Matthew Levey Fall 2020

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**HI 181: East Asian Civilization I: Chinese Civilization from**

**Its Beginnings (1500 BCE) to the Ming Dynasty (1500 CE)**

**in National, Regional and Global Context (GP)**

***I. Content of the Course***:

This course is a comprehensive introduction to the history of Chinese civilization from its beginnings, roughly 15th century BCE through the 15th century CE, in a national, regional and, ultimately, global context. There are two primary goals of this course. To provide (**I**) a comprehensive overview of the history of China's culture, economy, domestic and geopolitical systems and the structures of social life with the ways in which Chinese historians wrote about the evolution over time of these various things: (**A**) the basic ideas and development of the Confucian, Daoist and Buddhist traditions will be the basic focus of the cultural history of China in relation to its neighbors; (**B**) patterns of land tenure and commercialization will be the basic focus of the economic history of China; (**C**) the development of a civilian imperial system and the transition from its "aristocratic" to its scholar-official forms will be the focus of the political history of China; (**D**) the structures of family, town and city, and village life will be the focus of the social history of China; and (**E**) the development of scientific thinking and technological know-how. How all these are linked will provide a definition of Chinese "civilization" and how they evolved and changed over time, each impacting and being impacted by the others, will give us a history of this civilization (*national history*). (**II**) To do these things in the context of China’s relations, (**A**) initially and for the entirety of her imperial history, with her Inner Asian or Central Eurasian nomadic neighbors, who at times were conquered by the Chinese or, at other times, formed confederations that were strong enough to conquer either parts of or, on two occasions, the entirety of China—in the 13th and 14th centuries by the Mongols and in the 17th century by the Manchus (*regional history*); and then (**B**) in forming the center of gravity of a maritime and continental “world-regional system”[[1]](#footnote-1) of trade and interchange encompassing the entirety of so-called “Afro-Eurasia,” east to west, from China to western Europe, and north to south, from the steppes of Inner Asia to the Indian Ocean (including the Bay of Bengal and the Arabian Sea, and the South China Sea (sort of global). In this context, we will see the impact of the Inner Asian and Indian Ocean “world-regional system” on China and its impact on the “world-regional system,” and do so in the context of adumbrating the “Rise of the West” to dominance and the return of China to its earlier economic and political hegemony. We can get a multi-leveled sense of the history of human civilizations from the following Historical Video Maps I posted on our Moodle Site.

***II. General Education Designations***

***A. Global Perspectives***: The idea behind the GP designation and how HI 181 fits within it is that the liberal arts curriculum sees as part of its core mission to give students the opportunity to see traditions and patterns of historical change that are different from those of the society in which one is raised. It will be made clear that Chinese civilization has intellectual and religious traditions that differ vastly from the traditions of “the West” and that the social, political and economic patterns of change in China differ dramatically from those patterns in the historical development of Europe and the United States. It will also be made clear that there is a strong tendency, only recently challenged, to read these things in terms of the traditions and patterns of American and European tradition and history, which means that scholars and other commentators on the Chinese scene assume that the norm or standard of judgment of “traditional” China (and the rest of Asia—the “Orient”—for that matter) in light of the so-called “Rise of the West” and the creation of the “Modern” world.

Imagine what a history of Judaism, Christianity and Islam would look like to you if the standard of analysis was established by the intellectual and religious traditions of Confucianism, Buddhism &/or Daoism! Even more, imagine, if we interpreted Christianity through the lens of Islam!! Something tells me you might find that objectionable. Yet, when Western (and sometimes native Chinese) scholars study these other traditions, they do so through the lens of Christianity. In fact, it is not unusual for Christians to study Judaism in light of Christian thought and scripture: hence, the “Old Testament” (instead of the Hebrew Bible) and the “New Testament” (instead of Christian Scriptures—thank you Professor Cottrill!!).

Now, take this to the fullest extent: using categories developed to explain European history and applying them to Asia, and, in the process, making the judgment that the West got things right and the other civilizations of the world, such as China, got it wrong, and did so because these societies lacked the key ingredients that made Europe become “Modern”: commerce (domestic and international), business practices conducive to the making of a profit, the social, political and economic institutions that support commerce, the socio-economic environment conducive to the development of cities, a market system that linked the cities to the agricultural areas around them, a cultural understanding of the importance of commerce and the development of scientific notions and practices, and technological know-how). That has basically been the historiography of China, and other so-called “Oriental Societies” (known in political terms as societies with an “Oriental Despotism,” essentially the pre-industrial version of “totalitarianism”—you know, like Joseph Stalin’s Soviet Union, and in economic terms as the “Asiatic Mode of Production”)

Courses designated with the Global Perspectives (GP) tag allow us to decenter our typically Americentric and/or Eurocentric analysis of the traditions and historical patterns of change and continuity in another civilization. Only by placing the traditions and historical rhythms of change and continuity of a place on its own terms AND ONLY THEN seeing how these might compare and contrast with those of other places, WITHOUT assuming that one is the norm or standard of measurement of the other, can we gain global perspective on history and traditions and only then can we interpret and analyze in historical context.

