

# UNIT 1 INTRODUCTION TO THE EAST ASIA REGION

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## 1.0 OBJECTIVES

This unit is a general historical introduction to the East Asia region. It is intended to provide you with a background in understanding the politics of modern East Asia. After reading this unit, you should be in a position to:

- recognise early civilizational characteristics of the East Asia Region.
- discuss its socio-cultural traits.
- explain the political traditions.
- analyze the varied responses to the West by China, Japan and Korea.

## 1.1 INTRODUCTION

The region, we now call East Asia was, for a long time, known as the "Far East". The European travellers who had to undertake long and arduous journey to reach Cathay, Japan and the Indies gave this general name to these distant regions. "East Asia" is now the more acceptable term, it is both geographically correct and does not imply the outdated notion that Europe is the center of the world. At the time when the term "Far East" came into use, it referred to all the countries which lay beyond India. It included all those lands which have felt, in some measure, the influence of Chinese civilization, even though some of them may have also been strongly affected by competing influences from India. However, when we say "East Asia" we specifically limit ourselves to the regions of China, Japan and Korea.

Like ancient Egypt, Greece and Rome, and like India, the East Asian region has been one of the main areas of cultural development, an independent source of ideas and institutions. The center of the East Asian world was China, whose cultural influence dominated and pervaded the whole area. Until modern times, the East Asian region

maintained its cultural identity and this was not so because it developed in isolation. There were contacts with other civilizations. Buddhism became a formative influence in these as well as other adjoining areas, though it almost disappeared from India, the land of its birth. While one stream of Islam spread through India to Malaya and Indonesia, another moved through Inner Asia to China itself. Other religions, including early Christianity and Judaism, also reached China. In the past, commercial relationship between East Asia and other Asian and European peoples had existed continuously. Caravan routes through Central Asia and sea routes to the Middle East linked this region to the rest of the known world. Roman coins have been found in China, and Chinese silks are known to have been worn by women in Rome. Commerce continued to flow along the same routes at various times during the Middle Ages. In the thirteenth century Marco Polo, an Italian merchant, was for many years serving the Yuan (Mongol) dynasty in China. A more direct contact between Europe and the East Asian region was established in the Sixteenth century when the Portuguese rounded the Cape of Good Hope and the Spanish crossed the Pacific from the Americas. By the sea routes came soldiers, missionaries and traders to all parts of East Asia. At this time the Spanish and the Dutch established their colonial empires in the Philippines and the East Indies. While some of the weaker and smaller countries of South East Asia became direct colonies of European powers, China, the center of the East Asian world, struggled to maintain its political sovereignty. By mid-nineteenth century China began to lose its economic independence. We will discuss this in some detail later in the unit.

## 1.2 THE NATURAL ENVIRONMENT

The notable aspect of East Asian civilization has been its relative isolation from other great civilizations. Growing up at the eastern extremity of the so-called Old World and separated from the other major centres of early civilization by great distances and formidable mountain ranges and deserts, it developed distinctive cultural patterns which have been retained to a great extent up to this day. For instance the writing system in the rest of the world has been alphabetic whereas the East Asian writing system—the Chinese — is pictographic.

Mesopotomian, Greek and Egyptian civilization developed around the Mediterranean and were closely connected. The Indus Valley civilization, the other great center of early civilization had relatively easy land and coastal communication with the whole zone of western civilization. Alexander's invasion of India in 327B.C. is a proof of close contact between the Indian civilization and the ancient West. The early East Asian civilization in North China remained largely isolated. On one side was the seemingly unending Pacific and on the other, the massive Himalayas and the Tibetan Plateau which up to now are uncrossable barriers. North of these lie vast deserts and steppes of Central Asia — cold and inhospitable. South of these are rugged mountains and jungles of South-west China and South-east Asia. This tremendous barrier of terrain and climate stretching from Siberia to Malaya was the greatest single obstacle to the free movement of people.

