

**East Asian Beginnings:
The Early and Medieval History of China and Japan
HILD 10, Fall 2003**

Class: T, Th. 11:00-12:20

Professor: Marta Hanson

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It is vital to understand the history of the East Asian cultures of the Pacific Rim in an increasingly pluralistic global economy and American society. Modern-day national consciousness is inseparable from historical memory. The past is very much integrated into our present. With these points in mind, this course will challenge you to understand the philosophies, societies, literatures, religious practices, and histories of China and Japan. We will do this by reading primary sources (written by historical actors themselves) in English translation and entering as much as possible into the lives of Chinese and Japanese of the past. The weekly responses and essays are intended to give you opportunities to place yourself to the extent possible in the footsteps of philosophers, rulers, officials, authors, poets, merchants, monks, nuns, women, and other people who lived in early and medieval East Asia. Through this introduction to the central cultures of East Asia, you will also improve on three skills fundamental to all humanistic inquiry: reading primary sources critically, expressing your opinions well orally, and presenting your arguments clearly in writing.

This course introduces China and Japan from the Neolithic period through the Song dynasty in China (960-1279) and the Heian period in Japan (794-1185). Rather than study the histories of China and Japan as two entirely separate stories, we will investigate their connections, their similarities, and their contrasts. We will also examine the historical value and modern-day coherence of the concept of "East Asia." When can we begin to talk about an "East Asian" region? What traits make it "East Asian"? Writing systems, religions, imperial bureaucratic systems of government, family structures, gender systems, and daily life will serve as organizing themes for investigating these important civilizations over such a long time. We will stress social and historical context, continuity and change, crisis and resolution, comparison and contrast.

Required books available at Groundworks student-run bookstore (next to The Grove)

MAIN TEXTBOOK:

1. Shirokauer, Conrad. *A Brief History of Chinese and Japanese Civilizations*. 2nd ed.

THREE SOURCE BOOKS:

2. DeBary, Wm. Theodore, and Irene Bloom, eds. *Sources of Chinese Tradition*, vol. 1, 2nd ed. (Columbia University Press, 1999). Referred to as *Chinese Source*.

3. Tsai Chih Chung, *Zhuangzi Speaks: The Music of Nature* (Princeton Univ Press, 1992)

4. DeBary, Wm. Theodore; Donald Keene, George Tanabe, Paul Varley, eds., *Sources of Japanese Tradition*, v. 1, 2nd ed. only (Columbia University Press, 1999).

TWO MONOGRAPHS:

5. Whitfield, Susan. *Life Along the Silk Road* (University of California Press, 1999)

6. Morris, Ivan. *The World of the Shining Prince: Court Life in Ancient Japan*. (Tokyo: Kodansha International, 1994).

Course Requirements

Attendance/Participation in Section	9% (1 each)
Two In-Class Quizzes (East Asian Map, Timeline, I.D.s)	10% (5 each)
Seven 1-2 page Responses (check minus=4, check=5, check plus=6)	35% (5 each)
Two 3-4 page Book Reviews	20% (10 each)
Final Exam	26%
Extra Credit Possibilities: Write a well-written 2-page analysis of the objects relevant to ancient and medieval China and Japan in the East Asian Collection at the San Diego Museum of Art: www.sdart.edu OR write about your experience as it relates to what you have learned about Buddhism at one of the free events at the exhibition "From the Verandah: Art, Buddhism, Presence," at the UCLA Fowler Museum of Cultural History: www.fowler.ucla.edu	5%

There are no prerequisites for this course. In order to pass this course all students (including P/NP) must complete all written assignments, attend every section, and take all tests, unless formally excused. Please notify your T.A. in advance of any absence from section or late responses. Late responses and essays will be marked down a point for each day late.

Goals of Assignments

Because being able to write clearly and voice one's opinions orally are central to learning how to think critically, this course emphasizes short writing assignments. You are required to write something every week (except week 7) to help you keep up with the reading and prepare you for section: Seven 2-page responses to the readings and two 3-4 page book reviews are due in section (except Thanksgiving week when Essay #2 is due Tues 9/25 in class). These exercises will help you prepare your thoughts for discussion as well as for the 2 quizzes and final exam. The responses, book reviews, and section discussions are structured to help you master the material and excel on the quizzes and final. Guidelines will be posted on e-reserves in advance.