In concrete terms, this decentering will involve the need to dispense with the typical teleology of Euro-American historiography, which presumes a conception of societal transformations from Slave to Feudal to bourgeois Capitalist systems; re-orient the focus of China’s place in the world by restoring both its inner or central Eurasian as well as its Indian and Pacific Oceanic focus and dispensing with the Euro-American assumption of a “response to the West” coming from maritime powers that arrived along China’s Pacific coast starting in the 16th century; and dispensing with the Euro-American monotheistic foundation upon which one can study the primary traditions of China, only two of which (Confucianism and Daoism) were domestic while the third (Buddhism) came from India.

Finally, and perhaps most importantly, this course places Chinese history in a global perspective. By the second millennium CE China was the center of gravity of a “world-regional system” of exchange—involving products, scientific and technological ideas and practices, religions, religious and philosophical ideas, disease—that encompassed the entire Eurasian land mass and the entire littoral (coastal regions and their interior regions) from western Europe, through the Middle East, the Indian Ocean (including the Bay and Bengal and the Arabian Sea), and the South China Sea, the kingdoms of which were connected to the Indian Ocean arena by the Straits of Malacca, dividing Malaysia and Indonesia. This world-regional system represented the first step toward globalization (the creation of a truly global “world system”), encompassing all the civilizations and empires of the world at that time, except those of Mesoamerica (Aztecs and Incas etc.). The world-regional system would become truly global with the rise of European colonial imperialism, beginning with the Portuguese and Spanish in the 15th-16th centuries and culminating in the global reach of the major European Empires (the Netherlands, Great Britain, France, Russia, Germany) and eventually the United States, in the late 19th and 20th centuries. In this process of globalization, the Indian Ocean-based trading network and the Eurasian continent were dominated by European Powers and the United States, thus helping to contribute to China’s decline… until the late 20th and early 21st centuries. While we will not cover this western-centered era of domination and the return of China to global power in this course (see HI 283: Modern China), one must recognize the centrality of China in the pre-Columbian world-regional system, to see the outlines of the historical transitions of the last two centuries—to Western domination and restoring China to superpower status.



***III. Building an Academic Community***

HI 181 is designed for the college undergraduate not familiar with the history of China and/or the practices and thought processes of the historian’s “craft.” As such, this course on early Chinese civilization will provide you with either a first or continued opportunity to develop your skills in historical analysis and interpretation, as well as oral and written expression that will enable you, as a graduate, to achieve the primary learning outcomes of our general education curriculum.

The overall goal of a small course such as this is to provide the student with an experience of the skills one will need to participate effectively in a college community. This consists largely of the abilities to answer questions when posed to you and, even more importantly, to learn to ask the right questions on your own; the ability to work on a problem on your own with material assigned to you by the instructor and, finally, the ability to work with others as a team, to enhance your own understanding and the understanding of your mates, so as to develop a community of learning and learners.

The first component of effective participation in a college community is to be curious and engaged with the world around you. This curiosity and engagement is fulfilled when one has the patience to work through a complex reality, which in the classroom is usually presented in the form of reading and written assignments (which can often be difficult), and then, having put in the effort to grasp the material, learning to ask, and/or respond to, the right kinds of questions. This is at its root, an individual experience. However, one’s understanding grows as we collaborate with others, connect ideas, do research, and give and receive feedback, respectively to and from our peers. Working individually and collaboratively in groups, that is, engaged in new ways of being, doing and knowing, will help you arrive at a new understanding of the world in which we live, an experience that is at the core of the educational mission of the liberal arts college.

**IV. Expectations and Assignments**

**A. Written Work**

**A.1.** Q/*A Sheets and Megafacts*: To help you with preparation for class, you will be asked to do two sets of informal writing assignments. For the Q/A sheets I will provide a list important people, places and things mentioned in the reading and of major issues or topics covered in the readings. I will then pose the simple question on each page: “**Find passages that help you understand those issues and comment on them; also indicate what you did not understand or were confused by.**” These responses will provide a foundation for your engagement with your fellow students in class. For example, it is always a good idea to suggest something you didn’t quite get at the beginning of class. It’s a sure way to get clarity and to get conversation going. ***I will collect the QA sheet for any particular day periodically and unannounced during the semester and for final inspection at the end of the semester***.

