mini-Presentation #4: Society and Culture in the Song [TCC, 380-436]

WEEK 8
11-5 China under the Mongols: Multi-ethnic Relations [HC, 164-189; TCC, 437-55]
   Mini-Presentation #5: The Yuan Dynasty [TCC, 437-55]
   Ming China: Restoration of Indigenous Chinese Rule [HC, 190-219]
   Mini-Presentation #6: Society and Culture in the Ming [TCC, 458-547]

WEEK 9
11-12 The Manchu Conquest [HC, 220-240]
   Mini-Presentation #7: Society and Culture in the Qing [TCC, 548-615]
   FINAL EXAM:
   Paper on the Monkey and the Monk due [Hard copy handed in class] [To be fair to everyone in class, late papers will be graded down a single grade (i.e., 3.3 to 3.0) per day that they are late.]
History of Chinese Civilization

Map Assignment
Due Date: Sept. 24

Locate the following places or natural features on an outline map of China.

Provinces and Special Regions (Old Spelling/Pinyin)

- Shensi/Shaanxi
- Hupei/Hubei
- Kirin/Jilin
- Kiangsu/Jiangsu
- Hunan
- Hainan
- Liaoning
- Anhwei/Anhui
- Fukien/Fujian
- Hopei/Hebei
- Honan/Henan
- Kiangsi/Jiangxi
- Shangtung/Shandong
- Kansu/Gansu
- Shansi/Shanxi
- Kwangtung/Guangdong
- Chekiang/Zhejiang
- Heilungkiang/Heilongjiang
- Tsinghai/Qinghai
- Tibet/Xizang
- Kweichow/Guizhou
- Szechwan/Sichuan
- Sinkiang/Xinjiang
- Hong Kong
- Macao
- Taiwan

Cities

- Harbin/Harerbin
- Urumchi/Urumuqi
- Nanking/Nanjing
- Changchun
- Sining/Xining
- Shanghai
- Shenyang
- Lhasa
- Changan[Xian/Xi'an]
- Chengchow/Chengzhou
- Lanchow/Lanzhou
- Taiyuan
- Peiping/Peking/Beijing
- Tientsin/tianjin
- Wuhan
- Hohhot/Huhehot
- Yinchwan/Yinchuan
- Foochow/Fuzhou
- Hangchow/Hangzhou
- Chengtu/Chengdu
- Nanning
- Kaohsiung/Gaoxiong
- Taichung/Taizhong
- Tainan
- Kunming
- Canton/Guangzhou
- Taipei/Taipei
- Changsha
- Kweiyang/Guiyang
- Tsinan/Jinan
- Kaifeng

Terrain

- Gobi [Desert]
- Hwang Ho [Huang He; Yellow River]
- Tarim Basin
- Changjiang [Yangtze River]
- Kunlun Mts.
- Mekong R.
- Himalaya Mts.
- Yellow Sea
- Hainan Island
- Takla Makan [Desert]
- Manchurian Plain
- Yalu River
- East China Sea
History of Chinese Civilization

Reaction Paper on The Monkey and the Monk

ASSIGNMENT: ONE paper (double-spaced and typed), 4-6 pages, based on the novel The Monkey and the Monk.

Topic: Whether or not the Monkey is an allegory of Buddhist Teachings.

DUE DAY: November 12. Late papers without permission will be graded down a single grade (i.e., 3.3 to 3.0).

GUIDELINES:
You are expected to read the novel and write about one of the three religions illustrated in the work: Buddhism. The basic question that needs to be answered is "Is Monkey an allegory of Buddhist teachings? Why or why not?"

In writing the essay, please note the following:
1) Use stories in the novel as raw materials and work as a historian to explain and interpret them. Cite your sources with footnotes, endnotes, or notes in the text with parentheses.
2) Make a clear argument.
3) Analyze your evidence. Do not just cite or quote them.
4) You may use other sources as background information about Buddhist teachings; but the evidence should come from the novel.
5) Writing in an academic style.
6) Revise your drafts and proofread.
7) Remember that writing and learning is a process of critical reading and analytical thinking.
8) The paper will be accessed on the basis of thesis (50%), structure (30%), and grammar (20%).
The following assignment is to be based on your reading of the textbooks (including both *Cambridge Illustrated History of China* and *Chinese Civilization: A Source Book*). You should attempt, in reading the texts, to grasp the essentials of the philosophies of Confucianism, Daoism and Legalism.

In class on **Oct. 8**, we will stage a mock US presidential debate. The class will divide into teams (Republican and Democratic Parties) and take turns being candidates and members of the media. In each round of the debate there will be two questions: one on domestic policy and the other on international policy. You will make up questions, develop potential answers, and analyze the debates as they unfold. In each phase you should ground your thinking in the three philosophies of Confucianism, Daoism and Legalism.

