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LIBERAL STUDIES

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Action-Date: App UWUCC 9/10/02  
Senate App 11/5/02

**CURRICULUM PROPOSAL COVER SHEET**  
University-Wide Undergraduate Curriculum Committee

I. CONTACT

Contact Person Alan Baumler Phone 7-2573  
Department History

II. PROPOSAL TYPE (Check All Appropriate Lines)

**COURSE** Early China  
Suggested 20 character title

**New Course\*** HIST 332 History of Early China  
Course Number and Full Title

**Course Revision** \_\_\_\_\_  
Course Number and Full Title

**Liberal Studies Approval+** HIST 332 History of Early China  
for new or existing course Course Number and Full Title

**Course Deletion** \_\_\_\_\_  
Course Number and Full Title

**Number and/or Title Change** \_\_\_\_\_  
Old Number and/or Full Old Title

\_\_\_\_\_ New Number and/or Full New Title

**Course or Catalog Description Change** \_\_\_\_\_  
Course Number and Full Title

**PROGRAM:** \_\_\_\_\_ **Major** \_\_\_\_\_ **Minor** \_\_\_\_\_ **Track**

**New Program\*** \_\_\_\_\_  
Program Name

**Program Revision\*** \_\_\_\_\_  
Program Name

**Program Deletion\*** \_\_\_\_\_  
Program Name

**Title Change** \_\_\_\_\_  
Old Program Name

\_\_\_\_\_ New Program Name

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III. Approvals (signatures and date)

Alan Baumler 9/27/01  
Department Curriculum Committee

Maury Bailey 9/28/01  
Department Chair

Philip D. Neri 10-17-01  
College Curriculum Committee

John [Signature] 10/17/2001  
College Dean

Maury Sollen 3-20-02  
Director Liberal Studies

## Course proposal History of Early China

### I. Catalog Description

HIST 332 History of Early China

3 class hours  
0 lab hours  
3 semester hours  
(3c-01-3sh)

Prerequisites: none

China from the dawn of history to the Tang Dynasty. The course will focus on the creation of the intellectual and political systems that have dominated China and East Asia down to the present. Looks in depth at the origins of Chinese philosophy and the imperial system.

### II. Course Objectives

Students will-

- learn the major themes of early Chinese history.
- learn the major historiographical themes in the study of early China and reach the point where they are able to engage critically with both primary sources and the secondary literature.
- learn to work with and analyze primary and secondary historical sources
- understand the complex relationships between the dominant groups in Chinese society and non-dominant groups including ethnic minorities, women, and peasants.

### III. Course outline

Total of 41 hours of classroom instruction, 1 hour for mid-term exam, 2 hour final exam

#### A. Geography and the Neolithic age 3 hours

Who gets to be Chinese? Hunters and gatherers. Neolithic revolution. Pots. The Yellow River. Yangshao culture. Erlitou and Erligang. The majesty of civilization. Mobilization of labor. Social stratification. Xin'gang and regional variations.

- What are the different meanings that Zhong guo has had?
- Why did some people make the transition to agriculture? Why did others not, and why?
- Why is the use of archeological evidence problematic? What sort of questions can we and can we not answer with it?

#### B. Shang dynasty. Learning to write 3 hours

Xia, Shang, and Zhou. Anyang. The king and the ancestors. Oracle bones and bronzes. The king and the universe. A shamanistic state. The Anyang network. Kings and their relatives. Court and proto-bureaucracy.

- Was Anyang a city? A palace? How was it connected to places outside Anyang?
- What role did the ancestors play in the Shang system? Be sure to consider both the religious and the political system.
- What is a dynastic transition?
- Why are the Houma covenants so important? What sort of sources are used to study this period in general?

#### C. Zhou and collapse of W. Zhou. Using texts 4 hours

Covenants and dead chickens. The king and history. Mandate of Heaven. Texts and their power. Rise of the centralized state. The new military and the experts.

- What was new about the emerging states of this period?
- What was new about the army? Why is the *Art of War* such an important text?
- Who were the *shi*? What did they do? What does it mean to call them a class?