Then, having done the Q/A sheets, you will then be able to discern what I call the "megafact" for a particular assigned set of readings and explain its significance in light of a growing sense of historical patterns. In these weekly exercises you are to come to class with a written **explanation** (not mere description or summary) of what you think is the most important item under consideration for that particular day and how it might relate to something we have learned earlier. With a few exceptions that are noted in the schedule below, group A will do their megafacts for Monday sessions, group B for Wednesday and group C for Friday sessions. ***Put these dates in your calendar; you will not be able to make up missed megafacts (total of 10 required).***

Group A (Mondays) Group B (Wednesdays) Group C (Fridays)

**8/31 9/2 9/4**

**9/7 9/9 9//11**

**9/14 9/16 9/18**

**9/28 9/30 10/2**

**10/5 10/7 10/9**

**10/12 10/14 10/16**

**10/19 10/21 10/23**

**10/26 10/28 10/30**

**11/9 11/11 11/13**

**11/16 11/18 11/20**

**A.2.** E*xaminations*: There will be two exams during the semester and a final examination at the end of the semester. The first exam covers China's formative period, from the *Shang* through *Qin* Dynasties, and the second exam covers China's aristocratic period, from the *Han* through the period of reunification under the *Tang* dynasty, after an extended period of disunity. The final exam will be cumulative, covering all primary and secondary sources and all historical issues addressed during the semester. The instructor is aware that this is a significant amount of written work, but if you are attentive to these informal written assignments, you will find that the exams come directly from the analytical work you have already done in the informal writing assignments. Preparing well on the informal writing will make the formal exam writing much easier.

**B. Classroom Discussion**

Aside from helping written analytical skills, the written work is designed to help you prepare for classroom discussion. If you do these informal writing assignments you should have a good grasp of the issues at hand, and having articulated in written form, the instructor’s hope that this will ease with articulation in class. Moreover, having discussed and listened to what others have to say, you can revise your responses to the questions posed on the QA sheets, reflecting the better understanding you can achieve by paying attention and participating in class. In short:

***PREPARE BEFORE CLASS;***

***REPAIR AFTER CLASS***

**V. Honor Code**

Any student ***EVEN suspected*** of violating the Honor Code will be referred immediately to the Honor Council. A verdict of guilty will result in a final grade of "F" in the course, in addition to any other sanctions the Honor Council may impose. There are no exceptions to this rule. Please consult the Student Handbook for more details.

**VI. Grading Criteria and Evaluation for Final Grade**

Final grades for the course will be determined on the basis of the following criteria, weighted as follows:

1. Discussion: 20%

2. Megafacts 10%

3. Q/A 20%

4. Two Exams (2x10%) 20% (2 X 10%)

A. *exam #1* on China's formative, pre-Imperial, period (Xia, Shang, Zhou & Qin Dynasties) (Wednesday 9/23)

B. *exam #2* on China's Aristocratic-Imperial period (Han thru Tang Dynasties)

(Monday 11/2)

5. Final Exam 30% (Monday 12/9, 1-4 pm)

**VII. Attendance Policy**

Classroom attendance is required and is **not** the same as participation. No more than FOUR absences will be allowed for any reason including illness and participation in college-sponsored activities. The course grade of any student who exceeds FOUR absences will be reduced by one-half a letter grade for each absence beyond Four. There are no exceptions. Attendance also means being present for the entire class period. Those who arrive excessively--and/or frequently--late may be counted as absent.

**VIII. Academic Accommodation**

Students with an officially reviewed and demonstrated need for academic accommodation must make an individual appointment with me so we can work out an accommodation plan.

**IX. Books for** **Purchase**

Harold M. Tanner, *China, A History: From Neolithic Cultures through the Great Qing Empire*

William T. de Bary, et.al., *Sources of Chinese Tradition* (2nd ed., Vol 1)

**X. Electronic Reserve on *Moodle***

All other readings, designated by asterisk (**\***), are located on *Moodle* in courses under my name with the title “18FA HI 181 A GP: East Asian Civil I.” Students are registered automatically when they enroll in the course but it is important to check that this registration has occurred because one cannot get access to the materials on Moodle without being registered. The readings on *Moodle* are primary sources not included in de Bary’s *Sources of Chinese Tradition* volume; the remainder are supplementary secondary source readings from a variety of scholarly works that will enhance our understanding of particular issues not adequately covered in Tanner’s history.

***Preface: Introductory Orientations and Re-Orientations***

1: MON 8/24: Introduction to the Course and Chinese Pronunciation

* Course Syllabus (sections IV-X)**\***
* Chart of Chinese Pronunciation**\***

2: WED 8/26: “Orientalist” Scholarship of Chinese History in Global Framework

* John King Fairbank, *The United States and China* (Rev. and Enlarged ed., 1958)**\***
* Barrington Moore, *Social Origins of Dictatorship and Democracy* (1967)**\***
* Karl Marx, “Preface to *Grundrisse*”**\***
* John Garraty and Peter Gay, eds., The Columbia World History (TOC)**\***

3: FRI 8/28: Chinese Geography, a Quick Excursion through China’s Geopolitical, Commercial, Scientific and Technological History, the Historical Roots of China’s Current Return to Global Power; and Post-Orientalist Analysis Rooted in World or Global History

* Tanner, *China*, historical chronology (xiii), 7 mid-14 below mid
* Course Syllabus (sections I-III: pp. 1-5 mid)
* China-Centered Historical VideoMap of East Asia**\***

