



AETO  
Asian and Middle Eastern Studies Part IA

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Wednesday 3 June 2015 9 to 12.00 pm

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## **Paper EAS1**

### **INTRODUCTION TO EAST ASIAN HISTORY**

Answer **one** question from **each** section. 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. Could one argue that Confucius was a 'Legalist'? In your answer, be sure to include specific examples from the *Analects*.
2. What were the key differences between the Kamakura and Muromachi (Ashikaga) Shogunates, and what was the cause of these differences?
3. What is the significance of Dunhuang in the history of East-West contacts?
4. How did the Huichang persecution of religions affect the development of Buddhism in China?
5. "Japan was a 'closed country' during the Edo period." Discuss.
6. To what extent was China's opening to the West responsible for the downfall of the Qing dynasty in 1911?
7. Why was 1927 a major turning point for the Communist movement in China and for Mao Zedong?
8. What aspects of Meiji Japan led it to seek an empire?
9. Can the *Tale of Chunhyang* be seen as a sign of the breakdown of the Neo-Confucian order in the late Choson (Joseon) period?
10. Discuss what Andrew Gordon means by the term 'imperial democracy' when discussing interwar Japan. How does this help us to understand why Japan launched wars against China and then the US in the late 1930s and early 1940s?

## SECTION B

Answer **ONE** question:

11. To what extent did geography shape the formation of early states and empires in Japan and China?

12. Compare and contrast the role that Buddhism played in the politics of Japan and China before the emergence of Neo-Confucianism.
13. What were the major factors behind the rise of the Neo-Confucian order in East Asia? Be sure to discuss specific aspects of its development into the dominant ideology in the region.
14. Compare and contrast the immediate aftermath of the First World War in China, Japan, and Korea.
15. Why did civil wars occur in China and Korea but not in Japan in the twentieth century?
16. Can Japan and South Korea during the Cold War be considered liberal democracies?
17. Discuss the rise of the modern nation-state in East Asia and how the process differed in China, Japan, and Korea.
18. Compare and contrast the rule of two of the following: Mao in communist China, the Liberal Democratic Party (LDP) in Cold War-era Japan, and Park Chung Hee in South Korea.

### SECTION C

Answer **EITHER** question 19 **OR** question 20:

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

Zhu Xi, "The *Great Learning* by Chapter and Phrase" (1189)

Master Cheng said, "The *Great Learning* is a surviving work of Confucius, and stands as the gate by which the beginner in learning enters on the path to virtue. Today it is only owing to the preservation of this text that we can see in what sequence the ancients took up the pursuit of learning. The *Analects* and *Mencius* come next. He who pursues learning must start his studies with this, and then he may not go far wrong."

The way of the *Great Learning* lies in clearly manifesting luminous virtue, renewing the people, and resting in the utmost good.

(TURN OVER)

Master Cheng [I] says *qin*, “to be kind,” should be *xin*, “to renew.”

The *Great Learning (Daxue)* is learning to become a great person. “Clearly manifesting” (*ming*) means clarifying. “Luminous virtue” (*mingde*) is what a person gets from Heaven. Open, spiritual, and unobscured, it is replete with all the principles by which one responds to the myriad things and affairs, but being hampered by the physical endowment and obstructed by human [selfish] desires, there are times when it becomes obscured. Nevertheless, the radiance of the original substance [nature] is never lost, and one who pursues learning need only keep to what emerges from it and clarify it, so as to restore it to its original condition. DE BARY AND BLOOM, eds., *Sources of Chinese Tradition*, vol. 1 (1999), p. 725.

#### The Seventeen-Article Constitution of Prince Shotoku (604)

I. Harmony is to be valued, and an avoidance of wanton opposition to be honored. All men are influenced by partisanship, and there are few who are intelligent. Hence there are some who disobey their lords and fathers, or who maintain feuds with the neighboring villages. But when those above are harmonious and those below are friendly, and there is concord in the discussion of business, right views of things spontaneously gain acceptance. Then what is there which cannot be accomplished?...