Climatic differences between East Asia and the other early centres of settled life also contributed to its cultural distinctiveness. The main areas of East Asian civilization has the more invigorating climate of temperate zone, with cold winters and hot summers. The climate of East Asia, like that of India, is largely determined by the great land mass of Asia. The northern regions are very cold in winter and very hot in summer. Most of East Asia gets ample rainfall during the best growing months due to monsoon winds. Abundant water supply and plenty of hot sunshine permit intensive cultivation of the soil and in many areas two crops a year are possible. Rice, which grows in flooded fields, is well-adapted to the hot and wet summers of this area. Producing a much larger yield per hectare than wheat, it supports a heavier population on the land that most of Europe or West Asia can maintain. However, we must bear in mind that a vast area like East Asia does not have uniform climate. Even within China there is a great difference between the cold, arid north-west and the humid, subtropical south coast. Most of Japan, Korea and China have a well-watered temperate region.

## 1.3 THE PEOPLE

The area from the great Asia barrier eastward is for the most part the domain of the Mongoloid man, while the other areas of planet earth comprise of Caucasoid man and the Negroid man. These are the three major racial types who occupy most of the earth. The most interesting of the predecessors of homosapiens in East Asia is called *Sinanthropus pekinensis*, or Peking man, discovered in 1927 in a cave at a place about fifty kilometers south-west of China's capital, Beijing. This Peking man may have lived around 400,000 B.C. and was already in possession of fire. He had certain features, notably shovel-shaped incisor teeth, that are more characteristic of Mongoloid man than of the other races. On the basis of this it is believed that the Mongoloid race derives in part from this early inhabitant of North China. Short limbs, flashy, narrow eyelids, straight, coarse, black hair, relatively flat faces and dark eyes are the distinctive features of the Mongoloid man. Their skin colour ranges from very light to dark brown. In the East Asian region, however, the most interesting racial survivals are the Ainu, at present restricted to Japan's extreme north. Like some of the Australian aborigines, the Ainu show certain traces of the Caucasoid man. For example, they have considerable facial and body hair, a feature notably lacking in most East Asians. The Ainu and Australian aborigines represent primitive, undifferentiated types of homo sapiens, stemming from a time before the modern races had fully evolved.

## 1.4 THE LANGUAGES

Within East Asia, the major human divisions are primarily linguistic. In other words, language rather than other attributes usually marks off the culturally and politically significant sub-units. The largest linguistic division in East Asia is the Sinitic (or Sino-Tibetan) family of languages. This family of languages occupies a very solid block in the centre of East Asia, covering all of China proper, Tibet, Vietnam, Siam, Laos and most of Burma. Excepting Tibetans, all the members of this language group have been farmers since the Neolithic period. There is every evidence that for a very long time they have been settled occupants of their part of the world, contrasting with the early Indo-Europeans, who often were nomadic herding people and, therefore, wandered far afield.

Within the Sinitic group, Chinese is by far the largest and historically the most important linguistic subdivision. Since the earliest recorded times, Chinese speaking people have been in possession of North China, the original home of the East Asian civilization. In the course of history they have spread by emigration and also by the assimilation of culturally and linguistically allied groups. In time they came to occupy almost the whole of China proper and more recently Manchuria, much of Inner Mongolia, most of Taiwan, parts of Sinkiang, as well as Chinese sectors in urban South-east Asia.

In the course of this expansion the Chinese language was divided into several mutually unintelligible languages. Mandarin Chinese or kuo-yu ("the national language") is spoken as a mother-tongue by more people than any other language in the world. Its various dialects cover all North China. In the South Central provinces, the dialects are called Hasiang and Kan. From Shanghai along the coast to the border of Vietnam, the dialects spoken are Wu, Min, Hakkar and Cantonese. Some of these dialects are the languages of parts of Taiwan and Chinese communities living outside of China.

In addition to Chinese languages, there are many other groups of Sinitic tongue spoken by people who inhabit the region. They include the Miao-yao group and the Tibeto-Burmese group.

