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SANTA BARBARA · SANTA CRUZ

DEPARTMENT OF ASIAN LANGUAGES & CULTURES
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October 21, 2014

To: Joseph Nagy, Chair
 General Education Governance Committee
 A265 Murphy Hall
 Mail Code 157101

Attn: Myrna Dee F. Castillo, Program Representative

From: William Bodiford, Chair
 Department of Asian Languages and Cultures

A handwritten signature in black ink, appearing to read "William Bodiford", with a stylized flourish at the end.

RE: Chinese 50, "Chinese Civilization"

To the GE Governance Committee:

The Department of Asian Languages & Cultures is writing in reference to Chinese 50, a GE-approved course that is currently listed under the "Literary and Cultural Analysis" section of the Foundations of the Arts and Humanities. Owing to an oversight on the department's part, Chinese 50 is only eligible for GE credit under "Literary and Cultural Analysis," whereas the writing-intensive Chinese 50W is eligible for "Literary and Cultural Analysis," "Philosophical and Linguistic Analysis," and "Historical Analysis." The only difference between Chinese 50 and Chinese 50W are the additional writing assignments; the content is exactly the same. The department is requesting that Chinese 50 be granted GE credit for "Philosophical and Linguistic Analysis" and "Historical Analysis," in addition to its current designation under "Literary and Cultural Analysis," which will make the GE approval of Chinese 50 consistent with that of Chinese 50W. We apologize for the inconvenience, and we are happy to answer any questions that the committee might have.

Thank you for your consideration of this proposal.

CHINESE 50: CHINESE CIVILIZATION

Instructor: Natasha Heller (nheller@humnet.ucla.edu)

Office hours: Wednesday, 2-4 pm, 264A Royce

Overview

There has never been such a thing as a continuous, unbroken, or single “Chinese civilization,” despite a long history of such claims. This course is a broad survey of Chinese history designed to introduce students to the major social, cultural, intellectual, and literary developments of the period from 2000 BC to AD 1650, but also to show how the idea of Chinese tradition and culture was continually invented and re-invented over the course of its history. We will discuss major cultural concerns and arguments through a chronological study of particular cases and examples.

As all readings are done in translation, no previous knowledge of Chinese language is assumed. However, students will be expected to become familiar with *pinyin* Romanization, to learn the names of the Chinese dynasties covered in the course, and to have a basic grasp of the geography of China.

Course Objectives

- Students will attain a basic cultural literacy in the Chinese tradition and become conversant with dynastic reign periods, important writers and texts, and significant historical events.
- Students will gain a comparative perspective on how the history of Chinese civilization developed from its Neolithic inceptions to the end of the Ming dynasty, as well as how examining a cultural tradition through translation can create new insights into both the particular tradition being studied, as well as our own cultural traditions.
- Students will improve writing skills through weekly response papers analyzing the assigned readings.
- Students will improve skills in group collaboration and oral presentation through group presentations in section.

Course Policies

- Participation in section discussion is part of your grade. Absences are excused only with a medical note dated on or before the class missed.
- Emailing, texting, surfing the web, posting to Facebook, and so forth are not permitted during class time.

- All work is to be completed in accordance with UCLA policies on academic honesty, and it is your responsibility to know and understand these policies. Instances of cheating or plagiarism will result in a zero on the exercise, and will be referred to the Dean of Students.
- If you have a documented disability and will need accommodations, please be sure to notify both the instructor and Office for Students with Disabilities within the first week of classes.

Required Textbooks

- Patricia Buckley Ebrey, *The Cambridge Illustrated History of China*, 2nd ed. (Cambridge: Cambridge University, 2010).
- Wm. Theodore de Bary and Irene Bloom, eds., *Sources of Chinese Tradition*, vol. 1, *From Earliest Times to 1600*, 2nd ed. (New York: Columbia University, 1999).
- Supplementary texts to be accessed online.

Grading

Participation in discussion section	10%
Group presentation	10%
Map exercise	4%
Weekly responses (9)	36%
Unannounced quizzes in lecture	20%
Final examination	20%

Weekly Responses

In order to encourage you to keep up with the readings, and to read them carefully, you will be required to compose weekly responses to the readings. These will be short, one-page analytical exercises on any topic covered in the readings for that week. Papers should be written in academic style with proper use of citation, printed in 12 point Times New Roman (or equivalent) font, with one-inch margins, and not to exceed one page in length. Your TA will advise you how to submit these weekly responses. Response papers should be submitted by the start of section, and full point will be deducted for late work.

