Objectives of the Course:

Asian Civilizations V2001-V2002 is a two semester sequence that introduces students to the major Asian civilizations in the Middle East, India, and East Asia. It does this through study and discussion of the ways in which Asian peoples have made a living, organized their societies, expressed their world-views, and shaped their richly diverse cultures. The first semester provides an interdisciplinary and topical approach to the major issues and phases in the development of Middle Eastern and Indian civilizations, as well as their role in the contemporary world. The second semester does the same for East Asia.

Designed to provide a parallel to Contemporary Civilization in the West, Asian Civilizations aims at a critical engagement by the student with the problems of human society, emphasizing the discussion of source readings of social, political, and philosophical thought, studied in their institutional contexts and historical development. The predominantly historical and social emphasis of this course is complemented by the somewhat different approaches taken in Asian Humanities (Great Books) and Asian Art and Music Humanities, courses which again serve as counterparts to those in the general education program on Western civilization.

Most of the books assigned for this course are available at Labyrinth or the Columbia University Bookstore. Students are not required to purchase them; all have been placed on reserve in the C.V. Starr East Asian Library (Kent Hall, 3rd floor). Certain titles have also been placed on reserve at the Barnard Library.

BOOKLIST

MAIN TEXTS:


SKT Lee and de Bary, *Sources of Korean Tradition*, CUP, 1997


AUXILIARY TEXTS:

Overview of Major Topics in East Asian Civilizations

I. The Setting
   A. Geography, topography, climate, vegetation, etc.
   B. Cultural features: ethnic and linguistic; writing system.
   C. Neolithic foundations; particularity of regional cultures in East Asia.

II. Traditional Civilization
   A. Questioning the traditional/modern dichotomy: the four stages of East Asian civilization—classical, Buddhist, Neo-Confucian, modern, as both traditional and modern.
   B. Economic base: agriculture; organization of land and people; "agrarian" civilization; the successes of traditional agriculture in ecological terms.
   C. Political and social structure: nature of dynastic rule, military rule; nature of the elite; patterns of social organization.
   D. Views of the self, society, and world: education and religion; the question of “canon” and curriculum; church and state. The maturity of East Asian civilizations versus the stagnation theory. The applicability of feudal, capitalist, "Oriental despotism," etc.
   E. Indigenous traditions and external influences; patterns of cultural borrowing and response.

III. The Modern Transformation
   A. Tradition and modernity revisited: indigenous developments, Western impact, and their interactions in East Asia.
   B. Economic change: foreign economic impact; agricultural development; "modernization" in commerce and industry; new forms of economic organization.
   C. Politics and society: colonialism and nationalism; liberal democracy and revolutionary mobilization; modern elites: civil/military; technical competence vs. ideological fitness
E. East Asian views of the future in a larger world.
<table>
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<th>Session</th>
<th>Topic</th>
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<tr>
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<td>1</td>
<td>Introduction to East Asian Civilizations</td>
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<td>2</td>
<td>The East Asian Human and Physical Environment</td>
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<td><strong>Readings:</strong> CS, pp. 4-5, 131-133</td>
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<td><strong>The Formative Stage or Axial Age</strong></td>
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<td>The Shang Kingdom</td>
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<td>Han State and Society</td>
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<td><strong>Readings:</strong> SCT I, pp. 211-27 (227-243); d&amp;B, EA Civ., Ch. 1; d&amp;B, Ch. 11, 12</td>
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<td>Breakdown of the Chinese Order and Rise of Buddhism</td>
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<td><strong>The Buddhist Stage</strong></td>
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<td>09-21</td>
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<td>Chinese Mahayana Buddhism</td>
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<td>Early Vietnam and Korea</td>
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<td><strong>Readings:</strong> SKT, pp. 3-14, 18-19, 26-27, 34-5, 51, 57-8, 65-7, 78-80; RM, pp. 171-75, 177-83.</td>
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<td>14</td>
<td>Early Japan and Shinto</td>
<td>CS, pp. 133-141; SJT I, Ch.1, 2</td>
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<td>09-28</td>
<td>Introduction of Buddhism and Shotoku's Constitution</td>
<td>SJT I, Ch. 3; deB:EAC, Ch. 2</td>
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<td>16</td>
<td>State Building in the Yamato and Nara Periods</td>
<td>CS, pp. 141-154; SJT I, pp. 68-76, 91-108 (70-78, 93-106)</td>
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<td>10/03</td>
<td>Heian Society and Religion</td>
<td>CS, pp. 155-182; SJT I, pp. 109-52 (113-44)</td>
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<td>18</td>
<td>Japanese Feudalism</td>
<td>CS, pp. 261-301</td>
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<td>Japanese Buddhism (slides)</td>
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<td>Sung (Song) State and Reform Movements</td>
<td>CS, pp. 184-199, 203-213; d&amp;B, Ch. 19</td>
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<td>22</td>
<td>Neo-Confucian Revival</td>
<td>SCT I, pp. 383-435 (438-91); deB:EAC, Ch. 3</td>
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<td>10-17</td>
<td>Neo-Confucian Philosophy and Education</td>
<td>d&amp;B, Ch. 21</td>
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<td>10-19</td>
<td>Conquest Dynasties, Mongol Empire in East Asia</td>
<td>CS, pp. 215-233; d&amp;B, Ch. 22</td>
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<td>26</td>
<td>Korea and Vietnam from the Tenth to the Sixteenth Centuries</td>
<td>SKT, pp. 139-42, 151-6, 261-270, 279-82, 286-90</td>
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<td>10-24</td>
<td>Ming Dynasty China</td>
<td>CS, pp. 234-251, 255-260; d&amp;B, Ch. 23, 24</td>
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<td>10-26</td>
<td>The Coming of the West in East Asia</td>
<td>CS, pp. 312-318, 321-326</td>
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<td>30</td>
<td>Late Medieval Japan and the Unification Process</td>
<td>CS, pp. 301-310; SJT I, Ch. 15</td>
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<td>Tokugawa Japan</td>
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<td>11-02 33</td>
<td>China 1644-1840</td>
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<td>Readings: CS, pp. 328-352; SCT 530-43 (585-96), 549-55 (604-610)</td>
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<td>Choson (Yi) Dynasty Korea, 1600-1850</td>
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<td>Readings: SKT, pp. 294-8; 313-14, 316-19, 329-32; RM, pp. 184-88, more TBA</td>
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**The “Modern” Age**

| 11-14 37 | Chinese Responses to the West | deB | Readings: CS, pp. 385-406, 451-479; SCT II, pp. 43-49 (705-711), 51-69 (713-731), 76-87 (738-749), 91-97 (753-759); deB:EAC, Ch. 4 |
| 38 | Liberal Democracy, Socialism and Nationalism in 20th Century | deB East Asia, Part I Japan | Readings: SJT II, pp. 217-239 (724-746), 252-255 (759-762), 259-262 (766-769), 266-277 (773-784) |
| 11-16 39 | Liberal Democracy, Socialism and Nationalism in 20th Century | deB East Asia, Part II China | Readings: CS, pp. 477-492; SCT II, pp. 98-100 (760-762), 105-121 (767-783), 124-132 (786-794), 134-138 (796-800) |
### First draft of term paper due today