***Part One: Pre-Imperial Chinese History: From the Neolithic***

***to the “Three (??) Dynasties” 10,000-256 BCE***

**A. The Xia (??), Shang and Zhou Kingdoms/Dynasties**

4. MON 8/31: Human Origins, China’s Neolithic Cultures and Earliest Civilization (the Shang), the Religious Character of Its Politics and the Political Nature of Its Religion, and Earliest Writing

* Tanner, *China*, 14 btm-28, 37 btm-44 btm
* Patricia Ebrey, *Cambridge Illustrated History of China* (“Writing,” 26 top ONLY)**\***
* Valerie Hansen, *The Open Empire*, ONLY 25 btm-26 below mid, 35 btm-38 top\*
* de Bary, *Sources*, 4 top-5 mid, 6 top-7 top, 8 top-btm, 10 top-11 near btm, 12 btm-13 top, 16 below mid-17 mid, 18 top-below mid, 19 btm-20 btm, 22 btm-23 mid

5: WED 9/2: Chinese Writing & Syntax; Zhou Conquest of the Shang, Western Zhou Feudalism and Its Decline; the Emergence of Warring Kingdoms in the Eastern Zhou

* Patricia Ebrey, *Cambridge Illustrated History of China* (“Writing”)
* Tanner, *China*, 44 btm-51 mid, 53 btm-56 top, 59-66 btm 59 1st para, 61 below mid-66 btm

6: FRI 9/4: The Mythology of the Development of Chinese Civilization

* Tanner, 33-37 btm, 51 mid-53 btm
* de Bary, 38 top-btm (*Book of Odes*/*Shijing*); 29 top-30, 32 btm-37 btm (*Shang Shu*: “The Canon of Yao and Shun,” “The Metal-Bound Coffer” “Shao Announcement” etc.)
* Mark Edward Lewis, *China’s Cosmopolitan Empire: The Tang Dynasty,* 25 btm-26 btm**\***
* Martin Palmer, trans., *Confucius: The Most Venerable Book (Shang Shu)***\***
* Palmer, Diagram of “Tribute of Yu”

**B. Disputers of the Dao: China’s Native Traditions in the**

**“Classical Era” of Contending Traditions**

7: MON 9/7: Master Kong Qiu (Kongzi/Kongfuzi, or “Confucius”): Founder of the Confucian Tradition and His Insights into Creating a Moral Society through Rites and Ritual

* Tanner, 66 btm-69 mid
* de Bary, *Analects* (*Lunyu*) 45 top-63: Passages 1.1-1.7**;** 2.1-2.5**;** 2.19-4.13**;** 5.7**;** 6.5**;** 6.20-6.28**;** 7.22**;** 7.29-9.1**;** 9.10**;** 9.28-11.8**;** 11.25-13.19**;** 14.2-14.18**;** 14.37**;** 15.1-15.10**;** 15.32-17.21**;**19.6**;** & 20.3
* de Bary, 330-333: “The Great Learning” (*Daxue*)

8: WED 9/9: Yang Zhu and Mozi: **Marginalized and Forgotten** Proponents of Meritocracy, pre-Imperial Chinese Logic and Consciousness of Temporal Change, and the Metaphysical Crisis of the 4th Century BCE

* Tanner, 69 mid-70 mid
* de Bary, 66 top-68 near btm (“Honoring/Exalting the Worthy/Worthiness part two” and “Identifying with the Superior part 1”); 69 btm-71 top, 72 top-below mid (“Universal Love part 3”); 73 top-74 below mid (“The Will of Heaven, Part One”); 75 top- near btm (“Against Confucians, part 2”)
* *Mozi*, “Honoring the Worthy part 1”**\***
* A.C. Graham, *Later Mohist Logic, Ethics and Science*, 15 mid-18 top, 4 top-btm, 6-7 below top, 10 above mid-13 top, 21 btm-22 mid, 33 top-34 below mid**\***
* A.C. Graham, *Disputers of the Dao*, 139-143 btm**\***

9: FRI 9/11: Evolution of the Confucian Tradition (I): Mengzi (aka, Mencius): Kingship, Agriculture, Commercial Exchange, the Good Nature (*xing-shan*) and Rituals as the Behavioral Outgrowths

* Tanner, 70 mid-71 btm
* de Bary, between 116-154: passages 1A1; 1A3-1A5; 1A7 (ONLY 123 top-124 mid); 1B6-1B11; 2A5; 3A3-3A4; 4A3; 4A20; 3B9; 2A6; 4B12; 6A1-6A2; 6A6; 6A8; 6A11;

10: MON 9/14: Evolution of the Confucian Tradition (II): Xunzi and the Emphasis on Ritual as an Artificial Mechanism to Shape the Impulses of Our “Evil Nature” (*Xing-e*), Naturalistic View of the Heavens and the Natural World, on the State (Kings and Ministers of State)

and its Relation to Civil Society (the farmers, artisans/craftsmen and Merchants), and Ethnic Distinctions Amongst the Peoples of the Chinese Cultural Zone

