

INSTRUCTOR'S MANUAL/TEST BANK

to accompany

RHOADS MURPHEY

A HISTORY OF ASIA

Fifth Edition

prepared by

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Instructor's Manual to accompany Rhoads Murphey, *A History of Asia*, Fifth Edition

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PREFACE

Most instructors have some academic background on at least one country or region of Asia but may not be learned in all regions and time periods. This instructor's manual assumes that the instructor possesses little or no knowledge of the subject.

We hope this manual will help instructors use *A History of Asia* to its full potential by allowing them to shape its use around a course (e.g., South Asia one semester/year, East Asia the next, or all of ancient Asia and then the modern era) as needed.

Each chapter of this instructor's manual is divided into four sections:

1. **Outline of Main Ideas.** This section identifies primary ideas, figures, and events contained in the respective *A History of Asia* chapter. After a chapter has been read, the chapter outlines can provide a review of key points.
2. **Questions for Class Discussion.** These questions, not included in the main text, are intended to provide instructors with supplemental information about certain topics for discussion and/or stimulate student interest in further research.
3. **Essay Questions.** These questions, also not included in the main text, may be used in class discussion and/or exam format. Basic answers can be gleaned from the text but may be supplemented by additional research (as the result of a homework assignment) or in the course of discussion between students.
4. **Multiple Choice Questions.** The multiple choice questions have been designed for use in testing or for reading quizzes. They emphasize basic factual recognition and analysis.

THE FIRST DAY OF CLASS

Questions for Class Discussion

- Where is Asia relative to where we are now? East or West? North or South?
- What is Asia? Who is Asian?
- What are some of your impressions of (list a few countries)?
- Why do you think you have these impressions?
- What do you think your first impressions say about you?

Introduction to the Different Geographical Regions of Asia

- *South Asia*: India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan
- *East Asia*: China, Japan, North and South Korea, Taiwan
- *Peninsular Southeast Asia*: Vietnam, Cambodia, Laos, Thailand, Myanmar (Burma). (Myanmar is grouped with Southeast Asia due to shared cultural traits, even though geographically it is a part of South Asia.)
- *Island Southeast Asia*: Malaysia, Indonesia, the Philippines
- *Northern/Central Asia*: Mongolia along with the peoples of the western regions of China and those with Asian ties living in the former Soviet Union

INTRODUCTION

Monsoon Asia as a Unit of Study

It is imperative that students understand the significance of the monsoon. The majority of Asians work in agriculture, and for them the rains mean survival.

QUESTIONS FOR CLASS DISCUSSION

1. Why do people celebrate the coming of the monsoon rains?
 - People are known to dance in the streets at the arrival of the monsoons, not only because the rains are vitally important to agriculture and thus life itself, but also because in some places they are notoriously unreliable.
2. What are some of the social similarities of monsoon Asia?
 - In general, the cultures of Monsoon Asia tend to distrust individualism and emphasize group effort and welfare. Most Asians highly value education and family networks.

MULTIPLE CHOICE QUESTIONS

1. Which of the following is NOT one of the western borders of Asia?
 - a. the Suez Canal
 - b. the Persian Gulf
 - c. the Ural Mountains
 - d. the Bosphorus at Istanbul
2. The “Summer Monsoon” does NOT affect:
 - a. India.
 - b. Burma.
 - c. Indonesia.
 - d. Thailand.

3. The “Winter Monsoon” supplies rain for:
 - a. China.
 - b. Vietnam.
 - c. Pakistan.
 - d. Java.

4. The first Asian civilizations began:
 - a. in and around river valleys.
 - b. in the mountains.
 - c. on the coast.
 - d. in the southern island regions.

5. Which of the following is NOT considered to be a marginal region of China?
 - a. Tibet
 - b. Mongolia
 - c. Bhutan
 - d. Xinjiang

6. Which of the following is NOT a subregion of Monsoon Asia?
 - a. Japan
 - b. India
 - c. China
 - d. Siberia

7. Population densities in Asia are generally:
 - a. high.
 - b. low.
 - c. about the same as those of the West.
 - d. low, except for those of China.

8. In Monsoon Asia, which means of economic subsistence has generally dominated?
 - a. agriculture
 - b. commerce
 - c. industry
 - d. none of the above

9. In most Asian cultures, women married and moved in with their husbands’ families. The major exception is:
 - a. China.
 - b. Japan.
 - c. India.
 - d. Southeast Asia.

10. Which of the following is NOT widely or heavily valued within Asian cultures?
- a. education
 - b. individual privacy
 - c. family
 - d. deference to age

ANSWER SECTION

- | | |
|------|-------|
| 1. B | 2. C |
| 3. D | 4. A |
| 5. C | 6. D |
| 7. A | 8. A |
| 9. D | 10. B |

CHAPTER 1

Prehistoric Asia

OUTLINE OF MAIN IDEAS

A. Early and Paleolithic Cultures

- *homo erectus*; *homo neanderthalis*; *homo sapiens*; regional physical differences; early culture: fire, weapons, cave paintings; early man's adaptation to environmental changes

B. The Neolithic Revolution

- the emergence of the elements of civilization; "neolithic" as a stage of development; early cradles of civilization; the advent of agriculture and the domestication of animals; Indus Valley settlements; irrigation; metalwork; the spread of agricultural technology and the growth of cities

C. Agricultural Origins in Southeast Asia

- the origins of rice; the role of root crops; Hoabinhian culture; other possible sites of early cultures; the origins of domesticated animals; the role of millet; matriarchal systems

D. Peoples and Early Kingdoms of Southeast Asia

- early migrations; the Malays and movements south; Southern Chinese and their migrations further south; the spread of mainland Southeast Asian culture into Southern China; the spread of technology and culture.

E. Prehistoric China

- heavy Southern Chinese influence in the North; the climate of northern China: loess; pottery, millet; Banpo village; irrigation; Yangshao (Painted Pottery) culture; Lungshan (Black Pottery) culture; bronze, walled towns; the similarities between Lungshan culture and the Shang Dynasty; the independent development of Chinese civilization

F. Korea and Japan

- the spread of millet-based agriculture into Korea from northern China; the origins of the Korean people; traditional interpretations; iron; Choson; the Han conquest of Korea; Chinese colonies and influence
- Japanese isolation and identity; the origins of the Japanese people; Japan's earliest inhabitants—Jomon culture; Yayoi culture and its connections to China; the appearance of the “Japanese” and iron culture

G. Early Asian Commercial and Cultural Networking

- Interregional trade routes led to spread of ideas from India to Japan; Buddhist monks and texts primary vehicles for spreading a synthesis of Indian and Chinese intellectual traditions; Buddhist diplomatic networking also led to development of commercial as well as religious networks.

QUESTIONS FOR CLASS DISCUSSION

1. What archaeological evidence exists to suggest that a large and expansive group of people lived in Southeast Asia from 4500 B.C.E. to 2000 B.C.E.?
 - Bronze tools, weapons, and millet, which required cultivation, provide the strongest evidence to date. Along with this evidence are the remains of domesticated pigs and chickens.
2. Though Southeast Asia has a distinct culture, it continues to share much with both China (foods, language, social culture) and India (Burmese and Thai written languages and political kingdoms). How did this blending of culture occur?
 - The geographical locations of China and India in relation to Southeast Asia had much to do with the blending of cultural trends in Southeast Asia. The close proximity of these three areas opened the door to trade and occasional warfare. More exchanges between Southeast Asia, India, and China will be discussed in future chapters.
3. Why are finds of pottery fragments important? What do they tell us about China?
 - Pottery itself tells archaeologists much concerning a society's fortunes and storage requirements for surpluses. The intricacy of design shows relative advances or declines of a civilization. Pottery of high quality and decorative complexity tends to identify a civilization that is prosperous enough to warrant such work.
4. What impact did Chinese culture and civilization have on Korea? Why?
 - China probably influenced the founding of Korea, its iron technology, and many cultural similarities. However, the Korean language developed independently. China seldom controlled Korea outright but was often able to maintain at least a hegemonic

relationship with the smaller nation. Thus, Chinese influence remained heavy, particularly during much of the Han Dynasty (109 B.C.E. to C.E. 220) and then again from the seventh to the eighteenth centuries.

ESSAY QUESTIONS

1. What do scholars mean when they refer to a society as “Neolithic”?

“Neolithic,” which literally means “New Stone Age,” does not specify a period of time. Rather, it describes a particular stage of development. Technologically, it is characterized by a greater use of stone implements, the extensive utilization of bone and pottery implements, and the gradual development of metalworking technology for tools and weapons. Large, permanent settlements and even cities begin to appear, along with great population increases based on the agricultural surplus of established agrarian communities.

In neolithic societies, urban culture began in conjunction with the rise of towns and cities. Writing developed, often associated with a ruling class or religious elites for the purpose of keeping records, recording transactions, or communicating with the gods. Religious rites became associated with leadership and classes began to form. In short, the essentials of civilization arose and society emerged.

2. What impact did the ancient Southern China and/or mainland Southeast Asian cultures have on Northern China?

In general, most Chinese and Western accounts of Chinese civilization emphasize the Yellow River Valley and the North China Plain as the birthplace of Chinese civilization. The heavy northern emphasis in traditional renderings of the development of Chinese civilization can be attributed to both the dry northern climate, which preserves archeological artifacts better and for longer, and the political dominance of Northern China eager to substantiate their own importance by identifying “Chinese civilization” with their own northern culture.

Recently, however, scholars have begun to shift their attention southward in an effort to fill in our understanding of China’s early roots. Some scholars now credit the South with the first developments of agriculture in China, saying it only later spread to the North. Other agrarian developments, such as the domestication of pigs, chickens, and the water buffalo certainly originated in the South before spreading north. Wet-rice agriculture also moved north, as most likely did bronze technology and metalworking. Today, these elements constitute the basics of agrarian life throughout much of East Asia.

MULTIPLE CHOICE QUESTIONS

1. The oldest ancestor of modern man to be found in Asia has been located in both:
 - a. Java and China.
 - b. India and China.
 - c. Vietnam and Java.
 - d. India and Burma.
2. The Neolithic Revolution began:
 - a. 150,000 years ago.
 - b. 3000 years ago.
 - c. about 10,000 years ago.
 - d. 20,000 years ago.
3. Which of the following was NOT an innovation of the Neolithic Revolution?
 - a. improved toolmaking
 - b. farming
 - c. printing
 - d. pottery
4. Loess is:
 - a. silt from rivers.
 - b. coastal sand.
 - c. clay deposits.
 - d. rich layers of dust blown by glacial winds.
5. Rice farming began in:
 - a. Southeast Asia.
 - b. China.
 - c. Japan.
 - d. India.
6. Most of the inhabitants of modern Southeast Asia originally came from:
 - a. India.
 - b. China.
 - c. Japan.
 - d. Java.

7. The first Indonesian state of which we have detailed knowledge is:
 - a. Java.
 - b. Srivijaya.
 - c. Hoabinhian.
 - d. Funan.

8. Thus far, the emergence of civilization in China is best documented:
 - a. along the Yellow River.
 - b. on the coast.
 - c. in Manchuria.
 - d. in Yunnan.

9. Probably the earliest crop to be farmed in north China was:
 - a. rice.
 - b. wheat.
 - c. barley.
 - d. millet.

10. Among the pre-dynastic cultures of China was the _____ culture.
 - a. Jomon
 - b. Lungshan
 - c. Yayoi
 - d. Hoabinhian

11. Japan's earliest neolithic culture was the:
 - a. Han.
 - b. Hoabinhian.
 - c. Jomon.
 - d. Yin.

12. The *Kojiki* and the *Nihongi* are:
 - a. early Chinese histories.
 - b. ancient texts of Japan.
 - c. Jomon pottery styles.
 - d. histories of Korea.

13. The Straits of Tsushima separate:
 - a. China from Japan.
 - b. India from Sri Lanka.
 - c. Japan from Russia.
 - d. Japan from Korea.

ANSWER SECTION

- | | |
|-------|-------|
| 1. A | 2. C |
| 3. C | 4. D |
| 5. A | 6. B |
| 7. B | 8. A |
| 9. D | 10. B |
| 11. C | 12. B |
| 13. D | |

CHAPTER 2

Asian Religions and Their Cultures

OUTLINE OF MAIN IDEAS

Asia: the source of all major religions

A. Hinduism

- ancient beginnings; the caste system and *jatis*
- i. Hindu Beliefs and Writings
 - Hinduism as a combination of Harappan, Aryan, and Dravidian cultures; the *Vedas*, *Upanishads*, and *Bhagavad Gita*; *dharma*, *karma*, *ahimsa*
- ii. Reincarnation
 - reincarnation, *samsara*, *moksha*; Vishnu, Shiva, and Brahma; the lack of ritual, clergy, etc.; Brahmins; numerous and popular festivals; *artha*, *kama*; the acceptance and celebration of the good and bad of life

B. Buddhism in India and its Spread Eastward

- India's political turmoil and suffering; Buddhism as a reaction against Hindu ritualization and the caste system
- i. Jainism
 - Mahavira; veneration of all living things; Jains today
- ii. Gautama Buddha
 - Gautama's royal background; Gautama encounters four types of men, quits the palace, and becomes an ascetic; meditation, temptation, and enlightenment; Gautama becomes the Buddha; travels and sermons; the Four Noble Truths; nirvana; *Tripitaka*; the conversion of Emperor Ashoka, Buddhism's spread to Southeast Asia; Indian Buddhism's slow absorption into Hinduism; the Islamic conquests

iii. Theravada and Mahayana Buddhism

- Theravada: good works and karma; Theravada's dominance in Southeast Asia; sincere religious commitment in Southeast Asia today
- Mahayana: the popularization of Buddhism; Bodhisattvas; good works and salvation; Lamaistic Buddhism; magic; heaven and hell; Buddhism's impact on art
- Mahayana Buddhism in East Asia; Chan (Zen) Buddhism; the suppression of Buddhism in China; the role of Buddhism in Japan today

C. Confucianism

- Confucianism: a moral philosophy?; the impact of Confucianism

i. Confucius and Mencius

- Confucius' similarities to Plato; disciples; Mencius

ii. The Confucian View

- hierarchy and responsibility; "right relationships," self-cultivation, and education as the path to morality; human goodness via example and education as opposed to force and laws; Confucianism's initial disinterest in metaphysics; the exam system; the mandate of Heaven
- the humane, this-world nature of Confucianism; leisure and the enjoyment of life vs. striving for accumulated wealth; the natural world as a model for the human realm; ancestor worship and the importance of male progeny
- Zhu Xi and neo-Confucianism; Confucianism as a religion; imperial rites and responsibilities; Confucianism and modern economic growth; individualism and freedom

D. Daoism

- the dominance of the natural world over the human realm; the *Daode Jing*; Laozi; the futility of human endeavors; Zhuangzi
- religious Daoism: magic, alchemy, Chinese medicine; the Daoist pantheon; Chinese adherence to both Confucianism and Daoism; yin and yang harmony

E. Judaism in Asia

- Jewish settlements in India, their retention of Hebrew culture and eventual return to Israel; Jewish settlements in Tang China; the Nestorian Christians; Jewish peoples in Song and Ming China and absorption into Chinese culture

F. Islam in Asia

- Mohammed; monotheism; the Koran and commentaries; Islam in India, Southeast, and East Asia; the dispersion of Islam along the trade routes

- beliefs: monotheism, resurrection, heaven, judgment, prayer and salvation, angels and prophets; prayer and muezzin; mullahs; Ramadan; *hajj* to Mecca and Medina; prohibitions; the status of women; *jihad*
- the Islamic conquest of the Middle East and Northern Africa; Islam's entry into India and Southeast Asia; Islam in China and its absorption into Chinese society

G. Shinto

- nature-worship origins; the Japanese religion; no philosophy; emphasis on purity and cleansing ritual; *kami*; purification and bathing; Shinto shrines; Ise; *torii* gates; worship at Shinto shrines

H. Asian Religions: Some Reflections

- eclecticism and the dominance of Asian religions in Asia; the difficulty of Western missionary work there; Hinduism as Indian culture; Confucianism as a transcultural institution; Buddhism, Christianity, Judaism, and Islam as universal, proselytizing creeds; differing views of evil; misbehavior; redemption; views of the natural world; religious roles of women

QUESTIONS FOR CLASS DISCUSSION

1. What do you think of the concept of *dharma*?
2. Why is vegetarianism a natural offshoot of Hindu beliefs?
 - When the Hindu belief of *ahimsa*, or nonviolence and reverence for all life, is applied to the everyday task of food preparation, it is easy to understand why many pious Hindus are vegetarians.
3. In our materialistic culture, do the Buddha's Four Noble Truths still have relevance?
4. Hinduism (as well as Indian culture in general) can be compared to a sponge in that both absorb much of what they come in contact with. Is this a fair analogy?
 - Buddhism in India was eventually absorbed by Hinduism and disappeared. Also, many of the conquerors of India became completely Indianized. Indeed, as other religions came into India, such as Judaism and Islam, they were often forced to incorporate the caste system into their own organizations—thus causing them to resemble Hinduism as much as their original roots.
5. Do you feel that the following Confucian statement is valid? "People must want to do right, and that can be achieved only by internalizing morality. When force or punishment must be used, the social system has broken down."

6. How do Confucian views of life and humanity's worth compare with those of Hinduism? With those of Christianity?
 - Confucianism encourages "the enjoyment of living" and emphasizes life in this sphere. The Hindu search for *moksha* involves giving up everything in hopes of being reincarnated at a better stage in the next life. Christianity's view of original sin insures that Christians look to a place in heaven after this life.
7. What do you find (if anything) most appealing about Daoism? Why?
8. What has made it difficult for Hindus and Muslims to coexist in India?
 - The Islamic belief of a *jihad* against nonbelievers and the Hindu taboo against killing cows, which contrasts with the Islamic taboo against eating pigs, combine to make life difficult between the two groups—especially among the more devout believers of both religions. Also, the Hindu characteristic of absorbing many cultures has tended to worry Muslims, as does the Hindu belief in multiple deities—something that many Muslims find reprehensible.

ESSAY QUESTIONS

1. What distinguishes Theravada (or Hinayana) Buddhism from Mahayana Buddhism?

Perhaps the most obvious distinguishing characteristic between the two branches of Buddhism lays in their geographic distribution. Theravada Buddhism migrated east and achieved dominance in Southeast Asia, particularly Burma, Thailand, Cambodia, and Laos, where it remains the dominant religion today and continues to exert great influence on society. Mahayana Buddhism, on the other hand, spread from India into Central Asia and from there eastward along the Silk Route into China, Korea, and Japan. In China, various sects of Mahayana Buddhism remain, but only as shadows of a once great Buddhist presence there.

Doctrinally, Theravada Buddhism emphasizes "good works," such as donating money to construct temples, as a means to build good karma and offset evil works. Mahayana Buddhism's various sects differ greatly on this point. Some claim salvation comes through faith and appealing to the Buddha with a simple phrase, while others demand laborious rituals, and still others demand total self-mastery and discipline through self-denial and meditation. Mahayana Buddhism also added a broad pantheon of Buddhas, Bodhisattvas, and attendants in both heaven and the various layers of hell.

2. What are the fundamental differences between Confucianism and Daoism?

Confucianism and Daoism stem from the same time period and address the same major issue: How can harmony and stability be obtained? Daoism stresses that all creatures and entities within the natural world (humans being no exception) have within them a “destiny” or “way” that they are intended to follow. Following this natural course would bring personal harmony and balance with the rest of the natural world. Since each entity possesses its own personal way, it cannot follow another and still enter a harmonious relationship with the greater “way” of nature. “Evil” in the world is created when individuals or things are prevented from following the natural courses of their existence. Society and its laws, social expectations, family systems, hierarchies, languages, governments, etc., place obstacles in the paths of humans by distracting them with ambitions like wealth, fame, power, and so forth or by consuming their time and energy with useless efforts (such as building pleasure palaces, walls, prisons, and so forth). Society is bad because it allows kings, emperors, or elites to impose upon all other beings one particular “way” while denying them the freedom to live their own “ways.”

The Confucians also claim that nature endowed each being or entity with a “destiny” or “way” and that following that way leads to harmony. However, the harmony Confucians seek is social, not personal, harmony. Thus, they pursue a “way” believed to work for the benefit of everyone. To Confucians, the best and most natural sociopolitical system is that of the Western Zhou Dynasty, as evidenced by its long-lived stability and social harmony. By clearly defining all words in the language so no ambiguities existed between people, by ordering those people in distinct hierarchies, and by teaching them how to properly interact with each other, perfect social harmony can be obtained. Education and virtuous role models for the people to emulate ensure that all play their prescribed roles in good form and that discord is eliminated. Society, thus, is the highest good because it takes disorderly and contentious humans and arranges them in a system of peace, stability, mutual respect, virtue, and social harmony as all strive to follow the prescribed “way.”

3. What does it mean when a minority religion, such as Judaism or Islam, becomes “absorbed” by Chinese or Indian societies?

Both the Chinese and Indian societies, with their vast throngs of people, tremendously rich and variegated cultures, and long histories, display the remarkable ability to “absorb” foreign religions or enclaves. China’s greatness and wealth often attracted groups of merchants seeking profits, missionaries gathering converts, or ethnic groups fleeing persecution elsewhere. In periods of time when foreigners were welcomed, such as the Tang or Song dynasties, these groups of people would generally secure the blessing of the emperor to establish residence in China. With time, particularly since distances were great and traveling difficult, the people in these groups married local

Chinese and bore children who then also married local Chinese and so on. After several generations, the foreignness of the original enclave often declined, and with the scattering of enclave inhabitants, such as during the chaos accompanying war or strife, the original identity and culture would be lost.

Some settlements, such as the Jewish peoples of India or many of the Muslims in China, managed to carefully guard their culture and maintain it over generations. Others, such as the Jewish or Nestorian Christian peoples of China, were completely “absorbed,” having lost almost all notion of their heritage. They had essentially become “Chinese.” Outside groups traveling to India often met similar experiences.

MULTIPLE CHOICE QUESTIONS

1. Which of the following is NOT one of the sacred texts of Hinduism?
 - a. *Vedas*
 - b. *Mahabharata*
 - c. *Bhagavad Gita*
 - d. *Upanishads*

2. Which of the following is NOT a central doctrine in Hinduism?
 - a. karma
 - b. reincarnation
 - c. *dharma*
 - d. priesthood authority

3. Belief in reincarnation probably began with _____ civilization.
 - a. Harappan
 - b. Aryan
 - c. Mauryan
 - d. Kushan

4. The Hindus believe that good and evil:
 - a. are separate forces forever in conflict.
 - b. are contained in all things, even the gods.
 - c. contend for control of men’s lives.
 - d. are limited only to things of this world.

5. Buddhism was founded by:
 - a. Siddhartha.
 - b. Shankara.
 - c. Vishnu.
 - d. Ramakrishna.

6. Buddhism became widely accepted and spread throughout Asia after the conversion of Emperor:
 - a. Harasha.
 - b. Chandragupta.
 - c. Ashoka.
 - d. Porus.

7. Which of the following cultures does NOT practice Theravada Buddhism?
 - a. Laos
 - b. Korea
 - c. Burma
 - d. Sri Lanka

8. Theravada Buddhism believes that salvation:
 - a. is impossible.
 - b. comes from ritual devotion.
 - c. comes from good works.
 - d. is a product of the Buddha's grace.

9. Mahayana Buddhism is generally found in:
 - a. China and Korea.
 - b. Tibet and Vietnam.
 - c. Bali and Cambodia.
 - d. Japan and Burma.

10. Zen is a Japanese sect of:
 - a. Theravada Buddhism.
 - b. Chavaka Hinduism.
 - c. Vendanta.
 - d. Mahayana Buddhism.

11. Confucianism provided the moral and social foundation of:
 - a. Burma.
 - b. India.
 - c. China.
 - d. Tibet.

12. The founder of Daoism was:
 - a. Laozi.
 - b. Mencius.
 - c. Zhuangzi.
 - d. Xunzi.

13. Which of the following countries does NOT have a significant Islamic population?
- a. Indonesia
 - b. Malaysia
 - c. India
 - d. Japan
14. Shinto emphasizes all but which of the following?
- a. ritual purity
 - b. manifestations of natural force, like mountains, rocks, and waterfalls
 - c. cleanliness
 - d. obedience to a high priest

ANSWER SECTION

- | | |
|-------|-------|
| 1. B | 2. D |
| 3. A | 4. B |
| 5. A | 6. C |
| 7. B | 8. C |
| 9. A | 10. D |
| 11. C | 12. A |
| 13. D | 14. D |

CHAPTER 3

The Traditional Societies of Asia

OUTLINE OF MAIN IDEAS

Traditional Asia: group-oriented social system vs. individualism; longevity and persistence of the system; the disadvantaged status of women and the young; the emphasis on having sons as opposed to daughters

A. Social Hierarchies

- hierarchical status groups; education; the Southeast Asian exception
- i. Caste and Social Order in India
 - India's hereditary sociocultural system; development during a time of chaos to add order and security to society; *jatis*; the untouchables; the *sadhu*; "Sanskritization;" the caste as a source of identity and social ordering; the narrow geographic distribution and regional nature of *jatis*
- ii. Social Hierarchy in East Asia
 - the Chinese imperial (emperor) system; virtuous rule and paternalism in the government; the "state" family; Southeast Asian families commonly practiced bilateral kinship where inheritance could pass through either male or female lines
- iii. Southeast Asia
 - greater equality of women; the "value" of daughters; bride prices; ownership of property; family names; sex; divorce; marriage; temporary marriages; women in politics

B. The Family

- hierarchical and group-oriented family systems; the elderly; family continuation and ancestor worship; the subjugated condition of women; the self-regulatory nature of Asian society; social mobility; the family as a welfare unit; the extended family

- i. Marriage
 - arranged marriages; dowries and bride prices; the average ages of marriage; the status and responsibilities of women and girls; marriage and the advancement of family interests; divorce
 - ii. Child Rearing
 - pampering; public humility regarding children; discipline and male children; early childhood; dependency in adult males
- C. The Status of Women
- the subordination of women; chastity and widowhood; foot-binding; female infanticide; the lack of educational opportunities; concubinage
 - women and power in the family; a woman's sphere of influence; the lifestyles of Asian women; the Southeast Asian and parts of south India exception; strong women; Muslim women
- D. Sexual Customs
- elite culture; Japan's geisha; Chinese sing-song women; Tantric Buddhism; the *Kamasutra*; sex as ritual
 - sex among the masses; fidelity before and after marriage; homosexuality
- E. Education, Literacy, and the Printed Word
- education and power; the sacred nature of the written word; literacy and status; educated elites: Brahmans, gentry, merchants; literacy rates; paper and printing; literature
- F. Material Welfare
- living standards; the family system; famine; drought; diet; tastes and cuisine; low life expectancy; disease; the inadequacy of ameliorating state measures
- i. Values
 - humanity's subordination to the natural world; natural disasters as portents of heavenly displeasure; the nurturing role of nature
 - the high value of leisure; festivals and entertainment
 - ii. Law, Crime, and Punishment
 - low levels of social deviance; personal guilt vs. public shame; banditry and piracy; underworld crime; banditry as an indication of sociopolitical distress; secret societies
 - laws and the court system; guilt on "confession"; torture and punishment; out-of-court settlements; justice

QUESTIONS FOR CLASS DISCUSSION

1. What are some of the problems with a group-oriented social system? What are some of the advantages?
 - People with ideas outside the norm are ostracized. One result is that many new and innovative ideas are either never expressed or immediately rejected. Inclusion within the “group” may also involve conforming to superficial characteristics as well. For example, tall Japanese women sometimes have difficulty being accepted in society.
2. Which system—a group-oriented social system as seen in Asia or an individualistic social system as found in the West—is “best”?
 - Of course there is no “best,” since “best” is arbitrarily defined and requires a standard of measure that changes dramatically over time and who you ask. Nevertheless, this question should lead to an interesting class discussion.
3. What arguments might be made for continuing the group-oriented system today? For abolishing it?
4. Why were young girls sometimes sold as servants or concubines? What did the family hope to gain?
 - This question can be used for the present as well as traditional times long past.
 - Girls born to desperately poor families might have been left to die by the roadside, or killed. This practice can occasionally be found even today. If the girl had lived then, she faced a very difficult childhood of physical labor with little to no formal education. When it came time for marriage, the dowry inflicted much hardship on the entire family, in many cases the cost being as much as a year’s wages. Compared to these two options, young girls sold into servitude or as concubines potentially enjoyed a much better fate. Girls sold to a wealthy family faced less physical labor, received better nutrition, and had slightly better marriage opportunities. Abusive relationships could and did exact a toll on these young women, but many families still considered it a better option than abandoning a young female child.
 - [NOTE: With concerns to “child rearing,” many of today’s South Asian children are painted in black makeup, normally around the eyes like a mask, to show the gods the family has an ugly child in hopes the gods will leave it alone.]
5. Traditionally, Asians believed that nature was benevolent and not to be mastered. Does that view still hold today?
 - [This question is best as an assignment calling for some research of current events.]

- Arguments can be found for both sides. Many of Asia's most populated cities are heavily polluted—Jakarta and Bangkok being prime examples. China's building of the Three Gorges Dam along with India's dam projects seek to "master" nature for human, not natural, productivity (electricity) on a massive scale. Some conservation movements are becoming larger and more influential through much of Asia. For example, Japan's recycling efforts have proved a huge success. The protest movements in India and even China against the aforementioned dam projects illustrate continued interest in preserving nature.
6. Should/could your country go back to the traditional Asian forms of punishment?
- Review various options separately, such as the use of guilt or shame, public executions, placards and labels, bodily mutilation, reeducation, and reform.

ESSAY QUESTIONS

1. Most traditional Asian cultures had distinctly hierarchical social systems. What were the advantages of such a system?

The caste system of India developed during times of tremendous sociopolitical dislocation and discord. Castes, while generally criticized for their exclusiveness and/or their segmentation of Indian society, also possess a powerful inclusiveness that gives the system its strength. In other words, while caste laws can be said to form a barrier preventing unencumbered interaction with those in others castes, it could be equally stated that the caste regulations form a protective wall against outside abuse. Caste institutions serve as a mutual benefit society. Individuals within the same caste or *jati* band together, settle disputes as a group, and work toward common interests. *Jatis* provide members with assistance in finding marriage partners and in securing other basic needs. The caste, in essence, provides security beyond the family and allows individuals to maintain a common identity with a larger group.

In traditional Chinese society, the hierarchical system allowed for much more social mobility than in India. Educated individuals able to pass the entrance exam could rise to the highest class—the scholar-gentry class—and eventually serve as officials in the government. Except for a few undesirables, such as barbers, prostitutes, and merchants, anyone could theoretically get an education in the classics and pass the exam even if the exam system realistically favored those with the time and money to get an education. Ostensibly, the process of study in the classics endowed one with the virtue and benevolence necessary to govern. Since, theoretically at least, China's system insured that the most virtuous governed, society enjoyed social harmony and stability as the result of its enlightened leadership. Meanwhile, these leaders taught other members of

the populace the proper roles associated with their social station, insuring they also contributed to the general stability of society as a whole.

In Korean and Japanese society, the hierarchy did not develop into either a caste system or a fluid meritocracy but rather reflected something closer to the European experience. Elites ruled by nature of their birth. Individuals were kept in their places by their class designations and not allowed to engage in activities not prescribed to their class. The result, of course, was social stability. Social stability in this manner insured the dominance of the elites by keeping everyone else in their “proper” role.

2. What types of roles did the family play in East Asian society?

Individuals in traditional Asian societies were generally known by their family or clan and derived their self-identity from it. The family functioned as both a religious and social unit. In China, family gatherings for the purpose of ancestor worship not only steered family solidarity, but also connected individuals to a group that transcended the boundaries of this world. In India, various family units constituted the *jatis*, which then combined with others to form the caste. While the caste and *jatis* formed concentric rings of identity, the family lay at the center. Families also regulated themselves, often resolving disputes.

In China and Japan, family organizations or lineages could organize thousands of people throughout the various branches of a family and could regulate their behavior through family counsels headed by the chief patriarchs of each branch. Many of these lineage organizations actually planned strategies for the future like a corporation. On an individual level, unacceptable behavior could meet the sanction of these family heads, marriages could be arranged to enhance the prestige of the whole clan, and children could have their lives planned out for them. In short, family heads often had tremendous power over the lives of individuals within the clan.

