

HILD 11: EAST ASIA AND THE WEST, 1275-1911

Lecture Time: Tu/Th 9:30 – 10:50

Place: Price Center Theater

Instructor:

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Office Hours: Tu: 1:30-3:00

Th: 11 - 12

Discussion sections (all 50 min.):

1. TU 5:00 U413 #1
2. W 1:00 HSS 1128A
3. W 2:00 APM 2301
4. W 4:00 HSS 2150
5. TH 8:00 Solis 109
6. F 1:00 U413 #1
7. F 11:00 APM 2301
8. F 2:00 HSS 1128A

Teaching Assistants: Maggie Greene

Jenny Huangfu

Greg Depies

Brent Haas

Texts (Available for purchase at UCSD Bookstore):

Patricia Ebrey, Anne Walthall and James Palais, *East Asia: Cultural, Social and Political History*. Houghton-Mifflin, 2006.

Fukuzawa, Yukichi. *The Autobiography of Fukuzawa Yukichi*. Columbia.

Cao Xueqin, *The Story of the Stone [or Dream of the Red Chamber]*, vol. 1: *The Golden Days*. Trans. David Hawkes. Penguin Classics, 1974.

Course Reader: This is a required text, containing mostly translated versions of original documents from the period we are studying. It may be purchased on-line from the University Reader Printing Service. Go to <http://www.universityreaders.com> and click on “Buy Now” then follow instructions. A pdf version of the first readings will be sent electronically and the reader will be delivered to you on campus. URPS may also be contacted at 800-200-3908, or 858-552-1120, or info@universityreaders.com. Reader selections are marked below with an bullet (•).

Library On-line Reserves: In order to keep the cost of the Course Reader to a reasonable amount, I have placed a number of required secondary sources – recent writings **about** East Asia rather than historical writings **from** Asia – on reserve at the library. All of these will be available to peruse on-line by going to the UCSD Library web site: click on Course Reserves, then on the “Welcome to Docutek ERes” page, click on “For Students.” The next page will say “Please Select Department” and you select “History/Lower Division.” Then select HILD 11 and click on the reading you are looking for. Some of these will be PDF just of the assigned readings, some will be Web Links to the book from which you will select the assigned chapter. You may either read on-line or print out a copy to underline or highlight and take to discussion section. These readings are marked “Library Reserves” on the syllabus.

Course Requirements:

1. Mid-term examination (Essay and brief identifications): February 3 in class (25% of grade)

2. Section papers and participation (20% of grade):

Starting in week 2, and continuing for every week except the mid-term week and the week in which you complete assignment 3 (below), you are to turn in 1-2 double-spaced pages of comments on your readings to your T.A. during the discussion section. On the syllabus below, the specific questions that you are to address in these comments are indicated. These will be graded on a simple “√”, “√ +” or “√ -” basis, indicating that the assignment has been completed, completed exceptionally well, or completed poorly. These exercises are designed to give you practice in writing brief “memos” (something that most of you will be doing in *any* job after college), to help you organize your thoughts, and to prepare you for substantive discussion of the readings in section.

3. Short comparative paper (25% of grade): Write a brief (4-5 pp.) paper comparing elite family life in China and Japan using either (1) Cao Xueqin, *Dream of the Red Chamber* and *The Autobiography of Fukuzawa Yukichi*; or (2) *The Autobiography of Fukuzawa Yukichi* and the selections from Chiang Monlin, *Tides From the West* (weeks 9 & 10 readings). If you choose **option (1)**, you will be primarily concerned with comparing life in China and Japan *before* the impact of the West, and you should focus on the early chapters of Fukuzawa’s *Autobiography*. Here you should compare and contrast the nature of the Chinese and Japanese elites and their relation to the government, relations with other classes in society, and the lifestyles of the protagonists. You might ask yourselves, for example, what Fukuzawa would have thought of the protagonist of the *Dream of the Red Chamber*, Jia Baoyu. Students who choose this option should **turn in their paper on February 24 (week 8)**, in lecture. If you have other papers or major projects due at the end of the quarter, I would **strongly advise that you choose option 1**. If you choose **option (2)**, you will be primarily concerned with comparing life in China and Japan *during* the impact of the West, and you should focus on the later chapters of Fukuzawa’s *Autobiography*. Here the key issue is the Western impact and the beginning of the modernization process that transformed elite life in China and Japan. As in option (1), you should compare and contrast the nature of the Chinese and Japanese elites and their relation to the government, relations with other classes in society, and the lifestyles of the protagonists. Here you might think of what Fukuzawa and Chiang Monlin might have thought of each other. Students who choose option (2) should **turn in their paper on March 10** (week 10), in lecture.

