

Asian Nations Studies: China (ASAN 320C) CRN 80306
Spring Semester 12 January – 15 May 2009
University of Hawai‘i at Mānoa

Vincent K. Pollard Asian Studies Program Class meeting times: M/W/F 9:30 - 10:20 a.m. Classroom: Moore Hall 119 Mailbox: Moore Hall 416	Office hours: Friday, 10:30-11:30 a.m., online, or appointment E-mail: pollard@hawaii.edu Fax: 808 956-2682 World Wide Web: http://www2.hawaii.edu/~pollard/China.html http://www2.hawaii.edu/~pollard/chculture.html
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Introduction. Asian Studies 320C is a multidisciplinary examination of China and the cultural, social, spatial, economic and political lives of the Chinese people. The present syllabus includes a study guide, handouts, and suggestions for improving your writing.

Course prerequisites. *Asian Studies 201* and *202* or the consent of the instructor. If you have not completed the prerequisite courses, you will benefit from reading Lucian W. Pye, *China: An Introduction*, 4th ed. (New York: Harper Collins Publishers, 1991) or a similar work.

Emphasis. We begin with an overview of the rise and consolidation of classic Chinese civilizations.

Next, we will selectively consider visual, electronic, printed and living evidence that explains the domestic and international impact of three major social and cultural transformations in twentieth-century China.

These three revolutions are: the fall of the Qing ("Manchu") Dynasty in 1911 and the resulting competition among Nationalists, Communists and others to create a new China; the victory of the Chinese Communist Movement and the inauguration of the People's Republic of China on 1 October 1949; and the economic, social and cultural changes during the twenty-eight years after Mao Zedong's death on 9 September 1976.

Teaching-learning objectives. Depending on your commitment, at the end of this course you will be able to do the following with increased proficiency:

- a) *demonstrate familiarity* with major trends, events, people and values associated with each of twentieth-century China's three major transformations and their impact on families;
- b) *appreciate* the use and misuse of evidence in making political and cultural inferences in biographical and autobiographical resources—in light of China's historical diversity;
- c) *distinguish* between descriptions of political and cultural reality and prescriptions for change;
- d) *appreciate different points of view* by Chinese participants of different social classes and political persuasions and by others concerning the three major transformations of Chinese life, history, culture and politics in the past century;
- e) *analyze* writings and films that claim to illuminate Chinese life, history and politics;
- f) *demonstrate* awareness of relevant stand-alone and networked information sources useful for understanding social and cultural change in China; and
- g) *respond* to suggestions for improving one's writing and self-editing.

Required texts and other activities. Among other activities, engaging in the following will help you achieve our objectives: 1) reading a Chinese family history, 2) viewing films by Chinese and others about Chinese experiences, 3) reflectively listening to presentations, 4) doing Web searches, 5) writing book reviews and other papers, 6) focused group discussions, and 7) exams.

Jung Chang, *Wild Swans: Three Daughters of China*, new edition, (New York: Anchor World Views, 2004) is a major source.* Sometimes we will discuss assigned chapters in class, and some themes (like proverbs) will be emphasized on exams. But read it from cover to cover.

Texts supplementing and challenging Dr. Chang’s perspective will be in the form of additional short readings distributed as handouts, articles that you will access on the Web, and Word files distributed by e-mail attachment. Overall, this averages 145 pages of reading every four weeks.

Grading criteria and grade reports. A 400-point system is outlined below. It reflects the emphasis assigned to writing and all other forms of other participation in this course.

<i>Creditable learning activities</i>	Maximum points	Your points
Paper #1, including optional successive drafts, responsiveness to suggestions, and oral summary for classmates	50	
<i>Exam #1</i>	75	
Paper #2, including optional successive drafts, responsiveness to suggestions, and oral summary for classmates	75	
<i>Exam #2</i>	75	
Final Examination	100	
<i>Attendance: See “Attendance policy,” below.....</i>		
Instructor's comprehensive evaluation of your overall presence, personal growth, impact, sense of responsibility, initiative, intellectual effort, collaborativeness, performance on announced & unannounced quizzes, and other in-class participation in this mutual undertaking of co-learning and education	+ 25	
<i>Maximum possible points</i>	400	

The plus-minus" grading schedule works as follows:

F = / < 240; **D** = 241-280; **C-minus** = 281-290; **C** = 291-310; **C-plus** = 311-320; **B-minus** = 321-330; **B** = 331-350; **B-plus** = 351-360; **A-minus** = 361-370; **A** = / > 371; **A-plus** = / > 371 but also reflecting *consistently* high-quality performance throughout the semester.

Fill in the right-hand column above to track your progress before asking, "How am I doing?"

* Jung Chang’s *Wild Swans: Three Daughters of China* has been reviewed—usually favorably—in *China Quarterly*, *Journal of Asian Studies* and *Far Eastern Economic Review* and in more than sixteen other journals. Warning: Translations of *Wild Swans* into Chinese, Japanese, Korean lack user-friendly features in the original.

Attendance policy. All students, including auditors, are expected to be with us for each class unless you are *seriously* ill. Evaluations and grades are based on your performance—not on your reasons for nonperformance.

Every three (3) absences or six (6) tardies—or combinations equaling three (3) absences or six (6) tardies—incur a deduction of ten (10) points.

Graduate Students. Graduate students in this class are expected to attend all classes. Instead of the assigned papers, classified and unclassified graduate students have the option of proposing, researching, revising and presenting two papers of about 15-20 pages each on topics negotiated with the instructor.

Guest speakers, scheduling changes. Invitations have been extended to several colleagues to join us this semester. We will adjust our schedule to accommodate the graciousness of guest speakers. These kinds of changes will be announced in class.

Late registrants. Late-registering students are fully responsible for understandings reached during the first two days of the semester. Late registrants may receive extra written assignments for each class missed to make sure that you don't fall behind.

Senior citizens. Otherwise eligible residents of the community who are auditing the class not-for-credit must also show their SVCP card from Dr. Lee Putnam in the Queen Lili'uokalani Student Services Center. Auditors are expected to attend class in a timely fashion.

Quizzes. If necessary, announced and unannounced quizzes will remind you of central themes, facts and issues from our readings, discussions and videos. And they will also remind me of how well prepared you are.

Tests/exams. Questions are based on readings, videos, presentations and in-class discussions. Exam dates are announced in class. In general, there is no make-up for missed exams.

Improve your writing in this class. Consult my "Comments & Suggestions on Writing Your Papers and Exams" (in this syllabus).