#### D. Confucius and Mozi 5 hours

Textual traditions and the creation of the classics The *shi* and the *ru*, Confucius and Sunzi. Ritual vs. experts and experts on ritual. Confucius and why he was liked. Mozi and the common people

- What were the classics? How did they develop and why did they matter?
- Why was ritual important? Who were the *ru*?
- Why is Allen so hung up on water?
- What is a *junzi* for Confucius? How do you get to be one and why to they matter so much?
- Why did the Mo-ists dislike the Confucians so much? What does it mean to call the Mo-ists a school?

#### E. Mencius vs. Xunzi 2 hours

The Confucian tradition and its unfolding. Mencius and human nature. Xunzi and human nature

- What is the Confucian school at this point? How do these two fit into it?
- Why is Xunzi considered a Confucian rather than a Legalist?

#### F. Zhuangzi and escape Laozi and the legalists 4 hours

*Li Sao* Shamanism, hermits, and isolated villages. Laozi, the ultimate, and Huang Lao, Zhuangzi, turtles, and cows

- What was Chu culture? What does it have to do with China?
- What is Shamanism? What does it have to do with Chinese religion?
- School of the tillers.
- All the other classical philosophers were concerned with restoring order. What does Zhuangzi think of this?

#### G. Qin 2 hours

Legalists and Peasants. Unification and the Emperor. The fall of Qin.

- What did the Warring states period do to and for peasants?
- What do the Legalists have to do with Laozi? With Xunzi?
- Explain the Dao. Give three examples.

#### H. Han State and the new shi 3 hours

Han state and feudalism. Debates on salt and iron. Shiji and Dong Zhongshu

- Did Han really reject Qin legalism?
- Explain the deal between the Han court and the *shi*. Why is this a symbiotic relationship? What does it have to do with Chu Yuan?
- What is the Han synthesis? Why did I call Sima Qian and Dong Zhongshu the outcome of classical Chinese thought?

#### I. Han Synthesis 3 hours

Wang Mang and court politics. Barbarians of the North. Dynastic cycle in action Yellow turbans

- What is the tribute system, and how was it supposed to work?
- What was wrong with eunuchs (besides the obvious) and women?
- How was the fall of the Han different from the dynastic transitions we have looked at before?
- What is a secret society?

#### J. Three Kingdoms 3 hours

Three kingdoms in Chinese literature, religion, and popular culture. The new states and elites. Neo Daoism. The body and the self. How to fix them both.

- Were the states of this period barbarian or Chinese?
- What is Neo Daoism? Why did it appeal to the elite? Why does it matter?

**K. Buddhism 3 hours**

Basic Buddhism. Sinification of Buddhism. The institutions of Buddhism

- What is Buddhism? Is it a religion?
- How did Buddhism get to China, and how did this process change it? What did the Chinese want from Buddhism?
- What is Chan? Is it Daoism or Buddhism?
- How did Buddhism function as a religion? How similar was it to Taoism in this respect?
- Why did Han Yun and Hui Yuan see Buddhism differently? Were there any similarities between them?

**L. Tang (and Sui) Unification 3 hours**

Imperial rule. Chang an and the culture of the court. Exams and the new elite. Printing and the lower classes. Popular religion.

- How were the Tang emperors different from emperors before them?
- What is cultural capital? How did emperors and others get it?
- What was the exam system supposed to accomplish? How well did it work?
- Why do we know more about the lives of the lower classes after the Tang? How were they different from the elite?

**M. The light of Asia 3 hours**

1 Commerce and wealth.

2 China moves South

3 .The East Asian world

- What role did commerce play in the transformation of Tang and Song China?
- How did Chinese civilization spread to the South? What did the Tang state have to do with this?
- Why did Vietnamese Koreans and Japanese borrow so much from China? Why did they call themselves Zhongguo ren?

**IV. Evaluation Methods**

The final grade for the course will be determined as follows:

Quizzes and other assignments 10%

Students will take in-class quizzes and will also get points for short class presentations and reaction papers.

