



AETO
Asian and Middle Eastern Studies Part IA

Friday 2 June 2017 13.30 to 16.30

Paper EAS1

INTRODUCTION TO EAST ASIAN HISTORY

Answer **one** question from **each** of the three sections. All questions carry **equal** marks.

Write your number **not** your name on the cover sheet of **each** answer booklet.

STATIONERY REQUIREMENTS

20 page answer booklet
Rough Work Pad

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

None

You may not start to read the questions printed on the subsequent pages of this question paper until instructed to do so.

SECTION A

Answer **ONE** question:

- 1 Compare and contrast Confucian and Legalist ideologies and illustrate both by means of one historical figure.
- 2 What effect did Buddhism have on Japan's state-building efforts in the Yamato and Nara periods? Provide specific examples in support of your argument.
- 3 In what ways did Buddhism contribute to the Tang Dynasty?
- 4 How did the civil service exam help mould Late Imperial China?
- 5 Why do we speak of pacification and economic growth in Tokugawa Japan? What are the results of these two conditions?
- 6 In what ways was the Taiping Rebellion a global event?
- 7 How can the concept of 'invented traditions' be useful in understanding Japan's modernization?
- 8 How did Japanese colonialism contribute to the division of Korea after 1945?
- 9 What were the causes associated with the defeat of the Nationalists in China in 1948?

SECTION B

Answer **ONE** question:

- 10 Discuss the influence of geophysical landscape on the development of early states in China and Japan.
- 11 Describe some of the features of East Asian orthographies and discuss how the origin of these orthographies contributed to these features.
- 12 What did the Mongol Empire contribute to East Asia?
- 13 What were the major factors behind the spread of the Neo-Confucian order in East Asia? Be sure to discuss specific aspects of Neo-Confucianism and specific events.
- 14 Why did Japan industrialize earlier than China in the nineteenth century?
- 15 Why did both China and Korea experience a civil war and Japan did not?
- 16 Why was Japan unable to conquer China during the 1937-1945 Sino-Japanese War?
- 17 Can Japan and South Korea during the Cold War be considered liberal democracies?

(TURN OVER)

SECTION C

Answer **EITHER** question 18 **OR** question 19:

18 Comment on **TWO** of the following extracts from primary sources in translation, setting them in their historical contexts:

“The Relationship of the Ruler and His Subjects” from one of Taizu’s *Grand Pronouncements* (late 14th century)

If they sincerely wish to repay [the kindness of] the Soil and Grain (*sheji*), the ruler’s people, as soon as the ruler has a command, must hasten to the task, rendering service and taxes without failing the responsibility. With this sort of sincerity, enjoying the benefits of Earth and securing of Heaven’s mandate, the favour is repaid. Everyone says, “The ruler nourishes the people.” But how does he nourish them? The ruler’s nourishing of the people is through the five teachings and five punishments. If you did away with the five teachings and the five punishments the people could never have lived. Thus the five teachings nourish the people’s peace. These are: between parent and child there must be affection, between ruler and minister rightness, between husband and wife differentiation, between senior and junior precedence, between friends trust. When the five teachings are established, how can there fail to be peace?

DE BARY AND BLOOM, eds., *Sources of Chinese Tradition*, vol. 1 (1999) p.784.

Fujiwara no Michinaga, from *Flowering Fortunes* (early 11th century)

“I have only one thing of importance on my mind,” [Oyake no Yotsugi] went on, “and that is to describe Lord Michinaga’s unprecedented successes to all of you here, clergy and laity of both sexes. It is a complicated subject, so I shall have to discuss a fair number of Emperors, Empresses, ministers of state, and senior nobles first. Then when I reach Michinaga himself, the most fortunate of all, you will understand just how everything came about. They tell us that the Buddha began by expounding other sutras when he wanted to explain the *Lotus*, which is why his sermons are called the teachings of the five periods. That is how it is with me, too; I need to ‘expound other sutras’ in order to describe Michinaga’s success.”...

“I suppose you youngsters nowadays think every Regent, minister of state, and senior noble in history has been very much like Michinaga. That is far from true. Of course, they have all been descendants of the same ancestor and members of the same family, but the family has produced many different kinds of people in the process of branching out...

DE BARY, KEENE, TANABE AND VARLEY, *Sources of Japanese Tradition* (2001) Vol. 1, p. 246.