And download my "Editing Grid," from the *Teaching for Success* website at <http://www.teachingforsuccess.com/IssueSupport2/PollardWritAnalsGrid.pdf>

Plagiarism. Know the UH policy on "Academic Honesty." It's easy to comply: Give explicit credit for sources whose words you have quoted and for sources summarized in your own words. This expectation is published in the *Graduate and General Information Bulletin*, "Appendix" and elsewhere.

Plagiarism results in a zero for the assignment—and possibly an "F" for the course. If an assigned activity is individualized, you may be asked certify that you have used only the amount of outside assistance specified for each assignment.

Internet. You must have a workable e-mail address. Your e-mail address—or if you prefer, addresses—will be subscribed to the *China320-L* e-mail network. This will be used to deliver information and, in some cases, handouts to you.

Wise students check their e-mail between classes. Know how to do the following: access and read e-mail, reply to it, send e-mail, download Word files, and access websites.

Week 1:
12, 14 & 16 January 2009
Chinese civilizational heritage

Administrative summary of the course. Special features of this syllabus. What is multidisciplinary analysis? Asian studies? How can gender issues and a focus on the less powerful in Chinese society provide a useful window for understanding continuity and change in Chinese culture? How to study. What developments sparked your instructor's interest in Asian studies?

Self-introductions by students. Ground rules for participation in small-group and large-group discussion (shared time is valuable time).

Along with Egyptian, Mesopotamian and Indus Valley civilizations, Chinese civilization is one of the oldest on the planet. Not all early people recorded as living within China's present borders may have thought of themselves Chinese in the sense of the modern nation-state.

However, identifiable roots of a distinctive Chinese civilization stretch back more than five thousand years. Chinese civilization includes its written language and literature; a long recorded history (itself a resource for contemporary society); the impact of agrarian society on Chinese thinking and practice; extended family structure as a center for living and production; medicine and public health; technological advances in metallurgy, weaponry, printing and other areas superior to those in Europe until just a few centuries ago; two millennia of public administration (influencing contemporary administrative culture and standards); and rites and rules for living together in a highly crowded society (another resource for contemporary society).

Vincent K. Pollard (ed.), "Confucianism: Roots of Exemplary Conduct and Effective Governance," Handout.

Video. Roger Ames, "Living Chinese Philosophy" (New York: Insight Media, 2007). Pts. 1 and 2 (Confucianism and Daoism). Filmed in the provinces of Hubei, Sichuan, and Shandong, and in Shanghai and Beijing. 100 minutes (selections). **DVD 7526.** Excerpts

"Author's Note" (pronunciation of some Pinyin consonants), page 7, and map of China's provinces, pages 518-519, in Jung Chang, *Wild Swans: Three Daughters of China*, new edition (Anchor World Views, 2004).

Video. Yutaka Shigenobu (producer) and Katsuhiko Inoue (director), "China: Heritage of the Wild Dragon." Messages from the Past: Reassessing Ancient Civilizations, Episode 4. 58 minutes. In English and in Chinese and Japanese with English subtitles. VIDEO 19448. Excerpts.

Notes. The fine loess soil of the Yellow River basin quickly established that region as the home of China's earliest recorded dynasty. This video focuses primarily on Bronze Age China and the contributions of the Yin (or Shang) dynasty, with a tangential emphasis on the reign of the Qin.

Viewing/discussion questions:

- 1) How did hydraulics (irrigation) and metalworking contribute to the rise and preeminence of early Chinese civilization?
- 2) How did land barriers and sea barriers figure in China's long history?
- 3) How did China become so vulnerable to external (foreign) pressure and control by the early nineteenth century (early 1800s)?

Weeks 2-3:
21, 23, 26, 28 & 30 January 2009
Qing Dynasty falls; patriarchy persists & adapts;
Chinese women under Japanese colonialism;
Civil war resumes in China.

Monday, 19 January 2009, is a holiday in honor of the birthday of the Rev. Dr. Martin Luther King, Jr. (15 January 1929 - 4 April 1968).

Dr. King was alive when many of the events described in the early and middle chapters of Jung Chang's book took place. Like other African Americans, King was aware of social and political developments in China and was influenced by them. He also helped lead the largest religiously based U.S. organization against the Vietnam War. During that period, Dr. King warned against any attempt by the U.S. to bomb the People's Republic of China.

Chronology matters! The printed, visual, audiovisual and human sources we are utilizing will periodically require us to shift our chronological focus. Turning to pages 22-23 of this syllabus, you will find a chart. For each time frame with which we are concerned, the chart aligns the historical period covered by each assigned chapter reading, video and handout.

Video. Jorge Amat, "L'Oeil du Consul" ("Through the Consul's Eye") (Tanguera Films, 1999). This video uses rare photographs and film shot by the French Consul August François during 1896-1905. 50 minutes. [VIDEO 18717](#).

Viewing/discussion questions:

How would you characterize everyday life in southwestern China at the turn of the twentieth century? (See review in the *American Historical Review*.)

Assigned readings:

Michael Loewe, "China's First Empire," *History Today*, vol. 67, no. 9 (September 2007), pp. 12-19. (HANDOUT)

"Introduction, [pages 9-20](#); "Family Tree," [page 511](#); and "Chronology," [pages 513-517](#); In Jung Chang, *Wild Swans: Three Daughters of China*, new edition (Anchor World Views, 2004).

"Three-Inch Golden Lilies"--Concubine to a Warlord General (1909-1935)", In Jung Chang, *Wild Swans: Three Daughters of China*, new edition (Anchor World Views, 2004), Chapter 1, pages 21-42.

Early response questions:

- 1) What is a more accurate translation of female "footbinding"?
- 2) What was the cultural significance of unbinding women's feet?
- 3) Before 1912, what was the political symbolism of men's braided hair—sometimes described as “queues” or with more derogatory language? In that context, what did cutting them off mean?
- 4) What is the value of family biography for understanding Chinese culture and history?
- 5) What people helped Jung Chang with *Wild Swans*? Who is an uncredited co-author for a major part of this book?
6. Who were the Han? The Manchu? What were some cultural differences between them?
- 7) When Yu-fang (Jung Chang's grandmother) was born, how favorably or unfavorably was China's situated internationally?
- 8) In late nineteenth-century (1800s) China, marriage was still a contract between whom? Typically, who initiated a marriage contract? What levels of marriage were there?
- 9) As "submistress" to General Yue, what rights did Yu-fang have?
- 10) When Bao Qin (Jung Chang's Mother) was born, was China unified?

Note. With its missionaries, merchants and military, Western imperialism left a mixed legacy of technology, education and competing ideologies.