The family also served as a welfare unit. Sometimes great clans or extended family heads established orphanages or endowments to provide subsistence to widows and/or orphans within their family lines. If a poor family came upon hard times, it could always turn to a wealthier branch within the extended family for assistance.

3. How did the status of women differ in East or South Asia from that of women in Southeast Asia?

East Asian and South Asian women typically enjoyed less status than the men in their families. Buddhist claims that women ranked lower on the hierarchy of beings than men augmented Confucian views that the proper role of women was subordinate to men. Possessing lower status, women had fewer opportunities for education, remarriage, property ownership, and power within their own realms. The killing of undesired infant

females, the upper-class practices of *sati*, and foot-binding were all indications of the inferior status of women in East and South Asia.

Southeast Asians, however, failed to adopt these views towards women. There, matrilineal marriage, female control and inheritance of property, and female dominance within the family stood in stark contrast to the patriarchal dominance found in both India and East Asia. In addition, the fact that children often possessed their mother's surname indicated distinctively different patterns of family structuring and reinforced the value of females to Southeast Asian families.

MULTIPLE CHOICE QUESTIONS

1. In traditional Asian societies, the best way to improve one's social status was through:
 - a. business investment.
 - b. education.
 - c. establishing a military career.
 - d. state lobbying.

2. The pursuit of one's self-interest in traditional Asian societies is:
 - a. regarded with suspicion.
 - b. held to be of great importance.
 - c. placed above all else.
 - d. considered to be a sign of wisdom.

3. Which of the following is an advantage that comes from having caste status in India?
 - a. Aid was available from other caste members.
 - b. Caste can give voice to individual needs of its members.
 - c. Caste provides individuals with a secure social organization in which to live.
 - d. all of the above

4. One way in which to escape the limitations of caste membership was through:
 - a. marriage.
 - b. education.
 - c. religious devotion.
 - d. economic advancement.

5. The caste system is an outgrowth of:
 - a. Hinduism.
 - b. Islam.
 - c. Buddhism.
 - d. pre-Aryan society.

6. The role of women in Southeast Asian society:
 - a. is highly restricted.
 - b. is confined to the home.
 - c. offers more opportunity than in any other part of Asia.
 - d. is slightly more restricted than in Japan.

7. Prior to this century, Asian brides tended to live:
 - a. in the homes of their in-laws.
 - b. in their parents' homes.
 - c. in their own homes.
 - d. wherever they and their husbands chose.

8. In many traditional Asian families:
 - a. girls, but not boys, were given a good education.
 - b. boys were spoiled and raised to be dependent on others.
 - c. children were neglected until about the age of seven.
 - d. all children were treated equally.

9. Until the late nineteenth century, literacy in Asia was:
 - a. confined to the upper class.
 - b. higher than in the West.
 - c. very low.
 - d. about the same as in the West.

10. Traditionally, Asians tended to regard nature as:
 - a. an enemy.
 - b. something to be conquered.
 - c. a force with which man must establish harmony.
 - d. an entity of little importance.

ANSWER SECTION

- | | |
|------|-------|
| 1. B | 2. A |
| 3. D | 4. C |
| 5. D | 6. C |
| 7. A | 8. B |
| 9. B | 10. C |

CHAPTER 4

The Civilization of Ancient India

OUTLINE OF MAIN IDEAS

India: the world's the oldest surviving civilization

A. Origins of Civilization in India

- the appearance of cities in various cultures around the globe; the term “civilization”; links between India and Sumer (Egypt); agriculture, irrigation, and real cities

B. The Indus Civilization

- the Indus River and surrounding city sites; the Indus' geography and its comparability to Sumer; irrigation and agriculture

i. Relations with Sumer

- the undeciphered nature and independent origins of the script; distinct art and city planning; seals as facilitators of trade; problems with Indus archeology; the name of the civilization; trade with Sumer

ii. The Cities of the Indus

- city layout; the apparent emphasis on bathing and water; religious artifacts; buildings and structures; art, toys, cotton, seals; wheat and agricultural crops; irrigation efforts; bricks

iii. Decline and Fall

- signs of decay and violence; ecological problems; irrigation-related problems; migrations; the Aryans

C. The Aryans

- the term “Aryan”; the Aryans and their early culture; early historical accounts; Vedic period culture; the relationship of Sanskrit to European languages

- i. Aryan Domination
 - Aryan chariots, military might; Aryan historical accounts; the beginnings of caste; Aryan vs. Dravidian culture, mutual impact, spheres of influence
 - ii. Vedic Culture
 - the rise of traditional Indian culture; Indian medicine, industry, and science; the impact of Vedic culture on the West
- D. The Rise of Empire: Mauryan India
- development in the Ganges River Valley
- i. The Invasion of Alexander the Great
 - the conquest of West Punjab; Alexander’s cosmopolitan mission; Greek impact on and Greek curiosity in India
- E. The Maurya Dynasty
- Chandragupta; the Arthashastra and power politics; Chinese Legalism; the breakup of older sociopolitical institutions; the *Book of Megasthenes*
- i. Pataliputra and the Glory of Mauryan India
 - Pataliputra and its grandeur; state enterprises and institutions; prosperity and wealth; maritime trade; extensive transport networks
 - ii. The Emperor Ashoka, “Beloved of the Gods”
 - Bindusara; the British rediscovery of Ashoka; Ashoka’s campaigns south; the conquest of righteousness; Buddhism; all people as Ashoka’s “children”; softer and gentler rule; Buddhist missions to Southeast Asia
- F. Kushans and Greeks
- civil war; nomadic invaders; the Kushans; Indianization; the legacy of Buddhist sculpture; Indian-Greek trade and intercourse of ideas; Christianity in India; Periplus of the Erythrean Sea
- G. Southern India and the City of Madurai
- the rich civilizations of the South; competing states; Madurai and depictions of urban life there
- H. Ceylon
- Ceylon’s distinct culture and identity; Prince Vijaya and the Sinhalese; the Veddas; extensive agriculture and irrigation; Anuradhapura and state control; Buddhism and

its massive *stupas*; Ceylon's interaction with India; the Tamils; the Chola invasion and Polonnaruwa; further invasion and the decline of Ceylon's irrigation systems

- I. The Guptas and the Empire of Harsha
 - the Gupta Dynasty at Pataliputra; contact with Southeast Asia; Chinese accounts
 - i. Life and Culture in the Guptan Period
 - peaceful and mild rule; the blossoming of Sanskrit literature; monumental building; Kalidasa
 - ii. The Collapse of the Guptas
 - invasion by the White Huns; Indian contact with the West; India's isolation from China; chaos and regionalization; the rise of Harsha
- J. Women in Ancient India
 - Vedic India: matriarchal society; women and power, property and status; women and the arts, philosophy, religion; goddesses
 - Mauryan India: the reduced scope of women; greater restrictions; Gupta India: even greater restrictions
 - courtesans, their status and freedom; hereditary dancers; *sati*
- K. The Indian Heritage
 - regionalization and cultural diversity; India's similarities with Europe; the value of regionalization; respect for education; village life and relative well-being; scientific and medical contributions
- L. The Gupta Legacy in the Bay of Bengal Region
 - Gupta successors in Northeastern India patronized Mahayana Buddhism; In south India successors encouraged their subjects to worship Hindu deities; Ceylon tended to patronize Theravada Buddhism, which would later spread to mainland Southeast Asia; regional and interregional trade routes key.

QUESTIONS FOR CLASS DISCUSSION

- 1. Why were the first centers of Indian civilization situated around the Indus River Valley?
 - It is the first major river to which the settlers from Sumer would have most likely migrated. Although the surrounding area is basically desert, the Indus' river water and fertile silt provide excellent irrigation and soil for farming. The river also offers the easy transport necessary for trade.

2. What reasons can be given to account for the peaceful and prosperous rule of Ashoka?
 - The strong centralized cultural center of Pataliputra allowed the government to maintain administrative control over a diverse empire. However, through humane means and visionary actions, rather than apartheid or ethnic cleansing, the regime was able to establish a system satisfactory to most of these diverse groups.
3. What does India's later history as "separate regional kingdoms" say about the chances of modern-day India succeeding as a whole?
 - [This question is best used for advanced and/or politically astute students. It can be used again in Chapter 20.]
 - Pakistan separated from India in 1949. East Pakistan broke off from Pakistan and became independent as Bangladesh in 1971. Fighting has continued between different groups seeking independence since the 1960s (e.g., the Sikhs in the Punjab, the Muslims in Kashmir). History, ancient and modern, seems to indicate that unity will be difficult. Note that Ashoka's Kingdom (see map p. 24) remains the largest and most unified in the history of the Indian subcontinent.
4. War is sometimes called "the mother of invention," yet it is also remarkably destructive. What evidence does the text provide that indicates that sometimes the latter assertion makes the prior one irrelevant?
 - [This question can be used throughout the text.]
 - As Tamil raids increased, civil war destroyed the irrigation works and thus destroyed the basis of Sri Lankan society. Today's Sri Lankan civil war is once again destroying a society. Also, the invasion of Alexander the Great certainly weakened the societies in the Northwest Frontier, although it did not completely destroy them.
5. Invasions have meant death and destruction in India (and everywhere else). Nevertheless, one might argue that some positive developments have also resulted from the invasions. What might some of the advantages be?
 - [This question can be used throughout the text.]
 - It can be argued that an accelerated and more advanced mixture of cultures is an advantage to both parties, though trade and other more peaceful means may accomplish the same result. Some may argue that an invading force brought with it a superior culture, such as the Hellenistic ways of Alexander. This should lead to an interesting class discussion.
6. Why might ancient India be described as an island with a causeway?
 - Except for the Khyber pass, travel by land into India is very difficult.
7. Why are the writings of the Chinese important to historians of other Asian civilizations?
 - Chinese histories provide the best (and sometimes only) written record about an ancient civilization. Thus, the writings of Chinese travelers such as Fa Xian or Xuan

Zang to Gupta-period India provide our only glimpse of that culture. Similarly, Chinese accounts of ancient Korea and Japan offer unique insight.

8. What arguments could Indian women of today draw from ancient India to support calls for more equality?
 - Students should recognize that traditions are constantly changing. In early periods, Indian women had great social influence and wider social roles. Many Indian gods were women and even the *Mahabharata* (see p. 40), a very important religious text, praised women.

ESSAY QUESTIONS

1. What led to the decline of the Indus Valley civilization?

While we may never know the particulars, the peoples of the Indus Valley seem to have encountered an ecological and agricultural crisis that dried up their supplies of food. Salts and other alkalines remaining in the soil after decades of irrigation and evaporation without sufficient rainfall to wash them away probably destroyed the soil's ability to grow crops. Similarly, rising water tables can ruin fields by drowning the roots of crops. It may also be that changes in the course of the river as silt filled up the riverbed, forcing water to find another course to the sea, had catastrophic effects on cities dependent upon the now distant river.

While their technology allowed the Indus Valley inhabitants to thrive for a time, they were ultimately unable to deal with ecological changes that deprived them of their food supply, weakened them, and made them vulnerable to invaders.

2. What effects did ancient Indian civilization have on the West?

While volumes could be written in answer to this question, a few highlights can serve to represent the rest. Indian advances in medicine spread to Greece where it was welcomed and adopted. Likewise, mathematics, including the so-called Arabic system, and steel manufacturing technology first spread to the Arabs before arriving in the West. Also, Greek assumptions about the natural order of the universe probably stemmed from Indian concepts.

Accompanying the conquests of Alexander the Great and his burning desire to fuse Eastern and Western cultures, the flow of culture, religion, and technology increased rapidly. Indian philosophy received not only attention from Greek philosophers, but from Alexander himself, who sought meetings with India's renowned sages. Extensive and long-lived trade networks between India and the West regularly ushered Greek

merchants back and forth, providing an avenue for greater cultural exchange. Indian philosophers even visited the Mediterranean and Leventine cities, perhaps contributing to the intellectual heritage of the West. Unfortunately, India often does not often get credit for its contributions because Indians did little to preserve their own history.

MULTIPLE CHOICE QUESTIONS

1. Indian civilization is thought to have begun in:
 - a. the Ganges Valley.
 - b. the Deccan.
 - c. Kashmir.
 - d. the Indus Valley.

2. Indus Valley civilization traded with:
 - a. Crete.
 - b. China.
 - c. Sumer.
 - d. Bengal.

3. Cotton weaving probably began in:
 - a. China.
 - b. Southeast Asia.
 - c. Sumer.
 - d. the Indus Valley civilization.

4. The chief Indus food crop was:
 - a. millet.
 - b. wheat.
 - c. barley.
 - d. rice.

5. The Aryans invaded India from:
 - a. Europe.
 - b. China.
 - c. South Central Asia.
 - d. the Deccan.

6. The *Mahabharata* and the *Ramayana* are:
 - a. Aryan ritual books.
 - b. Aryan epic poems.
 - c. Aryan hymns of creation.
 - d. Aryan histories.

7. The language of the Vedic period was:
 - a. Tamil.
 - b. Hindi.
 - c. Sanskrit.
 - d. Dravidian.

8. Aryan civilization was centered in:
 - a. Sri Lanka.
 - b. Southern India.
 - c. the Deccan.
 - d. Northern India.

9. The first detailed reports of Vedic culture came from:
 - a. Egyptian merchants.
 - b. the Greeks of Alexander the Great's army.
 - c. Chinese historians.
 - d. Herodotus.

10. By 500 B.C.E., the center of Indian civilization had shifted to:
 - a. the Indus Valley.
 - b. the Deccan.
 - c. the Ganges Valley.
 - d. Kashmir.

11. Porus:
 - a. stopped Alexander's advance into India.
 - b. founded the Mauryan Dynasty.
 - c. conquered the Deccan.
 - d. became a Greek ally.

12. The founder of the Mauryan Dynasty was:
 - a. Porus.
 - b. Arjuna.
 - c. Hananan.
 - d. Chandragupta.

13. Pataliputra was:
 - a. the capital of the Mauryan Empire.
 - b. the great rival of the Mauryan Empire.
 - c. the second Mauryan ruler.
 - d. a Greek kingdom in Northern India.

14. During the later part of Ashoka's life, he devoted himself largely to:
- conquest.
 - putting down rebellions.
 - spreading Buddhism.
 - practicing the arts.
15. After Ashoka's death, the Mauryan Dynasty was replaced by that of the:
- Sakas.
 - Kushans.
 - Guptas.
 - Chen.
16. We have evidence of Roman trade with:
- the Mauryan Dynasty.
 - the Kushan Dynasty.
 - the Harrapan cities.
 - the Vedic Empire.
17. The Garland of Madurai is an account of:
- the creation of the world.
 - the defeat of the Mauryans.
 - an Indian love poem.
 - life in ancient south India.

ANSWER SECTION

- | | |
|-------|-------|
| 1. D | 2. C |
| 3. D | 4. B |
| 5. C | 6. B |
| 7. C | 8. D |
| 9. B | 10. C |
| 11. D | 12. D |
| 13. A | 14. C |
| 15. B | 16. B |
| 17. D | |

CHAPTER 5

The Civilization of Ancient China

OUTLINE OF MAIN IDEAS

China: the independent development of Chinese culture; China's continuous and thus slow-changing tradition; two millennia of development; the Chinese model of civilization and the Sinitic (Chinese) world

A. The Origins of China

- Longshan culture; walled cities; bronze; early forms of pictographic script; silk production
- the Shang Dynasty; the consolidation of Yangshao and Longshan cultures; the as-of-yet uncorroborated Xia Dynasty; oracle bones and corroboration of the Shang Dynasty; early cities; mythical cultural heroes; elements of Chinese culture from the West, elements from the South; southern vs. northern culture; little contact with the West

B. The Shang Dynasty

- agricultural products; hunting; domesticated animals; slaves; Anyang and other large cities; the royal tombs and their contents; oracle bones and the lifestyles of the Shang elites; productive agriculture

C. The Zhou Dynasty

- slave revolts and rebellion; the fall of the Shang Dynasty; the Zhou conquest; continuation of Shang culture; the Zhou's revision of history; the "Mandate of Heaven"; the Zhou's feudal-like political system based on mutual defense concerns; serfdom; technological and artistic development in urban areas; inscriptions and writing; early classics
- iron tools and agricultural production; urbanization and specialized occupations; increasing trade and social mobility

- i. Warring States
 - the move to Luoyang; the Qin as guardians against barbarian invasion; dissolution of central authority; rivalry between great vassal states; the spread of technology; the State of Chu: trade, naval power, a sophisticated central government; the nature of warfare; the gradual weakening of the Zhou system
 - ii. Confucius, the Sage
 - background; the overwhelming success of his philosophy; the *Analects*; education and moral example; social harmony from within, not without; benevolent government; the superior man
- D. The Qin Conquest
- the strength and rise of Qin; Qin strategies and enemy weaknesses; the Qin unification of China; the establishment of the imperial system; efforts to consolidate power and centralize control; the Great Wall and other projects
- i. Qin Authoritarianism
 - Qin censorship of merchants, aristocrats, and intellectuals; the book burnings; Legalism; Li Si and state control; China's propensity for unification; denial of the individual; the advantages of unity; Li Bing
- E. The Han Dynasty
- rebellion and the fall of Qin; civil war; Liu Bang and the Han Dynasty; retention of the Qin system; Han Legalism softened with common-sense Confucianism; government to serve the people; the "people of Han"
- i. Expansion under Han Wu Di
 - hands-off government; Han Wu Di and centralization; militarization and conquest; the Silk Road; the defeat of the Xiongnu barbarians; garrisons and watch towers
 - ii. China and Rome
 - limited direct contact; Zhangqian; merchants in Rome; Roman views of China; the role of Central Asians as middlemen; Han Wu Di's apology; abandonment of campaigns
 - iii. Wider Trade Patterns
 - the importance of intracontinental trade; failure of East-West direct contact; the transmission of ideas along trade networks; Chinese exports to Central Asia and then the Mediterranean; silk, porcelain, lacquer; India

iv. Han Culture

- Han China's flourishing arts; Confucianism; the civil service exam; the success of the Confucian system; Wang Mang's reforms for increased central control and peasant relief; gentry interests and Wang's murder
- the Eastern Han Dynasty in Luoyang; prosperity; Ban Chao in Xinjiang; landlordism and stratification; court factionalism and intrigue; central weakness; regionalization; the crumbling of Han order and control; role of women

v. The Collapse of the Han Order

- division of China into three rival states; barbarian conquests in the North; four centuries of chaos; Buddhism; the hope of unity

vi. Cities in Ancient China

- cities as symbolic centers of royal authority; city walls; inner vs. outer inhabitants; the planned inner city vs. the unplanned outer city; Chang'an: orientation and layout; the construction of walled cities elsewhere

vii. Han Civilization in Vietnam

- Han bureaucrats had considerable difficulty adapting Chinese cultural/political customs to Vietnam; Relative high social status of women in Vietnam undermined the efficacy of Confucian patriarchal culture; Customary land holding patterns in Vietnam also not easily adapted to Confucian-Chinese administrative culture.

viii. Han Achievements

- technological and scientific advancements; the reconstruction of lost texts; the sophisticated recording of history

QUESTIONS FOR CLASS DISCUSSION

1. What impact did technological improvements have on Zhou Dynasty feudalism?
 - The technological improvements brought increased agricultural production, which allowed more people to become involved in nonagricultural pursuits, such as trade. The growth of cities that followed led to feudalism's obsolescence.
2. Do you agree "that people can be molded and elevated by education"?
 - [Answers will vary, of course. Make sure students define "molded" and "elevated" in their own terms. If they answer "no," then they might be asked why they attend class.]

3. Continue the previous question: Can people “be molded and elevated by education and by the virtuous example of superiors”?
 - [A definition of “superiors” is needed. If the students answer “yes,” they might be asked why they do not listen to their teachers, parents, or clergy more often. If the students answer “no,” invite them to take over the class. Some may say that we are all equal, thus having no superiors: This is an interesting proposal that should spark good discussion from all sides.]
4. According to Mencius, does your government practice “good government”? Is his definition of good government a useful one?
5. Comment on Mozi’s assertion in *Reflections* that a prince is unjust to glorify war but call murder a crime.
6. The author asks, “Are people better off forcefully unified in an empire at tremendous cost in lives than if they had been left to their own regional cultures and states?” How would you answer this question?
 - [Answers will vary, but for those who say “no,” it may be useful to raise examples of attempts by governments to change people’s religion, cultural norms and expressions, social standings, livelihoods, sexual preferences, etc. This subject can easily be used to discuss current events and the history of different regions.]
7. Wu Di was able to stave off a rebellion by promising to be a better ruler. Would you have called for his overthrow?

ESSAY QUESTIONS

1. What did the Zhou Dynasty hope to accomplish by writing a history of the deposed Shang Dynasty court?

Throughout Chinese history, establishing a moral claim to power has been an issue of supreme importance to all political regimes. Political or military power, while critical to seizing power, generally proved insufficient to govern with once power had been taken. In fact, China’s most powerful militaristic dynasties, the Qin, the Sui, and the Mongols, also proved to be the shortest because they failed to establish a clear moral claim to the throne.

By writing a history of the Shang court that carefully explicated its crimes and excesses, Zhou leaders sought to justify their own actions to the rest of China and to subsequent generations. The Shang regime, they reasoned, neglected its responsibilities, abused its

power, sapped China's resources, and thus lost the support of Heaven. The Zhou, on the other hand, portrayed themselves as possessing gifted and compassionate leadership incapable of such follies. Also depicted were many auspicious portents indicating that Heaven had turned its blessing away from the Shang and toward the Zhou. Finally, the fact that the Zhou succeeded in routing the Shang and supplanting it served as a clear indication that Heaven indeed was assisting Zhou actions.

This heavenly blessing, in short, provided the Zhou with their moral claim to the throne: "Heaven is with us, who can be against us." The significant part of all this, however, and the part that distinguishes ancient Chinese politics from that of other civilizations is that Heaven's blessing is predicated on one's "virtue" and compassionate disposition as opposed to one's birthright. Unlike British or Japanese emperors or kings who become such by being born into the right family, the Chinese emperor or king had to prove his "virtue" and moral right to the throne. If the leader's virtue became questionable, he became vulnerable to attacks on his legitimacy.

2. In what ways did the Qin Dynasty "unify" China?

The Qin brought most of China as we know it today under the control of one central government, thus unifying the country politically. However, the extent to which unification extended far exceeded simple political unification. By the end of the Warring States period, the various states had been politically separate for hundreds of years. Each had distinctive cultures, dialects, and sociopolitical systems. They all used their own forms of coinage, weights and measures, legal codes, customs and rituals, etc. The states even utilized different written characters.

The Qin conquest marked the beginning of the end of much of this diversity by imposing on all of China a system of uniformity and conformity. All legal systems and codes were scrapped and replaced by the Qin code. All other writing, measuring, and monetary systems met the same fate. History books, except for those dealing with Qin history, were burned, as were any books that had no "practical" usage, while individuals protesting the book burnings often lost their lives.

The Qin also made efforts to tie China together and integrate the different regions so they would function as parts of "China" rather than independent regions. Broad roads connected all major regions of the empire. A postal service for imperial use allowed the capital to communicate with all points in the empire. Old state boundaries were eliminated as China was divided into provinces to be overseen by governors appointed by the central government. Wealthy families in the various regions, which might serve as alternative nodes of power, were uprooted and forced to move to the capital where the emperor could keep an eye on them. In short, the Qin demanded unity and conformity at all levels, from the width of the roads to the thoughts in people's heads, as the imperial government attempted to create a polity greater than the sum of the parts.

3. The Han Dynasty chose to use the Qin legalist system instead of returning to feudalism. How did they avoid the same fate as the Qin and gain popular support for it when the Qin did not?

In its pure form, Legalism sought to limit education in order to keep people simple and thus more exploitable and less able to rebel. It also restricted travel, thought, scholarly and commercial activity, music, literature, and art and imposed upon society very high taxes and harsh legal codes to extract all possible resources from society for state use. Naturally, many found the Qin system to be repressive and dreary.

The Han recognized some of the positive elements of Legalism including the division of China into provinces headed by centrally appointed governors; the empire-wide road and canal networks; the uniformity of the written language, weights, measures, coinage, etc.; and the central imperial government system itself—and incorporated them into the Han sociopolitical system. To the relief of the people, however, other elements were quickly discarded, such as the harsh legal codes and punishments, heavy taxes, bans on education and culture, bans on commercial activity, etc.

Most importantly, the Han introduced Confucianism's "rule by virtue" as the standard by which government assessed successful or unsuccessful administration. Educated men trained in good books were brought into government service to insure that the "best of men" provided China with benevolent and competent leadership. Thus, Chinese government became "paternal" in that the government now claimed to serve the people in return for their loyalty and support.

MULTIPLE CHOICE QUESTIONS

1. The first Chinese dynasty for which we have substantial archaeological evidence is the:
 - a. Shang.
 - b. Longshan.
 - c. Xia.
 - d. Yangshao.
2. The chief crop of Shang China was:
 - a. rice.
 - b. wheat.
 - c. barley.
 - d. millet.

3. The culture of Shang China is best known for its:
 - a. literature.
 - b. conquests.
 - c. bronze work.
 - d. music.

4. The last great capital of the Shang Dynasty was:
 - a. Luoyang.
 - b. Zhengzhou.
 - c. Hangzhou.
 - d. Anyang.

5. The base of Zhou power was in:
 - a. the Yellow River Basin.
 - b. the coastal regions.
 - c. the Wei River Valley.
 - d. Southern China.

6. One of the great philosophical achievements of Zhou China was the:
 - a. *Book of Changes*.
 - b. *Seven Pieces of Brocade*.
 - c. *Book of Lord Shang*.
 - d. *Diamond Sutra*.

7. Confucius lived during the late_____ Dynasty.
 - a. Qin
 - b. Zhou
 - c. Tang
 - d. Han

8. Qin rule could be characterized as:
 - a. lenient.
 - b. democratic.
 - c. authoritarian.
 - d. disorganized.

9. The first emperor of the Qin Dynasty was:
 - a. Li Bing.
 - b. Xunzi.
 - c. Li Si.
 - d. Qin Shih Huang Ti.

10. Which of the following figures was NOT a member of the legalist school of Chinese philosophy?
 - a. Li Si
 - b. Lord Shang
 - c. Laozi
 - d. Han Feizi

11. The founder of the Han Dynasty was:
 - a. Xunzi.
 - b. Liu Bang.
 - c. Lord Shang.
 - d. Li Si.

12. The Han Dynasty adopted the ideas of what philosopher to replace the authoritarianism of the Qin?
 - a. Confucius
 - b. Laozi
 - c. Mencius
 - d. Li Bing

13. Han military power reached its peak under Emperor:
 - a. Han Gaozu.
 - b. Li Bing.
 - c. Wu Di.
 - d. Cao Cao.

14. Rome and the Han Dynasty:
 - a. were direct trading partners.
 - b. were enemies.
 - c. knew nothing of each other.
 - d. had no direct or regular contact.

15. The route connecting China with the Middle East and ultimately Europe was the:
 - a. Royal Highway.
 - b. Silk Road.
 - c. Northern Route.
 - d. Road of Death.

16. The second period of Han rule in China is known as the:
 - a. Lesser Han.
 - b. Eastern Han.
 - c. Younger Han.
 - d. Wang Dynasty.

ANSWER SECTION

- | | |
|-------|-------|
| 1. A | 2. D |
| 3. C | 4. D |
| 5. C | 6. A |
| 7. B | 8. C |
| 9. D | 10. C |
| 11. B | 12. A |
| 13. C | 14. D |
| 15. B | 16. B |

CHAPTER 6

Medieval India

OUTLINE OF MAIN IDEAS

Medieval India: the arts, trade, literature; misery in the North

- A. Early Islamic Influence in Northern India
 - the Islamic invaders; views of Indians as infidels; the attraction of plunder and the establishment of Islam in Northern India
 - the spread of Islam to Southeast Asia; Southeast Asian culture before the influx of Indian and Chinese cultures
- B. The Islamic Advance into India
 - Central Asian Turks; Mahmud of Ghazni's plundering expeditions; the attraction of India; Rajput resistance; the spread of the Turco-Afghan Empire in Northern India; the Delhi sultanate; the destruction of Bengal; north India's inability to coordinate a defense
- C. The Delhi Sultanate
 - the status of the Hindus and *jizya*; the *dhimmi*s; the gradual softening of Muslim rule; the Deccan and its Marathas; problems with internal power struggles and intrigue; Mameluke armies; general mistrust of the Islamic government; the fusion of Hindu and Iranian cultures
- i. A CLOSER LOOK Notable Sultans: Ala-ud-din Khalji
 - repulsion of the Mongol invaders; tight control over military force and society; the introduction of heavy agriculture taxes; economic control of surpluses; forays into the Deccan; the collapse of the Ala-ud-din system and resentment incurred against it

- ii. The Tughluqs
 - the founder; Mohammed Tughluk; strict Islamic rules and conquest; Firuz Tughluq; a constructive administration; views towards the Hindus; the invasion of Tamerlane; fragmentation of the Delhi sultanate
- iii. Sikander Lodi
 - Sikander and the further Indianization of Muslim rule; the rise of the *bhakti* religious movement and the *sufis* blossoming

D. Southern India

- the South's semifudal system of rule; religious centers; flourishing trade and art; wealth and prosperity in the southern system
- i. Temple Builders and Rival Kingdoms
 - the age of faith; Ajanta and Ellora; freestanding temples; revenues and temple construction; the combination of religious and marketing centers
- ii. The Cholas
 - maritime trade and naval power; Ceylon; Chola expansion and decline; bronze and sculptural art; the problems of determining day-to-day culture
- iii. Vijayanagara Empire of Victory
 - The Vijayanagara Empire and its magnificent capital; views towards minorities; Krishna Deva Raya; destruction; the declining status of women; from tenth to early sixteenth century waves of invasions from northwest brought Islam and a new cultural infusion; in Northern India a Central Asian Turk named Babur conquered Mughal Dynasty.

ESSAY QUESTIONS

1. Identify and explain Islam's three greatest influences upon Medieval India.

Islamic invaders brought with them Iranian clerks, trades, and craftsmen whose Persian intellectual and cultural traditions enriched both the cultures of the less literate Muslim conquerors as well as that of the Indian conquered. While conversion was at first not voluntary, later Islamic rulers created political systems that allowed relative religious freedom (at a price), and the Islamic ideal of relative social equality among men undermined some of the dominance of the customary Hindu caste system. Indeed, the Muslim Turko-Afghan advance, and subsequent Muslim consolidation of control over

Northern India also rallied and perhaps strengthened Southern Indian kingdoms of Pallava, Pandya, and Chola.

2. What was the significance of the temples built by the Pallava of Western and Southern Deccan?

These temples were built during the fourth through tenth centuries and were a network of adjoining caves hewn from the rock face, ornately decorated, and with ceilings supported by carved stone pillars. The best known of these, at Ajanta in the central Deccan, was built by the Vakataka Kingdom and stretched in the shape of a crescent across the face of the entire mountain side. The Vakataka temple at Ajanta is best known for its monumental figures of elephants, gods, and goddesses, ornate friezes, bas-reliefs, sculptures, and wall paintings. The temples are the primary source of records of the societies of Pallava and other southern dynasties.

3. What allowed the Cholas to expand their influence across south India?

In short, the Cholas control over maritime trade combined with their powerful navy gave the Cholas the wealth and military power necessary to dominate the south Indian maritime trading routes until a revival of Sinhalese power in the thirteenth century.

QUESTIONS FOR CLASS DISCUSSION

1. Is the analogy of the Indian “sponge” suitably applicable to the Delhi sultanate and its fate?
 - Yes, as evidenced by the fact that Persian culture and religion did not overtake India but were absorbed by it.
2. Given the current problems between Muslims and Hindus in India, is a renaissance of the *bhakti* movement possible?
 - [Students with some knowledge of modern India or a desire to learn about it are candidates for this question. It can also be used later in chapters 16 and 20.]
3. Was the great following of Mahatma Gandhi a modern day revival of *bhakti*?
 - [Students with some knowledge of modern India or a desire to learn about it are candidates for this question. It can also be used later in chapters 16 and 20.]
4. Compare Hindu and Confucian views of “this life” as opposed to “the next life.”
 - Confucian thought asserted that humans have enough to do in trying to understand and manage human affairs without troubling about other matters. Indian Hindu

writers, by contrast, felt day-to-day life was of “little consequence” relative to the next life.