North of the Sinitic bloc live a large group of Mongoloid peoples who speak languages of a family very distinct from the sinitic tongues. Called the Altaic language group, they include Turkish, Mongolian and Tungusic. Korean and Japanese show close structural resemblances to the Altaic languages.

## Check Your Progress 1

Note : 1) Use the space given below for your answer.

2) Check your answer with the model answer given at the end of this unit.

- 1) How do we know that the Mongoloid race originated in North China.

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- 2) ..... is spoken as a mother tongue by the largest number of people in the world.

## 1.5 SOCIO-CULTURAL TRAITS

East Asian civilization was born and developed most of its features in China. It is, therefore, necessary to examine some of the fundamental characteristics of the society that grew up there. A notable feature in China is the crowding of people upon the land and in tight-walled villages and this is not new in China's history. The Han Empire, which was contemporary with the Roman Empire, had a population of sixty million people, mostly concentrated in North China. Throughout their history the Chinese have lived close-packed in their social and family relationships.

### 1.5.1 The Family Pattern

Since ancient times the family, rather than the individual, state, community or religious organisation has formed the most significant unit in Chinese society in particular and East Asian society in general. For each individual, the family was the chief source of economic sustenance, security, education, social contract and recreation. This trait is strikingly similar to that of Indians and different from Westerners. In China, the family was also the foundation for political organisation. Through the system of mutual responsibility (called the pao-chia system) individuals were responsible for each other's actions within each household, and families were responsible for one another within a community.

### 1.5.2 Confucianism

The reigning ideology of East Asia was Confucianism. Other schools of thought also emerged and developed but when it came to social norms, the Confucian teachings appear to have the deepest influence. Confucius was a sage-philosopher who lived around sixth century B.C. is recognised in East Asia as the greatest of all teachers and philosophers. His thoughts, further enriched by those of his disciples over a long period of time, were also political and taught a certain kind of morality to individuals.

In Confucian philosophy social harmony could be maintained by five kinds of basic relationship in society. They were between ruler and subject, father and son, elder brother and younger brother, husband and wife and among friends. Of these the first four were necessarily superior-subordinate relationships and maintaining it that way guaranteed harmony and stability in society. The status of each person in family as well as in society was pre-fixed. By its very nature the family system was hierarchic and authoritarian. Age was respected as a thing worthy in itself and as a source of wisdom.

Confucian ideology upheld the subordination of women to men. Women had to obey their fathers, husbands and sons in the three stages of their lives. They had no property rights. Girls were generally married off during childhood and had to live with their husbands' family in subordinate and inferior status. Only with age and after becoming a

mother-in-law could a woman reach a position of dominance and often behave autocratically.

In Chinese life the personal virtues of probity and loyalty, sincerity and benevolence, inculcated by the family system, provided the norms for social conduct and this was true of most of the East Asian region. Law was a convenient tool of administration, but personal morality was the foundation of society. East Asian society was firmly knit together by Confucianism. This was a great ethical institution which was both law and religion to the people and it produced strong social cohesion and extraordinary equilibrium.

In the political realm, a striking feature of Confucianism was the right of the subjects to rebel against a bad ruler. A ruler must be a virtuous person and abide strictly by all norms and regulations of society. The rulers' morality is his source of authority. He rules over his subjects with a 'mandate of heaven'. If and when, the ruler deviates from upholding morality, he loses the 'mandate of heaven'. In that situation rebellion is not only desirable but an act of morality. In China whenever a ruling dynasty degenerated or lost out to another, it was claimed that heaven has withdrawn its mandate. Sanctioned by Confucianism, rebellion has been a tradition in China since the early times.