4. Final examination (Essay and brief identifications), **Tuesday, March 17, 8:00 – 11:00 a.m.**
30% of grade

All of these assignments are required. Students taking the course pass/no pass must complete each of these assignments to receive a passing grade.

A WARNING ON PLAGIARISM: Plagiarism is the appropriation of another person's words, ideas or research results without acknowledgement, and passing them off as one's own. The Department of History policy and guidelines with respect to plagiarism are available at <http://historyweb.ucsd.edu/pages/undergraduate/Current/plagiarism.htm>. I call your attention to this description of one of the most common forms of plagiarism: “verbatim copying of words, sentences, paragraphs or entire sections or chapter without quotation and proper attribution. This is the most obvious form of plagiarism. You must use quotation marks even if you only borrow several words in sequence from a source.” In recent years, plagiarism has become an

increasingly serious problem in colleges across the country, as the Internet makes basic information on many historical issues readily available and easy to copy. Plagiarism is, however, a serious academic offense and is covered by university policy on academic dishonesty. UCSD policy requires that the instructor report any suspected plagiarism to the Office of Academic Integrity Coordinator. (See <http://www-senate.ucsd.edu/manual/appendices/app2.htm>). The AIC will adjudicate the consequences of the offense, which could range up to suspension from UCSD. If I or the T.A. or reader for this course suspect that you have used another person's (including another book, article, or Web site's) words without proper footnoting, we will notify you and require that you submit an electronic copy of your paper to turnitin.com, so that we can use available electronic means to check for plagiarism. Fortunately, just as the Web makes plagiarism easier, it also makes detection of plagiarism easy. Students found guilty of plagiarism will receive no credit for the assignment and will be reported to the AIC for disciplinary action. Consider this fair warning. DO NOT PLAGIARIZE. It's just not worth it. The consequences can be extremely serious.

CLASS SCHEDULE AND READINGS

WEEK 1

Readings:

Ebrey, Walthall and Palais, *East Asia*, xxiii-xxx, 160-166, 194-204, 221-239

- Sections from Chapter II "Geography and Ethnic Diversity," in Dernberger, DeWoskin, Goldstein, Murphey and Whyte, *The Chinese: Adapting the Past, Building the Future*; John K. Fairbank, "The Chinese Scene;" R.R.C. deCrespigny, "Patterns of Man and Nature;" and G. William Skinner, "Regional Urbanization in Nineteenth-Century China."
- Selection from *The Travels of Marco Polo*.
- Edward L. Dreyer, "The Enigma of Zheng He," from *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405-1433*, pp. 1-9.

Discussion questions: Use this first discussion section to clear up any questions you have on this long period of history (roughly 400 years) which we are racing through. What was the impact of Mongol rule on China? What important things happened during the Ming dynasty (1368-1644)? The selections on "Geography and Ethnic Diversity" should make you think about the following question: the history of late imperial China is the story of unified bureaucratic empire; but these readings describe the **stage** on which that story of a unified China was enacted. Note and describe the many forms of diversity described in these readings and discuss *how* it was possible to construct a unified empire in this diverse human and physical environment. Marco Polo's famous account was for most Europeans the first news they had of China, or as he called it: Cathay. What impression of China did you get from Marco Polo's account? What was "the enigma of Zheng He"?

