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E.P.S.-6

GOVERNMENT AND POLITICS IN EAST AND SOUTH-EAST ASIA

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*Question Bank cum Chapterwise Reference Book
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QUESTION PAPER

(June – 2019)

(Solved)

GOVERNMENT AND POLITICS IN EAST AND SOUTH-EAST ASIA

Time: 3 Hours]

[Maximum Marks : 100

- Note:* (i) Section I– Any two questions to be answered.
(ii) Section II– Any four questions to be answered.
(iii) Section III– Any two short notes to be written.

SECTION – I

Answer the following questions:

Q. 1. Discuss the main elements of the foreign policy of South Korea.

Ans. Ref.: See Chapter-13, Page No. 72, 'ROK (South Korea's) Foreign Relations'.

Q. 2. Describe the economic developments in South-East Asia after mid-1990s.

Ans. Ref.: See Chapter-23, Page No. 139, 'Post War-II-Economic Development Analysis'.

Q. 3. Trace the political developments in independent Cambodia.

Ans. Ref.: See Chapter-21, Page No. 126, 'Independent Cambodia' and Page No. 130, Q. No. 4.

Q. 4. Describe the 'Four Modernizations' in China.

Ans. Ref.: See Chapter-6, Page No. 33, Q. No. 2 and Page No. 29, 'Economic Reforms'.

SECTION – II

Answer the following questions:

Q. 5. Describe the features of pro-democracy movement in Burma.

Ans. Ref.: See Chapter-19, Page No. 117, Q. No. 6.

Q. 6. Discuss the nature of party system in Malaysia.

Ans. Ref.: See Chapter-15, Page No. 88, 'Party System'.

Q. 7. Examine the socio-cultural traits of South-East Asia.

Ans. Ref.: See Chapter-1, Page No. 2, 'Socio-Cultural Traits'.

Q. 8. Describe the reasons for the Sino-Soviet rift.

Ans. Ref.: See Chapter-7, Page No. 40, Q. No. 6.

Q. 9. Write a note on Japanese political parties.

Ans. Ref.: See Chapter-9, Page No. 49, 'Japanese Political Parties'.

Q. 10. Examine the economic policies introduced by Singapore.

Ans. Ref.: See Chapter-14, Page No. 81, 'Economy'.

Q. 11. Discuss the main features of Laotian society and polity.

Ans. Ref.: See Chapter-22, Page No. 136, Q. No. 1 and Page No. 137, Q. No. 4.

Q. 12. Describe the salient features of Japan's foreign policy.

Ans. Ref.: See Chapter-10, Page No. 56, 'Japan's Foreign Relations'.

SECTION – III

Answer the following questions:

Q. 13. Write short notes on the following:

(a) Marcos Regime in the Philippines

Ans. Ref.: See Chapter-16, Page No. 92, 'The Marcos Regime in Philippines'.

(b) National Diet in Japan

Ans. Ref.: See Chapter-9, Page No. 48, 'National Diet'.

(c) Soekarno's Concept of 'Guided Democracy'

Ans. Ref.: See Chapter-17, Page No. 101, Q. No. 4 and Page No. 99, 'Bases'.

(d) Impact of West on the Laotian Society.

Ans. Ref.: See Chapter-22, Page No. 132, 'Influence of the West'.



QUESTION PAPER

(December – 2018)

(Solved)

GOVERNMENT AND POLITICS IN EAST AND SOUTH-EAST ASIA

Time: 3 Hours]

[Maximum Marks : 100

- Note:* (i) Section I– Any two questions to be answered.
(ii) Section II– Any four questions to be answered.
(iii) Section III– Any two short notes to be written.

SECTION – I

Answer the following questions:

Q. 1. Explain the role of Indians in South-East Asia.

Ans. Ref.: See Chapter-3, Page No. 9, 'Emigration of India's Modern Times'.

Q. 2. Discuss the foreign policy of Japan.

Ans. Ref.: See Chapter-10, Page No. 54, 'Making of Foreign Policy and Role'.

Q. 3. Explain the genesis of regional cooperation in Asia with special reference to ASEAN.

Ans. Ref.: See Chapter-27, Page No. 154, 'Genesis of Regional Cooperation' and Page No. 155, 'Association of South-East Asian Nations (ASEAN)'.