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<td>Readings: CS, pp. 490-495 (review), 534-540 (review), 554-559 (review), 565-568, 599-606; SCT II, pp. 196-216 (858-878), 221-224, 229-232 (883-894), 248-266 (910-933)</td>
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<td>The Great Leap and Cultural Revolution 1958-1975</td>
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<td>Readings: CS, pp. 606-619, 621-628; deB, <em>Asian Values</em>, Ch. 8</td>
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<td>The Deng and Jiang Regimes 1960-1997 (cont.)</td>
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### Final draft of term paper due today

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<td>Korea 1850-1998</td>
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<td>Readings: RM, pp. 306-310, 424-431</td>
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<td>The New East Asia</td>
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<td>Readings: CS, pp. 570-574, 619-620; deB, <em>East Asian Civilizations</em></td>
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<td>Final Review</td>
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Note: Chapter and page numbers for assignments in **SCT** and **SJT** may differ in the one-volume editions on reserve in Starr Library. Where this is the case, corresponding numbers for the one-volume editions appears in parentheses.

*Sources of Chinese Tradition*, 2nd edition, is intended to provide readings for use in a variety of learning situations. In the Second Edition there is more material than can probably be assimilated in a short course — especially one that deals with East Asian Civilization as a whole in one semester. The following list suggests how reading and discussion could be focused on items most relevant to a “civilization” course — one that is more concerned with state and society than with religious and philosophical issues per se.

In each chapter, the page references are to items which might be especially suitable for discussion in East Asian Civilizations: Major Topics.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>References</th>
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<tbody>
<tr>
<td>Ch. 1</td>
<td>pp. 3-5, 10-11, 21-3</td>
</tr>
<tr>
<td>Ch. 2</td>
<td>pp. 24-30, 38-9</td>
</tr>
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<td>Ch. 5</td>
<td>pp. 77-94, 108-111</td>
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<td>Ch. 6</td>
<td>pp. 116-118, 124-4, 129-31, 137-9, 161-4, 166-70, 174-7, 179-80, 184-5</td>
</tr>
<tr>
<td>Ch. 7</td>
<td>pp. 193-4, 199-212</td>
</tr>
<tr>
<td>Ch. 8</td>
<td>pp. 227-34</td>
</tr>
<tr>
<td>Ch. 10</td>
<td>pp. 298-300, 311-17, 325-37, 342-6</td>
</tr>
<tr>
<td>Ch. 11</td>
<td>pp. 360-66</td>
</tr>
<tr>
<td>Ch. 12</td>
<td>pp. 367-8</td>
</tr>
<tr>
<td>Ch. 15</td>
<td>pp. 426-32</td>
</tr>
<tr>
<td>Ch. 16</td>
<td>pp. 436-40, 444-55, 474-80</td>
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<td>Ch. 17</td>
<td>pp. 486-91, 494-99, 517-22, 525-29</td>
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<td>Ch. 18</td>
<td>pp. 540-48, 568-73, 583-6</td>
</tr>
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<td>Ch. 19</td>
<td>pp. 596-604, 609-12, 617-24, 641-3</td>
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<td>Ch. 20</td>
<td>pp. 667-9, 682-4, 697-714</td>
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<td>Ch. 21</td>
<td>pp. 721-4, 742-4, 751-4</td>
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<td>pp. 757-60, 765-6, 775-8, 781-3, 788-91</td>
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<td>Ch. 23</td>
<td>pp. 803-7, 819-36</td>
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<td>Ch. 24</td>
<td>pp. 842-7, 852-5, 899-906, 917-924</td>
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Introduction to East Asian Civilization

I. Defining Features of East Asian Civilizations

A. Geographical Scope:
The common higher civilization of the East Asian area occupied by the modern countries of China, Japan, Korea and Vietnam

B. Shared East Asian features:
   1. The Chinese writing system
   2. Tradition of the Chinese classics (mostly, but not limited to, the Confucian classics)
   3. Mahayana Buddhism and the Chinese textual version of the Mahayana scriptures
   4. Neo-Confucianism
   5. Shared responses to the West

II. Chronological Range (see time lines at end of syllabus)

A. For China, from the Shang Period (16th to 11th centuries BCE) to the present.

B. For Korea, Japan and Vietnam, from time of appearance in Chinese records (3rd century BCE to 1st century CE) to the present.

   All four countries have antecedent development, but of a local and distinct, rather than of an "East Asian" character. These distinctive features are important, but the more general East Asian development is emphasized in this course.

III. "Civilizational" Criteria:

F. Literacy
G. Urbanization and state organization
H. Civility and civil discourse (as understood within tradition)

These define the higher civilization, and are present in all the stages dealt with.

Important social and cultural particularities mark the four distinct cultures of East Asia: Daoism in China, Shintoism in Japan, the Korean shamanic tradition; vernacular languages and literatures in each country; differing social systems, that affect the adoption of cross-cultural elements.
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #2

The East Asian Human and Physical Environment

I. Geographic Foundations
   A. Geologic evolution and climate
   B. Climate, soil, river systems
   C. North China
   D. South China and Vietnam
   E. Northeast Asia and Korea
   F. Japan

II. Ethnic and Linguistic Foundations
   A. East Asian ethnic variety and distinctiveness
   B. The Chinese
   C. The Vietnamese
   D. The Koreans
   E. The Japanese

III. Writing
   A. The unity of East Asia brought about by the Chinese writing system
   B. The nature of the Chinese script
      1. Pictographs
      2. Ideographs
      3. Phonetic elements, and relation to dialect
   C. Examples of Chinese writing
   D. Adoption and adaptation of Chinese writing in Korea, Japan and Vietnam
   E. Non-Chinese writing systems
      1. Korean hangul
      2. Japanese kana
      3. Vietnamese chu nom
      4. Romanization
Ancient China

I. Shang and Zhou (Chou): Earliest phase of Chinese, hence East Asian civilization

A. Characteristics of Shang Civilization:
   1. Development of urban concentrations
   2. Emergence of state
   3. Invention of writing and some degree of literacy
   4. “Civil” discourse (?)

