

UNIVERSITY OF WISCONSIN-MADISON
Department of History
Semester I, 1987-88

<u>Course No.</u>	<u>Title</u>	
History 336	Social and Intellectual History of China, 1400 B.C. - 589 A.D.	Lin Yü-Sheng

COURSE DESCRIPTION

History 336 is concerned with major topics in the history of Chinese thought, culture, and society from ancient times to the end of the Six Dynasties period. While this course is not conducted at the introductory level, those who have little or no background in classical and traditional Chinese thought and history but are interested in the subject are also welcome, if they are prepared to fill the gap by reading the first five chapters of E. O. Reischauer and J. K. Fairbank, East Asia: The Great Tradition in the first three weeks.

The course will focus on the social and cultural backgrounds of the rise of ancient Chinese philosophies; the formation and nature of the Chou feudal society; the origins of Confucian humanism; the metaphysical, ethical, and socio-political theories of classical Confucianism, the doctrines and evolution of classical Taoism, Moism, and Legalism; the establishment of the Chinese imperial state and its impact on Chinese thought; the transformation of Confucianism in the Han; the disintegration of the Han empire and the rise of Neo-Taoism.

Since it is obviously impossible to cover all aspects of the evolution of Chinese thought and society from 1400 B.C. to 589 A.D. in the span of 15 weeks, it seems more interesting and profitable to engage in in-depth analysis of some major topics as mentioned above. The history of Chinese Buddhism will not be discussed in detail, although two lectures will be given to cover some of its major aspects. Anyone who is interested in the history of Chinese Buddhism is urged to read independently two excellent studies: E. Zürcher, The Buddhist Conquest of China (Leiden: E. J. Brill, 1959) and Kenneth Ch'en, Buddhism in China (Princeton University Press, 1964; also available in Princeton paperback reprinting edition).

LECTURES

Two lectures and one discussion session each week.

WRITTEN ASSIGNMENTS AND EXAMS

1. One term-paper or a book report about 10-15 typewritten (double-spaced) pages on one of the suggested topics or a topic of your own choice that can intellectually be justified.
2. A mid-term take-home typewritten exam and a final take-home typewritten exam on questions (40% identifications; 60% essays) that are distributed in advance.
3. An "Incomplete" is rarely permitted in this course. In other words, it is granted only under extremely unusual circumstances, such as a prolonged serious illness substantiated by a letter of the student's physician.

READINGS

In addition to those books I have ordered for you under Hist. 336 at the University Book Store or the Brown Book Shop, you need to acquire a copy of the History 336 Reader available at the Bob's Copy Shop at the University Square.

OFFICE HOURS: T. 2:30 - 4:30, or by appointment
(which can be scheduled immediately after my lecture)

GRADING SYSTEM

The final grade will be determined according to the following schedule:

paper - 40%; mid-term exam - 30%; final exam - 30%

TOPICS AND REQUIRED AND SUGGESTED READINGS (Almost all readings are on reserve in the Reserve Reading Room at Helen C. White Library. Call numbers are listed here under most titles.)

1. Preliminary Remarks and Conceptions of Social and Intellectual History

Required Readings:

Benjamin I. Schwartz, "The Intellectual History of China: Preliminary Reflections," in J. K. Fairbank, ed., Chinese Thought and Institutions DS 721 F26.

Benjamin I. Schwartz, "A Brief Defense of Political and Intellectual History . . . with Particular Reference to Non-Western Cultures," Daedalus (Winter, 1971), RB Hist. S 2856 BR.

Suggested Readings:

Benjamin I. Schwartz, The World of Thought in Ancient China, "Introduction," pp. 1-15.

E. J. Hobsbawn, "From Social History to the History of Society," Daedalus (Winter, 1971), RB Hist. H6562F.

Maurice Mandelbaum, "The History of Ideas, Intellectual History, and the History of Philosophy," History and Theory, Beiheft V (1965), 33-66.

Franklin L. Baumer, "Intellectual History and Its Problems," Journal of Modern History, Vol. 21, No. 3 (September, 1949), RB Hist. B 32771.

Michael Polanyi, Personal Knowledge: Towards a Post-Critical Philosophy, (University of Chicago Press; paperback edition), Q175P82, and Meaning (University of Chicago Press; paperback). These two titles are usually available at the Trade Books Dept. (2nd Floor), Univ. Book Store.

2. Social and Cultural Backgrounds of the Rise of Ancient Chinese Philosophies (I)

Required Readings:

Kwang-chih Chang, "Ancient China and Its Anthropological Significance," Reader #1.

David Keightley, "The Religious Commitment: Shang Theology and the Genesis of Political Culture," Reader #3.

Benjamin I. Schwartz, "The Chinese Perceptions of World Order, Past and Present," in J. K. Fairbank, The Chinese World Order (Harvard University Press, 1968), pp. 276-288, or Reader #4.

Benjamin I. Schwartz, The World of Thought in Ancient China, chaps. 1 and 2, pp. 16-55.

Suggested Readings:

Wu. Theodore de Bary, et. al. Comp., Sources of Chinese Tradition, Vol. I, chap. 1.

Derk Bodde, "Myths of Ancient China" Reader #2.

3. Social and Cultural Backgrounds of the Rise of Ancient Chinese Philosophies (II)

Required Readings:

Benjamin I. Schwartz, "Transcendence in Ancient China," Reader #5.

F. W. Mote, Intellectual Foundations of China (New York: Alfred A. Knopf, 1971), Chapters 1 and 2. DS 721 M73.

Benjamin I. Schwartz, "On the Absence of Reductionism in Chinese Thought," Reader #6.

Suggested Reading:

Fung Yu-lan, A History of Chinese Philosophy (Princeton University Press, 1952), Vol. I, Chapters 2 and 3. B 126 F41.