* Tanner, 71 btm-72 below top
* de Bary, 167-170 top (“9. “The Regulations of the King”); 174 btm-177 below mid (“19. Discussion of Rites”); 179 btm-183 btm (“23. Human Nature is Evil”); 170 btm-171 near btm, 172 mid-173 top, 173 mid-174 mid (“17. A Discussion of Heaven”)
* *Book of Etiquette and Ritual* (*Liji*)**\***
* Lewis, *First Empires: Qin and Han*, ONLY 39 top-43 top**\***
* Eric L. Hutton, trans., *Xunzi: The Complete Text*, 188 btm-190 below top, 156 below mid-158 below mid, 169 top-170 btm, (passages on Qin and the Barbarians)**;** 74 top-btm, 94 btm-95 btm, 115 btm-116 btm, 123 mid-124 top, 230 1 para (passages on the four classes of society)**\***

11: WED 9/16: The Daoist Critique of the Confucian Moral Vision: How to Undo Artificial Moral Teaching to Enable Humans to Live in a Natural World

* *Chuang-tzu*, “Inner Chapters” (“Horses Hooves” **ONLY**)\*
* *Zhuangzi*, in de Bary, 96 mid-111
* *The Way and Its Power* (*Daodejing/Laozi*), in de Bary, 84 top-88, 87-88: poems # 17-29, 37-39

12: FRI 9/18: Master Sun Bing (Sunzi) and *The Art of War*—Done only When Necessary and with Full Understanding the Situation the State and Its Army Face—and Mohist Defensive War

* Sunzi in de Bary, 214 below mid-223 top (explanation and passages)
* Johnston, *Mozi*, Chapter 52: “Preparing the Wall and Gates” chapter of “Defence of a City” **and Chapter 10: “Condemning Offensive Warfare**”**\***

**C. The Legalism of the QinKingdom and China’s First Empire**

13: MON 9/21: The Rise of Qin and the Practitioners of State Power (Legalism): the Power of the State, Agriculture, Rejection of Commerce, and of Moral Learning and its Confucian Promoters

* Tanner, 83-92 mid
* Mark Edward Lewis, *Early Chinese Empires: Qin and Han*, 51 btm-53 above mid**\***
* de Bary, 192 top-206 below mid, (Guanzi, Lord Shang, Han Feizi); 208 mid-212 (Li Si)
* *Guanzi*, 119-124 top (“On Paying Attention to Markets and Production,” ”Artisans and Merchants”), 325 mid-327 btm (*Xiao-kuang*)**\***
* *Wikipedia* Videomap of “Military of the Warring States”**\***

**WED 9/23: First Examination: on China’s Formative Period: From Kingdoms and Warring States to Formation of Empire: (Shang – Qin): *Blue Books!!!***

***Part Two: China's Aristocratic Empires: Chinese Expansion into***

***Inner Asia and the Inner Asian Response***

**A. The Han Dynast*ies* (206 BCE-220 CE)**

14: FRI 9/25: From Qin to Han, Prior to Former (Western) Han Expansion 206-140 BCE: The Era of “Peace and Kinship” (*Heqin*) with Nomadic Empires, Rejection of Qin “Legalism” and Daoist-Confucian Syncretic Thought

* Tanner, 92 mid-96 mid, 100 mid-101 mid, 117 btm-119 btm
* Elvin, “Qin Government”\*
* de Bary, 228 btm-234 top (Jia Yi and Sima Qian’s *Shiji*)
* de Bary, 235- 236 (intro); indented para on 238 top and 240 top-241 below top (Lü Buwei’s *Spring and Autumn Annals of Mr. Lü*); 243 below top-245 top and 253 top-255 btm (chapters from *The Huang-Lao Manuscripts*); 264 btm-268 btm (Han era Syncretist chapter of *Zhuangzi*, “The World of Thought”); 278 btm-282 mid (Sima Tan in Sima Qian’s *Shiji*); material on and by Dong Zhongshu: 293 btm-294 btm, 298 top-306

15: MON 9/28: The Era of Inner Asian Imperialism under the Martial Emperor, Han Wudi (r. 141-87 BCE), China Encounters “Barbarians,” Enters the “Silk Road” System of Exchange, and the Economic Consequences for China of Wudi’s Imperialism

* Tanner, 96 mid-99 near btm, 102 near btm-106, 129 above mid-130 top
* Millward, *The Silk Road*, 6-7 btm, 12 above mid-13 top, 14 mid-17 top, 17 btm-18 btm, 23 mid-26 mid**\***
* Chun-shu Chang, *The Rise of the Chinese Empire: Frontier, Immigration, and Empire in Han China, 130 B.C.-A.D. 157*, xxxiii-xxxiv, 176 below mid-177 mid, 173-176 below mid**\***
* Lewis, *First Empires: Qin and Han*, 132 btm-136 top**\*\**
* Sima Qian, “On Barbarians”**\***

