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SUMMER PROGRAM

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East Asian Studies
Taiwan Studies

Key Concepts/Symbols in the Construction of Chinese National Identity

Lecturer

Name	Jui-Sung YANG 楊瑞松
Education	Ph.D. in History, University of California, Los Angeles, US
Current Position	Distinguished Professor, Department of History, National Chengchi University
Research Expertise	Dr. Syuan-Yuan Chiou has conducted fieldwork on ethnic Chinese religious practice in Indonesia and Indonesian Muslim diaspora in Taiwan for two decades.

Course's Schedule

Date	July 18th, 19th, 20th, 25th, 26th and 27th, 2022
Time	01:30 to 04:30 PM

Course's Objectives

In light of Benedict Anderson's theory of nationalism, this course is designed to introduce the main themes of modern Chinese nationalism. It aims in particular to explore the construction of national identity in terms of a number of concepts/symbols such as Fatherland, Sick Man of East Asia, Sleeping Lion, Yellow River and Yellow Peril; to analyze the significance and impact of the "victimization narrative" of modern Chinese history, giving students a rounded perspective on the complicated relationship between collective memory and modern Chinese national identity.

After completing this course, students will be able to:

1. Know more about the scholarship (in English and Chinese) regarding the study of modern Chinese nationalism and discourses of Chinese national identity.
2. Have a better understanding of how various traditional and foreign symbols/images were appropriated by nationalist discourses in the construction of modern Chinese national identity.

3. Assess and analyze the significance of historical memory and consciousness in modern Chinese nationalism since the late Qing period.
4. Redefine the complicated relationship between traditional and modern China, especially with respect to the development of nationalism and patriotism.
5. Rethink the ambiguous role played by the West as an important “Other” in the “victimization narrative” of modern Chinese history.

Course requirements/ Grading Standards

- Attendance (70%)
 - Active Participation & comments: up to 10 bonus pts
 - 10 pts penalty on each session of absence
- Assay homework: a short essay up to 5 pages (30%)

Course Outline and Readings

Session 1 (July 18th): Introduction & Sick Man of East Asia

Contents:

1. Introduction of main characteristics of modern Chinese nationalism.
2. The Changing meaning of Sick Man in different cultural and historical contexts.

Reading:

1. Yang, Jui-sung. “To Nationalize the Past: The Discourse of ‘5,000-Year-Long’ National History in Modern China,” *Connaissions-nous la Chine ?*, Academia-L’Harmattan-s.a (2020.06), pp.149-166.
2. Yang, Jui-sung. trans. by Riebold, Sebastian. “From Discourse of Weakness to Discourse of Empowerment: The Topos of the ‘Sick Man of East Asia’ in Modern China,” *Discourses of weakness in modern China*, Campus Verlag GmbH (2020.06), pp.25-78.

Session 2 (July 19th): Yellow Peril and Yellow River

Contents:

1. Yellow Peril and modern Chinese racial discourse
2. Yellow River becoming a national symbol

Reading:

1. 楊瑞松，〈爾有黃禍之先兆，爾有種族之勢力：「黃禍」與近代中國國族共同體想像〉，《病夫、黃禍與睡獅：「西方」視野的中國形象與近代中國國族論述想像（增訂版）》，臺北：政大出版社，2016。
2. 楊瑞松，〈黃河「變奏曲」：從自然景觀到國族符號〉，收入於《基調與變奏：七至二十世紀的中國(2)》（臺北：國立政治大學歷史學系、中國史學會（日本）、中央研究院歷史語言研究所、《新史學》雜誌社，2008），頁 339-368。

Session 3 (July 20 th): Sleeping Lion, Dogs & Chinese

Contents:

1. The “invention” of Sleeping Lion symbol in modern China
2. The myth of “Dogs and Chinese Not Admitted” Sign

Reading:

1. Bickers, [Robert A. and Wasserstrom, Jeffrey N. “Shanghai’s ‘Dogs and Chinese Not Admitted’ Sign: Legend, History and Contemporary Symbol,” *China Quarterly*, no. 142 \(1995\), pp. 444-466.](#)
2. Yang, Jui-sung. ‘Where Does the “Lion” Come From? On the Origin of Liang Qichao’s “Sleeping Lion” Symbol,’ *The Chinese Historical Review*, Vol.24, No.2 (2017.11), pp.131-145.

Session 4 (July 25 th): The “4 Hundred Million” Discourse

Contents:

The Significance of population discourse in modern China

Reading:

1. 楊瑞松，〈近代中國的「四萬萬」國族論述想像〉，收入於《東亞觀念史集刊》，2（臺北，2012.06），頁 283-336。

Session 5 (July 26 th): The “Tong-bau”(sibling) Concept

Contents:

The traditional and modern meaning of “tong-bau” in East Asia

Reading:

1. 楊瑞松，〈從「民吾同胞」到「我四萬萬同胞之國民」：傳統到近現代「同胞」符號意涵的變化〉，收入於《政治大學歷史學報》，45（臺北，2016.05），頁 109-165。
2. 楊瑞松，〈打造共同體的新仇舊恨：鄒容國族論述中的「他者建構」〉，收入於《政治大學歷史學報》，37（臺北，2012.05），頁 43-72。

Session 6 (July 27 th): Conclusion and Fatherland Discourse

Contents:

1. Fatherland consciousness and national territory discourse
2. Concluding remarks: the lasting impact of modern Chinese nationalism

Reading:

1. Yang, Jui-sung. “May Fourth Movement and Modern Nation-Building: Discourses of ‘National Territory’ in the KMT and CCP Nationalisms,” forthcoming
2. 楊瑞松，〈從「正紅旗下」到紅旗下：老舍的「祖國」之愛〉，*Issues of Far Eastern Literatures: The 6th International Conference* (St. Petersburg: Saint Petersburg State University Press, 2014), pp. 295-300.

