

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS Part IA
East Asian Studies

Friday 28 May 2010

09.00 – 12.00

EAS.1 INTRODUCTION TO EAST ASIAN HISTORY

Answer ONE question from Section A, ONE question from Section B and ONE question from Section C.

*All questions are of **equal** value.*

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

STATIONERY REQUIREMENTS

20 page Answer Book x 1

A Rough Work Pad

<p>You may not start to read the questions printed on the subsequent pages of this question paper until instructed that you may do so by the Invigilator</p>
--

SECTION A

1. To what extent do geographical factors account for the uneven distribution of populations and the sites of political power in East Asia before the nineteenth century? Answer with respect to at least TWO East Asian societies.
2. To what uses was writing put in East Asia in the first millennium?
3. What factors facilitated the spread of Buddhism in East Asia?
4. Compare and contrast the impact of Confucian thought on state ideology in China, Japan and Korea.
5. Why was Japan unable to conquer China during the 1937-1945 Sino-Japanese War?
6. Why did both China and Korea experience a civil war in the 20th century and Japan did not?
7. How should we characterize the Cold War in East Asia? Is it best viewed as a conflict based on ideology, power politics, or internal/civil war?
8. To what extent is it fair to describe the post-war policies of Japan and South Korea as 'democratic'?

SECTION B

9. Many historians have focused on the 'borrowings' from China in Nara-period Japan. Identify features of Chinese society that the Japanese were familiar with but declined to incorporate or to put into effective practice in Japan, and explain why such features failed to appeal.
10. Is it correct to describe Tendai and Shingon as elitist forms of Buddhism?
11. Why did Japan consider itself 'the light of East Asia' after the Meiji Restoration and how did this view affect its development through the 19th and 20th centuries? Use specific examples.
12. Discuss the internal origins of the division of Korea and how the conflict between the landlord and peasant courses of reform played out in the early to mid 20th century (1900-1953).
13. 'The Liberation Period (1945-1948) can be seen as a microcosm of modern Korean history condensed into three years.' Discuss. Be sure to make specific parallels between events and trends in the Liberation Period with those of the early modern period.
14. Historians often identify the Qin dynasty as 'legalist' and the Han as 'Confucian'. How useful are these labels?
15. What were the advantages and disadvantages for China in being a unitary continental empire?
16. 'Violence and bloodshed were only part of the Chinese Revolution'. Discuss.
17. Explain the doctrines of Pure Land and Chan Buddhism, and their conflict and reconciliation in the Tang period.

(TURN OVER

SECTION C

18. Write encyclopedia entries on THREE of the following topics:

The Four Books; Daoism; the Ghost Festival; The May 4th Movement; *Kojiki* and *Nihon shoki*; Tōdaiji; Deshima; Emperor Meiji; the March 1st Movement; Comfort Women; Chunhyang.

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

(i) Mao on peasants:

A man in China is usually subjected to the domination of three systems of authority: (a) the state system, ranging from the national, provincial, and county government down to that of the township; (b) the clan system, ranging from the central and branch ancestral temples down to the household head; and (c) the system of gods and spirits, ranging from the King of Hell down to the town and village gods, and from the Emperor of Heaven down to all kinds of gods and spirits. These types of authority are the embodiment of the whole feudal patriarchal system and ideology; they are the bonds that have bound the Chinese people, especially the peasantry.

Mao Zedong, 'Report on an Investigation of the Peasant Movement in Hunan', in Tony Saich, compiler, *The Rise to Power of the Chinese Communist Party* (Armonk, ME Sharpe, 1996), p. 207-8.

(ii) Cultural Revolution:

China's masses of workers, peasants, and soldiers and revolutionary cadres and intellectuals have started to criticise the old world, old things and old thinking on an unprecedented scale, using as their weapon the thought of Mao Zedong. We criticise the system of exploitation, the exploiting classes, imperialism, modern revisionism, all reactionaries, landlords, rich peasants, counter-revolutionaries, bad elements, and rightists.... In sum, we criticise the old world, the old ideology and culture, and old customs and habits which imperialism and all exploiting classes use to poison the minds of the working people. We criticise all non-proletarian ideology, all reactionary ideology which is antagonistic to Marxism-Leninism, to Mao Zedong's thought.

People's Daily editorial, 'We are critics of the old world' (1966).

question continues.....

(iii) Proclamation of Emperor Shōmu in 743 on the plan to construct a great image of the Buddha in the Tōdaiji:

We take this occasion to proclaim Our great vow of erecting an image of Lochana Buddha in gold and copper. We wish to make the utmost use of the nation's resources of metal in the casting of this image, and also to level off the high hill on which the great edifice is to be raised, so that the entire land may be joined with Us in the fellowship of Buddhism and enjoy in common the advantages which this undertaking affords to the attainment of Buddhahood. It is We who possess the wealth of the land; it is We who possess all power in the land. With this wealth and power at our command, We have resolved to create this venerable object of worship.

Tsunoda, de Bary and Keene, *Sources of Japanese tradition*, vol. 1, p. 104-5.

(iv) Itō Hirobumi's recollections of early Meiji Japan:

What was lacking in our countrymen of the feudal era was not mental or moral fiber, but the scientific, technical, and materialistic side of modern civilization. Our present condition [in 1908] is not the result of the ingrafting of a civilization entirely different from our own, as foreign observers are apt to believe, but simply a different training and nursing of a strongly vital character already existent.

Ibid., vol. 2, p. 137.

(v) Korean land reform:

Even though there might be a ruler who wanted to govern, if he did not rectify the land system, then the production of the people in the end could not be made regular, taxes and service could not be distributed equally, the size of the population could not be clearly determined, the ranks of the armed forces could not be put to order, lawsuits could not be stopped, punishments could not be reduced, bribery could not be ended, and customs and mores could not be restored to health. If things were like this, you could never find a ruler who would be able to govern and instruct the people. Why is this so? Land is the foundation of everything under heaven.

Yu Hyongwon, 'A Proposal for Land Reform' (mid 17th century), Peter H. Lee, *Sourcebook of Korean civilization*, vol. 2, p. 49.

question continues....

(TURN OVER)

(vi) Korean revolution:

The road to revolution starts with destruction. But destruction is not for destruction's sake; rather, it is for the sake of construction....There are several reasons for destroying Japanese power.

The first is the destruction of alien rule...The second is the destruction of the privileged class. Why? Because there is a privileged class of burglars consisting of the so-called governor-general and his ilk lording it over the people of Korea....The third is the destruction of the system of economic exploitation....The fourth is the destruction of social inequalities....The fifth is the destruction of enslaving cultural thoughts....

The people are the main force of the revolution.

Violence is the only weapon of our revolution.

Sin Chaeho, 'Declaration of the Korean Revolution' (1923), Peter H. Lee, *Sourcebook of Korean civilization*, vol. 2, p. 450.

END OF PAPER