16, WED 9/30: Debating those Economic Consequences: The Salt and Iron Debate and Competing Theories of Agriculture, Commerce, Social Inequality, the State and Empire, and Awareness of Historical Change over Time

* Tanner, 99 btm-100 mid, 101 mid 102 below mid
* Huan Kuan, *Discourses on Salt and Iron* (*Yantie lun*), Chapter 1 (entire) Chapter 2 (2c-2f ONLY), Chapter 3 (3d-3e ONLY), Chapter 16 (16a-16 d), Chapter 17 (entire),**\***
* de Bary, 289 near top-290 btm (Lu Jia), 368 btm-372 (comment on and excerpt from Sima Qian, *Record of the Grand [Court] Historian* (*Shiji*)

17: FRI 10/2: Confucian Classics and Classical Learning as State Sponsored Orthodoxy Beginning with Emperor Han Wudi

* de Bary, 24 btm-27 top, 311-318 top
* Tanner, 126 above mid-127 btm
* de Bary, 318 top-319 btm (analysis of *Yijing*), 320-324 (“Appended Remarks” of the *Yijing* part one (paras 4, 8-12) and part two (paras 1, 8, 9), 326 top-329 mid (*Classic of Filial Piety*); 331 mid-333 near btm (Commentary on “The Great Learning”); 342 mid-344 btm (“Evolution of Rites” and “Record of Music” chapters of *The Classic of Rites and Ritual*); 345 mid-346 mid (Ban Gu, Discourses in the White Tiger Hall)
* Sima Qian, Biography of Qu Yuan**\***

18, MON 10/5: Wang Mang’s New (*Xin*) Dynasty, the Latter (Eastern) Han and the End of China’s First Empires (25-220): Confucian Domesticity and Religious Daoism

* Tanner, 109-117 btm, 120 below mid-126 above mid
* de Bary, 821 btm-824 mid (Ban Zhao, *Admonitions to My Daughters/Women*; *Nüjie*)
* de Bary, 394 top-399 above mid (Religious Daoist texts: *Lives of the Immortals*, *Commandments of Lord Lao*, and *Regulations for Petitioning*)

19, WED 10/7: Wang Chong: A Marginalized Natural Scientist of the Han Period and Zhang Heng a Court Astronomer and Technician

* Tanner, 119 near btm-120 below mid
* Alfred Forke, trans., *Lun-heng: Philosophical Essays of Wang Ch’ung* (Autobiography, Replies in Self-Defense, Table of Contents)\*
* *Wikipedia* article on Wang Chong: <https://en.wikipedia.org/wiki/Wang_Chong> (ONLY section on “Early Scientific Thought”)**\***
* *Wikipedia* article on Zhang Heng*:* <https://en.wikipedia.org/wiki/Zhang_Heng>

**B. Between the Han and Tang Dynasties: The Contested**

**Terrain of the Defunct Han Dynasty (220-589)**

20, FRI 10/9: The Contested Terrain of the Defunct Han Empire: Failed Reunification, Aristocratic Regimes, and Tuoba/Tabgach Occupation of the North (220-589)

* Tanner, 135-143 above mid, 145 above mid-152 mid, 163 btm-164
* Millward, *Silk Road*, 26 mid-28**\***
* Timeline of China’s Period of Disunity: <http://afe.easia.columbia.edu/timelines/china_disunity_timeline.htm>

21, MON 10/12: Relations among Confucianism, Daoism and the New Religion, Buddhism: Post-Han Confucianism and Daoism Find Common Ground, and the Difficulties faced by Chinese Buddhist in Implementing their Strategy of Assimilation to Chinese Civilization

* Tanner, 152 mid-154, 155 below mid-157 near btm
* Wang Su, *K’ung Family-Masters Anthology***\***
* de Bary, 377-391 (Wang Bi, Guo Xiang, Xi Kang)
* Ge Hong, *Autobiography***\***
* de Bary,421 btm-432 top (Mouzi and Hui Yuan)

22, WED 10/14: The Basic Doctrines of Theravāda Buddhism and the Transformation of Chinese Culture

* Tanner, 155 top-near btm
* de Bary, 415-420 above mid
* Kathleen McDonald, *How to Meditate*\*

23, FRI 10/16: Mahāyāna Buddhism: Emptiness of all Things, Including Teaching: Sorting Through and Judging the Teachings, of Buddhism and of Confucianism and Daoism

* de Bary, 446 top-455 btm (Lotus Sutra), 455 btm-458 btm (Guanding)
* *Vimalakirti Sutra***\***
* Zongmi, “On the Original Nature of Man” (*Yuanren lun*), 180 mid-183 mid, 184 top-btm, 186 btm-187 btm)**\***

24, MON 10/19: Popularized Buddhism, Accessible to All: The Pure Land (*Jingtu*) Salvific and *Chan* (*Zen*) Meditation Schools of Buddhism