Paper 45%

Each student will write a paper analyzing a section of a classical text.

Paper Presentation 5%

Mid-term 20%

Short answer and essay

Final Exam 20%

Short answer and essay

**Attendance policy:** Students are expected to attend class, but are also assumed to be adults. Thus attendance will not be taken, and there will be no punishment for not attending class beyond the lower grades on exams that inevitably result from not attending class. Students with an excused absence can request make-up exams or turn in assignments late. Other late assignments will be graded down one mark a day (A+ becomes an A, etc.)

**V. Required textbooks, supplemental books and readings**

-Burton Watson, trans. *Chuang tzu: Basic Writings* Columbia, 1964

-Sarah Allen. *The Way of Water and Sprouts of Virtue* SUNY 1997.

-David Hawkes. *The Songs of the South : An Anthology of Ancient Chinese Poems by Qu Yuan and Other Poets* Penguin, 1995.

## VI. Special resource requirements

none

## VII. Bibliography

### Journals

*Acta Asiatica* ISSN 0567-7254

*Asia Major* ISSN 0004-4482

*Early China* ISSN 0362-5028

*Harvard Journal of Asiatic Studies* ISSN 0073-0548

*Journal of the American Oriental Society* ISSN 0003-0279

*Journal of Asian Studies* ISSN 0021-9118

*Journal of the Economic and Social History of the Orient* ISSN 0022-4995

*Monumenta Serica* ISSN 0254-9948

*T'ang Studies* ISSN 0737-5034

*T'oung Pao* ISSN 0082-5433

*Kaogu* ISSN 0453-2899

### Reference works

-*Bibliography of Asian Studies*. Now available on-line, although not at IUP. Pitt has it.

-*Chinese Religion in Western Languages: A Comprehensive and Classified Bibliography of Publications in English, French, and German* 3 vols Association for Asian Studies Monograph, 1985-1999.

-Elvin, Mark, and Caroline Blunden, *Cultural Atlas of China*. Oxford: Equinox Books, 1983.

-Loewe Michael, ed. *Early Chinese Texts : A Bibliographical Guide*. Berkeley: University of California Institute of East Asian Studies, 1994.

-Tan Qixiang, ed. *Zhongguo lishi ditu ji* (The Historical Atlas of China) 8 vols Shanghai: Ditu chubanshe, 1982.

-Wilkinson, Endymion, *Chinese History: A Manual, Revised and Enlarged*. Cambridge: Harvard University Press, 2000.

-Zurndorfer, Harriet. *China Bibliography: A Research Guide to Reference Works about China Past and Present*. Honolulu: University of Hawaii Press Press, 1999.

### General works

-*Cambridge History of China*. Cambridge: Cambridge University Press. Still coming out.

-Ebrey, Patricia Buckley. *The Cambridge Illustrated History of China*. Cambridge, 1996.

-Holcome, Charles. *The Genesis of East Asia 221 B.C.-A.D. 907*. Honolulu: University of Hawaii Press, 2001.

-Kuhn, Dieter. *Status and Ritus: Das China der Aristokraten von den Anfängen bis zum 10. Jahrhundert nach Christus*. Heidelberg: Forum, 1991.

-Loewe, Michael, and Shaughnessy, Edward, eds. *Cambridge History of Ancient China*. Cambridge: Cambridge University Press.

-Needham, Joseph. *Science and Civilization in China*. Cambridge: Cambridge University Press, 1959-

I. *Introductory Orientations*. Joseph Needham, with the research assistance of Wang Ling (1954)

II. *History of Scientific Thought*. Joseph Needham, with the research assistance of Wang Ling (1956)

### IV. *Physics and Physical Technology*

1. *Physics*. Joseph Needham, with the research assistance of Wang Ling, and the special cooperation of Kenneth Girdwood Robinson (1962)

2. *Mechanical Engineering*. Joseph Needham, with the collaboration of Wang Ling (1965)

3. *Civil Engineering and Nautics*. Joseph Needham, with the collaboration of Wang Ling and Lu Gwei-djen (1971)

