

History 275: CHINA IN THE WORLD: 1895-1919
Fall 2012

Professor Jerry Dennerline

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Office hours: Tues/Thurs 1:30-2:00

Wed. 1:00-3:00

And by appointment

Course Materials

The following books are available for purchase at Amherst Books:

Paul Cohen, *History in Three Keys: The Boxers as Event, Experience, and Myth*. ISBN 0231106513

David B. Gordon. *Sun Yatsen: Seeking a Newer China*. Prentice Hall, 2010. ISBN 9780321333063, 0321333063

Ida Pruitt (with Ning Lao T'ai-t'ai), *A Daughter of Han: The Autobiography of a Chinese Working Woman*. ISBN 0804706069

Copies of these books are also on reserve at Frost Library. *A Collection of Readings*, in two or three installments, will be available at the History Department Office, Chapin 11. There will be a fee to cover the expense of permissions and photo-copying. Additional readings and films are marked in the syllabus as on reserve, e-reserve, on line, or "streamed."

Course Description and Requirements

This course is designed as an introduction to local and global themes in the history of modern China. We will focus on the period between the Sino-Japanese War of 1894-95 and the Treaty of Versailles and Chinese May Fourth Movement of 1919, which launched the Communist revolution. The major issues of this period have taken on new significance since the end of the Cold War. They include 1) Chinese responses to and participation in the developing global economy, 2) approaches to political, economic, and cultural reform, 3) problems of national and cultural identity in China and abroad, 4) modern experience and new issues of class, gender, and educational status. Major events include imperial reform movements, the Boxer uprising, the anti-American boycott of 1905, popular resistance movements, the Republican revolution of 1911, the onset of warlordism, and the advent of the New Culture movement after 1915.

Brief lectures will supplement reading, but the primary work will be to engage the documents, interpretations, biographies, and other materials in class. To pass the course, a student must complete all of the requirements. **Plagiarism or other serious violation of the honor code will result in failure of the course.** The first requirement is to attend class and participate in discussion. Repeated unexcused absence will lower the grade. **Grades are based on successful completion of the following assignments:**

- 10%** Two brief ungraded responses to class material in Weeks 2 and 3, revised and submitted as short papers (2-3 pages), due **Sept 17 and Sept 24**.
- 20%** Mid-term essay on the Boxer uprising (5 pages), due **Oct 10**.
- 30%** Two short papers on topics developed in class (3-5 pages), due **Nov 12 and Nov 30**.
- 10%** Outline and oral presentation of term paper topic, in class **Dec 4-11**.
- 30%** Term paper (10-12 pages) on a topic of the student's choice, due **Dec 17**.

Syllabus

Tues, Sept 4 **Introduction: China in Time and Space**

Thurs, Sept 6 **The Late Qing era: history and memoir**

Read:

William Rowe, "Restoration" and "Imperialism" in *China's Last Empire: The Great Qing*, 201-52. **E-RESERVE.**

Qian Mu, "Reminiscences on My Parents at the Age of 80," in *Qian Mu and the World of Seven Mansions*, excerpts (10 pages). **E-RESERVE.**

Response: What are a few, or even just one of, the key questions raised by Rowe's narrative? How does the narrative affect your reading of Qian's memoir, or vice-versa?

Tues, Sept 11 **Culture and Social Change: Chinese Perspectives**

Read:

Marie-Claire Bergère. *Shanghai: China's Gateway to Modernity*, pp 84-129.

Ye Xiaoqing, *The Dianshizhai Pictorial*, 20-33.

Begin reading:

Ida Pruitt (with Ning Lao T'ai-t'ai), *A Daughter of Han: The Autobiography of a Chinese Working Woman*, Book One; Ning will be our constant companion and reality check; see below Nov 13-15).

Response: How do Bergère's account of Shanghai, the items in the pictorial newspaper, or Ning's personal account alter your understanding of what you are studying? Make a list of points to consider for comparing and contrasting these perspectives.

Thurs, Sept 13 **Culture and Social Change: Western Perspectives**

Read:

Michael Adas, "Machines as the Measure of Men," pp. 221-32

Arthur H. Smith, *Chinese Characteristics* (1894), excerpts on "Industry," "Contempt for Foreigners," "Absence of Public Spirit," "The Real Condition of China and Her Present Needs"

Wm. Barclay Parsons, *An American Engineer in China* (1900), excerpts.