The writing assignments have three goals. The first goal is to expose you to primary sources in translation that will give you a deeper, complex, and humanistic understanding of the lives of specific Chinese and Japanese people before the modern era. The readings from the two source books offer original historical materials that reflect a wide range of human experience. The weekly responses to the primary readings give you an opportunity to engage these sources firsthand.

The second goal is to develop your critical faculties as an historian. Are all historical sources equally true? What can you believe? How does one judge? How does the specific experience of the individual(s) in the source relate to a broader trend in society? How do we as historians generalize about Chinese and Japanese history from the specific experiences of those who participated in that history? The weekly responses give you an opportunity to judge as an historian yourself the primary sources. What do they tell us about the people who wrote them? What kind of people are they about? Is anyone left out? The book reviews give you an opportunity to go to the next level and evaluate for yourself the quality of a secondary source. Is the author's synthesis of primary sources convincing? How accurate is his or her depiction? What do you think is the most important lesson in his or her historical narrative?

The final goal is to give you many opportunities through short weekly writing assignments and the two book reviews to improve your writing. Persuasive and well-reasoned arguments in writing require first clear, logical, and cogent thinking. The act of writing itself brings you to a clearer understanding of any subject. Writing about the past is one of the best ways to clear out the cobwebs of false assumptions in your mind. Good writing will set you on the path of a clearer understanding of the past, the present, and, most importantly, yourself.

INTRODUCTION	
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Sept. 25, Thurs.	Introduction to East Asian Civilization. There will be no sections on Friday Sept. 26 or Monday Sept. 29.
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I.	MYTH AND ARCHEOLOGY
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WEEK ONE	History, Politics, Family, and Power
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Sept. 30, Tues.	A. Chinese Origin Stories and Early Archaeological Records Chinese Neolithic (7000-2000 BCE) to Shang (1766-1027? BCE) and Western Zhou (1027?-771 BCE)
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Readings: 1. *Chinese Sources*, ch. 1, "The Oracle-Bone Inscriptions of the Late Shang Dynasty," 3-23.

2. *Brief History*, ch. 1, "Chinese Antiquity," 3-26.

Oct. 2, Thurs.	B. Japanese Origin Stories and Early Archaeological Records Japanese Neolithic or Jōmon Culture (11,000-300 BCE)
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Readings: 1. *Japanese Sources*, ch. 2, "Early Shinto," 21-33.

2. *Brief History*, ch. 6, "Early Japan," 131-134.

FILM 1: *Shinto* by the Japan Society (50 min. 3/4 in.)

RESPONSE #1: Compare the Shang Oracle-Bone Inscriptions with the Japanese legends of Shinto deities. Place them historically in time, location, and authorship. Where do they come from? Who wrote them? Why were they written? How do they differ? Which one of these two types of sources do you find most interesting and why?

II.	CLASSICAL CHINESE PHILOSOPHY
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WEEK TWO	Philosophical Debates and their Political Contexts
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Eastern Zhou (771-256): Spring and Autumn Period (722-481) and Warring States Period (403-221)

Oct. 7, Tues.	A. Confucius and the Five Classics
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Readings: 1. *Chinese Sources*, part 1, ch. 2 "Classical Sources of Chinese Tradition," (24-40), ch. 3. "Confucius and the Analects" (41-63). 2. *A Brief History*, ch. 2 "The Age of Philosophers," 27-49.

Oct. 9, Thurs.	B. After Confucius: Mohists, Taoists, Later Confucians, & Legalists
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Readings: 1. *Chinese Sources*, part 1, ch. 4 "Mozi: Utility, Uniformity, and Universal Love" (64-72), ch. 5 "The Way of Laozi and Zhuangzi," ch. 6 "The Evolution of the Confucian Tradition in Antiquity" Mencius and Xunzi (112-134, 159-164, 174-177, 179-183), and ch. 7 "Legalists and Militarists" The *Han Feizi* (199-206).
2. Read all of *Zhuangzi Speaks: The Music of Nature*, esp. the "Afterword," which will help you with your essay.