Schedule of Lectures and Readings

September 27-28: Course introduction

WEEK ONE (OCTOBER 1-5):

1. The idea of China; Chinese geography and language.
2. From Neolithic China to the Shang dynasty: Discussion of the archaeological evidence of early Chinese religious, political, and aesthetic practices.

Readings: Ebrey, Chapter 1: “The Origins of Chinese Civilization”; de Bary and Bloom, “The Oracle Bone Inscriptions of the Shang Dynasty,” pp. 3-23. Map exercise due 10/3

Section Meeting: The Tomb of Fu Hao : *The Golden Age of Chinese Archaeology*, p. 162-181

Online guide: <http://depts.washington.edu/chinaciv/archae/2fuhmain.htm>

WEEK TWO (OCTOBER 8-12):

1. On the Zhou Dynasty: *Classic of Documents*, *Classic of Odes*, and the *Analects*: Examination of canonical texts that have played a central role in constructing the historical representation of the Western and Eastern Zhou periods.

Readings: de Bary and Bloom, “Classical Sources of Chinese Tradition” and “Confucius and the *Analects*,” pp. 24-63.

2. Intellectual Traditions of the Warring States Period, Part 1: Discussion of how rulership, morality, and society are interpreted within the *Laozi* and *Zhuangzi*.

Readings: Ebrey, Chapter 2: “Philosophical Foundations”; de Bary and Bloom, “Way of Laozi and Zhuangzi,” pp. 64-111.

Section Meeting: Michael Nylan, “Kongzi in Sima Qian’s *Shiji* and the *Analects*,” in *Lives of Confucius: Civilizations Greatest Sage Through the Ages*, ed. Michael Nylan and Thomas Wilson (New York: Doubleday, 2010).

WEEK THREE (OCTOBER 15-19):

1. Intellectual Traditions of the Warring States Period, Part 2: Focus on the *Mencius* and *Xunzi* and their ideas of good government and personal cultivation.

Readings: de Bary and Bloom, “Evolution of the Confucian Tradition,” pp. 112-189.

2. The Founding of Empire

Readings: Ebrey, Chapter 3: “The Creation of the Bureaucratic Empire”; de Bary and Bloom, from “Legalists and Militarists,” pp. 190-212; de Bary and Bloom, “The Theoretical Basis of the Imperial Institution,” pp. 268-272, 283-310, 353-374.

Section meeting: Sima Qian, “The Basic Annals of Emperor Gaozu”

WEEK FOUR (OCTOBER 22-26):

1. Thought and Religion in the Period of Division, Part 1: Examination of the period following the fall of the Han dynasty, with particular emphasis on the emergence of *xuanxue* (“Learning of the Mysterious”) and religious Daoism.

Readings: Ebrey, Chapter 4: “Buddhism, Aristocracy, and Alien Rulers”; de Bary and Bloom, “Learning of the Mysterious” and “Daoist Religion,” pp. 378-391 and 392-414.

2. Thought and Religion in the Period of Division, Part 2: The emergence on Buddhism and subsequent debates over doctrine and practice.

Readings: de Bary and Bloom, “The Introduction of Buddhism” and “Schools of Buddhist Doctrine,” pp. 415-432, 481-491.

Section meeting: “Buddhist Doctrines and Practices” from *Chinese Civilization: A Sourcebook*.

WEEK FIVE (OCTOBER 29-NOVEMBER 2)

1. Sui and Tang Politics and Society: The reunification of empire in the Sui and Tang, conceptions of family and law.

Readings: Ebrey, Chapter 5: “A Cosmopolitan Empire”; de Bary and Bloom, “Social Life and Political Culture in the Tang,” pp. 539-564

2. Tang Literature: Discussion of major Tang poets as well as the relationship between poetry, history, and society.

Readings: de Bary and Bloom, “Social Life and Political Culture in the Tang,” pp. 564-586.