Yun Hoe: Memorial on the Harmfulness of Buddhism (1424)

We think that of all the heterodox teachings, Buddhism is the worst. The Buddhists live alone with their barbaric customs, apart from the common productive population; yet they cause the people to be destitute and to steal. What is worse than their crimes? Beasts and birds that damage grain are certainly chased away because they harm the people. Yet even though beasts and birds eat the people's food, they are nevertheless useful to the people. The Buddhists, however, sit around and eat, and there has not yet been a visible profit. No rain falls now – it is a year of drought. The public granaries are empty, and as to the livelihood of our people, neither life nor death is guaranteed. And yet the food these Buddhists eat is the same in good years as well as bad. One sees only the people starving, never a monk. One sees only the people dying of starvation, never a monk. They are reckless in daily deceiving and betraying the people.

LEE (ed.), *Sourcebook of Korean Civilization*, Vol. 1 (1993), pp. 551-52.

19 Comment on **TWO** of the following extracts from primary sources in translation, setting them in their historical contexts:

Mao Zedong on the events of 1927

I asked Mao whom he considered most responsible for the failure of the Communist Party in 1927, the defeat of the Wuhan Coalition Government, and the whole triumph of the Nanking dictatorship. Mao placed the greatest blame on Ch'en Tu-hsiu, whose "wavering opportunism deprived the Party of decisive leadership and a direct line of its own at a moment when further compromise clearly meant catastrophe."

After Ch'en, the man most responsible for the defeat was Borodin, chief Russian political adviser. Mao explained that Borodin has completely reversed his position, favouring a radical land redistribution in 1926, but strongly opposing it in 1927, without any logical support for his vacillations...

Mao does not think that the counter-revolution would have been defeated in 1927, however, even if the Communist Party had carried out a more aggressive policy, and created Communist armies from the workers and peasants before the split with the Kuomintang. "But the Soviets could have got an immense start in the South, and a base in which, afterwards, they would never have been destroyed..."

EDGAR SNOW, *Red Star Over China* (1937), pp. 161-162.

(TURN OVER)

An Anniversary Statement by the Amur Society (1930)

Platform

1. Developing the great plan of the founders of the country, we will widen the great Way of Eastern culture, work out a harmony of Eastern and Western cultures, and take the lead among Asian peoples.

2. We will bring to an end many evils, such as formalistic legalism, which restricts the freedom of the people, hampers commonsense solutions, prevents efficiency in public and private affairs, and destroys the true meaning of constitutional government. Thereby we will show forth again the essence of imperial principles.

3. We shall rebuild the present administrative system. We will develop overseas expansion through the activation of our diplomacy further the prosperity of the people by reforms in internal government, and solve problems of labor and management by the establishment of new social policies. Thereby we will strengthen the foundations of the empire...

5. We plan a fundamental reform of the present educational system, which is copied from those of Europe and America; we shall set up a basic study of a national education originating in our national polity. Thereby we anticipate the further development and heightening of the wisdom and virtue of the Yamato race.

DE BARY, GLUCK, AND TIEDEMANN, eds., *Sources of Japanese Tradition* (2005), Vol. 2, p. 953.

Korean Communist Party, "Platform of Action" (1934)

The Japanese imperialists, since the actual seizure of our country and its conversion into their colony, basing themselves on their economic and political domination, have not ceased to plunder and oppress our toiling people....

The peasants are crushed by all kinds of taxes and exactions...

The Japanese imperialists have ruined our villages. The peasants, especially the poor and middle-income peasants, cannot bear the burden of the taxes, exactions, and rents and are rapidly being ruined. The ruined peasantry is either compelled to remain in the villages as enslaved tenants or to flee to Manchuria, where they again become serfs of Japanese and Chinese satraps. Some are forced to go to the towns, where they remain unemployed, or sometimes hire themselves out as workers in Japan....The land of the ruined peasants passes into the hands of the Japanese companies and Korean landlords, who possess over fifty-four percent of all the plowed area.

As a result of the mass ruin of the Korean peasantry, the majority in our villages are poor peasants; they constitute more than fifty percent of all the peasants. Most of them live in perpetual want even in years of

good harvest. The harvest of the poor peasant does not remain for his own consumption, and very often it does not even suffice to pay the rent. LEE (ed.), *Sourcebook of Korean Civilization*, Vol. 2 (1996), pp. 463-465.

END OF PAPER