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## 1.6 POLITICAL TRADITION IN EAST ASIA

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East Asia cannot really be fully understood if we study its political institutions in a general way. Here we have to see the similarities and differences between China, Japan and Korea. One of the difficulties in the study of East Asia is the comprehensive extent of China and the consequent paucity of significant variants from the Chinese pattern within East Asian civilisation. To the east, Chinese civilisation encountered neither climatic nor cultural barriers. Korea and Japan were suitable for an agriculture civilization, and specifically for intensive rice culture. The ancient inhabitants of these areas were linguistically and culturally very different from the early Chinese, but they remained untouched by any other higher civilisation, except as Buddhism from India and other elements of the civilizations of South and West Asia were transmitted through China itself. As a result, they were completely absorbed into the East Asian civilization, becoming its two most interesting variants. For more than a thousand years the higher cultures of Korea resembled that of China so closely that in many respects they seemed virtually identical with it.

Japan's heavy cultural debt to China, and Korea's even closer cultural similarity with its great neighbour can hardly be overemphasized. But there has never been any great danger that Korea or Japan would be entirely absorbed into the Chinese political unit, as were the Yangtze valley and South China. They have always, for various reasons, remained clearly separate. In comparison with peoples from other zones of civilization, the Chinese, the Koreans and the Japanese are all unmistakably East Asian in temperament. Yet they have developed sharply contrasting national personalities, which probably explains the variance in their political cultures. The Koreans seem somewhat volatile in contrast to the relaxed but persistent Chinese and the more tensely controlled Japanese.

Not much is known about the social and political organisation of the early Korean tribes but like most other North Asian peoples, they seemed to have been ruled by aristocratic hereditary leaders and the Japanese may originally have been a matriarchy.

### 1.6.1 Korea

Around the fourth century B.C. Korea's pre-agricultural, tribal culture was upset by new waves of influence from China. By the third century the state of the Yen in north-east China had begun to exert its direct political and cultural influence over north-western Korea. It was here that the first true state took shape by third century B.C. It was called Choson. Chinese influence was intensified in the later period. Several Chinese colonies



were set up in Korea and they lasted for more than four centuries despite several changes in dynasty within China. Although the later kingdoms of Korea were not the direct political heirs of these foreign colonies, they derived much of their culture from contact with the outposts of the Chinese civilisation. This may be one of the chief reasons why the Koreans were able to create a well-organised and unified national state bearing resemblance to the Chinese state system.

Korea's close cultural connections with early Japan are also quite evident but Chinese culture and ideas, over the centuries, gradually penetrated even to remote areas of Korea. It was possibly under Chinese influence that by the fifth century A.D. leadership became dynastic and a number of reforms in early sixth century were clearly inspired by China. Chinese type legal codes and Chinese calendar system were also adopted. As is well-known, Buddhism too entered Korea via China. In the seventh century A.D. the Tang emperors of China attempted to colonize Korea but failed to do so. The Chinese had to accept it as a tributary with autonomous status. Borrowing from the Chinese political and cultural traditions persisted for a very long time.

## 1.6.2 Japan

Pre-modern Japan had been a feudal state for a very long time. Life was characterised by emphasis on class and heredity and in the provinces (as opposed to townships) centered around private agricultural estates or manors. The people connected with each estate usually fell into three or four distinct social levels determined by their functional relationship to the estate. At the lowest level were the cultivators, who were themselves divided into various sub-categories with hired hands at the bottom. Above the cultivators were the managers of estates. Above the managers were the owners—powerful local families, court aristocrats and influential religious institutions. If the owner himself was not strong enough to protect his estate from the tax collector, then above him would be still another category, that of the legal protectors.

A remarkable characteristic of traditional Japan was the emergence of a rural military aristocracy. Every time the power of the central government declined, the local leaders, descended from off-shoots of the imperial family and the court nobility as well as the aristocracy, took over actual control of their respective regions. As early as the eleventh century, leaders in rural Japan had become clearly a warrior aristocracy. Warrior cliques then began to emerge all over Japan. As one clique grew strong, it would try to take over the territory of another clique through warfare. Through wars of this sort the more successful warrior bands gained prestige throughout the country and greatly increased their following. A tribal spirit and a vigorous martial tradition account for the politico-military tradition of Japan.

