

EAST 402, HIST 305j: Empire and Identity in Qing China

Instructor: David Porter

E-mail: david.porter@yale.edu

Course Meeting Time and Location: Monday, 1:30-3:20 PM, Rosenkrantz 04

Office: Luce Hall (34 Hillhouse), Room 303B

Office Hours: Thursday, 1:30-3:30 PM and by appointment

COURSE DESCRIPTION

Why do we identify ourselves and each other as members of particular sorts of identity categories and not others? How do we come to assign certain meanings to those categories? How do states deal with diverse populations? These questions are at the heart of this seminar, which examines how identity was produced and maintained in a context very different from our own: the Qing empire, which ruled China and much of Inner Asia from 1644 until 1912. We live in a world of nation-states, premised on the essential unity of their populations (though this does not, of course, mean that they are in fact homogenous); the Qing state was an empire, whose rule was premised on the idea that different people should be governed differently. Questions of gender, ethnicity, and religion were as important to the Qing state and to Qing society as they are anywhere in the world today, though ideas about these categories were often very different from the ones we now take for granted, or even from those that dominated Europe and the United States during the same period. Though the course focuses on the Qing empire, it aims to be relevant to the world we live in. Many classes you might take interrogate the identity categories and political forms we see around us and recognize their historical contingency; this one does that too, but also gives you the chance to explore an alternate model that actually existed and consider its advantages and disadvantages – why it persisted for so long, why it came to an end, and how its legacy continues to shape present-day China.

COURSE GOALS

Through this course, you should develop a strong familiarity with how the Qing empire managed an expansive and diverse territory, and how its subjects of different backgrounds fit into the Qing social order. In addition, you should gain a broader sense of the connection between history, identity, and political organization that will help you better understand how these connections continue to matter today, both in China and in your own society.

In addition, you will substantially improve your ability to read historical scholarship. This course is based around the reading of academic monographs and journal articles, and you will be expected to learn to identify arguments and the evidence used to support them, to draw connections between works written by different scholars on different topics, and to evaluate the strength of historical arguments. These skills are not only valuable to a professional historian; a wide variety of academic and professional careers will expect you to be able to draw on and respond to the research and analytical writing of experts.

PREREQUISITES

Though this course will be of particular value to students majoring in East Asian Studies or History, and past study of Chinese history is certainly advantageous, it has no prerequisites and is designed to be open to anyone interested the material covered.

COURSE STRUCTURE

This is a seminar, meeting once per week for two hours, based around discussion of assigned reading. It is reading intensive – you will have at least 150 pages of reading most weeks.

ASSESSMENT

4 Short analytical essays (30%)

Four times during the term you will need to write an approximately 3-page (750 to 1000 word) essay that engages with the readings for a particular week. In order to ensure that all weeks are covered, we will at the start of term divide the class into three groups: one group will write essays for weeks 2, 5, 8, and 11; one group for weeks 3, 6, 9, and 12; and one group for weeks 4, 7, 10, and 13. These essays will be due at least 24 hours prior to the class meeting at which we discuss the relevant readings in order to give me adequate time to review them. If you know in advance that you will have difficulty completing an essay for one of your assigned weeks, you should attempt to find a classmate in a different group who is willing to switch weeks with you (and let me know that you have done so).

These essays should identify a single theme or question (you may find the weekly “key question” helpful in formulating your topic, though you should feel free to depart from it) that appears in multiple readings from a given week and briefly explain how the readings address that theme or question, with careful attention to differences in the arguments of different authors

Attendance and Class Participation (20%)

You will be expected to make thoughtful contributions to class discussions that show clear evidence of having done the required readings. Your contributions should be responsive to your classmates’ comments and should always be respectful to everyone else in the room. Quality is more important than quantity – of course, if you don’t say anything, you aren’t participating – but two or three excellent comments will impress me far more than dominating the conversation with ideas that suggest that you haven’t actually done the reading. Attendance is not graded explicitly, but since it is impossible to participate without being present, you will receive no credit for participation if you are absent without a valid excuse.