**PAPER REQUIREMENT: HISTORICAL ACCOUNTS**

a. Following the debate you are to write up a report based on your team's experience in the debate. This will take the form of a news reporter’s account of the debate, including what are the two questions asked (one domestic, one international) along with the philosophical basis upon which they are composed (cite textbooks), presidential candidates’ answers to two questions (domestic and international with philosophical basis), and your analysis based on philosophical grounds identified in textbooks.

b. Papers should **2 pages** long, typed and double-spaced.

c. Relate your analysis to the textbooks (especially the sourcebook).

c. Use your imagination.

d. **Due date: October 15.**
History of Chinese Civilization

Final Examination Study Questions

Part I: ID Terms (40%) You will be asked to identify 8 (out of 10) of the following terms. In your answer, be sure to point out their time, definition, major contents, and historical significance based on the textbooks, class discussions, film presentations, and lecture notes.

<table>
<thead>
<tr>
<th>Yangshao Culture</th>
<th>Longshan Culture</th>
<th>oracle bone</th>
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<tbody>
<tr>
<td>Mandate of Heaven</td>
<td>Sima Qian</td>
<td>Duke of Zhou</td>
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<td>Qin Shi Huangdi</td>
<td>Silk Road</td>
<td>Dong Zhongshu</td>
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<td>Chan</td>
<td>Wang Anshi</td>
<td>Zhu Xi</td>
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<td>Khubilai Khan</td>
<td>Zhu Yuanzhang</td>
<td>Wang Yangming</td>
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<td>Civil Service Examination</td>
<td>Zheng He</td>
<td>Kang Xi</td>
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<td>Dream of Red Mansions</td>
<td>Matteo Ricci</td>
<td>Pure Land</td>
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<td>Han Wudi</td>
<td>Mahayana</td>
<td>Analects</td>
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<td>Wang Yangming</td>
<td>Lotus Sutra</td>
<td>Chang'an</td>
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<td>semu ren</td>
<td>Qianlong</td>
<td>Confucianism</td>
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<td>Han Feizi</td>
<td>Shang Yang</td>
<td>Mencius</td>
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<td>Tang Code</td>
<td>Laozi</td>
<td>Zhuangzi</td>
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<td>Xun Zi</td>
<td>silk</td>
<td>rice</td>
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<td>Li Bai</td>
<td>yin-yang</td>
<td>filial piety</td>
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<td>Wu Zetian</td>
<td>Guanyin</td>
<td>scholar-official</td>
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<td>Chinggis [Ghengis]</td>
<td>Great Wall</td>
<td>Xuanzang</td>
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<td>Canton System</td>
<td>Opium War</td>
<td>footbinding</td>
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<td>Daoist Religion</td>
<td>Ancestor Worship</td>
<td>Five Classics</td>
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Part II: Essay Questions (60%) You will be asked to answer two of the following essay questions in essay format. (A good answer will state a thesis, develop a logical argument in support of that thesis, and illustrate points with specific examples [such as specific people, events, texts] drawn from both lectures and readings [including both secondary literature and primary sources].) Be sure to write in paragraphs with topic sentences, and answer all aspects of the questions.

1. China in the late Zhou period may be said to have undergone a “crisis of civilization.” Many schools of thought emerged at that time, each with its own remedies for the crisis. Outline the alternatives posed by Confucianism, Daoism, and Legalism in terms of cosmology, human nature, society, and government, and show how they differed from one another.

2. What were the basic teachings and practices of Mahayana Buddhism, how did it interact with Chinese society and culture during the post-Han periods? And discuss
some of the major Buddhist sects that were established during the Tang Dynasty.

3 Compare and contrast the Tang dynasty and the Song dynasty in terms of political organization, social structure, economic development, intellectual currents, women's status, and international relations.

4 The history of the Chinese empire cannot be understood without reference to Chinese and non-Han-Chinese relations along the northern frontier. Chinese society had to be well organized to guard against raids or invasions from the north; and the non-Chinese beyond the frontier played an important role in the formation of states in north China. Discuss the relations between the Chinese and the peoples of Mongolia and the northwest during Qin-Han, Disunity, Tang, and Song times.

5 Compare and contrast the Mongol and Manchu conquests of China. How did the ruling elites structure and consolidate the regimes? How did their economy develop? How did they structure society? What were their cultural achievements? And how do you access their success and failure?

6 The founding of the Ming Dynasty restored native rule in the Chinese empire, but it is often described by some historians as “despotism.” Explain your agreement or disagreement with this description, and show how the character of the early Ming regime may be explained by the way in which it was established.