

<b>Course Title</b>	: EAST-WEST VALUE CLASHES IN MODERN HISTORY
<b>Course Code</b>	: HST1194
<b>No. of Credits/Term</b>	: 3
<b>Mode of Tuition</b>	: Sectional
<b>Class Contact Hours</b>	: 3 hours per week
<b>Category in Major Prog.</b>	: Elective
<b>Prerequisite(s)</b>	: None
<b>Co-requisite(s)</b>	: None
<b>Exemption Requirement(s)</b>	: N/A

### **Brief Course Description**

This course examines the interaction between Asian and Western value systems in modern history. Analysis will focus on particular historical moments when the interfacing of Asian and Western cultures caused conflict. By probing the reasons behind and perceptions of such conflict, the historical processes by which values are created, chosen, and maintained both within and between cultures will be explored.

### **Aims**

This course prompts students to critically consider how and why moral and social value systems differ between cultures. In so doing, the underlying assumptions and internal logic of variant value systems will be highlighted, as well as the nature and significance of historical and cultural context in the formation of values.

### **Learning Outcomes**

Students will learn to:

- 1) Explain how culture operates in the creation and perpetuation of value systems
- 2) Reflect on how their own and others' cultural and historical contexts have shaped the formation of their values
- 3) Understand value systems that are different from their own
- 4) Analyze key historical moments when Asian and Western cultures have conflicted over the question of divergent value systems

## Indicative Content

The indicative content may change from term to term as the focus is set differently according to region, historical events, or aspects considered. Some core content elements, however, will be maintained regardless of the focus chosen in any particular term.

Core elements include:

- 1) The importance and the function of culture in the formation of value systems
- 2) The construction of “Asia” and “West” as units representing culture and values
- 3) The complexity of the historical contexts that have brought different cultures into contact and sometimes conflict with each other because of or in terms of divergent value systems
- 4) The nature of the historical debates over the significance and relative supremacy of Asian vs. Western value systems
- 5) The multiplicity of facets—including intellectual, political, economic, educational, social—through which values manifest themselves

Sample foci and structures may include:

1. Questioning the Scientific Mind in China
  - a. Early Encounters
    - i. Jesuits Mappings of Earth and Sky
    - ii. Organizing the Natural World in Chinese Thought
  - b. Transitions and Debates
    - i. The Qing *ti-yong* Dichotomy: Defining Science as “Function”
    - ii. May Fourth Charges: Anti-scientific Chinese?
    - iii. Arguments for a Chinese Rationality
  - c. The Case of British Colonial Education in Hong Kong
    - i. British Assumptions about the Requirements of Science
    - ii. Bases of Chinese Developments in Scientific Education
2. An American Japanese Constitution? Debates over Constitutional Revision during the U.S. Occupation of Japan
  - a. Penning Rights into Law
    - i. Meiji Concepts of Constitutionality
    - ii. American Notions of “Rights” and “Citizenry”
  - b. The Position of the Emperor
    - i. Fusing Race, State, and Leadership in Japan
    - ii. America’s Insistence on Divesting Divinity
  - c. The Role of Political Parties
    - i. Party Politics in Postwar Japan
    - ii. The Cold War and America’s Global Vision
  - d. Women and the State

- i. Femininity and Family in Japan
  - ii. Changing American Ideas of Gender and Citizenship
- 3. The Voluntary Re-veiling Movement: Paradoxes of Muslim Women at Work
  - a. The Veiling of Women in History
    - i. Islam and the Female Body
    - ii. Christianity and the Female Body
  - b. The 20<sup>th</sup>-century Workplace and Bodies
    - i. The Development of Women's Role in the Workplace
    - ii. Changes in Clothing, Changes in Workplace Relations
  - c. Western Feminist Attacks on Veiling
    - i. Women's Rights and Economic Independence
    - ii. Changing Concepts of Modesty and Sexuality
  - d. The Rationale of Re-veiling
    - i. Tensions of Choice: Balancing Liberation and Purity
    - ii. The Right to Choose: Veiling and Economic/Sexual Rights

### **Teaching Method**

This course will use a combination of lecture and class discussion. Ideally the course would be team-taught and/or employ a variety of guest lecturers in order to highlight the multiplicity of perspectives converging on modern historical moments of cross-cultural value conflicts.

### **Measurement of Learning Outcomes**

- 1) In-class debates mimicking historical conflicts and discussion over differing value systems (LOs 1, 2, 3, 4)
- 2) Oral and written analysis of primary documents which show the first-hand perspective of peoples and cultures in conflict over values (LOs 1, 2, 3, 4)
- 3) Group term project involving an in-depth case study of an historical instance of value conflict (LOs 1, 2, 3, 4)

### **Assessment**

Continuous Assessment: 100%

Essays: 40%

Project: 40%

Participation: 20%

### **Required Readings**

Readings would vary from semester to semester according to the focus chosen. Readings which suggest the range of possible topics include:

Das, Gurcharan, *India unbound: The social and economic revolution from independence to the global information age*, New York: Anchor Books, 2002.