B. Relatively late development of Chinese civilization, compared to others (Sumer, Egypt, Indus Valley)

C. Basic importance of agriculture and its cooperative nature

II. Shang Society: Organizing role of kinship and descent. Hierarchical network of lineages/towns

A. Lineage
   1. Kinship unit
   2. Residential unit (town)
   3. Military unit
   4. Sometimes occupational unit

B. Royal lineage, focused on king

C. Budding of lineages as mechanism of Shang expansion

D. “Feudalism” in Shang society and in comparative perspective: Kin-based enfeoffment system

III. Shang kings

A. King as military leader; receiver of tribute; controller of certain resources (bronze); oracle materials

B. King as ritual leader; king’s role in divination


A. Di (Ti): chief divinity
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #4

Zhou China

I. Western Zhou: continuation of many of patterns of Shang (quasi-feudal) structure focused on king; lineage-based social structure; hierarchical relations among units; systemic homogeneity; commission and contract; concept of kingship.

II. Eastern Zhou: dramatic changes in society and politics

A. Disruption of hierarchical political structure; independence of local lords; multiple states and statelets

B. Decline of descent-based political and social structure within states; emergence of bureaucratic style of government

C. Social mobility: rising importance of shi (shih) class and of large armies

D. Movement from kin-based state to state founded on other principles: a general pattern in development of early civilizations

E. The breakdown of the archaic social order based on kinship, clan cult and “auguristic-sacrificial” ritual; rise of individual self-consciousness and critical thinking

F. Technological developments, especially in bronze

B. Other gods and spirits

G. The emergence of the concept of Heaven at the end of the Shang
Confucianism

Confucius: early texts preserved in the Confucian Canon: Historical Documents, Odes, Rites, Changes. The ideals of the Confucian sage-king, Heaven, the "Mandate" and the revival of the Zhou order.

A. The political and social orientation of Confucius: the gentleman or noble man. The nature of leadership and importance of education for the responsible exercise of power.

B. Humaneness and reciprocity; filial piety as the genetic virtue
   -Self-respect, self-cultivation and social responsibility
   -Rites as ritual, forms of respect, rights. Rites and virtue vs. laws and systems
   -Reverence, Heaven, and Heaven's imperative

C. Learning, scholarship and teaching as characteristic Confucian functions.

D. "Secular" orientation to family and state; non-sacerdotal, non-monastic character of Confucian leadership elite, but continued importance of ritualized life.

E. Confucianism as both traditionalist and reformist.

E. Confucianism as an attempt to mediate between an agricultural community based on family values and a ruling order increasingly bureaucratic and meritocratic; personalized versus impersonal government. What will be the criteria of merit? How will these define civility?
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #6

Classical Schools of Thought

I. Alternatives to Confucianism
   A. Mo Zi (Tzu)'s universal love; the need for a universal standard; Heaven; utilitarianism and authoritarianism, populism, activism and religious zeal; his critique of Confucianism.
   B. The Daoist (Taoist) Way: as transcendent and immanent; "doing nothing" (wu-wei); naturalism, primitivism and mysticism as critiques of Confucian humanism and civilization; the Taoist way of rulership.

II. Rejoinders by followers of Confucius
   A. Mencius: morality vs. profit; humane government and its institutional forms ("well-fields," schools), aristocracy and meritocracy; the importance of the people; the ruler/minister relation; the Confucian as warner and "awakener" of others; the goodness of human nature and importance of nurture (education). Mencius' doctrine of the mind and heart; material welfare as basis for education.
   B. Xunzi (Hsün-tzu): the importance of learning and rites, human nature as evil(?). Agreement with Mencius on most political and economic issues.
Legalism and the Qin (Ch'in) Dynasty

I. Legalist “realism”: Its institutional forms (laws, punishment, systems, etc.). The Legalist ideal of universal law; its impersonality and automatic execution; statecraft and its increasing development in the late Zhou; the implementation of Legalist policies in the state of Qin (Ch'in), which created the first of the unified Imperial dynasties.

II. The Qin (Ch'in) Dynasty, the first Empire (221 B.C.-207 BCE)

- Shi Huangdi, the First Emperor (r. 221-10 BCE)
- Autonomous kingdoms and feudal domains replaced by system of commanderies and prefectures.
- Hereditary aristocracy replaced by centralized bureaucracy; large scale transfer of aristocratic families to capital.
- “Private” land holding; land tax (in kind) and official salaries.
- Corvee labor system and large scale public works: canals, roads, palaces, completion of the Great Wall.
- Unification and standardization of weights, measurements, currency, orthography, laws.
- Thought control and the burning of the books.
- The fall of the Qin as a commentary on Legalist doctrines.
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #8

Han State and Society

- Persistence of "legalist" institutions, the dominance of the centralized state, and the consolidation of bureaucratic rule; the persistence of the unitary ideal of governance

- Staffing the bureaucracy; summoning "men of ability" for government service; criteria of ability; first rudimentary examinations of candidates for office

- State monopolies in salt, iron, liquor, coinage

- State control and regulation of commerce

- Relative unimportance of foreign trade

- Stress on importance of agriculture

- Population growth; land problem and attempts to alleviate plight of peasantry

- Inferior status of merchant class; hostility of imperial government toward uncontrolled commerce

- The question of "hydraulic society" and "Oriental despotism"; the enduring tension between state power and local autonomy
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #9

Han Confucianism in association with the Han state

Dong Zhongshu (Tung Chung-shu) and the Confucian adjustment to irreversible changes in the political situation: accommodation to bureaucratic state; timeless values and action in time, "within the form of things."

The crucial position of the ruler in the structure of Heaven, Earth and Man.

Confucians as official scholars and scholar-officials; codification of the Confucian canon: the classics and histories; the question of women’s education.

The role of the ritualist and historian:
Sima Qian (145?-86? BCE.)
Ban Gu (32-92 CE).

The role of the Confucian reformer in Imperial dynasties:

The Debate on Salt and Iron (81 BCE): two views of public welfare; activism vs. non-intervention.

The Confucian activism of Wang Mang (r. CE. 9-23).