Section meeting: “Yingying’s Story”

WEEK SIX (NOVEMBER 5-9)

1. The Song Dynasty: Debates between Tradition and Innovation: Examination of proponents of Confucian learning and those advocating reform, with particular emphasis on the “New Laws” of Wang Anshi.

Readings: Ebrey, Chapter 6: “Shifting South”; de Bary and Bloom, “The Confucian Revival in the Song,” pp. 590-634.

2. Song literati: Su Shi as exemplary literatus, and what it meant to be a member of the cultural elite.

Readings: de Bary and Bloom, “The Confucian Revival in the Song,” pp. 639-641; Su Shi’s “Inscription on the Hall of Great Compassion,” and “Parable for the Sun” (online)

Section meeting: C. Hartman, “Poetry and Politics in 1079: The Crow Terrace Poetry Case of Su Shih,” *CLEAR* (link online)

WEEK SEVEN (NOVEMBER 12-16)

1. The Development of Neo-Confucianism: Focus on early Daoxue thinkers, and their views of the cosmos, sagehood, and human development.

Readings: de Bary and Bloom, “Neo-Confucianism,” pp. 667-719

2. Neo-Confucian Approaches to Education and Society

Readings: de Bary and Bloom, “Zhu Xi’s Neo-Confucian Program,” pp. 720-741, 746-751

Section meeting: de Bary and Bloom, “Zhu Xi’s Neo-Confucian Program,” pp. 742-746, 751-754, 800-819

WEEK EIGHT (NOVEMBER 19-21):

1. The Yuan dynasty: Discussion of the establishment of the first major non-Han Chinese dynasty.

Readings: Ebrey, Chapter 7: “Alien Rule”; de Bary and Bloom, “Xu Heng and Khubilai Khan,” pp. 764-778.

2. Yuan *zaju*: The urbanization of Chinese society and the emergence of new genres of vernacular literature.

Readings: Ma Zhiyuan “Breaking a Troubling Dream: A Lone Goose in Autumn over the Palaces of Han,” in *Monks, Bandits, Lovers and Immortals*.

*** Week 8 section meeting cancelled due to Thanksgiving holiday ***

WEEK NINE (NOVEMBER 26-30):

1. Founding of the Ming: Discussion of the Ming founding from the perspective of the Ming legal code and proclamations by the first Ming emperor, Taizu.

Readings: Ebrey, Chapter 8: “The Limits of Autocracy”; de Bary and Bloom, from “Ideological Foundations of Late Imperial China,” pp. 779-799.

2. Ming Intellectual Life: Wang Yangming and Li Zhi as leading examples of post-Song responses to Zhu Xi’s Neo-Confucian orthodoxy.

Readings: de Bary and Bloom, “Self and Society in the Ming,” pp. 841-873.

Section meeting: Autobiography of Hu Zhi (1517-1585), from *The Confucian’s Progress*

WEEK TEN (DECEMBER 3-7):

1. Ming Fiction: Discussion of how Ming society and culture is being represented through fictional narrative.

Readings: Course Reader, “Wu Bao’an Abandons His Family to Ransom His Friend,” and “Magistrate Teng Settles the Case of Inheritance with Ghostly Cleverness,” from *Stories Old and New*

2. Women in Chinese History

Readings: de Bary and Bloom, “Women’s Education,” pp. 819-840; “Family Instructions,” “Concubines,” “Widows Loyal Unto Death” in *Chinese Civilization: A Sourcebook*

Section meeting: Wilt L. Idema, “The Biographical and Autobiographical in Bo Shaojun’s *One Hundred Poems Lamenting My Husband*” (link online)

*** **Final Exam: Friday, December 14, 2012, 8:00 AM - 11:00 AM** ***

General Education Course Information Sheet

Please submit this sheet for each proposed course

Department & Course Number ALC – Chinese 50W
 Course Title Chinese Civilization
 Indicate if Seminar and/or Writing II course WII

1 Check the recommended GE foundation area(s) and subgroups(s) for this course

Foundations of the Arts and Humanities

- Literary and Cultural Analysis x
- Philosophic and Linguistic Analysis x
- Visual and Performance Arts Analysis and Practice _____

Foundations of Society and Culture

- Historical Analysis x
- Social Analysis _____

Foundations of Scientific Inquiry

- Physical Science _____
With Laboratory or Demonstration Component must be 5 units (or more)
- Life Science _____
With Laboratory or Demonstration Component must be 5 units (or more)

2. Briefly describe the rationale for assignment to foundation area(s) and subgroup(s) chosen.

Course is broad survey of Chinese civilization from beginnings to 1600, with focus on the intellectual, literary, and political history of China. As course is multi-disciplinary, it could be considered for the three checked categories.