Guest lecture: “Chinese Gardens.” Professor Emeritus Daniel W.Y. Kwok 郭穎頤
Monday, 26 January 2008.

Additional recommended readings:

Vladimir Il'ich Lenin, *Imperialism, the Highest Stage of Capitalism: A Popular Outline* (first published, 1916); In Lenin, *Collected Works* (Moscow: Progress Publishers, 1971), vol. 22, pages 254-255 and 258-259; and Lenin, *Notebooks on Imperialism*, vol. 39, *passim*.
Vincent K. Pollard, 1911-1912 Chinese Revolution," *ABC-CLIO World History Encyclopedia, Era 8: Crisis and Achievement 1900-1945*, ed., H. Micheal Tarver (Santa Barbara: ABC-CLIO, forthcoming, 2009).

Early response question:

What was China's place in the political geography of the world sketched in the tables excerpted from Lenin's *Notebooks on Imperialism* (handout)?

Additional assigned readings (political maps):

Oliver Edmund Clubb, Jr., *Twentieth Century China*, 3rd ed. (New York: Columbia University Press, 1978), "China in the Warlord Era," map (shows who controlled which provinces in 1924), pp. 126-127.
June Teufel Dreyer, "The Northern Expeditions of the Kuomintang," In *China's Political System: Modernization and Tradition*, 5th edition (Boston: Allyn and Bacon, 1996), map (summarizing political and military control over different parts of China during 1926-1928), page 61.

June Teufel Dreyer, "The Communist Road to Power," In *China's Political System: Modernization and Tradition*, map (summarizing political and military control over different parts of China during the 1930s), page 71.

Highly recommended reading:

Lucian Pye, "The Sweep of Change" and "The Rise of the Communists," in Pye, *China: An Introduction*, 4th edition (New York: Harper Collins Publishers, 1991), pages 83-105 and 153-173.

Assigned readings:

"Even Plain Cold Water is Sweet--My Grandmother Marries a Manchu Doctor (1933-1938)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 2, pages 43-61; and

"They All Say What a Happy Place Manchukuo Is'—Life under the Japanese (1938-1945)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 3, pages 62-74;

Early Response questions:

- 1) Which people or groups of people made up the primary social base of the Communist Party supporters?
- 2) From what jobs and from where did many of the Party's most dedicated members come?
- 3) In what video earlier this semester did you briefly hear about Pu Yi?
- 4) Why did the Japanese military occupation forces need Pu Yi?
- 5) What purpose did Pu Yi serve in the Japan-controlled government of Manchukuo?

Video. Metromedia Producers Corp., "China: Agonies of Nationalism, 1800-1927," mostly in English, some parts in Mandarin Chinese with English subtitles, 29 minutes; **VIDEO 4960**. Excerpts.

Notes. This video includes rare film clips of major events in twentieth-century Chinese history. It will give you an overview of social movements and how they shaped twentieth-century China.

Viewing/discussion questions:

- 1) What adjectives best characterize the authoritative-sounding male narrator ("voice-over") in this film? What standards do you propose for evaluating this perspective?
- 2) If you were to revise the voice-over for this film while utilizing the still pictures and moving images, how would you rewrite this documentary?

Alternative film/video:

"Ju Dou," in Mandarin Chinese with English subtitles, 98 minutes; VIDEO 20122.

Viewing/discussion questions:

- a) In light of what you already know about Chinese culture and also if you consider the context for the narrative of "Ju Dou," what are some likely meanings of the color red in this film?

- b) What politically and socially explosive event in modern Chinese social and political history immediately preceded the period in which narrative is set?
- c) Might it have influenced the thinking of Ju Dou, the main character?
- d) What are the strengths and weaknesses of her strategies for fighting back against her oppressors?

Additional assigned readings:

Oliver Edmund Clubb, Jr., "Japan's Mainland Aggression and Chinese Civil Strife," in *Twentieth Century China*, 3rd ed. (New York: Columbia University Press, 1978), [maps](#) (summarizing political and military control in a divided China in 1934-1949), pages 292-293.

Lunar calendar. Handout.

Guest speaker:

Friday, 30 January 2009, [Vanessa Chong](#), Study Abroad Center, University of Hawai'i at Manoa. Topic: "Studying Chinese for UH Credit in China (Hainan University)."

Paper #1. Topics, options and details will be announced in a separate handout.

Assigned readings:

"Slaves Who Have No Country of Your own'—Ruled by Different Masters (1945-1947)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 4, [pages 75-93](#); and

"Daughter for Sale for 10 Kilos of Rice'—In Battle for a New China (1947-1948)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 5, [pages 94-114](#).

Early Response question:

- 1) In China, social peace did not follow the defeat of Japan and the end of the Sino-Japanese War in 1945. Why not?

Weeks 4 - 5:
4, 6, 8, 9, 11 & 13 February 2009
Women in the revolutionary movement.

Film/video: Zhang, Yimou, "Raise the Red Lantern," in Mandarin Chinese [with English subtitles](#), 125 minutes [initial segment: 00:00-37:00]; [DVD 4767](#).

Viewing/discussion questions:

- 1) To what time period does the story (the film narrative) refer?
- 2) What is the clue to the time period?

- 3) In the video, the main female protagonist's feet are not "bound," that is, they were not repeatedly crushed in her childhood. And she appears more educated than the people around her. What should this tell us?
- 4) To whose pleasure is Ju Dou expected to devote her life?

Assigned readings:

"Talking about Love"--A Revolutionary Marriage (1948-1949)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 6, pages 115-139; and

"Going Through the Five Mountain Passes"--My Mother's Long March (1949-1950)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 7, pages 140-150.

Additional assigned readings:

Helen Praeger Young, *Choosing Revolution: Chinese Women on the Long March* (Urbana: University of Illinois Press, 2001), any chapter.

Vincent K. Pollard, "Women and Girl Children First! Or not? Law, Society and Marriage Policy in Revolutionary China (1931-1949)," *E-AsPac: An Electronic Journal in Asian Studies* [Asian Studies on the Pacific Coast], 2008; <<http://mcel.pacificu.edu/easpac/2008/pollard.php3>>.

Early Response questions:

- 1) In the late 1940s and early 1950s, what were some contradictory effects of the Communist Party of China's policies towards women?
- 2) What did the metaphor of the "five mountain passes" represent politically?
- 3) What is Jung Chang's attitude toward rural (country) people? What is your evidence?
- 4) Everyone of us is shaped by our experiences. To that extent, there is no need to pretend to be neutral about events that matter to us—or to a historian. But *if* the author Jung Chang's perspective is understandable in light of her experiences and those of her mother, what social changes did women of her generation appear to take for granted that were not assumed by rural teenage women joining Communist Party during the mid-1930s?
- 5) If Jung Chang's dad were alive today, what might he say about farmers' lives and prospects?