4. The Formations and Nature of the Chou Feudal Society

Suggested Readings:

H. G. Creel, The Origins of Statecraft in China, Vol. I (University of Chicago Press, 1970), Chapters 2, 3, 4, and 5. JQ 1508 C711.

Cho-yun Hsu, Ancient China in Transition (Stanford University Press, 1965). Hn 673 H75.

"Rules for Visiting," Reader #10.

5. The Nature of Chinese Religion

Suggested Readings:

L. G. Thompson, Chinese Religion.

Daniel L. Overmyer, Religions of China (Harper & Row, 1986).

6. The Moral Idealism of Confucius and Mencius

Required Readings:

Lin Yü-sheng, "The Evolution of the Pre-Confucian Meaning of Jen and the Confucian Concept of Moral Autonomy," Monumenta Serica, Vol. 31 (1974-75), pp. 172-204. RB Hist. L 6595 EV, or Reader #7.

D. C. Lau, Confucius: The Analects (Penguin Books, 1979).

David Nivison, "Mencius & Motivation" Reader #8.

Suggested Readings:

Benjamin I. Schwartz, The World of Thought in Ancient China, chap. 3, pp. 56-134.

Wm. Theodore De Bary, et. al., comp., Sources of Chinese Tradition, vol. I, chapter 2 and pp. 86-98.

D. C. Lau, tr., Mencius (Penguin Books, 1970), "Introductions," pp. 7-46; "Appendix 5: On Mencius' Use of the Method of Analogy in Argument," pp. 235-263. B128 M33 E59.

James Legge, tr., Confucian Analects in the Four Books (Paragon Reprinting Corp.), or The Chinese Classics (Hong Kong University Press, 1960). PL 2461 R43.

7. The Metaphysical and Political Thought of Classical Confucianism

Required Reading:

Benjamin I. Schwartz, "Some Polarities in Confucian Thought," in A. F. Wright and D. Nivison, eds., Confucian in Action (Stanford University Press, 1959), pp. 50-62. BL 1840 N55.

Suggested Readings:

Sources of Chinese Tradition, Vol. I, pp. 113-131.

James Legge, tr., The Doctrine of the Man and The Great Learning in the Four Books or The Chinese Classics.

8. Moism

Required Reading:

Benjamin I. Schwartz, The World of Thought, chap. 4, pp. 135-172.

Suggested Readings:

Kung-Chuan Hsiao, chap. 4. 214-272.

Burton Watson, ed., Motzu: Basic Writings (Columbia University Press, 1963). B128 M6W3.

9. Classical Taoism

Required Readings:

Wing-tsit Chan, tr., The Way of Lao Tzu.

Max Kaltenmark, Lao Tzu and Taoism (Stanford University Press, 1969).
BL 1930 K 313.

Suggested Readings:

D. C. Lau, "The Treatment of Opposites in Lao Tzu," Bulletins of the School of Oriental and African Studies, Vol. 21 (1958), pp. 344-360.
RB Hist. L3621 TR.

Burton Watson, tr., The Complete Works of Chuang Tzu (Columbia University Press, 1968). BL 1900 C5 W34.

Benjamin I. Schwartz, The World of Thought, chap. 6, pp. 186-254.

10. Hsuntzu, Legalism, and the Establishment of the Chinese Empire

Required Readings:

D. C. Lau, "Theories of Human Nature in Mencius and Shyuntzzy [Hsuntzu]," Bulletin of the School of Oriental and African Studies, Vol. 15 (1953), pp. 541-565. RB Hist. L3621 T.

F. W. Mote, Intellectual Foundations of China, Chapter 7.

Suggested Readings:

Benjamin I. Schwartz, The World of Thought, chap. 8, pp. 321-349.

Burton Watson, tr., Hsuntzu: Basic Writings (Columbia University Press, 1963). B128 H66 E55.

Burton Watson, tr., Han Fei Tzu: Basic Writings (Columbia University Press, 1964). PL 2662 H3 A28.

11. The Transformations of Confucianism in the Han

Required Reading:

Sources of Chinese Traditions, Vol. I, Chapters 7 and 8, pp. 145-210.

Suggested Readings:

Kung-Chuan Hsiao, A History of Chinese Political Thought, vol. I, chaps. 8 and 9, pp. 427-548.

Fung Yu-lan, History of Chinese Philosophy, Vol. II, Chapters 2 and 3.

"The Interaction of Yin and Yang," Reader #9.

Benjamin I. Schwartz, The World of Thought, chap. 9, pp. 350-382.

12. Han Society

Required Reading:

Lien-sheng Yang, "Great Families of Eastern Han," in E-tu Zen Sun and John de Francis, trs., Chinese Social History (Washington, D.C., 1965), pp. 103-134. HN 675 S8, or Reader #11

13. Social Consciousness on the Eve of the Breakdown of the Han.

Required Reading:

E. Balazs, Chinese Civilization and Bureaucracy, Chapter 13.
DS 721 B213.

14. Social and Political Conditions of the Wei, Chin, Southern and Northern Dynasties and the Rise of Neo-Taoism

Required Readings:

E. Balazs, Chinese Civilization and Bureaucracy, Chapter 14.

Kung-Chuan Hsiao, chap. 11, pp. 602-677.

Suggested Readings:

Fung Yu-lan, History of Chinese Philosophy, Vol. II, Chapters 5 and 6.

E. Zurcher, The Buddhist Conquest of China, Vol. I, pp. 86-95.
BL 1430 Z8.

15. The Aesthetic Dimension of Confucianism

Required Reading:

James F. Cahill, "Confucian Elements in the Theory of Painting,"
Reader #13.