#### V. Chemistry and Chemical Technology

1. *Paper and Printing*. Tsien Tsuen-Hsuei (1985)
2. *Spagyric Discovery and Invention: Magisteries of Gold and Immortality*. Joseph Needham, with the collaboration of Lu Gwei-djen (1974)
3. *Spagyric Discovery and Invention: Historical Survey, from Cinnabar Elixirs to Synthetic Insulin*. Joseph Needham, with the collaboration of Ho Ping-Yu [Ho Peng-Yoke] and Lu Gwei-djen (1976)
4. *Spagyric Discovery and Invention: Apparatus and Theory*. Joseph Needham, with the collaboration of Lu Gwei-djen, and a contribution by Nathan Sivin (1980)
5. *Spagyric Discovery and Invention: Physiological Alchemy*. Joseph Needham, with the collaboration of Lu Gwei-djen (1983)
6. *Military Technology: Missiles and Sieges*. Joseph Needham, Robin D.S. Yates, with the collaboration of Krzysztof Gawlikowski, Edward McEwen and Wang Ling (1994)
7. *Military Technology: The Gunpowder Epic*. Joseph Needham, with the collaboration of Ho Ping-Yu [Ho Peng-Yoke], Lu Gwei-djen and Wang Ling (1987)
9. *Textile Technology: Spinning and Reeling*. Dieter Kuhn (1986)
13. *Mining*. Peter Golas (1999, IN PRESS)

#### VI. Biology and Biological Technology

1. *Botany*. Joseph Needham, with the collaboration of Lu Gwei-djen, and a special contribution by Huang Hsing-Tsung (1986)
2. *Agriculture*. Francesca Bray (1988)
3. *Agroindustries and Forestry*. Christopher A. Daniels and Nicholas K. Menzies (1996)
5. *Fermentations and Food Science*. H.T. Huang (2000, IN PRESS)
6. *Medicine*. Joseph Needham and Lu Gwei-djen, edited by Nathan Sivin (1999, IN PRESS)

#### VII. The Social Background

1. *Language and Logic*. Christof Harbsmeier (1998)
- Ropp, Paul S. *Heritage of China: Contemporary Perspectives on Chinese Civilization*. University of California Press, 1990.

#### Shang and before

- Allan, Sarah. *The Shape of the Turtle: Myth, Art and Cosmos in Early China*. Albany: State University of New York Press, 1991.
- Chang Kwang-chih (or K.C.). *Shang Civilization*. New Haven: Yale University Press, 1980.
- \_\_\_\_\_. *Art, Myth and Ritual: The Path to Political Authority in Ancient China*. Cambridge: Harvard University Press, 1982.
- \_\_\_\_\_. *The Archaeology of Ancient China*. 4th ed. New Haven: Yale University Press, 1986.
- Keightley, David. *The Ancestral Landscape: Time, Space and Community in Late Shang China (ca. 1200-1045 B.C.)* Berkeley: Institute of East Asian Studies University of California, Berkeley, 2000.
- \_\_\_\_\_. "Akatsuka Kiyoshi and the Culture of Early China: A Study in Historical Method." *Harvard Journal of Asiatic Studies* 1982 42:267-320.
- Liu Li "Settlement Patterns, Chiefdom Variability, and the Development of Early States in North China." *Journal of Anthropological Archeology* (1996) 15:237-88.
- Shaughnessy, Edward L. *New Sources of Early Chinese History: An Introduction to Reading Inscriptions and Manuscripts*. Berkeley: Institute of East Asian Studies University of California, Berkeley, 1997.

#### Zhou

- Cook, Constance, and John S. Major. *Defining Chu: Image and Reality in Ancient China*. Honolulu: University of Hawaii Press, 1999.
- De Woskin, Kenneth. *Doctors, Diviners, and Magicians of Ancient China: Biographies of Fang-shih*. New York: Columbia University Press, 1983.
- Hsu, Cho-yun. *Ancient China in Transition*. Stanford: Stanford University Press, 1965.
- \_\_\_\_\_, and Katheryn M. Linduff. *Western Chou Civilization*. New Haven: Yale University

Press 1988.