Final Paper (50%)

There are **two options** for the final paper, which should be about 12-15 pages (3,000-4,000 words) in length.

1. A historiographical essay (an essay exploring what historians have written about a topic) dealing with a major theme in the history of empire and/or identity in China. You may choose to explore in greater depth a theme that we cover during the course, or to investigate another relevant topic that you find interesting. You will in either case be required to go substantially beyond the assigned readings for the course, and you will be asked to submit a proposal for your paper by the end of Week 6. You will need to consult with me to develop an appropriate plan of additional reading.

This paper will show your ability to analyze and evaluate the arguments of several scholarly works, and synthesize the research of multiple historians to produce an overview of your topic accessible to an educated non-specialist reader.

2. (Recommended for students with strong reading ability in Chinese and/or strong prior background in Chinese history) A research paper addressing a topic related to the course material. This will require a more specific research question than the sort of broad topical overview that would be appropriate to option 1. Students interested in pursuing this option should consult with me as early as possible in the semester to work on formulating a paper idea appropriate to both the scope of the course and their language abilities. A formal paper proposal is not due until Week 6, but a project of this sort is likely to go much better if begun early.

This paper will demonstrate your ability to conduct historical research at a high level, integrating primary and secondary materials (ideally including some primary materials in Chinese). It would be good preparation for writing a senior thesis on a topic in Chinese history.

Regardless of which option you pursue, 5% of your final paper grade will be based on the submission of a proposal for your paper by the end of Week 6. Your proposal should identify your topic in as much detail as possible, and provide a preliminary bibliography. For students writing a research paper, the bibliography must, in addition to including relevant scholarship, identify the main primary source(s) that you will use.

COURSE POLICIES

Absences and Late Work

You are expected to attend all class meetings and to submit all work on time. Missed class will result in a failure to participate in discussion, directly lowering your participation grade. Late response papers or final papers will be marked down by 1/3 of a letter grade (i.e., A to A-, A- to B+, etc) for each day late, though in no case will a paper that would otherwise receive a passing grade receive a failing grade (which is to say, you won't drop below a D-), as long as it is submitted prior to the end of the semester.

I recognize that there will be situations that make it impossible (or unwise) for you to attend class or to submit a paper on time, including illnesses (if you're sick, please rest and recover; don't come to class). I treat my students as responsible adults; if you are genuinely unable to come to class or submit a paper on time for a legitimate reason, I simply ask that you inform me in advance and let me know the reason. However, I reserve the right to request documentation of your excuse if it seems to me that you are taking advantage of this policy more frequently than is reasonable.

Office Hours

I hold regular office hours on Thursdays from 1:30-3:30 PM in my office at Luce Hall (34 Hillhouse), Room 303B, and am available for appointments outside those times if they are incompatible with your schedule. I ask that you drop by sometime in the first few weeks of the semester for a chat to help me get to know you a bit better. I also encourage you to visit

whenever you have questions about course material or assignments or simply wish to talk about Chinese history or your academic goals.

Academic Integrity

The proper citation of sources is an essential part of the writing process, as it both helps your reader understand the origins of the evidence that underlies your arguments and acknowledges the work done by other scholars that has helped you develop your own ideas. All work that you submit for this course must be your own, and any sources you use in preparing your work must be appropriately cited. Students are expected to be familiar with the university's academic integrity guidelines (available at <http://catalog.yale.edu/undergraduate-regulations/policies/definitions-plagiarism-cheating/>). If you have any questions about what constitutes plagiarism, cheating, or another violation of the academic integrity policy in this course, you should not hesitate to ask me. In addition, you may find it helpful to look at the guide to using sources produced by the Yale writing center (<https://poorvucenter.yale.edu/writing/using-sources>).