RESPONSE #2: Turn in response to *Zhuangzi Speaks: The Music of Nature*. Who was Zhuangzi, when did he live, and how was he a man of his times? Where does his philosophy fit into the political debates of his era? Discuss several stories from *Zhuangzi Speaks* as representative of his political philosophy? What position do you think you would have taken at the time? Why?

III.	FIRST EMPIRES OF CHINA, JAPAN, and KOREA
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WEEK THREE	The Contributions and Contradictions of Political Unification A. The First Chinese Unification
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Oct. 14, Tues. 1. The Rise and Fall of the Qin Dynasty (221-206 BCE)
Readings: 1. *Chinese Sources*, ch. 7 (206-224), ch. 8 “The Han Reaction to Qin Absolutism” (225-231), and ch. 9 “Syncretic Visions of State, Society, and Cosmos” (236-241, 268-282).
2. *Brief History*, ch. 3 “First Empire: 221 B.C.-A.D. 220” (51-54).

Oct. 16, Thurs. 2. The Han Synthesis (Former Han 202 BCE-8 CE, Xin or Wang Mang Interregnum 9-23 CE, Later Han 25-220 CE)
Readings: 1. *Chinese Sources*, ch. 10 “The Imperial Order and Han Synthesis” (292-302, 311-318, 325-342, 346-352), ch. 11 “The Economic Order” (353-366), ch. 12 “The Great Han Historians” (367-374), and ch. 23 “Women’s Education” Ban Zhao (819-824)
2. *Brief History*, ch. 3 “First Empire: 221 B.C.-A.D. 220” (55-76).

RESPONSE #3: Who was the first emperor of China and who was Liu Bang? How did their political philosophies differ in practice? What methods of governance did the Han dynasty adopt? Why do you think they were more successful than those the Qin emperor employed? If you had been the Han emperor, what would you have adopted? Why?

WEEK FOUR	B. Early Japan: Tomb Period and Early Yamato Japan
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Oct. 21, Tues. Japan’s Early Empires: Yayoi Culture (300 BCE-ca. 250 CE), Tomb

(Kofun) Period and Early Yamato (250-552)

Readings: 1. *Japanese Sources*, Ch. 1 “The Earliest Records of Japan,” “Japan in the Chinese Dynastic Histories” (1-11) and “The Earliest Japanese Chronicles” (12-20).

Oct. 23, Thurs.	C. Early Korea: Chinese Colonies and Native Korean Kingdoms
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Chosôn (est. 194 BCE), Han Colonies (109-75 BCE-313 CE), Three Native Kingdoms period (18 BCE-688 CE)

Readings: See E-Reserves for these readings: 1. Selections from *Korean Sources* and 2. “Early Korea: The Emergence of a Chinese Type of State,” 277-299.

RESPONSE #4: When did “historical Japan” and “historical Korea” began? How did China’s earliest interactions with Japan and with Korea differ? Focusing on Japan, discuss the two earliest types of primary sources for Japanese history, how they differ, their reliability, and greatest historical value.

IV.	MEDIEVAL CHINA AND JAPAN
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WEEK FIVE

Oct. 28, Tues.

A. China in the Period of Disunity (220-589)**First In-class Quiz: Map of East Asia and Short I D.s**

1. Buddhism in China: The Middle Way in the Middle Kingdom

Readings: 1. *Chinese Sources*, ch. 15 “The Introduction of Buddhism” (415-432), ch. 16 “Schools of Buddhist Doctrine” 433-436 (“The Three-Treatise School” 436-438, “The Lotus School and Lotus Sûtra” 444-455, “The Flower Garland (Huayan) School and Sûtra” 471-73, and “Buddhism’s Assimilation to Tang Political Culture” 476-480)

2. *Brief History*, ch. 4 “China During the Period of Disunity,” 78-100.

Oct. 30, Thurs. 2. Daoism in China: From Philosophical to Religious Daoism

Readings: 1. *Chinese Sources*, ch. 14 “Daoist Religion” (392-412).

2. *Brief History*, “Secular Culture and Art” (91-92)**RESPONSE #5:**

Who was the Chinese monk Zhiyi? How was he a man of his times? In your own words, summarize what you think are the most important Buddhist lessons of the *Lotus Sutra*. If you were a Chinese living during this Period of Disunity, what school of Buddhism do you think you would have found most attractive? Why?

WEEK SIX

Nov. 4, Tues.