3. "List faculty member(s) who will serve as instructor (give academic rank):

Jack W. Chen, Assistant Professor

Do you intend to use graduate student instructors (TAs) in this course? Yes _____ No _____

If yes, please indicate the number of TAs 2

4. Indicate when do you anticipate teaching this course over the next three years:

2010-2011	Fall	_____	Winter	<u>x</u>	Spring	_____
	Enrollment	_____	Enrollment	<u>100</u>	Enrollment	_____
2011-2012	Fall	<u>x</u>	Winter	_____	Spring	_____
	Enrollment	<u>100</u>	Enrollment	_____	Enrollment	_____
2012-2013	Fall	<u>x</u>	Winter	_____	Spring	_____
	Enrollment	<u>100</u>	Enrollment	_____	Enrollment	_____

5. GE Course Units

Is this an **existing** course that has been modified for inclusion in the new GE? Yes x No _____

If yes, provide a brief explanation of what has changed. Course was completely revised; new syllabus, new readings, new instructor.

Present Number of Units: 5

Proposed Number of Units: 5

6. Please present concise arguments for the GE principles applicable to this course.

□ General Knowledge	Course will acquaint students with major events, texts, and figures of Chinese history from beginnings to AD 1600.
□ Integrative Learning	Course will contextualize historical analysis through examination of particular literary, political, and philosophical texts.
□ Ethical Implications	Course will address how societal norms and individual behavior were articulated and represented over the course of Chinese history.
□ Cultural Diversity	Course surveys the cultural history of China, allowing students to read widely in a non-Western tradition.
□ Critical Thinking	Students will learn how to analyze and discuss a variety of different kinds of texts, as well as understand how the Chinese cultural tradition differed from other traditions.
□ Rhetorical Effectiveness	Students will write three mid-length papers (5-6 pp.), in which they will have to demonstrate competence in close reading and logical argumentation. As this is a WII course, students will also learn how to revise drafts.
□ Problem-solving	Throughout the course, students will be asked how to understand and evaluate difficult primary texts in translation.
□ Library & Information Literacy	n/a

(A) STUDENT CONTACT PER WEEK (if not applicable write N/A)

1. Lecture:	<u>2.5</u>	(hours)
2. Discussion Section:	<u>1</u>	(hours)
3. Labs:	<u>n/a</u>	(hours)
4. Experiential (service learning, internships, other):	<u>n/a</u>	(hours)
5. Field Trips:	<u>n/a</u>	(hours)

(A) TOTAL Student Contact Per Week **3.5** **(HOURS)**

(B) OUT-OF-CLASS HOURS PER WEEK (if not applicable write N/A)

1. General Review & Preparation:	<u>2</u>	(hours)
2. Reading	<u>5.5</u>	(hours)
3. Group Projects:	<u>n/a</u>	(hours)
4. Preparation for Quizzes & Exams:	<u>1</u>	(hours)
5. Information Literacy Exercises:	<u>n/a</u>	(hours)
6. Written Assignments:	<u>2.5</u>	(hours)
7. Research Activity:	<u>n/a</u>	(hours)

(B) TOTAL Out-of-class time per week **12.5** **(HOURS)**

GRAND TOTAL (A) + (B) must equal at least 15 hours/week **15.5** **(HOURS)**

Chinese 50W: Chinese Civilization
Instructor: Jack W. Chen, Assistant Professor
jwchen@humnet.ucla.edu

Overview

There has never been such a thing as a continuous, unbroken, or single “Chinese civilization,” despite a longstanding history of such claims. What this broad survey of Chinese cultural history will seek to accomplish is not only to introduce students to the major social, cultural, intellectual, and literary developments of the period from 2000 BC to AD 1600, but also to show how the idea of Chinese tradition and culture was continually invented and re-invented over the course of its history. As 3600 years of China’s history cannot be comprehensively taught within a single quarter, the course will necessarily have to take a more selective and representative approach, one that aims to illustrate the major cultural concerns and arguments through a chronological study of particular cases and examples.