5. Compare King Krishna Deva Rya’s policies concerning minorities to those of Ala-ud-din Khalji. Which was more successful? Which of the two does your country most resemble?
 - [Answers will vary.] Although his reasoning is questionable by today’s standards, King Krishna Deva Rya treated his minorities with “kindness and charity.” Ala-ud-din, on the other hand, suppressed the Hindus.

MULTIPLE CHOICE QUESTIONS

1. Islamic culture was first introduced to early India from:
 - a. Arabia.
 - b. Persia.
 - c. Baghdad.
 - d. Afghanistan.
2. Indian influence in Southeast Asia dates from the time of:
 - a. Ashoka.
 - b. Buddha.
 - c. Harsha.
 - d. Porus.
3. India first encountered Islamic armies in the _____ century.
 - a. seventh
 - b. eighth
 - c. eleventh
 - d. twelfth
4. The first serious Islamic attack on India came when the Turks attacked repeatedly under the leadership of:
 - a. Ali Pasha.
 - b. Mahmud of Ghazni.
 - c. Abu Bekr.
 - d. Omar the Great.

5. By 1206, Islamic power in north India was secure and moved its base of power to:
 - a. Bengal.
 - b. Surat.
 - c. Agra.
 - d. Delhi.

6. General policy of the Delhi Sultanate toward the native religions of India became:
 - a. increasingly repressive.
 - b. indecisive.
 - c. increasingly tolerant.
 - d. disinterested.

7. Mamelukes were:
 - a. Turkish nobles.
 - b. court administrators and diplomats.
 - c. slaves raised to be professional soldiers.
 - d. Islamic missionaries sent into south India.

8. Sultan Ala-ud-din Khalji:
 - a. conquered all of southern India.
 - b. defeated the Mongols.
 - c. took Islam into Southeast Asia.
 - d. forbade Islamic law in north India.

9. The Tughluqs were:
 - a. the successors to the Ala-ud-din order.
 - b. a Hindu resistance movement.
 - c. Turkish revolutionaries.
 - d. an Islamic religious order.

10. Chola power was based on all of the following EXCEPT:
 - a. its large army.
 - b. control of maritime trade.
 - c. control of the Deccan plateau.
 - d. scientific advances.

11. The Vijayanagara Empire:
 - a. was a great naval power.
 - b. defended the Deccan against Islamic incursions.
 - c. was a Buddhist state.
 - d. was conquered by Sikander Lodi.

12. Which of the following Asian countries eventually succumbed to Mongol invasions?
- a. China
 - b. India
 - c. Indonesia
 - d. Japan

ANSWER SECTION

- | | |
|-------|-------|
| 1. B | 2. A |
| 3. B | 4. B |
| 5. D | 6. C |
| 7. C | 8. B |
| 9. A | 10. D |
| 11. B | 12. A |

CHAPTER 7

Early and Medieval Southeast Asia

OUTLINE OF MAIN IDEAS

Medieval India: the arts, trade, literature; misery in the North

A. The Setting

- Series of peninsulas with concentrations of peoples in river valleys and deltas -- Burma, Vietnam, Malaya; and two island chains – Indonesia and Philippines

B. Origin of Peoples

- Nearly all migrated from China; Malays pushed far to south prior to start of recorded history; later migrants from China introduced Sino-Tibetan language group; only Vietnam received written language from China – remainder from India; Thais origin in Yunnan, emigration constant trickle that increased in pace after Mongol invasion of Yunnan

C. The Eastward Spread of Islam

- early merchants and their conversion to Islam; the spread of Islam to Malaya; early Muslim kingdoms of Aceh, Melaka, and Java; Islam as a facilitator of trade; the spread of Islam to other parts of Southeast Asia and obstruction by the West; the adaptation of Islam to Southeast Asian culture

D. Indianized Southeast Asia

- Indian, Chinese, Malayan, and Buddhist cultural and intellectual influences (high culture only) in Southeast Asia; Burma (Myanmar) and Siam (Thailand) as mixtures of peoples

C. Cambodia, Laos, and Vietnam

- the Khmer people; the kingdom of Funan; Angkor Thom—the capital

- i. A CLOSER LOOK Angkor: City of Monumental Splendor
 - King Yasovarman I; the city as a reflection of the Hindu cosmological universe; later Buddhist additions; the layout of the city; Angkor Wat; irrigation and hydraulic systems; collapse of the economic base and the city's lapse into ruin; the Laotians and their enemies
 - ii. A CLOSER LOOK Vietnam: Expansion to the South
 - sinification of Vietnam on an elite level, distinctly Vietnamese culture on the popular level; resistance against northern expansionism; Vietnam's southward conquests; application of the Chinese government system
- D. Medieval Pagan and Thai Ayudhya
- the influx of Burmese and Thais from the north; minorities pushed into the highlands; Indian culture; agriculture; the Mons and the Pagan Kingdom; the Mongol invasion; the Toungoo Dynasty; Buddhism; Toungoo expansionism; the Konbaung Dynasty; expansion westward; British conquest
 - the Thai conquest of Angkor; the Mongol invasions and floods of refugees into Thailand; expansion into Khmer territory; defeat at the hands of the Burmese; the Chakri Dynasty at Bangkok
- E. Malaya, Indonesia, and the Philippines
- the widespread nature of Malayan culture but minor development of its political order; constant domination by outsiders
 - Indonesia's dominant island: Java; Sri Vijaya and its maritime trade; the Sailendra Dynasty and Borobodur; the Mongols; Majapahit; the Islamic states
 - the Spanish in the Philippines; fragmentation and diversity; Islam and local animistic cults; the cultural impact of Spanish rule
- F. Melaka and the Entry of the West
- Wealth and diversity of Melakan marketplaces spurred Portuguese to seize the port, but surprised to find that Melaka no more than a regional trading center, and not the source of its own wealth; Portuguese rule unable to continue the fostering of regional trading networks.

ESSAY QUESTIONS

1. What does the term "Indianization" or "sinicization" refer to when used to describe government administrations headed by invaders or foreign powers?

Indianization, or “sinicization” in the case of China, refers to the gradual adoption of Indian (or Chinese) culture, religion, and lifestyles by outside foreigners. (It can be forced or voluntary.) Nomadic tribes invading from the steppes often found themselves in over their heads once the invading stopped and governing began. Indian and Chinese civilizations often proved to be much more sophisticated and complex than those of the invaders or foreigners. And, as a result, many nomadic conquerors quickly recognized the value in adopting Indian or Chinese culture in place of their own so they could govern without depending entirely on force. Similarly, some simply found Indian or Chinese art and culture attractive and enticing enough to cause them to abandon much of their own culture for something seen as better.

In other cases, Indianization involved the utilization of Indian peoples or institutions in such a way as to create a hybrid sociopolitical system. Some foreign powers arriving in India brought with them an already sophisticated culture but welded to it portions of Indian civilization to produce a hybrid better suited to govern India. The Islamic invaders, for example, usually came with an already highly developed culture and religious system. Rather than abandon their Islamic heritage, they adjusted their beliefs to accommodate an appreciation of Hindu culture and allow the incorporation of Hindus into their sociopolitical system. Thus, while the leadership retained its connection to Islam, it allowed Indian society to retain its connection to Hinduism so that all had a place in society.

2. By what different ways did Islam spread into South and Southeast Asia?

Islam fanned out into South and Southeast Asia via many different routes. Islamic conquerors sometimes introduced the religion at sword point while destroying Hindu temples and places of worship of other religions, making Islam the dominant religion of the conquered area. Later, as the conquerors established control over society, many came to embrace Islam for its sophistication, doctrine, and religious value, while others accepted the new religion out of pure political prudence.

In other cases, Islam spread along trade routes where Asians encountered it via Arab or Asian Muslim merchants. In these instances, as above, many converted through these contacts out of sincere commitment to the religion, while others joined for the more practical reason of trying to lubricate relations with Islamic merchants. Islam also spread when Muslim merchants set up residence in Asian cities or established colonies along the trade routes where non-Muslims could encounter them.

3. How did distant nomadic invasions, such as the Mongol conquest of China, affect South or Southeast Asia?

In general, patterns of expansion and conquest began in the North and spread downwards, initiating shock waves that continued to impact peoples and civilizations

even farther south. For example, the loser of a series of nomadic wars on the steppes of Mongolia might quit the steppes and push down through Central Asia before emerging in India to set up a new dynasty there—as in the case of the Kushan Empire in India.

Another scenario, as witnessed when the Jurchens invaded north China, followed by the Mongol conquest of South China during the Song Dynasty, huge numbers of dislocated Chinese migrated from north to south to flee the onslaught. The Jurchen invasion swept before it massive migrations to the Yangzi River valleys of south China. Likewise, when the Mongols crossed into south China, their armies pushed large numbers of Chinese into Southeast Asia, especially Burma and Thailand, where indigenous Thai and Burmese were then pushed into the mountains or other marginal regions.

QUESTIONS FOR CLASS DISCUSSION

1. What do you think best distinguishes the cultures and societies of Southeast Asia from those of its northern neighbors?
 - [Students should be encouraged to discuss foods, climate, migration and diasporas, the relative status of women, and differences in religious traditions.]
2. What aspects of the cultural heritage of Southeast Asia are dependent upon ideas and practices that originated in the North (India and China)?
 - [Students should readily volunteer the Hindu, Buddhist, and Confucian impact on Southeast Asia as well as discuss the impact and context of the Han occupation of Vietnam as well as the later Mongol invasions.]
3. What was the cultural significance of Angkor Wat?
 - While Anghor Thom was built around the start of the thirteenth century to mark the adoption of Mahayana Buddhism by the Khmer rulers, Anghor Wat was built a century earlier and is generally thought of as the final form of Hindu Anghor, while Buddhist elements were added after successive destructions of the temple, Khmer rulers appear to have been comfortable with both Hindu and Buddhist rituals practiced side-by-side.
4. What benefit could be argued to have arisen from the Chinese occupation of Vietnam?
 - [Students should be encouraged to be careful when answering this question or risk offering an apology for colonialism. However, the primary purpose is to engage students in an early history of the development of “Asian nationalism.”]

MULTIPLE CHOICE QUESTIONS

1. Islam spread from India to all of the following states EXCEPT:
 - a. Malaya.
 - b. the Philippines.
 - c. Burma.
 - d. Indonesia.
2. Which of the following Asian countries eventually succumbed to Mongol invasions?
 - a. China
 - b. India
 - c. Indonesia
 - d. Japan
3. The _____ is NOT a native of Southeast Asia:
 - a. banana
 - b. breadfruit
 - c. taro
 - d. mango
4. The Thai kingdom was founded:
 - a. in the upper valley of Anghor Thom.
 - b. just outside Yunnan.
 - c. in the lower valley of the Chao Praya River.
 - d. in the lower Indus valley.
5. In _____ the Tran family founded the Le Dynasty:
 - a. 1700
 - b. 1225
 - c. 1155
 - d. 1075
6. The Mekong Delta is located in present-day:
 - a. Vietnam.
 - b. Cambodia.
 - c. Laos.
 - d. China.
7. After 1099, the capital of Vietnam (Hoa-la) was moved to the site of present-day:
 - a. Beijing.
 - b. Dehli.
 - c. Hanoi.
 - d. Tran.

8. Melaka was Southeast Asia's foremost trading center until:
 - a. the Portuguese conquered it in 1504.
 - b. 1511.
 - c. the Spanish conquered it in 1511.
 - d. 1504.

9. The Mongol invasion of Southeast Asia lasted from:
 - a. 1257 to 1301.
 - b. the start of the Tran Dynasty to the building of Anghor Thom.
 - c. 1150 to 1250.
 - d. 1350 to 1450.

10. Samudra-Pasai:
 - a. was a popular place for religious pilgrimages.
 - b. was the founder of the Hindu-Bhakti Alliance.
 - c. failed to re-conquer Vietnam for the Ming.
 - d. was the first Islamic state in Southeast Asia.

11. Middle Eastern Sufism won followers:
 - a. in Java.
 - b. among Khmer Hindus at Angkor Wat.
 - c. in the kingdom of the Sultan at Aceh.
 - d. within the Nguyen partition of Vietnam.

12. Being Muslim as a Southeast Asian merchant:
 - a. was often an advantage when dealing with Muslim Indian traders.
 - b. entitled the merchant to better interest rates when doing business in Muslim Asia.
 - c. was compulsory in order to do business in Malaka.
 - d. was against the law in most trading cities.

13. The cultural and linguistic heritages of Burma and Siam can be traced to:
 - a. Vietnam.
 - b. China.
 - c. India, China, and Vietnam.
 - d. India and China.

ANSWER SECTION

- | | |
|------|-------|
| 1. C | 2. A |
| 3. D | 4. C |
| 5. B | 6. A |
| 7. C | 8. B |
| 9. A | 10. D |
| 11.C | 12. A |
| 13.D | |

CHAPTER 8

China: A Golden Age

OUTLINE OF MAIN IDEAS

- A. Reunification in China
 - the divided Northern barbarian kingdoms and Buddhism; the Northern Wei; the southern dynasties; unification under the Sui Dynasty; Sui Yangdi

- B. The Splendor of the Tang
 - Tang poetry; reconquest of the empire by Tang Taizong; development in the South; migrations of Northerners southward
 - the unrivaled grandeur of China; printing's dissemination to the West; inventions and commodities

 - i. A CLOSER LOOK Chang'an in an Age of Imperial Splendor
 - Chang'an in an age of imperial splendor: the cosmopolitan and gigantic nature of the city; Chang'an's checkerboard layout; pastimes of the inhabitants; the arts; Buddhism; Chang'an's attractiveness to foreigners

- C. Cultural Brilliance and Political Decay
 - Xuanzong and Yang Guifei; Empress Wu; the Confucian revival and anti-Buddhism edicts; the An Lushan Rebellion; instability in the military; chaos

- D. The Song Achievement
 - China's glory; Song China's barbarian policy: domestic development vs. imperialist control of the steppes; Kaifeng and commercial development; the scholar officials; effective administration largely due to the examination system; flourishing culture; Su Shi

 - i. Wang Anshi: Reform and Retreat
 - Wang's tax reforms; anti-Wang resentment; Wang's military and educational reform; the Khitan and Tangut barbarians

- ii. Barbarians in the North, Innovation in the South
 - the Jurchen invasion and the beginnings of the Southern Song Dynasty
- E. The Southern Song Period
- sea routes and maritime trade; shipping technology; urbanization and Hangshou; urban culture; the strong role of women
- i. Innovation and Technological Development
 - Zhu Xi; foot-binding; mechanized inventions; an industrial revolution?
- F. The Mongol Conquest and the Yuan Dynasty
- the Mongol threat; gun powder; Song factionalism and General Yue Fei
 - the Mongol triumph; Kubilai Khan and his expansion south; Chinghis Khan: cavalry; toughness, terror tactics
 - sinification of the Mongols; Marco Polo
- i. Yuan China
 - China under Mongol control; Chinese arts, drama, opera; taxes and discrimination; Kubilai's brilliant administration; rebellion and the advent of the Ming Dynasty
- G. Chinese Culture and the Empire
- the mature form of imperial China; the bureaucracy and gentry; the family; the dynastic cycle
 - China's culture; diet and cuisine; the rural landscape; transportation

QUESTIONS FOR CLASS DISCUSSION

1. What elements of the Tang have distinguished it as "great" in the history of China?
 - Flourishing Tang poetry, art, theater, and Tang China's cosmopolitan acceptance of foreigners and their religions are all indications of greatness.
2. The Mongols carved out the largest empire ever seen, the crown jewel of which was China. However, they could not even hold it 100 years. Why?
 - The harsh steppe culture of the Mongols taught them to become great warriors. Their martial strength and speed allowed them to establish the empire but did little to help them govern it. The failure of the Mongols lies in their inability to make the transition from conquerors to administrators. And once removed from their steppes, they lost the martial edge that made them strong. Living in China made them soft and vulnerable.

ESSAY QUESTIONS

1. What developments in Southern Song China resemble the Industrial Revolution of the West?

The Southern Song Dynasty faced a geopolitical situation that differed greatly from that facing most northern-based dynasties of earlier or later periods. First, the tremendous migrations of Northerners to the South and the relative short supply of developed arable land insured that the Song would have to find other economic means to support the population. The answer lay in commercialization, urbanization, and maritime trade with foreign countries.

Relying on maritime trade for its revenues, the Southern Song introduced new shipbuilding technology that included greater utilization of the compass, multiple masts, separate watertight compartments, the sternpost rudder, etc. Technological development and new mechanized inventions in other areas such as agriculture, manufacturing, and transportation also contributed to the general development of the period. Inventors and pragmatic proto-scientists introduced cultivation and threshing machines and spinning and weaving machines, as well as channel locks, windlasses, and water-powered mills, to name but a few.

All the while, markets for manufactured goods and new commodities spread throughout Asia, driving individuals to seek new and better ways of mass production. Returns on economic ventures then produced the capital necessary for greater development, thus providing the Southern Song with the steady streams of revenue that made it one of China's wealthiest dynasties.

2. What made the Mongols so formidable?

Coming from the steppes, the Mongols possessed all the military vigor typical of most nomadic peoples. Skilled horsemen and hunters, the Mongols enjoyed stamina and speed that dazzled their opponents. They could cover 70 miles a day, or even 120 miles a day if pressed. They required no supply lines but hunted and plundered as they rode. If they encountered no food, they could always temporarily open the jugular vein of their horses' necks and consume the blood for sustenance. Expert marksmen, they generally rode up to a body of enemy troops, showered it with arrows, and withdrew before the enemy could fully respond. This process proceeded until the ranks of the enemy were sufficiently broken and scattered, allowing the Mongols to charge through, cutting everyone down in their path. In this way, the Mongols seldom had to actually face the brunt of the enemy's full strength.

The Mongols also used ferocious terror tactics. They generally spared cities that offered no resistance, but often massacred all inhabitants of those that did. At the siege of Caffa, Mongols catapulted corpses infected with the Black Plague into the stronghold in hopes of spreading the disease and weakening the defenders. The Mongols also spread word of their great strength through spies and informers, spreading terror before them.

Another formidable characteristic of the Mongol armies was their flexibility and willingness to learn from the peoples they had already conquered. For example, only the utilization of Northern Chinese and their various techniques of siege warfare allowed the Mongols to take the Southern Song. And the adoption of the Song and Korean naval technology and tactics opened the way for the Mongol's attempted invasions of Japan and Java.

MULTIPLE CHOICE QUESTIONS

1. Four hundred years after the fall of the Han Dynasty, China was reunited by the short-lived _____ Dynasty.
 - a. Song
 - b. Tang
 - c. Northern Wei
 - d. Sui

2. When the Sui Dynasty fell, it was replaced by the _____ Dynasty.
 - a. Qin
 - b. Eastern Han
 - c. Shang
 - d. Tang

3. The Tang Dynasty established its capital at:
 - a. Anyang.
 - b. Chang'an.
 - c. Luoyang.
 - d. Nanjing.

4. Which of the following figures was a major Tang poet?
 - a. Wu Zhao
 - b. Yue Fei
 - c. Liang Shou
 - d. Li Bo

5. The Tang reconquered all of the former territories and possessions of the Han Dynasty EXCEPT:
 - a. Mongolia.
 - b. Korea.
 - c. Xinjiang.
 - d. Northern Vietnam.

6. Probably the largest wholly planned city ever built was:
 - a. Anyang.
 - b. Nanjing.
 - c. Chang'an.
 - d. Luoyang.

7. Which of the following religions received official sanction in Tang China?
 - a. Buddhism
 - b. Islam
 - c. Confucianism
 - d. Shinto

8. Su Shi was:
 - a. the first Song emperor.
 - b. a Song poet.
 - c. the last Song emperor.
 - d. a Song court administrator.

9. The Song Dynasty was finally destroyed in 1279 by:
 - a. an internal rebellion.
 - b. dynastic struggles for succession.
 - c. the Mongol conquest.
 - d. famine and economic collapse.

10. The Southern Song carried on trade with the rest of Asia by means of:
 - a. maritime shipping networks.
 - b. the Silk Road.
 - c. the Great Southern Route.
 - d. the Burma Road.

11. One Westerner who visited Hangzhou shortly after the fall of the Southern Song was:
 - a. John Mandeville.
 - b. Marco Polo.
 - c. Peter Lollard.
 - d. Henry Lawrence.

12. After conquering China, the Mongols founded the _____ Dynasty.
- a. Manchu
 - b. Hong
 - c. Yuan
 - d. Xia
13. The leader of the Mongol invasion of Southern China was:
- a. Chingis Khan.
 - b. Hulanga Khan.
 - c. Kubilai Khan.
 - d. An'chou Khan.

ANSWER SECTION

1. D 2. D
3. B 4. D
5. B 6. C
7. A 8. B
9. C 10. A
11. B 12. C
13. C

CHAPTER 9

Early, Classical, and Medieval Japan and Korea

OUTLINE OF MAIN IDEAS

A. Japan

- geographical insularity and cultural identity; geography: the sea and soil and the development of agriculture; modern Japan; beginnings of society, Yayoi culture

B. Ties with Korea and Tomb Builders

- late Yayoi culture and its connections to Korea; Chinese accounts of early Japan

i. Mythical Histories

- the *Kojiki (Record of Ancient Matters)*; the *Nihongi (History of Japan)*; the creation myths: Izanagi and Izanami, Amaterasu; Ninigi; the three imperial regalia; Jimmu and Yamato; Himiko the priestess; the Ainu minority and intermarriage; iron tools; continued early connections with Korea

ii. The *Uji*

- *uji* (tribal clans); the Yamato state and consolidation of the *uji* system; the religious and political role of leadership; Japanese animism and nature's *kami* (divine spirit); Shinto

C. The Link with China

- the introduction of Buddhism from Korea; the adoption of the Tang China model in Japan; Soga patronage and Prince Shotoku; the Seventeen Article Constitution and hierarchical status; embassies to China

D. Taika, Nara, and Heian

- rebellion and the rise of the Fujiwara clan; the pro-China Taika Reforms; implementation of the Chinese sociopolitical system; centralization; the move to Nara (710); Nara the city; the dominant role of Buddhism; the move to Heian (794); the divine nature of the Japanese emperor and his role in politics; court efforts to replicate Tang China culture; hereditary aristocracy and rural administration; the

expansion of state control; Japan's general poverty and barter economy; rejection of China's exam system and its meritocratic (status based on merit) institutions

i. Chinese and Buddhist Art

- the heavy influx of Buddhist art; the Japanization of styles; Horyuji; Todaiji

ii. Buddhism and Literacy

- the impact of Buddhism on Japanese culture: cremation, vegetarianism; religious beliefs; Shinto and Buddhism; Buddhist sects: Shingon and Tendai; the adoption of China's writing system in Japan; the stimulation of education; the *Kojiki*, *Nihongi*, and *Fudoki*
- the decline of the Tang China model; reassertions of indigenous Japanese culture; the concentration of land in private estates

iii. The *Shoen* System

- the rise of *shoen* (private estates); court protection of *shoen* interests; dominance of the *shoen* and the decline of central authority; the failing political power of the emperor

E. Heian Culture

- economic and cultural development; the *shoen* and development of the outer regions; the application of the Chinese model to the outer regions; self-cultivation and refinement: clothing; *The Pillow Book*
- i. A CLOSER LOOK Murasaki Shikibu (Lady Murasaki)
- background; talents, education; *The Tale of Genji*—a literary masterpiece
- ii. A CLOSER LOOK Art and Gardens
- Japanese-styled art: painting, architecture; gardens as microcosms of the natural world; the connections between Japanese gardens and those of China
- iii. A CLOSER LOOK Kana and Monastic Armies
- the use of kana (phonetic symbols) and Chinese characters; Pure Land Buddhism; monastic and *shoen* armies and warfare; the rise of the samurai class

F. Pressures on the Environment

- population figures; the spread of cultivation; city-building and demands for wood; deforestation; wood shortages and traditional Japanese architecture and homes; shipbuilding and sculpture; ecology

G. The Kamakura Period

- the Minamoto; samurai and feudalism; the shogun and feudal lords; the failed Mongol invasions; the decline of the Kamakura; Go-Daigo; the role of women

H. Ashikaga Japan

- political weakness and the loss of central control; piracy; political unrest; a time of cultural blossoming: Zen Buddhism, architecture, painting, literature, the tea ceremony, *Noh* drama; civil war

I. Maritime Contacts Between Medieval Japan and the Continent

- During Ashikaga era Japan infamous for piracy until Ashikaga shoguns establish tributary relations with the Ming; Ashikaga shoguns work to curtail piracy and increase official trade with China and Korea (Yi Dynasty); by mid-sixteenth century trade falls into disorder and inland sea *daimyo* restart sponsored piracy.

J. Korea

- the Siberian origins of the Korean people; Chinese influence; the Han occupation and Chinese culture; Korean independence
- i. Paekche, Silla, and Koguryo
 - selective adoption of the Chinese model of civilization; Korea's hereditary aristocracy; the rise and splendor of Silla; *han'gul*
 - Koryo; the Chinese model and Chinese art; civil war; the Mongol conquest
 - the Yi Dynasty
- ii. Yi Korea
 - adoption of the Confucian system; the *yangban* elites; distinct Korean culture; printing; perfection of *han'gul*; bureaucratic factionalism; Hideyoshi's invasion; political decline and economic development

QUESTIONS FOR CLASS DISCUSSION

1. What are some possible reasons for the preeminent role of nature in Shinto?
 - Japanese geography insures that nature assumed a dominant and powerful role with which the Japanese had to both contend and work. Agriculture in Japan is difficult due to its acidic soil and mountainous landscape. Numerous rivers carry away soil and carve up the landscape with ravines. The sea both protects and feeds Japan. These examples, plus the many natural disasters (such as earthquakes, typhoons, and volcanoes) that plague Japan, make nature supremely important in Japanese life. Thus, it is reasonable to assume that the early followers of Shinto would look toward

nature as the powerful controlling force that it was. Finally, the beauty of Japan's natural realm is stunning—capable of deeply moving just about anyone.

2. How did Prince Shotoku's Seventeen Article Constitution change Japan's sociopolitical system?
 - It promoted the supremacy of the ruler, centralized the government, assured reverence for Buddhism and patronage for Confucianism, and represented an attempt to replace *uji* leaders with bureaucratic officials. Many of these changes were based on the Chinese pattern.
3. The author wrote that “to get a glimpse of what Tang China was like, one must go to Japan.” What does he mean?
 - The author's quote refers to the observation that the Japanese have better preserved the art, architecture, and cultural elements of the Tang Dynasty than the Chinese themselves have. Such assertions could also be made in a limited sense about the fields of family structures and networks, government, and religion.
4. What do the writings of Murasaki Shikibu tell us about the lives of women in Heian Japan?
 - Not much is suggested about women outside the upper classes. For those of Murasaki's social status, women were well-educated, free to write, played a more prominent role in family matters, and had more sexual freedom than women in later Japan.
5. What cultural and political changes introduced during the Ashikaga period had a long-lasting effect on Japanese history and civilization?
 - The flowering of culture, as seen in the growth of Zen Buddhism, the tea ceremony, and *Noh* drama, continue to affect Japan even today. Politically, the arrival of the West and the breakdown of central control left Japan's political arena filled with warlords all fighting to preserve their own power. Warlords and their culture then went on to dominate Japanese society until 1868.
6. Despite long periods of Chinese domination and heavy Chinese cultural influence, Koreans have maintained their own distinct culture. What are some examples?
 - Hereditary elite, dress, diet (*kimich'i*), art, and language (spoken and *han'gul*).

ESSAY QUESTIONS

1. Why did Chinese culture become so popular and accepted in Japan?

During the late sixth and early seventh centuries, Japanese society was a hodgepodge of *uji* clans united rather loosely under the rule of the Japanese emperor. Despite the high status of the emperor, however, he possessed no actual means for controlling Japan much beyond his own clan's territory nor did he possess any means to extend that authority. The Japanese did not even have a written language. With the introduction of Buddhism, however, the Japanese began to recognize the value of mainland culture and its sociopolitical systems and institutions and to desire them for themselves. Not only did mainland culture appeal to the aesthetic senses of the Japanese, but it tempted Japan's leaders with the means to establish a powerful central government system that Japan had never known before.

Through the richness of Buddhist culture and its wide array of sacred texts, the Japanese began to learn China's language and adopt it as their own writing system using Japanese pronunciations. This, in turn, stimulated more interest in mainland culture until Prince Shotoku, the regent of the emperor, sent several embassies to China to learn and bring back more useful items. The Chinese system of court rank, art and technology, architecture, concepts of central control and authority, the division of the country into prefectures, the writing system, and many other Chinese institutions were investigated and brought back to Japan. Using these systems and institutions, the court gained the ability to assert its own power and control while decreasing that of the *uji* clans and enriching Japan's artistic and religious cultural realms as well.

2. What impact did Buddhism have on Japanese culture and lifestyles?

Buddhism transformed the landscape of Japanese culture by affecting not only the upper classes but trickling down to the lower classes as well. Buddhism's introduction signaled the decline of the tomb-building culture and the beginnings of cremation in funerary rituals. Buddhist prohibitions of meat consumption caused most Japanese to become vegetarians (except for fish and an occasional bird). Buddhist images of the afterlife and heavenly beings became commonplace, along with Buddhist temples and monasteries. Buddhist monks came to be associated with death and conducted most funeral arrangements and were also recognized as holy men with special powers over demons and monsters.

Among the elites, Buddhism offered a daily regime of meditation, sutra-reading, prayer, and mantra-chanting. Among the peasants, Buddhist monks sometimes held lectures and offered hope of a better life to come alongside explanations as to why this life contained so much misery. Samurai often turned to Buddhism to bring solace to their disturbing livelihood, while others abandoned their occupations to enter a monastery and concentrate on higher things.

Buddhism eventually came to have political power and incur the wrath of emperors and shoguns alike. Somehow, however, it did not replace Shinto, but forced Shinto to define

and organize itself in such a manner that it could compete with Buddhism. Thus the *Kojiki* and *Nihongi* came into being. In short, Buddhism permeated virtually every level of existence in Japanese society.

3. How did the Japanese emperor differ from the Chinese emperor?

In some ways, Japan's emperors imitated the Chinese emperors, particularly since much of the Japanese government system was imported directly from China. One major difference, however, lies in the source of their legitimacy. In China, Confucianism's dominant role in Chinese political culture insured that the ideal of "virtuous rule" would always remain the basis for political legitimacy. In other words, in China, an emperor had the right to rule by virtue of his "virtue." And, as soon as that emperor lost this "virtue," he lost the right to rule from Heaven, and the people could then legitimately toss him and the ruling clan out of power while replacing them with a new dynasty. Thus, China has had several ruling clans, or dynasties, in the course of its history. These clans remained preeminent until removed from power by someone more powerful and thus more "virtuous" than themselves. After losing power, the ruling clan became no different from anyone else.

In Japan, the emperors' situation was quite different. Because an emperor did not derive his right to rule from his own "virtue" or any other personal characteristic, but claimed it by right of birth, his legitimacy was infallible. Regardless of his station in life, he was always the "emperor" because he was the direct descendent of Amaterasu—the Sun Goddess. The right to reign was lodged in his family line, not in how he acted.

Access to power also differed. Because the Chinese emperor's power stemmed from his being able to maintain that power and convince other Chinese of his virtue, Chinese emperors generally ruled—that is, they possessed power to act and formulate policy for China. Once ousted, however, the old emperor no longer held any significant claim to the throne. In Japan, however, emperors did not always rule. From the Kamakura period onward, the military government of the shogun established policy, not the emperor and his bureaucracy. In fact, sometimes the Japanese emperor was so poor he had to sell his calligraphy in order to pay his debts, and during the Tokugawa period, the emperor did not even live in the capital. Nevertheless, despite his poverty and alienation from the corridors of power, the emperor continued to reign as such. The shogun himself paid token respect to the emperor, even while completely disregarding his political wishes.

4. In what ways was the Korean and Japanese adoption of Confucianism "selective"?

Korea's proximity to China and the closeness of the two cultures insured that much of Chinese civilization eventually made its way into Korea, where it was generally accepted and implemented. Chinese art, the form of government, Buddhism, and language

(written only) all had an impact on Korean society and culture. Confucianism is no exception. However, like the nearby Japanese, the Koreans borrowed only those elements of Confucianism that suited their indigenous culture and social system.