B. Unified Japan:**The Late Yamato (552-710) and Nara (710-784) Periods**

1. Transformation of Chinese Institutions & Japanese Buddhism

Readings: 1. *Japanese Sources*, ch. 3 “Prince Shôtoku and His Constitution” (34-51), ch. 4 “Chinese Thought and Institutions in Early Japan” (52-90); ch. 5 “Nara Buddhism” (91-111) and ch. 6 “Saichô and Mount Hiei” (112-132).

2. *Brief History*, “Early Japan to 794,” 130-154.**RESPONSE #6:**

What were the *Kojiki* and *Nihongi* and why were they so important? What do they record about the Empress Suiko and the Prince Shôtoko? When, where, and how did they rule? Using Shôtoko’s 17-article constitution, discuss his accomplishments and the influence of Chinese institutions, culture, and Buddhism during his reign.

V.	PEAKS of CIVILIZATIONS: TANG CHINA & HEIAN
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JAPAN**Comparisons and Contrasts in East Asian Imperial Institutions**

**A. THE SECOND UNIFICATION OF CHINA:
SUI (581-617) and TANG (617-907)**

- Nov. 6, Thurs. 1. Social and Political Context: The Silk Road and Xian
Readings: 1. Start Whitfield's *Life Along the Silk Road* (1-137)
2. *Brief History*, ch. 5 "The Cosmopolitan Civilization of the Sui and Tang (581-907)" (101-129),
FILM 2: *The Art Gallery in the Desert Silk Road*, v. 3, 55 min
- NOTE:** The first book review is due next week, but since there is no class on Nov. 11, finishing *Life Along the Silk Road* and starting the book review over this weekend is highly recommended.

WEEK SEVEN

Nov. 11, Tues. No Class: Veteran's Day is a University Holiday

- Nov. 13, Thurs. 2. Ways of Thought and Governance in Tang China
Readings: 1. Finish Whitfield's *Life Along the Silk Road* (138-225)
2. *Chinese Sources*, ch. 18 "Social Life and Political Culture in the Tang" ("The Great Tang Code" 546-553, "Li Bo and Du Fu" 564-567, "Han Yu" 568, "Bone of the Buddha and Suppression of Buddhism," 583-586), ch. 23 Women's Education in the Tang (824-831)

BOOK REVIEW #1: What period of time, geographic region, and range of people are discussed in the *Silk Road*? How important was Buddhism in their lives? Choose one woman and one man as exemplary of the period. and contrast their life experiences. What do you think of Whitfield's use of "composite" biographies. Do you think these composite portraits are accurate depictions of people who traveled along the Silk Road during the Tang dynasty? If not exactly accurate, do you think they are typical or are they exceptional portraits?

WEEK EIGHT B. HEIAN JAPAN (794-1185)

Nov. 18, Tues. Second In-class Quiz: Timeline and Short I.D.s

1. Early Heian Period: Influence of Buddhism in Japan, Kyoto
Readings: 1. *The World of the Shining Prince*, chs. I-V.
2. *Brief History*, "Heian Japan," 155-183.
- Nov. 20, Thurs. 2. Heian Culture: Women as the Creators of Aristocratic Culture
FILM 3: Selection from *Dreams*, by Akira Kurosawa, approx 15 min.
- Readings: 1. *The World of the Shining Prince*, chs. VI-X.
2. *Japanese Sources*, ch. IX. "The Vocabulary of Japanese Aesthetics I" (172-183).

Guidelines for
Book Review #2:

NO RESPONSE DUE THIS WEEK

Who was Murasaki Shikibu? When did she live, from whose perspective did she write, and what sector of Japanese society did she write most about? What makes *The Tale of Genji* exceptional? Who do we learn most about in it and who are left out? What does “mono no aware” mean and how does the novel exemplify it?

VI.	THE CHINESE RENAISSANCE
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WEEK NINE	THIRD UNIFICATION OF CHINA: THE SONG (960-1279) (Northern Song 960-1127 and Southern Song 1127-1279)
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Please Note: There will be no Sections this week or on Mon. Dec. 1. Therefore please turn in essay on *The Shining Prince* in class Tues. Nov. 25

BOOK REVIEW #2: Building on week 8 book review guidelines, do you think that works of fiction can be used as historical sources? Give specific examples to support your position of the strengths and weaknesses of the author’s use of fiction in *The Shining Prince*. Were you convinced by the account of society in *The Shining Prince*? Why or why not?