BOOK PURCHASE

You will be assigned readings from a large number of journals and books. It is likely not an advisable use of your budget to attempt to purchase all assigned books, though you may wish to purchase books that are of particular interest to you. Journal articles will all be available online, as will most of the required readings taken from books. All assigned books will in addition be made available on course reserve at Bass Library, but you may find it valuable to use Borrow Direct to acquire course books from partner libraries (and thereby be able to actually check them out). Only books for which readings will not be available online (7 in total) will be on order at the campus bookstore. Note that one of the Week 11 books is inordinately expensive (see the weekly schedule), so even if you're otherwise buying these books, you may want to come up with another plan for getting access to it.

COURSE CALENDAR

Note that readings that are available online are marked (o). Sources that will be available as scans uploaded to the course website are marked (w). For other readings, you will need to plan to have access to the physical book. If you are relying on Borrow Direct or online purchase for access to a book, please be sure to initiate your request/purchase far enough in advance that you will receive the book with enough time left to do the reading.

January 13 (Week 1): Course Introduction – Background on the Qing and Thinking about Empire and Identity

All readings for this week are optional – Students with no background in Qing history are encouraged to read the chapter from the Schoppa textbook (a fairly short overview of the Qing period that would be purely review for those who have taken a course that includes coverage of Chinese history between about 1644 and 1830) to help give them a bit of a framework for what is to come.

Jane Burbank and Frederick Cooper, *Empires in World History: Power and the Politics of Difference* (Princeton, 2010), pp. 1-22 (o).

Keith Schoppa, "Manchus and Chinese," ch. 2 of *Revolution and Its Past: Identities and Change in Modern Chinese History*, 3rd ed. (Routledge, 2011), pp. 25-45 (w).

January 17 (Week 2): The Widow Chastity Cult of Late Imperial China

PLEASE NOTE: This meeting is on Friday on account of the MLK Day holiday

Key Question: How does agency manifest even in apparently oppressive social and political practices? How should that agency affect how we evaluate those practices?

Janet Theiss, "Femininity in Flux: Gendered Virtue and Social Conflict in the Mid-Qing Courtroom" in *Chinese Femininities/Chinese Masculinities* (UC, 2002), pp. 47-66 (o).

Matthew Sommer, *Sex, Law, and Society in Late Imperial China* (Stanford, 2000), pp. 166-209 (o).

Susan Mann, "Women in the Kinship, Class, and Community Structures of Qing Dynasty China," *Journal of Asian Studies* 46.1 (Feb. 1987), pp. 37-56 (o).

Weijing Lu, *True to Her Word: The Faithful Maiden Cult in Late Imperial China* (Stanford, 2008), pp. 1-18, 103-166, 211-246 (o).

January 20: MLK Day, no meeting

January 27 (Week 3): Ethnicity, Status, and the Qing Banner System

Key Question: What was the relationship between ethnicity and status in the Qing banners?

Mark Elliott, *The Manchu Way: The Eight Banners and Ethnic Identity in Late Imperial China* (Stanford, 2001), pp. 39-88, 275-304, 345-361.

Pamela Crossley, *A Translucent Mirror: History and Identity in Qing Imperial Ideology* (UC, 1999), pp. 177-215, 281-336 (o)

February 3 (Week 4): The Social World of Elite Women

Key Question: How did education and place in the social hierarchy structure the lives of women in Qing China?

Dorothy Ko, *Teachers of the Inner Chambers: Women and Culture in Seventeenth-Century China* (Stanford, 1994), pp. 1-29, 68-89, 115-142, and one chapter of your choice from chs. 4-7 (about 30-45 pp) (o).

Susan Mann, *Precious Records: Women in China's Long Eighteenth Century* (Stanford, 1997), pp. 1-44, 201-226, and one chapter of your choice from chs. 3-7 (about 20-45 pp.).

February 10 (Week 5): Imperial Conquests, Northwest vs. Southwest

Key Question: How did Qing management of ethnic difference vary across the different spaces of the empire?