-Lewis, Mark Edward. *Sanctioned Violence in Early China*. Albany: State University of New York Press, 1990.

-Wang Aihe. *Cosmology and Political Culture in Early China*. Cambridge: Cambridge University Press, forthcoming.

-Wheatley, Paul. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City*. Edinburgh: Edinburgh University Press, 1971.

-Wagner, Donald B. *Iron and Steel in Ancient China*. Leiden: Brill, 1993.

-Yates, Robin. "New Light on Ancient Chinese Military Texts: Noted on Their Nature and Evolution, and the Development of Military Specialization in Warring States China." *T'oung Pao* (1988) 74:211-48.

### Classical Philosophy

-Allan, Sarah. *The Way of Water and Sprouts of Virtue*. Albany: State University of New York Press, 1997.

-Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

-Graham, A. C. *Later Mohist Logic, Ethics, and Science*. Hong Kong: Chinese University, 1978.

-Graham, A.C. *Disputers of the Tao: Philosophical Argument in Ancient China*. La Salle: Open Court, 1989.

-Hall, David, and Ames, Roger. *Thinking Through Confucius*. Albany: State University of New York Press, 1987.

-Ivanhoe, Phillip J. *Confucian Moral Self-Cultivation*. New York: Lang, 1993.

-Monro, Donald J. *The Concept of Man in Early China*. Stanford: Stanford University Press, 1969.

-Rosemont, H. ed. *Chinese Texts and Philosophical Contexts: Essays Dedicated to Angus C. Graham*. La Salle, Ill: Open Court, 1991.

-Schwartz, Benjamin. *The World of Thought in Ancient China*. Cambridge: Harvard University Press, 1985.

-Shaughnessy, Edward. *Before Confucius: Studies in the Creation of the Chinese Classics*. Albany: State University of New York Press, 1998.

-Shun Kwong-loi. *Mencius and Early Chinese Thought*. Stanford: Stanford University Press, 1997.

### Translations

-Brooks, Taeko and E. Bruce Brooks. trans. *The Original Analects: Sayings of Confucius and his Successors*. New York: Columbia University Press, 1998.

-Crump, J.L. trans. *Chan-Kuo Ts'e*. Oxford: Clarendon Press, 1970.

-Knoblock, John. *Xunzi: A Translation and Study of the Complete Works*. 3 vols. Stanford: Stanford University Press, 1988.

\_\_\_\_\_ and Riegel, Jeffery. trans. *The Annals of Lu Buwei*. Stanford: Stanford University Press, 2000.

-Legge, James. trans. *The Chinese Classics*. reprinted many times.

-Rickett, W. Allyn. trans. *Guanzi: Political, Economic and Philosophical Essays from Early China*. Princeton: Princeton University Press, 1998.

-Waley, Arthur. trans. *The Book of Songs: The Ancient Chinese Classic of Poetry*. New York: Grove Press, 1987 (original edition 1937)

-Watson, Burton. trans. *Records of the Grand Historian*. New York: Columbia University Press, various editions

There are also various source books and collections of translations. Among the most important are

-Chan, Wing-tsit. *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press, 1963.

-deBarry, Chan, and Watson, comp. *Sources of Chinese Tradition*. Princeton: Princeton University Press, 1960.

-Feng Yu-lan. *A History of Chinese Philosophy*. Derk Bodde trans. Princeton: Princeton University Press, 1952.