Ebrey, Patricia, "Gender and Sinology: Shifting Western interpretations of footbinding, 1300-1890," in *Women and Family in Chinese History*, 194-219. London: Routledge, 2003.

Hampden-Turner Charles and Fons Trompenaars, *Mastering the infinite game: how East Asian values are transforming business practices*, London: Capstone, 1997.

Huntington, Samuel, "The Clash of Civilizations?" *Foreign Affairs* 72, no.3 (1993): 22-50.

Inoue, Kyoko, *MacArthur's Japanese Constitution: a linguistic and cultural study of its making*, Chicago: University of Chicago Press, 1991.

Lin Yü-sheng, *The Crisis of Chinese consciousness: radical anti-traditionalism in the May Fourth era*, Madison : University of Wisconsin Press, 1979.

MacLeod, Arlene, *Accommodating Protest: Working Women, The New Veiling, and Change in Cairo*, New York: Columbia University Press, 1993.

Mangan, J.A., *The Imperial curriculum: racial images and education in the British colonial experience*, London: Routledge, 1993.

Nathan, Andrew (1990), "The Place of Values in Cross-Cultural Studies: the Example of Democracy and China." In Cohen, P. A. and Goldman, M., ed. *Ideas across Cultures: Essays on Chinese thought in Honor of Benjamin I. Schwartz*, Cambridge: Harvard University Press, 293-314.

Scalapino Robert A. & Dalchoong Kim (eds.), *Asian communism: continuity and transition*. Berkeley: Institute of East Asian Studies, University of California, Center for Korean Studies, 1988.

Wong, John, "Promoting Confucianism for Socio-Economic Development: The Singapore Experience," in *Confucian Traditions in East Asian Modernity: Moral Education and Economic Culture in Japan and the Four Mini-Dragons.*, ed. Tu Wei-ming, 310-342. Cambridge: Harvard University Press, 1996.

### **Supplementary Readings**

Baber, Zaheer, *The science of empire: scientific knowledge, civilization, and colonial rule in India*. Albany, NJ: State University of New York, 1996.

Barlow, Tani (ed.), *New Asian Marxisms*, Durham, NC : Duke University Press, 2002.

Beatty, Bob, *Democracy, Asian values, and Hong Kong: evaluating political elite beliefs*. Westport, Conn.; London: Praeger, 2003.

- Chandavarkar, Rajnarayan, *The Origins of industrial capitalism in India: business strategies and the working classes in Bombay, 1900-1940*, Cambridge: Cambridge University Press, 1992.
- Chow, Rey, *Woman and Chinese modernity: the politics of reading between West and East*, Minneapolis, MN: University of Minnesota Press, 1991.
- Gocek, Fatma Muge & Shiva Balaghi, *Reconstructing gender in the Middle East: tradition, identity, and power*, New York: Columbia University Press, 1995.
- Jacobsen, Michael & Ole Bruun, eds., *Human rights and Asian values: contesting national identities and cultural representations in Asia*, Richmond: Curzon, 2000.
- Madsen, Richard, *China and the American Dream*, Berkeley: University of California Press, 1995.
- Moghadam, Valentine, *Identity politics and women: cultural reassertions and feminisms in international perspective*, Boulder: Westview Press, 1993.
- Redding, S. Gordon, "Societal Transformation and the Contribution of Authority Relations and Cooperation Norms in Overseas Chinese Business," in *Confucian Traditions in East Asian Modernity: Moral Education and Economic Culture in Japan and the Four Mini-Dragons.*, ed., Tu Wei-ming, 310-342, Cambridge: Harvard University Press, 1996.
- Schonberger, Howard, *Aftermath of war: Americans and the remaking of Japan, 1945-1952*. Kent, Ohio: Kent State University Press, 1989.
- Sen, Amartya, "Asian Values and Economic Growth" UNESCO World Culture Report [http://www.unesco.org/culture/worldreport/html\\_eng/wcrb12.shtml](http://www.unesco.org/culture/worldreport/html_eng/wcrb12.shtml)
- Svensson, Marinal *Debating Human Rights in China: A Conceptual and Political History*, Lanham: Rowman & Littlefield, 2002.
- Woodside, Alexander, "The Empowerment of Asia and the Weakness of Global Theory," in *The Empowerment of Asia: Reshaping Global Society*, 22-23, Vancouver: University of British Columbia, 1996.

Important Notes:

- (1) Students are expected to spend a total of 9 hours (i.e. 3 hours of class contact and 6 hours of personal study) per week to achieve the course learning outcomes.
- (2) Students shall be aware of the University regulations about dishonest practice in course work, tests and examinations, and the possible consequences as stipulated in the Regulations Governing University Examinations. In particular, plagiarism, being a kind of dishonest practice, is "the presentation of another person's work without proper acknowledgement of the source, including exact phrases, or summarised ideas, or even footnotes/citations, whether protected by copyright or not, as the student's own work". Students are required to strictly follow university regulations governing academic integrity and honesty.
- (3) Students are required to submit writing assignment(s) using Turnitin.

(4) To enhance students' understanding of plagiarism, a mini-course "Online Tutorial on Plagiarism Awareness" is available on <https://pla.ln.edu.hk/>.