Q. 4. Analyse China's 'Four Modernizations'.

Ans. Ref.: See Chapter-6, Page No. 33, Q. No. 2 and Page No. 29, 'Economic Reforms'.

SECTION-II

Answer the following questions:

Q. 5. Describe the role of Aung San Suu Kyi in the restoration of democracy in Myanmar

Ans. Burma was under British control from 1824 to 1948, when General Aung San, the founder of Burma's modern military, successfully negotiated Burma's independence from the United Kingdom. But less than a year after Aung San's political victory, he was assassinated by rivals within the military. In 1962, the military consolidated its power with a coup that

overthrew the government and established a military junta led by General Ne Win and his Socialist Program Party. The 50 years since the junta's rise have been marred by a regime that brought fear and poverty to Burma.

Aung San Suu Kyi, the daughter of General Aung San, was born in 1945, three years before Burma's independence and her father's assassination. After leaving the country in the early 1960s for schooling and a position at the United Nations, Suu Kyi returned to Burma in 1988 to be with her ailing mother. She returned to a brewing maelstrom in the country. General Ne Win had just resigned, leaving a vacuum in political leadership; there was growing discontent over the economy and massive, countrywide protests on August 8, 1988. The military cracked down on the pro-democracy demonstrations, killing thousands of protesters. At a rally of half a million people in Rangoon just three weeks later, Suu Kyi, already in a position of great political influence as the daughter of General Aung San, called for a democratic government on August 26. But a new military junta, led by General Saw Maung, forcefully took control on September 18. In response, Suu Kyi helped establish the National League for Democracy (NLD) and has remained the party's Secretary General since its founding on September 27, 1988. Yet once the government realized that a sizable political movement was forming behind Suu Kyi's democratic

Sample Preview of The Chapter

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GOVERNMENT AND POLITICS IN EAST AND SOUTH-EAST ASIA

Introduction

Introduction to the East Asian Region

1

INTRODUCTION

In this chapter the following important points will be dealt with:

The region now called East Asia was, for a long time, known as the “Far East”. “East Asia” is now the more acceptable term. At the time Far East referred to all the countries which lay beyond India and included all those lands which in some measure had the influence of Chinese civilisation.

The centre 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. There were contacts with other civilisations. Buddhism reached there. A stream of Islam moved through Inner Asia to China itself. Other religions, including early Christianity and Judaism, also reached China. There were commercial relationships between East Asia and other Asian and European peoples. Caravan routes through Central Asia and sea routes to the Middle East linked this region to the rest of the known world. In the 13th century, Marco Polo, an Italian merchant, for many years served the Yuan (Mongol) dynasty in China. A more direct contact between Europe and the East Asian region was established in the 16th century when the Portuguese and the Spanish reached there. By mid-19th century China began to lose its economic independence.

CHAPTER AT A GLANCE

1. The Natural Environment

A remarkable aspect of East Asian civilisation has been its relative isolation from other great civilisations. The East Asian civilisation grew up at the eastern extremity of the so-called Old world and separated from the other major centres of early civilisation by great distances and formidable mountain ranges and deserts. It developed distinctive cultural patterns. These cultural patterns are retained to a great extent upto this day. To illustrate the writing system in the rest of the world has been alphabetic whereas the East Asian writing system—the Chinese—is pictographic.

The civilisations viz Mesopotamian, Greek and Egyptian civilisation developed around the Mediterranean. Consequently they were closely connected. The Indus Valley civilisation, the other great centre of early civilisation had easy land and coastal communication with the whole zone of western civilisation. On the contrary to it, the early East Asian civilisation in North China remained largely isolated. The seemingly unending Pacific and the massive Himalayas besides the Tibetan Plateau remained uncrossable barriers. North of those lie cold and inhospitable vast deserts and steppes of Central Asia. South of these are rugged mountains and jungles of South-west China and South-east Asia. In addition, climate from Siberia to Malaya hindered the free movement of people.

The climatic distinction between East Asia and the other early centres of settled life also contributed to its cultural distinctiveness. 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. However, there is absence of uniform climate. Even within China there is a great difference between the cold, arid north-west and the humid, sub-tropical south coast. There is a well-watered temperate region in most of Japan, Korea and China.