Reference Reading

1. Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso Books, 2006
2. Baycroft, Timothy. *Nationalism in Europe 1789-1945*. Cambridge: Cambridge University Press, 2007.
3. Bickers, Robert A. and Wasserstrom, Jeffrey N. "Shanghai's 'Dogs and Chinese Not Admitted' Sign: Legend, History and Contemporary Symbol," *China Quarterly*, no. 142 (1995), pp. 444-466.
4. Callahan, William A. "Introduction: Soft Power, Pessimism, and the Rise of China," in his *China: the Pessimist Nation*. Oxford: Oxford University Press, 2010.
5. Callahan, William A. "National Insecurities: Humiliation, Salvation, and Chinese Nationalism," *Alternatives*, 29(2004): 199-219.
6. Chow, Kai-wing. "Imagining Boundaries of Blood: Zhang Bing-lin and the Invention of the Han 'race' in Modern China," in Frank Dikötter, ed. *The Construction of Racial Identities in China and Japan*. Honolulu: University of Hawaii Press, 1997.
7. Cohen, Paul. "Remembering and Forgetting: National Humiliation in Twentieth-Century China," *China Unbound*. London: Rotledge Cuzron, 2003.
8. Esherick, Joseph W. "How the Qing Became China," in Esherick, Joseph W. et al. eds. *Empire to Nation*. Lanham: Rowman & Littlefield, 2006.
9. Gries, Peter Hays. *China's New Nationalism: Pride, Politics, and Diplomacy*. Berkeley: University of California Press, 2004.
10. Mitter, Rana. *Modern China: A Brief Introduction*. Oxford: Oxford University Press, 2008.
11. Teng, Emma Jinhua. *Taiwan's Imagined Geography: Chinese Colonial Travel Writing and Pictures, 1683-1895*. Cambridge: Harvard University Press, 2004.
12. Tsu, Jing (石靜遠). *Failure, Nationalism, and Literature: The Making of Modern Chinese Identity, 1895-1937*. Stanford: Stanford University Press, 2005.
13. Wagner, Rudolf G. "China 'Asleep' and 'Awakening.' A Study in Conceptualizing Asymmetry and Coping with It." <http://archiv.ub.uni-heidelberg.de/ojs/index.php/transcultural/article/view/7315/2916>
14. Waldron, Arthur. "Representing China: The Great Wall and Cultural Nationalism in the Twentieth Century," in Harumi Befu ed. *Cultural Nationalism in East Asia*. Berkeley: University of California Press, 1993.
15. Wang, Dong. *China's Unequal Treaties: Narrating National History*. London: Lexington Books, 2005.
16. Yang, Jui-sung. 'Where Does the "Lion" Come From? On the Origin of Liang Qichao's "Sleeping Lion" Symbol,' *The Chinese Historical Review*, Vol.24, No.2 (2017.11), pp.131-145.
17. Yang, Jui-sung. "May Fourth Movement and Modern Nation-Building: Discourses of 'National Territory' in the KMT and CCP Nationalisms," forthcoming
18. Yang, Jui-sung. "To Nationalize the Past: The Discourse of '5,000-Year-Long' National History in Modern China," *Connaissons-nous la Chine ?*, Academia-L'Harmattan-s.a (2020.06), pp.149-166.

19. Yang, Jui-sung. trans. by Riebold, Sebastian. "From Discourse of Weakness to Discourse of Empowerment: The Topos of the 'Sick Man of East Asia' in Modern China," *Discourses of weakness in modern China*, Campus Verlag GmbH (2020.06), pp.25-78.

Reading Materials in Chinese

1. 石川禎浩，〈「華人與狗不得入內」告示牌問題考〉，收入於黃克武（主編），《思想、政權與社會力量》（臺北：中研院近史所，2002），頁 137-156。
2. 沈松橋，〈振大漢之天聲——民族英雄系譜與晚清的國族想像〉，《中央研究院近代史研究所集刊》，33（臺北，2000.06），頁 77-158。
3. 沈松橋，〈我以我血薦軒轅——黃帝神話與晚清的國族建構〉，《臺灣社會研究季刊》，28（臺北，1997.12），頁 1-77。
4. 楊瑞松，〈病夫、黃禍與睡獅：「西方」視野的中國形象與近代中國國族論述想像〉，臺北：政大出版社，2016。
5. 楊瑞松，〈近代中國的「四萬萬」國族論述想像〉，收入於《東亞觀念史集刊》，2（臺北，2012.06），頁 283-336。
6. 楊瑞松，〈近代中國國族意識中的「野蠻情結」：以 1903 年日本大阪人類館事件為核心的探討〉，《新史學》，21:2（臺北，2010.06），頁 107-163。
7. 楊瑞松，〈從「民吾同胞」到「我四萬萬同胞之國民」：傳統到近現代「同胞」符號意涵的變化〉，收入於《政治大學歷史學報》，45（臺北，2016.05），頁 109-165。
8. 楊瑞松，〈黃河「變奏曲」：從自然景觀到國族符號〉，收入於《基調與變奏：七至二十世紀的中國(2)》（臺北：國立政治大學歷史學系、中國史學會（日本）、中央研究院歷史語言研究所、《新史學》雜誌社，2008），頁 339-368。
9. 楊瑞松，〈爾有黃禍之先兆，爾有種族之勢力：「黃禍」與近代中國國族共同體想像〉，《病夫、黃禍與睡獅：「西方」視野的中國形象與近代中國國族論述想像（增訂版）》，臺北：政大出版社，2016。