### **Qin and Han**

- Bielenstein, Hans. *The Bureaucracy of Han Times*. Cambridge: Cambridge University Press, 1980.
- Durrant, Stephen. *The Cloudy Mirror: Tension and Conflict in the Writings of Sima Qian*. Albany: State University of New York Press, 1995.
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- Connery, Christopher. *The Empire of the Text: Writing and Authority in Early Imperial China*. New York: Rowman & Littlefield, 1998.
- Li, Xueqin. *Eastern Zhou and Qin Civilizations*. New Haven: Yale University Press, 1986.
- Lowe,
- Yates, Robin D.S. "State Control of Bureaucrats under the Qin: Techniques and Procedures." *Early China* (1995) 20:331-366.
- Di Cosmo, Nicola. "Ancient Inner Asian Nomads: Their Economic Basis and its Significance in Chinese History." *Journal of Asian Studies* (1994) 53.4:1092-126.
- Jacobson, Esther. "Beyond the Frontier: A Reconsideration of Cultural Interchange Between China and the Early Nomads." *Early China* (1988) 13:201-40.

### **Age of Disunity**

- Dien, Albert E. ed. *State and Society in Early Medieval China*. Stanford: Stanford University Press, 1990.
- Ebrey, Patricia. *The Aristocratic Families of Early Imperial China*. Cambridge: Cambridge University Press, 1978.
- Holcombe, Charles. *In the Shadow of the Han: Literati Thought and Society at the Beginning of the Southern Dynasties*. Honolulu: University of Hawaii Press, 1994.
- Kiang Heng Chye. *Cities of Aristocrats and Bureaucrats: The Development of Cityscapes in Medieval China*. Honolulu: University of Hawaii Press, 1999.
- Qian Nanxiu. *Spirit and Self in Medieval China: The Shih-shuo hsin-yu and its Legacy*. Honolulu: University of Hawaii Press, 2001.

### **Tang**

- Lee, John. "The Dragons and Tigers of 792: The Examination in T'ang History." *T'ang Studies* (1989) 6:107-119.
- Mair, Victor. "Buddhism and the Rise of the Written Vernacular in East Asia: The Making of National Languages" *Journal of Asian Studies*. (1994) 53.3:
- McMullen, David. *State and Scholars in T'ang China*. Cambridge: Cambridge University Press, 1988.
- Schafer, Edward. *The Golden Peaches of Samarkand: A Study of T'ang Exotics*. Berkeley: University of California, 1963.
- \_\_\_\_\_, *The Vermillion Bird: T'ang Images of the South*. Berkeley: University of California, 1967
- Wechsler, Howard. *Offerings of Jade and Silk: Ritual and Symbol in the Legitimation of the T'ang Dynasty*. New Haven: Yale University Press, 1985.

### **Art**

- Birrell, Anne. *Popular Songs and Ballads of Han China*. Honolulu: University of Hawaii Press, 1993.
- Jacobson, Esther. "The Structure of Narrative in Early Chinese Pictorial Vessels." *Representations* (Fall, 1984) 8:61-83.
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- Steinhardt, Nancy S. *Liao Architecture*. Honolulu: University Hawaii Press, 1997.
- Steinhardt, Nancy S. *Chinese Imperial City Planning*. Honolulu: University Hawaii Press, 1990.
- von Falkenhausen, Lothar. *Suspended Music: Chime Bells in the Culture of Bronze Age China*.



Berkeley: University of California Press, 1993.

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-Wu Hung. *The Wu Liang Shrine*. Stanford: Stanford University Press, 1989.

-Wu, Hung. *Monumentality in Early Chinese Art and Architecture*. Stanford: Stanford University Press, 1995.

### Religion

-Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore: Johns Hopkins University Press, 1993.

-Bokenkamp, Stephen. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997.

-Cahill, Suzanne. *Transcendence and Divine Passion: The Queen Mother of the West in Medieval China*. Stanford: Stanford University Press, 1993.

-Dudbridge, Glen. *Religious Experience and Lay Society in Tang China*. Cambridge: Cambridge University Press, 1995.

-Davis, Edward. *Society and the Supernatural in Song China*. Honolulu: University of Hawaii Press, 2001.

-Gregory, Peter. *Tsung-mi and the Sinification of Buddhism*. Princeton: Princeton University Press, 1991.

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\_\_\_\_\_, *Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom*. Honolulu: University of Hawaii Press U.P. 1998.