As all readings are done in translation, no previous knowledge of Chinese culture or language is assumed. However, students will be expected to become familiar with pinyin romanization and to learn the names of the dynasties covered in the course.

This course satisfies the Writing II requirement, and as such, students will be asked to write a minimum of 15 to 20 pages of revised text over the course of the quarter. In addition, there will be regular, weekly informal writing exercises.

Course Objectives

1. Students will attain a basic cultural literacy in the Chinese tradition and become conversant with dynastic reign periods, important writers and texts, and significant historical events.
2. Students will have a better understanding of how to undertake historical, intellectual, and textual analysis and how to write coherent, well-argued essays of textual explication.
3. Students will gain a comparative perspective on how the history of Chinese civilization developed from its Neolithic inceptions to the end of the Ming dynasty — as well as how examining a cultural tradition through translation can create new insights into both the particular tradition being studied, as well as our own cultural traditions.

Required Textbooks

1. Patricia Buckley Ebrey, *The Cambridge Illustrated History of China*, 2nd ed. (Cambridge: Cambridge University, 2010).

2. Wm. Theodore de Bary and Irene Bloom, eds., *Sources of Chinese Tradition*, vol. 1, *From Earliest Times to 1600*, 2nd ed. (New York: Columbia University, 1999).

3. Course Reader of Supplementary Texts.

Grading Policy

Participation / Weekly Responses	10%
Three 5-6 pp. drafts/papers	60%
Final examination	30%

Weekly Responses

In order to complement the more focused work of the three analytical papers, students will be required to compose weekly responses to the readings and lectures. These will be short, one-page analytical exercises that should be submitted in hard copy to the teaching assistant(s) during the lecture before the section meeting. Students may write on any topic covered in the readings or lectures during that week.

Paper Assignments

The course is organized around three analytical papers that must be completed at scheduled intervals over the quarter. All three papers are close reading exercises, focusing on a small selection of texts and involving no secondary sources. The purpose of these assignments is to learn how to formulate and defend interpretative arguments using only primary literary evidence. For each of the papers, students will be responsible for providing an initial draft as well as a final revised version. The revision of the paper will be accomplished through peer-critique and teaching assistant-led discussion that will take place during the weekly sections. (This can be seen in the schedule of readings below.) Some attention to composition and rhetorical analysis will also be given in lecture. All students must submit both a draft version and a final version of each paper. Any student who fails to submit a draft will not be allowed to submit the final version of the paper.

The paper topics are as follows:

Paper 1: Choosing among the perspectives of the Confucians, Daoists, and Legalists during the Warring States Period, construct an argument that would persuade a ruler to adopt the teachings of your textual tradition. Your argument should make use of the material that we have read in the Ebrey and de Bary textbooks and should be clearly based upon historical and philosophical examples that we have discussed.

Paper 2: (a) The founding of empire was one of the most significant events in Chinese history. Making judicious use of the primary texts in the readings, explain how the idea of empire emerged and was justified within the philosophical, political, and social

arguments that were circulating during the end of the Warring States Period and the early days of the Qin and Han dynasties. (b) Choose one Daoist or Buddhist text from the Period of Division and carefully, in precise detail, explicate its arguments. You should draw upon the relevant earlier philosophical texts in explaining how the medieval author is constructing and pressing his claims.

Paper 3: (a) The Tang dynasty was a period of great political and literary achievement. The poetry of Du Fu, in particular, is often thought of as marrying political events to literary interests. Taking a selection of his poems about the An Lushan Rebellion, discuss how the historical events of his day are reflected in the lyric poems. Consider how he represents himself in relation to the momentous events. (b) The Song dynasty is often thought of as a period of inward reflection. Considering the example of Su Shi or Zhu Xi, think about how Song literati were invested in the reimagination of the past. You may want to show how Su Shi's poetry revisited themes of earlier Tang poets or how Zhu Xi's philosophy reinterpreted the writings of late Zhou and Warring States figures.

