COURSE NO. 338
UNIVERSITY OF WISCONSIN-MADISON
Department of History
Semester I, 2003-04

COURSE TITLE
Social and Intellectual History of Modern China
1911-1949

INSTRUCTOR
Prof. Yu-sheng Lin

COURSE DESCRIPTION:

History 338 is concerned with major topics in the history of twentieth-century Chinese Intellectual and cultural developments and their sociopolitical backgrounds: the origins and nature of Chinese nationalism and its relationship to radical anti-traditionalism and conservatism; the failure of Chinese liberalism; the major trends in modern Chinese literature and humanities; and the origins and development of Chinese Marxism-Leninism (including Maoism). However, the first two weeks will be devoted to a study of the sociopolitical and intellectual backgrounds of the 1911 revolution and its historical consequences. The course offers a thematic approach to the causes, processes, and consequences of twentieth-century Chinese political and cultural revolutions; hence its chief emphases will be on social and political thought as well as literary ideas. One of the best ways to provide a channel through which a sense of empathy with the agonies, aspirations, and complex tensions in the Chinese political and cultural revolutions can be achieved is to read creative literary writings in their historical context. But foreign literature for this purpose needs to be introduced — especially the great works whose qualities lie in their particular contents and modes of expression. Therefore, in addition to major historical works, students are required to read some of the most important and influential novels, short stories, and prose poems in English translation with necessary background explanation and content analysis provided by lectures. Those who have no background in Chinese history should read J. K. Fairbank and Merle Goldman, China: A New History, preferably the whole book, but at least pp. 187-455, in the first two weeks of the semester.

LECTURES, AUDIO-VISUAL MATERIALS, AND PACKET OF READINGS

Two 75-minute lectures each week. Two excellent 3-hour documentary films (China before 1949 and the Mao Years and Gate of Heavenly Peace) will be shown early in the semester. A packet of
READING MATERIALS is available at the Humanities Copy Center (1650 Humanities; 263-1803).

WRITTEN ASSIGNMENTS AND EXAMINATIONS:

1. A 8-15 page typewritten, double-spaced term paper (topic of which may be decided by the student in consultation with the instructor or selected from a list of suggestions on the syllabus), or a 10-15 page book report on the themes, arguments, and implications of a book, to be due in the 14th week of the semester.

2. There will be a mid-term and a final in-class examination on questions to be distributed 48 hours in advance. The mid-term exam will take place on a date to be decided by majority vote.

GRADING SYSTEM: Term paper or book report 30%, mid-term 30%, final 30%, discussion session 10%

OFFICE HOURS: 2:30-3:30 Tuesday; 4:00-5:00 Thursday; 5134 Humanities Building (263-1857)

GENERAL COURSE OUTLINE:

1. China’s Modes of Response to the Western & Japanese Intrusions in the 19th Century
   a. Foreign invasions
   b. Stages of responses to the challenges of the imperialistic powers of the West and Japan
      i. Wei Yuan
      ii. Zhang Zhidong: “Chinese learning for the substance (the essential principles or ti) and Western learning for function (the practical applications or yong), contrasting with the Japanese “conservative route to modernization”
   c. The disintegration of Chinese cosmology and the crisis of order

Required Reading: Fairbank and Goldman, China: A New History, pp. 187-89, 195-224
   Lin Yu-sheng, “The ‘Unity of Heaven and Man’ in Chinese Thought: Some Historical Implications,” the Reader, #19
2. The Emergence of the Chinese Intelligentsia and the Rise of Chinese Nationalism

a. The traumatic awakening of the educated class after China's defeat by Japan in the first Sino-Japanese War of 1894-95
b. Yen Fu and the rise of Chinese nationalism and liberalism
c. The emergence of the New-Text Confucian "reformism" of Kang Youwei (K'ang Yu-wei) and the failure of the reform movement of 1898
d. Liang Qichao (Liang Ch'i-ch'ao) and his elaboration of nationalism

Required Readings: Fairbank and Goldman, pp. 224-234

Ying-shih Yu, “The Radicalization of China in the Twentieth Century,”
the Reader, #2

B. I. Schwartz, In Search of Wealth and Power: Yen Fu and the West,
chapters 1-4, & 12.

Collateral Readings: Hao Chang, Liang Ch'I-ch'ao and the Intellectual Transition in China, chapters 4, 6, 8, 9.
Reserve Rm. Call No. DS763 L67 C48