* Tanner, 180 below top-near btm
* de Bary, 483 top-491 top (Pure Land: Tanluan and Shendao) , 491 mid-503 top (Chan: *Platform Sutra*)

**C. China’s Second Empire—Sui (589-618) and Tang (618-907)—The**

**Second Phase of Chinese Imperial Expansion into Inner Asia**

**and the Rise of China’s “Open” or Cosmopolitan Empire**

25, WED 10/21: China’s “Open” or “Cosmopolitan” Empire: Cultural Transformation, Political Reunification and Second Period of Imperial Expansion under the Sui (589-618) and Early Tang (618-755)

* Tanner, 157 btm-163 near btm, 167-180 top, 181 btm-184
* Lewis, *Cosmopolitan Empire*, 86 btm-96 btm, 145-147 btm, 163 btm-172 btm**\***
* Millward, *Silk Road*, 29-33 mid
* de Bary, 476 btm-480 (*Sutra for Humane Kings*—*Renwang Jing*); 565 mid-567 (Li Bo and Du Fu: on the frontier); 547 top-553 (Tang Legal Code)
* “Literature of the Frontier” (Zhang Zhengjian, Luo Binwang, Wang Changling, Li Bo, Cen Shan, Du Fu, Zhang Ji, Li Hua) from Stephen Owen, *An Anthology of Chinese Literature***\***

26, FRI 10/23: The Tang, China’s Commercializ**ing** Empire, the Beginning of an Open Examination System, a Threat to Aristocracy; and the Nature and Scope of Chinese Involvement in the Emerging Afro-Eurasian Regional-World System of Exchange

* Lewis, *Cosmopolitan Empire*, 96-101 btm, 103 btm-105 btm, 107 below mid-btm, 113 btm-117 top, 118 top-120 mid, 121 mid-123 btm, 124 mid-126 top, 129 top-135 top, 136 top-143 top**\***
* Glen Dudbridge, trans., Bo Xingjian (Po Hsing-chien), *The Tale of Li Wa*, ONLY lines 239-364\*
* Tang Examination System Texts**\***
* Peter Stearns, *Globalization in World History*, pages from chapter 2**\***

27, MON 10/26: The An Lushan Rebellion (755-763): A Watershed Moment in Tang and Post-Tang “Late Imperial” Chinese History: Transition to Commercial Revolution and Scholar-Official Elite Chosen by Examination System

* Lewis, *Cosmopolitan Empire*, 153 mid-163 btm
* Tanner, 191 above mid-198 mid
* Lewis, *Cosmopolitan Empire*, 1-4, 272-278**\***
* de Bary, 554-564 (Yang Yan, Lu Zhi, and Liu Zongyuan)
* Map of *Jiedushi***\***

28, WED 10/28: Tang Ethnic and Religious Xenophobia in the Aftermath of the An Lushan Rebellion

* Tanner, 181 top-btm
* Lewis, *Cosmopolitan Empire*, 163 btm-178 top**\***
* de Bary, 569-573, 583 mid-585 top (Han Yu), 585 top-586 (Emperor Wuzong)

***Part Three: Late Imperial China: The Contested Terrain of the***

***Defunct Tang Empire, the Scholar-Official Elite, the***

***Commercial Revolution (960-1500)***

29, FRI 10/30: The Song, Liao and Jin Empires Compete for Control of the Defunct Tang Empire; the Emergence of the Scholar-Official (“Gentry”) Elite with Competitive Examination System and Institutional Reform (“Restorationism” and its Problems, as a Reprise of the Salt and Iron Debate)

* Tanner, 201-210 above mid, 214 top-217 btm, 210 above mid-214 top
* de Bary, 598 btm-599 top, 609 top-612 below mid (on 11th Century Reformism), 590 btm-593 top (Ouyang Xiu), 612 btm-618 above mid, 619 above mid-621 below mid (Wang Anshi), 601 mid-604 (Cheng Hao), 605 mid-606 btm (Zhang Zai), 607 top-609 top (Su Xun), 631 mid-634 top (Fan Zhongyan’s Debate on Wang’s New Laws)
* Conrad Schirokauer, “Exams and New Elite”**\***

**MON 11/2: Second Examination, on Han - Tang Dynasties**

30, WED 11/4: The “School” of the “Learning of the Way” (*Daoxue*) Critique of Buddhism (Its Deleterious Effects on China), and the Metaphysical Foundation of It

* Tanner, 224 top-229 top
* Daniel Gardner, *Learning to Be a Sage* (his explanation of Li, qi and Dao mind and human mind)**\***
* de Bary, 593 top-595 below mid, 713 near top-714 btm, 722 btm-725 top, 732 near btm-734 below mid (Ouyang Xiu and Zhu Xi)
* Chen Jian, *Comprehensive Sifting Out of the Obscurations [to Understanding] Orthodox [Confucian] Learning*\*
* Chen Jian, Diagram of the Mind-and-heart\*