In the thirteenth century Japan was threatened by the Mongol invasion. Khublai Khan, the Mongol conqueror demanded that the Japanese enter into a tributary relationship with him. Though they were terrified yet they refused to bow to the Mongols. Twice the Mongols attempted a naval-military expedition to subjugate Japan but on both occasions they found the Japanese prepared to defend themselves. Later in history too, we see Japan very capable to face the onslaught of other powers. Unfortunately, the international politics of the nineteenth century almost forced Japan to become a colonizer after it had successfully evaded becoming a colony itself.

By mid-sixteenth century, Japanese feudalism began to show signs of disintegration. There was expansion of domestic and foreign trade, the rise of commercial towns, the breakdown of old class-structure as the functional distinction between warrior-aristocrats and commoners became blurred, and there appeared religious and commercial groupings of commoners who could challenge the military power and political authority of the feudal lords. Unlike Europe, Japan underwent no radical reshaping of political and social institutions when feudalism was threatened. They found a simpler solution to the problems posed by new stimuli from abroad and the need to bring effective unity to a feudal society. They built upon the old feudal order, instead of sweeping it away, and they eliminated most of the foreign stimuli, instead of continuing their overseas commercial expansion. Thus Japan, rather than developing into a modern national state in commercial and military competition with the other countries of the world entered into the final phase of its feudal development—a phase characterised by political unity

and national isolation. For the next two centuries the so-called Tokugawa period saw stability for Japan but it completely inhibited further development of economic, political and social institutions. Fear of the foreigners made Japan isolated and united. Subsequently, it was this unity which probably saved Japan from becoming a colony of Western Powers in the nineteenth century. The military and naval skills of the European powers and the teachings of European missionaries did pose a definite threat to Japan that called for a unified response. The trade with the Portuguese and the technological advances they introduced probably had a more immediate effect on Japanese society and government than did Christianity. Trade stimulated general economic growth and thus helped intensify the conditions that were leading to the breakdown of the old feudal system. The Japanese were much interested in the mechanical wares of the Europeans and found the Portuguese themselves fascinating. There was a veritable craze for everything Portuguese. With their strong military concern, the Japanese were particularly interested in the firearms and techniques of warfare that the Portuguese brought with them from Europe. Within a couple of decades, guns had become a major weapon in Japanese warfare. This had immediate military repercussions. The richer local lord (Daimyo) who could afford new weapons became more dominant over his poorer rivals. Thus European innovations helped to accelerate the centralization of military and political power, which had anyway started due to the threat posed by the arrival of the Europeans.

## Check Your Progress 2

**Note:** 1) Use the space given below for your answer.

2) Compare your answer with the one given at the end of this unit.

1) In traditional East Asia the family was important throughout one's life. Why?

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2) Mention at least two key political features of the Confucian system.

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## 1.7 RESPONSE TO THE WEST

By the beginning of the nineteenth century inroads had been made by the Dutch and Spanish colonizers too in the East Asian region, but there was still an independent East Asia civilization accepted and respected by the West. Certainly China and Japan were strong enough to deal with other countries on their own terms and on the basis of their own view of the world. But the industrial revolution in the West transformed the relationship between the West and East Asia in the 19th century. The western powers for their own commercial interest, forced the civilization of East Asia into their world system and ended their long period of independent growth and tradition.

During the second half of the 19th century the Western powers extended their influence over the whole of the East Asian region. Some countries became direct colonies while others adopted western forms of organisation and maintained their independence. China, the heart of the Confucian world, resisted the longest and suffered the most, the pressure from the West coincided with a deep cultural and political crisis within.

