

**HISTORY 337: HISTORY OF LATE IMPERIAL CHINA.
UW-MADISON, SPRING SEMESTER 2017.**



Stele used for target practice in Cultural Revolution

Need for Accommodation

If there is anything that could affect your class participation or performance and may need accommodation, e.g., a religious holiday, disability, mahjong team, etc., please tell me during the first week so that appropriate arrangements can be made.

Meeting Times and Locations:

Thursdays 3:30 – 5:25 p.m., Humanities Room 2251.

Communication:

Professor: Joe Dennis.

Office: Humanities 4123

Office Hours: Thursdays 11:00 a.m.-noon, and by appointment.

Phone: 263-1853.

Mailbox 4016 (fourth floor Humanities mailboxes above the History Department Office).

E-mail: dennis3@wisc.edu. Email is the best way to get hold of me.

Course description:

This is an upper division course on Chinese history during middle and later imperial China, arranged by topic. Topics addressed include environment; government and politics; economy; intellectual life, family, marriage, and sex; science, technology, and medicine. The class is small enough that we can focus on discussions of assigned readings, but these will be supplemented by Professor Dennis lecturing and analysis of primary sources. The single most important thing in this class is to keep up on the reading. Course requirements include coming to class prepared for discussion, participating in discussion, taking short multiple-choice quizzes that are designed to

be very easy if you did the reading, two writing summaries/analyses/comparisons, and a final paper of 2100-2500 words. There are no exams.

Readings available in bookstore:

Dardess, John. *Four Seasons: A Ming Emperor and His Grand Secretaries in Sixteenth-Century China* (FS). Rowman & Littlefield (2016). ISBN: 9781442265592.

Brook, Timothy. *The Troubled Empire* (TE). Belknap (2013). ISBN:0674072537.

All other readings have been uploaded to Learn@UW.

Class Schedule:

Jan 19 Introduction to class and classmates. Fill out student background sheets. Discuss course plan and what we mean by China and the imperial age. Basic geography and chronology of late imperial China.

Jan 26 **Unit 1: Environment.** READ and QUIZ: Marks, Robert. *China and its Environment*, chapters 4-6. In-class work on provinces and major cities of Ming.

Happy New Year! (Saturday, January 28).

February 2 **Unit 2: Government.** READ: Brook, Timothy. *The Troubled Empire*, page 1-105. **By 5:00 a.m. today, post a 250-300 word comparison** of *The Troubled Empire* pages 50-78 to Marks' discussion of the same topics in chapters 4 and 5 from last week. Explain how Brook and Marks' sources, approaches, and conclusions are similar and different. In class, we will examine the *Huangling bei* 皇陵碑 (imperial tomb stele for Zhu Yuanzhang's parents).

February 9 READ, QUIZ, DISCUSS. Dardess, John. *Four Seasons*, page 1-144.

February 16 READ, QUIZ, DISCUSS. Dardess, John. *Four Seasons*, page 145-271.

February 23 **Unit 3: Economy.** READ, QUIZ, DISCUSS: *Troubled Empire* page 106-33, 186-212. Hand out museum assignment. Second hour: Go to Chazen museum to look at Ming porcelain.

March 2 **Unit 4: Intellectual Life:** READ and **post in Dropbox a one-page summary** of Bol, Peter, *Neo-Confucianism in History*, page 78-193. We will discuss this in class.

March 9 READ, QUIZ, DISCUSS: Elman Benjamin. "Rethinking the Historical Roots of Late Imperial Civil Examinations," pages 1-65. Begin thinking about your final project and post in Dropbox a one-paragraph description of your topic. I will read these and make suggestions. For the following week, March 16, there is no group reading. Instead, begin your research and post your results by March 16. **Museum assignment due 11:59 p.m. in Dropbox on Learn@UW.**

March 16 Paper Research Day (**NO CLASS**). By 11:59 p.m. on March 16, please go to the library, find at least one primary source, and three secondary sources that are relevant to your paper topic. Write up two paragraphs on their relevance to your paper and upload to the Learn@UW Dropbox for "Paper Research Results."

March 23 **SPRING BREAK**

March 30 **Unit 5: Family, Marriage, Sex.** READ, QUIZ, DISCUSS: *Troubled Empire*, 136-60. Ebrey, “Women, Marriage, and the Family in Chinese History.”

April 6 READ, QUIZ, DISCUSS: Hinsch, Bret. *Passions of the Cut Sleeve: the Male Homosexual Tradition in China*. Excerpts from *Jinpingmei* 金瓶梅 (Plum in the golden vase)

April 13 **Unit 6: Science, Technology, Medicine.** READ, QUIZ, DISCUSS: Sivin, Nathan. “Science and Medicine in Chinese History.”

April 20 READ, QUIZ, DISCUSS: Dagmar Schafer, “Silken Strands: Making Technology Work in China.” Long, Pamela. “Technological Transmission in Europe and China, a Comparative View.”

April 27 Last meeting. **Draft of final paper due.** Bring 3 copies to class for peer review. Put one in Dropbox on Learn@UW. Course evaluations.