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\_\_\_\_\_, *Early Chinese Mysticism: Philosophy and Soteriology in the Taoist Tradition*. Princeton: Princeton University Press, 1992.

-Naquin, Susan, and Chun-fang Yu, eds., *Pilgrims and Sacred Sites in China*. Berkeley: University of California Press, 1992.

-Overmyer, et. al. "Chinese Religions- The State of the Field." *Journal of Asian Studies* (Feb, 1995) 54.1:124-60 (May 1995) 54.2:314-395.

-Robinet, Isabelle. *Taoism: Growth of a Religion*. trans. Phyllis Brooks. Stanford: Stanford University Press, 1997.

-Sharf, Robert. *Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise*. Honolulu: University of Hawaii Press, 2001.

-Teiser, Stephen. *The Scripture on the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism*. Honolulu: University of Hawaii Press, 1994

### Gender

-Goldin, Paul. *The Culture of Sex in Ancient China*. Honolulu: University of Hawaii Press, 2001.

-Guisso, R.W.L. "Thunder over the Lake: The Five Classics and the Perception of Women in Early China." in Guisso and Johnson. *Women in China*. Youngstown, N.Y.: Philo, 1981.

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-Holmgren, Jennifer. "Women and Political Power in the Traditional To-pa Elite." *Monumenta Serica* (1981-83) 35:33-74.

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-Tsai, Kathryn Ann. *Lives of the Nuns: Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries*. Honolulu: University of Hawaii Press, 1994

-Wile, Douglas. *Art of the Bedchamber: The Chinese Sexual Yoga Classics Including Women's Solo Meditation Texts*. Albany: State University of New York Press, 1992.

## **Course Analysis Questionnaire**

### **Section A: Details of the Course**

A1 This course is intended as an elective for History majors. It will be one of several courses which will fulfill the departmental Non-Western requirement. It is also intended for students in other majors who are interested in China, and will carry university Non-Western and Liberal Studies credit.

A2 This course requires no changes in existing courses.

A3 This course was offered as a Special Topics 481 class in Fall 2001.

A4 This will not be a dual-level course

A5 This course will not be offered for variable credit

A6 Similar courses are offered at many institutions. Examples include University of Wisconsin-Milwaukee, Northern Illinois University and Stanford University.

A7 This course is not connected to any outside agency

### **Section B: Interdisciplinary Implications**

B1 This course will be taught by one instructor

B2 This course is not related to courses in any other department

B3 Seats will be made available to Continuing Education students

### **Section C: Implementation**

C1 Faculty resources are adequate. The course will be taught by the same faculty member who is currently teaching it as a 481 (Special Topics). 481 will be taught less frequently because of this.

C2 Although increased library holdings would be very helpful, no new resources are needed. No equipment, supplies or travel are required, and space is adequate.

C3 No grant funds are involved

C4 The course will be offered about every other year

C5 One section

C6 30 students

C7 No professional society recommends any limits.

### **Section D: Miscellaneous**

**Liberal studies IV**

**A.** This course will be taught in a single section by a single instructor.

**B.** Minority groups are central to the course, since this is the period in which China was formed as a unitary civilization out of a collection of regional cultures. We will look at the creation of a "Chinese" culture and what that could mean, as well as the relationship between China and outside cultures. Minority groups such as the Toba become tremendously important in the later part of the class, and will we look at the evolution of Chinese society under their rule and the cosmopolitan society of the Tang. Women are essential to understanding the Chinese family, the central institution in Chinese society. We will also look the roles of women in Chinese politics and the influence of women on the Buddhist Sangha, one of the few institutions which allowed women to hold positions of power.

**C.** Students will read Zhuangzi, Chuci, and selections from a number of other works.

**D.** . It is assumed that this course will draw Asian Studies minors with little familiarity with historical method, as well as other non-majors. Almost all students will have had HIST 195 or the equivalent. The course will introduce students to the distinction between primary and secondary sources and train them in the use of both. Each student will work with historical monographs and learn how to critique author's use of historical evidence through their book reviews. In-class discussions of short primary sources will introduce students to their use.