Guest lecture: "Traumatic Passage: Chinese Martial Arts in the 20th and 21st Centuries."
Stanley E. Henning. Monday, 9 February 2009.

Assigned reading:

Stanley E. Henning, "China, Martial Arts," *Martial Arts of the World: An Encyclopedia*, Vol. 1, pp. 65-72. Call number: GV 1101 .M29 2001 REF.

Recommended readings:

Stanley E. Henning, "The Martial Arts in Chinese Physical Culture, 1865-1965," *Martial Arts in the Modern World*, pp. 13-35. Call number: GV1102.7.A56 M37 2003

Stanley E. Henning, "Ignorance, Legend and Taijiquan," *Journal of the Chen Style Taijiquan Research Association of Hawaii*, vol. 2, no. 3, pages 1-7; available online at <http://www.dctkd.org/bibliography/readInfo.cfm?pubID=317> Also online at http://www.shindotrust.com/directory_essays/shinseido_essays/ignorance_legend_and_taijiquan.htm

Stanley E. Henning, "Academia Encounters the Chinese Martial Arts," *China Review International*, vol. 6, no. 2 (Fall 1999), pp. 319-332; http://muse.jhu.edu/demo/china_review_international/v006/6.2henning.pdf

Film/video: Zhang Yimou, "Red Sorghum," in Mandarin Chinese with English subtitles, 91 minutes [initial segment: 00:00-31:14]; VIDEO 6469.

Viewing/discussion questions:

- 1) What do you think the filmmaker is trying to say?
- 2) What are the meanings of the color red?

Other questions:

- 1) Even if the large multigenerational Chinese family living together had benefits for mental health, is this type of living arrangement always possible today? Where?
- 2) Are there complementary claims that can be made in support of a vegetarian diet?
- 3) How can traditional Chinese medicine be combined with other types of medical practice?
- 4) Contrary to present stereotypes, Confucianism has emphasized different practices and attitudes in different historical periods and societies. If someone asks if "Confucianism is authoritarian," why does the evidence make it difficult to respond with a simple "yes-or-no" answer.

Assigned readings:

"Returning Home in Embroidered Silk"--To Family and Bandits (1949-1951)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 8, pages 151-169; and

"When a Man Gets Power, Even His Chickens and Dogs Rise to Heaven"--Living with an Incorruptible Man (1951-1953)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 9, pages 170-190.

Early Response question:

1) In one way or another since the 1930s, the Communist Party of China has insisted that "the personal is political." What are some potentially positive implications of this perspective? Are there any likely negative implications?

2) What personal and political breakthrough—a transformation or inspirational sudden new understanding—did Jung Chang's mother achieve?

Weeks 6 - 7:

18, 20, 23, 25 & 27 February 2009

**Establishment of the People's Republic of China;
endless political campaigns; "Great Leap Forward"
becomes a tactical retreat for Mao**

Monday, 16 February 2009, is a holiday (Presidents' Day).

Assigned readings:

"Suffering Will Make You a Better Communist"--My Mother Falls under Suspicion (1953-1956)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 10, pages 191-203; and

"After the Anti-Rightist Campaign No One Opens Their Mouth"--China Silenced (1956-1958)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 11, pages 204-219.

Early Response question:

- 1) Regardless of one's personal devotion to the Chinese Revolution, coming from what kind of family background might lead to being labeled as a "rightist"?
- 2) What is one big difference between social movements like the May 4 (1919) Movement and post-1949 political movements or mass mobilizations in China? Any similarities?
- 3) What made the "Let a Hundred Flowers Bloom" campaign different from earlier political campaigns in the PRC?
- 4) What was a long-term effect of that campaign?

"Blue Kite" **DVD 1530** [or Video 12322]. Excerpt: 00:00 - 22:38

Assigned readings:

"Capable Women Can Make a Meal without Food"--Famine (1958-1962)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 12, pages 220-239; and

"Thousand-Gold Little Precious"—In a Privileged Cocoon (1958-1965)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 13, pages 240-255.

Early response questions:

- 1) What was the purpose of the Great Leap Forward?
- 2) If one distinguishes between Daoism, Legalism and Confucianism (better described as “the thinking of scholars”), how well is Mao Zedong’s thinking and action grounded in any one or more of these Chinese traditions?
- 3) What are the philosophical sources of Jung Chang’s father's thinking?

Week 8:
2, 4 & 6 March 2009
Beginnings of the Cultural Revolution.

Films/Videos: "Great Advancement of Mao Tse-tung's Thought." In Chinese with English subtitles. VIDEO 20694 (September 1966). EXCERPT: Cue =>12:32.

Background. In 1966 and 1967, this film probably was shown to Communist Party cadres in the People’s Liberation Army during the early part of the Great Proletarian Cultural Revolution. Smuggled out of China in the late 1960s and delivered to a U.S. intelligence agency, this rare film has since been declassified.

Viewing/discussion questions:

- 1) In light of political controversies raging in the 1960s, how does the "red and expert" phrase bridge the gap between the competing demands of devoted political purity and technical expertise?
- 2) What sharp debate was that phrase trying to cover up, hide or delay confronting?
- 3) What earlier experiences of Mao and his comrades supported their claim that notion that the decisive factors in history are human and not material?
- 4) In 1966, who were labeled as the foreign “revisionists” by Mao and his supporters?
- 5) Is there any irony in the use of this phrase?
- 6) And by implication, who were the domestic (Chinese) “revisionists”?
- 7) This film was released right after the official beginning of the Cultural Revolution. What conclusion do you draw from the fact (not stated in the film) that some chemists and physicists who contributed to the development of the atomic bomb were not Maoists?

Film/Video: "Mao par lui-même" (literally, "Mao by himself," but this is better translated from the French as "Mao in his own words"); VIDEO 12066 (28 minutes). EXCERPT.

Viewing/discussion questions:

- 1) What is an example of voluntarist thinking in this video?
- 2) Why do you think Minister of Defense Lin Biao fell from favor in 1971?
- 3) Could a job in the PLA in the early 1970s be considered a relatively safe place? Why?
- 4) What kind of personal connections were needed to join the PLA then?
- 5) Why did the PLA intervene in the Cultural Revolution and demobilize Red Guard contingents?