China's examination system, for example, never succeeded in either Korea or Japan. Korea had long been ruled by an elite, hereditary aristocracy (*yangban*) that chafed at the idea of disrupting its dominance with a meritocratic system. The exam system offered to catapult previously non-elites into positions of power, thus threatening hereditary privilege as the only legitimate right to power. Similarly, Korea's (as well as Japan's) elites maintained a professional military character that Chinese elites did not. Confucianism in China tended to denigrate the military in favor of a civil government that not only possessed more power but more status. In Korea and Japan, the military nature of the aristocracy became a part of their status and never received the same Confucian condemnation it did in China.

MULTIPLE CHOICE QUESTIONS

1. Which of the following is NOT one of the four major islands of Japan?
 - a. Honshu
 - b. Hokkaido
 - c. Okinawa
 - d. Kyushu

2. One of the native groups of Japan is the:
 - a. Ainu.
 - b. Longshan.
 - c. Hmong.
 - d. Khmer.

3. Nara-period Japan borrowed much of its culture from:
 - a. Mongolia.
 - b. Tang China.
 - c. Han China.
 - d. the Yi of Korea.

4. The modern name for Heian is:
 - a. Tokyo.
 - b. Edo.
 - c. Kyoto.
 - d. Osaka.

5. The shogun was the:
 - a. title of the Japanese emperor.
 - b. military leader of Japan.
 - c. religious leader of Japan.
 - d. highest ranking possible in Zen.

6. How many times did Japan successfully avoid being invaded by Mongol conquerors?
 - a. on one occasion
 - b. twice
 - c. three times
 - d. The Mongols never tried to invade Japan.

7. The Ashikaga Shogunate saw the full flowering of:
 - a. nationalism.
 - b. the Shinto Renaissance.
 - c. Samurai culture.
 - d. Korean influence.

8. Which of the following was NOT a distinctive aspect of Ashikaga society?
 - a. *Noh* drama
 - b. the tea ceremony
 - c. Zen Buddhism
 - d. Daoism

9. Toyotomi Hideyoshi did all of the following EXCEPT:
 - a. conquer most of Japan.
 - b. disarm Japan's commoners.
 - c. conquer China.
 - d. reestablish rigid class patterns.

10. At the death of Hideyoshi:
 - a. Japan was conquered by Korea.
 - b. Genji became shogun.
 - c. Tokugawa became shogun.
 - d. Japan fell into 100 years of civil war.

11. Which of the following was NOT one of the three great states of ancient Korea?
 - a. Paekche
 - b. Annam
 - c. Silla
 - d. Koguryo

12. In the struggle between the states of ancient Korea, the ultimate winner was:
- Annam.
 - Paekche.
 - Silla.
 - Koguryo.
13. After being conquered by the Mongols, Korea eventually gained its freedom under the leadership of the _____ Dynasty.
- Choson
 - Silla
 - Yi
 - Koguryo
14. The Yi government followed the pattern established by:
- Silla.
 - the Mongols.
 - Tang China
 - Japan.
15. Among the cultural achievements of the Yi was mastery of:
- Noh* drama.
 - printing.
 - epic poetry.
 - courtly dance.

ANSWER SECTION

1. C 2. A
3. B 4. C
5. B 6. B
7. C 8. D
9. C 10. C
11. B 12. C
13. C 14. C
15. B

CHAPTER 10

Mughal India and Central Asia

OUTLINE OF MAIN IDEAS

A. The Mughals in India

- discord in Northern India; the Lodis

i. Babur and the New Dynasty

- Babur's background; the conquest of Northern India; the Mughal Dynasty proclaimed; visionary leadership and the infusion of Persian culture; Indian prosperity and development; Delhi and Agra; flourishing culture

ii. Akbar's Achievement

- Humayun; Akbar's succession and India culturization; Akbar's inclusive-style administration; expansion and empire-wide administration; reforms beneficial to Hindus; Akbar's gardens and his views toward religion

iii. A CLOSER LOOK Akbar, the Man

- brilliant yet illiterate; intelligent yet unpredictable; inventive; religious beliefs; luxury, Akbar's desire for an heir; the rebellion of his son and Akbar's death

iv. A CLOSER LOOK Jahangir and Shah Jahan

- court luxury at Agra; the Indianization of art and leadership; Shah Abbas and Iranian court intrigues
- luxury under Shah Jahan; Taj Mahal; Delhi; Shah Jahan's imprisonment

B. The Reign of Aurangzeb: Repression and Revolt

- Aurangzeb's ruthless and orthodox Muslim leadership; declining revenues and increasing taxes, revolts and banditry; the failed military campaigns to the south

i. Sects and Rebels: Rajputs, Sikhs, and Marathas

- the Rajputs and their defense of Hindu India; Sikhism and Guru Nanak; the Sikh military; Teg Bahadur; Guru Govind Singh; the Sikh Kingdom

- the Marathas; their home base and militancy; Shivaji and Hindu-Muslim clashes; Tara Bai; feuding and administrative ineffectiveness; the Afghan invasion
- ii. The Mughals and India
- the decline of the tax system; neglect of agricultural improvement; the strain of military expenditures on finances; luxurious court life; scientific backwardness; court neglect of the peasantry; Mughal collapse in the face of European and Chinese advances; the veiling of women
- iii. A CLOSER LOOK Commerce at the Mughal Port of Surat
- Trade networks and Gujarati cotton; Hereditary plutocracy (*mahajin*) of Surat and financial networks, trade goods, promissory notes, and insurance networks; foreign traders assimilated into local networks
- C. Central Asia
- China and India's problem of chronic invasion from Central Asia; the lack of historical sources; the steppes and deserts
- i. Nomadic Lifestyle
- sound nomadic rejection of sedentary agrarian lifestyle; competing tribes; the harsh environment; the low population of the steppes; the importance of sheep and goat herds; the central role of the horse; the nomadic mounted archer-based military; the role of camels
- ii. The Steppe and the Sown
- the zone between agrarian and nomadic lifestyles; dependence and hostility between nomadic and sedentary peoples
- iii. Nomad Warriors
- the lure of raiding; impressive nomadic mobility, weaponry and tactics; the absorption of nomadic culture into China and India

QUESTIONS FOR CLASS DISCUSSION

1. Why did many devout Muslims choose to withdraw their support for Akbar?
 - Many Muslims became enraged at his defiance of Islam's ban on the depiction of nature and his retraction of the special taxes on Hindus. Also, he married non-Muslims and generally refused to follow orthodox Islamic beliefs.

2. What elements of Akbar's administrative policies and philosophy allowed him to be successful? Which aspect of Akbar do you admire most?
 - [Answers will vary. Issues to look for include diplomacy, effective administration, his ruling as an Indian rather than as a foreign despot, and his religious tolerance.]
3. Throughout history, many minority leaders have ruled over a majority that was culturally distinct from themselves. What lessons might these minority leaders have learned, if any, from the example of Aurangzeb and his rule?
 - Imposing the strict views of a religious minority on a nonbelieving majority tends to generate resentment among the majority. Additionally, among other things, excessive military spending leads to higher taxes and thus a greater tax burden on the people. Together, these two factors prompted the majority population to rise up in revolt and overthrow Aurangzeb's regime.
4. What outside pressures led the Sikhs to assume a strident military posture for their defense? What function does this militarism serve today?
 - Continuous attacks by Jahangir, Shah Jahan, and Aurangzeb forced the Sikhs to fight or lose their homeland and religion. Today, many Sikhs support having a homeland of their own (Kalistan). Even of the remainder who do not, most feel abused and/or betrayed by the Hindu-dominated national government and thus find it necessary to protect their religious rights via militarism.
5. What views/values might lead to the general nomadic conclusion that "all sedentary lifestyles are equivalent to slavery"?

ESSAY QUESTIONS

1. How did the differing administrative styles and values of Akbar and Aurangzeb lead to radically different political results?

Akbar viewed himself as a ruler of India first and a Mughal second. In other words, Akbar's reign focused on inclusive policies that accommodated a broad range of people by granting India's differing social groups a place within the administration and by promoting a tolerant society in which they could prosper. In return, these groups supported the regime. For example, he appointed Hindus to serve at court, employed them in his military, and even married two Hindu women so as to symbolically unify the diversity of India. As a result, many of the Hindu people lent their support to Akbar, allowing him to establish effective control over the entire empire and set the stage for peace and prosperity for virtually everyone.

Aurangzeb, on the other hand, took just the opposite approach. Rather than promoting unity despite diversity, he sought to advocate Muslim orthodoxy and force all others to either conform to or submit to it. His harsh policies alienated Hindus and other non-Muslims to the point of rebellion. Such rebellions consumed revenues, both in taxes lost from rebel areas and in the military expenditures needed to suppress them. More importantly, however, such harshness sapped the credibility of the government. While Aurangzeb may have been a powerful leader, he was hated, and he set in motion the decline of Mughal power in India.

2. What characteristics of the nomadic peoples made them “barbaric” to the civilizations of India and China?

The primary difference between the nomadic peoples of the steppes and those of India or China lay in their basic lifestyles. Indian and Chinese societies based themselves on sedentary agriculture and required stability, peace, and mutual cooperation in order to function. The nomadic peoples, however, rejected what they saw as stifling and dull agrarian life for the freedom of the open steppes. Strength, independence, and freedom were preferred over stability and mutual dependence.

To civilized Indians and Chinese, the nomads were “barbaric” because they relied upon their martial strength for their survival. Nomads often raided Chinese or Indian settlements for necessary goods like iron or grain and fought each other for grazing rights. They generally did not have a written language, no cities, and no particularly developed artistic tradition. And, to the disdain of Indians and Chinese with their rich philosophic and religious traditions, the nomad peoples worshipped animistic gods and held to shamanistic traditions. Nomads also dressed in animal skins and consumed large quantities of animal products to the chagrin of Buddhists, who abhorred the slaughter of animals. In short, the lack of culture and signs of civilization, their reliance on their martial skills, and their willingness to attack and raid the communities of China and India with great slaughter made them absolutely barbaric to and greatly feared by the settled peoples.

3. What led to the decline of Mughal rule in India?

The Mughal decline can be linked to several developments, many of which have become standard explanations for the decline of dynasties in Asia. Extravagant court luxury and the construction of sumptuous palaces with their accompanying tax increases, alienation of the Hindu minority and their subsequent rebellions, and ill-advised military expeditions to the south, all eroded the fiscal strength of the empire, as well as divided political support for the regime.

In addition to these standard explanations, however, the Mughals failed to care for the source of their revenue. The tax system as established by Akbar became increasingly

neglected by the court, benefiting the tax collectors more and more and the court less and less. Agriculture, on which the empire was based, received little attention at court. No one moved to further irrigation, introduce agricultural technology, or promote agricultural productivity and development. Thus, the living standards of the peasants declined while court life and luxury prospered. Industry and technology also languished under Mughal rule, allowing the Europeans to pass India's level of technological advancement for the first time. In essence, the court failed to protect and maintain the system that provided revenues just at a time when its consumption of taxes reached all time highs. Naturally, this weakened Mughal legitimacy and control and helped pave the way for their ouster.

MULTIPLE CHOICE QUESTIONS

1. The founder of the Mughal Empire was:
 - a. Lodi.
 - b. Akbar.
 - c. Babur.
 - d. Jahan.

2. Mughal culture came mainly from:
 - a. China.
 - b. Persia.
 - c. Arabia.
 - d. Central Asia.

3. Which of the following was NOT a characteristic feature of Mughal architecture?
 - a. walled forts
 - b. gardens
 - c. stupas
 - d. monumental buildings

4. Akbar's policy toward India's Hindus was one of:
 - a. repression.
 - b. indifference.
 - c. toleration.
 - d. forced conversion.

5. The Rajputs were:
 - a. Akbar's most serious enemies.
 - b. Hindu warriors from Gujarat.
 - c. first enemies and then Akbar's trusted allies.
 - d. Islamic fundamentalists.

6. Which was NOT a reform that Akbar introduced to India?
 - a. He lowered taxes.
 - b. He abolished forcible conversions.
 - c. He made Sanskrit the official language of the empire.
 - d. He welcomed Hindus at court and in the government.

7. Akbar's attitude toward religion was:
 - a. devoutly Islamic.
 - b. atheistic.
 - c. tolerant of all religions.
 - d. Hindu by preference.

8. Akbar's successor was:
 - a. Nur Jahan.
 - b. Jahangir.
 - c. Shah Jahan.
 - d. Aurangzeb.

9. The emperor who had the Taj Mahal built was:
 - a. Shah Jahan.
 - b. Nur Jahan.
 - c. Akbar.
 - d. Jahangir.

10. The chief interest of Aurangzeb was:
 - a. conquest and forced conversion.
 - b. literature.
 - c. Hindu theology.
 - d. the building of cities.

11. Which of the following best characterizes Aurangzeb's personal religious beliefs?
 - a. Islamic fundamentalism
 - b. disinterest
 - c. Hinduism
 - d. tolerance of many religions

12. Which of the following groups did NOT stage a major revolt against the regime of Aurangzeb?
 - a. the Sikhs
 - b. the Rajputs
 - c. the Mamelukes
 - d. the Marathas

13. Maratha power reached its peak under:
- Govind Singh.
 - Shivaji.
 - Shah Abbas.
 - Tara Bai.
14. Under Akbar, Hindus were:
- forced to convert to Islam.
 - heavily taxed.
 - given major roles in government.
 - barred from the army.
15. The chief weapon of the nomads of Central Asia was the:
- sword.
 - lance.
 - composite bow.
 - axe.

ANSWER SECTION

1. C 2. B
3. C 4. C
5. C 6. C
7. C 8. B
9. A 10. A
11. A 12. C
13. B 14. C
15. C

CHAPTER 11

New Imperial Splendor in China: The Ming Dynasty

OUTLINE OF MAIN IDEAS

- A. The Founding of the Ming
- general decline at the end of the Yuan Dynasty; the White Lotus; the founding of the Ming Dynasty and its brilliance
 - i. A CLOSER LOOK Hong Wu: The Rebel Emperor
 - Hong Wu's background and temperament; centralization and autocracy; grand secretaries and eunuchs; public beatings of officials; the expansive nature of the empire; Nanjing—the capital
- B. The Ming Tributary System
- attractiveness of the Chinese civilization to foreigners; tribute missions and foreign trade; piracy
- C. Ming Maritime Expeditions
- Zheng He's voyages; the economic element of the voyages; shipping technology; unprecedented scale but little impact; criticism and cessation of the voyages; the resurgent nomadic threat; Chinese disinterest in the outside world
- D. Prosperity and Conservatism
- the locus of “civilization” and sinocentrism; conservative Confucian society; agricultural development and improvement; the effective Ming tax system and administration; commercial crops and silk
- E. Commerce and Culture
- commercialization; the flow of silver and tax reform; merchant guilds and prosperity
 - capital investment and commerce; proto-industrialization and technology; transportation networks; banking and capital transaction; “sprouts of capitalism” in the late Ming

- i. Patronage and Literature
 - the fine arts; Chinese painting; blue and white porcelain; technical compendiums; literature
 - ii. Popular Culture
 - non-elite literature; performance art and other media of popular culture; opera; popular culture as a counterbalance to elite culture; the values of the common people
 - iii. Elite Culture and Traditionalism
 - China's focus on the past for guidance; Wang Yangming; the six maxims; the Grand Canal and interregional and foreign trade; the examination system; Confucian morality; the local gentry and self-administration
 - iv. A CLOSER LOOK Imperial Beijing: Axis of the Ming World
 - the Ming move to Beijing; selection of the new capital; the Great Wall; Beijing's layout and orientation; structure in the Imperial and Forbidden cities; nonstructure in the Outer City
- F. Complacency and Decline
- growing problems; Westerners: Jesuits (Matteo Ricci, von Bell, Verbiest); administrative decline and eunuch power; fiscal decline and rising taxes; incompetent emperors; banditry and piracy
 - Zhang Zhuzheng's reforms and the Wanli Emperor; the evil eunuch Wei and the Donglin Academy; court corruption and social chaos; the decline of Confucian morality; weakening military morale and technology
 - the spread of rebel power under leaders Li and Zhang; foot-binding
- G. The Manchu Conquest
- the rise of the Manchus under Nurhachi; Manchu adoption of China's Confucian system; the Manchus as a rival power
 - Wu Sangui; the founding of the Qing Dynasty and the consolidation of power; the Manchus as preservers of the Confucian heritage

QUESTIONS FOR CLASS DISCUSSION

1. What parallels (if any) can be drawn between the Ming maritime expeditions and the space programs of the United States and Europe?
 - Both are technological marvels that amazed their sponsors with the material and information they brought back. Both proved very expensive and pumped little

directly back into the economy. (Although, now that satellite communications have expanded, one could argue that the space program has found an economic niche.) China's program was stopped due to budgetary constraints and new concerns of nomad activity in the North. Many assert that this loss of innovation and naval power led to China being surpassed by Europe in technology on many fronts in just two short centuries. Some point to it as a harbinger of things to come.

2. What were the advantages of the examination system for bureaucratic selection?
 - One advantage was that more educated people worked in the government. Also, since some of the best career opportunities were to be had through education, more people became educated as they sought to gain a governmental post. Perhaps the most important element, however, involved the belief among the people that anyone with enough study and education could rise into the bureaucracy. Thus, society had a vested interest in the government and participated in it.
3. Confucian doctrine claims that corporal punishment applies only to the ignorant masses. Is there any evidence that this concept survives in practice, if not in theory, in modern judicial systems?
 - [Look for discussion of police violence and abuses of power. More specifically, there is the perception that in regard to punishment, both corporal and jail sentences, those with status tend to receive lighter sentences even today.]
4. If you were Zheng He, how would you argue to continue the maritime expeditions?
 - [Look for arguments supporting space travel as a parallel example.]
5. What aspects of China in the late Ming astounded visitors from the West?
 - The late Ming boasted substantial trade flows, immense resources (see the quote by Ricci), major reconstruction efforts, high rice yields, efficient tax reforms (single lash), major urban centers with "factories," multiple technological innovations, bridges, boats, and a prosperous and thriving society.

ESSAY QUESTIONS

1. Ironically, while Europeans later fought wars over control of the sea routes in the Asian region, China abandoned its dominant position. Why did the Ming court decide to end the maritime voyages of Zheng He just as China reached domination of the Asian seas?

The cessation of Zheng He's maritime voyages had several different facets, each of which influenced each other. The economic nature of the voyages proved rather unexciting to the Chinese. Despite the tremendous investment of time and revenues, the

voyages produced little economic gain and were thus considered, financially at least, a major flop. Some exotic goods and animals made their way back to China, but nothing that could maintain any long-term interest in the enterprise.

Politically, one might argue that the voyages accomplished their intended objective: to incorporate other countries into the Ming tributary system. Zheng's troops never sought total conquest, but instead tried to secure a stated declaration of loyalty to the Ming court and submission to its greatness. The Chinese accomplished this with considerable ceremony and display, thus, in a sense, nullifying any need to continue the voyages.

Perhaps the most significant factor, however, involved the move of the capital to Beijing from Nanjing in the south, the resurgent nomadic threat in the North, and Emperor Yong Le's constant attention to that particular problem. With the northern problems, Chinese attention turned away from southern maritime ventures to northern defensive postures. The maritime culture associated with south China had been tried and found uninteresting or insignificant. Perhaps this can be blamed on the fact that Zheng He's first and foremost objectives were political rather than economic (almost as if he was trying to accomplish northern-style political goals using southern-style economic means).

2. What is the difference and the relationship between Ming elite culture and Ming popular culture?

Elite culture pertains to the art, theatre, literature, and lifestyles associated with the wealthy and upper classes of China, particularly the court and the gentry. Popular culture refers to that associated with the peasants and lower classes of Chinese society. Elite culture has generally been defined by Confucianism and a commitment to Confucian values. Popular culture, on the other hand, is generally connected with Buddhism or Daoism and other folk-like religions. Nevertheless, the two sides borrowed extensively from each other.

While elite culture tended to reinforce the status quo, glorifying the status of those in power, popular culture tended to glorify those of either elite or common status who fought in support of justice, mercy, and common good at the expense of the evil accumulation of wealth or selfish abuse of power. The poor maintained heroes who stood up for them and defended their interests. Ironically, these heroes could often be elites themselves, either peasants who had risen up via the exam system to elite status or a particularly concerned and benevolent judge, although many times they were outlaws or rebels.

Popular culture thus served as a counterbalance to elite culture by declaring the message that if the elites abused their power and authority, they would not only face Heaven's wrath but peasant rebellion as well. It also provided a rich and colorful blanket of experiences in which China's commoners could find a meaningful identity and security.

3. What is meant by saying that the “sprouts of capitalism” can be found in the Ming Dynasty?

The term “sprouts of capitalism” was coined by communist historians trying to track the progress of Chinese society through Marx’s stages of development. Since China never passed through a truly capitalist phase as described by Marx, communist historians began to look back in history to see if China did indeed pass through something similar that might count as the same thing and thus justify the People’s Republic of China’s interest in socialism. The late Ming Dynasty became one period that best fit this expectation and was declared to possess many “sprouts of capitalism,” which emerged as a result of “proto-capitalism.”

Such sprouts include the rapid commercialization of society, merchant guilds and the spread of markets, the heavy role of capital investment among these merchants, the spread of proto-industrialization and technology to various parts of China, the growth of transportation networks linking various economic centers, the rise of banking and transaction services that facilitated the movement of trade goods and investments, etc.

MULTIPLE CHOICE QUESTIONS

1. The Ming Dynasty was founded by:
 - a. Fong Lao.
 - b. Hong Wu.
 - c. Yong Le.
 - d. Zheng He.
2. The earliest capital of the Ming Dynasty was at:
 - a. Luoyang.
 - b. Chang’an.
 - c. Nanjing.
 - d. Beijing.
3. Which of the following was NOT an accomplishment of Hong Wu?
 - a. He abolished the Imperial Secretariat.
 - b. He broke the power of the court eunuchs.
 - c. He conquered Korea.
 - d. He defeated the Mongols.

4. Which of the following was NOT a Ming tributary state?
 - a. Sri Lanka
 - b. Korea
 - c. Mughal India
 - d. Vietnam

5. The Ming Dynasty sent naval expeditions as far away as Africa (if not farther) under the leadership of:
 - a. Zheng He.
 - b. Luo Bang.
 - c. Hong Wu.
 - d. Mozi.

6. Which of the following areas was NOT visited by the Ming voyages?
 - a. Java
 - b. Arabia
 - c. India
 - d. Istanbul

7. Which of the following was NOT a feature of large Ming seagoing vessels?
 - a. water-tight compartments
 - b. use of the compass
 - c. iron bottoms
 - d. the rudder

8. Which of the following was NOT a major Ming export item?
 - a. tea
 - b. sugar
 - c. porcelain
 - d. silk

9. Which of the following is a major work of Ming literature?
 - a. *The Tale of Genji*
 - b. *Water Margins*
 - c. *The Eight Trigrams*
 - d. *The Good Earth*

10. Under the Ming, the Grand Canal began at Hangzhou and ended at:
 - a. Nanjing.
 - b. Beijing.
 - c. Chang'an.
 - d. Luoyang.

11. Toward the end of the Ming Dynasty, government fell under control of the:
- army.
 - merchant class.
 - nobility.
 - court eunuchs.
12. The Ming Dynasty was defeated by the:
- Mongols.
 - Yi.
 - Manchus.
 - Yuan.
13. The founder the Manchu state was:
- Zhang Zhuzheng.
 - Wan Li.
 - Lu Qi.
 - Nurhachi.

ANSWER SECTION

1. B 2. C
3. C 4. C
5. A 6. D
7. C 8. B
9. B 10. B
11. D 12. C
13. D

CHAPTER 12

The West Arrives in Asia

OUTLINE OF MAIN IDEAS

Differences in cultural attitudes between Europe and Asia of the Middle Ages; Vasco da Gama and the era of European discovery

A. Independent Development

- Relative value and awareness of trade networks in classical Europe, the Arabic peninsula, and Monsoon Asia

B. The Portuguese in Asia

- Columbus; Portugal and the open seas; Portuguese shipbuilding and navigation; naval warfare

C. Motives for Expansion

- Western views of Muslims as the “enemy”; “Preston John”; Middle Eastern control of trade; Henry the Navigator
- i. Voyages of Exploration
 - Portuguese explorers; the influence of Marco Polo; early Portuguese contacts with India
- ii. The Portuguese Commercial Empire
 - the Portuguese in Goa; Portuguese military dominance at sea; Magellen; the colonies of Spain and Portugal; Asian women and Western men

B. The Spanish in the Philippines

- the flow of silver to Asia, New World crops; loose Spanish control in the Philippines; missionary work

C. Trading Bases in Asia

- African bases along the sea routes to Asia; Europe’s limited role in the spice trade; European traders working Asian markets; Europeans on the periphery; Portuguese and the rest of the commercial network along the sea lanes; the rise of Dutch and British influence and decline of Portuguese control; the legacy of Portugal

D. “Christians and Spices”

- the Spanish and Portuguese missionary thrust; the slaughter of Asian “heathens”; Albuquerque; the Counter-Reformation in Europe and the Jesuits in Asia; the Guangzhou trade

i. A CLOSER LOOK Matteo Ricci: Mission to the Ming Court

- Ricci’s background; an accomplished man of learning; his move north to Beijing and acceptance at court; the adaptation of Ricci’s message to China; Chinese interest in Western science and technology; controversy and expulsion; feedback and renewed Western interest in China

E. The Russian Advance in Asia

- Russian advances into Siberia; Chinese-Russian clashes; the Treaty of Nerchinsk (1689); Chinese disdain for the “sea barbarians” and high regard for the Russians

F. Japan’s Christian Century

- Japanese curiosity and acceptance of Western things; inter-Christian contentions and governmental concern; persecution; the limits of foreign control; minimal European impact and success; European dominance at sea; the uncivilized nature of European sailors; Asian disinterest in Europe

G. The Dutch in Asia

- the Dutch challenge to Portuguese dominance in Asia; van Linschoten and Dutch expeditions to Asia; Dutch victories; Dutch interest in trade; The Dutch East India Company and its monopoly of the Asian trade; the Dutch Indies and Holland’s sphere of influence; Coen in Batavia (Jakarta); harsh dealings with rivals and lawbreakers; the slow rise of Dutch administration; Dutch regulation and manipulation of production

H. The English in Asia

- English efforts to find a route to Asia; Fitch’s account; The British East India Company; English interest in Asia; shipping technology; Shakespearean indications of European prejudice against Asians; royal support for the company; the Midnall expedition; the Hawkins expedition; the Indian cotton trade
- harassment at the hands of the Dutch, Portuguese and Chinese; slow English progress; Will Adams in Japan; the Japanese trade

- I. The English in Seventeenth-Century India
 - Thomas Best and the defeat of the Portuguese; Portuguese Jesuit intrigue against the English at court; Mughal cooperation; Roe and English interest in Bengal

QUESTIONS FOR CLASS DISCUSSION

1. Starting with the Greeks, Europeans consistently looked eastward. Why did the Asians not look westward?
 - Most often Europeans went east for reasons of trade, as trade was an important aspect of their civilization. In general, wealth in Asia (excepting Island Southeast Asia) did not depend on trade to the extent that it did among Europeans. Most importantly, Asians (specifically Chinese and Indians) did not require anything from the Europeans, whereas Europeans sought many commodities from Asia.
2. Why was European penetration of Asia limited to the coastal areas of Asia?
 - The European nations most interested in Asia (Portugal, the Netherlands) did not have the military strength to defeat the native peoples. It would have taken a great land army such as that of France to defeat even a small region of India. More important, perhaps, is the question, why should the Europeans have sought to gain more control? The Europeans, in particular the government or private supporters of the expeditions, were mainly interested in spices that could be easily acquired from the coastal regions. There was no need to waste money on a military attack when fine profits could be made with the status quo.
3. Why did the Spanish and Portuguese feel compelled to inflict the cruelties they did upon the people of Asia? What did they hope to gain?
 - [Most students will likely feel uncomfortable with this question. The students must remember that in the days before modern nationalism, killing for what you believed to be religiously correct was common. Translating this practice into modern terms may make it easier to understand: The wars, pogroms, and covert operations between the United States and the Soviet Union during the Cold War offer many parallels.]

ESSAY QUESTIONS

1. What motivated the West's interest in Asia and what impact did that interest eventually have?

The proverbial “three g’s”—gold, God, and glory—deserve mention in answer to this question. Religious passions inspired the crusaders to initiate their quest to retake the Holy Lands. More to the point, the Jesuits and other missionary orders established proselytizing enterprises throughout Asia. In the Philippines, Spanish missionaries introduced Christianity, often at sword point, while elite-oriented missionary endeavors by Matteo Ricci and his brethren sought converts in China.

The lure of fortune to be made in the Asian spice, tea, silk, or various other trades attracted not just the attention of merchants but of entire Western nation governments. Europeans quickly discovered that whoever dominated the seas and their routes to Asia could monopolize that trade over the entire European market. Thus, despite their tenacious attempts to maintain their monopoly, the Portuguese lost control to the Dutch, who in turn could not hold back the British.

Finally, national glory and honor came to be associated with the strength of one’s position in Asia. Part of that glory came in the form of wealth derived from the Asian trade, and part from displays of the naval power required to maintain dominance on the high seas. The attractiveness of Asia and the benefits mentioned above led explorers, such as Columbus himself, to discover new lands and Europe’s eventual colonization of most of the globe, either by claiming lands discovered while trying to get to Asia, building on lands *en route* to Asia, or establishing footholds in Asia itself.

2. How did Westerners initially regard Asians and what impact did these perceptions have on Europe?

The few Westerners to visit Asia between about 1300 and 1700 found wealth, prosperity, and civilization far beyond their wildest imaginations. Marco Polo’s accounts of Yuan Dynasty China astounded Europeans with tales of wealth and grandeur on inconceivable levels. Similarly, Portuguese visiting the “peacock throne” of Mughal India found immense power, luxury, and affluence at court. Portuguese missionaries in Warring States Japan found the *daimyo* to be particularly well-cultured and educated and the Japanese in general to be avid learners despite the rather advanced development of their own culture. Contemporary Jesuits in Ming China’s Beijing wrote home of China’s great orderliness, highly developed culture, and general prosperity.

With a few exceptions, such as the Mongols, which left a bad impression on most Europeans, Westerners generally described Asia with glowing depictions and quickly began to bring many elements of Asian culture west. Tea-drinking became widespread throughout Europe. Porcelains, silks, and lacquerwares could be found in the homes of many European aristocrats, until the manufacturing technology spread to Europe, allowing Westerners to make these items themselves. European philosophers found Asian philosophies enlightening, stimulating the humanists to argue, against the Church, that one could have an advanced civilization without any knowledge of God—like the

Chinese. Even depictions of Chinese gardens, landscapes, and people relaxing in their wealth were imitated and used on wall papers, cabinets, mantle pieces, harpsichords, etc. In short, Asian culture became the rage.

However, while some Europeans praised China, many condemned the Indians. Spanish and Portuguese explorers often brought priests with them who maintained little regard for the “heathen” Hindus or Muslims of India. On the contrary, those unwilling to abandon their religious views and adopt Catholicism were quickly put to the sword. Buddhists and Muslims in Southeast Asia met the same fate. Muslims faced particularly harsh treatment due to resentments harbored by the Southern Europeans over the Crusades and conflicts stemming from them. Unfortunately, these perceptions often led to brutal colonization practices and warfare.

3. What factors gave certain European countries the ability to dominate the Asian trade, and how did those factors shape the views of Asians towards the West?

As European nations discovered the wealth associated with Asia, they began to compete for control of its trade. Unlike competition for trade today, which tends to revolve around boardroom meetings and market strategies, competition back then simply meant naval supremacy: Whoever ruled the seas controlled the sea routes and thus the trade. As a result, Europeans fought many battles over control of the sea lanes—oftentimes in the harbors or just offshore rather than on the high seas.

In some Asian countries, such as India and Japan, the use of military power awed and inspired the Asians. Recognizing the potential of Portuguese, Dutch, and British vessels, they struck deals with the Europeans in hopes of utilizing such power for their own purposes. The Chinese, on the other hand, had little interest in naval power and viewed it as little more than a confirmation that the Europeans and their warlike attitudes possessed more in common with the militaristic barbarians than with the civilized Chinese. Chinese viewed violence as the failure of more civilized diplomacy and viewed individuals who glorified in war with disdain.