The three topics delineated above will afford students the opportunity to consider and analyze historical developments in the unfolding of Chinese civilization. The sequence of papers is intended to build student writing and analytical abilities from a relatively simple imaginative exercise in argumentation, to a more complex and overtly academic use of similar material in making a text-based argument, and ending with a broader, more sophisticated argument about the relationship of text to history. This course is not confined to one disciplinary perspective, thus students will have to learn to construct plausible arguments across a wide range of primary texts.

Schedule of Readings and Lectures

Week One:

1. The idea of China, Chinese cosmology, and the Chinese language.

Introduction to the course and discussion of how the modern idea of China is a historical construction based on a history of competing claims about "China." Some attention paid to differences in Chinese cosmological concepts and the early development of Chinese writing and historical phonology.

2. From Neolithic China to the Shang dynasty

Discussion of the beginnings of what would be later identified as "Chinese civilization." Focus on what can be gleaned from the archaeological record for evidence of early Chinese religious, political, and aesthetic practices.

Readings: Ebrey, Chapter 1: "The Origins of Chinese Civilization"; de Bary and Bloom, "The Oracle Bone Inscriptions of the Shang Dynasty," pp. 3-23.

Section Meeting: Discussion of first paper topics and of an example of critical cultural analysis. Additional reading: Shigehisa Kuriyama, “The Imagination of Winds and the Development of the Chinese Conception of the Body.”

Week Two:

1. On the Zhou Dynasty: *Classic of Documents*, *Classic of Odes*, and the *Analects*

Examination of canonical texts that have played a central role in constructing the historical representation of the Western and Eastern Zhou periods. Attention paid to the concept of sage-kings and cultural heroes, as well as how one is supposed to read and interpret early textual evidence.

Reading: de Bary and Bloom, “Classical Sources of Chinese Tradition” and “Confucius and the *Analects*,” pp. 24-63.

2. Intellectual Traditions of the Warring States Period, Part 1

Readings in major Warring States figures/texts/traditions, with focus on the *Laozi* and *Zhuangzi*. Discussion of how rulership, morality, and society are interpreted within the three texts, as well as attention on textual stylistics.

Readings: Ebrey, Chapter 2: “Philosophical Foundations”; de Bary and Bloom, “Way of Laozi and Zhuangzi,” pp. 64-111.

Section Meeting: Discussion of how to prepare draft and how to craft argument. Instructor will visit sections to talk about paper expectations.

Week Three:

1. Intellectual Traditions of the Warring States Period, Part 2

Readings in major Warring States figures/texts/traditions, with focus on the *Mencius* and *Xunzi*.

Reading: de Bary and Bloom, “Evolution of the Confucian Tradition,” pp. 112-189.

2. The Founding of Empire, Part 1

Readings: Ebrey, Chapter 3: “The Creation of the Bureaucratic Empire”; de Bary and Bloom, from “Legalists and Militarists,” pp. 190-212.

Section meeting: Submission of draft for first paper two days prior to section meeting. Students in each section will be asked to reading through their peers’

papers and choose to comment on three papers each. Students will be asked to email comments to the section and be ready to share their observations during the section meeting.

Week Four:

1. The Founding of Empire, Part 2

Discussion of the intellectual and political foundations for the Qin and Han dynasties, with particular attention to the mythology of the First Emperor

Readings: Course Reader, “The Basic Annals of the First Emperor of Qin”; de Bary and Bloom, “The Theoretical Basis of the Imperial Institution,” pp. 236-272.

2. The Confucian Canon and Economic Debates during the Han

Discussion of the construction of a state intellectual orthodoxy during the Han dynasty, with focus on the *Five Classics*. Some discussion of the role of the state in regard to economic concerns.

Reading: de Bary and Bloom, from “Syncretic Visions of State, Society, and Cosmos” and “The Economic Order,” pp. 311-352 and 353-366.

Section meeting: Submission of final version of first paper; discussion of topics for second paper. TA will discuss general themes raised in peer comments from previous section.

Week Five

1. Thought and Religion in the Period of Division, Part 1

Examination of the period following the fall of the Han dynasty, with particular emphasis on the emergence of *xuanxue* (“Learning of the Mysterious”) and religious Daoism.

Readings: Ebrey, Chapter 4: “Buddhism, Aristocracy, and Alien Rulers”; de Bary and Bloom, “Learning of the Mysterious” and “Daoist Religion,” pp. 378-391 and 392-414.