May 4 This week’s assignment is to work on your final project. Final papers are due May 4 at 11:59 p.m. in Dropbox. There is no group reading, and we will not meet as a group.

NO FINAL EXAM.

Grades:

Museum assignment	5%
Neo-Confucianism in History post	9%
CEH/TE comparison	8%
Class participation	23%
Final paper draft	5%
Final paper	25%
Readings quizzes	25%

Grading scale:

A=93-100

AB=88-92

B=83-87

BC=78-82

C=70-77

D=60-69

F=>60

There is no curve.

“Participation” means you are prepared, alert, and involved in discussions. This means that when you come to class you must have already read the assignment, thought about it, and noted highlights of what was said and what was not said.

You will have the opportunity to lead discussion during the semester and will be graded on this. I will decide the participation grade mainly on our impression of your overall contribution to discussion and class exercises.

I apply imperial Chinese theories of social control to grading. My framework recognizes both the coercive power of the law and the encouraging power of moral example. Poor grades may result from either transgressions or nescience.¹ Transgressions, such as failure to read an assignment, failure to carefully revise papers before turning them in, lazy thinking, etc., are dealt with using Legalist principles, “if the lord above severely punishes and rewards lightly, then it expresses that the ruler loves the people... By punishments eliminate punishments.”²

Nescience, however, is students’ natural state at the beginning of each course. It shall be approached with encouragement, assistance, and compassion (unless caused by transgressions). “We can master things we originally did not understand. We not only are capable of destroying the old world, we also can create a new world.” Chairman Mao, 1949.

Technological Distractions:

Being focused in class and having good manners are essential. Please turn off your cell phone at the start of class and do not use your computer for anything that is not course related. It is my policy to reduce violators’ grades by one point from their final average for each violation. Thus, for example, if your final average would have been 93, but I observed you texting six times during the semester, your grade would drop to an 87, moving you from an “A” to a “B.” If you are awaiting a heart transplant and need to have your phone on, let me know before class.

Plagiarism:

Question: What’s the policy?

Answer: “The proverb says: Don’t insult a friend’s wife or bully his concubine. You’ve done both you impudent ape! Come here and let me have a whack at you!” - Ox Demon King to Monkey (Sun Wukong) in *Journey to the West*. Think of your assignments as your teacher’s beloved.

Question: What is plagiarism?

Answer: See the college’s policy or ask me before submitting your paper. If you ask me in advance whether you can present material in a certain way, it is harmonious education. If you just present another’s work without attribution, hoping you will not get caught, it will also be educational, however, the lesson learned will be that, indeed, the lot of sentient beings is to suffer.

Question: What will happen to me if I plagiarize?

Answer: *Ling chi*, or “death by slicing,” a Chinese and Mongol punishment for heinous crimes in imperial times. In contrast to simple decapitation, *ling chi* extended the suffering and forced the

¹ You will come across many new terms during this course. Grandma gave you that dictionary for a reason. When the term is not in your dictionary, which occurs often, check a bigger dictionary, such as OED, or ask me.

² Shang-chün shu chieh-ku ting-pen, Chu Shih-ch’e, 1966.

condemned person to dishonor their parents by defiling their body. In addition, I may give you a failing grade for the course and the college may expel your remnant parts.

Prior to handing in your first assignment you must read and master the Writing Center's help page on how to avoid plagiarism:
http://writing.wisc.edu/Handbook/QPA_plagiarism.html

Lateness:

I operate on a tight schedule. If you hand in an assignment late, you mess with my schedule. Remember the immutable law of Karma! Also, you will be docked 5 points per day late.

Handouts and Assignments:

If you miss a class, you are responsible for getting any handouts or assignments you missed. First check on Learn@UW. If nothing is there, check with someone from class or ask me. There is a class list on Learn@UW. The Master said: "Of neighborhoods, benevolence is the most beautiful."

Other Matters:

The University has many common sense policies that you are expected not to violate. If you fear your potential actions may be improper, ask me. For example, maintaining a dignified and respectful atmosphere is a responsibility that UW takes seriously. Sexual harassment is one form of disrespect that undermines our community, violates university policy, and could subject one to both civil and criminal liability.

The line between acceptable social interaction and deviance has been drawn and redrawn throughout history by almost every society. For our purposes, following *The Book of Heavenly Commandments*, commandments five through ten will ensure the appropriate class atmosphere (promulgated in 1852 during The Heavenly Kingdom of the Taipings).³ Commandment Seven states:

Do not indulge in wickedness or lewdness. In the world there are many men, all brothers; In the world there are many women, all sisters. For the sons and daughters of Heaven, the men have men's quarters and the women have women's quarters; they are not allowed to intermix... The casting of amorous glances, the harboring of lustful imaginings about others, the smoking of opium, and the singing of libidinous songs are all offenses against the Heavenly Commandment.

If you have questions or are having any problems, please contact me. Confucius said: "He was quick and eager to learn, he was not ashamed to seek advice."

³ *Sources of Chinese Tradition*, p. 28.