MULTIPLE CHOICE QUESTIONS

1. Vasco de Gama:
 - a. conquered India for Portugal.
 - b. discovered Brazil.
 - c. discovered a sea route to India.
 - d. began Portuguese trade with China.

2. Prior to the Renaissance, the major impediments to European trade with Asia were:
 - a. the Arabs and Turks.
 - b. long and hazardous distances.
 - c. mountain ranges and deserts.
 - d. all of the above.

3. The driving force behind Portuguese expansion and exploration was:
 - a. Philip the Fair.
 - b. Sebastian the Bold.
 - c. Henry the Navigator.
 - d. Alphonso the Wise.

4. The chief center of Portuguese trade with India was:
 - a. Calicut.
 - b. Agra.
 - c. Goa.
 - d. Surat.

5. The chief product of the Portuguese Indian trade was:
 - a. silver.
 - b. spices.
 - c. fine gems.
 - d. silk.

6. The first missionary to successfully be accepted by the Chinese Ming court was the Jesuit:
 - a. Matteo Ricci.
 - b. Ignatius Loyola.
 - c. Francis Xavier.
 - d. Siguenze y Gongora.

7. The Jesuits tended to:
 - a. preach to the Chinese masses.
 - b. advocate the Westernization of China.
 - c. work with the Chinese elites.
 - d. openly preach Christianity throughout China.

8. The chief product that China received from the West was:
 - a. sugar.
 - b. guns.
 - c. silver.
 - d. jewels.

9. The land rival that caused the Chinese the most concern was:
 - a. India.
 - b. England.
 - c. Vietnam.
 - d. Russia.

10. The chief item that China received in its trade with Russia was:
 - a. silver.
 - b. furs.
 - c. guns.
 - d. timber.

11. In order to penetrate China, the Jesuits:
 - a. created rebellions throughout China.
 - b. formed alliance with disaffected Chinese merchants.
 - c. adopted Chinese language and culture.
 - d. used military force to compel Chinese acceptance.

12. After 1640, Christianity in Japan:
 - a. flourished.
 - b. was suppressed.
 - c. was confined to the trading ports.
 - d. became the state religion.

13. Dutch trade in Asia centered upon:
 - a. India.
 - b. China.
 - c. Java and other Indonesian islands.
 - d. the Philippines.

14. The chief vehicle for Dutch trade in Asia was the:
 - a. Batavia Company.
 - b. Dutch Spice Company.
 - c. Southeast Asian Trading Company.
 - d. Dutch East India Company.

15. The creator of the Dutch trading empire in Southeast Asia was:
 - a. Felix Cabal.
 - b. Jan Pieterzoon Coen.
 - c. Jan Huyghen van Linschoten.
 - d. Pieter Gynt.

16. Early English trade with Mughal India was blocked by the influence of the:
- a. Muslim clergy.
 - b. Portuguese Jesuits.
 - c. Dutch.
 - d. Spanish.

ANSWER SECTION

- | | |
|-------|-------|
| 1. C | 2. D |
| 3. C | 4. C |
| 5. B | 6. A |
| 7. C | 8. C |
| 9. D | 10. B |
| 11. C | 12. B |
| 13. C | 14. D |
| 15. B | 16. B |

CHAPTER 13

Manchu China and Tokugawa Japan

OUTLINE OF MAIN IDEAS

China: greatness under the Manchus; the Qing Dynasty's rise and fall

Japan: unification and prosperity; the Tokugawa shogunate's rise and fall

A. China Under the Manchus

- the defeat of the Ming loyalists; Chinese collaboration and the Manchu minority; Manchu adoption of Chinese culture and institutions; the emperor and the bureaucracy; communications; admiring European accounts of China

B. Prosperity and Population Increases

- the general prosperity of Chinese society; agricultural development and China's rising population; Chinese merchants and commerce; the introduction of New World crops; rice production; population figures

i. Kang Xi and Qian Long

- Kang Xi: patron of culture; relations with Jesuit missionaries; patron of learning; capable administrator; military conquests; the issue of the "sea barbarians"
- Qian Long: patron of learning; patron of the arts; military campaigns; the emperor in his later years; He Shen; the decline of effective administration; the White Lotus Rebellion; corruption in Chinese society

ii. The Later Qing: Decline and Inertia

- the high point of art and literature; the decline in availability of official posts; frustrated examination candidates; the decline of official/population ratios; population growth surpasses production; rebellions

iii. New Barbarian Pressures

- Chinese containment of Westerners at Guangzhou; James Flint; the Macartney Mission; Chinese self-sufficiency and Western hopes for open trade; Western admiration of China; Western frustration

iv. Qing Glory and Technological Backwardness

- successes: bureaucratic competence; flourishing art and urban culture; prosperous society
- problems: rural poverty; Chinese cultural arrogance; technological backwardness; Chinese merchant wealth and capital accumulation; Confucian attitudes toward science; rising population; militant Western powers; spreading corruption; banditry; rebellion

C. The Opium War

- the reversal of the flow of silver (now a net drain on China); the rise of the opium market—a Chinese social problem; British and Chinese demands; Lin Zexu; the Opium War; utter Chinese defeat; the Treaty of Nanjing

D. Reunification and the Tokugawa Shogunate in Japan

- limited Ashikaga control; warring clans; Japan's relative backwardness but extensive foreign trade; independent *daimyo* dominating a feudal system

i. The Era of the Warlords

- Oda Nobunaga; Hideyoshi; Tokugawa Ieyasu; measures of stabilization

ii. Tokugawa Rule

- the strong central government; government control over *daimyo*, samurai, merchants, and peasants; the Tokugawa sociopolitical order; dominance of the samurai class; the government monopoly of weaponry; Confucian values

iii. The Expulsion of Foreigners

- Westerners and trade; the governmental ban on Christianity and persecution of Christians; isolation and Nagasaki trade

iv. Culture and Urbanization

- advents of change: the rise of the merchant class; the dominance of merchant culture; “Dutch Learning”; the Shinto revival

v. A CLOSER LOOK Edo and the “Floating World”

- the growth of Edo and decline of the *daimyo*; Edo's population; the pleasure quarters; the heavy use of wood construction; cultural vigor; economic growth and the rising merchant class

vi. A CLOSER LOOK Hokusai, Master Artist

- Hokusai's background; the popularity of Japanese art in the West; the widespread influence of Hokusai's style

E. Foreign Pressures for Change

- the impact of the West on Japan; Americans in Japan; Perry's forced opening of Japan; Western-dominated treaty ports and Japanese nationalistic resistance; the imperiled shogunate in the middle; the Meiji Restoration; the power of women

QUESTIONS FOR CLASS DISCUSSION

1. According to the author, Voltaire and other Enlightenment thinkers believed that "China seemed close to the Platonic ideal of a state ruled by philosopher-kings." In what ways did the Chinese government reflect this ideal? In what ways did it fall short?
 - The leaders of the Enlightenment admired China's emphasis on morality and education as the defining feature of government rather than hereditary succession as Europe then employed. What is missing from this vision, however, is that this system did not reach to the top; the position of the Emperor continued to be a hereditary title. While the Emperor-in-waiting may indeed have been well-schooled, since he had no competition for the job, he may not have been the best candidate. The bureaucracy could pressure him to act in a moral and righteous manner using persuasion and subtle threats of failure. But if adamant, the emperor could continue to do as he wished by surrounding himself with sycophants.
2. What is the function of nepotism and "corruption" in China and other Asian nations?
 - [Answers will vary. Those against nepotism will mention unfairness along with the under-utilization of talent without connections. Those for it will discuss the strength of the Chinese patron-client networks and family structures.]
3. Was opium use by the "self-indulgent upper classes [along with] the disadvantaged" in China a cause or an effect of a declining dynasty?
4. To what degree are the nations that supplied opium to China to blame for the ills of the opium trade?
 - The author wrote that this was a "Chinese problem." The traders were simply fulfilling a demand. However, the morality of such an assertion can be debated back and forth, depending on how one defines "morality."
5. How were the Manchu (1644-1911) and Mughal (1526-1707) regimes, both of foreign origin, able to dominate lands much larger than their own for great lengths of time?
 - Both conquered dynasties in the throes of central collapse (Delhi Sultanate, Ming Dynasty). Both came from outer regions not far from the old capital (Afghanistan, Manchuria). Both had great early leaders that successfully consolidated power and ushered in a period of cultural flourishing (Babur and Akbar, Kang Xi, and Qian

Long). Most likely, the most effective trait was the way both dealt with the indigenous cultures. The Manchus eradicated the “excesses” of late Ming culture, remained firmly committed to Confucian culture, and portrayed themselves as restorers of China’s traditional greatness.

ESSAY QUESTIONS

1. Why did the Qing Dynasty court prefer to contain and limit Western trade by restricting it to Guangzhou rather than open free trade like the Westerners wanted?

By the time European traders reached the shores of China, the Qing court had already invested tremendous amounts of energy and resources to insure that nothing would come along and upset the status quo. Confucianism, with its exam system, restrictions on Chinese merchants and the military, emphasis on loyalty, condescending views towards science, etc., all served to prevent other social groups from obtaining power that could be used to challenge that of the Confucian scholars. The Chinese knew that foreign trade produced wealth. But they also knew it produced it for groups that generally served their own interests rather than those of the court or for “the good of all under Heaven.”

From this perspective then, Confucian Chinese chose to grant limited trade, via Guangzhou, to the “sea barbarians” to make them happy while maintaining tight control over it at the same time to prevent social change from disrupting Chinese society. Westerners also impressed the Chinese as an unruly, wild lot with too much body hair, lots of repugnant weapons, and rather uncouth behavior. Ideologically, Confucian Chinese already considered all merchants to possess a lower order of morality because they pursued profit rather than cultivated righteousness or inner morality. Thus, the morally deficient “sea barbarians” were viewed as nothing but trouble.

Also, China’s economy before the Opium War was largely self-sufficient. European woolens and furs drew little attention from Chinese in general. Thus, the Manchu court felt no need to pursue open trade relations.

2. How did Qing China’s sociopolitical system differ from that of Tokugawa Japan?

Political power in Qing China resided in the hands of the Confucian scholars. These men (women were not allowed to participate in the exams) studied the Confucian classics for years, passed the Confucian examinations, and were thereupon granted tremendous status and political power for their efforts. In short, the Chinese had a meritocratic system. In Tokugawa Japan, the ruling class consisted of hereditary warrior elites—the samurai class. Status depended upon one’s family and its connections with other elites. And since the Tokugawa period boasted a long, consistent peace with very few wars or

contentions, samurai status did not even depend on their military prowess as in times of old. Their power simply rested on their family connections.

China had an emperor who ruled the empire via an elaborate bureaucracy. In Japan, the ruler was a military officer or shogun who supposedly ruled under the emperor but actually ruled *for* him. China's emperor held tremendous power while Japan's maintained virtually none. Their respective government systems also differed. Qing China was a unified political unit divided into provinces and counties but administered by one centralized bureaucracy whose power extended down to the county level. Tokugawa Japan, on the other hand, consisted of numerous small domains (or *han*), each of which had its own laws, administrative bureaucracy, and hereditary warlord (or *daimyo*). The domains remained independent of the shogun, who dominated them in a sort of centralized feudal system.

Also, the role of the merchant in Qing China remained quite limited. Even after the Opium War, merchants and their wealth could only wield political power or influence if they could get support from someone with an examination degree. In Tokugawa Japan, however, the merchants of Edo and Osaka began to dominate Japanese society in their own right. Commerce brought immense wealth, which gave Japanese merchants high status not afforded their Chinese contemporaries.

3. What indigenous factors helped the Japanese respond so quickly to the Western threat, and what indigenous factors prevented the Chinese from doing likewise?

The Japanese were fortunate to be further east than China and rather uninteresting to Westerners vis-à-vis the Asian mainland. As a result, the Japanese had front-row seats for the events taking place in China and knew what was in store for them if they tried to resist as the Chinese had done. Many also point to the Japanese samurai class and its emphasis on “action” as opposed to the “morality” preferred by China's scholars. Japan had also had extensive experience in borrowing culture and sociopolitical models from more advanced civilizations abroad, giving them a quick eye to recognize the value of new systems, technology, or institutions, even if of foreign origin. The Chinese, on the other hand, were much more accustomed to “barbarians” borrowing from them. Quickly assessing that the “sea barbarians” possessed little morality, the Chinese dismissed all Western culture as unfit for Chinese consumption. Similarly, the greatest triumphs of Western culture came in the scientific arena, a realm in which Qing China had little interest.

Also, the Chinese Confucian system had worked for some 2,000 years and under the Qing had only just reached its apex. As a result, the Chinese had little incentive to try and incorporate into it the novel trinkets or “monkey tricks” offered by the Westerners. The Japanese, on the other hand, were struggling to keep the Tokugawa system afloat.

Samurai poverty and weakness in the face of merchant prosperity threatened the entire system. Something new, even if from the West, was a welcome sight to many.

MULTIPLE CHOICE QUESTIONS

1. The Manchu Qing Dynasty differed from that of the Mongol Yuan in that the:
 - a. Manchu armies were larger and more terrifying.
 - b. Mongols tried hard to adapt themselves to Chinese ways.
 - c. Manchus better adapted to Chinese civilization than the Mongols.
 - d. Manchus enjoyed the support of Russia.
2. Which of the following was NOT a Qing achievement?
 - a. the creation of a new Chinese law code
 - b. the expansion of the Chinese postal system
 - c. the conquest of Japan
 - d. the expansion of China's agriculture
3. Which of the following was NOT an achievement of the regime of Kang Xi?
 - a. the creation of a dictionary of the Chinese language
 - b. the conquest of Taiwan
 - c. the conquest of Mongolia and Tibet
 - d. signing the Treaty of Nerchinsk with Russia
4. Until the nineteenth century, the only Chinese port Europeans were allowed to trade from was:
 - a. Nanjing.
 - b. Hangzhou.
 - c. Guangzhou.
 - d. Shanghai.
5. Which of the following novels was written during the Qing Dynasty?
 - a. *The Tale of Genji*
 - b. *Dream of the Red Chamber*
 - c. *Water Margins*
 - d. *The Golden Lotus*
6. Which of the following was NOT a source of opium for the British opium trade with China?
 - a. India
 - b. Iran
 - c. Vietnam
 - d. Turkey

7. As a result of the Opium war, China was forced to sign the Treaty of:
 - a. Guangzhou.
 - b. Nanjing.
 - c. Hong Kong.
 - d. Beijing.

8. The chief cause for the fall of the Ashikaga Shogunate was:
 - a. peasant revolt.
 - b. civil war.
 - c. revolt among the feudal nobility.
 - d. religious conflict.

9. The city of Edo is now known as:
 - a. Kyoto.
 - b. Osaka.
 - c. Hiroshima.
 - d. Tokyo.

10. The founder of the Tokugawa Shogunate was:
 - a. Toyotomi Hideyoshi.
 - b. Hokusai Sato.
 - c. Tokugawa Ieyasu.
 - d. Oda Nobunaga.

11. The center of Tokugawa power was in:
 - a. Osaka.
 - b. Edo.
 - c. Kobe.
 - d. Kyoto.

12. One of the main reasons that foreigners were expelled from Japan during the Tokugawa Shogunate was that:
 - a. they were pirates.
 - b. missionaries were attacked by Japanese peasants.
 - c. the irritation caused by arguments among rival missionary groups.
 - d. foreign traders tried to kidnap the emperor.

ANSWER SECTION

- | | |
|-------|-------|
| 1. C | 2. C |
| 3. C | 4. C |
| 5. B | 6. C |
| 7. B | 8. C |
| 9. D | 10. C |
| 11. B | 12. C |

CHAPTER 14

The Rise of British Power in India

OUTLINE OF MAIN IDEAS

British India: the Mughal failure; disunity; rule of the British East India Co.

A. The Mughal Collapse

- Aurangzeb and his weak successors; fragmentation and disunity in the Mughal Empire; Maratha raiders and their failure to succeed the Mughals; internal discord; external Persian incursions; regional divisions

B. Westerners in India

- early European contacts with India; Western trade interests and Indian political interests; Portuguese then Dutch and British dominance; the distribution of Dutch and Portuguese interests in India

C. The Early English Presence

- early British efforts blocked by Portugal; ventures of the English East India Co.; English naval supremacy over the Portuguese; weak attraction of British commodities in India; powerful attraction of British naval power

i. Territorial Bases

- well-positioned mercantile bases and fortresses: Madras (in the South), Calcutta (in the East), Bombay (in the West); 1714 embassy and English attainment of the right to local administration

D. The Mughal and Post-Mughal Contexts

- the decline of the Mughal order and the attraction of secure refuge within company jurisdiction; merchant attraction to English stability and order; Indian cottons; Indian prosperity and limitations under English rule; commercialization and collaboration

E. Anglo-French Rivalry and the Conquest of Bengal

- Anglo-French competition and the French defeat; superior European military power; the “Black Hole of Calcutta” and the Battle of Plassey; English control of Bengal; Indian collaboration
- i. A CLOSER LOOK Robert Clive and the Beginnings of British India
 - the background of Robert Clive; adventures against the French; victory at Plassey; Bengal administration; suicide
- ii. The Establishment of British Rule
 - British plunder and extortion in Bengal; defeat of the Marathas by the Afghans; the Board of Control for India; defeat of the Indian Bengal regime
- iii. From Trading Company to Government
 - indirect British administration via the Indian princes; Napoleonic wars and the seizure of French territory; the seizure of Maratha territory; Warren Hastings; Cornwallis; Wellesley; territorial expansion: the central Ganges Valley, Ceylon—tea and rubber in Ceylon
- iv. The Reasons for British Hegemony
 - Indian collaboration; British rule preferred to any Indian alternative; British efforts at honest, humane, and effective government

E. The Orientalists and the Bengal Renaissance

- British and Indian cross-cultural appreciation; Sir William Jones; British scholars of Indology; Ram Mohun Roy; the Hindu Renaissance; Derozio and Dwarkanath Tagore; the emergence of a Westernized Indian middle class; Rabindranath Tagore
- i. A CLOSER LOOK Calcutta, Colonial Capital
 - East India’s hot, humid climate and “The City of Dreadful Night”; diseases; a major trade center and transportation hub; an industrial center; conspicuous wealth alongside slums

F. From Tolerance to Arrogance

- indirect British rule; some Indians thrive, some are ruined under the British system; very limited social or cultural repression; the rise of the Indian middle class; industrialization
- the British “need” to “civilize” India; the imposition and promotion of British culture; railroads, postage, and telegraphs; British defeat at the hands of the Afghans; British defeat of the Sikhs in Punjab and Kashmir

G. The Revolt of 1857

- the British annexation of the independent central Indian states; angry Indian aristocracy and troops; the rebel capture of Delhi; the new view of Britain as an occupying power; British atrocities; no chance for an equal partnership between England and India

H. The Consolidation of the British Empire in India

- when were the beginnings of empire?; British East India Co., interests; territorial acquisitions; Orientalist vs. utilitarians' philosophies regarding India; utilitarian victory and the move to "civilize" India; British education and legal systems in India
- Indian intellectual mastery of British and Indian cultures; the rise of Indian nationalism; Western values and Indian yearnings for them (freedom, sovereignty, liberty, etc.); the unification of India via rail, telegraph, the English language, the press
- assessments of early British administration; the rise of an Indian identity; the exclusive nature of British culture; the backwardness of the princely states; backward rebels and educated Indian elites both demand independence

QUESTIONS FOR CLASS DISCUSSION

1. Do you agree with the author that it was unfortunate that "Rajputs, [and] Marathas saw each other as rivals and indeed as enemies" rather than uniting to defeat the British? Why?
 - Arguments agreeing with the author assume that English domination of India until the mid-twentieth century was worse than domination by one of these regional satraps. They may also point out that had they united, not only would the British have been repelled, but the damage done in conflicts between each other would have been avoided.
 - Those who disagree with the author may use the argument that using the hindsight of the British takeover is unfair. The British provided stability and order for 80 years before British arrogance damaged relations with the Indians. In fact, the British have even been credited by some for uniting India to the point that it became a single political unit—or the India as it is known today—instead of a series of regional kingdoms.
2. During the 1700s, why might have an Indian of average means or less supported the British instead of the ruling dynasty?
 - The British established law and order, which offered protection against bandits. British trade also brought more jobs and income for the average Indian. And, in the field of soldiering—an important occupation for Indian men—serving on the side of the British was more secure and profitable than on the other side.

3. During the 1700s, why might Indian merchants or other wealthy Indians have supported the British?
 - The British Navy offered better protection from pirates than the Portuguese did. The British also expanded local economies with their purchase of cotton, saltpeter, and indigo. Maintaining law and order also allowed trade to continue, thus benefiting Indian merchants, agents, and bankers.
4. Some nationalists have contended that British imperialism in India and elsewhere in Asia followed a conscious policy to capture lands through a “divide and conquer” policy. How valid is this view of history?
 - Certainly the British used division to gain allies in their attempts to enforce their rule or place an ally on a regional throne. However, divisions among the peoples of India had already existed for over a 1,000 years and were certainly not “created” by the British to weaken India. Also, the spread of British control in India actually occurred in piecemeal fashion—usually via action taken only hesitatingly as volatile situations required it.
5. The Manchu takeover of China can be compared with Britain’s entrance into India. How did the two roles resemble each other? In what ways did they differ?
 - Both the British and Manchus ruled vast numbers of people with very few of their own. In the beginning, both at least nominally tolerated if not respected the native traditions. Both took advantage of divisions and conflict among the native peoples in their rise to power. And both used native people in administrative positions.
6. What led British attitudes to shift “from tolerance to arrogance” regarding their Indian colonies?
 - Some background in European history is needed for this one. In the early 1800s, with the defeat of Napoleon, the British emerged as the most powerful nation in Europe. Throughout the early to mid 1800s, Britain also proved remarkably successful through its agricultural and industrial revolutions, powerful navy, etc. At the same time, the 1859 publication of Darwin’s *The Origin of Species* and the 1871 *The Descent of Man* eventually gave Europeans “scientific proof” (Social Darwinism) that the British were superior. (Just a reminder: Darwin did not produce concepts of Social Darwinism; those views were championed by Herbert Spencer.) See Chapter 15, “Economics and Empire,” for further information. All led the British to assume an air of arrogance and to view other civilizations as inferior to themselves.
7. What are some of the positive contributions of British rule in India? What are some of the negative results? Was British rule good or bad for India?
 - There are many pros associated with British rule, including the expanded economy, uniform laws and education, and the introduction of railroads and the telegraph, to

name just a few. On the cons side, most of the money from the expanded economy did not stay in India or was spent on British living in India. After 1857, native Indians were treated with disdain and worse for nearly a century by their rulers.

ESSAY QUESTIONS

1. What circumstances served British efforts to establish a hold in and eventual dominion over India?

Mughal support, to the point of granting local administrative control or at least to the point of not ousting the British outright, allowed the British to get a foothold in India. British naval supremacy over the Portuguese attracted the attention of the Mughal court, which sought British naval protection in exchange for certain privileges.

The decline of the Mughals and the “peacock throne” as a viable political regime in India and the failure of the Marathas to replace them meant the British had no true contenders for power in India (excepting perhaps the French). With no other power in India to act as an alternative, the British were free to construct whatever system best suited them. Fortunately for the British, the old Indian habit of ruling through local princes, as the Mughals had done, allowed the colonialists to take power gradually since they could not have ruled the entire subcontinent outright without first building a power base.

From the Indian perspective, many were more than happy to work under British rule, which provided a relatively safe haven and opportunities for advancement not found anywhere else. Thus, those Indians who profited under the colonial system gave their full cooperation—something the colonialists could not have succeeded without.

The Napoleonic Wars forced colonial policy to adopt an aggressive territorial policy. The seizure of French holdings opened the floodgates for a variety of “reasons” to take, seize, or claim other Indian territories to the point that Britain eventually directly administered most of India.

2. What was the result of cross-cultural exchanges between Indians and Westerners?

On the British side, a group of scholars known as Orientalists, possessing great interest in Indian culture and history, emerged. These scholars dedicated themselves to unearthing knowledge regarding ancient Indian languages, cultures, and civilizations. The work of these Western scholars has been credited with rediscovering many archeological sites and bringing again to light the grandeur of India’s past. These great discoveries then led Indians themselves to study their own past, stimulating a revival of Indian cultural pride.

On the Indian side, many turned to and adopted British or Western culture in general as India became more Westernized. The middle class, which based its wealth on new commercial or other economic opportunities provided under the British system, often studied Western classics, learned Latin and English, and generally conducted themselves in a very British manner. Many went to school in London or studied in the British educational system. Naturally, these individuals were exposed to the philosophical ideals of equality, freedom, democracy, self-determination, etc.

3. In what way did the Revolt of 1857 mark a turning point in Indian/British relations?

Initially, relations between Westerners and Indians had been largely based on mutual cooperation, thus both profited from the newly budding trade networks. With time, however, British attitudes adopted a much more paternalistic and racist view of India. Many in England and elsewhere spoke of the need to “civilize” India and raise it to Western standards. Naturally, this view presumed that India was not civilized and not, therefore, as good as England or any other Western nation. As attitudes hardened, tension and misperceptions arose between Indians, who resented being considered less than civilized, and British, who now considered Indians as inferior.

The Revolt of 1857 signaled the full transition between a relationship based on cooperation and mutual respect for common goals and one that was hierarchical, judgmental, and presumptuous. Atrocities committed by both sides during the Rebellion insured that a moderate voice could never again characterize the terms in which both sides interacted with the other.

4. How did the British contribute to the rise of modern India?

India as a country did not exist before the British system established itself. Those living in India saw themselves not as Indians but as Bengalis, Deccanis, Kashmiris, etc. Regional loyalties dominated because there existed no national identity strong enough to link all peoples living on the Indian subcontinent.

With the arrival of the Westerners, however, India as a nation began to take form. Transportation and communication networks connected the various regions to each other. Modern newspapers gave Indians news of others living in far distant parts of India. The English language became a common medium of communication that all educated Indians could use to interact with each other. British territorial acquisition unified parts of India under one administration. British education gave Indians an understanding of the Western concept of nation, national sovereignty, national self-determination, and the rights and privileges afforded a nation. The early work of the Orientalists gave India a heritage that Indian intellectuals used to create a national culture and national identity that transcended the regional differences that had divided Indians in the past. And the

British eventually came to serve as a common scourge that required the cooperation of all Indians to overthrow.

MULTIPLE CHOICE QUESTIONS

1. The first Westerners to arrive in India were the:
 - a. Portuguese.
 - b. British.
 - c. French.
 - d. Dutch.

2. English naval power won acceptance in India by defeating the Portuguese near:
 - a. Madras.
 - b. Goa.
 - c. Surat.
 - d. Bombay.

3. The first English base established in India was at:
 - a. Goa.
 - b. Madras.
 - c. Surat.
 - d. Karachi.

4. Madras was:
 - a. the center of French power in India.
 - b. an English trading station in Western India.
 - c. England's major base in south India.
 - d. the Mughal capital.

5. Which of the following Indian cities was NOT established by the British?
 - a. Calcutta
 - b. Madras
 - c. Bombay
 - d. Delhi

6. In 1717, the British East India Co. was given:
 - a. the right to collect taxes.
 - b. control of south India.
 - c. control of Bengal.
 - d. the Portuguese trading post in India.

7. What was NOT a problem facing the British East India Co. as it fought to establish a base in India?
 - a. dealing with Mughal rulers
 - b. fighting the French
 - c. civil unrest
 - d. Hindu opposition

8. The center of French power in India was:
 - a. Madras.
 - b. Goa.
 - c. Surat.
 - d. Pondicherry.

9. Which of the following was NOT a feature in the life of Robert Clive?
 - a. driving the French from India
 - b. defeating the Bengalis
 - c. returning to India in an attempt to reform company practices
 - d. retiring and becoming a respected member of Parliament

10. Why did Britain so easily gain wide control over India in the nineteenth century?
 - a. Internal divisions existed within the Indian states.
 - b. English rule was milder than native rule.
 - c. The British brought order to the lands they governed.
 - d. all of the above

11. Indian culture was made known to England largely through:
 - a. the work of the Orientalists.
 - b. Robert Clive's journals.
 - c. *The London Times*.
 - d. the writings of Dickens.

12. The Indian reaction to British academic study of India was:
 - a. disinterest.
 - b. the Hindu Renaissance.
 - c. jealous hostility.
 - d. concern.

13. What was NOT a result of the Orientalist movement in India?
 - a. the Hindu Renaissance
 - b. the creation of a literate middle class in India
 - c. the discovery of much of India's "forgotten" past
 - d. British rejection of Indian culture

14. In 1833, Parliament:
- a. took control of India.
 - b. abolished the British East India Co. monopoly in India.
 - c. disbanded the British East India Co.
 - d. opened India to Christian missionaries.
15. After 1835, Parliament decided to:
- a. openly encourage India's interest in its own culture.
 - b. encourage Indian interest in Western learning.
 - c. stop educating Indians.
 - d. suppress the Hindu Renaissance.

ANSWER SECTION

1. A 2. C
3. C 4. C
5. D 6. A
7. D 8. D
9. D 10. D
11. A 12. B
13. D 14. B
15. B

CHAPTER 15

The Triumph of Imperialism in Asia

OUTLINE OF MAIN IDEAS

Imperialism and Western dominance: the perspective of the foreign imperialist nations

A. The New Imperialism:

- political and economic domination by advanced industrial-capitalist nations
- i. Conflicting Interpretations
 - Social Darwinism; national ambition and competition
- ii. Economics and Empire
 - economic rivalry and competition between the European powers; the “civilizing mission” of the West; the search for new markets
 - Marxist views of surplus capital; Leninism
 - the popularity of adventure among energetic Europeans

B. Imperialism in Asia and Asian Responses

- colonies vs. semicolonial states; the revival and repackaging (modernizing) of the Asian traditions; Western attraction to and lifestyles in Asia
- industrial development and rising national identities among the colonial peoples

C. British Imperial India

- the British East India Co.; the Rebellion; the rather slow response of Indian nationalism; direct British rule
- i. Modern Growth
 - developing transportation networks; exclusive life of overlords; commerce and agriculture; industry
- ii. Colonial System
 - British pride; the “civilizing mission” of the Europeans; successes: education, law, civil service

- problems: widespread poverty, rising population; economic stratification, fiscal inadequacy
 - Indian cooperation and collaboration; British elitism
- iii. A CLOSER LOOK New Delhi: Indian Summer of the Raj
- the move of the capital from Calcutta to Delhi (1911); the planning of New Delhi; the symbolic meanings of the new capital
- iv. The Rise of Indian Nationalism
- thoughts of independence among educated Indians; the early Indian independence movement leaders; the Invasion of Afghanistan (1878), Lhasa
 - problems: poverty, political repression; World War I and its impact on India; the emergence of Gandhi; the Amritsar Massacre; the slow British response to Indian demands; was imperialism worth it?