Wang Mang as emperor: equalization schemes; nationalization of the land; attempts to stabilize the economy; "ever-normal" granary; debasement of currency; nominal revival of the ideal Zhou institutions; interest in texts of classics.

The Han Dynasty as the “classic” Chinese dynasty:

The model of Chinese traditional institutions; the decline of the Han and end of the “classical age” or “formative stage” of Chinese civilization.

Daoism and its codification
MAJOR TOPICS IN EAST ASIAN CIVILIZATION  
Session #10  

Han Confucianism in association with the Han state  

Dong Zhongshu (Tung Chung-shu) and the Confucian adjustment to irreversible changes in the political situation: accommodation to bureaucratic state; timeless values and action in time, "within the form of things."  

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Daoism and its codification
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Sessions #10, 11

The Buddhist Age
Session 10: I. The breakdown of Chinese order and rise of Buddhism and religious Daoism
   A. Internal breakdown, alien invasions and fragmentation of the empire
   B. The division of China
      1. Alien rule in the north
      2. Chinese development in the south and cultural continuity

II. Basic Buddhism
   A. Four Noble Truths and Noble Eight-fold Path (right views, etc.); the nature of the Buddhist "ethic"
   B. Dependent Origination and the insubstantiality of the self
   C. The Three Treasures
   D. Buddhist views of society, class and politics

Session 11: III. Issues in Chinese Mahayana Buddhism
   A. Problems with the introduction of Buddhism, especially vis-a-vis Chinese conceptions of the self and body.
   B. The Greater Vehicle of the Mahayana supersedes the "Lesser Vehicle"
   C. Nirvana and Buddhahood; the Bodhisattva and expedient means
   D. The "identity" of Nirvana and samsara, emptiness and form
   E. Emptiness, the Two-fold truth and the Middle Path
   F. Vimalakirti and adaptive means; the Lotus Sutra, universal salvation
   G. Monasticism and lay religion

IV. Major Formulations of Chinese Buddhism
   A. The Three-fold truth of Tiantai: Emptiness, Provisionality (apparent reality), the Mean
   B. The Flower Garland's "realization of the Buddhaland," based on the universal communion of Emptiness and Phenomena
   C. Amita, and "crosswise passing out" to the Pure Land
   D. The Ch'an (zen) practice of meditation and Buddhahood, Chinese-style
   E. Buddhism's relation to the state and society; adaptation to traditional Chinese values and institutions; state superintendencies; the humane king as Bodhisattva.

V. The organization and codification of religious Daoism
MAJOR TOPICS IN EAST ASIAN CIVILIZATION  
Sessions #12  

Tang State and Society  

I. Reunification by the short-lived Sui dynasty (590-617) and reassertion of central controls.  

II. Continuities from the "medieval" period of disunion (Six Dynasties):  
   A. Social and political elite: aristocracy of "great clans" with near monopoly of high office in Six Dynasties, continuing dominance under Tang (618-907).  
   B. Culture of royal house and of part of aristocracy: integration of civil and military aspects; relative unclarity of Chinese/"barbarian" distinction; cosmopolitan openness to cultures of Central and Western Asia.  

III. Key Tang institutions that became models for East Asia:  
   A. "Equal fields" system: assertion of government authority over distribution of land.  
   B. "Militia" system: theoretical unity of farmer and soldier; foundations in equal fields system.  
   C. Civil service examination system  
   D. Tang Code: symbol of unified polity; model for later dynasties and for other East Asian states.  

IV. New Trends linking Tang to dynasties that follow:  
   A. Consolidation and perfection of restored empire-wide bureaucratic system; restoration of importance of emperor and imperial institution.  
   B. Demographic and economic changes: shift of population toward south; growth of cities; expansion of commerce and monetary economy; increasing opportunities for wealth and emergence of *nouveau riches*.  
   C. Reorientation of elite (including aristocracy) toward capital as political, economic, and cultural center.  
   D. Potential of civil service system for replacing aristocracy (not fully exploited in Tang); possibilities for converting wealth and education into office through demonstration of merit.  
   E. Twice-a-year tax system: recognition of collapse of equal fields, yielding of government control over landed property.  

V. A dividing line in Tang history: An Lushan Rebellion (755). Weakening of central control, yielding of power to provincial military governors; expansion of political opportunities for new blood; foundation laid for fall of aristocracy at end of Tang.  

VI. The Tang court as patrons of culture, Buddhism and Daoism  
Suppression of Buddhist Institutions (845-46); competition between Buddhism, Daoism, the imperial cult and local cults; the development of "Chinese religion."
MAJOR TOPICS IN EAST CIVILIZATIONS
Session # 13

Early Vietnam and Korea

II. Early Korea
   A. Beginnings
      Foundation Myths: Tangun; Kija; Pak Hyokkose
   B. Historical Survey to 300 CE
   C. Shamanism
   D. Three Kingdoms (300-668 CE) and Kaya
      1. Koguryo (37 BCE - 668 CE)
      2. Paekche (18 BCE - 660 CE)
      3. Silla (37 BCE)
      4. Kaya
   E. Buddhism, Chinese Culture and the State

II. Early Vietnam
   A. Geographical factors
      1. The Tongking core area
      2. Central Vietnam (later “Annam”)
      3. Southern Vietnam (later “Cochin China”)
      4. Proximity to Indic style civilizations in Cambodia, Thailand, etc.
      5. River systems: Red River delta and Mekong delta
   B. Peoples of Vietnam
   C. The spread of Chinese civilizational influence to Korea and Vietnam
      1. The similarity of early Korean and Vietnamese interactions with China
      2. Issues in the adoption and adaptation of Chinese institutions
         a. Tension between native and imported traditions
         b. Korean and Vietnamese ambivalence toward China

III. Korea: The Silla unification and state-building on the Chinese model
   A. Silla’s alliance with Tang China: Tang as model for Silla
   B. Tang-style administration
   C. Persistence of native aristocratic traditions: the Bone-ranks system; the Hwarang.
   D. Buddhism and the State
      Mutual protection of state and Buddhism; role of Buddhism as a universal religion vis-a-vis native religious particularism.
   E. Chinese cultural influences
      4. Independence and Legacy
         a. Buddhism
         b. China as model and threat
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session # 14

Early Japan and Shinto

I. Origins: Paleolithic Cultures
   A. Early Stone Age, c. 100,000-8,000 BCE
   B. The Jomon Period, C. 8,000-300 BCE
      --a hunting and gathering culture