31, FRI 11/6: China’s “Modern” Commercial Revolution

* Tanner, 217 btm-224 top
* Asia for Educators Website “The Song Dynasty in China” (Sections on Economic Revolution and Cities) <http://afe.easia.columbia.edu/song/> (***includes scroll***)
* Zhang Zeduan (1085-1145), “Strolling up the River During the Grave-Sweeping Festival” [in the city of Kaifeng/Bianjing] (*Qingming Shanghe tu*)
* Chen Mei, et.al., Qing version of *Qingming* scroll presented to the young Emperor Qianlong (1737): <https://www.youtube.com/watch?v=mwMwDYEfMy0>

**IF Link DOES NOT WORK, google “Qingming scroll presented to Qianlong”**

32, MON 11/9: Technological Innovation in the Song; Scientific Inquiry and Technological Innovation amongst an Informal Association of Like-Minded Confucian Scholar-Officials

* Asia for Website “The Song Dynasty in China” (Section on “Technology”) <http://afe.easia.columbia.edu/song/>
* *Wikipedia* entry on “Science and Technology of the Song (stop at “Jesuit Activity in China”) <https://en.wikipedia.org/wiki/Science_and_technology_of_the_Song_dynasty>
* *Wikipedia* entry on Su Song <https://en.wikipedia.org/wiki/Su_Song>
* *Wikipedia* entry on Shen Gua/Guo <https://en.wikipedia.org/wiki/Shen_Kuo>

33, WED 11/11: Comprehensive History: Normalizing the Recognition of Linear Historical Change in Chinese Historiography

* de Bary, 644-651 (on and by Chen Liang), 655 top-658 btm (Du You and Sima Guang), 663-666 mid (Zheng Qiao and Ma Duanlin)
* Zhang Xuecheng “Tracing the Origins of the Way to its Roots” (*Yuandao*)**\***

34. FRI 11/13: *Pax Mongolica*: the Mongol Conquest of Eurasia; the Silk Road as a Hub of Scientific and Technological Exchange; and the Ming Restore Han Chinese Sovereignty, Build the Great Wall and Withdraws from Inner Asia

* Tanner, 239-255, 281 top-btm, 296 below mid-301 btm,
* Millward, *Silk Road*, 33 below top-35 btm, 64-86**\***
* *Wikipedia* map of “Mongol Conquests”**\***

35, MON 11/16: China as the Center of Gravity of the World-Regional System of Maritime Trade throughout the Indian Ocean and the South China Sea; Ming China Establishes a Brief Political Hegemony over This Entire Region with Zheng He’s Voyages; the Withdrawal of China’s Navy as a “Turning Point in World History”

* Tanner, 287 btm-292 mid
* Stearns, *Globalization*, marked pages from Chapter 3**\***
* Map of Sites of Encounter (page 4 of syllabus)
* Lecture by Robert Marks (2/11/17) on Youtube: <https://www.youtube.com/watch?v=Mqp1HNhOYmA>

36, WED 11/18: The Jesuit Encounter in the Late Ming and Early Qing: The Politic Crosscurrents of Science and Religion

* Joanna Waley-Cohen, *The Sextants of Beijing* (on the Jesuits-Chinese encounter)**\***
* de Bary, *Sources* (vol. 2) 145 top-147 mid (Li Zhizao), 148 btm-149 mid (Xu Guangqi), 153 mid-154 (Zhang Xingyao)**\***
* ***Xu Guangxi in imagined civilizations\****

37, FRI 11/20: Anticipating the Next Phase of “Globalization”: The Weakening of Asia and the Rise of the West

* Stearns, *Globalization*, marked pages from Chapter 4**\***

**Monday 9 December 2019, 1-4 pm**

**FINAL EXAMINATION**

**Bring Blue Books**

1. Following Giovanni Arrighi, Takeshi Hamashita and Mark Selden, I will use the term “world-regional” system, instead of “world system” or “global system,” to refer to the Afro-Eurasian continental and maritime system of exchange, which existed at least from the 10th century CE—if not earlier; I will use the terms “world system” or “global system” of exchange to refer to the truly global system of exchange initiated in the 16th century by the rise of the imperial colonizing powers of Europe, and the United States. That is, the Afro-Eurasian “world-regional” system of exchange was both global and regional in its scope. Accordingly, “we use the term ‘world’ to convey the idea that we are talking about a (relatively)autonomous and organic entity encompassing a multiplicity of interrelated material cultures and polities”; on the other hand, since the Afro-Eurasian system did not encompass the entire world, which the European “world system” eventually did by incorporating into the Afro-Eurasian system, the “material cultures and polities” of the Americas, “we use the term ‘region’ to convey less ambiguously than a hyphen the idea that we are talking about a ‘section of the globe.’” Arrighi, Hamashita and Selden, *The Resurgence of East Asia: 500, 150 and 50 year perspectives* (2003) [↑](#footnote-ref-1)