3. The Literary Revolution and the May Fourth movement

Required Readings: Jerome B. Grieder, Hu Shih and the Chinese Renaissance,
chap. 3, “The Literary Revolution,”
the Reader, #10

4. The Totalistic Revolt against Chinese Tradition and Its Historical Consequences

a. The origins of totalistic anti-traditionalism in the May Fourth era
   i. Disintegration of traditional political and cultural orders as a result of the collapse of traditional Chinese cosmology and universal kingship
   ii. The abuse of traditional symbols by Yuan Shikai and Zhang Xun and their implications
   iii. The Confucian origins of the cultural-intellectualistic approach
and its continuity in the Chinese intelligentsia

b. Samples of totalistic antitraditionalism: Chen Duxiu (Ch’en Tu-hsiu) and Hu Shi (Hu shih)

c. The profound influences of the May Fourth totalistic anti-traditionalism on 20th century Chinese culture in general and the Chinese communist movement in particular

Required readings: Fairbank and Goldman, pp. 235-341. (pp. 343-455, optional)


Edward Shils, “Ideology,” the Reader, #3


5. The ambivalence and agony of Lu Xun’s (Lu Hsun’s) Iconoclastic Consciousness

Required reading: Jon Eugene von Kowallis, “Introduction,” in his The Lyrical Lu Xun, the Reader, #18 (This is a very succinct and good overview of Lu Xun, the greatest writer in 20th century China.)

Lu Hsun, Selected Stories of Lu Hsun (Lu Xun), especially
“Preface to the First Collection of Short Stories, Call to Arms,” “A Madman’s Diary,” “My Old Home,” “The True Story of Ah Q,” “Village Opera,” “In the Wine Shop”

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_______, "The Morality of Mind and Immorality of Politics: Reflections on Lu Xun, the Intellectual," the Reader #7

Marston Anderson, "The Morality of Form: Lu Xun and the Modern Chinese Short Story," the Reader #6

COLLATERAL READINGS:


Lu Xun, Dawn Blossoms Plucked as Dusk, the Reader #16; Wild Grass the Reader #15.


Merle Goldman ed., Modern Chinese Literature in the May Fourth Era, Chapters 4, 8, 9, 10.

T. A. Hsia, The Gate of Darkness, Chapters on Lu Hsun.
Library call no. PL 2303 H72 (3/2)

Library call no. APY17 F874.

Library call no. AP T726.

Library call no. APH 339 J86

Library call no. APC539 Q14.


6. Varieties of Modern Chinese Literature

REQUIRED READINGS: Pa Chin, Family.

Lao She, Rickshaw, tr. Jean M. James.
Library call no. PZ3 SJ619RL.

7. The Rise of Chinese Marxism

REQUIRED READINGS:


Lin Yü-sheng, “The Debate of 1919 Concerning the Questions of ‘Problems vs. Isms’ and Its Historical Implications,” Reader, #9

Max Weber, “Politics as a Vocation,” Reader, #4

Maurice Meisner, Li Ta-chao and the Origins of Chinese Marxism
Library call no. HX387 L48 M4, or Chapter 6, “Determinism and Activism,” the Reader, #12
COLLATERAL READINGS:

Arif Dirlik, *The Origins of Chinese Communism*

8. **The Triumph of the Maoist Revolution**

REQURED READINGS: Benjamin I. Schwartz, "Essential Features of the Maoist Strategy,” the Reader, #11

COLLATERAL READINGS:

Stuart Schram, *The Thought of Mao Tse-tung.*

9. **The Historical Significance of Mao’s Oppression of Chinese Intellectuals**

REQURED READINGS: Mao Tse-tung (Mao Zedong), “Talks at the Yenan Forum on Literature and Art,” the Reader, #13

Benjamin I. Schwartz, “Thoughts on the Late Mao—Between Total Redemption and Utter Frustration,” Reader, #14


SUGGESTED TOPICS FOR THE TERM PAPER (SELECT ONE)

(8-15 double-spaced typewritten pages)

1. “On balance, Yen Fu’s basic concern throughout these years (1859-98) is with education in the broadest sense... The gospel of education itself does not derive from Spencer. Spencer has not assigned to education or to ideas any particular roles as a dynamic principle pushing forward the evolutionary process. It is, rather, “evolution” as a total process which pushes forward all the separate aspects of human culture.” (Schwartz’s *In Search of Wealth and Power*, pp. 89-90.)

On the basis of your reading of Schwartz’s book and Lin Yu-sheng’s *Crisis of Chinese Consciousness*, discuss analytically the origins and implications of this statement.