2. The People

The area from the great Asia barrier eastward is mostly the domain of the Mongoloid man, while the other areas of planet earth comprise of Caucasoid man and the Negroid man. The most interesting of the predecessors of homosapiens in East Asia is given the name *Sinanthropus pkinensis*, or Peking man. His remains were discovered in 1927 in a cave at a place about fifty kilometres south-west of China’s capital, Beijing. This Peking man may have lived around 400,000 B.C. and knew about fire. He had certain features, like shovel-shaped incisor teeth, that are 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. The distinctive features

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of the Mongoloid man are: short limbs; flashy, narrow eyelids; straight, coarse, black hair; relatively flat faces and dark eyes. Their skin colour ranges from very light to dark brown. The most interesting racial survival in the East Asian region are the Ainu. At present they are restricted to Japan's extreme north. The Ainu like some of the Australian aborigines, show certain traces of the Caucasoid man, for example, considerable facial and body hair, that lack in most East Asians. The Ainu and Australian aborigines represent primitive, undifferentiated types of homo sapiens, before the evolution of modern races.

3. The Languages

The major human divisions within East Asia are primarily linguistic. In other words, comparatively language 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. It covers all of China proper, Tibet, Vietnam, Siam, Laos and most of Burma. All the members of this language group except Tibetans have been farmers since the Neolithic period. They have been settled occupants contrary to the early Indo-Europeans, who often were nomadic, herding people.

Within the Sinitic group, Chinese claims to be the largest and historically the most important linguistic sub-division. Since, the earliest recorded times, Chinese speaking people have been inhabitants of North China, the original home of the East Asian civilisation. By the passage of time they spread by emigration and also by the assimilation of culturally and linguistically allied groups. Gradually, they occupied the whole of China proper and more recently Manchuria, much of Inner Mongolia, most of Taiwan, parts of Sinkiang, and Chinese sectors in urban South-east Asia.

During 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 great number of people. 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 that live outside China.

Besides Chinese languages, many other groups of Sinitic tongue are spoken by people who inhabit the region. Main groups are the Miao-yao group and the Tibeto-Burmese group.

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

4. Socio-cultural Traits

East Asian civilisation took birth and developed most of its features in China. A remarkable feature in China is the crowding of people upon the land and in light-walled villages. The Han Empire, which was contemporary with the Roman Empire, had a population of sixty million people. They were mostly concentrated in North China. They lived close-packed in their social and family relationships.

(1) The Family Pattern: In Chinese society in particular and East Asian society in general, since ancient

times, the family, instead of the individual, state, community or religious organisation has formed the most significant unit. For each individual, the family worked as the chief source of economic sustenance, security, education, social contract and recreation. This trait is similar to that of Indians unlike that of Westerners. In China, the family was also the foundation for political organisation. The system of mutual responsibility is called the pao-chia system. Through this system individuals were responsible for each other's actions within each household. The families were responsible for one another within a community.

(2) Confucianism: In East Asia the reigning ideology was Confucianism. Although other schools of thought also emerged and developed but as regards social norms, the Confucian teachings appear to have the deepest influence.

Confucius: Confucius 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, were also political and taught a certain kind of morality to individuals.

(i) Social Harmony: In Confucian philosophy social harmony could be maintained by five kinds of basic relationship in society as under:

- (a) Between ruler and subject,
- (b) Between father and son,
- (c) Between elder brother and younger brother,
- (d) Between husband and wife,
- (e) Among friends.

The first four were necessarily superior-subordinate relationships. If they were maintained in that way it guaranteed harmony and stability in society. The status of each person in family as well as in society was pre-fixed. The family system was hierarchic and authoritarian. They respected Age as a thing worthy in itself and as a source of wisdom.

(ii) Subordination of Women to Men: Confucian ideology upheld the subordination of women to men. In the three stages of their lives women had to obey their fathers, husbands and sons. They had no property rights. Girls were generally married off while they were child. They had to live with their husbands' family in subordinate and inferior status. However, in advance age and after becoming a mother-in-law could a woman reach a position of dominance. In that position she did often behave autocratically.

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

In the political realm, remarkable characteristics of Confucianism were as under:

- (1) First, it was the right of the subjects to rebel against a bad ruler.
- (2) Secondly, a ruler must be a virtuous person and abide strictly by all norms and regulations of society.

(3) Thirdly, the rulers' morality is his source of authority. He rules over his subjects with a 'mandate of heaven'. Whenever, the ruler deviates from upholding morality, he loses the 'mandate of heaven'. If such a position takes place, 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 had withdrawn its mandate.