Assigned readings:

"Father Is Close, Mother Is Close, but Neither Is as Close as Chairman Mao"--The Cult of Mao (1964-1965)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 14, pages 256-272;

"Destroy First, and Construction Will Look After Itself"—The Cultural Revolution Begins (1965-1966)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 15, pages 273-281; and

"Soar to Heaven, and Pierce the Earth"—Mao's Red Guards (June-August 1966)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 16, pages 282-296.

Early Response questions:

- 1) The collapse of the Great Leap Forward temporarily led to what changed political and social situation during the early 1960s in China?
- 2) How would you summarize the experience of being a Red Guard?
- 3) What clues does your author provide suggesting the Cultural Revolution might have been a very different experience for different Chinese?

Assignment. On Friday, 6 March 2009, class will not meet in Moore Hall 227. Instead, students will view "Wild Swans" (Video 11731, 58 minutes). This video is on reserve in Wang Audiovisual Center, Sinclair Library, 3rd floor. However, Pollard will be available for consultation during and after the regular class period.

E-mail your answer to Question #2, below, to pollard@hawaii.edu no later than 10:00 p.m. Sunday evening, and be able to answer all three questions by Monday morning:

1) How does the video of Jung Chang and her mother help you understand how *Wild Swans: Three Daughters of China* was written? **2)** What are the strengths and limitations of Chang's research methods? (Before answering Question 2, read the asterisked footnote on page 2 of this syllabus.) **3)** What question would you like to ask of Jung Chang? And of her mother?

Week 9:
9, 11 & 13 March 2009
The Cultural Revolution consumes families.

Assigned readings:

"Do You Want Our Children to Become "Blacks"?--My Parents' Dilemma (August-October 1966)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 17, pages 297-307;

"More Than Gigantic Wonderful News"--Pilgrimage to Peking (October-December 1966)," *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 18, pages 308-322; and

"Where There is a Will to Condemn, There is Evidence"--My Parents Tormented (December 1966-1967)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 19, pages 323-340.

Early Response questions:

- 1) Not all Chinese teenagers suffered during the Cultural Revolution. But how did the Cultural Revolution affect the family lives of Chinese whose parents were politically suspect? What was the connotation of the *political* label "Black"?
- 2) Considering the high-level political responsibilities once held by author Jung Chang's parents, how would you compare their reaction to pressures brought to bear on them during the Cultural Revolution with the conduct of similarly placed Party officials?

Films/videos:

Zhang Yimou, "To Live," in Mandarin Chinese with English subtitles, 132 minutes; VIDEO 12322. (excerpt) Viewing/discussion questions to be supplied.

Or

Tian (Tien) Zhuangzhuang, "Blue Kite," in Mandarin Chinese with English subtitles, 138 minutes; VIDEO 18861 [or DVD 1530]. (excerpt).

Viewing/discussion questions:

- 1) What connects the main female character's relationships with the three most important adult males in the "Blue Kite"?
- 2) What is the symbolism of the blue kite in Tian's film?
- 3) Flashbacks in "The Blue Kite" make viewing this video challenging. What knowledge does Director Tian apparently assume of his viewing audiences?

Week 10:
16, 18 & 20 March 2009
The price of being principled.

Film/video: "It Is Right To Rebel" VIDEO 11777. EXCERPT: 00:00-3:00.

Film/video: "The Mao years, 1949-1976." VIDEO 10297. EXCERPT: Cue => 23:50 ("Great Leap Forward").

Assigned readings:

"I Will Not Sell My Soul"--My Father Arrested (1967-1968)," *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 20, pages 341-361; and

"Giving Charcoal in Snow"--My Siblings and My Friends (1967-1968)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 21, pages 362-378.

Early Response questions:

- 1) How might Jung Chang's father have made life easier for his family during the Cultural Revolution? Why did he choose not to do so?
- 2) What is the traditional meaning of the saying "giving charcoal in snow"?
- 3) What is the significance of this saying in Jung Chang's account of her family's survival?
- 4) And what is its broader significance in the life of people in southwest China during the Cultural Revolution?

Paper #2 may be a book report, a review essay or a research project. The topic will be negotiated with the teacher. Depending on your interests, there are other possibilities. More detailed instructions will come in a handout to be distributed, explained and discussed during class. One option is <http://www2.hawaii.edu/~pollard/assign.html>. A resource is Pollard's "Chinese Cultures Abroad Directory," <http://www2.hawaii.edu/~pollard/chculture.html>.

SPRING BREAK:

Monday 23 March – Friday, 27 March 2009

(including Prince Kuhio Day).

Week 11:

30 March and 1 & 3 April 2009

Sent down to the countryside.

Assigned readings:

- ""Thought Reform Through Labor"--To the Edge of the Himalayas (January-June 1969)," *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 22, pages 379-405; and
- ""The More Books You Read, the More Stupid You Become"--I Work as a Peasant and a Barefoot Doctor (June 1969-1971)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 23, pages 406-428.
- Teng Wen-Yu, "Honestly Receive Re-education by the Working Class," *Peking Review*, no. 31 (1 August 1969), pages 15-17.
- Peking Review Staff, "Serious Unemployment Under Reactionary Soviet Revisionist Rule," *Peking Review*, no. 31 (1 August 1969), pages 27-28.
- Peking Review Staff, "Soviet Working People Hate the New Tsars," *Peking Review*, no. 31 (1 August 1969), page 28.

Early Response questions:

- 1) What personal costs did Chinese incur during the Cultural Revolution? Which Chinese?
- 2) Many fewer people died during the Cultural Revolution than in the "Great Leap Forward." Why do you think the Cultural Revolution made a greater impression on Japanese, American and European mass communications news media than the "Great Leap Forward"?
- 3) If Teng and Chang had a chance to chat today about the 1960s, what might they say to one another? What evidence supports your reasoning?

Film/video: Asahi TV News, "China: Modernization through Human Power" VIDEO 7559 (1969); (16 minutes)

Viewing/discussion questions:

- 1) How does the Asahi Television picture of Chinese workers' daily lives on and off the job in 1969 differ from the picture sketched in Jung Chang's book?
- 2) How do you account for (make sense of) these differences?

Alternative film: Sijie Dai, "Balzac and the Little Chinese Seamstress" (2005/2002). **DVD 3431.**

Week 12:
6 & 8 April 2009
Political repression.

No class on Friday, 10 April 2008: Good Friday.

Assigned readings:

"Please Accept My Apologies That Come a Lifetime Too Late"--My Parents in Camps (1969-1972)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 24, pages 429-443.

