

UNIVERSITY OF WISCONSIN
Department of History
Semester I, 1985-86

| <u>COURSE NO.</u> | <u>COURSE TITLE</u> | <u>INSTRUCTOR</u> |
|-------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| 573 | Literature, Intellectual Change, and Political Revolution in Twentieth-Century China (Undergraduate Studies in History of Africa, Asia, or Latin America) | Yu-sheng Lin |

COURSE DESCRIPTION

History 573 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. 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 political thought and 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 modern Chinese history should read the relevant chapters in J.K. Fairbank, E.O. Reischauer, China and James Sheridan, China in Disintegration in the first three weeks.

LECTURES

The course will be conducted as a colloquium. Students select different subjects on which to present oral reports. The instructor will provide necessary guidelines. All members are encouraged to participate in discussions.

WRITTEN ASSIGNMENTS AND EXAMINATIONS

1. Two 7-10 page typewritten double-spaced reports on selected readings are required. The first report will be due October 17, 1985; the second will be due December 5, 1985
2. An "Incomplete" is rarely permitted in this course. In other words, it is granted only under extremely unusual circumstances, such as a prolonged illness substantiated by a letter from the student's physician.

GRADING SYSTEM

Written reports - 80%; Class performance - 20%

REQUIRED READINGS

Sheridan, James, China in Disintegration

Schwartz, B.I., In Search of Wealth and Power: Yen Fu and the West.

Meisner, 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 Sun (Lu Hsun), Wild Grass.

Joseph Lau, et al., eds., Modern Chinese Stories and Novellas, 1919-69.

Photocopied Reader available at Bob's Copy Center in the University Square.

GENERAL COURSE OUTLINE

1. The Emergence of the Chinese Intelligentsia and the Rise of Chinese Nationalism.

Readings: B.I. Schwartz, In Search of Wealth and Power JA83 S37

2. The Problem of Chinese Liberalism

Readings: Ibid.

3. The Climate of Opinion in the May Fourth Era

4. The Literary Revolution

Readings: C.T. Hsia, A History of Modern Chinese Fiction, chap. on the literary revolution. PL 2442 H8

5. The Totalistic Revolt against Chinese Tradition

Readings: Lin Yu-sheng, The Crisis of Chinese Consciousness
DS721 L567

6. 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
Collateral Readings: "The Mortality of Mind and Immorality of Politics: Reflections on Lu Xun, the Intellectual"

Lu Hsun, Selected Works on Lu Hsun, Vols. 1-4, P1 2754 S5 A6

Lu Hsun, Dawn Blossoms Plucked at Dusk

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

T.A. Hsia, The Gate of Darkness, chaps on Lu Hsun.
PL 2303 H72 (3/2)

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

Lawrence, W. Chisolm, "Lu Hsun and Revolution in Modern China," Yale French Studies, 39 (1967), pp. 226-241
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. AP L847 ES87B
- J. Prusek, "Basic Problems of the History of Modern Chinese Literature and C.T. Hsia, A History of Modern Chinese Fiction," T'oung Pao, Vol. XLIX (1961), pp. 357-404 AP T726
- C.T. Hsia, "On the 'Scientific' Study of Modern Chinese Literature: A Reply to Professor Prusek," T'oung Pao, 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. APH339 J86
- Harriet C. Mills, "Lu Hsun and the Communist Party," China Quarterly, No. 4 (1960), pp. 17-27. APC539 Q14
- Patrick Hanan, "The Technique of Lu Hsun's Fiction" Harvard Journal of Asiatic Studies, Vol. 34 (1974) pp. 53-96.
- Leo Ou-fan Lee, "Literature on the Eve of Revolution: Reflections on Lu Xun's Leftist Years, 1927-36," Modern China, Vol. 2, No. 3 (July, 1976), pp. 277-326.

7. The Failure of Individualism

Readings: Lao She, Rickshaw

8. The Rise of Chinese Marxism

Readings: Maurice Meisner, Li Ta-chao and the Origins of Chinese Marxism

9. Varieties of Modern Chinese Literature

Readings: Joseph Lau, et al. eds., Modern Chinese Stories and Novellas

10. Literature and Revolution

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

SUGGESTED TOPICS FOR WRITTEN REPORTS

1. "On balance, Yen Fu's basic concern throughout these years (1895-98) 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, 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 Hsun.
4. On the basis of Lin's "The Morality of Mind and Immorality of Politics: Reflections on Lu Xun, the Intellectual," discuss the reasons for Lu Hsun's agonized turn to the Left.
5. Discuss the theme of Lao She's, Rickshaw
6. Discuss the major ideas of Marxism that were reinterpreted by Li Ta-chao for the making of the Chinese Communist revolution.
7. On the basis of the 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 derived rather than influenced by Western sources and that the May Fourth iconoclasts were so influenced by the Confucian tradition that they became totalistic anti-Confucianists.