II. Yayoi Culture, c. 300 BCE-250 CE
    --introduction of agriculture and use of metals

III. Tomb (Tumulus) Period, c. 250-600 CE
    A. The theory of invasion and conquest by horseriders
    B. The Uji

IV. Accounts of Japan (Land of Wa) in Chinese dynastic histories

V. Mythological accounts of the origin of Japan and the Japanese

VI. Shinto
    --local and particularistic character; nature of shrines
    --lack of scripture; custom and not creed
    --concept of the divine (kami) and the numinous; feeling for nature, life, creativity, purity,
      simplicity, gratitude; purification rites; priesthood.
    --later administrative attempts to codify and impose unity on diversity

VII. Beginnings of the Yamato State
    A. Korean and Chinese influences
    B. Introduction of Buddhism, middle sixth century
    C. Reforms of Prince Shōtoku (574-622 CE)
Prince Shôtoku and His "Constitution"

I. Significance of the form of the 17-article Constitution
   A. Confucian, Legalist and Buddhist concepts of law
   B. The 17 Articles as a synthesis of Chinese and Japanese conceptions of the political and social order
   C. Unified administration with processes of consultation and consensus.

II. Prince Shôtoku as an exponent of Mahayana Buddhism
   A. Importance of the Lotus, Vimalakirti, and Srimala sutras
   B. The universality of Buddhahood
   C. "Adaptive means"
   D. The lay bodhisattva and rulers as patrons of Buddhahood

III. State building on the model of the "universal empire," in its relation to Shinto and Japanese particularism
   A. Buddhism as solvent or cement for the new order?
   B. The tumulus and pagoda as symbols of a breakthrough from an old subterranean world-view to new transcendental ideals as “saved canopy” for new state.
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session # 16

State Building in the Late Yamato and Nara Periods, 645 CE-794 CE

I. Taika Reforms, 645 CE
   A. Adoption of a Chinese-style bureaucratic state system
   B. Reorganization of the landholding system

II. Founding of a permanent capital: Nara, 710

III. Ideological justification for imperial rule:
    the Kojiki (712 CE) and the Nihon Shoki (720 CE)

IV. Buddhism: Protection of the state and state patronage

V. The Man’yoshu and the courtier poetic tradition

VI. The flowering of Japanese art under the influence of Buddhist piety and continental examples

VII. Systematized missions to China, 701 CE-777 CE
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session # 17

Heian Culture and Society, 794 CE-1185 CE

I. The end of the missions to China

II. Heian aristocracy and Courtier style of life: "rule by taste"; High culture of the Heian court: the age of the *Tale of Genji*

III. Heian Buddhism
   A. Saicho and Mt. Hiei
      The Lotus: Tendai universalism and the sense of hierarchy
   B. Kukai and Esoteric Buddhism
      Cosmotheism; aestheticism; elite culture and popular religion
   C. Syncretism with Shinto
   D. Monasteries as armed camps

IV. The devolution of state institutions and privatization of power
   A. The estate (*shoen*) system of landholding
   B. The return to a familial system of rule
      1. The Fujiwara regents
      2. Reassertion of imperial family's authority by the "cloistered" emperors
   C. The emergence of warrior families in the provinces
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session # 18
Japanese Feudalism, 1185 CE-1467 CE

I. Growing influence of warrior families: the Taira-Minamoto struggle for dominance

II. Minamoto victory and the establishment of the Kamakura shogunate: a civil-military dyarchy, 1185-1333

III. The nature of Kamakura feudalism

IV. The Mongol invasions (1274 CE, 1281 CE) and the end of the Kamakura shogunate

V. The drift toward regionalism and the founding of the Ashikaga shogunate, 1336 CE

VI. The emergence of the daimyo

VII. The flowering of medieval culture
Japanese Buddhism

I. Major Sects

A. Tendai  
   Mahayana Universalism and mountain monasticism

B. Shingon  
   Esoteric Buddhism and aesthetic Japan

C. Pure Land Buddhism  
   Salvation by faith and the invocation of Amida Buddha; lay Buddhism

D. Nichiren  
   The Lotus in action; Japan as the site of Buddhism's revival

E. Zen  
   Meditation and the Arts

II. Distinctive features

A. Key role of Mt. Hiei

B. Hereditary succession of leadership

C. Gradual modification or abandonment of traditional precepts and discipline

D. The aestheticizing of Buddhism and Japanese religiosity
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #21

The Transformation of Chinese Society and Confucian Revival in the Song (Sung) Dynasty (960-1279)

I. Background

II. Responses of Song political and intellectual leadership to these conditions
   B. Wang Anshi's reforms as outgrowth of above. Green Sprouts law; collective responsibility for maintaining order (baojia); promotion of national school system; extension of government commercial monopolies.
      Aims: extension of state power to promote and increase wealth of society at large, to counter strength and negative influences of private economic interests, and to increase state revenues as foundation for dealing with military crisis.
   C. Opposition to the reforms, and their ultimate failure.

III. Influences and aftermath of the reforms and of their failure
   A. Discrediting of idea of large-scale social and economic reform undertaken through central government.
   B. Step in long-term trend toward shrinking and weakening of Chinese state in relation to society at large.
   C. Shift in concerns of Chinese elite from Northern to Southern Song (1127-1279): away from preoccupation with high office in central government as foundation of status, toward concern with local position and expanded role as local leaders. (Laying basis for role of Ming-Qing gentry).
   D. Influence on emergence of Neo-Confucianism in Southern Song.
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Sessions #23 and 24

The Confucian Revival and Neo-Confucian Education

The Confucian revival in the Northern Sung. Hu Yuan's new curriculum combining the classics and technical specialization. Substance, function and literary expression (discursive learning).

Confucian principle and practicality versus Buddhist "emptiness." Enduring values and the humane society.

Neo-Confucianism

The new self, the goal of sagehood and the Supreme Ultimate.

The new metaphysics of principle (li) and material force (qi).


Zhu Xi and his commentaries on the Four Books, especially The Great Learning: Manifesting the moral nature and renewing the people; "governing men through self-cultivation" (xiu ji zhiren).

The ideal of universal schooling and its relation to the examination system.

The new curriculum under the Mongols becomes the established teaching throughout East Asia.

Basic curriculum in formal education for boys and young men in late Imperial China:

- The Three Character Classic (Sanzi jing)
- The Thousand Character Text (Qian zi wen)
- Elementary Learning (Xiaoxue)
- The Four Books (Great Learning, Mean, Analects, Mencius)
- The Five Classics (Odes, Documents, Changes, Annals, Rites)
- Classic of Filial Piety (Xiao jing)
- The Standard histories (Shi ji, Han shu)
- Models of prose and poetry (Wenxuan, etc.)