Rae Yang, *Spider Eaters: A Memoir* (University of California Press, 1997), chapter to be assigned. ON 2-HOUR RESERVE IN SINCLAIR LIBRARY: Call Number: DS778.7.Y42 1997

Early Response question:

- 1) What was daily life like in the camps?
- 2) If there was any hope, what was the source of that hope?

Week 13:
13, 15 & 17 April 2009
English language as an agent of culture change

Assigned readings:

"The Fragrance of Sweet Wind"--A New Life with *The Electricians' Manual* and *Six Crises* (1972-1973)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 25, pages 444-457.

"Sniffing after Foreigners' Farts and Calling Them Sweet"--Learning English in Mao's Wake (1972-1974)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 26, pages 458-474.

Early Response questions:

- 1) In the early 1970s, was learning English generally understood as worthwhile?
- 2) Why or why not? If there was ambivalence, what accounts for it?

Recommended readings:

Joshua Kurlantzick, "Repression and Revolt in China," *Current History*, vol. 103, issue 674 (June 2004), pp. 262-267. To be sent to you as .pdf file.

Gardner Bovington, "The Not-So-Silent Majority: Uyghur Resistance to Han Rule in Xinjiang," *Modern China*, vol. 28, issue 1 (January 2002), pp. 39-79. Access a free downloadable .pdf file through the Electronic Resources section of "Hawai'i Voyager."

Video: "Reunion: The Bitter Aftermath of Mao's Cultural Revolution" (NHK Enterprises 21, Inc., and Ren Universe, Inc., 2000). 52 minutes. VIDEO 20080.

Viewing/discussion questions:

1. In what ways was Jung Chang's father's experience different from that of Wang Lucheng?
2. How was Jung Chang's experience different from that of He Hai Xia?
3. The film's narrator implies that Wang Lucheng was paid to appear in this film? If that is correct, what inferences do you draw from that fact?

Week 14:
20, 22 & 24 April 2009
What can we learn from the Chinese experience?

Assigned readings:

"If This is Paradise, What Then Is Hell?"—The Death of My Father (1974-1976)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 27, pages 475-494.

Early Response question:

- 1) Why did local Party officials have difficulty approving the eulogy read at the funeral of Chang's father?
- 2) What was at stake in the wording of the eulogy? And for whom? (Who had something to gain or to lose?)
- 3) In what ways did the Cultural Revolution threaten the integrity (wholeness) of Chinese families? How did families survive?

Week 15:
27 & 29 April and 1 May 2009
New opportunities in China

Assigned readings:

"Fighting to Take Wing (1976-1978)," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), Chapter 28, pages 495-505.

"Epilogue," In Jung Chang, *Wild Swans: Three Daughters of China*, New edition (Anchor World Views, 2004), pages 506-508.

Early Response questions:

- 1) How did Chinese immediately react to Mao Zedong's death?
- 2) What was the source of the ambivalence?
- 3) In what ways did Mao's death open up possibilities for change in China?
- 4) What social groups have been left behind economically by the post-Mao Zedong changes?
- 5) What do you think will happen if their grievances are not addressed?

Recommended readings:

Vanessa Lau, "Forgotten Generation," *Dollars & Sense* (Economic Affairs Bureau), issue 228 (March-April 2000).

Vincent K. Pollard, articles on Chinese diaspora (handouts).

Video. "Red Capitalism." VIDEO 12408. EXCERPT: Cue =>16:43.

Videos. Sequences excerpted from Videos 1130, 1699 and 9523 depicting funeral processions for important people in Chinese history.

Viewing/discussion question:

In the long Chinese tradition, how might one explain the type of funeral received by Mao Zedong in 1976?

Film/video: "China: Unleashing the Dragon," Part I: Deng's Legacy (1995), 50 minutes; VIDEO 14564.

Note. Deng Xiaoping died in 1997—two years after this film was completed.

Viewing/discussion questions:

- 1) How did Deng Xiaoping lead the transition from Maoism?
- 2) Were there pressures from below, that is, from rural and urban people?
- 3) Where do the sympathies of the director of this video lie? What is your evidence?

Presentation. Chinese diaspora.

Recommended resources:

Vincent K. Pollard (compiler, editor), "Chinese Cultures Abroad World Wide Web Virtual Library," <<http://www2.hawaii.edu/~pollard/chculture.html>>.

Vincent K. Pollard, "Chinese Diaspora," *ABC-CLIO World History Encyclopedia, Era 9: 1945-*, ed., Jack Waskey (Santa Barbara: ABC-CLIO, forthcoming, 2009).

Vincent K. Pollard, "From Southern Seas to Cyberspace: Chinese Diaspora Websites in South East Asia and the South Pacific," *Chinese Southern Diaspora Studies* [Centre for the Study of Chinese Southern Diaspora, Research School of Pacific and Asian Studies, The Australian National University], vol. 1 (2006), pp. 1-10. Downloadable at <http://csds.anu.edu.au/vol_1_2007/Pollard.pdf>.

Week 16:
4 & 6 May 2009
What else can we learn from the Chinese experience?

Monday, 4 May 2009, is the 90th anniversary of the events that gave their name to the May Fourth Movement (1919).

Reprise (in-class exercise). This in-class exercise follows up on our in-class discussions and your e-mail responses to the related questions on *ChinaNation-L@hawaii.edu*. By way of biography, autobiography, social history and cultural commentary, Jung Chang's *Wild Swans: Three Daughters of China* has introduced us to a remarkable cast of real-life Chinese characters. Probably the most compelling verbal portraits are those of Jung Chang's own immediate family. Jung Chang's grandmother, then her parents, and finally Jung Chang herself and her siblings all lived through a tumultuous phase of Chinese social, political and cultural history.

These eighty years (1909-1978) spanned a period from the end of the Qing Dynasty to the early post-Mao reforms under Deng Xiaoping. Of course, this family story would be incomplete without accounting for the effect of decisions made by Mao Zedong and other top leaders of the Communist and Nationalist Parties.

Directions: Form groups, each with two or three students.

For Questions **a)** and **b)** (below), your respective group will consider how well one of the following four people generally adapted to big social changes in their personal lives and in Chinese society:

- 1) Jung Chang's maternal grandmother, Yu Fang (1909-1969), the author's grandmother;
- 2) her mother, Bao Qin (1931-);
- 3) her father, Wang (later, Chang) Yu (1921-1975), her father; and
- 4) Jung Chang herself (1952 -).