IV. The ministers and functionaries should make decorous behavior their leading principle, for the leading principle of the government of the people consists in decorous behavior [*li* in Chinese]. If the superiors do not behave with decorum, the inferiors are disorderly; if inferiors are wanting in proper behavior, there must necessarily be offenses. Therefore it is that when lord and vassal behave with decorum, the distinctions of rank are not confused: when the people behave with decorum, the government of the commonwealth proceeds of itself.

TSUNODA, DE BARY, AND KEENE, *Sources of Japanese Tradition* (1958) Vol. 1, pp. 48-49.

#### King Sejong, “Edict for the Promotion of Agriculture” (1444)

The people are the root of the state, and food is an indispensable necessity of the people. Because all food and clothing are produced by the farmers, our government must give them foremost priority. As the mandate for the people’s livelihood depends on the farmers, we should spare no effort and do our utmost to serve them. If those in high positions do not lead them with sincere minds, how can we expect the people to work diligently to produce the basic necessities that will enable the continuation of life?...When King T’aejo, responding to the call of destiny, inaugurated our dynasty, he first rectified the land system to relieve the people of misery and allow them to enjoy the benefits of agriculture. King

T'aejong, continuing the task, redoubled the efforts to promote agriculture. Apprehensive that the people might not be well informed about the proper ways of sowing and reaping, King T'aejong ordered his officials to translate the books on farming...and to publish and transmit them widely. LEE (ed.), *Sourcebook of Korean Civilization*, Vol. 1 (1993), pp. 580-81.

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

Sun Yat-sen, "Three Principles of the People" (1924)

Why are the Chinese like a sheet of loose sand? What makes them like a sheet of loose sand? It is because there is too much individual freedom. Because Chinese have too much freedom, therefore China needs a revolution.... Because we are like a sheet of loose sand, foreign imperialism has invaded, we have been oppressed by the commercial warfare of the great powers, and we have been unable to resist. If we are to resist foreign oppression in the future, we must overcome individual freedom and join together as a firm unit, just as one adds water and cement to loose gravel to produce something as solid as a rock. CHEEK, *A Critical Introduction to Mao* (2010), p. 31.

Akamatsu Katsumaro, "The Japanese Social Movement in Retrospect" (1951)

Capitalism in Japan was gradually built up but it was fostered by the state itself and not by the bourgeoisie. In order to achieve the state aim of a "rich country and strong army" the [Meiji] government, following a state policy of industrialization, transplanted capitalism from the West and protected and fostered its development. There was a step backward in the industrial policy of the government in about 1881 when a change was made from protectionism to liberalism. From the principle of model state-owned factories there was a shift to the principle of protection and encouragement of private enterprise. This was only a retreat by the government from the front line of industrial economics and no change at all from the original policy of protection. There was no history in Japan, as in the advanced countries, of the bourgeoisie, which had seized real economic power, taking its stand on laissez faire and struggling against state protectionism.

(TURN OVER)

As has been indicated, nationalism and capitalism in Japan were linked together from the outset. Since capitalism developed under the wing of nationalism, there was no room for the growth of democracy.

Consequently, the social conditions for the development of a social movement did not exist.

TSUNODA, DE BARY, AND KEENE, *Sources of Japanese Tradition* (1958) Vol. 2, pp. 331-32.

Yun Turi (former “comfort woman”), Interview with the Korean Council for Women Drafted for Military Sexual Slavery (1993)

I want to be born as a woman once again. I want to be able to study more while living with my parents in a good and just society. I want to marry well and I want to have children. When I was young, people told me I would be the first daughter-in-law in a wealthy family because of my healthy, hardy complexion. But what am I now? I am still unmarried. When I wake up at night, I start to ask why I am sleeping alone. Why am I living alone? Who made me feel this way? Why was Korea controlled by another country? I can't sleep. Because I live alone without any children, when I see families passing with their children, I feel miserable. I ask why, if others can have children, my lot is so hard?

Japan ruined my life. How can Japan now dare to evade the issue? They ruined my life. They took away my chance to get married. Could a verbal apology from them ever be good enough? I will never forget what I have had to go through so long as I live. No, I will not be able to forget what happened even after I die.

HOWARD (ed.), *True Stories of the Korean Comfort Women* (1995), p. 192.

**END OF PAPER**