Response: With Adas's narrative as a background, consider the similarities and differences between the views of Smith and Parsons; make a short list of points for a discussion of what's more significant, the similarities or the differences. Why?

Mon, Sept 17: First short paper due.

Tues, Sept 18 **1898: The Politics of Reform**

Read:

J. Dennerline, "Late Qing Modern: the Hundred Days Reform " (8 pages).

Zhang Zhidong, *Quanxuepian*, Ch. 6: "Centralization of Power"

Hon, Tze-ki, "Zhang Zhidong's Proposal for Reform: A New Reading of the *Quanxue pian*," pp. 77-98

"Chronological Autobiography of K'ang Yu-wei (Kang Youwei)," entries for 1895-98 (written in Japan, 1898) and notes, in *K'ang Yu-wei: A Biography and A Symposium*, ed. Lo Jung-pang, pp. 17, 76-128, 153-174.

Response: Zhang Zhidong and Kang Youwei had different ideas and different approaches to reform. With only Hon's article and Kang's self-representation of his own role in 1898 to go on, how would you explain the politics of reform?

Thurs, Sept 20 **Empires and Nations: Changing Ideas of Reform**

Read:

The Great Unity (Datong): the ancient text.

K'ang Yu-wei (Kang Youwei), *The One-World Philosophy of K'ang Yu-wei*, selections: pp 68-72, 79, 82-84, 91-99, 134-35, 138, 140-41, 149-51, 159-65, 183-86, 210-216, 271-76

Liang Qichao, "The Concept of the Nation," *Xinmin shuo* 6.16-18, 22-23; tr in *Sources of Chinese Tradition* 2:295-98.

Response: The idea of a nation-state in a defined system of international relations, was new. The idea of contending imperial states was not. Kang and Liang both knew this, but thought differently about the implications. How would you explain the difference between them?

Monday, Sept 24: second short paper due.

Tues, Sept 25 **Boxer Uprising: History as Event**

Read:

Paul Cohen, *History in Three Keys: The Boxers as Event, Experience, and Myth*, pp 3-56

The Boxer Uprising: Pictorial Stories of the Chinese Peasants' Resistance against Western Powers in Contemporary History (Singapore, 1993), excerpts.

Response: Cohen and the *Pictorial Stories* both present narratives of the uprising. Make a short list of points for comparing the two and show how you might begin to explain and evaluate the differences.

Thurs, Sept 27 **Boxer Uprising: History as Experience**

Read:

Cohen, *History in Three Keys*, pp. 59-210.

Response: Does evidence based on personal or collective experience do more to help or to hinder our historical understanding? Choose some examples to support an argument.

Tues, Oct 2 **Imperialism and the Boxers as Global Experience**

Read:

- J. Dennerline, "Late Qing Modern: Identities and Boundaries" (10p)
Theodore Roosevelt, "Expansion and Peace," from *The Strenuous Life* (Dec 1899)
Mark Twain, "To the Persons Sitting in Darkness," *North American Review*, 172.531
(Feb 1901): 161-176
Liang Qichao, "Notes from a Journey to the New Continent" (1903), tr. Arkush and Lee
Lim Boon Keng, "The White Peril: From the Imperial and Official Standpoint:" "From
the Popular Standpoint," in *The Chinese Crisis from Within* (Jan 1901), 177-204.

Response: Make a short list of points to use in comparing and contrasting the views expressed in the four primary sources.

Thurs, Oct 4 **Boxer Uprising: as History and as Myth**

Read:

- William Rowe, "Revolution," in *China's Last Empire*, 253-82. **E-RESERVE.**
Cohen, *History in Three Keys*, pp. 211-288.

Response: In Cohen's view, what distinguishes history from myth? In your view, what historical significance does the Boxer episode have apart from these myths?

Tues, Oct 9 Fall Break: No Class Meeting

Wed, Oct 10: Boxer essay due.