We'll share our reflections

Questions for discussion:

a) Over the course of the lifetime of your assigned character, how well did s/he generally adapt to large changes occurring in China? What is your principal evidence?

b) Is there any shorter period of that character's life where s/he adapted better or worse than the general pattern summarized in your answer to the previous question? (This might be a period where a major change began.)

c) Who is your favorite character in *Wild Swans*? Why? Or do you have a different favorite character for different periods of the family's history?

d) What is your favorite chapter, subchapter or paragraph in *Wild Swans*? Why

e) Do you have any additional observations or questions to share with us?

Wednesday, 6 May 2009, is the last day of class.

For maximum credit, the final draft of paper #2 is due no later than at the beginning of the last day of class.

Final reflections on the course.

**Week 17 (Final Exam):
11 - 15 May 2009**

Friday morning, 15 May 2009: 9:45 – 11:45 a.m. (same classroom).

This reference chart correlates most of print and audiovisual materials utilized in the semester.

Readings, maps & videos	Pagination/time	Period
Michael Loewe, "China's First Empire," <i>History Today</i> , vol. 67, no. 9 (September 2007), pp. 12-19. HANDOUT.	12-19	
"China: Heritage of the Wild Dragon." VIDEO.	58 minutes	
Kongfuzi or K'un-fu-tzu ("Confucius"), <i>Lun Yu</i> ("The Analects").	selections	6th century BCE
Roger Ames, "Living Chinese Philosophy" (New York: Insight Media, 2007). VIDEO.	100 minutes (selections)	6 th century BCE - present times
"China: Agonies of Nationalism." VIDEO.	29 minutes	1800-1927
"L'Oeil du Consul" ("Through the Consul's Eye"). (VIDEO)	50 minutes	1896-1905
Vincent K. POLLARD, "Chinese Diaspora."	(forthcoming)	18 th -21 st centuries
Vincent K. POLLARD, "1911-1912 Revolution"	(forthcoming)	1911-1912
Vladimir Il'ich LENIN, <i>Imperialism, the Highest Stage of Capitalism: A Popular Outline</i> (first published, 1916); In <i>idem, Collected Works</i> (Moscow: Progress Publishers, 1971).	254-255 & 258-259	1875-1990
Benedict R. O'G. ANDERSON, <i>Imagined Communities: Reflections on the Origin and Spread of Nationalism</i> (London and New York: Verso, 1991)	6-7 <i>Optional!</i>	20th century
Robert S. McELVAINE, "Male Power Asserts Itself Through Abuse of Women," <i>Honolulu Advertiser</i> , 14 January 2001.	B-4	Transhistorical
Jung CHANG, "Wild Swans." VIDEO.	59 minutes	1909-1982
Jung CHANG, <i>Wild Swans: Three Daughters of China</i> , An Anchor Book. New York: Doubleday, 1991.	Chapter 1	1909-1933
Lucian PYE, "The Sweep of Change," in <i>idem, China: An Introduction</i> , 4th edition (New York: Harper Collins Publishers, 1991).	83-105 <i>Optional!</i>	1800s-1919
"China in Revolution." VIDEO.	<i>Your choice!</i>	1911-1950s
Lucian PYE, "The Rise of the Communists," In <i>idem, China: An Introduction</i> , 4th edition. New York: Harper Collins Publishers, 1991.	153-173 <i>Optional!</i>	1917-1945
ZHANG Yimou, "Ju Dou." VIDEO.	98 minutes	early 1920s
ZHANG Yimou, "Raise the Red Lantern." VIDEO.	first 15 minutes	1920s
Oliver Edmund CLUBB, Jr., <i>Twentieth Century China</i> (New York: Columbia University Press, 1964/1978), "China in the Warlord Era."	[map]	1924
June Teufel DREYER, "The Northern Expeditions of the Kuomintang," In <i>China's Political System: Modernization and Tradition</i> , 2nd edition. Boston: Allyn and Bacon, 1996.	61 [map]	1926-1928
June Teufel Dreyer, "The Communist Road to Power," In <i>China's Political System: Modernization and Tradition</i> MAP.	71	1930s
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapter 2	1933-1938
ZHANG Yimou, "Red Sorghum." VIDEO.	first 31 minutes	early 1930s

Oliver Edmund CLUBB, Jr., <i>Twentieth Century China</i> (New York: Columbia University Press, 1964/1978) “Japan’s Mainland Aggression and Chinese Civil Strife.”	292-293 [maps]	1934-1949
Vincent K. POLLARD, “Liberation, State Security, Bureaucratization & Social Control in Regulated Marriage Rights: Patterns, Trends and Conflicting Diversity—from the Chinese Soviet Republic to the People’s Republic of China” <i>E-AsPac</i> [Asian Studies on the Pacific Coast], 2004).	all	1931-1947
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapters 3-8	1938-1951
People’s Republic of China, <i>The Marriage Law of the People’s Republic of China</i> (1 May 1950).	Chapters 1-8, Articles 1-27	1950-1982
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapters 9-13	1951-64
TIAN (Tien) Zhuangzhuang, “The Blue Kite.” VIDEO.	first 118 minutes	1953-1968
ZHANG Yimou, "To Live" (VIDEO)		1940s-1970s
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapters 14-17	1964-1966
“Great Advancement of Mao Tse-tung’s Thought.” VIDEO	first 33 minutes	1964-1966
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapters 18-21	1966-1968
Asahi TV News, “China: Modernization through Human Power.” VIDEO.	16 minutes	1969
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapters 22-23	1969-1971
WU Xingming, René Vienet & François Deron, “Mao par lui-même [“Mao by Mao”]” VIDEO.	28 minutes	1970s
Jung CHANG, <i>Wild Swans: Three Daughters of China</i>	Chapters 24-28; and "Epilogue"	1971-1982
Vincent K. POLLARD, Chinese Cultures Abroad WWW Virtual Library”		18 th -21 st centuries
Vincent K. POLLARD, From Southern Seas to Cyberspace: Chinese Diaspora Websites in South East Asia and the South Pacific"	1-10	20 th -21 st centuries

COMMENTS & SUGGESTIONS ON WRITING YOUR PAPERS & EXAMS

From reading and commenting on papers written by students and by participants in my writing workshops, I have briefly summarized typical problems that arise in these efforts. And I can suggest some solutions. Writing is thinking. And thinking can be hard work. Therefore, if you experience difficulty and frustration, that does not mean anything is wrong with your head. It's normal. Just be persistent.

My comments on your writing should help you get better results from your efforts. Many of my comments, questions and suggestions apply only to your individual paper. Below, I share some general observations that should be helpful to all of you. Use these suggestions as guidelines and reminders in peer-editing, as well as in revising your final drafts.