Education for women in elite families: same as above but in home, less extensive and less formal. Importance of women in education of young at home, training at home for wifely duties, stressing frugality, diligence, careful household management, handiwork (sewing, embroidery, spinning, weaving, etc).

The importance of non-literate education through home and community rituals.
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #25

Conquest Dynasties, the Mongols and East Asia

I. Alien peoples and conquest dynasties
   A. Precursors of the Mongols in Chinese history
   B. "China always absorbs the barbarians"
      "The Chinese always absorb their conquerors"

II. The Mongols
   A. Pastoral Background and early history
   B. Culture and tribal organization
   C. Links to Central and West Asia
   D. Patterns of Mongol rule

III. The Mongols in East Asia
   A. The Yuan dynasty in China: dyarchy; the garrison state's accommodation to Chinese
      agricultural society and civil institutions; revival of the examination system based on Zhu
      Xi's texts, becomes standard for late Imperial China.
   B. Mongol overlordship in Korea
   C. The Mongol invasions of Japan and Vietnam

IV. Importance of the Mongols in East Asian history
   A. First alien unification of China; North-South splits no longer a feature of Chinese history
   B. Cultural catalysts: the Mongols and Neo-Confucianism; universal empire and universalist
      doctrine
   C. The survival of the Mongols as a non-East Asian people
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session #26

Korea and Vietnam from the Tenth to the Fifteenth Centuries

I. New integrations
   A. The establishment of the Koryo dynasty, 918-935
   B. The emergence of Vietnam as an independent state, 939

II. The Buddhist mainstream in both states
   A. Royal patronage of Buddhism
   B. Importation and replication of Buddhist scriptures: the Koryo Tripitika, printing
   C. A political role for Buddhist monks
   D. Buddhist "protection of the state"

III. The Confucian sidestream in Korea and Vietnam during this period
   A. Examination system
   B. Family and social systems
   C. Education and schools
   D. Ritual aspects
   E. Bureaucratic Culture

IV. Buddhist and Confucian tensions in Korea
   \[ \begin{array}{ccc}
   \text{Buddhist} & \text{Confucian} \\
   \text{militant/military} & \text{civil/pacifist} \\
   \text{nativist} & \text{ecumenical} \\
   \text{confrontation with foreigners} & \text{accommodation (with foreigners)} \\
   \end{array} \]

V. The Neo-Confucian revolution in Korea and Vietnam
   A. Fourteenth century developments and the introduction of Neo-Confucianism
   B. The founding of the Yi dynasty (Choson). Neo-Confucian leadership and the eclipse of Buddhism.
   C. King Sejong’s (r. 1418-1450) promotion of Neo-Confucian culture and native syllabary.
   D. Major Confucian thinkers: Yi T’oegye (1501-1570) and Yi Yulgok (1536-1584)
Ming Dynasty China (1368-1644)

Ming Dynasty, the Restitution of Chinese Rule, 1368-1644
Capitals: Nanking and Peking

I. Founding of the Ming Dynasty

- Zhu Yuanzhang as emperor: reign of Hongwu (r. 1368-98)
- Hongwu's energy and assiduousness as emperor; policy of divide and rule
- Abolition of post of prime minister
- Precautions against eunuch power

II. Later developments: chronic problems and attempted solutions

- Heavy responsibilities of emperor and growth of informal cabinet (neige) to fill gap after abolition of prime ministership
- Imperial power vs. bureaucratic restraints
- Reemergence of eunuch power
- Standardization of civil service examinations: "eight-legged" essays; Zhu Xi's texts and official orthodoxy in interpretation of Classics
- Bureaucratized education; official schools and private academies
- Proliferation of taxes in early Ming; trend toward simplification of taxes and tax collection in later Ming (Single Whip Tax, late sixteenth century); payment in silver money
- The military system: garrisons and stations; professional armies; conscript armies

III. Neo-Confucianism in Ming

A. Wang Yangming (1472-1529)
- His career as a high official and general
- His thought: innate knowledge—moral (and supramoral?) intuition; identity of principle (li) and mind; unity of knowledge and action; ren as unifying cosmic force; the question of Buddhist influence

B. Influence of Wang Yangming's thought: a stimulus to both political reform movements and amoral non-conformists
- The neo-orthodoxy of the Eastern Forest Academy (Dong-linshu-yuan) in the late Ming
- Criticisms of contemporary philosophical and political trends; attack on eunuchs and end of academy (1624-26)
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Session # 29

The Coming of the West in East Asia

I. General sequence of Western arrivals in East Asia
   A. Age of exploration in the West, meeting up with Chinese trade and emigration in Southeast Asia
   B. The Iberian Age--the sixteenth century
   C. The Dutch and the Russians--the seventeenth century
   D. The English--the eighteenth century

II. The Jesuits in China
   A. Matteo Ricci
   B. Western science and Chinese science
   C. The Rites Controversy

III. Vietnam
   A. Early missionary activities
   B. French role in the founding of the Nguyen Dynasty
   C. Traditionalist reaction under Minh-mang

IV. Korea
   A. Korean contacts with missionaries in Peking
   B. The spread of Catholicism without Western missionaries
   C. Traditionalist reaction
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session # 30

Late Medieval Japan and the Unification Process

I. The Onin War (1467-1477) and the collapse of Ashikaga control

II. A century of anarchy: the Warring States period

III. The struggle for hegemony in late sixteenth century Japan
   A. The Europeans reach Japan, 1543: trade, guns, and Christianity
   B. Oda Nobunaga 1534-1582
      1. The consolidation of central Japan
      2. The destruction of Buddhist secular power
   C. Toyotomi Hideyoshi, 1536 -1598
      1. The establishment of hegemony over all Japan
      2. The splendors of Momoyama culture
      3. Foreign adventures

IV. Tokugawa Ieyasu, 1542 CE-1616: the ultimate victor
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session # 31

Tokugawa Japan

I. The political order: "centralized feudalism"—securing the realm and achieving political stability
   A. The Tokugawa system of inner and outer domains; key controls at strategic positions; regulations for the military houses and court nobility
   B. Policy toward foreigners; the “seclusion” policy
   C. The advantages and disadvantages of the system

II. The social order: samurai, peasants, and townsmen

III. The intellectual order: Neo-Confucianism and the varieties of independent thought

IV. Economic developments
   A. Overall growth and differential hardship
   B. Government fiscal difficulties
   C. Agricultural productivity, commercialization and "proto-industrialization"