Thurs, Oct 11 **National Identity and the Roots of Civic Virtue**

Read:

- Carol Lee Hamrin. "Tang Guo'an: Pioneering China's Rights Recovery Movement," in
Salt and Light: Lives of Faith that Shaped Modern China, vol. 1 (2009), pp 30-49.
Hazama Naoki, "On Liang Qichao's Conceptions of *Gong* and *Si*: 'Civic Virtue' and
'Personal Virtue' in the *Xinmin shuo*," in *The Role of Japan*, pp. 205-21.
Joan Judge, "Talent, Virtue, and the Nation: Chinese Nationalisms and Female
Subjectivities in the Early Twentieth Century," *American Historical Review* 106.3
(June 2001): 765-803 [**E-RESERVE**]

Response: The readings introduce three different ways of relating personal integrity to modern civic activism. Raise some points for comparison. Are they more striking for their similarities or their differences?

Tues, Oct 16 **Patriotism and the Anti-American Boycott, 1905**

Read:

Sin-Kiong Wong, "Die for the Boycott and Nation: Martyrdom and the 1905 Anti-American Movement in China" *Modern Asian Studies* 35.3 (July 2001), pp 565-588 [E-RESERVE, or e-journal]

Guanhua Wang, *In Search of Justice: the 1905-1906 Chinese Anti-American Boycott*, pp. 134-59

Bryna Goodman, "The Locality as Microcosm of the Nation?," *Modern China* 21:4 (1995), pp. 387-419 [E-RESERVE, or e-journal]

Response: After a quick reading of these different perspectives on patriotic mobilization, would you, as a historian, be more inclined to synthesize them into a single narrative or treat them as different types of experience? Why?

Thurs, Oct 18 **Different Drummers, Alternative Mobilizations**

Read:

Elizabeth Perry, *Shanghai on Strike*, 11-31 [E-reserve]

Xiong, Yuezhi. "The Theory and Practice of Women's Rights in Late-Qing Shanghai, 1843-1911, in *Beyond the May Fourth paradigm: in search of Chinese modernity*, ed Kai-wing Chow, et al., pp 71-93

Roxann Prazniak, *Of Camels and Kings and Other Things: Rural Rebels Against Modernity in Late Imperial China*, pp. 213-47.

Response: Social action does not have to fit into the narrative of national mobilization. As a historian, how would you evaluate these social actions in comparison to or in connection with that narrative?

Fri, Oct 19-Mon, Oct 22:

View Film: *Qiu Jin (Autumn Gem: the True Story of China's First Feminist*, 2009). On reserve: DS764.23 .C49 Q48 [streamed on line]

Tues, Oct 23 **Calling for Revolution, Imagining History**

Read:

David B. Gordon. *Sun Yatsen: Seeking a Newer China*, 8-35.

Stephen Platt, *Provincial Patriots*, pp 94-124.

Tsou Jung (Zou Rong), "The Revolutionary Army" (excerpts), in Hsueh Chun-tu, *Revolutionary Leaders of Modern China* ("The Life and Writings of Tsou Jung), excerpts

Zhang Binglin's Speech in Tokyo, July 15, 1906, in *Pioneer of the Chinese Revolution: Zhang Binglin and Confucianism*, by Shimada Kenji, pp. 28-43

Response: Compare and contrast the views on national revolution represented in these four readings. Choose one and raise a question or set of questions for discussion.

Thurs, Oct 25 **Revolution as National History**

Read:

David B. Gordon. *Sun Yatsen: Seeking a Newer China*, 36-68

Jin Chongji, "The 1911 Revolution and the Awakening of the Chinese Nation," in *The 1911 Revolution in China* (1984), pp. 3-16.

Tongmenghui (China Alliance) Revolutionary Proclamation (1907).

Response: How would you begin to evaluate Sun Yatsen's role in 1911? What are the implications of your answer for the idea of an "awakening nation?"

Fri, Oct 26-Mon, Oct 29:

View Film: *Ye Ming (Road to Dawn, 2007)*. On reserve: PN1997 .Y3784 [streamed on line]

Tues, Oct 30 **Revolution as Local Experience**

Read:

Platt, *Provincial Patriots*, 125-154.

Bergère, *Shanghai*, 130-144.

Pang, Anne. "Huang Naishang: Revolutionary with a Vision for a Christian China," in *Salt and Light*, vol 3, pp 17-37.