Western rationalism and pragmatism weakened the age old moral and political Confucian system but it failed to provide any adequate substitute. The once dominant empire of China became a political and ideological battle ground. And then the Chinese finally ended. In 1911 it was marked by a decline in Chinese political thought. The collapse of Confucianism in China, Korea etc. stands out in contrast to the endurance of corresponding systems of belief like Buddhism, Hinduism, Islam, Shintoism and Christianity in surrounding regions. The adjustments of East Asian societies to the world system of international and economic relations which the West imposed were complicated by a struggle between the imperial powers in which these countries participated. Japan, in particular, played an independent role and herself emerged as an independent power. The whole of East Asia was eventually drawn into the European struggle of World War I.

However, one cannot but be struck by the great differences among the various countries of East Asia in the speed and nature of their responses to the West particularly in the last century. Manifold changes have brought a considerable degree of modernization to all these countries, but at decidedly different rates and in strikingly different ways. The variations in response must be attributed mainly to the differences in the traditional societies of the countries of East Asia. John K. Fairbank a Sinologist has made a comparison between China and Japan regarding their response to the West. The following is a gist of the same.

Dynastic decline and western imperialism both have played important roles in China's history during the past century; but on comparing China with Japan we see that these are secondary issues. Japan, which in the same period was undergoing comparable dynastic decline and suffering from similar imperialist pressures, reacted entirely differently, and with spectacular success. The contrast between the Chinese and Japanese responses lay not in the dynastic cycle or in foreign stimuli but in the basic institutional and cultural differences.

Perhaps the greatest difference between China and Japan during the early nineteenth century lay in the rate of internal evolutionary change. Probably many more changes were taking place in China than has been generally recognized. Nevertheless, the rate of internal change seems to have been much greater in Japan. Despite all the efforts of the Tokugawa and orthodox intellectual leaders, rapid changes were occurring in almost everything except the formal structure of government and the official ideology. Japan, an already mobile society, could easily be diverted into new directions of motion by the external impact, whereas China was characterized by inertia, which had first to be overcome. In other words, the structure of society and government in Japan had already been seriously undermined, and, therefore, it crumbled rapidly under foreign pressures, making way for a largely new edifice. But in China the social and political structure was so solidly based that it took many decades of heavy external blows before the old structure was sufficiently demolished to permit significant structural modification. Ironically, it may have been the basic solidity rather than the weakness, of the Chinese order under the last (Ching) dynasty that made it unprepared to meet the Western challenge.

Another great difference between the Chinese and the Japanese lay in their contrasting world-views. To the Chinese, China was the central kingdom (Chung-kuo, the Chinese word for China literally means that) and other nations or peoples were 'barbarians', subordinate to the Chinese empire and emperor. This view of the world made it difficult for the Chinese to accept the multi-state international system which had emerged in Europe. It was even more difficult for them to accept that there were things they could learn from Europe and adapt it to their conditions. On the other hand, the Japanese, despite an awareness of having derived much of their own higher culture from China, felt a strong national distinctiveness from the Chinese. Therefore, they could grasp much more quickly the European concept of equal but independent political units and also see with much greater clarity that there was much to be borrowed and learned from the West.

Another contrast was that of size and centralization. China, the large country, was politically so centralized that no one except those in authority in the capital could make meaningful innovations. These officials were too busy running the huge government



machinery and too isolated from external realities by the red tape of a complex administrative system to be able to think of basic changes. Moreover, the vastness of the Chinese state kept foreign stimuli only in the cities, on the coast or on the major inland waterways.

Although Japan was geographically much smaller than China, her potential leadership, because of feudal political institutions, was much more widespread not only among the autonomous areas but even among the various social groups with their differing functions in society. If one geographical area or society failed to respond adequately to the crisis created by western pressures, another one would; in fact, this is what happened.

Korea in the nineteenth century resembled China more than Japan on its failure to respond with success to the external challenge. Other important factors may be found in Korea's social, cultural and intellectual conditions, which, on the whole, were similar to those of China. The acceptance of the Chinese view of the world made it as difficult for the Koreans to understand the western international order or accept the possibility of learning from the West. In any case Korea's initial response to the Western challenge proved largely ineffective. Lacking the protection of great size that China had, Korea was swallowed completely into the Japanese Empire.