V. Social Change
   A. Overall stability and differential mobility
   B. Growth and leveling off of population
   C. Urban society and the rise of the townsmen
   D. Mobility and the diffusion of learning

VI. Political experience
   A. Overall stability and differential mobility
      1. Problems of hereditary rule in the highest offices
      2. Bureaucratic strength in the lower ranks and at local levels

VII. Cultural creativity and intellectual ferment; the culture of the townspeople (Chonin); popular art and literature
Neo-Confucianism in Japan

I. Introduction and spread of Zhu Xi’s teachings in Japan: transmission through Zen monasteries and Korean scholars

II. Zhu Xi schools
   A. Hayashi School associated with Shogunate in Edo
   B. Yamazaki Ansai and Mind Culture
   C. Kaibara Ekken and Empirical Learning
   D. Rejection of Buddhism and accommodation to Shinto

III. The “Revisionist” Return to Classical Confucianism
   A. Yamaga Sokō and Bushido
   B. Itō Jinsai’s study of “ancient meanings” in the Analects and Mencius
   C. Ogyū Sorai and the study of texts in social/historical context

IV. The absence of civil service examination system and of “state” schools; domain schools, private schools and the spread of education through unofficial channels.

V. Intellectual diversity and the common denominator in education.

VI. Neo-Confucianism and the rise of National Learning. Reexamination, reinterpretation and “restoration” of native tradition.
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session #33

China 1644-1895

I. Qing state and society

E. The conquest of China; the “banner” system of garrison state

B. The reestablishment of major Chinese civil institutions

C. Zhu Xi Neo-Confucianism as the official educational curriculum; continuance of the Yuan-Ming examination system; Imperial patronage of Confucian scholarship; the Sacred Edict

D. Residue of Confucian scholarship from the late Ming
   1. Huang Zongxi’s and Lü Liuliang’s critique of dynastic rule
   2. Gu Yanwu’s Evidential Learning a dominant trend of the Qing period; critical study of classics; historical scholarship
   3. Continuation of statecraft learning

E. The Rites Controversy and suppression of Christian missions

II. Indigenous social and economic change in the Qing

A. Commercial expansion, increasing monetization; merchant ethic but no political middle class

B. Agricultural development; new crops; population growth and its political and economic effects; increasing strain on state’s managerial capacity

C. Elite as local notables vs. elite as state officials; interface between central control and local autonomy

III. Dynastic maturity and military expansion in Central Asia and Tibet

Corruption and rebellion in late Qianlong; reformist critiques
III. Characteristics common to Korea and other East Asian societies
   D. State economy founded on agricultural tax and corvee labor
   E. Bias against mercantilism
   F. Access to power and wealth limited to government service
   G. Attempt to create meritocracy via an examination system
   H. Academies and community compacts as relatively autonomous Neo-Confucian institutions

II. Characteristics particular to Korea
   A. Domination of bureaucracy by Yangban class
   B. Education in a foreign language (Chinese)
   C. Intense ideological struggle among elite over “orthodoxy”
   D. Limited opportunities for relatively large elite class

III. Recurrent problems faced by the Yi Dynasty
   A. Alienation of the tax base
   B. Literati challenges to royal authority
   C. Bureaucratic factionalism
   D. Foreign invasions

IV. Mid-dynasty revival under kings Yongjo (1724-1776) and Chonggo (1776-1800)

V. Late intellectual developments—the new “solid” and practical learning (sir hak) emerging from Neo-Confucian scholarship
Japanese Responses to the West

I. Japan in the early nineteenth century
   A. Social change, economic crisis, and intellectual disquiet
   B. The condition of the shogunate, and the challenge of outlying domains

II. The advent of the West
   A. Shogunal response to Commodore Perry and Townsend Harris
   B. Differing responses to challenge of the West
      1. "Revere the emperor and repel the barbarian": the role of nationalism and anti-foreignism at the end of the Tokugawa period. The later Mito school's combining of Confucian ethics and religious nationalism.
      2. Sakuma Shōzan; "Eastern ethics and Western technology"
      4. Fukuzawa Yukichi's new "practical learning" and advocacy of Western institutions.
      5. Confucian meritocratic values and devotion to learning as favorable to certain types of change; relatively high rate of literacy and diffusion of learning as factors in the adopting of new culture
   C. The fall of the Tokugawa shogunate
IV. The Meiji Restoration and Renovation
   For the sake of the nation”—establishing a unified nation-state (1868-1890)
   A. The Charter Oath (April 1868)—a mixture of traditional and modern
   B. Slogans of the new government
      1. "Wealthy nation, strong army"
      2. "Encouragement of production"
      3. "Civilization and enlightenment"
   C. Avoidance of foreign adventures and concentration on domestic reform
   D. Creating the institutions of a modern state; nationalism
   E. The institution of State Shintō
   E. Movement for parliamentary government: the Meiji Constitution (1889)
   F. The Imperial Rescript on Education

V. Self and society: the social effects of rapid change (1890-1911)
   A. Industrialization
   B. Urbanization
   C. Expanded education
   D. Strains of modernity
Chinese Responses to the West

- Lessons of the Opium War
- Taiping "Christianity" and Chinese messianism
- The self-strengthening movement
- Formulas of adaptation between tradition and innovation:
  - The immutable Way and changing methods or instruments
  - "Chinese learning for substance, Western learning for function"
  - The steady enlargement of the latter part of the equation
  - Conservative critiques of these compromises
- Kang Youwei and "Confucius as a Reformer"; the 100 Days of Reform; Confucianism as a state Religion
- Ideologies of reform 1901-11
  - The Reform Edict of 1901
  - Zhang Zhidong: "Chinese learning for substance, Western learning for function"
  - Liang Qichao and the "Renewing of the People"
- Japan as a model for Chinese reforms; constitutionalism
- Educational and examination reform 1905; the new press and other public media
- Social Darwinism and its effect on cyclical, evolutionary and revolutionary views of history.
MAJOR TOPICS IN EAST ASIAN CIVILIZATION
Sessions #38 and 39

Library Democracy, Socialism and Nationalism in 20th century East Asia

IV. Liberal politics and social criticism in the Meiji and Taisho periods (1912-1925)
   E. Political parties and parliamentary democracy
   F. The emergence of mass society
   G. Social and economic problems: the call for reform and reconstruction

II. Japan
   A. Yoshino Sakuzō: Democracy as government for the people through processes of consultation. Elections, parties and responsible cabinets as the guarantees of representative consultation. The dangers of plutocracy and factionalism to party politics.
   B. Kita Ikki: Kita as a lieutenant of Sun Yat-sen, the radical nationalist (national socialist) critique of liberal politics. His call for a Showa Restoration. Revolutionary ultra-nationalism
   C. The Socialist movement in Japan pre World War II.
   D. The tradition of consensus politics and national coalition governments in the 30's.