Nov. 25, Tues. A. Science and Technology in Song China
Film 4: *Genius That Was China: Rise of the Dragon*
Readings: 1. *Chinese Sources* ch. 19 “The Confucian Revival in the Song” (590-604, 609-628, 641, 652-658)
2. *Brief History*, ch. 8 “China During the Song: 960-1279,” (184-213)

Nov. 27, Thurs. Thanksgiving vacation

WEEK TEN

Dec. 2, Tues. B. Neo-Confucian Thought in the Song Dynasty
Readings: 1. *Chinese Sources*, ch. 20 “Neo-Confucianism: The Philosophy of Human Nature and the Way of the Sage” (“Zhou Dunyi” 667-676, “Zhang Zai and the Cheng Brothers” 682-692, “Zhu Xi” 697-706), ch. 21 “Zhu Xi’s Neo-Confucian Program” (“Preface to the Great Learning” 720-725, “White Deer Grotto Academy” and “Family Rituals” 742-746), ch. 23 “Neo-Confucian Education: Women’s Education” (“Empress Xu” and “Zhu Xi” 831-840)

Dec. 4, Thurs. Five Themes: Comparison of Traditional China and Feudal Japan
Review for Final in class and in sections

RESPONSE #8: Who was the man Zhu Xi behind Zhu Xi’s Neo-Confucian philosophy? When and where did he live, what did he do for a living, and what in the Song had changed since the Tang dynasty for a man of his time? Write on the one essay that you think best reflects his response to contemporary problems. If you were one of his contemporaries, would you have followed or “voted” for him? Given what you know about the alternatives, say why or why not.

WEEK 11**FINALS WEEK**

Dec. 9, Tues.

Final in Peterson Hall, 11:30-2:30. Bring your own Blue Book.
Guidelines will be made available on e-reserves in advance.

Basic Ground Rules For Sections

East Asian Beginnings, HILD 10, Fall 2003

4. TA session

Food and cell phones are not allowed during the session. Please make sure your cell phone is turned off. You may keep your hat on, however, as long as it does not block anyone's view of the blackboard! Please be as active as possible in your section. Your performance will be included in your final scores. Second, please be on time to the section. Your tardiness will be noted. Third, any unexcused absence will affect your grade. Make sure to get permission from the professor for your absence in advance. If you have a question at the end of the class, please write it down and give it to the TA. We will integrate the questions into next session.

4. Email

If you have any questions or problems, please email during 8:00 am to 9:00 pm, Monday to Friday. Otherwise, you may not get a timely response. Emails sent on the weekend will not be read until the following Monday. Please do not send any written assignments by email attachments. The only exception will be the best responses for each section, which will be given a check plus and an extra credit point and should be sent directly to Professor Hanson at mehanson@ucsd.edu for inclusion on the course e-reserves for other students to read as model essays.

4. Weekly Responses

Make sure to turn in your homework assignment on time, typed, double-spaced with 1-inch margins, and spell checked. Late responses will be marked down one point per day. Hard copy required. All the homework assignments will be counted for your final score. P/NP students are required to turn in all assignments, attend all sections, and take all quizzes and the final exam. Even though you may receive high scores for the quizzes and final exam, your final grades may be lower than you expect if you do not do well in your homework.

4. Two Book Review Essays

Make sure to turn in your two book reviews by the deadlines: Week 7 in your section and Week 9 in class 11/25 before Thanksgiving break. Late reviews will be marked down one point per day. They must be in 12 pt font, double-spaced, numbered, with a title and your name on the first page. Please read the materials on writing available on e-reserves under "writing resources." If you have a bad grade on one of your book reviews, you may choose to revise it. First, have a peer in the class review your essay following the review sheet available on line (or go to a writing resource center on campus), revise your original essay significantly, and turn in your revised essay for reevaluation. If you choose to take advantage of this opportunity, you must staple three things together before giving them to your T.A.: 1. The original essay, 2) the peer or resource-center assessment, and 3) the noticeably revised essay. The deadline for both essay reevaluations is the day of the Final Exam 12/9/03.