Lectures:

January 6: **Introduction and Background**

January 8: **The Mongols and the Ming**

WEEK 2

Readings:

Ebrey, Walthall and Palais, *East Asia*, 257-278

Library Reserves: Naquin and Rawski, *Chinese Society in the Eighteenth Century*, 21-27

Cao Xueqin, *Story of the Stone, 1: Golden Days*, 22-32, 47-123, 149-166,

Discussion questions: *The Dream of the Red Chamber* is probably the most famous (and widely read and studied) novel in all of Chinese history. You are reading selections from the first of five volumes of the English translation. It should give you a sense of elite life in late imperial China. In the first discussion of this novel, I would like you to focus on family life and gender relations. Read with the following questions in mind, and come prepared to discuss them: How do the young boys and girls of the family interact? (How old are they? Look carefully for clues.) Who runs the family? What are the roles of the Matriarch and Wang Xifeng? How are these elite children educated? What is the role of family servants?

Paper topic. Describe family life under the Qing.

Lectures:

January 13: **China in the 18th Century: Political Achievements**

January 15: **Chinese family and society under the Qing**

WEEK 3

Readings:

Library Reserves: “Government Policies” from Naquin and Rawski, *Chinese Society in the Eighteenth Century*

Cao Xueqin, *Story of the Stone, 1: Golden Days*, 202-218, 243-270, 291-303, 324-352, 468-487, 488-506.

Discussion Questions: Naquin and Rawski describe the Qing state in the eighteenth century.

During this period, the Chinese empire achieved unprecedented heights of wealth and power. Prosperity brought a tremendous increase in population, and the territory of the empire expanded even beyond the present borders of China. What accounts for and helps explain these achievements? How did the Manchus lead the Qing to these heights? How do you reconcile this history of achievements with the rather unflattering comparison with the West that you see in the film, “The Genius that was China”? Continued discussion of *Story of the Stone*: what were the various ways in which this prominent wealthy family related to the state, to the Chinese imperial government.

Paper question: Guys: If you were Jia Baoyu best friend, what advice would you give to him on what to do with his life? Women: Which character would you like to be in the novel? Why?

Lectures:

January 20: **Film: “The Genius that Was China: Empires in Collision”**

January 22: **China on the Eve of Western Impact: Success or Stagnation?**

WEEK 4

Readings:

Ebrey, Walthall and Palais, *East Asia*, 279-294

- From Lu, *Sources of Japanese History*: Tokugawa Peace: (1) Control of Vassals, (2) Methods of Rural Control, (3) Control of the Urban Areas, (4) Closing the Country.
- From de Bary, *Sources of Japanese Tradition*, “Letter to the Head of Annam”
- On Tokugawa founder, Tokugawa Ieyasu: “Military Government and the Social Order,” “Ieyasu’s Secret,” “Ieyasu and the Arts of Peace”
- “Spread of Money Economy” 1716-1735
- “On Being a Good Merchant,” 1726-1733

Library Reserves: Thomas C. Smith, “Premodern Economic Growth: Japan and the West.” *Native Sources of Japanese Industrialization, 1750-1920*, pp. 15-49.

- John Lee, “Trade and Economy in Preindustrial East Asia, c. 1500-c. 1800: East Asia and the Age of Global Integration.” *JAS* 58.1 (Feb. 1999): 2-26.

Discussion questions: Despite the shogun’s efforts to freeze the social order, Tokugawa Japan experienced dramatic social and economic change. Historians have described this economic growth in a variety of ways: “premodern economic growth,” “proto-industrialization,” or “the industrious revolution.” But all agree that growth was taking place. First, describe as many indicators of economic growth as possible. How did this pattern of growth differ from European growth before the Industrial Revolution? (See Smith) What were the causes of this growth? What were the social consequences of these economic changes?

Paper question. We have here two articles with rather different perspectives on economic change in the Tokugawa period. Smith represents a somewhat older view; while Lee’s is a very recent article – but remember that newer is not always better. Compare and contrast the arguments in the two articles. Pay particular attention to two questions: What is the relationship between premodern economic growth and modern economic growth? What is the role of foreign trade in the two models? Your section will be divided into two groups representing Smith and Lee respectively. Your paper should be in the form of a written brief supporting your side of the argument.