III. China
   A. Sun Yat-sen: Three Peoples Principles
      1. Nationalism: its different meanings pre and post 1911
      2. Democracy and the Five Power Government
      3. People's livelihood: relevance to it of capitalism and socialism; Sun's perception of the economic problem as one of development more than redistribution of wealth.
   B. Party tutelage and the debate over the need to educate for democracy. The influence of Leninist theory and practice of revolution on the Guomindang
   C. Chang K'ai-shek's role as successor to Sun. Similarities to and differences from Mao Zedong.
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session # 40

Japanese Expansion in East Asia (1932-1945)

VI. Failure of parliamentary government, rise of militarism and national coalition governments

VII. Japan seeks autarky through expansion abroad

A. The Manchurian Incident, 1931

B. The China War, 1937

C. “Cardinal Principles of Japan's National Polity”
   The “Greater East Asia Co-Prosperity Sphere”

C. Southeast Asia, 1940-1941

D. The Japanese decision to go to war

VIII. The Pacific War
Postwar Japan

IX. From war to peace

X. Occupation reforms, 1945-1952
   A. Demobilization and demilitarization
   B. Political reforms; new Constitution
   C. Legal reforms
   D. Economic reforms
   E. Educational reforms
   F. Social reforms

XI. Contemporary Japan, 1952-1996
   A. Political developments
   B. Economic growth: the costs and benefits of economic prosperity
   C. Social change
   D. Japan on the international scene
The Nationalist Revolution, 1926-1949

I. The 1911 Revolution
   A. Early revolutionary activity
      1. Sun Yat-sen
      2. Liang Qichao
   B. The Nationalist Revolution, 10 October 1911

II. The failure of the Republic and the decline into warlordism
   A. The presidency of Yuan Shikai
   B. The warlord era

III. China in the early 1920s
   A. Warlord control over the government in Peking
   B. The Guomindang's Canton era
   C. Cultural trends
      1. The New Culture Movement
      2. The debate over Chinese vs. Western culture

IV. The Guomindang's path to power
   C. Sun's adoption of Leninist party organization; Alliance with the Comintern and the Chinese Communist Party
   B. The New leadership: Chiang Kai-shek
   C. The Northern Expedition
   D. The split with the Communists

V. The Nanking decade (1928-1937)—modest gains in modernization, handicapped by limited control, civil conflict and external invasion.

VI. The Guomindang's policies during the war of resistance against Japan
   A. The Xian Incident and the "United Front" against Japan

VII. The civil war in China (1945-1949)
The Communist Revolution, 1920-1960

I. The revolutionary tide vs. reformism
   A. Liberation as radical action to fulfill future expectations vs. liberalism as gradualism based on past experience
   B. Mao's "report on the Hunan Peasant Movement." The need for violence, and the mobilization of peasants under Party leadership

II. Party organization and discipline
   A. "How to be a Good Communist" and its relation to Confucian self-cultivation
   B. Mao's "Combat Liberalism"
   C. Literature and art in the service of the revolution

III. The tactics of the "New Democracy" stage
   A. Coalition politics and the anti-Japanese struggle
   B. Moderate economic program; land reform

IV. The "People's Democratic Dictatorship"
   A. Democratic centralism
   B. Soviet-style industrialization and education
   C. The Communes
   D. The Great Leap Forward
   E. The break with the Soviets
The Cultural Revolution and After: China, 1960-1996

I.
A. Retrenchment after the failure of the Great leap
B. The conflict over “economism” and work incentives

II. Mao’s crusade
A. The first attempt: the Socialist Education Campaign (1962-1965)
   1. “Permanent revolution” and the Cultural Revolution vs. Chinese tradition and bourgeois revisionism
   2. Anarchy vs. discipline in the Cultural Revolution

III. China in 1976
A. Economic difficulties
B. Social turmoil
C. Faction-ridden, aging leadership
D. Opening to the West

IV. The Four Modernizations and Deng Xiaoping
A. Economic reform
   1. Rural reforms: dismantling the communes
   2. Urban reforms: breaking the iron rice-bowl
B. Political Reform
   1. Building a legal system
   2. Reforming the Party-state relationship

V. Chinese society under reform
A. Liberalization vs. Party authority
B. Social obstacles to urban reform
C. Continued factional struggle in the Party

VI. The Democracy Movement and Tienanmen Square — 1989

VII. Economic liberalization with strong political control; “market socialism”
MAJOR TOPICS IN EAST ASIAN CIVILIZATIONS
Session #46

Korea 1850-1998

I. Korea in the late nineteenth century
   A. Challenges from within
      1. Financial insolvency
      2. Corruption
      3. Social unrest
      4. Decline of the royal house
   B. Challenges from without
      1. Ideological/religious challenges
      2. Threat of foreign invasion
   C. Indigenous attempts at reform
      1. The search for traditional solutions: Queen Min and the Taewongun
      2. Reform from below: Ch'oe Che-u and the Tonghak (Eastern Learning)
      3. Reform from within: Kim Ok-kyun and the pro-Japanese progressives
   D. Foreign competition for control of Korea
   E. Japan's absorption of Korea

II. The Japanese Occupation 1905-1945
   A. The Protectorate (1905-1910)
   B. The first colonial decade (1910-1919)
   C. The March First Movement and its aftermath
   D. Korea as a base for Japanese expansion in Asia (1931-1945)

III. Post-war Korea
   A. The division into North and South
      1. The birth of the Republic of Korea
      2. The birth of the Democratic People's Republic of Korea
   B. The Korean War
   C. Post-war Korea
      1. The 1950's and 60's
         a. The Republic of Korea under Syngman Rhee
         b. North Korea under Kim Il-sung
      2. The 1970's and 80's
         a. Park Chonghee's program for economic growth; the rise in material prosperity and political dissent.
         b. Kim II Sung's program for self-sufficiency, emphasizing the national “substance” (chu che): self-reliance
         a. The South: gradual progress toward political liberalization
         b. The North: increasing isolation and relative economic decline
      3. 2000
         Kim Dae-jung's efforts toward reunification with the North and Kim Jong-il's response.