D. Colonial Regimes in Southeast Asia

- i. The British in Burma and Malaya
- the British supplant the Dutch; the British-Burmese Wars; British colonization of Burma
 - commercialization; agricultural development; Chinese, Indian, and British dominance
- ii. French, Dutch, and American Colonialism
- the French in Indochina; France's police-state rule of the colony; young Ho Chi Minh
 - the Dutch in Indonesia; Holland's demands for natural resources drive increasing territorial control; oppressive authoritarian rule over Indonesia
 - British interests in Sumatra; Dutch Cultivation System; Dutch East India Company and local manager-elites; use of collaborators for management of French interests in Vietnam
 - the Americans in the Philippines; development and exploitation of the colony; U.S. democratic idealism; the U.S. colonial government's neglect of the peasantry; independence
- iii. Independent Siam
- Thailand as a buffer between British and French interests; Siam's semicolonial status; agriculture and natural resource exports
- iv. Overseas Chinese
- Chinese labor and entrepreneurs; the separate Chinese identity; Chinese welcomed by colonialists but resented by indigenous peoples

E. China Besieged

- the Opium War and the resulting Treaty of Nanjing; China and semicolonialism; the Arrow War and the burning of the summer palace
- i. Traders and Missionaries
 - Christian missionaries in China and “gunboat diplomacy”; the Tianjin Massacre (of Catholics); the Sino-French War
- ii. The Taiping Rebellion
 - the limited influence of foreigners on China as a whole; the rise of Hong Xiuquan; the rebel capture of Nanjing
 - factionalism in the rebel ranks; the tremendous destruction of the Taiping rebellion; other contemporary rebellions
- iii. Attempts at Reform
 - Russian encroachment into Chinese territory and Chinese victory; the Self-Strengthening Movement; Beijing’s conservative court and the empress dowager Cixi
- iv. Treaty Ports and Mission Schools
 - the rise of Western-dominated treaty port cities; incipient industrialization; Western arrogance and Chinese nationalism
 - missionaries: emphasis on religion vs. social change; the Westernization of Chinese students; the spread of Western learning; the treaty ports and their relationship to revolutionaries
- v. The Boxer Rebellion
 - Chinese peasant attacks on Chinese Christians and missions; the Chinese court’s support for Boxers; the multinational expedition and defeat of the Boxers
 - the 1911 Revolution and the collapse of dynastic rule

F. Japan Among the Powers

- i. Directed Change
 - the Meiji Restoration (1868); “strengthen Japan” via borrowing; widespread Westernization among Japanese
- ii. Economy and Government
 - Japanese industrialization and Westernization as the way to “rich country strong army”; homogeneity and modernization; Japanese agriculture

iii. Japanese Imperialism

- rise of Japanese prestige and power on the world stage; revocation of the unequal treaties; Japanese colonialism: Korea, Taiwan; the Russo-Japanese War (1904); Japanese interests in Korea and Manchuria
- Western admiration for Japan; World War I; Japan's Twenty-one Demands (1915); rising anti-Japanese sentiment on the world stage; development in Japan's colonies

iv. A CLOSER LOOK Ito Hirobumi: Meiji Statesman

- Ito's background and life; Ito's role in Korea and assassination (1909); the demise of a moderate voice in Japanese politics

G. Imperialism and Americans in Asia

- American merchants and shipping in Asia; U.S. commodities of trade; American missionary efforts; the British lead, the Americans follow
- U.S. demands for the "Open Door"; the American mission to modernize and "civilize" China; the impact and inspiration of Western ideals
- the U.S. Oriental Exclusion Acts; the Californian anti-Chinese riots; the American philosophical debt to China; Chinese responses to American racism; impact on women

H. Asian Women in the New Imperialist Age

- Colonialism and opportunities for European women; colonialism, textile manufacturers, and changes in Asian labor practices for women; Asian nationalism, women, and traditional textile production

QUESTIONS FOR CLASS DISCUSSION

1. Why might a member of the British middle class desire a post in India or in another of the Asian colonies?
 - At home, members of the middle class could not likely advance their economic status and could almost never leave the class status they had at adulthood. Class structure was still rather rigid. (Some contend it still is.) A person's schooling, accent, and background placed them in a certain class for life. Once in India, however, that same person would be seen as British, the rulers of the country, and that person's class status had little relevance. The opportunities in Asia were many. Even a middle-class posting would allow a family to have enough money for at least two servants and the chance to live like a "little tin god." Those who were very successful could return to Britain wealthy and purchase a home fit for the gentry.

2. Compare the administrative policies of French and Dutch colonists to those of the English.
 - The French and Dutch were much more restrictive. The oppressive police state in Vietnam and the rigid denial of native governmental participation of Indonesia had no equivalents among the British colonies in Asia. The policies of the English have been explained in detail in the previous chapters.
3. Given the time frame, why might Japanese imperialism not only have been expected but even considered appropriate and natural?
 - Japan wanted to be considered equal with the Western powers, and in their attempts to become so, adopted many Western institutions and systems. These included not only industrialization, education, and government, but also the prestige of conquering and maintaining colonies. The “new” countries of Italy and Germany were also looking for their “place in the sun” at this time.
4. Assess American activities in China. How do they compare to those of other Western nations?
 - Other than a small contingency of troops in the Philippines that crushed an attempted independence movement, American actions in Asia mainly sought to improve trade. Although the United States did not engage in much military action compared to Britain and France, it did handle its only colony in similarly brutal fashion. It is true that the United States championed the Open Door Policy concerning China. However, U.S. leaders were in no position to challenge Britain or a combined European force once the other nations refused China’s “territorial integrity.”
 - The Oriental Exclusion Acts tell a great deal of the feelings most U.S. citizens and officials maintained toward Asians.

ESSAY QUESTIONS

1. What factors led the Western nations to adopt imperialist foreign policies?

Europe’s fragmented condition in the early Modern period, in which the continent was divided into separate and independent nation-states, created a strong sense of competition and rivalry as these nations jockeyed with each other for national prestige, status, and power. As Holland, Portugal, and later England acquired territories overseas and began to profit from those territories, other European nations jumped on the bandwagon so as not to be left behind.

Social Darwinism provided an intellectual or theoretical basis for imperialism. Spencer and Huxley applied Darwin’s “survival of the fittest” theories to humanity by equating

different races and their sociocultural systems to species of animals and their levels of adaptation. Huxley argued that strong ethnic groups dominate those weaker or less able to adapt, eventually rendering them extinct unless they change. Thus, adventure-seeking Europeans pursued conquest to illustrate their fitness.

Economic rivalry and competition and the lure of profits convinced home governments to support imperialism. As described by Marx, Europeans needed colonies to absorb excess capital and to serve as new markets for European goods produced in great quantities. Missionaries flocked to the colonies for converts and to aid in the “civilization” of “heathen” peoples. And the constant need to defend what one had already claimed insured that imperialists constantly sought new buffers or trade routes.

2. How did imperialism affect the native cultures of the colonized peoples?

The native cultures that encountered imperialism generally underwent a process of refinement and definition. Western culture formed a clear boundary that delineated Europeans from native colonized peoples. Even Westernized Indians, Japanese, Vietnamese, etc., found that no degree of education, money, or political power gave them full status as British, American, or French citizens; culturally they were always refused full status.

As a result, these same leaders often turned to their own traditional cultures, working with them to create modern cultures that would serve as the national cultures of modern nations. By creating national cultures that all Indians, Japanese, or Vietnamese could relate to, these nationalist leaders sought to unify their respective nations and give the nations cultural identities that would unite the citizenry.

These newly repackaged cultures had to meet the requirements of “modernity.” As a result, the traditional cultures of Asia adapted, rejecting some cultural tendencies (such as *sati*, concubinage, etc.) while adopting others (Western-influenced education, dress, etc.).

3. How did Japan’s response to imperialism differ from that of China and India?

For a very long time, Qing China sought to resist imperialism first by limiting Western access to China by restricting Westerners to Guangzhou, then by strengthening itself by borrowing Western military technology (the Self-Strengthening Movement). Then, when that failed, they initiated moderate institutional reform designed to give China the same institutions as the West (Hundred Days Reform). Finally, they attacked and killed foreigners in hopes that China’s vast numbers could overwhelm the foreigners in China (the Boxer Uprising).

In each of these four failed approaches, China sought to resist Western imperialism in order to protect its traditional Confucian sociopolitical system. After the disastrous results of the Boxer Uprising, however, most Chinese gave up on the Confucian system as a viable option for the twentieth century. By the time of the May Fourth Movement, the Chinese stridently began rejecting traditional Chinese culture, hoping instead to deal with imperialism via widespread reeducation and Westernization.

In Japan, those willing to fight for the Tokugawa sociopolitical system were few and far between. The majority of Japanese, including the shogun himself, realized that resisting imperialism in defense of the traditional order was a losing cause. As a result, Japan's commitment to deep and far-reaching sociopolitical reform and widespread Westernization came very soon after Japan was first opened by Perry.

India presents yet another case. There the traditional order, which never achieved the high level of sociopolitical unity seen in China or even the cultural homogeneity witnessed in Japan, dissolved shortly after the arrival of the Westerners. Resisting imperialism in defense of a traditional order made no sense since there was no traditional order of which to speak. Rather, India was comprised of countless regional orders divided up among princes. The caste system did not extend into the political realm and was thus insulated from a change in regime. Indians therefore collaborated with British imperialists until a new order, one with British and Indian elements, arose. Only when Indians saw themselves as disadvantaged in the new order did they begin to resist imperialism so that they might take control of the new order.

MULTIPLE CHOICE QUESTIONS

1. As a result of the "Great Mutiny," the British East India Co. was dissolved and:
 - a. England withdrew from India.
 - b. native Indians were put in charge of British interests in India.
 - c. India officially joined the British empire.
 - d. the English army was sent back to England.

2. In 1877, Queen Victoria:
 - a. became Empress of India.
 - b. established the second British East India Co.
 - c. freed India.
 - d. visited India.

3. The opening of the Suez Canal:
 - a. increased British influence in India.
 - b. freed many Englishmen to leave India.
 - c. led to a tremendous surge in English immigration to India.
 - d. had little effect on the English in India.

4. British rule in India was known as the:
 - a. Second Empire.
 - b. Raj.
 - c. Imperial holdings.
 - d. Great Experiment.

5. The leading organization behind the rise of Indian nationalism was the:
 - a. Hindu Renaissance.
 - b. Muslim League.
 - c. Janata Party.
 - d. Indian National Congress.

6. During the nineteenth and early twentieth centuries, England fought wars of conquest in all of the following states except:
 - a. Burma.
 - b. Tibet.
 - c. Cambodia.
 - d. Afghanistan.

7. The Amritsar Massacre:
 - a. enjoyed the approval of the majority of the English public.
 - b. was caused by Indian nationalists.
 - c. drove a wedge between the Indians and the English.
 - d. ended the nationalist movement in India.

8. The center of Dutch power in Southeast Asia was:
 - a. Malaya.
 - b. Indonesia.
 - c. Siam.
 - d. the Philippines.

9. The colonial ruler of Indochina was:
 - a. England.
 - b. Holland.
 - c. Germany.
 - d. France.

10. The United States acquired the Philippines as the result of:
 - a. World War I.
 - b. the Open Door Policy.
 - c. the Spanish-American War.
 - d. a treaty with Japan.

11. The Opium Wars were fought between the Chinese and the:
 - a. Japanese.
 - b. French.
 - c. British.
 - d. Russians.

12. The Treaty of Nanjing ceded what territory to England?
 - a. Macao
 - b. Kowloon
 - c. Singapore
 - d. Hong Kong

13. The Meiji Restoration attempted to:
 - a. return Japan to its ancient heritage.
 - b. cut off all contacts with the West.
 - c. modernize Japan.
 - d. end Japanese imperial power.

14. Which was NOT a major Meiji reform?
 - a. reorganizing the government
 - b. industrializing the economy
 - c. discouraging Japanese travel to the West
 - d. introducing a Western legal system

15. The first Japanese imperialistic conquest was in:
 - a. China.
 - b. Taiwan.
 - c. Siberia.
 - d. Korea.

16. Ito Hirobumi was:
 - a. a Japanese revolutionary.
 - b. the general who defeated Russia in 1905.
 - c. the deposed ruler of Korea.
 - d. a Meiji statesman.

ANSWER SECTION

- | | |
|-------|-------|
| 1. C | 2. A |
| 3. A | 4. B |
| 5. D | 6. C |
| 7. C | 8. B |
| 9. D | 10. C |
| 11. C | 12. D |
| 13. C | 14. C |
| 15. B | 16. D |

CHAPTER 16

Subjugation, Nationalism, and Revolution in China and India

OUTLINE OF MAIN IDEAS

China: internal and external factors behind the revolution; revolutionary fits and starts

India: independence and Gandhi; the search for national consciousness

A. China in Decay

- the Qing regime ignores the results of the Opium War; foreign impatience and war—increasing foreign control in China; Hong Kong and Kowloon; the dominance of domestic affairs over foreign concerns
- the limits of foreign influence given China's size; the lure of the Chinese market; limited foreign penetration into China's indigenous markets; the impact of Western ideas; China's slow response
- i. "Self-Strengthening" and Restoration
 - Zeng and Li: Taiping defeat; foreign relations and court factions; China's "self-strengthening" efforts and the Tongzhi Restoration; conservatism at court; rebellions and fiscal drain; conservative obstacles to modernization and development; suspicion of foreign-educated Chinese; military reform hampered by Qing corruption and conservatism; defeat by Japan
- ii. New Humiliations
 - Kang and Liang: Westernization as the way to national strength
- iii. Efforts at Reform
 - the Hundred Days Reform and Cixi's coup; the continuation of moderate reforms and xenophobic Boxers; Chinese cultural pride

B. Chaos and Warlordism

- the 1911 Revolution; Sun Yat-sen's party: the Guomindang
- i. Sun Yat-sen and Yuan Shikai

- Sun's background; early revolutionary activities; the Wu Chang Uprising; Sun's political weakness and lack of vision; the Three Principles of the People
 - Yuan's background; Yuan's betrayal of the Republic; foreign support of Yuan; fragmentation of China and subsequent warlordism; Sun responds by rebuilding the party
- ii. The May Fourth Movement
- Japan's Twenty-one Demands on China; the Versailles agreements and betrayal of China; Chinese demonstrations and boycotts; intellectual ferment; the rise of Chinese extremist parties
- iii. A CLOSER LOOK Prominent Figures in the May Fourth Movement
- Lu Xun—critic of traditional society; Hu Shih—liberal advocate of Western democracy; Chen Duxiu—Mr. Science and Mr. Democracy and founder of the Chinese communist party
- C. India Under Colonial Rule
- after 1857: Indian culture left alone; British Indian Army
- i. Economic Change
- industrialization, commercialization, communication, agriculture: tea industry, and tobacco; the development of ports and railways; booming economic development
- ii. The New Middle Class
- Westernized Indian entrepreneurs, professionals; India's landowning elite
 - India's untouched masses; the peasants and their relationship to markets: indigo workers
- iii. Mass Welfare
- peasant prosperity and exploitation; comparisons with China: cotton industry
- iv. Agriculture and Population
- extensive irrigation projects; uneven prosperity; inadequate agricultural base vis-à-vis the rising population
- v. Some Comparisons
- the West and Japan compared to China and India
- D. The Beginnings of Indian Nationalism
- Indian anger at the lack of access to power; Ranade/Gokhale and Indian cultural reform; the rise of cultural nationalism

- the Indian National Congress (1885); Congress demands and British apathy; the Congress' elite nature
 - Curzon: the division of Bengal; Indian boycotts; the All India Muslim League (1926); the Congress split: radical activists as opposed to liberal reformers
 - Morley: concessions
- i. World War I
- India's wartime contributions; Congress and Muslim League cooperation
- E. Enter Gandhi
- Gandhian passive resistance and nonviolent protest; Gandhi, the holy man; the development among Indians of a political consciousness
- i. Postwar Repression
- the Red Scare and the Rowlatt Acts (1919); General Dyer and the Amritsar Massacre; China's women's movement

QUESTIONS FOR CLASS DISCUSSION

1. Which groups were most impacted by the May Fourth Movement?
 - While the movement was widespread, it was generally limited to urban settings. Movement leaders tended to be intellectuals writing to other intellectuals or urban groups (such as labor, shop owners, etc.). Rural constituencies were largely neglected for they were not seen as "politically minded."
2. What did Chen Duxiu hope to accomplish by issuing his "Call to Youth"?
 - According to Chen, China's traditions and culture prevented it from keeping up with the West. The time had come to throw off the shackles of the past and build a new China. Thus he appealed to the youth who had not been fully tainted with traditional culture.
3. How would Chen's "call" be received by the youth today in this country?
 - [This could lead to lively debate about generational differences. If this question is asked in a college class setting, a generational split—as well as a political one—between the students may emerge. At the high school level, the teacher will probably have to play the role of the "old generation" or invite a more experienced colleague to play the part.]
4. Compare/contrast the economic changes of India to those of China in the second half of the 1800s.

- Both countries experienced change, although economic change in India was deeper, more varied, and longer lasting. Changes included the rise of the railroad, telegraph, and steamship industries. Agriculturally, the cultivation of tea and tobacco, along with an increase in cotton and jute, dramatically expanded the economy in India. The same expansion was not seen in China. The reasons for this are that the British controlled one half of India, had hegemony over the other half, and used their “influence” to instill these changes, whether the Indians wanted them or not. The Chinese government, on the other hand, was at least nominally in control of over 90 percent of China and tended to resist change. Change did occur in China, just not to the extent experienced by India, also due to the fact that China already possessed a highly commercialized economy before the arrival of the West. Thus it had less need or drive for the type of economic expansion that the foreigners sought to introduce. In addition, many social sectors, such as the peasants and some gentry, resisted change to the status quo.
5. Compare China’s early reformers to those of India.
 - Reformers in both countries congregated in cultural centers. They were generally intellectuals who did little to reach the mass peasant population. Neither group called for a violent overthrow or revolution; rather, they wished to work within the system and to continue to absorb Western ideals.
 6. As a reformer, how was Gandhi different from the other reformers of his day?
 - Gandhi, though an intellectual (he was trained in London as a lawyer), did more than talk or write about the need to work with and understand the peasantry. He dressed as a holy man and more importantly backed up this dress with the actions of a holy man. This, and his use of traditional symbols and values, gained the respect and following of huge numbers of India’s rural classes.

ESSAY QUESTIONS

1. How did Qing China’s attempts to deal with Western imperialism fare?

Qing China had a long tradition of dealing with foreign invaders, but most of them came from the northern steppes, not from the southern seas. Western imperialism represented a new and powerful threat with which the Chinese had no experience. After failing to incorporate Western merchants into the traditional tributary system, the Qing court established the Guangzhou system. While these arrangements kept Westerners under Qing control initially, dissatisfied foreign demands for open trade eventually led to war—the Opium War—and the treaty port system in which China lost all control over Western merchants. Under the treaty port system, it was the foreigners who had control.

Recognizing their military and political weakness vis-à-vis the Western powers, the Qing court began searching for a way to reestablish dominion over its own country and restore the glory of traditional China's Confucian system. The Self-Strengthening Movement sought to empower China by adopting many of the West's inventions, including naval vessels, arsenals, railways, shipyards, telegraphs, artillery, etc. When put to the test, however (prematurely some would argue), these adaptations proved entirely inadequate despite China's apparent advantage on paper.

The failure of the Self-Strengtheners left a vacuum at court that was soon filled by the Reformers led by Kang Youwei. The Reformers sought to empower China via limited Westernization: the adoption of Western institutions such as education, communications, government systems, etc. By juicing up Confucian society with Western institutions, Kang hoped to rescue the Qing court and traditional Confucian culture from Western dominance. The Hundred Days Reforms, however, failed as well, by alienating conservatives at the Qing court and failing to provide any solid evidence of change.

The failure of the Reformers left the conservatives in sole control of Qing policy, opening the door for court support of the Boxer Uprising. The Boxers rose initially to challenge the role of Chinese Christians in society. Seizing the opportunity, the court steered the Boxers' anger towards Westerners, thereby transforming the uprising into an anti-imperialist crusade to attack and drive foreigners from China. The Boxers' eventual failure, however, meant the death for the traditional system since it confirmed the superior firepower of the West and the desperate inability of the Qing court to effectively manage the problem.

2. The 1911 Revolution has often been compared to the May Fourth Movement. How did both represent major turning points in Chinese history?

The 1911 Revolution marks not just the end of the Qing Dynasty but of all dynasties. The dynastic (or imperial or Confucian) sociopolitical system did not survive the 1911 Revolution, and as a result, the order that had defined China for over 2,000 years finally ceased to exist. The emperor, his bureaucracy, the Confucian gentry, the county magistrates, etc., were no longer employed.

Between 1911 and 1919, when the May Fourth Movement officially began, China failed to establish a new order to replace the old Qing order. Warlords and imperialists dominated the sociopolitical landscape as China descended into chaos. The May Fourth Movement, however, marked the beginnings of nationwide nationalistic movements in China. For the first time, Chinese from all over China began to march together to protest the way the imperialist nations treated China. At the same time, intellectuals called for a new national culture to replace the Confucian culture. The Movement also marked the beginning point of the two political parties—the Nationalist Party (Guomindang or

GMD) and the Chinese Communist Party (CCP)—that would eventually establish a new sociopolitical order in China.

3. In what ways did India as a whole “prosper” under the British colonial system?

The British provided Indians with a refuge from the chaos and disunion that had swallowed up most of India after the collapse of the Mughal regime. Many Indians preferred British rule because its safety against marauders, its predictable and reasonable legal system, and its mercantile focus helped many of them establish a decent living. Some even became quite wealthy and rose to form a new middle class.

The British also helped unify India to the point that it eventually came to be viewed and self-defined as a single political entity rather than as a series of princely states or regions. The telegraph and mail systems, railways and shipping networks, media, English language itself, and British administration all served to create and unify a country called “India.” With time, Indians themselves began to overlook regional identities and consider themselves “Indians.”

Under colonial rule, India also began a period of rapid and extensive economic development. India’s impressive level of industrialization and commercialization all got their beginnings under heavy British influence, as did the spread of agricultural development and irrigation; the construction of ports, railways, and roads; and extensive economic prosperity.

4. In what ways did India as a whole “suffer” under the British colonial system?

Despite India’s thriving economic development and prosperity, the benefits of this development did not filter out evenly over the whole of society. The vast majority of India’s population—the rural farmers—saw little of these changes, despite extensive agricultural development. Many farmers, particularly those engaged in cash crop production for factories, found themselves at the mercy of the market and were devastated when market shifts dropped prices. Others found themselves unable to compete with factories or agricultural enterprises.

India’s rising middle class, meanwhile, found itself empowered economically but completely disenfranchised in the political arena. No level of education, wealth, or Westernization could erase the fact that as Indians, they had very few opportunities for advancement in the colonial administration or in politics in general.

British arrogance and disregard for the Indian subjects also came to be a bitter pill for the Indians to swallow. The Amritsar Massacre and other conflicts typify British strong-arm tactics and general unwillingness to negotiate with much empathy.

MULTIPLE CHOICE QUESTIONS

1. In 1860, in retaliation for Chinese refusal to honor the terms of the treaties of Nanjing and Tianjin, the British and French:
 - a. burned the Summer Palace.
 - b. took Hong Kong.
 - c. burned Guangzhou.
 - d. killed the emperor.

2. The Taiping Revolt was put down by:
 - a. Cixi.
 - b. Prince Gong.
 - c. Zeng Guofan and Li Hongzhang.
 - d. Zuo Zongtang and Cixi.

3. In 1895, China was defeated in a war and forced to sign the Treaty of Shimonoseki by:
 - a. Japan.
 - b. England.
 - c. Russia.
 - d. Germany.

4. As the result of the Russo-Japanese War of 1905, Japan took over Russian interests in:
 - a. Korea.
 - b. Manchuria.
 - c. the treaty ports.
 - d. Siberia.

5. In the late 1890s, the impetus behind the modernization movement in China was:
 - a. Guangxu.
 - b. Kang Youwei.
 - c. Cixi.
 - d. Pu Yi.

6. One impediment to reform in China was:
 - a. the military.
 - b. Prince Gong.
 - c. Cixi.
 - d. Pu Yi.

7. In 1911, the Qing Dynasty fell and was replaced by a government led by:
 - a. Mao Zedong.
 - b. Sun Yat-sen.
 - c. Harry Soong.
 - d. Liang Qichao.

8. The May Fourth Movement had strong support among China's:
 - a. military.
 - b. peasants.
 - c. intellectuals.
 - d. warlords.

9. Two major political parties to emerge after the May Fourth Movement were the:
 - a. Radicals and the Communist Party.
 - b. Guomindang and the May Fourth Movement.
 - c. Liberation Party and the Guomindang.
 - d. Guomindang and the Communist Party.

10. The most prominent of China's modern writers was:
 - a. Cai Yuanpei.
 - b. Lu Xun.
 - c. Sun Yat-sen.
 - d. Chen Duxiu.

11. The Indian middle class was largely concentrated in:
 - a. Bengal.
 - b. the port cities.
 - c. Delhi.
 - d. south India.

12. The general Indian attitude toward modernization was:
 - a. resistance.
 - b. suspicion.
 - c. acceptance.
 - d. indifference.

13. Under British rule, peasant life:
 - a. probably improved.
 - b. probably got worse.
 - c. remained unchanged.
 - d. was totally disrupted.

14. Nationalism first appeared among the Indian:
- aristocracy.
 - Westernized middle class.
 - military.
 - peasantry.
15. One reason for the rise of Indian nationalism was:
- England's exploitation of India's natural resources.
 - Indian frustration at being denied participation in the colonial government.
 - the cruel harshness of British rule.
 - England's attempt to impose Christianity on India.
16. Under Gandhi, the Congress Party:
- became aggressively militant.
 - developed a following among the peasantry.
 - expelled the communists.
 - became an exclusively Hindu movement.

ANSWER SECTION

- | | |
|-------|-------|
| 1. A | 2. C |
| 3. A | 4. B |
| 5. B | 6. C |
| 7. B | 8. C |
| 9. D | 10. B |
| 11. B | 12. C |
| 13. A | 14. B |
| 15. B | 16. B |

CHAPTER 17

The Struggle for Asia, 1920-1945

OUTLINE OF MAIN IDEAS

A. Colonialism in Southeast Asia

- the slow expansion of colonialism in Southeast Asia; the slow growth of nationalism; widespread collaboration; the Thai exception
- i. The Plantation System
 - industrialization's demands for plantation products; the plantation itself; rubber, sugar, rice
- ii. The Rise of Southeast Asian Nationalism
 - Spanish and American influence in the Philippines; the rise of cultural identities; the rise of elite nationalist parties; prewar nationalists: Ho Chi-Minh, the *lustrado*, Sukarno, Burmese nationalists, Thai nationalists

B. India Moves Toward Independence

- Gandhi and his program
- i. Gandhi and Mass Action
 - Gandhi's background; Indian strikes and British repression (the Amritsar Massacre, 1919); Indian noncooperation and nonviolent protest; the boycott of British goods; broad-based Indian nationalist movements
- ii. Hindus and Muslims: Protest and Elections
 - the Hindu-Muslim split; Jinnah; the effects of the depression in India; the salt protest; violent demonstrations; elections; World War II; Churchill's attack on independence; Congress leaders jailed by the British; Jinnah's role
- iii. Retrospect
 - Britain's slow response to Indian demands for independence; the British legacy in India

C. China in the 1920s and 1930s

- China divided by warlords and regionalism; devastating natural and man-made disasters; development in Manchuria; industry in China as a whole
- i. Marxism and Soviet Help
 - the May Fourth Movement and Marxism; the (First) United Front: the Chinese Communist Party and the Nationalist (Guomindang) Party; the role of Comintern in Chinese politics; the Northern Expedition; Chiang Kai-shek; Chinese nationalism and violence
 - ii. The Nanjing Decade
 - the Nationalist's anticommunist extermination campaigns; the communists' escape on the Long March; the Zunyi Conference, Mao's leadership; Yanan
 - Chinese national development under the Nationalist Party; Soong family connections to the party; taxes and corruption; Nationalist fascism; neglect of the rural areas; the Japanese invasion
 - iii. A CLOSER LOOK Shanghai: The Model Treaty Port
 - the bastion of dissent; China's cultural center and political center of ferment; the largest port and commercial center; China's largest industrial center
 - the Western presence and dominance of Shanghai; "in China but not of it"; Shanghai's role in stimulating antiforeign sentiment and resentment

D. Japan from 1920 to 1941

- World War I and the profits gained from it; free expression and the rise of militarism; internationalism and the Siberian expedition
 - universal male suffrage (1925); the Peace Preservation Law (1925); the Taisho Democracy
- i. Growing Influence of the Military
 - the rising power of the Japanese military; the Great World Depression and its effect on Japan; the Japanese admiration for fascism; Japanese Manchurian interests and Manchukuo
 - the military domination of Japan's civilian government; the persecution of "leftism"; the anti-Comintern Pact; Japanese as opposed to European fascism; the Diet
 - ii. Japan on the Eve of World War II
 - Hitler's nonaggression pact with the Soviets; the Tripartite Pact; the U.S. embargo; Pearl Harbor; Japan's search for resources in Southeast Asia; realism vs. self-confidence among Japanese leaders

E. The War in China

- the conflict between China and Japan over Manchuria
- i. The Failure of the United Front and the Fall of Nanjing
 - the kidnapping of Chiang and the (Second) United Front; the Marco Polo Bridge Incident (1937); Chinese resistance to Japanese aggression; the rape of Nanjing
- ii. Mao's Guerrilla Strategy
 - Chongqing and the Nationalist Party; the Chinese communists and guerilla strategy; popular support for Mao's guerrillas; moderate communist reforms; Mao's anti-Japanese activities; the Maoist ideal of "art serving politics"; Maoism; northern vs. southern Chinese resistance; Japanese atrocities in China
- iii. A CLOSER LOOK Chongqing: Beleaguered Wartime Capital
 - Chongqing's natural defenses; the transport of factories and libraries to Chongqing; corruption, isolation, inflation, demoralization, thought control, and paranoia

F. Japan in the Pacific and Southeast Asia

- Pearl Harbor and the U.S. entry into the war; early Japanese victories and atrocities; the Japanese sense of superiority and racism; the significantly high level of Japanese technology
- the U.S. internment camps for Japanese-Americans; Japan's Greater East Asian Co-Prosperity Sphere
- the Battle of Midway; U.S. island-hopping and fierce Japanese resistance

G. Burma and India

- the seesaw fight for Burma; jungle warfare; the British defense of India; Subhas Chandra
- Japanese vulnerability; Hiroshima and Nagasaki; Russia's entry into the anti-Japanese war; the Japanese surrender

QUESTIONS FOR CLASS DISCUSSION

1. What changes did the plantation system bring to Southeast Asia? Consider developments involving demographics, the peasantry, economics, traditional lifestyles, and the environment.

- **Demographics.** An influx of foreign labor from India and Ceylon to areas on the western coast and Chinese labor to the eastern side (Indonesia, the Philippines, and to a lesser extent Vietnam) raised population densities in these areas. Most were brought in by western companies or came on their own in search of economic opportunity.
- **Economics.** The economy of the Southeast Asian states expanded and the production of crops increased. However, trade—the basis of the economy—did not change.
- **Peasants.** The peasants received little from the expanded economy as most profits went to Westerners or a few indigenous businessmen. Even the great demand for rice, a crop not dependent on imported labor or part of the plantation system, did little to help the majority of peasants. Though peasants were vital to the expansion of rice growth, they did not have the capital required for seed and equipment. Thus, most became tenants (the lucky ones) or laborers (the majority). An important aspect of the expanded economy is that it did provide jobs.
- **Traditional lifestyles.** This differed greatly from country to country. The Philippines witnessed the most dramatic change due to the length of time of Spanish involvement and to the Social Darwinist beliefs of the Americans. Indonesia and Malay experienced little change, having been left alone to their own traditional culture. Most natives were not worried about being overwhelmed by the Western powers but by other Asian powers, particularly China and India, whose influences had been fairly strong for a millennium and who, with the new influx of laborers and merchants (the rice export trade was run mainly by Chinese), were most likely to implement changes.
- **Environment.** This has only become a concern recently. The exportation of hardwoods and the use of chemical fertilizers have had major effects on the environment.

[This question could be used by placing students in groups and giving them choices as to which sections they prefer to answer. A trip to the library would be helpful.]

2. How can we account for the relatively late start (1920s-30s) of nationalist movements in most of Southeast Asia?
 - The most obvious reason lies with the fact that “colonialism came late to most of Southeast Asia,” as the author points out in the beginning of Chapter 17. When this factor is combined with the assertion that “Western colonialism unified areas in much of Southeast Asia that had never been unified before, politically or socially,” it is easy to see that there was no major impetus for nationalism until the 1930s. Other reasons are similar to those seen in India and China. The Western powers did not

threaten traditional culture. Many people admired Western military and industrial strength, while the expanded economies brought by the West meant jobs for a middle class that in return supported the West.