Lectures:

January 27: **Japan: Japanese Feudalism and the Rise of the Tokugawa Order**

January 29: **Social and Economic Change in Feudal Japan**

WEEK 5

Readings:

Ebrey, Walthall and Palais, *East Asia*, 324-336

Fukuzawa, *Autobiography...*, 1-103

- Motoori Norinaga, “The True Tradition of the Sun Goddess;” Hirata Atsutane, “On Japanese Learning” etc.
- Knowledge of the West: Sugita Genpaku: “The Beginning of Dutch Studies in Japan”

Discussion questions: What were the ideological cracks which had already begun to emerge during the first century of Tokugawa rule? What are the views of “National Learning” scholars like Motoori Norinaga and Hirata Atsutane on the place of Chinese Confucianism in Japanese society? What were the new possibilities for reordering Japanese society that emerged from the thinking of scholars who were studying “Dutch Learning?” How does someone like Fukuzawa Yukichi emerge out of this tradition? In what ways did National Learning and Dutch Learning prepare the way for Japan’s modernization? Cite particular aspects of each tradition which seem likely to lead to modern nation-building and development.

No paper in midterm week.

Lectures:

February 3: **MID-TERM EXAMINATION**

February 5: **Critical Voices: National Learning and Dutch Learning**

WEEK 6

Readings:

Ebrey, Walthall and Palais, *East Asia*, 304-312

- “The Attitude of the Ch’ing Court Toward the Westerners”
- “The Lesson of Lin Tse-hsü [Lin Zexu]”
- “Wei Yuan and the West”
- Wo-jen [Woren] on Western Learning and Tsungli Yamen [Zongli Yamen] Rebuttal
- Taiping Documents: “Book of Heavenly Commandments,” etc.

Discussion questions: What were the causes of the Opium War? What lessons did Lin Zexu and Wei Yuan learn from the Opium war? What was their attitude toward the West? How did the Taiping rebels blend Christian and Chinese elements in their new revolutionary ideology? Using the Taiping as an example, what makes peasants rebel?

Paper question. (1) What was the Chinese view of the West in the late 18th and early 19th century and how did it change? **or** (2) How Chinese and how Christian was the Taiping Rebellion?

Lectures:

February 10: **Imperialism in China: The Opium War**

February 12: **Taiping Rebellion: Popular Blend of East and West**

WEEK 7

Readings:

Ebrey, Walthall and Palais, *East Asia*, 337-352

Fukuzawa, *Autobiography...*, 104-150, 156-165, skim: 166-77, 178-224, 239-249, 276-77, 296, 307-323, 333-36, 390-97.

- “Enlightenment Thinkers of the Meirokusha: On Marriage”

Discussion questions: Compare the various Chinese reactions to the West to that of Fukuzawa Yukichi? How do their visions for the reform of their respective countries differ? What does Fukuzawa think is wrong with China? What does he like about the West? What is Fukuzawa Yukichi’s conception of civilization and enlightenment.

Paper question. In Fukuzawa's view, "freedom" and "independence" are fundamental values. Why are they important? What does Fukuzawa mean when he says (p. 394): "The Problems of freedom and independence exist with a nation as much as they do with an individual man."

Lectures:

February 17: **The Meiji Restoration**

February 19: **Inventing the Modern Nation State**

WEEK 8

Readings:

Ebrey, Walthall and Palais, *East Asia*, 353-382

Library Reserves: "Farming and Farm Life" and "The Coal Miners" from Mikiso Hane, *Peasants, Rebels, and Outcastes: The Underside of Modern Japan*, pp. 28-49, 226-245.

• Fukuzawa Yukichi, "On De-Asianization" (from "Treaty Revision")

• Yamagata Aritomo, "Racial Conflict and Japan's Foreign Policy."

Library Reserves: Akira Iriye, "Imperialism and Militarism, 1895-1912," from *Cambridge History of Japan*, vol. 5: 765-82.