5. Political Tradition in East Asia

A reader finds difficulty in the study of East Asia. One of the reasons of the difficulty is the comprehensive extent of China and the consequent scarcity of significant variants from the Chinese pattern within East Asian civilisation. To the east, Chinese civilisation had to face no climatic or cultural barriers. Korea and Japan were suitable for an agriculture civilisation. The ancient inhabitants of these areas were linguistically and culturally quite different from the early Chinese. However, they remained away from any other higher civilisation, except Buddhism from India. Other elements of the civilisations of South and West Asia were transmitted to them through China itself. Hence, they were completely absorbed into the East Asian civilisation. For more than a thousand years the higher cultures of Korea resembled that of China closely.

Japan owes cultural debt to China. Korea has close cultural similarity with China. But it never appeared that Korea or Japan would be entirely absorbed into the Chinese political unit. They have always, remained clearly separate. The Chinese, the Koreans and the Japanese are all East Asian in temperament although they have developed sharply contrasting national personalities, which probably explains the variance in their political cultures.

(1) Korea—Historical Background: It was around the fourth century B.C. that 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 started exerting its direct political and cultural influence over north-western Korea. The first true state called Choson, took shape by third century B.C. Chinese influence was intensified in the later period. Several Chinese colonies were set-up in Korea. The later kingdoms of Korea derived much of their culture from contact with the outposts of the Chinese civilisation. As a result, the Koreans could create a well-organised and unified national state resembling the Chinese state system.

Cultural Connections: Korea's close cultural connections with early Japan are evident. Chinese culture and ideas, over the centuries, gradually penetrated even to remote areas of Korea. Under Chinese influence by the fifth century A.D. leadership became dynastic. Some reforms in early sixth century were inspired by China. Korea adopted Chinese type legal codes and Chinese calendar system. Buddhism too entered Korea *via* China. In the seventh century A.D. the Tang emperors of China made attempts to colonize Korea but could not do so. The Chinese had to accept Korea as a tributary with autonomous status.

(2) Japan: Pre-modern Japan had been a feudal state for a long time. Emphasis was laid on class and heredity. It was in the provinces not in townships that private agricultural estates or manors centred around. The people related with

each estate usually fell into three or four distinct social levels determined by their functional relationship to the estate as under:

- (i) At the lowest level were the cultivators, divided into various sub-categories with hired hands at the bottom.
- (ii) Above the cultivators were the managers of estates.
- (iii) Above the managers were the owners—powerful local families, court aristocrats and influential religious institutions.
- (iv) In case the owner himself was not strong enough to protect his estate from the tax-collector above him would be the category of the legal protectors.

In traditional Japan there emerged a rural military aristocracy. Whenever, 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. In the eleventh century, leaders in rural Japan had become evidently a warrior aristocracy. Warrior cliques began to emerge all over Japan. The strong clique would try to take over the territory of another clique through warfare. The more successful warrior bands gained prestige throughout the country and greatly increased their following.

In the 13th century Khublai Khan, the Mongol conqueror, forced Japanese to enter into a tributary relationship with him. Though they were terrified yet they refused to accept the demand. Twice the Mongols attempted a naval-military expedition to subjugate Japan but did not proceed much further as they found the Japanese prepared to defend themselves. Later, Japan grew capable to face the onslaught of other powers. However, the international politics of the nineteenth century took such a turn that Japan became a colonizer itself.

By mid-sixteenth century, some changes began to come in Japan's position:

- (i) Japanese feudalism began to disintegrate.
- (ii) Expansion of domestic and foreign trade.
- (iii) The rise of commercial towns.
- (iv) The breakdown of old class-structure.
- (v) Blurring of functional distinction between warrior-aristocrat and commoners.
- (iv) Religious and commercial groupings of commoners who could challenge the military power and political authority of the feudal Lords.

However, unlike Europe, Japan underwent no radical reshaping of political and social institutions when feudalism was threatened. Instead, they found a simpler solution to the problems posed by new stimuli from abroad. They built upon the old feudal order, instead of sweeping it away. In this way, Japan, instead of developing into a modern national suite in commercial and military competition with the other countries of the world entered into the final phase of its feudal development. It was a phase characterised by political unity and national isolation. The ensuing two centuries viz. Tokugawa period saw stability for Japan. However, it completely obstructed further development of economic, political and social institutions. Fear of the foreigners made Japan isolated and united. This unity saved Japan from becoming a colony of Western Powers in the 19th century.