2. Thought and Religion in the Period of Division, Part 2

Examination of the period following the fall of the Han dynasty, with particular emphasis on the emergence on Buddhism and subsequent debates over doctrine and practice.

Reading: de Bary and Bloom, “The Introduction of Buddhism” and “Schools of Buddhist Doctrine,” pp. 415-475.

Section meeting: Continued discussion of topics for second paper, as well as strategies for improvement from first paper.

Week Six

1. Sui and Tang Politics and Society

Discussion of Confucian revival, following the reunification of empire in the Sui and Tang. Questions of family and law, alongside discussions of Tang cultural ideology as exemplified in the writings of Han Yu.

Readings: Ebrey, Chapter 5: “A Cosmopolitan Empire”; de Bary and Bloom, “Social Life and Political Culture in the Tang,” pp. 539-586.

2. Major Tang Poets

Selected readings in major Tang poets such as Wang Wei, Li Bai, Du Fu, and others. Discussion of what might constitute “Tang poetic style” as well as the relationship between poetry, history, and society.

Reading: Course Reader, “Wang Wei, Li Bai, and Du Fu.”

Section meeting: Submission and discussion of drafts for second paper. Drafts will be collected and redistributed randomly to students during section for peer critique. Instructor will visit sections and discuss strengths and weaknesses in the first paper.

Week Seven:

1. The Song Dynasty: Debates between Tradition and Innovation

Examination of proponents of Confucian learning and those advocating reform, with particular emphasis on the “New Laws” of Wang Anshi.

Readings: Ebrey, Chapter 6: “Shifting South”; de Bary and Bloom, from “The Confucian Revival in the Song,” pp. 590-627.

2. Su Shi and Song Classical Poetry

Discussion of poetic trends under the Song dynasty, with focus on Su Shi. Attention also to relationship of Song literati to the past and the notion of a “Song poetic style.”

Readings: Course Reader, “Su Shi” and “Song Classical Culture.”

Section meeting: Submission of final version of second paper and discussion of topics for third paper.

Week Eight:

1. Neo-Confucianism and Zhu Xi's Synthesis

Examination of the development of what is commonly called "Neo-Confucianism" in Western sinological discourse. Focus on early Neo-Confucian thinkers and the synthetic achievement of Zhu Xi in constructing an intellectual orthodoxy.

Readings: de Bary and Bloom, from "Neo-Confucianism" and "Zhu Xi's Neo-Confucian Program," pp. 667-736.

2. The Yuan dynasty

Discussion of the establishment of the first major non-Han Chinese dynasty as well as the reorganization of Chinese society and the emergence of an urban, vernacular literature.

Readings: Ebrey, Chapter 7: "Alien Rule"; Course Reader, "An Example of Yuan *zaju*."

Section meeting: Submission and discussion of drafts for third paper. Students will again be asked to comment on drafts by their peers. TA will provide comments on strengths and weaknesses of the final versions of the second paper.

Week Nine:

1. Founding of the Ming

Discussion of the Ming founding from the perspective of the Ming legal code and proclamations by the first Ming emperor, Taizu.

Readings: Ebrey, Chapter 8: "The Limits of Autocracy"; de Bary and Bloom, from "Ideological Foundations of Late Imperial China," pp. 779-799.

2. Ming Intellectual Life

A look at Wang Yangming and Li Zhi as leading examples of post-Song responses to Zhu Xi's Neo-Confucian orthodoxy.

Readings: de Bary and Bloom, "Self and Society in the Ming," pp. 841-873.

Section meeting: Revision of drafts for third paper. TA will summarize student peer comments for draft of the third paper and discuss strengths of one exemplary second paper.

Week Ten:

1. Ming Fiction

Reading selections from a major Ming dynasty short story anthology, the *Stories Old and New*, and discussion of how Ming society and culture is being represented through fictional narrative.

Readings: Course Reader, "Selections from *Gujin xiaoshuo*."

2. Women in Chinese History

A reevaluation of the readings of the entire quarter from the perspective of the long-suppressed history of women in China. Issues of gender and homosociality.

Reading: de Bary and Bloom, "Women's Education," pp. 819-840; Course Reader, "Selection of Women Poets."

Section meeting: Submission of final version of third paper.