John Herman, “The Cant of Conquest: Tusi Offices and China’s Political Incorporation of the Southwest Frontier” in *Empire at the Margins* (UC, 2006), pp. 135-168 (o).

C. Patterson Giersch, *Asian Borderlands: The Transformation of Qing China’s Yunnan Frontier* (Harvard, 2006), pp. 1-14, 43-63, 127-158 (o).

Peter Perdue, “Boundaries, Maps, and Movement: Chinese, Russian, and Mongolian Empires in Early Modern Central Eurasia,” *The International History Review* 20.2 (Jun. 1998), pp. 263-286 (o).

James Millward, *Eurasian Crossroads: A History of Xinjiang* (Columbia, 2007), pp. 88-115 (w).

James Millward and Laura Newby, “The Qing and Islam on the Western Frontier” in *Empire at the Margins* (UC, 2006), pp. 113-134 (o).

February 17 (Week 6): Colonial Imaginations

Key Question: Was the Qing empire a colonial empire?

Laura Hostetler, *Qing Colonial Enterprise: Ethnography and Cartography in Early Modern China* (Chicago, 2001), pp. 81-179, 205-211 (be sure to look carefully at the color plates in the middle!)

Emma Teng, *Taiwan’s Imagined Geography: Chinese Colonial Travel Writing and Pictures 1683-1895* (Harvard, 2004), pp 1-59, 101-172. Please also look at the color plates between pages 186 and 187 (note that we’ll be coming back to the chapter that surrounds them in a few weeks, but the images are mostly relevant to this week’s reading).

February 21: Final paper proposals due by 5 PM

February 24 (Week 7): “Foreign” Religions in Chinese Spaces: Christianity and Islam

Key Question: How were adherents of religious traditions perceived as foreign integrated (or not) into Qing society?

Zvi Ben-Dor Benite, *The Dao of Muhammad: A Cultural History of Muslims in Late Imperial China* (Harvard, 2005), pp. 1-20, 163-236.

Jonathan Lipman, “‘A Fierce and Brutal People’: On Islam and Muslims in Qing Law,” in *Empire at the Margins* (UC, 2006), pp. 83-110 (o).

Henrietta Harrison, *The Missionary’s Curse and Other Tales from a Chinese Catholic Village* (UC, 2013), pp. 1-64 (o).

March 2 (Week 8): Buddhism on the Qing Frontier: Mongols, Tibetans, and Qing Empire

Key Question: What was the role of Tibetan Buddhism in Qing governance of Inner Asia?

Johan Elverskog, *Our Great Qing: The Mongols, Buddhism and the State in Late Imperial China* (Hawaii, 2006), pp. 1-13, 40-62, 90-126 (o).

Max Oidtmann, *Forging the Golden Urn: The Qing Empire and the Politics of Reincarnation in Tibet* (Columbia 2018), pp. 1-94, 157-226 (o).

March 9 and 16: Spring Break, no meeting

March 23 (Week 9): Sexuality and Gender Identity

Key Question: Was sexuality a meaningful identity category in the Qing?

Michael Szonyi, “The Cult of Hu Tianbao and the Eighteenth-Century Discourse of Homosexuality,” *Late Imperial China* 19.1 (June 1998), pp. 1-25 (o).

Matthew Sommer, *Sex, Law, and Society in Late Imperial China* (Stanford, 2000), pp. 114-165 (o).

H. Laura Wu, “Through the Prism of Male Writing: Representation of Lesbian Love in Ming-Qing Literature,” *Nan Nü* 4.1 (Mar. 2002), pp. 1-34 (o).

Charlotte Furth, “Androgynous Males and Deficient Females: Biology and Gender Boundaries in Sixteenth- and Seventeenth-Century China,” *Late Imperial China* 9.2 (Dec. 1988), pp. 1-31 (o).