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The military and naval skills of the European powers and the teachings of European missionaries posed a definite threat to Japan that called for a unified response. The trade with the Portuguese and the technological advances they introduced affected Japanese society and government. Trade stimulated general economic growth. The Japanese found the Portuguese fascinating. There was a 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. As a result, within a couple of decades, guns had become a major weapon in Japanese warfare. It had another aspect too. The richer local Lord (Daimyo) who could afford new weapons became more dominant over his poorer rivals.

In the above way, European innovations helped to accelerate the centralisation of military and political power, which had anyway started due to the threat posed by the arrival of the Europeans.

6. Response to the West

By the beginning of the 19th century, China and Japan were strong enough to deal with European countries on their own terms. But the industrial revolution in the West transformed the relationship between the West and East Asia. The western powers for their own commercial interest, compelled the civilisation of East Asia into their world system and ended their long period of independent growth and tradition.

(a) Enhancement of Western Powers' Influence: In the mid of the 19th century the Western powers enhanced 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, resisted the longest and suffered the most.

(b) Impact: Western rationalism and pragmatism made the age old moral and political Confucian system weak but it could not provide any adequate substitute. The empire of China which was once dominant, became a political and ideological battle ground. In 1911 a decline was marked by in Chinese political thought. Confucianism collapsed in China and Korea etc. Then ensued 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. Ultimately, the whole of East Asia was drawn into the European struggle of World War I.

(c) Variation in Responses: There was a great difference among the various countries of East Asia in the speed and nature of their responses to the West particularly in the last century. A great number of changes have brought a considerable degree of modernisation to all these countries, but at different rates and in different ways. The distinction in response is mainly due to the differences in the traditional societies of the countries of East Asia.

(d) Contrast between the Chinese and Japanese Responses: John K. Fairbank a Sinologist opines that "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."

The greatest difference between China and Japan during the early 19th century must be lying in the rate of internal evolutionary change. A greater number of changes were taking place in China than are generally recognised. Yet, the rate of internal change was greater in Japan despite all the efforts of the Tokugawa and orthodox intellectual leaders, Japan, an already mobile society, could easily be diverted into new directions of motion by the external impact. On the contrary to it, China was characterised by inertia, which had first to be overcome. It implies that the structure of society and government in Japan had already been seriously undermined, and, hence, it crumbled rapidly and made way for a largely new edifice. But in China the social and political structure was so solidly based. Hence, only after many decades of heavy external blows the old structure was demolished allowing significant structural modification.

Besides, there was a great difference between the Chinese and the Japanese in their contrasting world-views. To the Chinese, China was the central kingdom and other nations or peoples were barbarian. So, the Chinese were reluctant to accept the multi-state international system which had emerged in Europe. They could not accept that there were things they could learn from Europe and adapt it to their conditions. Contrary to it, the Japanese, felt a strong national distinctiveness from the Chinese. So, they could see with much greater clarity that there was much which they could borrow and learn from the West.

(e) Distinction on the Bases of Size and Centralisation: Another distinction was that of size and centralisation as under:

(i) China: China the large country, was politically centralised and hence, no one except those in authority in the capital could make meaningful innovations. These officials were isolated from external realities by the red tape of a complex administrative system and hence, could not think of basic changes.

(ii) Japan: Japan was geographically much smaller than China. Her potential leadership, due to feudal political institutions, was much more widespread among the autonomous areas as well as among the various social groups with their differing functions in society. If one geographical area failed to respond adequately to the crisis created by western pressures, another one respond adequately.

(iii) Korea: Korea in the nineteenth century like China failed to respond with success to the external challenge. Other important factors found in Korea's social, cultural and intellectual conditions, were similar to those of China. Korea accepted the Chinese view of the world. So, it was difficult for the Koreans to understand the western international order or accept the possibility of learning from the West. Korea's initial response to the Western challenge proved largely ineffective. As Korea lacked the protection of great size that China had, Korea was swallowed into the Japanese Empire.

CHECK YOUR PROGRESS

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

Ans. The area from the great Asia barrier eastward is mostly the domain of the Mongoloid man, while the other