In yet one more aspect, Japan possessed one other important advantage over China and Korea. Japanese society was not only already in motion; it seems to have been moving in the same general direction in which the western pressures impelled it. Probably because Japan's feudal experience had been similar to that of Europe, the nation was already evolving a long course not very different from the one Europe had taken as it moved from feudalism to what we now call "modern society". As in Europe, the class structure was breaking down, the feudal economy was also crumbling and it was giving way to rudimentary forms of the capitalist system. The Japanese showed a keener appreciation than the Chinese and Koreans towards trade as an important feature in the development of the national economy. More importantly, they had developed a strong national consciousness and when faced by foreign challenge they met it as one national unit, easily adopting the characteristics of national organisation already developed in the West. The motion within Japanese society was a decided help to its subsequent modernization, not a hindrance. The Chinese and Koreans, by contrast, were standing relatively immobile; indeed they were facing a different direction entirely from that in which the Western impact pushed them.

### Check Your Progress 3

Note: 1) Use the space below for your answer.

2) Compare your answer with the one given at the end of this unit.

- 1) According to Fairbank, the response of China and Japan to the onslaught of the West differed because.....  
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## 1.8 LET US SUM UP

Comprising of China, Japan and Korea, the region called East Asia is a distinct civilizational entity dominated by China. The people of this region belong to the Mongoloid race and speak either a Sinitic or an Altaic language. In these countries the family rather than the individual or community which has been the most significant

ideology in the East Asian region for more than two thousand years. According to Confucius Social harmony can be achieved only in a hierarchically based society. He also said that a ruler rules with the mandate of heaven and if and when his rule degenerates heaven withdraws its mandate, in that situation rebellion is perfectly justified. Despite striking similarities the political history of China, Japan and Korea have been very different. Whereas China has had an emperor system and dynastic rule up to 1911, pre-modern Japan could be called a feudal state and Korea emerged from a tribal culture to a Chinese-influenced, and at times colonized state. In the modern age with the advent of the West into East Asia, the three nations reacted in three different ways. While China was reduced to a status of a semi-colony, Japan quickly sensed the danger and internally changed itself only to be a coloniser and Korea got absorbed into the Japanese empire. China's rigidity and stability, Japan's flexibility and instability and Korea's weakness were the causes of the different outcome.

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## 1.9 KEY WORDS

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<b>Aborigines</b>	:	Original inhabitants
<b>Patriarchal</b>	:	Father/male dominated
<b>Probity</b>	:	Goodness and honesty
<b>Sinologist</b>	:	An expert on Chinese affairs

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## 1.10 SOME USEFUL BOOKS

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1. Edwin O. Reischauer and John K. Fairbank, *East Asia: The Great Tradition* (Boston: Houghton Mifflin, 1960)
2. John K. Fairbank, Edwin O. Reischauer, and Albert H. Craig, *East Asia: The Modern Transformation* (Boston: Houghton Mifflin, 1965)

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## 1.11 ANSWERS TO CHECK YOUR PROGRESS

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### Check Your Progress 1

- 1) The remains of the earliest man, the Peking man, who inhabited the north China region (near Beijing) around 4,00,000 B.C. were discovered in 1927. Since the Peking man has several features of the Mongoloid man, the origin of Mongoloid race is traced to the north China region the place where the Peking man was found.
- 2) Mandarin Chinese.

### Check Your Progress 2

- 1) For every individual, the family was the chief source of economic sustenance, security, education and recreation. It was also the foundation for political organisation.
- 2) Morality was the foundation of society. A ruler was expected to be a virtuous person for his morality was the source of authority. The right to rebel was another political feature. The subject had a right to rebel against a ruler who deviates from upholding morality.

### Check Your Progress 3

- 1) Japanese society moved in the same general direction in which the Western pressure impelled it; China by contrast, due to its rigidity and strength was facing the