• Li Hongzhang Negotiates with Japan: Discussions with Ito Hirobumi, from Cheng and Lestz, 172-177

Discussion questions: Your textbook (and Fukuzawa) give you a basically positive view of the achievements of the Meiji era. The readings from Hane present the dark side. Were peasants and miners better or worse off as a result of the modernization brought by the Meiji restoration? What were the implications of the Meiji restoration for Japanese foreign policy in this period? What role does racism play in Yamagata Aritomo's view of Japanese foreign policy? What drove Japan into its wars with China and Russia?

Paper question. (1) Considering both the Hane readings and other readings from this and former weeks, what effect did the Meiji Restoration have on the lives of peasants and workers (such as miners)? or (2) What were the sources of Japanese imperialism and militarism in the modern era?

Lectures:

February 24: **Film** "Nomugi Pass" on social conditions in Meiji Era.

February 26: **The Sino-Japanese War**

WEEK 9

Readings:

Ebrey, Walthall and Palais, *East Asia*, 312-323

• Chiang Monlin, *Tides From the West*, 3-45

Library Reserves: Chang Hao, "Intellectual Change and the Reform Movement, 1890-8" from *The Cambridge History of China*, vol. 11, pp. 274-300, 329-338. [**Note:** The 29 pages skipped in the middle of this article detail the Reform Movement of 1898. See Shirokauer, p. 472 for a brief account of these events. The on-line version will include these pages – but you may skip over them.]

• From David Arkush and Leo Lee, *Land Without Ghosts*: "Menacing America:" Huang Zunxian poems (57-65), Lin Shu, "Translator's Notes to Uncle Tom's Cabin" (77-80).

Discussion questions: What leads someone like Chiang Monlin to move from Confucian learning for the examinations to the study of Western learning? How do Kang Youwei and his reformist colleagues draw upon Chinese tradition to justify radical reform in the 1890s? What is the image of America and the West that we see in Huang Zunxian and Lin Shu, or in Chiang Monlin?

Paper questions. Chang Hao describes the process of intellectual change at the end of the Qing in intellectual, social and political terms. According to Chang, and based on other readings (especially Chiang Monlin), how did the views of Chinese intellectuals toward the Confucian tradition change? How did their relationship to the Chinese state change? How did their social position change?

Lectures:

March 3: **Self-strengthening and Reform in 19th century China**

March 5: **Pacific Encounters: Asians and the Asian Diaspora**

WEEK 10

Readings:

Ebrey, Walthall and Palais, *East Asia*, 402-407, 409-411

- Chiang Monlin, *Tides From the West*, pp. 46-86
- Selection from Philip C. Huang, *Liang Ch'i-ch'ao and Modern Chinese Liberalism*, pp. 3-13.
- Liang Ch'i-ch'ao "Renovation of the People" and "A People Made New" (from same essay)
- Liang Qichao, "The Power and Threat of America"
- Feng Yuxiang, "Agitation in the Army" and Zou Rong, "On Revolution," from Cheng and Lestz, 197-202
- Excerpt from Ebrey, *Chinese Civ. and Society*, 245-248 (women and footbinding).

Discussion questions: How have Liang Qichao's [Liang Ch'i-ch'ao] views become more radical, and his call for reform become more fundamental in "A People Made New?" How are Liang's views on America related to his program of reform? How do the arguments and program of revolutionaries like Zou Rong or Chiang Monlin differ from those of a reformer like Liang Qichao? For discussion, come prepared for a debate between the revolutionary and reformist position. Why could the Qing not successfully emulate the Meiji Reforms? Why did the Qing reforms lead to revolution and the fall of the dynasty?

Paper questions. Liang Qichao was a leading advocate of reform. Chiang Monlin wrote for Sun Yat-sen's revolutionary paper. Focus on one or the other of these in a paper explaining the reformist and revolutionary positions and prepare for a debate in section between the two.

Lectures:

March 10: **Reform: and Revolution in China: 1898-1911**

March 12: **Clashing Imperialisms: China, Japan and the West**

FINAL EXAMINATION: Tuesday, March 17, 8:00 – 11:00 a.m.