March 30 (Week 10): Gender, Ethnicity, and Empire

Key Question: How did gender and ethnicity intersect in Qing politics, law, and society?

Mark Elliott, “Manchu Widows and Ethnicity in Qing China,” *Comparative Studies in Society and History* 41.1 (Jan. 1999), pp. 33-71 (o).

James Millward, “A Uyghur Muslim in Qianlong’s Court: The Meanings of the Fragrant Concubine,” *Journal of Asian Studies* 53.2 (May 1994), pp. 427-458 (o).

Yue Du, “Legal Justice in Eighteenth-Century Mongolia: Gender, Ethnicity, and Politics in the Manchu-Mongol Marriage Alliance,” *Late Imperial China* 37.2 (Dec. 2016), pp. 1-40 (o).

Shuo Wang, “Qing Imperial Women: Empresses, Concubines, and Aisin Gioro Daughters,” in *Servants of the Dynasty: Palace Women in World History* (UC, 2008), pp. 137-158 (o).

Emma Teng, *Taiwan’s Imagined Geography: Chinese Colonial Travel Writing and Pictures, 1683-1895* (Harvard, 2004), pp. 173-193.

April 6 (Week 11): An Environmental Perspective on Identity and Empire

Key Question: How were spaces and environments linked to identity in the Qing?

David Bello, *Across Forest, Steppe, and Mountain: Environment, Identity, and Empire in Qing China’s Borderlands* (Cambridge 2016), pp. 1-62, 266-276 and your choice of one chapter from chs. 2-5 (about 50 pp) (note that this book is extremely expensive – I encourage you to think in advance about acquiring it via Borrow Direct).

Jonathan Schlesinger, *A World Trimmed with Fur: Wild Things, Pristine Places, and the Natural Fringes of Qing Rule* (Stanford, 2017), pp. 1-54, 167-177 and your choice of one chapter from chs. 2-4 (about 35-40 pp) (o).

April 13 (Week 12): Empire and Foreign Policy: The Case of Korea

Key Question: How did Korea fit into Qing conceptions of empire, and how did its place change over the course of the dynasty?

Yuanchong Wang, “Civilizing the Great Qing: Manchu-Korean Relations and the Reconstruction of the Chinese Empire, 1644-1761,” *Late Imperial China* 38.1 (Jun. 2017), pp. 113-154 (o).

Seonmin Kim, *Ginseng and Borderland: Territorial Boundaries and Political Relations between Qing China and Chosŏn Korea, 1636-1912* (UC, 2017), pp. 1-17, 47-103 (available as free e-book online, but doesn’t show up that way in Orbis – just Google it or, if you have a Kindle, search Amazon).

Kirk Larsen, *Tradition, Treaties, and Trade: Qing Imperialism and Chosŏn Korea, 1850-1910* (Harvard, 2008), pp. 1-22, 43-93, 128-163.

April 20 (Week 13): Empire, Nation, and a New Global Order

Key Question: How did the Qing empire become the Chinese nation?

James Millward, *Eurasian Crossroads: A History of Xinjiang* (Columbia, 2007), pp. 124-177 (w).

Scott Relyea, “Indigenizing International Law in Early Twentieth-Century China: Territorial Sovereignty in the Sino-Tibetan Borderland,” *Late Imperial China* 38.2 (Dec. 2017), pp. 1-60 (o).

Joseph Esherick, “How the Qing Became China” in *Empire to Nation* (Rowman & Littlefield, 2006), pp. 229-259 (w).

Uradyn Bulag, “Going Imperial: Tibeto-Mongolian Buddhism and Nationalisms in China and Inner Asia” in *Empire to Nation* (Rowman & Littlefield, 2006), pp. 260-295 (w).

April 27: Reading Period – no meeting (I will hold additional office hours during normal class time for those who wish to discuss their final papers – if you have a complete or partial draft you want me to read, be sure to send it to me by April 24 at 5 PM)

April 30: Final Papers due by 7 PM