

UNIVERSITY OF WISCONSIN-MADISON
Department of History
Semester II, 1991-92

<u>COURSE NO.</u>	<u>COURSE TITLE</u>	<u>INSTRUCTOR</u>
338	Social and Intellectual History of Modern China 1911-1949 (Topic: Literature, Intellectual Change, and Socio-political Revolution in Twentieth Century China)	Yu-sheng Liu

COURSE DESCRIPTION:

History 338 is concerned with major topics in the history of twentieth-century Chinese intellectual and cultural developments: 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. However, the first two weeks will be devoted to a study of the sociopolitical and intellectual backgrounds in nineteenth-century China. 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 Ray Huang, China: a Macro History or J.K. Fairbank, et. al, China in the first two weeks.

LECTURES

Two lectures per week, supplemented by discussion sections. An excellent 90-minute documentary film will be shown.

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 this syllabus), or a 10-15 page book report on the themes, arguments, and implications of a book, to be due Thursday April 30, 1992.
2. A mid-term and a final examination on questions (40% identification; 60% essays) that are distributed 24 hours in advance.

GRADING SYSTEM: Term paper -- 40%; mid-term 30%; final 30%.

REQUIRED READINGS:

Sheridan, James, China in Disintegration.
Schwartz, B.I., In Search of Wealth and Power: Yen Fu and the West.
Mesner, M., Li Ta-chao and the Origins of Chinese Marxism.
Lin, Yu-sheng, The Crisis of Chinese Consciousness.
Lu Xun (Lu Hsun), Selected Stories of Lu Xun (Lu Hsun).
A photo-copy Reader to be purchased at Bob's Copy Shop at the University Square.

GENERAL COURSE OUTLINE:

1. China's Modes of Response to the Western Intrusion in the 19th Century
2. The Emergence of the Chinese Intelligentsia and the Rise of Chinese Nationalism
READINGS: B.I. Schwartz, In Search of Wealth and Power,
Library call no. JA83 S37.
3. The Problem of Chinese Liberalism
READINGS: Ibid.
4. The Climate of Opinion in the May Fourth Era
READINGS: Benjamin I. Schwartz and Leo O. Lee in the Reader.
5. The Literary Revolution
READINGS: C.T. Hsia, A History of Modern Chinese Fiction, chapter on the
literary revolution. Library Call no. PL 2442 H8.
6. The Totalistic Revolt against Chinese Tradition
READINGS: Lin Yu-sheng, The Crisis of Chinese Consciousness,
Library call no. DS721 L567 or Lin in the Reader.
7. The Ambivalence and Agony in Lu Hsun's Iconoclastic Consciousness
READINGS: Lu Hsun, Selected Stories of Lu Hsun, Dawn Blossoms Plucked at Dusk,
and Wild Grass.
Lin Yu-sheng, The Crisis of Chinese Consciousness, chap. 6.
Lin Yu-sheng, "The Morality of Mind and Immorality of Politics:
Reflection on Lu Xun, the Intellectual" in Reader.

COLLATERAL READINGS:

Lu Hsun, Selected Works of Lu Hsun, Vols. 1-4, Library call no. Pl 2754 S5 A6.

Lu Hsun, Dawn Blossoms Plucked at Dusk.

Leo Ou-fan Lee, Voices from the Iron House: A Study of Lu Xun (Bloomington: Indiana U.P., 1987).

Merle Goldman, ed., Modern Chinese Literature in the 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).

C.T. Hsia, History of Modern Chinese Fiction, chapter on Lu Hsun.

Lawrence W. Chisolm, "Lu Hsun and Revolution in Modern China, Yale French Studies, 39 (1967), pp. 226-241. Library call no. APY17 F874.

J.D. Chinnery, "The Influence of Western Literature on Lu Xun (Lu Hsun)'s 'Diary of a Madman' " Bulletin of the School of Oriental and African Studies, University of London, Vol. 23 (1960), pp. 309-322. Library call no. AP T726.

C.T. Hsia, "On the 'Scientific' Study of Modern Chinese Literature: A Reply to Professor Prusek, T'oung Paof, Vol. L (1963), pp. 428-474.

J. Prusek, "Lu Hsun's 'Huai Chiu': A Precursor of Modern Chinese Literature," Harvard Journal of Asiatic Studies, Vol 29 (1969), pp. 169-176.
Library call no. APH 339 J86.

Harriet C. Mills, "Lu Hsun and the Communist Party," China Quarterly, No. 4 (1960), pp. 17-27. Library call no. APC539 Q14.

Patrick Hanan, "The Technique of Lu Hsun's Fiction" Harvard Journal of Asiatic Studies, Vol. 34 (1974), pp. 53-96.

7. The Revolt against the Chinese Family.

READINGS: Pa Chin, Family.

8. The Rise of Chinese Marxism.

READINGS: Maurice Meisner, Li Ta-chao and the Origins of Chinese Marxism.
Library call no. HX387 L48 M4.

9. Varieties of Modern Chinese Literature.

READINGS: Lao She, Richshaw, tr. Jean M. James. Library call no. PZ3 SJ619RL.
Mao Tun, "Spring Silkworms" in Reader.

10. Literature and Révolution.

READINGS: Modern China, Vol. 2, No. 3 (July, 1976).

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 role 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 Consciousness, discuss analytically the origins and implications of this statement.
2. "If the word 'socialism' involves a concern with human equality and not simply a 'planned' and centrally organized society, it has been amply demonstrated that the machinery of wealth and power is inherently hierarchic and authoritarian . . . One can hardly stand in judgment on Yen Fu or the modern Chinese intelligentsia for concerning themselves with the question of state power. China has indeed been deeply humiliated, and no society can survive in the modern world without state power. However, the fact remains that where values are judged as means toward the attainment of power these values are likely to be rendered precarious, weak, and deformed." (Schwartz, In Search of Wealth & Power, pp. 246-7). On the basis of your reading of and reflection on Schwartz's book, discuss the significance of this statement.
3. Discuss the theme (or themes) of one or two stories (e.g., "Diary of a Madman," "The True Story of Ah Q") by Lu Xun (Lu Hsun).
4. Discuss the theme of Pa Chin's Family.
5. Discuss the major ideas of Marxism that were reinterpreted by Li Ta-chao for the making of the Chinese Communist revolution.
6. On the basis of Stuart Schram's The Thought of Mao Tse-tung, (Cambridge University Press, 1989) discuss the basic features of Maoism.
7. On the basis of Lin Yu-sheng's Crisis of Chinese Consciousness, discuss the meaning, origins, and implications of the cultural-intellectualistic approach of the May Fourth intelligentsia. In what precise sense can we argue that it was traditionally derided rather than influenced by Western sources and that the May Fourth iconoclasts were so influenced by Confucian tradition that they became totalistic anti-Confucianists?