3. What events made the 1920s a fertile period for Chinese revolutionary groups, such as the Guomindang and the Chinese Communist Party?
 - The May Fourth Movement and Social Darwinism generated a nationwide concern among educated Chinese for China's future. At the same time, warlordism threatened the integrity and survival of the country. Civil wars and natural disasters made worse by the neglect of the infrastructure generated energies that nationalists were able to harness and mold into these two parties—both of which promised to usher in a new era of peace, prosperity, and stability.
4. How is it that both democracy and militarism could expand in Japan from 1889 until the early 1930s?
 - Many Japanese officials believed that following the Western pattern of colonialism was the only way to be considered equal by the West. The influence of the new and powerful Prussia/Germany also made an impression on a Japan looking for a Western model. And of course the much admired work of Benito Mussolini in Italy was very influential in Japan as it was in much of the world. While this transpired, the West itself engaged in the heavy promotion of democracy for Japan and for itself. England, for example, in a step-by-step process, gave all men the right to vote through the late 1800s and early 1900s, culminating in universal male suffrage and suffrage for women over 30 in 1918. Thus, the West provided clear examples of both militarism and democracy—both of which Japan sought to emulate.
5. Was the war between Japan and the United States inevitable?
 - It certainly would have been very difficult to work out a diplomatic solution. Feeling cornered by the U.S. embargo, Japan figured the only way to get out from under the thumb of Western domination was to assert its own colonial system: The Greater East Asian Co-Prosperity Sphere. The Japanese did not trust the West because of the way they had been treated in previous dealings (e.g. the Treaty of Portsmouth, the Twenty-one Demands, and the refusal to include a clause against racism in the League of Nations covenant). U.S. demands that Japan completely withdraw from China before the embargo be lifted were even acknowledged by U.S. officials as unacceptable to the Japanese. Japan had invested too much in China for any Japanese leader to simply give it up. Nevertheless, one could argue that nothing is inevitable.

ESSAY QUESTIONS

1. What made nationalism in Thailand different from that in most other Southeast Asian countries?

A few unique advantages led to the rather early advent of nationalism in Thailand. A long and glorious heritage insured that most of the country spoke Thai and subscribed to the dominant Thai culture, thus making Thailand quite homogenous compared to some of its neighbors, like Laos, which contained a vast spectrum of tribal and linguistic distinctions. As a result, the Thais maintained a strong national identity, both of their country as Thailand and of themselves as Thai people.

Geopolitically, Thailand also sat at the border between the British and French spheres of influence, thus allowing Thailand to remain neutral as a buffer zone between the two. Very capable Thai monarchs insured that neither European power gained any advantage in Thailand, even as the country initiated modernizing reforms. Thus, the Thais were able to strengthen their own identity and political order while striving to preserve it from the eroding influence of imperialism.

2. How did World War II affect Asia's nationalistic movements?

At the start of World War II in Asia, the imperial army of Japan invaded several Asian countries and then overthrew their colonial regimes. Although the Japanese did not replace these colonialist powers with independent, indigenous governments or even regimes that were less oppressive, having the colonial governments gone for just a few years gave local nationalists a glimpse of what the future might hold.

The war in Europe also affected the status quo by allowing nationalists to exact promises out of their former colonial masters in repayment for contributions to the war effort. In some areas, such as India, colonial rule did not leave but became harsher under martial law, thus giving nationalists greater cause for resistance after the war. Also, nationalist groups that had long been banned and suppressed by the colonial regimes flourished under Japanese rule. The Japanese had spread themselves too thin and could not subdue nationalist activities to the extent that the colonialist police could. Thus, by the end of the war, many of these groups had not only organized themselves, increased their numbers, and galvanized popular support, they had also mastered guerilla tactics and formulated a sociopolitical program for change.

World War II also had the effect of weakening some contenders while strengthening others, thus tipping the balances against the status quo before the war. France, Holland, and Britain in the postwar period faced the awesome task of reconstructing their own countries and thus, despite early efforts to reestablish colonial control over their colonies,

did not possess the strength to reassert themselves. In China, the Nationalist government emerged from the war years a tattered shadow of its former self, while its communist rivals had never been so strong.

3. Why did Japan's Greater East Asian Co-Prosperity Sphere fail to catch on and ignite the interest of other anti-imperialist nationalists? Why did the nationalists fight on the side of their colonial masters?

Not all Asian nationalists fought on the side of the Allies. Most did, however, despite the logic of Japan's proposed program for Asia. Japan defended its invasion of East and Southeast Asia by claiming that the West had dominated Asia long enough and that it was time Asians stood up, ousted imperialism, and regained control of Asia. Japan promised that by providing technological, industrial, and organizational skills to other Asian nations in return for natural resources, Asia would become a powerful economic block able to compete with Europe on equal footing.

In reality, however, Japanese treatment of the native peoples they conquered showed equal or higher levels of cultural arrogance relative to that displayed by the colonial powers. Failing to recognize the significance of local nationalism, Japanese imperial troops sought to suppress rather than co-opt it. Any resistance against Japan met with brutal force meant to intimidate, but it only infuriated local peoples all the more.

Also, although Japan promised technology and industrial support, its energies were too consumed by the war effort to allow it to carry through with the goods. As a result, natural resources flowed to Japan with little in return—once again alienating the local populations.

4. How did Maoist strategy serve the communist rise to power?

After successfully leading the communists through the Long March to Yanan, Mao initiated a plan by which he hoped to make the communists national contenders for political power. From their remote base in Yanan, the communists orchestrated anti-Japanese raids via organized and trained guerilla fighters. With the nationalist government passively seated in the mountains of Sichuan, patriotic Chinese interested in actively resisting Japanese aggression had to link up with the communists.

Mao also conducted moderate social reforms, asking landlords to reduce rents, for example, in order to allow peasants more time to fight the Japanese. Rural medical treatment, education, and literacy programs all served to corroborate Mao's commitment to the peasantry. The Red Army, comprised of peasants recruited full time, treated other peasants with respect and kindness, even paying for food acquired from them. As a result, popular support swelled among the peasantry.

Driving this organizational frenzy was a small army of communist cadre who had been thoroughly and meticulously trained for the task. Moving from place to place and creating communist cell organizations in the villages, the cadre eventually succeeded in bringing nearly 100 million people under communist organization. Maoist thought glued it all together by providing a vision for a new, stronger China and a reformed countryside where all had a decent standard of living. Maoism also, however, required total and impassioned commitment to the political and ideological dictates of the party.

MULTIPLE CHOICE QUESTIONS

1. Which Southeast Asian country escaped Western colonization?
 - a. Indonesia
 - b. Cambodia
 - c. Laos
 - d. Thailand

2. The chief source of colonial income in Southeast Asia was:
 - a. the area's mines.
 - b. the plantation system.
 - c. trade with the cities.
 - d. taxes.

3. The Philippines were first colonized by the:
 - a. Spanish.
 - b. Dutch.
 - c. French.
 - d. Germans.

4. Emilio Aquinaldo was the:
 - a. last Spanish governor of the Philippines.
 - b. Spaniard who conquered the Philippines.
 - c. leader of the Philippines independence movement.
 - d. first democratically elected ruler of the Philippines.

5. Gandhi opposed British rule with:
 - a. terrorism.
 - b. political action in England.
 - c. nonviolent action.
 - d. legal test in the courts.

6. One of the many symbols for Gandhi's independence movement was the:
 - a. cobra.
 - b. bow.
 - c. begging bowl.
 - d. spinning wheel.

7. In the 1940s, a major opponent to Indian independence was:
 - a. Lord Mountbatten.
 - b. Winston Churchill.
 - c. Parliament.
 - d. George VI.

8. The Soviet advisor to the Communist Chinese and the Guomindang was:
 - a. Beria.
 - b. Borodin.
 - c. Molotov.
 - d. Andropov.

9. Which of the following became the GMD's helmsman after Sun Yat-sen?
 - a. Mao Zedong
 - b. Lu Xun
 - c. Pu Yi
 - d. Chiang Kai-shek

10. In 1927, Chiang Kai-shek turned his soldiers against:
 - a. the Japanese.
 - b. his former communist allies.
 - c. the population of Shanghai.
 - d. the Westerners living in the treaty ports.

11. At the 1922 Washington Naval Conference, Japan agreed to:
 - a. withdraw from Korea.
 - b. help pay for World War I.
 - c. limit its presence in Manchuria.
 - d. limit its navy.

12. In 1940, Japan signed an alliance with:
 - a. Russia.
 - b. England and the United States.
 - c. Germany and Italy.
 - d. China.

13. Prior to Japan's attack on Pearl Harbor, the United States:
 - a. was a Japanese ally.
 - b. supplied vital war materials to Japan.
 - c. had broken relations with Japan.
 - d. had major investments in Japanese oil.

14. Mao based his power upon support of China's:
 - a. intellectuals.
 - b. cities.
 - c. peasants.
 - d. military.

15. For most of World War II, the Guomindang government was:
 - a. besieged in Chongqing.
 - b. used to fight a guerilla war against Japan.
 - c. very effective.
 - d. battling the local warlords.

16. The turning point of the war in the Western Pacific came in 1942 with the battle of:
 - a. Midway.
 - b. Guadalcanal.
 - c. the Coral Sea.
 - d. Wake Island.

ANSWER SECTION

- | | |
|-------|-------|
| 1. D | 2. B |
| 3. A | 4. C |
| 5. C | 6. D |
| 7. B | 8. B |
| 9. D | 10. B |
| 11. D | 12. C |
| 13. B | 14. C |
| 15. A | 16. A |

CHAPTER 18

Revival and Revolution in Japan and China

OUTLINE OF MAIN IDEAS

Japan and China: destruction in World War II; reconstruction and revolution afterwards

A. The Revival of Japan

- extensive destruction as a result of the war; the U.S. assumption of power
- i. Occupation and Americanization
 - the popularity of the United States among Japanese; U.S. antifascist and antimilitarist reforms; U.S. efforts at decentralization and land reform; the prodemocracy reforms: a new constitution, the emperor, the armed forces
 - the Cold War and U.S. policy changes; the U.S.-Japan Security Treaty
- ii. Economic and Social Development
 - Japan's rapid economic growth; the quality and quantity of products
 - successes: democracy, education, social harmony and equity, the avoidance of heavy military spending
 - problems: "high-pressure" society; population density; *eta* and Korean minorities; Japan's hierarchical society and the role of women
- iii. Japan's International Role
 - Japan's international political reluctance and self-consciousness; its future potential; stringent pollution controls; population controls; urbanization; the distinctive Japanese culture
- iv. A CLOSER WORK Tokyo and the Modern World
 - the world's largest city; the Imperial Palace; Tokyo's blend of modernity and tradition
- v. Japan's Relations with its Former Enemies

- Russia and the Kurile Islands; the United States and issues over nuclear testing; the U.S. “reverse course”; Japan’s entrance into the United Nations (1956); popular Japanese resistance to U.S. political pressure; the textbook controversies; Westernization and Japanese identity

B. China in Revolution

- i. Communist Strength and Guomindang Weakness
 - the Japanese occupation of China; the decline of the Nationalist government and the rise of the Chinese communists; the Maoist peasant revolution; civil war; the founding of the People’s Republic of China (PRC); Mao’s “mass line”
- ii. Reconstruction and Politicization
 - Taiwan; China’s land reform; control over outlying regions; the period of “A Hundred Flowers Bloom”; the communist use of political campaigns
- iii. The Great Leap Forward
 - the communes; the Great Leap Forward; the Great Leap’s failure and massive starvation; the rise of moderate rule in China
- iv. The Sino-Soviet Split
 - Moscow’s dissatisfaction with Mao; the withdrawal of Soviet support; Russian-Chinese border clashes; issues of disagreement and points of contention; U.S.-China détente
- v. The Cultural Revolution
 - Mao’s objectives for the revolution and political comeback; “enemies” identified and attacked; “better red than expert”; education and “reeducation”; the “sent down youth” ordered to the countryside; the emergence of Red Guards; widespread violence; military intervention; attacks on high officials; the antiurban bias of the revolution; social controls; rural industrialization; egalitarianism; Mao and traditional culture
- vi. A CLOSER LOOK Jiang Qing and the Gang of Four
 - traditional Chinese views about women in politics; Jiang Qing’s background; Jiang Qing in the Cultural Revolution
- vii. China After Mao
 - the fall of Jiang Qing; the slow reversal of isolation; the rise of Deng Xiaoping; the responsibility system and free market; China’s economic development; socialism vs. capitalism; Mao’s mistakes; the decline of ideological commitment in China

viii. Achievements and the Future

- successes: agriculture, nuclear energy, health care, population control, economic gains, literacy, rising living standard
- problems: pollution, the Three Gorges dam project, economic disparity
- modernization programs; liberalization of women

ix. Renewed Demands for Liberalization

- the prodemocracy movement (1989); the Beijing Massacre; Tibet and Mongolia; religion and religious freedom in China
- the future: Deng's successors; economic growth; unemployment; corruption; uneven growth; softening social controls

C. Taiwan

- the aborigines and the "Taiwanese"; Japanese control of Taiwan; Taiwan as a refuge for the defeated GMD government; GMD repression of native Taiwanese
- Taiwan's economic growth; political liberalization; issues concerning the reunification of China and Taiwan

D. Hong Kong

- Hong Kong the British colony; the flood of refugees entering Hong Kong; trade and finance; Hong Kong's economic growth; Hong Kong's return to Chinese sovereignty; Hong Kong and China; one country, two systems.

E. China, Taiwan, and Overseas Chinese

- Post-1950 hostilities towards Overseas Chinese in Southeast Asia; Taiwan and Overseas Chinese communities; the PRC and Overseas Chinese after 1978; acculturation and the question of Chinese assimilation in Southeast Asia

QUESTIONS FOR CLASS DISCUSSION

1. The Cold War is over. Should the United States close its military bases in Japan? What arguments can be made for or against such a measure?
 - [Students should think of the possible ramifications for Japan *and* greater Asia.]
 - Most Japanese still support maintaining American troops in Japan. If the troops were sent home, the Japanese would be required to build up their self-defense force. That action might not break the law set forth in Article 9, but it would certainly bend it. Many Japanese still do not trust the military and wonder how much "buildup" would satisfy it. This problem also concerns many other Asian nations that fully remember the occupation of their lands by the Japanese. Another problem is that in the summer

of 1995, the Japanese government offered an official apology to these nations concerning Japanese actions during World War II. The combination of these two problems worry many Asians; they would much rather have the Americans stationed there. Also, a Japanese military buildup would also give an excuse to many other Asian nations to expand their own militaries, which would most likely lead to even more political tensions that tend to strain international relations.

- [NOTE: The articles dealing with women's rights in the Japanese constitution was drafted by a 22-year-old American woman, Beate Sirota. Sirota was born in Vienna but spent the ages 5 to 15 living in Japan before immigrating to the United States. Because of her fluency in Japanese, she was given a post in the occupation. One of her clauses guaranteed, for example, "the equal rights of husband and wife," while another claimed that "with regard to choice of spouse, property rights, inheritance, choice of domicile, divorce and other matters pertaining to marriage and the family, laws shall be enacted from the standpoint of individual dignity and the essential equality of the sexes."]
2. Former U.S. Senator Paul Tsongas once stated, "The Cold War is over—Japan won." Assess the validity of this statement.
 - If the "war" between the United States and the Soviet Union can be defined as a battle between economic systems to see which will emerge most ready to enter the twenty-first century, then Senator Tsongas' argument has some validity. Of course, the war cannot be reduced to simple economics but it does make for an interesting class discussion.
 3. Why, despite tremendous economic, industrial, and military advantages, did the Guomindang fail to maintain control over China?
 - Answers to this question are legion. (Also see Chapter 17.) The GMD never truly had control of the country. Warlords, the communists, party factions, and military cliques, in addition to Japanese militarists, insured that the GMD's first energies were devoted to survival rather than national construction. Also, paranoid of being infiltrated by other groups, the GMD viewed non-GMD organizations with suspicion, thus alienating potentially useful allies and broad segments of the population. Overzealous police, propaganda, and anti-insurgent efforts also alienated social groups. Ineffective policies of tax collection and rural reform turned the peasantry against the party. Intellectual crackdowns and censorship did the same to the urban educated classes. Economically, the depression took its toll, but the Japanese invasion and its subsequent destruction destroyed what the GMD had built. By the time it emerged from the war, the party was both demoralized and corrupt—incapable of building national unity against the communists who had gained the momentum. Thus, despite the GMD's apparent advantages on paper, it proved unable to maintain control.

- [NOTE: A great account of village China during World War II is Rhoads Murphey's *Fifty Years of China to Me—Personal Reflections of 1942-1992*, published by the Association for Asian Studies, Inc., Ann Arbor, MI.]
4. In what ways was Mao successful? In what ways was he unsuccessful?
 - Mao was obviously successful as the leader of the Revolution of 1949. His efforts thrust a tiny, malnourished, and hunted band of communists into the upper echelons of national power. He also brought peace and stability to China after years of warfare and turmoil. After taking power, however, Mao's vision and foresight failed him as the Great Leap Forward and the Cultural Revolution produced unwanted consequences of monumental proportions.
 5. What does the future hold for communism in China? Will China's communist government fall in a violent protest/civil war?
 - [Any educated guess is probably as good as anyone else's. Good answers should reveal knowledge of China's current and recent history. Students may even employ the author's suggestion that China will probably take a wait-and-see approach for the next few years to learn what it can from Hong Kong.]

ESSAY QUESTIONS

1. What did the U.S. occupation of Japan aim to accomplish and how did it proceed to do so?

The occupation had two primary objectives immediately after the war: to weaken sociopolitical institutions or entities that contributed to Japanese militarism and to strengthen sociopolitical institutions or entities that supported democracy. By way of accomplishing the first task, occupation authorities broke up the *zaibatsu*, purged leaders and managers too closely associated with Japanese fascism, dismantled the military machine, tried Japanese war criminals, and so forth.

To support democracy, the occupation government released Japan's political prisoners; decentralized the central government, giving more power to local administrations; initiated land reform; revitalized the electoral and party systems; promulgated a new constitution; constructed a new educational system; etc.

With the beginning of the Cold War, these U.S. objectives blurred somewhat as the occupation government attempted to curb left-wing activism. Many of the leaders and managers initially purged for their links to fascism were recalled and given positions of leadership once again. Freedom of the press, which had been granted as a means of

supporting democratic ideals, came under strict censorship. And, among other things, the freedom of political parties was curtailed.

2. How has Confucianism served modern Japan? How has it created problems for modern Japanese?

Traditional Confucian ideals continue to play an important role in Japanese society and contribute to the overall success of the nation. The Confucian concern for education insures that the Japanese not only claim the world's highest literacy rate, but also place the most emphasis on it. Japanese students devote most of their waking hours to school and study but stand to reap tremendous rewards if they excel.

Confucian group responsibility and identity foster one of the world's lowest crime rates. Criminal behavior places great shame on one's family, thus serving to dissuade illegal activity. The Confucian emphasis on social harmony functions in a similar way to maintain order in society from the level of the family on up. Everyone in Japan fits into a hierarchy that possesses some leverage over him or her and uses it to prevent discord and conflict that might result in a loss of face.

On the other hand, these same social hierarchies tend to place individuals under tremendous social pressure. Individuality and personal freedom are little appreciated and draw to oneself unwanted attention. Japan's hierarchical nature, while insuring that conflict does not erupt, does little to resolve the problems causing friction in the first place. Women and the young have little recourse against social pressures exerted by those at the top of the hierarchies. Members of the *eta*, Japan's lowest class, face racist policies and attitudes in virtually every sphere of life due to this hierarchical nature of Japanese society.

3. What were the results of the Cultural Revolution?

Mao ostensibly launched the Cultural Revolution to save the revolution from the bureaucratization, corruption, and capitalism that had crept into China after the failed Great Leap Forward. It also promised to usher Mao back into the political mainstream by circumventing his political opposition with an appeal directly to the people. Maoist China had long been one of the world's most politicized nations. Political campaigns insured that all kept abreast of the political winds from the capital, kept up on their study of Marxist, Leninist, and Maoist thought, and kept themselves pure from anything that might taint their political *dossiers*.

The Cultural Revolution, however, unleashed social tensions that even Mao did not foresee and virtually destroyed the country. Egalitarianism and political correctness were pushed to extremes as Red Guard factions fought pitched battles with one another in effort to prove their "redness." High officials, parents, teachers, and anyone with

“authority,” tainted with “Western decadence,” or defiled by “feudal” culture were denounced, beaten, jailed, or killed outright. Most of China’s official systems collapsed, including education, transportation, and communications.

By the time Mao finally died and the Cultural Revolution officially ended, the Chinese people were exhausted and disillusioned with politics. The military had been called in to suppress the Red Guards, who were then sent to live in the countryside to get them out of the way. Naturally, many Chinese felt betrayed by the party, and enthusiasm for the communist revolution turned into concern for one’s own personal livelihood. Most urban Chinese had been affected, and the country required a great deal of healing. Politically, the Communist Party no longer had the luxury or prestige to call for national sacrifice as had consistently occurred under Mao. Nor did political campaigns, propaganda, and social control have the same effect. Most Chinese had had enough.

4. What distinguishes the Deng Era from the Mao Era?

Under Mao, politics and ideology drove most other concerns. Mao’s vision and leadership had propelled the Chinese communists from the verge of extinction to national power, convincing him that China’s fate depended on him alone. As a result, Mao thought big. To Mao, the revolution that brought the communists to power did not just represent a means to an end but the secret to continued success. The revolutionary experience empowered and strengthened Chinese while rooting out “feudal” or backward elements of society that obstructed China’s march into a bright future. Mao thus initiated political campaigns demanding that “good” people struggle against “bad” ones. He also restructured the class system, placing “good” classes (which included first and foremost the poor peasants), at the top, and the “bad” classes (i.e., the landlords) at the bottom. The Great Leap Forward intended to accelerate China’s development past that of the United States and England. Later, the Cultural Revolution focused on restoring the ideological and political purity that characterized the party in its earlier days.

By the time of Deng, Chinese people had become disinterested in politics or ideology. Deng, himself a foreign-trained economist, emphasized economic development as opposed to political or ideological purity. To Deng, ideology meant little when compared to the bottom line. As a result, Deng’s regime concentrated on bringing about the Four Modernizations, providing market features and incentives to stimulate productivity, closing down inefficient state enterprises and turning them over to private hands, and so forth. Mao would never have tolerated this. Then again, had Deng the power to determine otherwise, he would never have tolerated Mao’s dogmatic tactics.

MULTIPLE CHOICE QUESTIONS

1. Supreme Commander Allied Powers (SCAP) was the:
 - a. allied occupation government of Japan after World War II.
 - b. allied war crimes tribunal held in Japan after World War II.
 - c. allied plans for the invasion of Japan.
 - d. U.N. force that occupied Japan after World War II.

2. The commander of U.S. forces in Japan after World War II was:
 - a. George Marshall.
 - b. George Patton.
 - c. J. P. Davis.
 - d. Douglas MacArthur.

3. The American Occupation of Japan after World War II was:
 - a. harsh and vindictive.
 - b. mild and supportive.
 - c. resented by most Japanese.
 - d. hindered by Russian interference.

4. The *zaibatsu* were Japanese:
 - a. worker associations.
 - b. military police.
 - c. industrial cartels.
 - d. religious orders.

5. Among the reforms introduced by the occupational government of Japan after World War II were:
 - a. land reform.
 - b. educational reform.
 - c. democratic reform.
 - d. all of the above.

6. One reason for the rapid Japanese recovery after World War II was:
 - a. the wise use of Japan's massive mineral and energy resources.
 - b. the heavy use of resources stolen from Southeast Asia during the war.
 - c. the installation of new machinery and industrial plants.
 - d. the reconstruction of Japan's military.

7. After World War II, the Japanese emperor was:
 - a. tried as a war criminal.
 - b. retained in a ceremonial role.
 - c. deposed.
 - d. given a more active role in government.

8. Which is NOT one of the achievements of Japan during the years since World War II?
 - a. the control of population growth
 - b. increased industrial output
 - c. the construction of a nuclear arsenal
 - d. extensive pollution control

9. The most powerful political party in postwar Japan has been the:
 - a. Socialist Party.
 - b. Liberal Democratic Party.
 - c. Nationalist Party.
 - d. Republican Party.

10. Which was NOT an advantage enjoyed by the Guomindang in its struggle with the communists during the years after World War II?
 - a. a large army
 - b. control of China's cities
 - c. support of the United States
 - d. support of China's peasantry

11. With the communist victory in 1949, Chiang Kai-shek and his government:
 - a. fled to the United States.
 - b. fled to Taiwan.
 - c. were executed by Mao.
 - d. went into exile in Japan.

12. The Great Leap Forward was Mao's attempt to:
 - a. reorganize China's urban life.
 - b. rapidly industrialize China.
 - c. open contacts with the West.
 - d. rebuild the Chinese army.

13. The Great Leap Forward:
 - a. ended in failure.
 - b. led to a massive famine in China.
 - c. led Mao to cede power to Zhou Enlai.
 - d. all of the above

14. After Mao's death, his wife:
- took power.
 - was tried for crimes against the state.
 - became China's foreign minister.
 - went into exile in North Korea.
15. In 1978, two years after Mao's death, power was peacefully passed to:
- Jiang Qing.
 - Deng Xiaoping.
 - Zhou Enlai.
 - Liu Xiaoqi.
16. Since 1988, Taiwan has:
- become more democratic.
 - had poor diplomatic relations with Japan.
 - has grown more repressive.
 - become increasingly anticommunist in its rhetoric.

ANSWER SECTION

- | | |
|-------|-------|
| 1. A | 2. D |
| 3. B | 4. C |
| 5. D | 6. C |
| 7. B | 8. C |
| 9. B | 10. D |
| 11. B | 12. B |
| 13. D | 14. B |
| 15. B | 16. A |

CHAPTER 19

Korea and Southeast Asia in the Modern World

OUTLINE OF MAIN IDEAS

Korea in relation to Southeast Asia; decolonization; industrialization; reform and democratization

A. Yi Dynasty Korea in Decline

- tributary relations with China—Korea’s “elder brother”; a hereditary hierarchy implanted on a Confucian sociopolitical system; the *yangban* or gentry class
- the Yi Dynasty weakened by rival factions; Hideyoshi’s invasions; the Manchu conquests; cultural and economic weakness; Korea ill-prepared to face the Western threat

i. Rejection of Foreign Ideas

- rigid rejection of the West; the persecution of Catholics; Korea—the battleground for Russian, Chinese, and Japanese imperialism; Western learning spreads via Christianity; the conservative backlash; the Tonghak (“Eastern Learning”) Movement; the restoration of the Yi under Taewongun (“Grand Prince”); Korean dependence on China

ii. Foreign Contention for Korea

- Japan opens Korea; Korea’s antforeign response; China takes control of Korean affairs and the political power of the conservative Min family; Japanese involvement in Korean affairs and the Japanese-led coup; the Tonghak Rebellion; the Sino-Japanese War (1895); Korea as a Japanese sphere of influence; the Russo-Japanese War (1905); Korea as a Japanese protectorate; Japanese suppression

B. Korea Under Japanese Rule

- severe Japanese domination and exploitation; the rise of Korean nationalism; the spread of Christianity and its influence; the foundation of the Korean Communist Party

C. Division and War

- the end of World War II; Korea divided at the 38th parallel into North and South Korea; the North Korean invasion; the U.N. resolution; the Korean War: MacArthur and China, MacArthur and Truman, the destruction and overall impact of the war on Koreans

D. Korea Since 1960

- South Korean agriculture and industry, North Korean raw materials; Korea unnaturally divided; rapid southern development, relatively stunted northern development
- South Korea: Syngman Rhee; Park; Chun; Roh; Kim; government institutions and policy; the rising middle class; Korean use of the Japanese model of economic development
- North Korea: Kim Il Sung and his successor; hostility across the 38th parallel
- North and South Korea and the problem of nuclear proliferation

E. Southeast Asia Since World War II

- adoption of the Chinese model of revolution by Southeast Asian nationalist groups; the failure of colonial rule to produce a viable democratic alternative to Chinese socialism

F. Vietnam

- Vietnam's historical cultural relations with China; cultural ties to Southeast Asia; Vietnamese expansion south; the spread of Christianity; French control; brutal and exploitative French rule; Ho Chi Minh and the Comintern; the Japanese invasion ends French domination

i. Vietnam's 30 Years of War

- the Viet Minh and the Democratic Republic of Vietnam; the French and U.S. reconquest of Vietnam; communist guerilla warfare against French rule; Chinese support; Dien Bien Phu and Vietnam's defeat of France
- the Geneva Conference and partition of Vietnam; Diem and U.S. commitment to South Vietnam; the National Liberation Front; the Tet Offensive; the ruthless war; the reversal of U.S. public opinion; U.S. bombings and withdrawal
- results of the war: tremendous devastation; the power of Vietnamese nationalism; the cost of the war; the U.S. responses to the war; the U.S. embargo; embargo faded amidst rapid economic growth of 1990s

G. Bloody Cambodia

- from French colonialism to independence; Prince Sihanouk; Lon Nol; the secret U.S. bombings of Cambodia; the rise of Pol Pot and his Khmer Rouge; vicious and irrational social engineering and Cambodia's holocaust; Vietnamese intervention

(1979); Vietnamese withdrawal (1989); U.N. intervention and elections; by 2004 longtime king Sihanouk abdicated to his son Sihamoni; coalition government headed by Communist Prime Minister Hun Sen

H. Laos: The Forgotten Country

- the Japanese occupation; U.S. aid to noncommunists; the civil war; U.S. bombings and the rise of the communists; exclusive social policies; poverty
- currently a member of ASEAN and beginning to emerge from long dormancy; dam projects along Mekong River promise hydroelectric production which could spur economic development

I. Burma, Thailand, Malaya, and Singapore

i. Burma

- the Japanese occupation; the Anti-Fascist People's Freedom League (AFPFL); Aung San; U Nu; Burmese independence (1948); rebellion; Ne Win; the police state; international isolation; National League; Suu Kyi

ii. Thailand

- the Japanese occupation; Thailand-U.S. relations and the Vietnam War; military rule; the Thai monarchy; the democratic movement and its suppression; economic development; civilian government and economic boom until 1998 currency crisis; stabilization since 2001

iii. Malaya and Singapore

- the Japanese occupation; the Chinese minority; the Emergency; communist insurrection; Malayan independence (1957); Singapore; Borneo; the Malay-Chinese conflict; the parliamentary system; economic development; Islamic fundamentalism
- Singapore: economic development; Lee Kuan Yew, one-party rule

J. Indonesia

- the Japanese occupation; Sukarno and Hatta; Dutch reoccupation of Indonesia; Indonesian independence (1949)
- tremendous geographical diversity; Bahasa Indonesian (national language); the communist and Sukarno alliance; General Suharto's anticommunist coup and suppression (1965); the police state; anti-Chinese discrimination; uneven economic growth; Suharto's resignation; since 1999 decreased general election decrease in paramilitary groups; Susilo Bambang Yudhoyono (SBY) president since 2004

K. The Philippines

- the Japanese occupation; Filipino independence (1946); U.S. anti-communism; culture: Spain and the U.S.; the Huk Rebellion; Magsaysay and the defeat of the rebels; Marcos' rule: corruption, rebellion, the assassination of Benigno Aquino, the election of Corazon Aquino; social problems; Ramos and Estrada

L. Regional Cooperation in ASEAN

- born as an anti-communist, anti-China organization in 1967; members cooperate to promote culture and economics; developed diplomatic power in brokering settlement of 1978 Cambodia crisis; in recent years has emerged as organization to assert Southeast Asian interests in the global economy

ESSAY QUESTIONS

1. Modern Korean history has proven to be remarkably tumultuous. Why is that the case?

The geographic location and relatively small size of Korea has placed it at a tremendous disadvantage in the scheme of world events. In nineteenth and early twentieth century geopolitics, Korea sat at the nexus between the major Asian powers—China, Japan, and Russia. As these giants sought to expand their respective spheres of influence in Asia, Korean soil became a natural battleground due to its strategic location. During the Cold War period, a divided Korea became the boundary between the Soviet Union and the United States. In virtually all of Korea's many modern conflicts, the Korean people have had external events shape their nation's destiny and have become pawns in much larger geopolitical games.

Korea's internal affairs, however, have also shaped the road trodden. Korea's willingness to depend on Chinese support and defense meant that it did not formulate a coherent or effective foreign policy until the Western powers and Japan had already become far too powerful to deal with on an equal basis. Korea's early and rigid rejection of the West and exceptionally conservative court served the same purpose: wasting valuable time hoping that the foreigners would disappear. By the time the court realized their hopes were in vain, they had lost the opportunity for initiative.