Response: Republican revolution meant different things to different people at different points in time. What do these studies add, collectively or individually, to your understanding of national revolution?

Thurs, Nov 1 **The Republic: Experience versus Imagined History**

Read:

Gordon. *Sun Yatsen*, 69-94.

Liu Zehua and Liu Jianqing, "Civic Associations, Political Parties, and the Cultivation of Citizenship Consciousness in Modern China," in *Imagining the People: Chinese Intellectuals and the Concept of Citizenship, 1890-1920*, 39-60.

Ono, Kazuko, *Chinese Women in a Century of Revolution*, "Women in the 1911 Revolution," pp. 70-92.

Response: Draw up a short list of points for an argument explaining the direction and the limits of the republican vision. What worked, what did not, and why?

Tues, Nov 6 **The Republic: Local and Global Events**

Read:

Ernest Young, "Yuan Shih-k'ai's Rise to the Presidency," in *China in Revolution*, pp. 419-442

Edward McCord, *The Power of the Gun: The Emergence of Modern Chinese Warlordism*, pp. 48-59, 161-72, and 205-207

Bergère, *Shanghai*, 147-76.

Response: Draw up a short list of points for an argument relating national politics to economic and social change. What were the prospects for successful integration and what do you think were the most significant causes of disintegration?

Thurs, Nov 8 **Global Capitalism, Chinese Networks and Labor**

Read:

Sherman Cochran, *Encountering Chinese Networks: Western, Japanese, and Chinese Corporations in China, 1880-1997*, pp. 1-11, 70-94, 117-46, 177-86

Elizabeth Perry, *Shanghai on Strike*, pp. 32-64. **E-RESERVE.**

Response: Make a brief outline of each argument. In doing this, what questions arise in your mind concerning the role of industrial development in Chinese or in global history?

Mon, Nov 12: Third short paper due.

Tues, Nov 13 **New Culture: Local, and Global Experience**

Read:

Gordon. *Sun Yatsen*, 95-117.

Ying, Fuk-Tsang, "Fan Zimei: Between Tradition and Modernity," in *Salt and Light*, vol 1, pp 64-78.

Ruth Hayhoe, "Sino-American Educational Interaction from the Microcosm of Fudan's Early Years," in Li, ed, *Bridging Minds across the Pacific* (2005), pp 25-44.

Huang Yanpei, "Report of an Investigation of American Education," tr. Arkush and Lee.

Response: Education, politics, and national identity were intricately related during the reform effort of 1898 and they continued to be so in the New Culture era. How would you explain the dynamics among these three things in the Chinese case, and what do you think made the American educational experience so appealing?

Thurs, Nov 15 **New Culture: Local and Global Experience**

Read:

Dennerline, "Malacca, Shanghai, and the World in the Early 20th Century: An Experiment in Global-Local History," 1-51.

Response: This essay uses the metaphor of individual threads connecting various nodes of significant activity and experience to construct a narrative that contrasts with conventional national or local histories. Pick one thread or one focal point and imagine some questions that you, as a historian, might pursue in the particular context.

Thanksgiving Break

Tues, Nov 27 **A Daughter of Han: Reality Check!**

Read:

A Daughter of Han, Books One and Two (pp 11-141).

Response: Using this text as a primary source for evidence, make a short list of points for an objective argument about everyday life in the context of time and place.

Thurs, Nov 29 **A Daughter of Han: Reality Check!**

Read:

A Daughter of Han, Book Three (pp 142-249).

Response: Rethink Tuesday's response. How would you begin to relate her voice, her attitudes, or her self-representation to the local and global conditions we have been studying?

Fri, Nov 30: Fourth short paper due

Tues, Dec 4 **Options: Reading Lu Xun or Student Presentations**

Read:

Lu Xun, "The True Story of Ah Q" (1921),

"A Call to Arms" (1922),

"A New Year's Sacrifice" (1924), transcribed from *Selected Stories of Lu Hsun*.

E-RESERVE, and on line at *Marxists Internet Archives*.

<http://www.marxists.org/archive/lu-xun/index.htm>

Thurs, Dec 6 **Student Presentations**

Tues, Dec 11 **Student Presentations**

Fri, Dec 17: Term Paper Due