1. Please carefully read and directly answer the question that you are asked to answer. Answer all parts of every question. If you do not understand the question, please talk to me about it--before class, during class, or after class. Or if you prefer, make an appointment to discuss the matter in my office. Or e-mail me at pollard@hawaii.edu. After you have finished your answer, look at the question again. After you have written a coherent statement, make sure that it answers the question.

2. Write an introductory sentence or paragraph that summarizes the central point you are making in your answer. If this is not the first sentence or the first paragraph, it should be very close to the beginning of your paper.

3. Select examples that support your argument. Avoid vagueness. Since two different people may sometimes interpret the same example in completely different ways, show precisely how your chosen example strengthens the point you are making. In a short paper, one or two well-chosen and well-explained examples can add a lot of power to your writing. Further, if you are developing an interpretation or line of argumentation that I hadn't anticipated, your examples will be helpful to me. Also, if your examples are clear but, perhaps, your point of view is less clearly expressed than it otherwise might be, then it is easier for me to write questions, comments or suggestions for you.

4. Say exactly what you mean. Your reader shouldn't have to "guess" your real meaning.

5. Be as concise as possible. Avoid "overwriting." Ask yourself: "Do I really need that sentence?" "Do I need those words?" Many of you may have noticed that I sometimes suggest a shorter way of expressing some thoughts. Sometimes when I make these kinds of suggestions, I also write: "Same idea/fewer words/more power." And sometimes I will write an "equals" (=) sign followed by one or more words and a question mark. The comment will be {bracketed} with a word or expression from your essay. This comment means I am unsure of your point. If you decide that my suggested alternative does not express exactly what you mean to say, then my comments are simply encouraging you to improve your own writing.

6. In face-to-face conversational language, our whole body, our facial muscles and our tone of voice “punctuate” and emphasize our spoken words. However, if we write down our spoken language, those written words are sometimes less effective than the same words if spoken aloud. Phrases slowing the reader down as she searches for your main point are words and phrases that do not belong in your writing. For example, in face-to-face conversation, we commonly use throw-away words like “actually” and “basically” for emphasis and transitions. In writing, try to find more precise transitional words and phrases.

7. Social science, as we are learning, is social! We often depend on the work of other people. But avoid plagiarism! Plagiarism is a form of dishonesty that fails to acknowledge how we have used the writing of other people. So, use quotation marks whenever you are reproducing someone else’s words in your paper. Give page references or URL's when you are quoting someone's words or summarizing ideas s/he has expressed in books, articles or Internet essays.

8. Using extensive quotations should be the exception. Learn to summarize. Quote sparingly for added effect. And it demonstrates your understanding of what you have read.

9. Becoming “your own best critic” should be your goal. Ask yourself the questions that I ask when I comment on your paper. Acquire the skill of making better criticisms of your own writing than the criticisms made by other people.

10. Make sure subjects and verbs in your sentences “agree” with one another: that is, a singular subject takes a singular verb; a plural subject gets a plural verb. Also, pronouns refer back to the closest noun that agrees with them. Although this rule is violated in spoken language, clear writing requires accurate pronoun-noun “agreement.”

11. Ask yourself if your verbs would be more effective in the “active” voice. Usually, the “active” voice is more “lively” than the “passive” voice.

12. Turn long adjectival clauses into independent clauses or separate sentences.

13. Very long introductory adverbial phrases and clauses make it hard to tell what the main idea is. Consider three alternatives: a) Shorten these phrases or clauses; b) place them after the main clause; or c) turn them into separate sentences.

14. Continual suggestions (from me) on the need for more precise word usage indicates that you will benefit from using a better dictionary--one with several meanings for each word.

15. Careful use of transitional adverbs or adverbial phrases will enhance the coherence of your paper, that is, the way in which one part flows into another.

16. In proofreading your final drafts, please use the “spellcheck” software on your computer. Or use the “eyeball method.” Large numbers of spelling errors distract from your main point. Also, some spelling errors change your meaning.

17. Show the “final” version of your paper to a friend who has not seen an earlier draft. Ask your friend to summarize your main point in one or two sentences. If your friend has difficulty giving you a clear summary, then you probably need to spend some more time revising the paper.

18. Never give up! Just keep telling yourself that, no matter how frustrating the writing sometimes gets, you will absolutely refuse to give up. And get whatever help you need. Why? Sometimes the difference between a mediocre paper and a superb piece of writing is the result of revising your draft one or two more times.

Asian Studies 320C: Books in Hamilton Library.

For your interest and information, below I point out several excellent books in Hamilton Library. I urge you to take a serious look at them early in this course. Previous students have found them useful. The "location" of each book refers to its regular place in the UH Library System.

Henry Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook*, 5th edition (New York, NY: Harper Collins, 1992).

COMMENT: Well organized with numerous illustrative examples.

LOCATION: Hamilton (2nd floor)

CALL #: PE1112 .F64 1992

Jacques Barzun and Henry F. Graff, *The Modern Researcher*, 5th edition (Fort Worth: Harcourt Brace Jovanovich College Publishers, 1992).

COMMENT: See Chapters 9 ("Organizing: Paragraph, Chapter, and Part"), 10 ("Plain Words: The War on Jargon and Clichés"), 5 ("Verification") and 12 ("The Arts of Quoting and Translating");

LOCATION: Hamilton Library (2nd floor)

CALL #: D13.B334 1992b

Wayne C. Booth, Gregory G. Colomb and Joseph M. Williams, *The Craft of Research*, 2nd ed. Chicago and London: The University of Chicago Press, 2003).

COMMENT: See "Quick Tips" following Chapters 2, 3, 6, 8, 9, 10, 11, 12, 13, 14 & 15.

LOCATION: Hamilton Library (2nd floor)

Call #: Q180.55 M4B66 1995

Other Useful Books in Hamilton Library Reference.

Albert Sydney Hornby, *Oxford Advanced Learner's Dictionary of Current English*, editor, Jonathan Crowther, 5th edition (Oxford: Oxford University Press, 1995)

COMMENT: Gives multiple meanings for most words--essential for developing proficiency in written & spoken English.

CALL #: PE1625 .H67 1995

Henry Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook*, 5th edition (New York, NY: Harper Collins, 1992).

COMMENT: Well organized with numerous illustrative examples.

CIS-WRITING AIDS/GRAMMAR

CALL #: PE1112.F64 1992

Val Dumond, *The Elements of Nonsexist Usage: A Guide to Inclusive Spoken and Written English*, 1st edition (New York: Prentice Hall Press, 1990)

LOCATION: Hamilton Reference

CALL #: PE1460 .D78 1990