2. Why did Maoist communism become the model of choice among Southeast Asian nationalists after World War II? Why did no moderate alternatives rival the communists?

While many might promote communist social programs or ideology as the major attraction of the Maoist model of revolution, the fact remains that Mao's strategy proved successful beyond all others at resisting and eventually overthrowing a much stronger

political opponent. Mao's triumph inspired nationalists facing similar circumstances in other countries all over the globe.

One of the more impressive elements of the Maoist model was its ability to survive and actually thrive under adverse or hostile conditions. Under colonial rule, nationalist organizations faced considerable pressure from the police and other enforcement agencies. Moderate groups generally tried to work "within the system" by lobbying for new laws and greater freedom within the colonial government system. However, rather than bringing about reform, such measures only angered colonial leaders who jailed, suppressed, and purged the moderate nationalist groups using police and other enforcement agencies. Those moderate nationalists able to survive the onslaught could in no way continue their efforts at moderate reform for fear of generating further backlash. Under such conditions, moderate elements were forced to abandon their nationalist efforts or become radicals.

Over time, virtually all nationalists advocating democracy or other middle-road, moderate reform found themselves in jail or suppressed to the point that they became impotent. Only radical groups working underground could survive. When the Japanese arrived, these groups flourished by engaging in anti-Japanese guerilla warfare and organizational development. By the time the Japanese left, the popularity and political power of these radical groups had increased many fold.

3. Why did the French and then the United States return to Vietnam after World War II instead of granting it independence?

World War II proved to be particularly embarrassing to the French. After surrendering early to Hitler and then collaborating with him and the Japanese in Indochina, France emerged from the war on the winning side but with little cause to boast. Damaged national prestige needed a cause for celebration, not another failure. No French government could face the prospect of waving goodbye to France's colonies in Indochina without a fight. Eager to restore France's prewar glory, the postwar French roared back into Vietnam in an effort to reassert colonial rule. What they found, however, proved that the clock could not be turned back, nor the status quo regained.

The United States initially resisted France's return to Indochina but eventually agreed in order to press France to play a stronger role in the defense of Europe against perceived Soviet threats. Later, however, when it appeared that communism had begun its march through Asia, the United States reversed its opposition and committed support to the French cause. By the time of Dien Bien Phu in 1954, the Cold War had reached full gear, and concerns that the spread of communism would continue unless actively stopped motivated Washington's commitment of supplies and troops to the area.

QUESTIONS FOR CLASS DISCUSSION

1. What are the reasons for the successful establishment and growth of Christianity within Korea?
 - Originally, Christianity faced roughly the same prospects for success as in China or Japan. However, with the Japanese invasion, the religion came to be associated with the resistance movement. Tied to nationalism, the popularity of the religion spread even as the Japanese tried to stamp it out.
2. Do you agree with the author's assertion that it would have been better to accept "a unified communist Korea [in order to avoid] the massive destruction suffered and the legacy of division and tension"?
 - Arguments on both sides should mention the war itself and the failure of democracy on both sides of the peninsula. The middle class of the South, with its material well-being, should also be given notice. The issue likely to be raised in disagreement with the author is that over the years, South Korea has shown a relatively strong stable economy and growing democratization, whereas the North's economy is collapsing, causing extreme hardships for most citizens and no prospect of democracy. Relative freedom in the South might also be compared with rigid social control in the North.
3. Compare and explain the major differences between the independence movements of Vietnam and India.
 - Though both movements started in earnest at roughly the same time (India 1920, Vietnam 1925-30), Vietnam's began after a much shorter period of Western colonial rule. The difference in the total number of years is largely due to two factors. First, the French began their rule as oppressive exploiters, whereas British rule in India only became so after 80 years or so. Both powers engaged in the more extreme abuse during the same time period due to the rise of Social Darwinism in Europe during the late 1800s. Secondly, Vietnam is more homogeneous and geographically much smaller than India. Thus it was easier for Vietnamese nationalists to unify the people to common cause. Finally, another obvious difference is that after World War II, Britain realized the new situation in Asia and withdrew, while France did not and continued with its imperialist policies.
4. Most of Southeast Asia's newly independent states have had immense difficulty expanding their economies. Yet others, such as Singapore and Thailand, have been very successful. What are the major reasons for the differences?
 - [Taiwan and/or India could also be substituted into this question.]
 - Education is one key reason. The British in Singapore provided more education than any other colonial power in Southeast Asia. Thailand's education system, though not strong, was at least available to the upper classes. The others provided very little or

no education. The countries that have succeeded were also granted some level of political participation by the native peoples. Thailand, of course, was never completely colonized. This gave invaluable experience to scores of individuals in running governments and businesses, whereas generations of people in the other nations did not gain that experience. The example of Indonesia is a good counterexample.

5. What arguments might Indonesian leaders use against allowing greater democratization?
 - Indonesia is similar to India in that it is a “hodgepodge of different ethnic, religious, and linguistic groups.” This makes democracy very difficult. For example, when Indonesia was newly independent, village chiefs in the regions farthest from Jakarta ignored the central government. When the military-style leaders came into power, the government became much more centralized.

ESSAY QUESTIONS

1. Modern Korean history has proven to be remarkably tumultuous. Why is that the case?

The geographic location and relatively small size of Korea has placed it at a tremendous disadvantage in the scheme of world events. In nineteenth and early twentieth century geopolitics, Korea sat at the nexus between the major Asian powers—China, Japan, and Russia. As these giants sought to expand their respective spheres of influence in Asia, Korean soil became a natural battleground due to its strategic location. During the Cold War period, a divided Korea became the boundary between the Soviet Union and the United States. In virtually all of Korea’s many modern conflicts, the Korean people have had external events shape their nation’s destiny and have become pawns in much larger geopolitical games.

Korea’s internal affairs, however, have also shaped the road trodden. Korea’s willingness to depend on Chinese support and defense meant that it did not formulate a coherent or effective foreign policy until the Western powers and Japan had already become far too powerful to deal with on an equal basis. Korea’s early and rigid rejection of the West and exceptionally conservative court served the same purpose: wasting valuable time hoping that the foreigners would disappear. By the time the court realized their hopes were in vain, they had lost the opportunity for initiative.

2. Why did Maoist communism become the model of choice among Southeast Asian nationalists after World War II? Why did no moderate alternatives rival the communists?

While many might promote communist social programs or ideology as the major attraction of the Maoist model of revolution, the fact remains that Mao’s strategy proved

successful beyond all others at resisting and eventually overthrowing a much stronger political opponent. Mao's triumph inspired nationalists facing similar circumstances in other countries all over the globe.

One of the more impressive elements of the Maoist model was its ability to survive and actually thrive under adverse or hostile conditions. Under colonial rule, nationalist organizations faced considerable pressure from the police and other enforcement agencies. Moderate groups generally tried to work "within the system" by lobbying for new laws and greater freedom within the colonial government system. However, rather than bringing about reform, such measures only angered colonial leaders who jailed, suppressed, and purged the moderate nationalist groups using police and other enforcement agencies. Those moderate nationalists able to survive the onslaught could in no way continue their efforts at moderate reform for fear of generating further backlash. Under such conditions, moderate elements were forced to abandon their nationalist efforts or become radicals.

Over time, virtually all nationalists advocating democracy or other middle-road, moderate reform found themselves in jail or suppressed to the point that they became impotent. Only radical groups working underground could survive. When the Japanese arrived, these groups flourished by engaging in anti-Japanese guerilla warfare and organizational development. By the time the Japanese left, the popularity and political power of these radical groups had increased many fold.

3. Why did the French and then the United States return to Vietnam after World War II instead of granting it independence?

World War II proved to be particularly embarrassing to the French. After surrendering early to Hitler and then collaborating with him and the Japanese in Indochina, France emerged from the war on the winning side but with little cause to boast. Damaged national prestige needed a cause for celebration, not another failure. No French government could face the prospect of waving goodbye to France's colonies in Indochina without a fight. Eager to restore France's prewar glory, the postwar French roared back into Vietnam in an effort to reassert colonial rule. What they found, however, proved that the clock could not be turned back, nor the status quo regained.

The United States initially resisted France's return to Indochina but eventually agreed in order to press France to play a stronger role in the defense of Europe against perceived Soviet threats. Later, however, when it appeared that communism had begun its march through Asia, the United States reversed its opposition and committed support to the French cause. By the time of Dien Bien Phu in 1954, the Cold War had reached full gear, and concerns that the spread of communism would continue unless actively stopped motivated Washington's commitment of supplies and troops to the area.

MULTIPLE CHOICE QUESTIONS

1. The Eastern Learning Movement was directed against:
 - a. Chinese and Japanese influence.
 - b. the weak Yi government and Western influence.
 - c. the urban middle class.
 - d. the Grand Prince and his Japanese advisors.

2. Throughout much of the nineteenth century, Korean relations with the outside world were handled by:
 - a. the Japanese.
 - b. China.
 - c. the military.
 - d. the Buddhist priesthood.

3. Between 1910 and 1945, Japan's policy toward Korea was to:
 - a. treat it as an equal.
 - b. exploit it and repress Korean culture.
 - c. modernize it.
 - d. prepare its people for self-government.

4. Under the Japanese, public education in Korea:
 - a. became mandatory for all Koreans.
 - b. emphasized Korean language and history.
 - c. taught Japanese.
 - d. prepared Koreans to assume government positions in the colonial government.

5. The Chinese intervened in the Korean War to:
 - a. protect their northeast border.
 - b. protect Russian interest in Korea.
 - c. conquer Korea for itself.
 - d. prepare for the conquest of Japan.

6. Since 1960, South Korea has:
 - a. become a democracy.
 - b. reunited with the North.
 - c. become an industrial power.
 - d. stagnated.

7. Since World War II, probably the most stable nation in Southeast Asia has been:
 - a. Cambodia.
 - b. Indonesia.
 - c. Burma.
 - d. Thailand.

8. The leader of the nationalist movement in Vietnam was:
 - a. Bao Dai.
 - b. Ho Chi Minh.
 - c. Ngo Dinh Diem.
 - d. General Giap.

9. The Vietnamese decisively defeated the French at the Battle of:
 - a. Hue City.
 - b. Khe Sanh.
 - c. Dien Bien Phu.
 - d. the A Drang Valley.

10. The Ho Chi Minh Trail:
 - a. ran through Laos and Cambodia.
 - b. supplied communist troops in South Vietnam.
 - c. was a key element in the Vietnam War against the United States.
 - d. all of the above

11. When first introduced, communism in Cambodia under the Khmer Rouge was:
 - a. less severe than in Vietnam.
 - b. virtually genocidal.
 - c. greatly influenced by Russia.
 - d. disorganized to the point of having little impact.

12. The leader of the Burmese independence movement was:
 - a. U Nu.
 - b. Aung San.
 - c. U Thant.
 - d. Ne Win.

13. Throughout most of the last 20 years, Burma has:
 - a. been involved in a bloody civil war.
 - b. isolated itself from the world.
 - c. been in the midst of massive modernization.
 - d. been a dependency of India.

14. The Chinese population of Thailand has been:
- a. isolated from the native population.
 - b. heavily persecuted.
 - c. largely assimilated.
 - d. expelled.
15. The population of Singapore is largely:
- a. Chinese.
 - b. Indonesian.
 - c. Malayan.
 - d. Indian.
16. The leader of the independence movement in Indonesia was:
- a. Suharto.
 - b. Mantak Chi.
 - c. Sukarno.
 - d. Dunh Khor.

ANSWER SECTION

- | | |
|-------|-------|
| 1. B | 2. B |
| 3. B | 4. C |
| 5. A | 6. C |
| 7. D | 8. B |
| 9. C | 10. D |
| 11. B | 12. B |
| 13. B | 14. C |
| 15. A | 16. C |

CHAPTER 20

South Asia: Independence, Political Division, and Development

OUTLINE OF MAIN IDEAS

South Asia: states and peoples; British colonialism; nationalism and independence; Churchill's defeat in the British elections; desires of the Muslim League for an independent Muslim state; fears of Hindu domination; political ambitions served by violence; Mountbatten and the English withdrawal; late British concessions and India's partition

A. Partition and Independence

- independence of a separate India and Pakistan; massive migration and violence
- i. Partition
 - Pakistan: the brain drain of educated Hindus and floods of Muslim refugees, severed cultural, business, and transportation links
- ii. The Kashmir Conflict
 - the problem of Kashmir; a Hindu ruler over a Muslim majority; war; the division of Kashmir between India and Pakistan; Gandhi's failure and assassination

B. Bangladesh and Pakistan

- East Pakistan's isolation and neglect; military government control; elections and success of the East Pakistan Party; West Pakistan's failed attempt to quash the party; the emergence of an independent East Pakistan—now Bangladesh; Bangladesh problems: murder, assassination, instability, high population-growth rates, poor economy, flooding, deforestation
- West Pakistan: ineffective leadership and martial law; General Ayub and competent administration: economic and national planning, agriculture; the rise of General Yahya Khan, Zulfikar Ali Bhutto and Zia-ul-Huq; the spread of corruption, cronyism, and favoritism; Pakistan and the Afghan rebels; Pakistan—the U.S. Cold War client; U.S. military supplies in Pakistan; the failure of identifying a national purpose; Benazir Bhutto and her opposition; government weakness and U.S. withdrawal of support; war with India; the paramilitary government; Bhutto's return

C. Afghanistan

- a buffer between British India and Russian Central Asia; fierce Islamic tribes; the Soviet-sponsored Afghan government and civil war; Soviet withdrawal and the government's survival; national fragmentation, poverty, and lost resources

D. Sri Lanka

- independence despite a weak nationalistic movement; "second wave" nationalism; "Ceylon Tamils," "Indian Tamils," and the Sinhalese; Bandaranaike; Indian troops in Sri Lanka; agriculture; industry; modern services; civil war and terrorism

E. Nepal

- a British protectorate; the Gurkhas; the monarchy; slow modernization and poverty; erosion; the Himalayas and tourism; ties with India and China; King Bihendra; after 2004 violence and demonstrations continued to characterize self-styled Maoist group

F. India After Independence

- thriving democracy; Nehru and Indian federalism; the states; Hindi as the national language; English as an associate language; southern resentment of "northern domination"

i. India Under Nehru

- industrial economic development and handicrafts; traditional rural councils; expanding cities and their problems; India's growing population; social stratification and uneven distribution of wealth; border disputes with China; Pan-Asianism and nonalignment; Nehru's death; Indira Gandhi

ii. India Under Indira Gandhi

- the voting public and its interest in politics; India's commitment to democracy; the green revolution; industrial growth; further stratification; the national emergency of June 1975; Indira Gandhi's defeat at the polls and her subsequent success; India's high-tech performance and modernization

iii. The Sikhs

- the Sikhs and their relative prosperity under the green revolution; rising expectations and dissatisfaction with the government; Indira Gandhi's inflexibility and assassination

iv. Indira Gandhi's Successors

- Rajiv Gandhi's flexible leadership; voter dissatisfaction and V.P. Singh; Hindu-Muslim violence in Kashmir; the Untouchables; student violence; Hindu-Muslim tension; Singh's defeat; the assassination of Rajiv Gandhi; Rao

and economic growth; the Bharatiya Janata Party (BJP) and nuclear testing; BJP defeated in 2004 elections; Congress Party victory under Rajiv Gandhi's widow Sonya Gandhi, who deferred to Man Mohan Singh

v. India Today

- poverty, population pressures, and communal division; nationalism and the problem of creating an "Indian identity"; positive economic growth in India (relative to China); unequal distribution of wealth; India's poverty and the stages of economic development (vis-à-vis the Western experience); relative deprivation and positive economic trends

vi. A CLOSER LOOK Female Leaders of South Asia

- the rise of the prominence of women; the Keralan exception to women's subjugation; Sirimavo Bandaranaike; Indira Gandhi

G. Indian and South Asian Achievements and Shortcomings

- the economy, natural resources: oil; transportation; computers and technology

i. Changing Perceptions of Caste and Ethnicity

- iron and the Parsees; Indian entrepreneurs and Hinduism; the caste system and economic growth; caste and political power; the decline of caste; education

ii. Rural Development

- rural poverty despite strides in development; other rural problems; water and irrigation; uneven growth and development; cattle veneration and the "white revolution"; diet; discrimination

iii. Some Threats to Development

- deforestation, soil erosion, and soil exhaustion; urban pollution; the Union Carbide disaster; population growth and controls; the demand for more children; education; women; migration of peasants to urban areas

QUESTIONS FOR CLASS DISCUSSION

1. Compare the writings of Nehru (Box 20-1) and Sjahrir (Box 19-5).

- Both men were Western-educated and feel more at home with Western culture and thought. They tended to be worried about the current state of their native lands and concerned about the future.

2. Great Britain is still generally well-regarded by most Indians. Why might that be?

- The “positives” were covered in previous chapters (14 and 15). Comparing British rule to that of the French and Dutch (Chapters 17 and 19), the British emerge as much more humane. Is Britain to blame for the violence associated with the actual partition of India? Did the British leaders realize the problems their delay in giving India its independence would cause? The evidence indicates that they did not. Many find it difficult to place the blame on Britain. If so, even Gandhi could be painted with the same brush, for he himself stopped political action for five years (1924-29, Chapter 17). If he had continued the pressure, Britain might have “quit India” sooner.
3. Given the long precedent of division and regionalism in India’s history, was the partition a “vivisection”?
 - An immediate answer might be “no, partition was inevitable,” since throughout almost all of Indian history, India had not been a centralized state but rather separate kingdoms. Even during times of dynastic rule, most regions maintained broad levels of autonomy. The issue becomes more complicated when one considers that the advent of technology made it much easier for a centralized government to control its outer regions and the rise of “Indian” nationalism during the 1920s and 1930s gave most Indians a vision of a united India. If India had been granted independence before 1939, it may have indeed survived without partition, as suggested by the author.
 4. How have the struggles facing the South Asian states of India, Pakistan, and Bangladesh since independence shown similarities?
 - All three have had problems with minorities wishing to secede from their country, including the Kashmir and Punjab regions of India, the war between the Tamils and Sinhalese in Sri Lanka, and the successful break of Bangladesh from Pakistan. Pakistan continues to have problems: The Punjab area and the land inhabited by Baluchis have made noises of independence.
 - All three have also had problems with overpopulation. India’s population of 900 million is expected to surpass China within 40 years, and India still has not successfully addressed population-control measures. In addition, all three (along with many other nations) face serious environmental problems. Along with the usual air pollution and smog of the big cities, South Asia is dealing with the effects of deforestation. Where much of the population uses wood for cooking and heat, the stripping of forests (even from city parks) has caused very serious soil erosion. This is most prominent in Bangladesh, where the deforestation in China, India, and Bangladesh along the Bramaputra River has led to serious flooding in the delta region.
 5. “The liberation of women was one of the goals of the [Chinese] Revolution” and of the Indian National Congress. How successful have these countries (compared or individually) been in meeting this goal?

- China has made “considerable progress” (Chapter 18) but is still far behind the West. The same is true for India. The biggest change is seen in the city. However, matrimonial ads from parents or older brothers still advertise women with Ph.Ds who are in their 30s and cannot find spouses.
6. Does the women’s movement in Asia today represent real progress, or is it simply another example of the imperialistic imposition of Western mores on other cultures?
 - Many think that it was wrong for the West to impose Western culture on the colonies. It is often felt that language, dress styles, religion, and school curriculum should reflect native culture in a positive way. If cultural imposition such as this smacks of imperialism, or even an element of Social Darwinism, does not demanding Western standards of “progress” in women’s rights constitute the same sort of demand? There are many Western groups that go to Asian countries and encourage women to change (similar to missionaries) or even ask their Western countries to punish Asian governments that do not “progress” in the field of human rights fast enough. Of course, there is no answer to this question. It is just food for thought.
 7. What might have led the author to conclude, “India will not break up into warring factions or regional conflict”? Do you share in his optimism? Why?
 - This question may also be used in Chapter 21.
 - India’s recent problems include conflicts in Kashmir, Punjab, and Assam, plus continued fighting between groups of Hindus and Muslims. There certainly is “promise” for the future as India’s economy continues to grow. The populace is well-educated and the peasant class is better fed and has more opportunity than ever before. Also, the first 50 years are generally considered the most difficult for a new government and India has survived its first half-century intact.

ESSAY QUESTIONS

1. Why has the United States supported Pakistan with its totalitarian government rather than India with its democratic system?

During the Cold War, the United States cast about looking for support against the Soviet Union and its consortium of allies. While the North Atlantic Treaty Organization (NATO) and the Warsaw Pact were ostensibly divided between nations honoring democracy and those committed to communism respectively, in many areas of the world, the lines blurred, depending not on a particular nation’s democratic or communist commitments so much as its connections to Moscow or Washington. In fact, many nations played the two sides to their own advantage, drawing resources from both the Soviets and the United States.

India and Pakistan provide a good case. India preferred “nonalliance,” refusing to establish binding ties with either side so as to preserve its own policy-making sovereignty and independence. Indians recognized clearly that alignment would involve foreigners in its own affairs and possibly get India dragged into a war. Thus, Indian leaders spurned offers extended by both the superpowers.

Pakistan, on the other hand, had few qualms with alignment because it offered so many opportunities to the resource-poor nation. With a close U.S. alignment, Pakistan could avoid heavy military expenditures, get lots of money and weapons that could be used against India if the need arose, and obtain promises of backing from Washington should the Soviets have decided to press south into their territory.

The United States, meanwhile, chose to align with Pakistan, first because the Indians rejected an alliance while Pakistan sought just such an alliance; secondly, because Pakistan’s location near the old Soviet empire and China made it a perfect first line of defense against communist aggression into South Asia; and third, because if the United States didn’t align with Pakistan, then the Soviets certainly would have.

2. How did the caste system fare in India’s new democratic system?

Many Western observers felt that the lines of distinction between different castes would make it difficult to execute the democratic process. However, even as it declines, the caste system has in some ways girded up the democratic system in India. Individuals coming from traditional India society already possessed a group consciousness associated with the caste system and its institutions and organizations that easily transferred to political activism or interest groups eager to participate in the democratic process. In some cases, particularly among the Untouchables and low-status castes, caste members have formed political parties to represent them and have won benefits and other advantages that they had previously been denied.

3. What are the reasons that more traditionally minded families, particularly in rural areas, still prefer to have many rather than few children?

Like most Asian countries, India has not yet produced any effective or satisfactory system for caring for the elderly that can currently compete with the security traditionally offered by the family. Most elderly have either been unable or unwilling to save and accumulate resources for use in their old age. And even if they did, depending upon their children for sustenance proves much more comforting and attractive than any institution staffed with strangers. In addition, even when the children are still quite young, their labor contributes to the overall cash flow of the family. In short, the more children one has, the more resources at one’s disposal while they are young and the more resources available to one in old age.

MULTIPLE CHOICE QUESTIONS

1. The founder of modern Pakistan was:
 - a. Ali Bhutto.
 - b. Ayub Khan.
 - c. Ali Jinnah.
 - d. Yahya Khan.

2. Which of the following was NOT a factor leading to the partition of India in 1947?
 - a. the ambitions of Muslim politicians
 - b. the ambitions of Muslim merchants in Karachi
 - c. strong Indian National Congress support for partition
 - d. British delays in granting freedom to India

3. Winston Churchill:
 - a. supported Indian independence.
 - b. opposed Indian independence.
 - c. was indifferent to India.
 - d. thought India was no longer of value to England.

4. One major source of conflict between India and Pakistan is:
 - a. control of the waters of the Indus.
 - b. Indian treatment of Muslims.
 - c. control of Kashmir.
 - d. the border of Punjab and India.

5. The leader of the movement for Bangladesh's independence from Pakistan was:
 - a. Ayub Khan.
 - b. Sheik Mujib.
 - c. Ali Pasha.
 - d. Benazir Bhutto.

6. Ali Bhutto was deposed as president of Pakistan and put to death by:
 - a. Ali Jinnah.
 - b. Yahya Khan.
 - c. Sheik Mujbur Rahman.
 - d. Zia-ul-Huq.

7. Throughout the late 1970s and early 1980s, Afghanistan was at war with:
 - a. China.
 - b. Iran.
 - c. the Soviet Union.
 - d. Pakistan.

8. Sri Lanka is beset by ethnic conflict between the Sinhalese majority and the _____ minority.
 - a. Hindi
 - b. Muslim
 - c. Tamil
 - d. Hmong

9. Which of the following figures was NOT Prime Minister of India?
 - a. Jawarlahal Nehru
 - b. Mahatma Gandhi
 - c. Lal Shastri
 - d. Rajiv Gandhi

10. Under the rule of Indira Gandhi, India did all of the following EXCEPT:
 - a. modernize India's agriculture.
 - b. declare martial law and suppress the press.
 - c. complete a nuclear test.
 - d. fight a war with China.

11. One problem that Indira Gandhi was unable to overcome was:
 - a. Sikh unrest.
 - b. agricultural production.
 - c. Tamil insurgency.
 - d. maintaining good relations with the West.

12. Which of the following Indian politicians was NOT assassinated?
 - a. Indira Gandhi
 - b. Jawarlahal Nehru
 - c. Rajiv Gandhi
 - d. Mahatma Gandhi

13. Which of the following women has NOT been a ruler of a South Asian country?
 - a. Benazir Bhutto
 - b. Indira Gandhi
 - c. Suu Kyi
 - d. Sirimavo Bandaranaike

14. The Gurka troops of the British army come from:
- a. India.
 - b. Nepal.
 - c. Sri Lanka.
 - d. Bangladesh.

ANSWER SECTION

- | | |
|-------|-------|
| 1. C | 2. C |
| 3. B | 4. C |
| 5. B | 6. D |
| 7. C | 8. C |
| 9. B | 10. D |
| 11. A | 12. B |
| 13. C | 14. B |

CHAPTER 21

Asia at the Start of the Twenty-First Century

OUTLINE OF MAIN IDEAS

Asia: signs of violence; population growth and material prosperity; the third world and Asia; poverty and relative deprivation; poverty and social problems; communism and nationalism; nationalism and violence; bank failures and economic setbacks; wealthy, stable Asian nations vs. poor, unstable Asian nations; material prosperity and economic growth; Asia's broad spectrum of political systems

A. Population Growth

- Asia's population and its ratio to resources; environmental problems; population-control measures; high birth rates except in Taiwan, Japan, and Singapore; the relationship between old-age security and children; social conditions for lowering birth rates

B. Pollution

- economic growth and environmental pollution; automobiles; deforestation and erosion; China's heavy utilization of coal and urban pollution

C. Urbanization

- growth and opportunity in urban areas; immigration; high population density; the lure of the city; stages of development and Asian cities; extraordinary pollution problems; rising expectations and changes in the rural countryside; the Japanese model of pollution control

D. Economic Growth Rates

- Asia's record-breaking economic growth rates; China's progress; high economic growth rates and "Confucian" culture: education, work ethic, family support; Western vs. Eastern education

E. Tradition in Modern Asia

- Asian pride in its heritage; Asian technological development and Europe's use of it; Asian complacency; Western arrogance and conquest of Asia; Asian cultural pride; the requirements of modernity and Asia's traditional heritages; short-lived Western dominance; the resurgence of Asian nationalisms and independence; programs for modernity

F. A Country-by-Country Survey

i. India

- India's continued use of traditional symbols; Gandhi's reliance on Hindu symbols for modern purposes: nonviolence; traditional symbols today; the caste system and India's modernization; Indian nativism; speculation about the future

ii. China

- Chinese rejection of culture and heritage; Lu Hsun's critique of government corruption; the Guomindang's failure to address social issues; China's humiliation at the hands of Westerners; the communist takeover and Chinese pride; attacks on traditional Chinese culture; Mao's vision of a bright new dawn; disaster in the Great Leap and the Cultural Revolution; renewed interest in China's heritage; Chinese efforts to find a balance between tradition and modernity

iii. Japan

- Japan's preservation of its traditional culture despite modernization; initial temptations to abandon traditional culture; traditional culture as a source of pride and security in times of transformation and uncertainty

iv. Southeast Asia and Korea

- Southeast Asian tradition and identity; new forms of colonialism; the agrarian nature of Southeast Asia and its dependence on foreign capital; second-wave nationalism; Buddhism in Burma; Tagalog in the Philippines; Korean, Mongolian, and Tibetan efforts to assert tradition

G. The Nation-State in Contemporary Asia

- Western terms, Asian context; public education, the state, and multi-ethnic nation-states; the debate about national identity; regionalism, transnationalism, the survivability of the Asian nation-state

ESSAY QUESTIONS

1. What connections can be drawn between East Asia's high economic growth rates and its Confucian heritage?

During the 1920s, Confucianism and the Confucian system that dominated East Asia for over 2,000 years came to be viewed by many Chinese intellectuals and leaders as an obstacle to modernization and the primary cause of China's relative backwardness vis-à-vis the Western powers and Japan. From the May Fourth Movement to the Cultural Revolution, these individuals sharply denounced Confucius and implemented political campaigns to erase the Confucian influence from China. Similar policies could be found in North Korea and later in Vietnam.

Meanwhile, within the free societies of Taiwan, Japan, Singapore, Hong Kong, and South Korea, Confucianism adapted itself to the modern world. The age-old Confucian emphasis on education and its role in transforming society naturally reinforced these countries' modern education systems, producing some of the world's most literate and competent work forces. Contrast this to China where the Cultural Revolution and other political campaigns hampered or dissolved the educational system.

Confucianism's emphasis on the family and family unity has also aided modernization by helping East Asia avoid social problems, such as disaffected youth, divorce, and social alienation. Families tend to become self-sufficient and support family members as well as censor socially unacceptable behavior, thus helping to keep crime at relatively low levels. Also, the hierarchical, group-oriented social system associated with Confucian culture, with its attendant loyalty, has allowed many of these nations to formulate national economic plans and work towards them in a rational manner and avoid the fits and starts facing more individualistic countries (such as India).

2. In what ways does the promotion and celebration of traditional culture help smooth the rough transition from traditional to modern society?

One of the greatest trials a society trying to modernize must face involves the dislocation and dissolution of the traditional institutions or beliefs that rooted people and gave them their identity and security. The problem becomes particularly acute when the modern equivalents to these traditional institutions have not yet adequately formed. For example, individuals leaving the farm, with its associated family, village, religious or caste ties, and its security, support, and familiarity, may find themselves isolated and vulnerable when they go to work in a factory, with its loud and intimidating machinery and surrounding cityscape that looks more Western than Asian.

Traditional culture tends to ameliorate this culture shock by holding out familiar symbols, such as the spinning wheel, which act as a reminder of who the people really are: “We are not Indians simply trying to imitate Western culture and industry, but Indians ushering in a modern India.” Traditional culture also connects individuals to the past by giving them a heritage to which they belong. Such links to the past and “mother India” or “Tang China and her glory” help the self-esteem of the nation as well, particularly since the experience of many Asian nations with European domination tainted modernization as “imperialist.” Retaining traditional culture also binds a people together while delineating them from their enemies; thus it serves nationalistic objectives as well.

Naturally, however, traditional culture itself must be modernized. Some parts never adapt, such as foot-binding in China, and those that do seldom fully reflect their traditional manifestation. In a word, traditional culture in a modern society ceases to be “traditional” but becomes “national” instead.

MULTIPLE CHOICE QUESTIONS

1. Which of the following might be considered by some to be a third-world country?
 - a. Japan
 - b. South Korea
 - c. India
 - d. Singapore

2. Probably the single most important factor in the rising population of Asia is:
 - a. lack of wars.
 - b. increased life expectancy.
 - c. heavy use of birth control.
 - d. industrialization.

3. Which of the following Asian countries has a democratic government?
 - a. Indonesia
 - b. China
 - c. Vietnam
 - d. India

4. Which of the following has NOT been a problem caused by deforestation in Asia?
 - a. floods
 - b. erosion
 - c. fires
 - d. choked rivers

5. It seems to be a general rule of population growth that:
 - a. birth rates go down as incomes increase.
 - b. birth rates fall as incomes decrease.
 - c. city dwellers have more children than farmers.
 - d. as cities grow, birth rates rise.

6. Although many countries in Asia have high economic growth rates, this growth has NOT kept pace with:
 - a. that of the rest of the world.
 - b. food production.
 - c. population growth.
 - d. the growth of South America.

ANSWER SECTION

- | | |
|------|------|
| 1. C | 2. B |
| 3. D | 4. C |
| 5. A | 6. C |